

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

September 2011

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*Occult has no place in
Christian practice.*

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Just saying...

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So many babies die

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*Cover: Nativity of Mary—
September 8*

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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.

Gurdjieff and the Enigmatic Enneagram

By Rev. Ed Hird

Who is George Gurdjieff, and why is he having such a massive indirect impact on our churches today? Why in particular are ‘post-charismatic’ Roman Catholics, especially well-meaning nuns, becoming caught up in his questionable practices?^[1] The Rev. Dr. Robert Innes, Lecturer in Systematic Theology at St. John’s College: Durham, England, tells us that the man credited with bringing the Enneagram to the West is George Gurdjieff, a Greek-Armenian from what is now the Republic of Georgia. While still a teen, Gurdjieff became immersed in occultic practices such as astrology, mental telepathy, spiritism, table turning, fortune telling and demon possession. Gurdjieff claimed that while he was in Afghanistan in 1897, he visited a monastery of the esoteric Sarmouni sect where he learned their mystical Sufi dancing, psychic powers and the Enneagram.^[2]



George Gurdjieff

The massive popularity of the Enneagram in Christian circles, the 2nd most popular personality test after the MBTI^[3], makes it well worth assessing what we are actually opening ourselves to. Advocates like Barbara Metz and John Burchill describe the Enneagram as “a sleeping giant, awakened in our times...”^[4] Fr. Mitchell Pacwa SJ, Professor of Scripture and Hebrew at Loyola University, Chicago, has written a brilliant critique of Gurdjieff and the Enneagram, entitled “Tell Me Who I Am, O Enneagram”.

^[5] Fr. Pacwa’s studies of ancient literature and archeology show that there is no hard evidence for the existence of the Enneagram in any form before Gurdjieff. Rumors of the Enneagram’s antiquity (e.g. pre-Muslim Christian influence of Persia, or Pythagorean or Platonic mathematics)^[6] serve to give it an air of authority but have no proper historical basis. Perhaps most incredible is the unsubstantiated claim by Ted Dobson & Kathleen Hurley that there “are indications that several of the New Testament writers were familiar with and used the Enneagram.”^[7]

The heart of Gurdjieff’s Enneagram teaching, which he described as esoteric Christianity, is numerological divination. Dividing one by three yields the decimals .3333, .6666, .9999 – the points joined by the triangle in the figure. Dividing one by seven yields the decimal .142857: a recurring number which contains no multiples of three and the digits of which correspond to the oddly-shaped six pointed figure. It seems that the Enneagram’s relation to these mystical numbers (three and seven) was held to give it a truly cosmic significance.^[8] Gurdjieff taught that “all things in life work on two laws –3 and 7”. All psychological laws fall within the law of three — as within Gurdjieff’s three alleged personality centers (path, oth, & kath), and all material things fall within the law of seven.^[9] Each human being on earth is claimed to have one, and only one, of the nine Enneagram numbers.^[10]

Enneagram teaching holds that God has nine different faces, corresponding to the nine patterns of the Enneagram.^[11] Robert J. Nogosek, C.S.C., wrote a book along this line entitled “Nine Portraits of Jesus: Discovering Jesus Through the Enneagram” (Dimension Books), claiming that Jesus, being sinless, had all nine Enneagram personality types.^[12] Beesing, Nogosek, and O’Leary also teach that each of us has one of nine different totems [Enneagramic animals]. In the ‘christianized’ version of the Enneagram, a #2 “helper” personality can be redeemed from being a cat into becoming an Irish setter, and then receives the Enneagramic color of Red.^[13]



Oscar Ichazo

Gurdjieff’s work led to the formation of the New-Age cult, Arica, founded by his disciple Oscar Ichazo. It was Ichazo and his colleague Claudio Naranjo (an instructor at the Esalen Institute) who together developed the Enneagram in the 1960’s as an indicator of personality in its current form.^[14] Naranjo merged the Enneagram with 9 of Freud’s 10 personality defense mechanisms. Fr. Pacwa notes that Ichazo claims to receive instructions from a higher entity called ‘Metatron, the prince of the archangels’. Ichazo’s students are guided by an interior Master, the Green Qu’Tub.^[15]

