

# Los Pequeños Pepper

Publication of Los Pequeños de Cristo

September 2008



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*Cover: St. Michael the Archangel,  
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## Newsletter of Los Pequeños de Cristo

September 2008

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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.*

# Borderline Communism?

*Barak's past raises some troubling questions*

By Mary Ann Kreitzer

Virginia State Delegate, Todd Gilbert, has taken lot of heat in the past two weeks for a statement calling Barack Obama a "borderline communist." If it is untrue and libelous, Gilbert should apologize, but is it?

Let's look at some facts from Obama's troubling past. After college, he was trained as a community organizer by a group affiliated with Saul Alinsky's Industrial Areas Foundation in Chicago. He gave workshops to inner city blacks using the Alinsky method of class antagonism. What does that mean? Alinsky wrote *Rules for Radicals*, outlining his strategy for gaining political control by pitting groups against each other. Alinsky's rules include seducing your allies with a moral face while doing whatever is necessary to win no matter how unprincipled your actions.

Obama was ripe for seduction by Alinskyites. In his book, *Dreams from My Father*, he described his college experience. "To avoid being mistaken for a sellout," he wrote, "I chose my friends carefully. The more politically active black students. The foreign students. The Chicanos. The Marxist professors and structural feminists and punk-rock performance poets....At night, in the dorms, we discussed neocolonialism, Franz Fanon, Eurocentrism, and patriarchy. When we ground out our cigarettes in the hallway carpet or set our stereos so loud that the walls began to shake, we were resisting bourgeois society's stifling constraints. We weren't indifferent or careless or insecure. We were alienated." Note that Obama sought out those who promoted "Marxist" (i.e., communist) ideals and his reference to shedding "bourgeois society's stifling constraints." This is, indeed, the language of communism.

According to Ryan Lizza of *New Republic Magazine*, Mike Kruglik, a man who trained Obama in Alinsky's method, considered him "a natural, the undisputed master of agitation who could engage a room full of recruiting targets in a rapid-fire Socratic dialogue, nudging them to admit that they were not living up to their own standards....[H]e could be aggressive and confrontational...[to] pinpoint the source of pain in their lives." This tactic is what Saul Alinsky called "rubbing raw the wounds of discontent" in order to goad the "recruiting targets" into engaging in revolution against the establishment. It is a page right out of Marx's *Communist Manifesto*.

But these things happened a long time ago. What about today? Obama's relationship with Rev. Jeremiah Wright, whose "religious" philosophy is based on class struggle and black

liberation theology (another Marxist movement), continued over a twenty-year period up to the present time. In fact, Wright was scheduled to be on the podium with Obama when he announced his candidacy. What happened? Wright's racist verbal assaults against whites and America herself ["God damn America!], were publicized. They threatened the Obama express. So Obama lifted another page out of Alinsky's book: pragmatism. When Rev. Wright became a liability, he had to be sacrificed for the cause. The man described by Obama as his "spiritual mentor," the inspiration of his book, *The Audacity of Hope*, had to be dumped as collateral damage. In the course of the dumping, Obama claimed he was never in church when Wright made any of his radical, racist, anti-American statements. This is simply beyond belief which casts doubt on Obama's honesty and integrity.

What Todd Gilbert said was definitely politically incorrect, but he had it just about right. D



## Gearing up for the 2008 election

*With elections only a few short weeks away, several groups around New Mexico are trying to sure the traditional moral perspective isn't lost amid the seasonal bombast.*

**New Mexicans for a Moral and Constitutional Government** is a 501C4 organization that targets the issue of abortion in the political arena. It plans to sponsor several candidate talks and to distribute *Priests for Life* clergy resource packets and a voters' guide. One of its projects is the **Catholics Vote Catholic** website, [catholicsvotecatholic.com](http://catholicsvotecatholic.com), which seeks to provide educational materials about the moral precepts and doctrines of the Church to bishops, pastors, and lay faithful. The website hosts are also offering to run meetings and workshops to help Catholics make informed voting decisions.

Though not specifically Catholic, regular legislative email alerts sent by the **New Mexico Watchman** are extremely helpful for traditionally-minded citizens. To receive these free alerts, you can email the [nmwatchman@comcast.net](mailto:nmwatchman@comcast.net) or visit its website, [NMWatchman.com](http://NMWatchman.com).

