

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

October 2008

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*Cover: Giotto, St. Francis of Assisi
Preaching to the Birds*

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Newsletter of Los Pequeños de Cristo
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We are an Archdiocesan-wide Catholic lay organization committed to a charitable defense of the Catholic Faith by means of education, communication, and prayer. We are devoted to the Roman Catholic Magisterium, the Holy Father, and to the bishops and clergy in union with him. Our members believe what the Church believes and we promote what the Church teaches. To this end, we believe that no individual, whether cleric or lay person, has the right to alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.

The American Civil Liberties Union and Abortion

By Camille Giglio

He lurks in ambush near the villages: in hiding he murders the innocent.

- Psalm 9B (10), new Catholic Edition, 1957

Question: Does the Constitution embrace a woman's right to terminate her pregnancy by abortion?

Conclusion: The Court held that a woman's right to an abortion fell within the right to privacy (recognized in *Griswold v. Connecticut*) protected by the Fourteenth Amendment. The decision gave a woman total autonomy over the pregnancy during the first trimester and defined different levels of state interest for the second and third trimesters. As a result, the laws of 46 states were affected by the Court's ruling. [Roe v Wade abstract citation: *U.S. Supreme Court Cases and Opinions*, Vol. 410 US.113 (1973)]

The Roe v Wade US Supreme Court Decision of 1973 severely diminished our constitutionally held right to the First and Fourteenth Amendment protections of our lives, our liberty, and our property. This decision opened the flood gates to recognizing in law that, though clearly manifesting total human qualities as recognized by the scientific community, some human beings - those in the womb - are deemed less than human and may be killed with total impunity.

The words and deeds of US Supreme Court Justice Harry Blackmun, who wrote the majority opinion on Roe v Wade, have been thoroughly examined and critiqued. However, no one, it seems, has ever pondered who influenced his thinking. Who or what set him on a course to consider that protecting one person's privacy could override another human being's right to life?

Though the American Civil Liberties Union proudly acknowledges, to its supporters and followers, that it played a central role in the US Supreme Court's Roe v Wade abortion decision of 1973, several lawyers prominently associated with the ACLU went to great lengths to disassociate themselves from the Roe decision. Ruth Bader Ginsburg, currently Associate Justice of the US Supreme Court and co-founder, in 1972, of the *ACLU Women's Rights Project*, declared: "Roe, I believe, would have been more acceptable as a judicial decision if it had not gone beyond a ruling on the extreme statute before the court. ... Heavy-handed judicial intervention was difficult to justify and appears to have provoked, not resolved, conflict."

In the last 35 years, Roe and its companion cases have brought about the deaths of over 40 million preborn human beings and brought countless hours of suffering and illness to the women who succumbed to the lure of abortion. These human beings, babies, were the children of the wealthy, the poor, the young, the thirty-somethings - the future problem solvers of our world. This is what the ACLU points to as one of its proudest legal moments.

HOW DID THEY DO IT?

In 1968 Norma McCorvey was a young pregnant unmarried woman. She was looking for assistance to help provide money to see her through the pregnancy. To gain sympathy and attention she declared that her pregnancy was the result of rape. She was introduced to two young lawyers, Sarah Weddington and Linda Coffee who agreed to help her if she would allow them to take her situation to court. The case was first heard in a Dallas district court which found in favor of maintaining the state's right to keep abortion illegal.

The case was then taken up to the US Supreme Court. By that time McCorvey's baby had been born and placed in adoption. Years after the Decision McCorvey repudiated her initial claim that she had become pregnant through rape.

According to Norma McCorvey she never intended to get an abortion nor was she even present in the court when the case was decided. She has since then repudiated *Planned Parenthood* and, in fact, volunteers for a Christian pregnancy counseling organization.

Norman Dorsen, then General Counsel for the ACLU claims to have assisted Sarah Weddington, lead attorney



Norma McCorvey — “Jane Roe — of the Roe vs. Wade decision that legalized abortion. Ms. McCorvey changed her pro-abortion opinion .

for the plaintiff, in developing the 1973 case. Further, Dorsen was also lead counsel in the companion case of Doe v Bolton, which defined the meaning of health to include a broad spectrum of economic, social, educational and mental health standards.

Furthermore, on January 22, 2007, the 34th Anniversary of Roe v Wade, the Unitarian Universalist church, claiming that the ACLU was founded by UUA members, claimed responsibility for encouraging a reluctant Sarah Weddington to accept the case as the plaintiff's attorney.

The ACLU has received high praise for being the champion of the voiceless. Yet, when it comes to defending the right to life of the truly voiceless, the child in the womb, they are nowhere to be found. So, where are these defenders of abortion? Let's take a look.