Ichazo and Naranjo taught the Enneagram in the 1970’s to Fr. Bob Ochs SJ who then taught this ‘secret wisdom’^[16] at the Loyola Seminary, from which it spread heavily within the Roman Catholic and Anglican communities. Gurdjieff’s role in the Enneagram was covered up by Ichazo, saying that he had “been ordered by his source

not to reveal the name of the person or being who gave him the Enneagram.”^[17] Moral Theologian, Msgr. William B. Smith commented that “the more you read about it, the more it begins to resemble a college-educated horoscope...As a tool for spiritual direction, it seems to me most deficient, even dangerous.”^[18]

Barbara Metz, SND, and John Burchill, OP, recommend the Enneagram as a way of engaging in “kything prayer”. Kything Prayer can be done with any other person, present or absent, dead or alive, whose Enneagramic reading ‘moves against your numerical arrows’. The key is to “let your center find itself within the person with whom you are kything” and to “Picture yourself within the [other] person.” An alternative form of Enneagramic kything is to “invite the other person’s spirit into themselves.”^[19]

One may very well ask how appropriate it is for Christians to be inviting the spirits of the dead into themselves. Does this not slide into occultic channeling/mediumistic practices that are clearly forbidden by Holy Scripture?^[20] Is it enough for Enneagram advocates like Jim Scully of Pecos Abbey to say “that ‘occult’ and ‘satanic’ are not synonyms? God told me back in 1979 that the greatest issue facing the Church would be the deception of inter-faith syncretism.

Maybe it is time for us as Anglicans and Christians to truly wake up and repent of our syncretistic mixing of Christ and the occult, of good and evil, of truth and deception, of light and darkness. ∞



Claudio Naranjo



Reverend Ed Hird

Note: The Reverend Ed Hird is past chair of ARM Canada (ARM = Anglican Renewal Ministries) and the rector of St. Simon’s Church, North Vancouver, Anglican Coalition in Canada. He has written Battle for the Soul of Canada and can be reached at: www.stsimonschurch.ca. The above article emerged out of a footnote to a larger investigation into the relationship between Dr. Carl Jung, neo-Gnosticism, and the MBTI (Myers-Briggs Temperament Indicator).

[1] (1) Theodore E. Dobson, who was a R.C. charismatic priest well-known for his inner healing books, has co-written an Enneagram book with Kathleen V. Hurley entitled “What’s My Type?” Dennis, Sheila, & Matt Linn, also well known in the Roman Catholic charismatic sphere for inner healing, strongly endorsed Ted Dobson’s book, saying “This is an encyclopedia of information about the Enneagram. We are a One, a Six, and a Seven.” (Front Inside Cover). David Geraets, OSB, (former) Abbot of the Pecos R.C.

Benedictine Abbey and self-described post-charismatic, comments that Hurley and Dobson “give us fresh and invigorating insight into the Enneagram.” (Front Inside Cover).

[2] Robert Innes, Personality Indicators & the Spiritual Life, Grove Spirituality Series, Cambridge, p. 12; “Tell Me Who I Am, O Enneagram”, Fr. Mitchell Pacwa, S.J; Christian Research Journal, Fall 1991, p. 14ff; Renee Baron & Elizabeth Wagele (The Enneagram Made Easy, Harper Collins, 1994, p. 1) say that “The Russian mystical teacher G.I. Gurdjieff introduced it to Europe in the 1920’s ...”

[3] Robert Innes describes Myers-Briggs and the Enneagram as “the two indicators most widely used by Christian groups...”(p.3) Baron & Wagele hold that “Many of the variations within the nine [Enneagram] types can be explained by relating the highly respected Myers-Briggs Type Indicator to the Enneagram. This will increase accuracy, give greater breadth to the system, and lead to a more finely tuned understanding of ourselves and others. (p. 7, 136-149) Suzanne Zuercher, author of “Enneagram Spirituality” (Notre Dame:Ave Maria Press, 1992, p. 157) “places the whole of the Enneagram within a basically Jungian framework.” (Robert Innes, op. cit., p. 14)

[4] Barbara Metz, SND, & John Burchill, OP, The Enneagram & Prayer, Dimension Books, p. 11

[5] Fr. Mitchell Pacwa, op. cit., p. 14ff

[6] Renee Baron & Elizabeth Wagele, The Enneagram Made Easy, Harper Collins, San Francisco, 1974, p.