Another group the New Mexico voter might find useful is the Farmington-based **Center for Traditional Family Values – New Mexico**, [www.traditionalvaluesnm.org](http://www.traditionalvaluesnm.org), a non-partisan, non-denominational organization seeking to “create, educate, and train a reliable and organized grass-roots network of pro-family citizens across the state of New Mexico.” They're express particular concern that New Mexico is a target for “extreme social engineering proposals.” Three issues are cited:

- \* Unlike many other states, people living in New Mexico illegally can nevertheless obtain a legal driver's license.
- \* New Mexico legislators have added ambiguous “hate crime” laws to the state's books, including protection of “sexual orientation whether *real or perceived*.” [emphasis added]
- \* Activists are funding same-sex marriage initiatives in New Mexico.

At the website, one can obtain links to follow New Mexico legislative activity, follow the voting records of New Mexico legislators, obtain contact information for government officials and judges, and access a number of projects aimed at fostering traditional moral values. D

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**U CAN'T B BOTH**  
**Catholic & PRO-CHOICE**

# Catholics in the Crosshairs

By Stephanie Block

It's hunting season and voters are compelled to dodge campaign rhetoric firing at them from every corner. Look at the dismissive expression "single issue voter," for example. The political left launches this pejorative against people who believe that traditional moral principals are the fundamental underpinnings of all other issues. "Traditionalists," in this sense, who view the progressive program as a deadly compromise with immorality, are a problem for leftists.

The response of Joel Belz, founder of the *Evangelical World* magazine and a weekly columnist for *World* is helpful. He published, "Stop apologizing. It's not always wrong to be a 'single-issue' advocate", in which he explains the false premise of the progressives:

[We] shouldn't be embarrassed to say boldly and clearly: **Abortion and same-sex marriage are uniquely heinous sins.** They rattle the foundations of a civilized society. They take a culture in a dreadful direction. We haven't been wrong to say so. We aren't fanatics.

....But here's the core of the matter. To be robustly and consistently anti-abortion is at the very same time to cast your vote for environmental sensitivity, against racism, and for economic justice. These are not independent, isolated packages. It's hard to see how anyone can claim to be a protector of the environment and not put a high priority on the preservation of human babies. To defend a focus on the future of polar bears and whales, while asking evangelicals to get less noisy about infant humans, is an embarrassing contradiction. Similarly, keep in mind that abortion is one of the most racist of all social causes in history. Minorities don't just happen incidentally to be targeted by the practice of abortion. The history of *Planned Parenthood* and similar organizations is racist to the core—as is their current practice. And no economist can look at the loss of 50 million American babies over the last 45 years and not wince at the impact of such a drain on the economic vitality of our society. Today's poor Americans are poorer than they would have been if we'd taken care to preserve enough consumers—and workers—to fill a state one-and-a-half times as big as California. Tomorrow's elderly will worry about Social Security more than they would have with 50 million more contributors to the system. [[www.worldmag.com/joelbelz](http://www.worldmag.com/joelbelz), July 12, 2008]



Krieg Barrie

The Evangelicals, of course, aren't the only target of the progressives. About 20 "Catholic social justice" organizations, including *Pax Christi USA*, *Center of Concern*, and NETWORK are hunting the Catholic voter for the progressives. Some of these groups are pretty shady. *Pax Christi USA* is a dissident *Call to Action* affiliate, believing the United States should be radically pacifist while "oppressed" Marxists have every right to self-defense. NETWORK, another group with *Call to Action* ties, analyzes issues from "a feminist/ womanist/ mujerista perspective" – a form of liberation theology, not Catholic theology – and lobbies for public policy based on this perspective. *Center of Concern*, yet another *Call to Action* associate, founded the *Global Women's Project*, which in turn co-founded *US Women Connect*. – maintaining working groups in five priority areas, among them "health and reproductive rights," including abortion services.

In July, these "Catholic social justice" organizations held a *Convention for the Common Good* in Philadelphia to "chart a new vision for our country, one that is not based on narrow partisan agendas but a concern for the common good....build[ing] a platform that addresses many of the pressing social justice issues of the day – health care, poverty, economic justice, immigration, global warming and promoting a culture of life."

The problem is, these are groups that have been wonderfully cavalier about "promoting a culture of life." Abortion has always been, at best, a stepchild and more often...well, an *aborte*. Dead on arrival. Same for same-sex marriage. In the pursuit of universal health care, socialized economic reform, quasi-science, and pseudo peace, the values of innocent human life and natural law are scuttled for "a bigger picture" – a "broader" agenda.