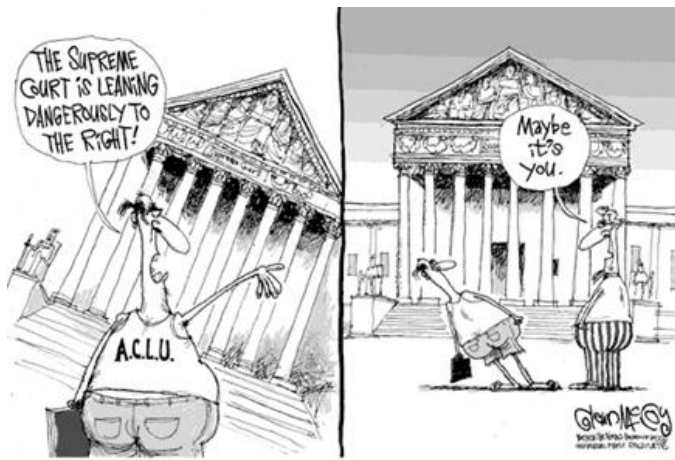
WHAT THEY SAY TO THE PUBLIC

"Majority power is limited by the Constitution's Bill of Rights, which consists of the original ten amendments ratified in 1791, plus the three post-Civil War amendments (the 13th, 14th and 15th) and the 19th Amendment (women's suffrage), adopted in 1920. The mission of the ACLU is to preserve all of these protections and guarantees." — ACLU Mission Statement, 2007

Rather than being the benevolent defender of our Constitution, the ACLU has become the grand manipulator of the meaning of words and actions. Read the ACLU Mission Statement again. Notice how selective they are in enumerating our Bill of Rights guarantees?

It alludes to the Fourteenth Amendment right to due process but drops that Amendment's guarantee of life, liberty and property.

If, as the Constitution states, the state must protect the right to life of all persons, then the proponents of abortion had to find some way to circumvent that guarantee for that segment of humanity existing in the womb in order to bring about the willful destruction that abortion visits on human life.



WHAT DID THE ACLU REALLY WANT?

"Do steer away from making it look like a Socialist enterprise. We want also to look patriots in everything we do. We want to get a good lot of flags, talk a good deal about the Constitution and what our forefathers wanted to make of the country and to show that we are really the folks that really stand for the spirit of our institutions."

— Advisory letter by Roger Baldwin, first director, 1920, of the ACLU.

On January 22, 2007, the 34th anniversary of the infamous US Supreme Court Roe v Wade Decision the ACLU's web site contained the following statement: "The world we want includes access to safe and legal abortion

care, secures our right to have children when we are ready, and supports programs that foster healthy families and healthy lives for all....To participate fully in society, we must be free to answer for ourselves whether we are ready and capable of being parents. To achieve this world, we must continue to strive for reproductive freedom for everyone."

The ACLU's current web site has a section entitled "The ACLU's 100 greatest hits." All of their cases beginning in 1925 were used to lay the groundwork for later decisions bearing on freedom of speech, equality, due process and privacy. At least 10 of these cases provided the basis, either directly or indirectly, for the practice of abortion and the protection of those who perform abortions. One of their first successes, in 1925, was on behalf of Margaret Sanger, founder of *Planned Parenthood*.

From 1961 to 1972 the ACLU represented the plaintiff in overturning state court decisions by framing these issues as a right to privacy or freedom from unwarranted government intervention in what they claimed was one's private life and doings.

- 1961 - Poe v Ullman. Though the ACLU lost this Connecticut case regarding a right to distribute contraceptives it set down a basis for their next case which they did win.

- 1965 - Griswold v Connecticut. This case granted permission for the distribution of contraceptives based on a married couple's right to decide in private whether or not they would conceive a child. This was the first time the Supreme Court used the penumbra argument.
- 1971 - US v Vuitch. A doctor's conviction for performing an illegal abortion was upheld, but this case expanded the "life and health of the woman" concept to include "psychological well-being."
- This case was also the basis for the 1968 California Therapeutic Abortion Act and set the stage for the US Supreme Court Roe companion case of Doe v Bolton.
- 1972 - Eisenstadt v Baird. In what some called a planned action, Bill Baird was arrested for distributing contraceptives in Massachusetts to unmarried women. The ACLU's web site states it this way: "In an extension of the Court's evolving privacy doctrine" Baird's conviction was overturned and distributing or selling contraceptives to unmarried adults and minors became accepted.

THE ACLU DEFENDING FIRST AMENDMENT RIGHTS



Courtesy of the USBIC Educational Foundation (800)767-7267

Supreme Court Justice Blackmun who wrote the majority Roe court decision premised it on the prior, Griswold case. Every abortion case they and succeeding lower courts subsequently defended was hinged on privacy and health rights.

The welfare laws of our country, especially as they pertain to women and children, and, therefore, families, are closely bound up with reproductive issues thanks in great part to the influence of the ACLU. According to an eight page, April, 1995, briefing report on welfare reform, "The Civil Liberties Issues of Welfare Reform", the ACLU made the following statement: "Although the Constitution does not guarantee the right to receive welfare, the ACLU believes that reform of the public assistance system will likely implicate a variety of constitutional rights. In particular, once the government decides to give welfare benefits - as the United States did during the New Deal - there are constitutional limits to the conditions that it can attach to those benefits and to the treatment afforded beneficiaries."

In other words, the government must provide for the lifestyles chosen by the welfare recipients to the detriment of those who pay taxes. No official, no tax paying citizen may require limits be set on those who for whatever reason become dependent upon the generosity of the government. Furthermore, no limits may be set upon those individuals or groups who would desire to encourage and cater to the lifestyle needs of welfare recipients.

This briefing paper goes on to state that "the ACLU will oppose any welfare reform proposal that:

- Conditions the receipt of welfare upon the recipients' willingness to waive constitutional rights to privacy and free association.
- Removes or reduces benefits arbitrarily or without due process.
- Targets groups of individuals for unfair treatment in a manner that offends the equal protection principles of the Constitution."

In other words, the government is freed of the need to be accountable to the taxpayer when determining authenticity of need.