1: Baron & Wagele claim that “The roots of the Enneagram go back many centuries. Its exact origins are not known but it is believed to have been taught orally in secret Sufi brotherhood in the Middle East.” Dobson & Hurley hint that the Magi (Wise Men) who visited the baby Jesus brought the Enneagram, teaching that the Magi were “Wisdom seekers from ancient Persia who were probably the originating or at least the first organized caretakers of

the Enneagram.” (p.182) Dobson & Hurley also allege that Pythagoras, the 6th century B.C. mathematician, “learned the Enneagram in Persia before founding his school...” (p. 183)

[7] Dobson & Hurley, p.3

[8] Robert Innes, *Personality Indicators and the Spiritual Life*, Grove Spirituality Series, Grove Books Ltd., Cambridge, p. 13

[9] Margaret Anderson, *The Unknown Gurdjieff*, London: Routledge, p.71-72.

[10] Dobson & Hurley, p. 15: “It is important to remember that each person has one, and only one, Enneagram number.”

[11] op.cit., p. 151.

[12] Robert Nogosek, *Nine Portraits of Jesus*, p. v

[13] Maria Beesing OP, Robert Nogosek CSC, & Patrick O’Leary SJ, p. 120.

[14] Innes, op.cit, p. 13

[15] Lilly & Hart, *Transpersonal Psychologies*, ‘The Arica Training’, p. 341

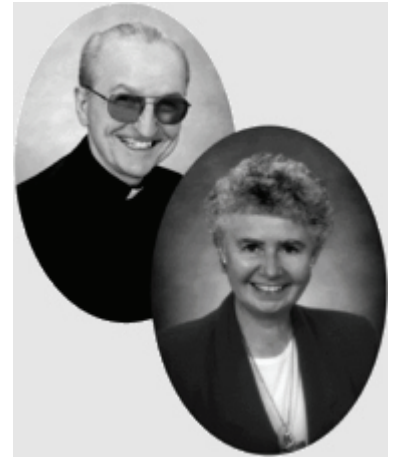
[16] Hurley & Dobson: Again and again they refer to the Enneagram as “secret wisdom” (p. 1, 9, 14, 136, &167). Claudio Naranjo claims that Fr. Bob Ochs and others promised not to teach others the Enneagram, but that they broke their promise of secrecy. “The Enneagram– Stumbling Block or Stepping Stone”, Audio Tape recorded at the Association of Christian Therapists, Feb. 1990, San Diego; The Concise Oxford Dictionary defines the occult as: kept secret, esoteric...from the Latin word celare: to hide.

[17] “The Enneagram: a Critique”, St. Clair McEvenue, *Catholic Insight*, July/August 1996, p. 10 Beesing, Nogosek, & O’Leary, authors of “The Enneagram: a Journey of Self-Discovery” (Dimension Books), claim that Oschar Ichazo was taught “the Enneagram in La Paz, Bolivia, by a man whose name he pledged not to reveal” (p. 1) See also “Psychology Today”, Sam Keen, Vol. 7, No. 2, July 1973, p. 64”.

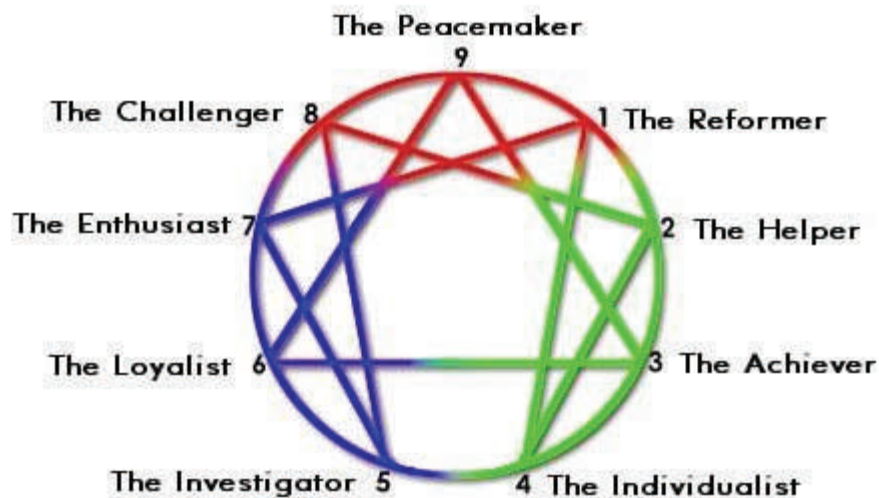
[18] Msgr. W.B. Smith, *The Homiletic & Pastoral Review*, March 1993

[19] Metz & Burchill, op. cit., p. 107; p. 109: “The person does not need to be physically present (Barbara was in Kenya when I kythed with her), nor need the person be living.”