In truth though, it's a *narrower* agenda – one that strips humanity of its authentic dignity. One person's life buys healthcare for another; one objective moral position is abandoned for a housing experiment. Grand, non-negotiable, irreplaceable *goods* are exchanged for insecure, uncertain, and certain less consequential *possibilities*. Compelling campaign rhetoric may bag the game but it's deadly. Literally. D

# Ecumenical Institute for Ministry

A look at “Catholic” adult education in the Archdiocese of Santa Fe

By Stephanie Block

Catholics adults of the Archdiocese of Santa Fe who are interested in advanced formation and possible certification can visit the Archdiocese’s website ([archdiocesasantafe.org/Offices/ChristianService/ChristianService.html](http://archdiocesasantafe.org/Offices/ChristianService/ChristianService.html)) for assistance. The Archdiocesan *Office of Formation for Christian Service*, eager to provide “opportunities for THEOLOGICAL and SPIRITUAL FORMATION and SKILLS FOR MINISTRY for all adult Catholics, especially those involved in some aspect of ecclesial ministry or Christian service in the world” [emphasis in the original], sends qualified adults to the *Ecumenical Institute for Ministry*. The Institute describes itself as “an **ecumenical partnership** for lay theological education in New Mexico. The purpose of the Ecumenical Institute for Ministry (EIM) is to equip Christians for ministries within and on behalf of the churches.” [emphasis added]

While there are many appropriate ecumenical activities, one questions if lay theological education can be one of them. There is no pretense of offering a *Catholic* curriculum – quite the contrary.

For example, **Rev. Dr. Kay Huggins** teaches Christology. She’s the pastor of New Life Presbyterian in Rio Rancho, NM, a church with a Labyrinth Ministry, Tai Chi and Yoga classes, and several extremely active pro-homosexual organizations. Its larger affiliation, the Presbytery of Santa Fe, is a member of the *New Mexico Coalition for Reproductive Choice*. Dr. Huggins has personally fought within her denomination for ordination of homosexuals.

Another Presbyterian minister teaching at the Institute is **Dr. Ken Cuthbertson**, who specializes in Historical Development of Christian Tradition. This winter, Dr. Cuthbertson petitioned the Presbytery of Santa Fe to accept the *Cincinnati Overture* – removing any “anti-gay, discriminatory Authoritative Interpretations to LGBT persons, and lift[ing] up the Constitutional questions for ordination in place of the fidelity/chastity requirement for ordained office in our Church as ministers, elders and deacons.”

Teaching Ecclesiology and Ecumenical and Inter-religious Theologies is the Disciples of Christ minister, and much of the force behind the Institute’s establishment, is **Dr. Wallace Ford**, who was also Executive Director of the *New Mexico Conference of Churches* for 18 years. In his capacity as a Disciples of Christ minister and a member of the denomination’s Commission of Theology, Dr. Ford was a signatory

of the document, “Words To The Church On The Lord’s Supper,” supporting interdenominational communion.

One doesn’t expect non-Catholics of the Institute’s faculty to think or speak like Catholics. By the same token, however, one *does* expect it from the Catholics. **Dr. Christina Spahn** the Pastoral Associate for Faith Formation at Our Lady of the Most Holy Rosary Catholic Community in Albuquerque, teaches the “Process of Catechesis”. She was a Co-Director of the *Center for Action and Contemplation* for 8 years - during which time the Center hosted the “commitment ceremony” of a lesbian relationship, promoted the since-censured *New Ways Ministry* work among those with same-sex attractions, promoted *Call to Action* dissidence, and hosted a number of *Call to Action* and New Age speakers.

Another Catholic on the 14-member faculty is **Sr. Geneal Kramer, OP**. Last year she spoke at a *Woman’s Ordination Conference* function, in a talk – dubbed “preaching” – titled “The New Face of the Priesthood.” The *Woman’s Ordination Conference* is an affiliate of the dissent *Call to Action*.

So, one must ask what the adult Catholic lay student is to take from all this. Exciting as it is to earn a Masters of Theology, what is an education in misunderstandings and distortion worth? If even the *Catholic* teachers are confused about their professed Faith, what can the student gain? D



**Commencement 2002**  
**First graduates of the Ecumenical Institute for Ministry – St. Norbert College, Master’s Program**

# Sibling Rivalry

*Bothersome Brothers*

By Marie P. Loehr

*Love thy neighbor as thyself. . .*  
- Matthew 22:39

When Christ speaks the parable of the Prodigal Son, it is no idle story. It is not no fairy tale. It is not an allegory or extended metaphor. It is, in fact, a statement of fact. It grows out of the divine experience, not from the Trinitarian community in itself, but from the Trinity's Creation. The theme of the Elder Brother vs. the Younger Brother runs throughout Scripture, and history, especially in the Old Testament.