All of the federally decided ACLU cases regarding reproductive activities have had their effect in the various states as well. Laws making

abortion illegal began in 1850 with the invention of the microscope. When the American Medical Association realized that this invention could clearly show the presence of human cells in the womb, cells that were not the mother's, they went to court to obtain protection for and recognition of the presence of a human life in the womb. Prior to 1973 each state had either a total ban on the practice of abortion or very limited access. Roe took away the state's right to control the practice of abortion making access to abortion federally protected in all states. e

Camille Giglio is the Director of *California Right to Life*.

The Prodigal King

By Marie P. Loehr

This is my beloved son . . .

Prodigal can mean generous, in the best sense. It can also mean “spendthrift.” In the parable of the Prodigal Son, the younger son of the wealthy landowner is prodigal in the sense of spendthrift, but his father is prodigal in the sense of generous. Sometimes the tale of the prodigal son is called the tale of the absent son. The son leaves his father and his brethren and his home and goes off to an alien land and experience.

David, psalmist and king, is certainly prodigal in his generosity, his courage, his expansiveness, his passion for God. But one of the primary themes of his history is absence.

We remember the story of his killing the giant Goliath in the Israelites’ recurring wars with the Philistines of coastal Palestine. We see him as a young man, alone, stepping up to single combat with Goliath, and killing him with a stone to the forehead from his slingshot.

Even when Samuel comes to Bethlehem to anoint him as king, he is not at home. He is the youngest son of Jesse, and he is off in the fields and hills tending the family flock of sheep. Samuel looks at each of the older sons of Jesse, and each time God rejects the son at hand. Finally Samuel asks Jesse, are there any other sons? Jesse sends for David, the youngest. Scripture tells us in 1 Samuel (or 1 Kings, depending on your Bible) that when David appeared before Samuel, “he was ruddy, and beautiful to behold.”

Samuel anoints him king at God’s mandate. God has rejected Saul. He replaces Saul with David. For the time being David goes to the court of Saul, and has a role similar to the medieval troubadour, singing and playing a stringed instrument to entertain—and even soothe the troubled king, as Saul descends into madness. We could say, in this story, Saul is the elder son, and David the younger. Saul envies David’s beauty, talent, prowess, popularity.

Eventually David follows the path of the prodigal son, fleeing the court, because Saul tries to kill him. He becomes an impoverished bandit and mercenary, surviving by his wiles and strength in alien lands, in desert and an interior dark night of the soul. Eventually Saul dies, and David is enthroned. It would seem his days of absence are over, and his true prodigality of generosity begin. He restores the Ark of the Covenant to Israel. He erects a tent-tabernacle for the Ark. He increases the power and glory of Jerusalem, his capitol, and the Israelites, his people.

If the prodigal son wastes his money on wine, women, and song, so it would seem did David! But even his large harem of political wives and concubines is not enough. He falls in love with Bathsheba, has her husband murdered by putting him in the front line of the current war, and from this last great Davidic prodigality Solomon is born.

In this phase of David’s absence from his Father, God, and his sinful prodigality, it is Nathan the prophet who calls David home to God and uprightiness, righteousness.

All through David’s history absence, in body or spirit or both, and prodigality appear. Even in his own sons’ lives there is both absence and prodigality, of the sinful sort. One son rebels against his father, David, and tries to



David watching Bathsheba bathe

overthrow him. One son lusts after his own sister, rapes her, and attempts to flee the rightful wrath of the king. Even Solomon's wisdom is eventually squandered in his lavish spending and his accumulation of wives and concubines.

There is spiritual absence from God, Father, by way of sin. There is wrongful prodigality in material excess and excess of passion, sinfully directed. There are periods of actual absence from family, court, obligations and responsibilities. Finally, in old age, David is absent in mind as well as power.

The ancient kings' power was embodied in their ability to impregnate their wives and sire strong sons and heirs, and in so doing, to ensure the fertility of the land. The corollary to this was the power not only to provide for the land's fertility, but to protect the land and its people from all who would do them harm. To fail in either was to fail in both.

David, sins and all, is strong in both. He falls, but he returns to his Father. And he is his Father's beloved son. The name David in Hebrew means "beloved." He is beloved by his beauty and power. The description of him in his appearance before Samuel, for anointing as king, is "ruddy" and beautiful to behold, as noted.

Ruddy means red or red-gold, like fire, like the sun. Tradition has it that he had red hair, or golden hair. This is an image of the light of "hevod" or "kabod," the glory and weight of God. It is not only a matter of David's physical coloring, or his physical strength, which is an image of the weight of God, the power of God. It is an interior illumination, the interior transfiguration that signifies the presence of God.

If God is named the Rock in the Old Testament, it is not only because he is the same yesterday, today, and tomorrow, omnipotent and eternal. It is because the Israelites who encountered him actually experienced his power, as weight, as rock, as a mountain falling on them. They also describe God as "a consuming fire," and Moses experiences both that weight and the fire in the revelation of the burning bush. Thus he falls flat on his face before the presence of the Lord, thus tangibly revealed.

Peter experiences the same thing with Christ, when he has fished all night and caught nothing. Then he comes to shore, exhausted, empty in all

ways. Christ says, launch your boats, let down your nets. Peter groans. "Lord, we have fished all night and caught nothing." But he obeys the Lord nonetheless, and the catch is so great, it almost swamps both fishing boats.

In the squirming, glittering weight of fish Peter has his own burning bush experience, and falls to his knees at Christ's feet, whispering, depart from me, O Lord, for I am a sinful man. It is in his willingness to risk, and his trusting focus on Christ, that Peter finds a special place in Christ's heart. So it is with the Father and David.