[20] See Lev. 19:31, Lev 20:6, Deut 18:10-11, 1 Chron 10:13, Jer 27:9-10, Acts 16:16-24, & Rev 22:15



Father John Burchill, OP, and Sister Barbara Metz, SND



A “college-educated” horoscope?

Cardinal Canizares: the “entire Church” should receive Communion kneeling

By Fr. John Zuhlsdorf



The overriding reason for why we belong to Holy Church and why we receive the sacraments and why we go to Holy Mass is the fact that one day we are going to die.

The sin of our first parents, at the prompting of the Enemy, was to think that we could be “as gods”. That sin brought suffering and death into the world. It required a Savior, both God and man, to repair the breach we opened between the human race and God. We are redeemed by Christ’s Sacrifice and raised in hope at the victory over death in Christ’s Resurrection and Ascension. We are given mighty gifts through Christ’s merits by means of the Church He founded and by the sacraments He instituted and by the teaching He extends down through His Apostles and their successors to our own time and places.

As a consequence, when we meet with Him in the context of our sacred worship, while we stand at times as adopted children emboldened by Christ’s proximity to us in our human nature, we also abase ourselves before Him, before the MYSTERY we encounter, as we remember that we are so very small and so very dependent and so very much *not* gods.

From [CNA](#) with my **emphases** and *[comments]*: “Spanish cardinal recommends that Catholics receive Communion on the tongue.”

Lima, Peru, Jul 28, 2011 / 01:56 pm (CNA).- Spanish Cardinal Antonio Canizares Llovera recently recommended that Catholics receive Communion on the tongue, while kneeling.

“It is to simply know that **we are before God himself** and that He came to us and that we are **undeserving**,” the prefect of the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments said in an interview with CNA during his visit to Lima, Peru.

The cardinal’s remarks came in response to **a question on whether Catholics should receive Communion in the hand or on the tongue.** *[OOH-RAH!]*

He recommended that Catholics “receive Communion on the tongue and while kneeling.” *[Do I hear an “Amen!”?]*

Receiving Communion in this way, the cardinal continued, “is **the sign of adoration that needs to be recovered.** I think the **entire Church** needs to receive Communion while kneeling.” *[Get that? “entire Church”. And he means the Latin Church, of course.]*

“In fact,” he added, “if one receives while standing, a genuflection or profound bow should be made, and **this is not happening.**” *[Wounded human nature being what it is.]*

“If we **trivialize Communion, we trivialize everything,** and we cannot lose a moment as important as that of receiving Communion, of recognizing the real presence of Christ there, of the God who is the love above all loves, as we sing in a hymn in Spanish.”

In response to a question about the liturgical abuses that often occur, Cardinal Canizares said they must be **“corrected, especially through proper formation: formation for seminarians, for priests, for catechists, for all the Christian faithful.”**

Such a formation should ensure that liturgical celebrations take place **“in accord with the demands and dignity of the celebration**, in accord with the norms of the Church, which is the only way we can authentically celebrate the Eucharist,” he added.

“Bishops have a unique responsibility” in the task of liturgical formation and the correction of abuses, the cardinal said, “and we must not fail to fulfill it, because everything we do to ensure that the Eucharist is celebrated properly will ensure proper participation in the Eucharist.”

No renewal of the Church can take place without a revitalization of our Catholic identity. No revitalization of our Catholic identity can take place without a renewal of our liturgical worship.

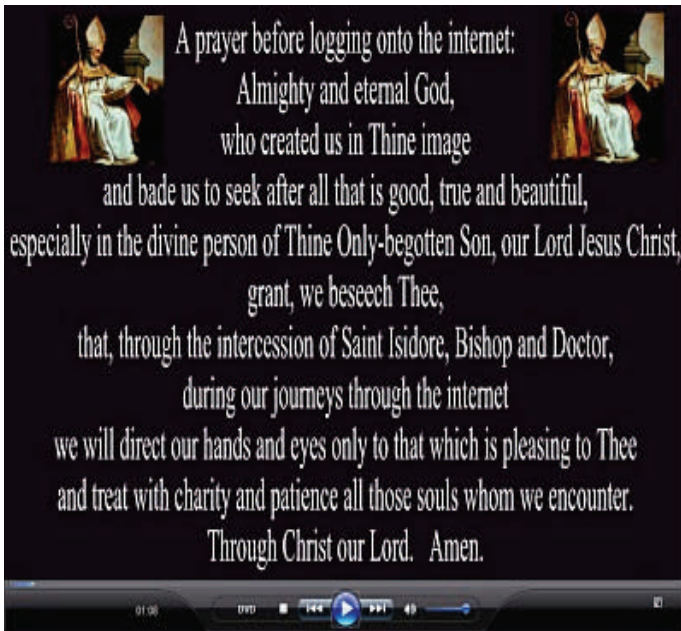
Without a renewal of our Church, our identity, our worship, we as Catholics cannot have an effective impact on the world around us. We cannot fulfill Christ’s great command before His Ascension.