The very first instance of this, based on Church teaching and tradition is a sibling conflict that begins even before the creation of incarnate being, man. Ancient tradition suggests that the division among discarnate being, the angels in heaven, grew out of God's revelation of his plans not only to create man, but to send his Son and Word incarnate among them in some way. Further, he would appoint angels as both servants and ministers to this younger creation of flesh and spirit. Some of those elder brothers of humanity, a cohort of the angels, led by Lucifer — the highest angel in the hierarchy of angelic being, were so offended by this new being, the *Adamah*, they refused to accept humanity or the Son's relationship to humanity.

Perhaps seeing man's flesh as an offense against God's spiritual purity, Lucifer soon found it offensive against his own spiritual purity and fullness. He and his followers refused the will of God and fell, as Christ says, like lightning from heaven. When Christ calls him a liar, and the father of lies, we may surmise that perhaps Lucifer's primary lie is his own self-deception. He cloaks his own pride and preference for "purity," his own will, as disinterested concern for divine prerogative.

We hear some suggestion or echo of this possibility when Peter protests against Christ's washing his feet at the Last Supper. Christ retorts that if he does not wash Peter's feet, like any lowly servant, Peter will have no part in Christ. Christ has called Peter a "satan" before, when Peter claims to guard Christ's position and lordship, using that to hide from his own pride and fear. Christ's humility is not only offensive to created being's pride. It's frightening. It demands a similar willingness to serve and minister from each one of us.

It is hard to imagine an angelic being of such beauty and intimacy with God, as Lucifer was, reacting this way. But this is the root of his fall. This distaste for the flesh, and hidden envy of it, among the fallen angels is the first instance of Elder Brother Syndrome.

In Genesis we see Lucifer's resentment and envy played out against the angels' younger brother, *Adamah* - man and woman. Lucifer tempts Adam and Eve. "Eat the fruit . . . be as gods," he coaxes. This is to say, be like Me, disembodied, pure spirit, knowing by direct apprehension of interior essence, without being constrained by the limits of the flesh. Envious of the human gift to create human life in cooperation with God, he plays on their envy of angelic freedom. Eve bites, and the rest is history.



**Cain killing Abel, from a 15th century manuscript.**

This subtle tension between the first-created and the second-created plays out again in the story of Adam and Eve's sons, Cain and Abel.

When God accepts Abel's offering of a lamb, but rejects Cain's offering of the fruits of the field, elder brother Cain rises up in envy's rage to murder Abel. He sees Abel as favored by God, himself as rejected, simply because God accepts the lamb, but not the fruits.

Of course, we may see this curious confrontation in two different, but related ways. Cain, like Lucifer and his minions, prefers the spiritual "purity" of the fruits and vegetables of the field to the gross flesh and blood of the animals, personified in the lamb. This preference for "purity" is a denial of God's gift of incarnation, food, and sacrificial blood outpoured. Abel's lamb is also a fore-type of Calvary's sacrifice, and Abel a fore-type of Christ--who so loved his incarnate creation he entered it and embraced it himself. Even the Son of God did not deem himself too pure to embrace such the lowly reality of subatomic particles, dust, mud, and ashes.

We see Abraham's first-born displaced by the second son, the legitimate son of Abraham's wife. Ishmael, the first-born of Abraham, is the son of Sarah's serving-maid, Hagar. Sarah gives her to Abraham so he can conceive a child, since Sarah is barren. Later, when Sarah bears Isaac by God's direct grace and favor, Ishmael and his mother are sent away, almost dying in the desert, until rescued by an angel and led to safety. Isaac has his own trial to survive - God's order to Abraham to sacrifice his legitimate son, and Abraham's total surrender to God's will, whatever it entails.

In his turn Isaac begets twin sons, Esau the eldest by a fraction, and Jacob. Here, too, the younger of the twins displaces the elder--creating division in the family. We look askance at the ruse Rebecca and Jacob use to displace Esau. How can God countenance such an action?

But we read in Isaiah that God gave a vineyard to one man, who did not take care of it or bring it to fruition. So God takes it away from the first man, and gives it to a man who will cherish it and bring it to fruition and profit. This also reminds us of Christ's parable of the talents. Esau is shown to be like the first man who lost his vineyard due to carelessness, the man who buries his talent in the ground. Jacob is shown as the second man, who cares for the vineyard, as the servants who invest their talents and reap reward for their master.

Jacob himself has sons by first wife Leah, two serving maids, and finally by his beloved Rachel. He favors Joseph, the son of Rachel. The elder brothers resent this favoritism to an upstart, and resolve to remove him. One of the brothers restrains them from outright murder. Instead, they sell Joseph into slavery in Egypt.