The Father looks on David, and loves him, in spite of his sins, perhaps even because of his sins. David's sins, like the harlot at Simon the Pharisee's feast for Christ, are forgiven, because David loves much, loves God much.

David is prodigal in who he is, what he does, what he has. Even bringing the Ark of the Covenant into Jerusalem, he dances joyously before the Ark, worshipping God with his entire body and soul, single-minded, wholehearted. His first wife, Michal, Saul's daughter, scoffs, is embarrassed by this display. Like the elder son, like those who dismissed or denied Christ . . .

Neither the father in the parable, nor his son, stint when they pursue a course of action. Neither the Father nor David stint in their being or doing or having. Neither Christ nor Peter stint in their prodigality of teaching truth, living love, surrendered in service.

The parable of the Prodigal Son could be a tale of David the King, seen through God's mind and heart. David the King is an image of the prodigal son. But the prodigal king is Christ himself, who spends himself entirely, body and blood, soul and divinity, taking our sins - our wastrel absence - on himself to transfigure them to generous presence before his Father and ours. e



The Prodigal seeks forgiveness from his father

St. Louis Archdiocese on *Susan G. Komen for the Cure*

Susan G. Komen for the Cure, formerly known as the *Susan G. Komen Breast Cancer Foundation*, has done much beneficial work in the area of breast cancer detection, prevention, research and treatment. It has, however, also been the subject of controversy for its policy of allowing affiliates to offer financial support to abortion providing facilities and its endorsement of embryonic stem cell research.

To address questions raised about this group, the Respect Life Apostolate of the Archdiocese of St. Louis has discouraged support for and participation in activities that benefit *Susan G. Komen for the Cure*. In a public statement, the Archdiocese presented the following facts:

1. Public records indicate that *Susan G. Komen for the Cure* (“Komen”) affiliates in at least 22 states (Missouri is not among them) have provided sizable grants to local *Planned Parenthood* chapters for breast health care services.

Despite Komen donations for breast health care services, *Planned Parenthood* (the largest single abortion provider in the country) stated in its 2004-2005 annual report that 9,900 more abortions were performed and 26,000 fewer breast exams were provided in 2004 than in 2003.

Donors cannot control how an organization designates its funds. Therefore, money donated for a specific service, i.e. breast health care, directly frees up funds to support other areas of an organization’s agenda, i.e. contraception services, “safe” sex education and abortion services.

2. The Komen website dismisses the link between procured abortion and increased risk of breast cancer. However, the research of Joel Brind, Ph.D., a professor of Endocrinology and founder of the *Breast Cancer Prevention Institute*, and the work of Dr. Janet Daling, a leading cancer epidemiologist and pro-choice advocate, invalidate a dismissal of the link. Daling said, “I would have loved to have found no association between breast cancer and abortion, but our research is rock solid, and our data is accurate. It’s not a matter of believing, it’s a matter of what is.”

3. Komen endorses embryonic stem cell research that requires the destruction of embryonic human life, stating that “embryonic stem cells have the most potential” for cancer stem cell research. The destruction of human life at any stage of development is never morally acceptable. Embryonic stem cell research is also unnecessary since adult stem cell research has a proven record of cures and treatments.

Susan G. Komen for the Cure
5005 LBJ Freeway
Suite 250
Dallas, TX 75244

Based on the above facts, the Respect Life Apostolate concludes that the Archdiocese of St. Louis does not endorse *Susan G. Komen for the Cure* and encourages Catholics to contact the organization (see address in sidebar) and call for an end to all associations between Komen affiliates and *Planned Parenthood*, recognition of the link between breast cancer and abortion, and a refusal to support research that leads to the destruction of any human life. “Our hope is that the Komen Foundation will focus all funds on research to find causes and cures for breast cancer and refuse to give financial or other support to any abortion provider or organization that promotes the destruction of human life.” e

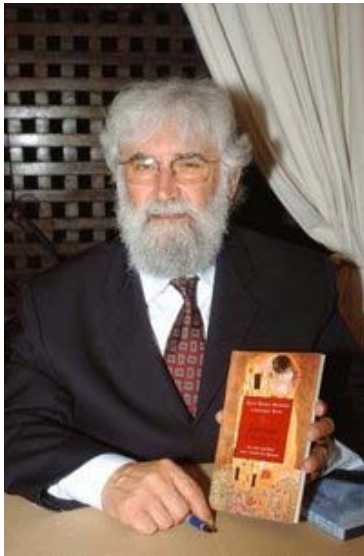
The American Cancer Society *also donates to Planned Parenthood, supports embryonic stem cell research, and denies the link between abortion and breast cancer.*

Imploding Liberation Theology

Dr. Samuel Gregg from the *Acton Institute* recently wrote a commentary called “Liberation Theology’s Civil War.” It centers on the rather iconic disagreement “between two brothers who were crucial figures in the rise of liberation theology - the Brazilians Leonardo and Clodovis Boff.”

Gregg believes this disagreement “suggests that liberation theology, once so prominent in Latin America, is imploding under the weight of its own ambiguities and the force of decades of powerful critiques.

“Of the two Boffs, Leonardo is the more famous. His book, *Church, Charism and Power: Liberation Theology and the Institutional Church* (1985), applied Marxist analysis to the Catholic Church. The then-Father Leonardo arrived at the predictable Marxist conclusion that the ‘institutional church’ was the ecclesiastical equivalent of the ‘bourgeoisie’ controlling the ‘spiritual means of production.’”