In the presence of God we must adopt the posture of creatures, and for just a few seconds... just a few seconds of our oh so busy lives... make ourselves lowly.

Aside from those who because of physical reasons cannot kneel, for those of you who think you have to stand when receiving Communion, I invite you to rethink your “position”.

Do not be afraid to bend yourself and lower yourself before the coming of the Most High God, in the mystery which envelops you during Holy Mass.

Don’t think you mustn’t and can’t kneel to GOD.



I have been concerned and less than sanguine about many things I have seen going on these days, but this story and the words of Cardinal Canizares, are a sign of hope. This sort of article, with this recommendation for the whole Church, would have been unthinkable even, say, ten years ago, from a Prefect of the CDW [Congregation for Divine Worship]. ∞

Father Zulsdorf writes the WDTPRS—What Does the Prayer Really Say? - blog, which he describes as being dedicated to “Slavishly accurate liturgical translations & frank commentary on Catholic issues.” wdtprs.com/blog

The prayer to the left was written by Father Z.



Cardinal Antonio Canizares Llovera, prefect of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments

US and Canada - Aborted Fetal Cell Line Products and Ethical Alternatives

Disease	Product Name	Manufacturer	Fetal Cell Line	Ethical Version	Manufacturer	Cell Line
Chickenpox	Varivax, Varilrix	Merck, GSK	WI-38, MRC-5	None	N/A	N/A
Cystic Fibrosis	Pulmozyme	Genentech	HEK-293	None	N/A	N/A
Hepatitis A	Vaqa, Havrix Avaxim, Epaxal	Merck, GSK Sanofi, Berna	MRC-5 MRC-5	Aimmungen Not available in US	Kaketsuken (Japan & Europe)	Vero (monkey)
Hepatitis A & B Hepatitis A & Typhoid	Twinrix Vivaxim	GSK Sanofi	MRC-5 MRC-5	Engerix Hep-B Only Recombivax Hep-B Only	GSK Merck	Yeast Yeast
Measles/ Mumps/Rubella	MMR, Priorix	Merck, GSK	RA273, WI-38	None	N/A	N/A
Measles- Rubella	MR Vax, Eolarix	Merck, GSK.	RA273, WI-38, MRC-5	Attenuvax (Measles Only)*	Merck	Chick embryo
Mumps- Rubella	Biavax II	Merck	RA273, WI-38	Mumpsvax (Mumps Only)*	Merck	Chick embryo
Rubella	Meruvax II	Merck.	RA273, WI-38	Takahashi (Not in US)	Kitasato Institute	Rabbit
MMR + Chick- enpox	ProQuad/MMR-V	Merck.	RA273, WI-38, MRC-5	None	N/A	N/A
Polio	Poliovax DT Polio Adsorb	Sanofi Pasteur	MRC-5	IPOL	Sanofi Pasteur	Vero (monkey)
Polio Combination (DTaP + polio+ HiB)	Pentacel, Quad-racel	Sanofi Pasteur	MRC-5	Pediacel; Pediarix + HiB Infanrix Hexa + HiB IPOL + any DTaP + HiB	Sanofi, GSK	Vero (monkey)
Rabies	Imovax	Sanofi Pasteur	MRC-5	RabAvert	Chiron	Chick embryo
Rheumatoid Arthritis	Enbrel	Amgen	WI-26 VA4	Humira	Abbott Labs	CH Hamster
Sepsis	Xigris	Eli Lilly	HEK-293	Ask your doctor	N/A	N/A
Shingles	Zostavax	Merck.	WI-38, MRC-5	None	N/A	N/A
Smallpox	Acambis 1000	Acambis	MRC-5	ACAM2000, MVA3000	Acambis/Baxter	Vero (monkey)
In Development: Flu, Avian Flu, Swine Flu Flu Symptom Drug	Un-named Un-named MAB CR6261	Vaxin, Sanofi Crucell	PER C6 Cell Culture -In Development	All Flu/ Swine Flu use chick embryo: Moral cell cultures are:	Medim-mune, Novartis, CSL, IDBio, Novavax, Prot Sci., Baxter	MDCK Insect, MDCK, Insect, Vero
In Development: HIV	MRKAd5 HIV-1	Merck	PER C6	None	N/A	N/A