God turns this into salvation for Joseph, Egypt, and Jacob's family. This is a story of sibling rivalry that has a happy outcome, for Joseph and his family at least.

What of Moses and Aaron, and Aaron's feelings that Moses, his less refined, less articulate brother, is God's speaker? Does his acquiescence to the Israelites' desire for a visible figure to worship, thus permitting them to make the Golden Calf reveal subtle hidden envies against Moses?

Or consider David and Saul, although they are not blood relations. Yet there is envy in Saul, resentment that David is so favored (as his name, which means "Beloved" signifies). He pursues David, meaning to kill him, until his own death frees David from Saul's enmity.

Even in the New Testament we see the Pharisees' envy of Christ, and their at-



**Prodigal Son and the Elder Brother**

tempts to trap him or dismiss him. The conflict between the Chosen People of Israel and the Mystical Body of Christ is an Elder Brother-Younger Brother conflict.

The Law is paramount for Elder Brother syndrome: what is due the Elder Brother in his self-importance and self-righteousness. These are not bad things in themselves, necessarily. But they often reveal hidden pride, as well as insecurity. Like the green cavalry lieutenant in a John Ford Western, such people are determined to go “by the book.” They have not yet learned that the essential Law of God is love, seraphic caritas, the fire that consumes all sin, its blindness and insecurity. “Perfect love casts out fear” says John the Evangelist. “Love God, and do what you will,” says Augustine, because if we are in God, all we desire is his will. The Prodigal clearly has some sense of this, and trusts his father entirely, whether it’s to give him freedom — even if the freedom is a risk--or to give him mercy, when he fails to use that freedom wisely.

If Lucifer is the Elder Brother who complains of being cheated of his patrimony, *Adamah* is the Younger. Humanity seizes its inheritance from God well before its time. They can’t wait to receive the fullness of God’s gifts when they, and the fruit of the Tree, are mature and ripe. They cannot wait for God’s time and place and pleasure. Instead, they take Lucifer’s bait, and rush off to “be as gods, knowing good and evil, refusing limits and discipline and constraints. Like the

Prodigal Son, they live autonomously and licentiously, squandering God’s gifts until brought up short. In humanity’s case, it’s the Flood that cuts this false freedom short. In the Prodigal’s case, it’s the end of his inheritance, and his starvation, even as the swine, fed on husks, are filled.

The Father makes clear in this parable that he is indeed a lover of mercy, not empty sacrifice, the sacrifice made out of self-love. His mercy is his justice and his justice is his mercy. Those who cry for what is due them, for their day in court, may find that justice is cold. A contractual relationship under the Law is not as warm and enduring as the familial will and choice for embrace and mercy.

Many of us, hearing this parable, agree with the Elder Son, and share his indignation. Some of us might cheer the Prodigal. Nowadays, we’re more likely to condemn the Elder Son out of hand and excuse the Younger Son. But there is a subtle reality here, one we often miss due to our own myopias and biases.

Yes, we all know families squabble and fuss and fly apart or fail--even with the best of intentions. That is true of individual families, religious order families, the Church itself. Such disarray is a sure sign of preference for the hedgings of mere Law, or for false autonomy and its husks. What Christ and his Father

show us in the Prodigal Son is the *veritas* and *caritas* of the Trinitarian commitment, communion and community, Father, Son and Spirit. We are to live that in all our relationships, but especially in familial relationships. Otherwise, we will have no part in God, or he in us.

We might ask, as in the cliché about being part of the problem or part of the solution, are we the Elder Brother, or the Prodigal Son? Are we a Father of mercy and commitment, a Son of sacrifice and communion, a Spirit of reconciliation and community? Or are we kicking against legitimate family ties?! Kicking over the traces? Kicking against the pricks of what we see as a goad (that wounds our ego--our self-love aka pride), rather than a patient hand extended in generosity and mercy? This is a worthwhile examination of conscience! After all, we are all one or the other of the characters in the Prodigal Son’s family, and God’s family, at any given moment. D



**Dore’s Lucifer...  
...the prototypically disgruntled  
elder brother?**

# Visiting Santa Maria de la Paz

By Alan Peter

Are Catholics allowed to interrupt Mass, yelling, “Stop this! This is God’s House”?

No? Too bad, because something needs to be done at *Santa Maria de la Paz Catholic Church* in Santa Fe.

On August 1, I assisted at the Holy Sacrifice of the Mass offered by visiting priest Father John Dear, SJ, who was in town to kick off the weekend’s *Pax Christi* activities. *Pax Christi* is an international organization devoted to eliminating war.