Leonardo Boff

Of course, this position, wildly popular in *Call to Action* circles, has nothing to do with authentic Catholic thought. Not surprisingly, Leonardo Boff left the priesthood and the Church.

Clodovis Boff, however, remained, “identified as a radical liberation theologian. But in late 2007, Clodovis dropped a theological bombshell. Shocking many friends, he published a robust critique of liberation theology ‘as it really exists’ in the journal *Revista Eclesiastica Brasileira*.

“Liberation theology’s root error,” Clodovis stated, “lies in its effective substitution of Jesus Christ with ‘the poor’ as the ‘first operative principle of theology’.” He singled out the recently-condemned works of Jon Sobrino, S.J., as exemplifying how this approach damages the integrity of Christian faith.

“First, liberation theology encourages tendencies to regard the Church as a ‘popular movement.’ Church organizations subsequently begin regarding themselves virtually as militant NGOs.” But why, Clodovis asked, would anyone join a Church which essentially considers itself just another social movement?

Plenty of secular NGOs [non-government organizations] pursuing hundreds of causes already exist. Why bother embracing the whole apparatus of Catholic doctrine if the Church’s primary objective is pursuing earthly utopias rather than saving souls?

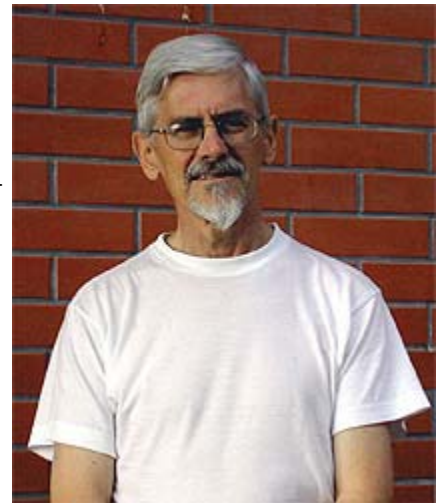
“More seriously,” Clodovis suggested, “when theologians prioritize the poor over Christ when it comes to understanding Christian faith, the ‘inevitable result is the politicization of the faith, its reduction to an instrument for social liberation.’” In Clodovis’ view, any authentically Christian theology of freedom begins “with Christ and arrives at the poor.” According to Clodovis, “the Christ-principle always includes the poor, but the poor-principle does not necessarily include Christ.”

Clodovis’ objective in his article was to “purify liberation theology of its errors rather than facilitate its destruction.” It provoked a fierce rebuttal from Leonardo Boff, however, who decried Clodovis’ position as “theologically erroneous.” For Leonardo, “man-poor” is “the measure of all things,” as contrasted to Catholic teaching in which *Christ* is the measure of all things.

Gregg writes, “None of this, apparently, matters to Leonardo. His rebuttal, however, soon departs from theological disputation to predict, somewhat conspiratorially, that Clodovis’ words will be used by the ‘local and Roman ecclesiastical authorities’ to finish off liberation theology.

“This reflects many liberation theologians’ conviction that everything is ultimately about power. In their world, the idea that someone might change their mind through genuine conversion is dismissed as an instance of ‘false consciousness’ - the notion that a person may think they are acting sincerely but are blind to the ‘real’ motives driving their behavior.

“In taking his stand, Clodovis Boff has effectively been labeled a ‘useful idiot’ by his own brother. This mirrors many liberation theologians’ habit of regarding those disagreeing with them as instruments of ‘bourgeois oppression.’” And reflects the intrinsic weakness of the liberationist argument. e



Father Clodovis Boff

Around the World

As if same-sex “marriage” isn’t enough of a problem, the Netherlands, which already recognizes such unions, now also accepts polygamy among Muslim immigrants, who must register multiple wives.

The ramifications of this are being felt in the United States. New York, which is accepting the legality of same-sex “marriages” from out-of-state, may soon have to recognize polygamy, as well.

Vatican directive reminds the Faithful that there are to be no songs or prayers at Catholic Masses pronouncing the word “Yahweh.” An example of an English song that use the Lord’s name inappropriately is Dan Schutte’s “You Are Near,” which begins, “Yahweh, I know you are near.”

The Vatican directive issued by the Congregation for Divine Worship sees the enforcement of this tradition as “an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the name of God in daily life, emphasizing the power of language as an act of devotion and worship.”

YHWH, four consonants without vowels, appears in Scripture for the name of God. “As an expression of the infinite greatness and majesty of God, [that word produced by these 4 consonants] was held to be unpronounceable and hence was replaced during the reading of sacred Scripture by means of the use of an alternate name: ‘Adonai,’ which means ‘Lord,’” the Vatican letter says. Greek translations of the Bible used the word “Kyrios” and Latin “Dominus”, both meaning “Lord.” Church tradition, therefore, followed Jewish practice.