Note: Immune-Globulin shots will provide temporary immunity (4-6 months) for Hepatitis-A and Rubella (3-4 months) Physician Order: Merck: 800-422-9675 GSK: 866-475-8222 Sanofi Pasteur: 800-822-2463 Chiron: (800 244-7668 (PST))

***Please Note: Separate Measles and Mumps vaccines are currently unavailable as of January 2010. See our website for Merck information.**

NOTE: IF THE PRODUCT YOU ARE QUESTIONING IS NOT LISTED ABOVE, IT DOES NOT USE ABORTED FETAL CELL LINES (For more information, visit *Children of God for Life*: www.cogforlife.org)

The Trinitarian Equation: Yes, It IS!

By Marie P. Loehr

In the name of the Father, and of the Son, and of the Holy Spirit – The Sign of the Cross

Before we leave the high theology of Trinitarian spousality to examine the applied theology of marriage in ordinary practice, we need to recapitulate the nature of the Trinity as the foundation of all nuptial and spousal states. We need to state the human iconography of the Trinity in Matrimony as precisely as possible. We need to clarify this delicate analogy beyond any possibility of misconception (so to speak!).

This tedious exposition is necessary because over the centuries there have been so many bizarre or silly or mistaken formulations of the nature of the Trinity and its likeness to family, the potential for error is ...well, almost infinite!

First of all, let us insist, again: we do not impose our fragmented, fallen, fallible notions of family, fatherhood, sonship, and gender on the Trinity. The Trinity imparts the reality of those states on us, in its creation of *Adamah*, humanity, in its own image and likeness. There is no dichotomy between the creation of man in chapter 1 of Genesis, and Adam and Eve in chapter 2, as some would insist.

Both chapters state that God creates man in his own image and likeness. In chapter 1 this is described in universal terms, simply as making man in that image and likeness, *as male and female*. In chapter 2, this is stated in particular or concrete terms, *describing the procession of Adam and Eve from God*, in exact Trinitarian terms.

Does this negate the scholastic and Thomistic description of man's likeness to God? These reside in his spirit, with its intellectual capacities, including intuition, imagination and *contemplatio*, as well as its will, including emotion, passion, intentionality. That's only a beginning for the full understanding of man's image and likeness to God, as we have discussed in previous issues.

The basic description of the Trinity states:

The Father is the principle and source of the Trinity, unbegotten from all eternity.

The Son is begotten by the Father, the Father's image and likeness--as he himself declares in the Gospels--from all eternity.

The Spirit is neither begotten nor begets, but is SPIRATED from Father and Son from all eternity, their interior love and bond personified as a third Person.

The Father then is root and source of the Trinity. The Son is trunk/branch and channel of the Trinity. The Spirit is leaf/flower/fruit and fullness of the Trinity, its completion. Yet beyond these intimate interior processions of the Three-in-One, we see the covenant, communion, creativity of the Trinity, of God, poured out in Creation—spiritual and material, heaven and earth, angel and man.

We see these processions and persons reiterated in the creation of man, *Adamah*. God begets Adam, using dust from the earth to show Adam's union to material Creation, breathing life into him to show Adam's union to spiritual Creation, and beyond that, to God himself. He creates Adam in his likeness: God in his fatherhood begetting Adam as son. Then, following Trinitarian procession, God joins with sleeping Adam to draw forth Eve from Adam's spirit-filled flesh. Adam's interior life is made flesh; it is personified. This shows Adam and Eve's bond and gift of love in their human relationship of "two-in-one," as God is "Three-in-One." Further, this human intimacy in covenant, communion and creativity pours forth in children. Eve exclaims after the birth of her first son, Cain, in chapter 4 of Genesis: "I have given birth to a man-child with the help of the Lord."