First, some impressions about the *Santa Maria de la Paz* building – it would make a nice auditorium. It has “stadium style” seating, with eight *nichos* cut into its plain white walls. At the front of the Church, there is a large cross with a small Crucifix inside it. The tabernacle is located in the rear of the Church, in a separate chapel. The altar is a freestanding table, without any physical divider between it and the congregation. The first three pews have kneelers that aren’t used because everyone stands during the Consecration. The choir, this day led by Sister Eileen, is to the left of the altar, and it included drums, piano, flute, violin, tambourine, accompanied by rhythmic group clapping. Attire for Mass was “summer Saturday casual”, which for men meant t-shirts, shorts, and tennis shoes.

Father Dear came into the Church in casual street clothes, said “hi” to some friends, and quickly changed into his vestments. He invited the congregation of approximately 110 people to introduce themselves and announce from where they had come – which included Arizona, Illinois, Pennsylvania, Tennessee, Texas, and Australia and was vigorously applauded.

On this *special* day, the congregation received a Death Penalty prayer card from Sister Helen Prejean, who was also in town for the weekend and would later give a talk on the topic. In keeping with this theme, Father stated during the Mass that Jesus was “executed under the death penalty.” The congregation received *origami* Peace Doves, made by the Sisters of Saint Joseph in Concordia, Kansas, that were to be worn on the arm.

Father began Mass with the blessing, “In the name of the God of Peace, the non-violent Christ the Son, and the Holy Spirit.” Similarly, his final blessing was, “In the name of the Creator, Christ, and the Holy Spirit.” He rarely said “God” without adding “...of Peace” and spoke of “non-violence”, “empire”, “atomic bomb”, “death penalty”, and “poverty”. Father invited congregational prayer requests that included “victims of foreclosure”, “victims of free trade”, “better jobs”, “fair wages”, and so forth. “Abortion”, unsurprisingly, was not mentioned.

Before beginning the Canon, Father invited everyone to stand around the Altar, where they remained until after Communion and all but about 10 people complied. His version of the Canon, although appealing to the attendant *Pax Christi*-ites, does not appear in the Lectionary. Two people knelt for the Consecration but the rest stood. There was no announcement before Communion about the Sacrament being reserved for Catholics in the state of grace – which the young man wearing the “Amish for Homeland Security” t-shirt may not have known. Father Earl Rohleder, an assistant priest at *Santa Maria*, celebrated the Mass with Father Dear.

Now August 1st was First Friday. Our Lord appeared to St. Margaret Mary Alacoque in 1699 and asked her to begin the observation of the First Friday of every month. The second of the 12 promises made to those who complete this devotion is, “I will establish *peace* in your houses.” If Catholics are truly interested in *peace*, why not use the tools that God, through his Mother, has given us? Truly, man can do no better than following heavenly guidance...unless...unless God is just a cover for advancing a man-centered agenda. When Father reminded us during his homily that, “even if Obama wins, we need to carry on” the fight to end, I wondered what our goal was and who our heroes were. Father may have answered that question in his homily, when he traced the “growth of peace” from Jesus, to the desert Fathers, to Clare and Francis, to Dorothy Day, to Mahatma Gandhi, and finally to Martin Luther King, Jr. Jesus, evidently, was the original peacenik, our heroes are *nice* people, and our goal is *niceness*. D

*Jesus Was a Victim of the Death Penalty*



*A Prayer to Abolish the Death Penalty*

*by Helen Prejean, CSJ*

God of Compassion,  
You let your rain fall on the just and the unjust.  
Expand and deepen our hearts  
so that we may love as You love,  
even those among us  
who have caused the greatest pain by taking life.  
For there is in our land a great cry for vengeance  
as we fill up death rows and kill the killers  
in the name of justice, in the name of peace.  
Jesus, our brother,  
you suffered execution at the hands of the state  
but you did not let hatred overcome you.

## Around the World

**Anglicans Attempting to Reunite with Rome** A large number of traditional Anglicans, disturbed by the possibility of denominational ordination of homosexual bishops, the ordination of women to the priesthood, and the blessing homosexual marriages, have petitioned Rome for restoration of “full, corporate, sacramental union.” The Traditional Anglican Communion has about 400,000 members and a “corporate union” (that is, a “conversion” of the entire denomination) would bring entire parishes into the Catholic Church. The Vatican has formally responded that it is giving the matter “serious attention.” One major concern must be helping the clergy of these communities obtain valid Catholic formation and ordination.