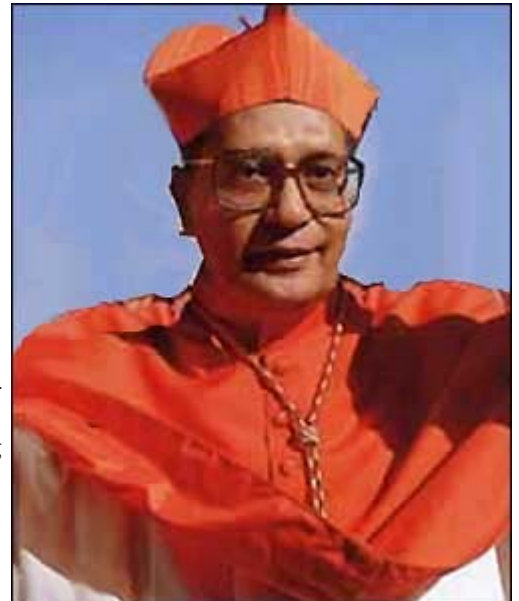
“Liturgiam Authenticam,” promulgated by the Vatican in 2001, also directed that “the name of almighty God expressed by the Hebrew Tetragrammaton and rendered in Latin by the word ‘Dominus,’ is to be rendered into any given vernacular by a word equivalent in meaning.”

The Roman Catholic representative to the 2008 Lambeth Conference of Anglican bishops, Cardinal Ivan Dias, drew the proper connection between the mission to preach the Gospel and the need to address social and justice issues. Preaching the “Gospel is not an option, but a command,” he told the Anglicans. In the midst of “the vast gamut of non Christian religions and cultures, many answers being proposed in our post-modern world have become disconnected from authoritative sources of moral reasoning, ignoring the transcendental dimension of life and seeking to make God irrelevant. In the Western world, which is increasingly becoming distanced from its Christian traditions and roots, a context of moral confusion has ensued, and sound Christian ethical and moral principles and values are under threat from various quarters.”

The world *needs* to be evangelized, starting with “the credible witness of simple Christians who live in the world.” Along with that, “The world today needs Christian apologists, not apologizers; it needs persons like John Henry Cardinal Newman, G. K. Chesterton, C. S. Lewis, Hilaire Belloc, and others, who brilliantly expose the beauty of the Christian faith without blushing or compromise.

“[W]hen we live myopically in the fleeting present, oblivious of our past heritage and apostolic traditions, we could well be suffering from spiritual Alzheimer’s. And when we behave in a disorderly manner, going whimsically our own way without any co-ordination with the head or the other members of our community, it could be ecclesial Parkinson’s.”

Fulfilling Christ’s mission “to renew the face of the earth by spreading the message of His salvation to all humankind” requires clear doctrinal expression. There’s no social justice apart from the social Kingship of Christ. e



Cardinal Ivan Dias, Prefect of the Congregation for the Evangelization of Peoples

Around the Nation

Face the Truth Tours are public pro-life events that display large, graphic photographs of fetal corpses, bloodied and dismembered by abortion. The images are disturbing and controversial but entirely legal.

This past August, Maryland police arrested 18 members of *Defend Life* for conducting a *Face the Truth Tour*. Although the *Defend Life* activists were peaceably assembled on public property, they were handcuffed and detained for many hours without charges or being read rights. Most of those arrested were not permitted to make a phone call. Only later were they charged with loitering, failure to obey a lawful order, and disorderly conduct, but by mid-August, the State of Maryland dropped all charges, prompting pro-lifers to consider a lawsuit for false arrest. You can read more details at defendlife.blogspot.com.



Jack Ames (left), Director of *Defend Life*, handcuffed. Ames is also the Vice President of the *Catholic Media Coalition*

2,500 pro-lifers, led by Alveda King, niece of Dr. Martin Luther King, and Archbishop Charles Chaput, protested the abortion platform of the Democrat Party at its August convention in Denver. They held a prayer vigil at a local *Planned Parenthood* clinic and called on pro-abortion presidential candidate Barack Obama, to stop his support for abortion throughout pregnancy and without limits. “Senator Obama’s answer to the ills of society [including] continued tax dollars to *Planned Parenthood*, is diametrically opposed to everything African Americans truly believe and an anathema to the dream of Dr. Martin Luther King, Jr.,” King told the group, explaining that as a woman who has herself had three abortions, Obama is condemning women to the kind of pain she’s experienced. For Alveda King, abortion is a civil rights issue.

In contrast, “anarchist” protesters were arrested before the Republican convention a week later. The protestors smashed windows, slashed tires, threw bottles and a brick through the window of a bus of delegates, sprayed glass, started a trash can fire which they then pushed into a police car, and attacked Republican delegates at the nearby Xcel Centre. [www.timesonline.co.uk]

The mainstream media played down both protests.

Pro-abortion politicians cause a special scandal, but Catholics who support abortion shouldn’t receive Communion either. It ought to be a no-brainer, but people who aren’t in communion with the mind of the Church shouldn’t receive Communion.

In an interview with the magazine, *Radici Christiane*, Archbishop Burke, prefect of the Apostolic Signatura, said “Receiving the Body and Blood of Christ unworthily is a sacrilege. If it is done deliberately in mortal sin it is a sacrilege,” as, for example, in the case of “public officials who, with knowledge and consent, uphold actions that are against the Divine and Eternal moral law. For example, if they support abortion, which entails the taking of innocent and defenseless human lives. A person who commits sin in this way should be publicly admonished in such a way as to not receive Communion until he or she has reformed his life. If a person who has been admonished persists in public mortal sin and attempts to receive Communion, the minister of the Eucharist has the obligation to deny it to him. Why? Above all, for the salvation of that person, preventing him from committing a sacrilege. We

must avoid giving people the impression that one can be in a state of mortal sin and receive the Eucharist. Secondly, there could be another form of scandal, consisting of leading people to think that the public act that this person is doing, which until now everyone believed was a serious sin, is really not that serious - if the Church allows him or her to receive Communion. If we have a public figure who is openly and deliberately upholding abortion rights and receiving the Eucharist, what will the average person think? He or she could come to believe that it up to a certain point it is okay to do away with an innocent life in the mother’s womb.” e



Archbishop Raymond Burke, prefect of the Apostolic Signatura

Around New Mexico

November isn't just for voting; it's also for the annual *Catholic Campaign for Human Development* collection. New Mexico ACORN (Association of Community Organizations for Reform Now), which has received numerous national grants from the CCHD over the years, has registered 65,000 new voters.

What's the problem?

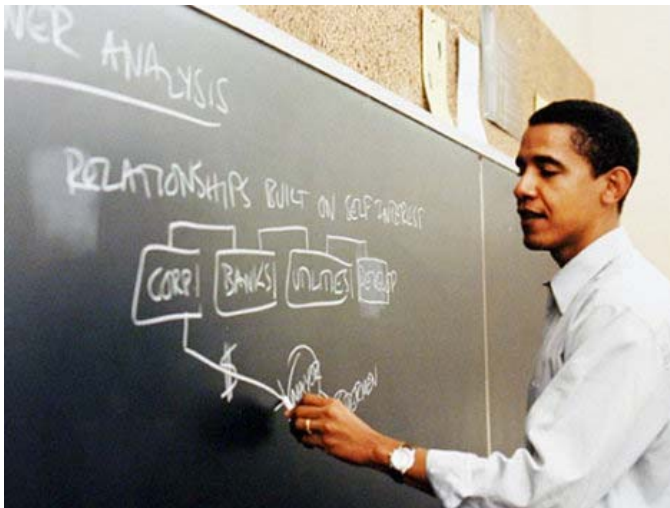
Problem #1: County officials have found up to 40% of the organization's registrations are fraudulent and have filed 7 lawsuits against them.

Problem #2: Together with the homosexual group "Equality New Mexico", ACORN is networking with "progressive" organizations to legalize same-sex "marriage" in the next legislative session, which has only been defeated thus far by a very narrow margin.

There's a problem with Catholics funding an organization that pushes same-sex "marriage"—whether that push is direct or indirect.

By the way, these figures only consider the national CCHD grants—that is, grants that are awarded by CCHD through the *national* offices. Twenty-five percent of the money collected by the Archdiocese is awarded through the *local* CCHD office at the chancery — which has never published its awards. **Therefore, the actual awards to ACORN may be greater.**

National CCHD Grants ACORN in the Archdiocese of Santa Fe	
1995-6	20,000
1996-7	
1997-8	20,000
1998-9	22,000
1999-0	20,000
2000-1	20,000
2001-2	35,000
2002-3	35,000
2003-4	20,000
2004-5	—
2005-6	—
2006-7	25,000
Total CCHD funding of ACORN in NM	217,000



Obama teaching at the University of Chicago Law School. The topic is apparently "Power Analysis," also his topic at ACORN training. The illustration is labeled "Relationships Built on Self Interest."

The Las Cruces Public Schools can't give their students Advil but freely dispense birth control. Seventeen year-old Laura Beeson is incensed: "I am appalled the superintendent [Mr. Rounds] would be so ignorant to say offering such services will increase communication between parents and children. Mr. Rounds, is a student acquiring contraceptives from school without their parents' knowledge or approval honest communication?"

Ms. Beeson suggests that Mr. Rounds "look into the side effects of contraceptives, such as nausea, weight gain, high blood pressure, and over prolonged periods of time, an increased risk of stroke and breast cancer" and then wonders why tax dollars are used to fund this. "Perhaps we should take that money and put it towards books and sports." What an idea. e

JustFaith vs the Catholic Faith

By Stephanie Block

JustFaith claims it will “energiz[e] social ministry.” Along with scores of other dioceses, the Archdiocese of Santa Fe has been inviting interested Catholics to participate in this expensive program – the registration fee is \$250 each year for *each* participant, who must *each* buy a set of 11-13 books each year, costing \$115-\$125. The 30-week program also requires showing 14-16 videos every year at a cost of \$300-\$350 and recommends additional speakers, who are available, of course, for a stipend... not to mention the costs accrued from mandatory weekend retreats.

Expense isn’t the issue, however – the product is. *JustFaith* is a liberationist propaganda vehicle, a “conversion-based process”, to train participants to “become advocates for justice.”¹

Eddie Roth, an editorial writer for the *Post-Dispatch*, writes in his blog that the program (which he likes, by the way) draws from Fred Kammer’s *Doing FaithJustice*. What Roth describes is a classic liberationist (Marxist) perspective in which the religious tradition is distorted to “reveal” class antagonisms and a “need” to restructure society along Marxist lines. Roth writes:

Kammer called the sequence the “cycle of Baal...”

— First comes the “original blessing” — all the things that we need to survive and that make life especially worth living, which are seen as “gifts from God” but carry with them the obligation to protect the poor.

— Things start heading down hill, as people become “owners”, with that people start moving away from the poor as what had been seen as a gift becomes for many, Mine!

— As people move away from the poor, they move away from God.

— In God’s place they create other “gods”, in the form of money, land, prestige, even The Bible itself as an object.

— With the creation of these substitutes comes self-destruction.

— Then come prophets who argue that turning away from the poor is the root of the self-destruction and exile.