**Sister Grace Marie, Sister Rose Marie and Sister Elizabeth Marie, members of the Poor Clares of Perpetual Adoration from Our Lady of the Angels Monastery in Hanceville, Alabama. Sister Grace Marie and Sister Rose Marie are converts from Anglicanism.**

**Professor Desecrates Consecrated Host** A professor of biology at the University of Minnesota at Morris, Paul Myers, has written on his blog that he desecrated the Eucharist by piercing it with a rusty nail and then threw it in the garbage. In response, the Confraternity of Catholic Clergy proposed a national day of prayer and fasting in reparation so that “such offenses never happen again.”

The Confraternity found the actions of Myers “reprehensible, inexcusable, and unconstitutional. His flagrant display of irreverence by profaning a consecrated Host from a Catholic Church goes beyond the limit of academic freedom and free speech....Attacking the most sacred elements of a religion

is not free speech anymore than would be perjury in a court or libel in a newspaper.” It also called for a Holy Hour before the Blessed Sacrament.

**Olympic Discomfort** Despite billions of dollars and an Olympian effort to impress the world with its cultural wealth and energetic modernity, China has gone to great lengths to repress any criticism of its human rights record.

Of particular concern to Catholics is the governments prohibition of all “unregistered” — that is, government controlled — religious activities. Those involved in unauthorized public worship, including Catholics loyal to the Vatican, have been arrested, placed under surveillance or internal exile, fined and, in some cases, tortured. China’s laws forbid parents to teach their religious beliefs to children under the age of 18.

Observers point to the government’s severe punishment of its critics, suppressive media censorship, an expanded “re-education through labor” program in which anyone suspected of dissent may be arrested and sentenced to manual labor without trial. China persists in a “One-Child Policy,” imposed through forced abortion and sterilization. It has among the highest number of executions of any country. It has systematically harvested the organs of political prisoners, among whom torture, forced labor, and psychiatric abuse is widespread.

“Rural” workers require numerous passes to work outside their home provinces. No workers may belong to an independent union. Internet use and international mail are closely controlled.

After forcing the annexation of Tibet in 1950, the Chinese communists killed over one million Tibetans, destroyed over 6,000 monasteries, and turned Tibet's northeastern province, Amdo, into a gulag. It then resettled the area with Chinese while denying Tibetans equal social and economic status, the use of their language and the practice of their religion.

Internationally, China – an economic partner of Sudan – has supported Sudan’s policies against Darfur, interfering with UN efforts to stop Sudanese mass killings in the region.



## Around the Nation

**Bishop Marc Handley Andrus of the Episcopal Diocese of California says churches should stop performing weddings** but simply “bless” those who the State has joined. He believes that would solve the dilemma of denominations that do not permit same-sex “marriages” but reside where they are legal. The suggestion emulates many European and Latin American countries, removing US clergy as representatives for the civil government at weddings.

Andrus, not too surprisingly, is a supporter of same-sex “marriage” and is finding that a number of other clergy like his idea. George Raya, a member of Integrity, the support group for homosexuals in the Episcopal Church, however, feels betrayed. “As soon as we can get married, they want us to get blessed? A lot of us would like to get married in church.”

**Coloradans to Vote When ‘Personhood’ Begins** If supported, a ballot proposal before Colorado voters this November will define the “fertilized human egg” as a person. The Colorado Human Life Amendment, also known as the personhood amendment, seeks to establish a legal and legislative basis for protecting the unborn.



Colorado is the first state to put this question to voters, but Oregon, Montana and Georgia are attempting similar measures.

Critics fear passage of the amendment would not only outlaw abortion in Colorado but lead to overturning *Roe v. Wade*, the 1973 decision that legalized abortion nationwide. Further, it would end medical research involving embryos and ban certain forms of abortifacient contraception, including the morning-after pill and the intrauterine device, or IUD.

Not all pro-lifers are supportive, however. *National Right to Life* has circulated a memo arguing that the timing and language of the measure are not right. Carrie Gordon Earll, senior director of issues analysis at *Focus on the Family*, says they would support a ban on abortion, but not the Colorado strategy. “In our view, you don’t have to have a personhood amendment before the court to overturn *Roe v. Wade*. You just need the right court. So we are more interested in the makeup of the court than what particular challenge comes before the court.”

**Endangered...**

Furthermore, Archbishop Chaput and the other two bishops of the Colorado Catholic Conference have decided not to identify the Church with the proposed personhood amendment. The bishops’ spokeswoman Jennifer Kraska, was quoted in the *Denver Post*, “We commend the goal of this effort to end abortion. Individual Catholics may choose to work for its passage...At the same time, we recognize that other people committed to the sanctity of life have raised serious questions about this specific amendment’s timing and content.”

**The last abortion clinic in South Dakota recently closed.**

In 2005, a South Dakota law forced abortion doctors to inform women that abortion ends the life of a complete, distinct, and wholly living human being and could cause later psychological problems. The law has just been enacted and Planned Parenthood, unwilling to comply, closed its doors, making South Dakota the first abortion-free state...something for Colorado (and the rest of us) to emulate.



**...In contrast, Spain’s parliament recently voiced support for the rights of great apes to life and freedom.** The proposal’s points were approved after its environmental committee urged compliance with a declaration devised by scientists and philosophers who “say our closest genetic relatives deserve rights hitherto limited to humans.”

## Around the Archdiocese

**Archbishop Dedicates New Project Defending Life Chapel** Philip Sevilla of *Project Defending Life* (PDL) in Albuquerque writes that PDL was blessed with the celebration of the Mass by Archbishop Michael Sheehan on July 12th, at their new *Holy Innocents Chapel*. Over 120 attended the dedication Mass and open house. The Archbishop said that 4,000 innocent babies are aborted daily in the U.S. and that society is attacking not just the holy innocents but the sacrament of marriage, too, through the idea that homosexuals can marry. According to the Archbishop, this confusion stems from a lack of moral teaching and belief based on God's law in the Bible and a lack of understanding of human dignity.

Some, he noted, suggest we should have no more babies in order to minimize our carbon footprint. Who could have imagined these abhorrent ideas forty-four years ago? What is necessary is to dispose of sin by *absolution*, rather than by *rationalization* or relativism.

After the Mass, the Archbishop led a procession with the Blessed Sacrament, walking around the nearby *Planned Parenthood*. He then blessed Fr. Stephen Imbarrato and the chapel with a gift of a lovely Madonna and Child print. *Project Defending Life*, in turn, presented the Archbishop with a statue of St. Juan Diego, the messenger of our Lady of Guadalupe.

**Archbishop Defends Confession** In response to a local television station's feature about Catholics and Confession that only interviewed people who don't go to Confession, the Archbishop prepared an open letter on behalf of "the tens of thousands of Catholics in our Archdiocese who regularly receive this beautiful Sacrament." Concerned that no one conclude from the television report that the Sacrament was passé, the Archbishop wrote, "Any Catholic who thinks that the Sacrament of Penance is optional, or that he or she does not need to ever go to Confession, is seriously mistaken. Such persons are depriving themselves of one of the greatest sources of grace, and indeed, may be putting their very souls into danger."

Valerie Lubitz, the President of *Los Pequeños de Cristo*, gratefully prepared the following:

*Your Excellency,*

*Thank you so much for the letter to the Church in The Archdiocese of Santa Fe about the Sacrament of Confession. Several people have commented to us about the value of a letter of this type coming from our Chief Sheppard. Sometimes it seems this is the forgotten sacrament, and your words so awakened our spirits to the truth.*

*I also congratulate you on the very pro-life position you have taken on the upcoming election. You recently reminded us during holy Mass that the pre-eminent issue is LIFE. You also spoke of marriage and family values to which we say we are grateful for your clear guidance.*

*You are in our daily prayers and we hope always to have your blessing,*

*In Jesus Mary,  
Valerie Lubitz*



**Archbishop Michael Sheehan at the  
Dedication Mass of *Holy Innocents***

## September Calendar

### Los Pequeños Monthly Meeting

September 19, 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

Tuesdays at Noon

#### Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

&

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



### A Los Pequeños Pepper gift subscription is only \$10.

Back issues of *The Pepper* are archived at:

[www.lospequenos.org](http://www.lospequenos.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.

## PRAYER FOR THE ELECTION OF GOV- ERNMENT OFFICIALS AND FOR THE CITIZENS

*Thou, O Christ, Sovereign King, hast given men the authority to govern through Thy excellent and inexpressible might, that we may know the glory and honor given to them by Thee, and be subject to them, in agreement with Thy Divine will. Thou hast given to the people of this nation the privilege of electing those who would exercise that authority which comes from Thee. Grant, we beseech Thee, wisdom, prudence and counsel to the people of this nation (state/city) that they may elect officials whose administration will be conducted with due respect for virtue and religion, with a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.*

*We recommend likewise to Thee O unbounded mercy! all our brethren and fellow citizens, throughout this nation, that they may be blessed in the knowledge, and sanctified in the observance, of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal. Amen.*