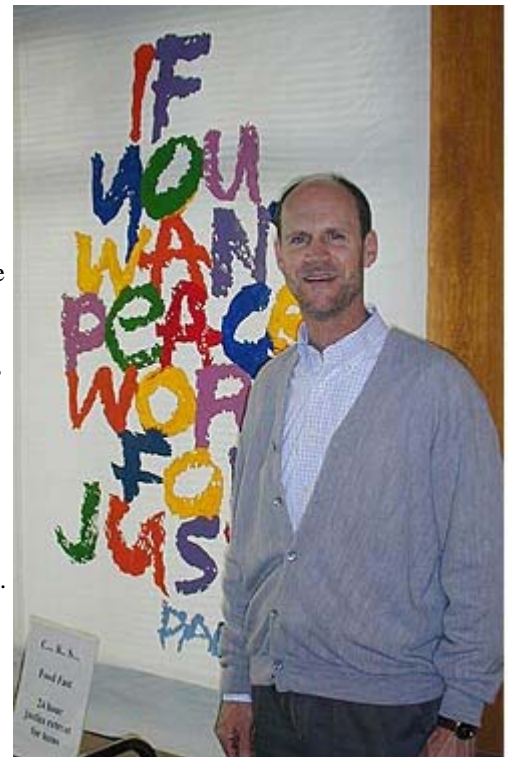
— The response to which is to attack and ridicule and destroy the prophets.

— Eventually, there is a “crying out for deliverance” and, ultimately, a “restoration.”²

JustFaith materials include reading lists of works by other problematic authors, including *Cloud of Witness* by Jim Wallis, an evangelical minister who edits the magazine *Sojourners* – originally founded to support the anti-war and sanctuary movements. Currently, Wallis is promoting the *New Sanctuary Movement* to support illegal immigration in the US and the *Faith in Public Life* network of “spiritual progressives”, many of whom support abortion and homosexual advocacy. *JustFaith* also recommends *Selected Readings in Liberation Theology* by Gustavo Gutierrez & others.³ Another recommended book is *Doing Justice* by Dennis A. Jacobsen, which promotes the organizing principles of Saul Alinsky. These are not Catholic materials.

Nor does Jack Jezreel, the founder and director of *JustFaith*, intend to support authentic Catholic social justice teaching. Jezreel is longtime speaker for the dissident Catholic organization *Call to Action*,⁴ which exists to change church doctrine and structure along liberationist lines. He sees *JustFaith* as a way to “transform parishes”, as he believes they ought to be “transformed,” with parishes holding all parishioners’ goods in common and having a “shared economics.”⁵

Since it doesn’t represent a Catholic perspective, *JustFaith* can be – and is – used ecumenically, as it has



Jack Jezreel, founder and director of *JustFaith*

been in Louisville, Kentucky where the program originated. Little wonder that his program is flawed and the Catholics passing through it are confused about Church teaching. There are inexpensive, authentically Catholic programs, however, to assist contemporary lay activists in developing strategies of action that foster the Faith rather than erode it.⁶ They are easily accessible if a diocese *seriously* wants to train Catholic social justice advocates. e

Endnotes

- (1) *JustFaith* General Overview 2003-04, prepared by JustFaith for “leaders planning or considering Just-Faith.”
- (2) www.stltoday.com/blogzone/the-platform/editorial-writers-notebooks/2008/08/justfaith/.
- (3) Handout from Interparish Social Concerns Committee, Northhampton, 2004
- (4) Examples of Jezreel’s talks for Call to Action meetings: 1996 CTA national conference; 1997 CTA national conference: “Spirituality of Commitment Making Promises, Friends and Justice”; The fourth West Coast CTA Conference, August 11-13, 2000 at San Jose State University: “Transformed People, Transformed Parish, Transformed World”; Keynote at CTA-affiliated *Pax Christi* 2007 National Conference
- (5) *CTANews*, December 1997; At a 2007 South Carolina *JustFaith* workshop, *The Catholic Miscellany* of the Greenville Diocese reported that “Jezreel stressed the message that ‘there are to be no poor among you’.”
- (6) For example, the St. Antoninus Institute (www.stantoninus.net) has *free* study guides for parish-based *Antoninus Circles*, providing training in the Church social teachings and practical guidance in decision-making and behavior. Institute materials utilize the social encyclicals of the Catholic Church and the method of St. Thomas Aquinas and his teachings.

October Calendar

Los Pequeños Monthly Meeting

October 24, 2008
Call (505) 293-8006 for information.

Pro-life Prayer:

Planned Parenthood Abortuary
701 San Mateo Blvd.
Holy Innocents Chapel:
(505) 266-4100
Times: Daily 8 AM – 3 PM

Mondays and Tuesdays at Noon
Mass at the Holy Innocents Chapel

&

Thursdays at 9:30 AM
Fr. Millan Garcia
Holy Sacrifice of the Mass
(1962 Missal)
For more information, call
(505) 266-4100

Helpers of God’s Precious Infants

1. Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM
Wednesdays: 12 Noon – 3:00 PM
&
2. Medical Arts (801 Encino Place)
Saturdays: 8AM-11:30AM
For more information, call Phil Leahy:
(505) 440-3040



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www.lospequeños.org

Check out *Project Defending Life’s* radio show, **Lifetalk**, which airs on 1050 am KTBL every Saturday at 2:00 pm till 3:00 pm.



Year of Saint Paul
June 28, 2008-June 29, 2009

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