Thus we realize that man is not merely "two-in-one-flesh" in his processions. He is in fact three—because God is the primary principle of man's image and likeness to God—in both his iconography of Trinitarian procession, and spousal sacrament in Christ. Bishop Fulton J. Sheen described this in somewhat different terms, appropriate to



Andrei Rublev's Icon of the Trinity

the 1940s and 1950s, in *Three to Get Married*.

Therefore we can say:

The Father is to the Trinity as Christ is to the marriage.
The Son is to the Trinity as the husband is to the marriage.
The Spirit is to the Trinity as the wife is to the marriage.
Creation is to the Trinity as the children are to the marriage.

This does not imply human sex and gender in the Trinity, although human sex and gender are a faint reflection of that fullness of Being and fountainhead of Life that IS God. We ought not to imagine the Father as a doddering old man, although from the 12th to the 15th centuries medieval artists portrayed him as being older than they portrayed Christ. We ought not to imagine the Son as the androgynous or “psycho-sexual” neuter that radical religious feminists have posited. They portrayed Father and Son with long hair and beards, but both were strong, virile rulers of men. Neither should we imagine the Spirit as the mommy in the Trinity, *pace* Scott Hahn! The medieval artists never portrayed the Spirit as Person, but in the image of the dove—as seen at Christ’s baptism in the Jordan.



Nor may we imagine the Trinity as “Holy Family” in either distorted versions of Josef Cardinal Ratzinger’s description in *The God of Jesus Christ*, or medieval delusions of Father and Spirit as parents of the Son, with Adam-Eve-Abel as the human image of the Trinity in that wrong order! We are to follow the order Christ himself gives us in the Discourse at the Last Supper and in his farewell charge to the apostles at his Ascension. Michael Waldstein has written an exceptional introduction to the 2006 edition of John Paul’s *Theology of the Body*, titled *Man and Woman He Created Them*. One of his points is related to this Trinitarian source and procession of human spousality. He notes that John Paul used *The Living Flame of Love* of St. John of the Cross to develop this

“Trinitarian mystical teaching” and apply it to his theology of the sacramentality of the body and man’s Trinitarian iconography.

The points he notes are:

- 1] *Love implies a cycle of mutual giving, supremely the gift of self.*
- 2] *The paradigmatic instance of such self-gift in human experience is the spousal relation between man and woman.*
- 3] *The Trinity is the archetype of such love and gift from which the love between God and human persons as well as love between human beings derives as an imitation and participation.* [Op.cit., p. 29]

For both John of the Cross and John Paul, spousal love differs from all other forms of love, including good will, attraction, desire, affection, fraternal sharing, camaraderie. “The fullest, most uncompromising form of love consists precisely in self-giving, in making one’s inalienable and non-transferable ‘I’ someone else’s property.” [Karol Wojtyła, *Love and Responsibility*, pp. 96-97]

An explanation for modern sensibilities: The idea of being or becoming someone else’s “property” assaults our sense of dignity and autonomy in this modern era of splintered individuality. We recall that St. Louis Grignon de Montfort speaks of becoming a slave to and for Our Lady. We might also recall that Our Lady herself, at the Annunciation, submits to God in similar terms: “Behold the handmaid of the Lord, be it done unto me according to thy word.” In Greek the word used is “doule” for female slave, bondmaid or handmaid.

The use of such words does not imply subjection to tyranny, as we understand it in our day. In God’s terms it means the total surrender in love, humility, and delight that the *Song of Songs*, the *Canticle*, reveals in its exposition of the nature of ecstatic spousal love: in Trinity, between God and man, between Bride and Bridegroom, soul and Christ, Christ and Church.

This is the language of the totality of love and spousal reality that God intended for man from the beginning. God intended we live it in Trinitarian covenant, communion and creativity. We shrink from such astonishing exaltation and exultation. We are always professing our unworthiness, not in true repentance, but in groveling fear. Not “fear of the Lord” as in awe and reverence, but as in servile fear . . . We’re still hiding in the bushes with Adam and Eve after the Fall.

But the sacramentality of our body and the spousality of our vocations, whether married, religious or single; whether in the flesh or in the spirit, demands careful contemplation of the Trinity in its order of hierarchy and mutuality, and careful application of that reality in our own lives. ☞

What Is the Emperor Wearing?

By Carol Suhr

Auxiliary Bishop James D. Conley of Denver addressed the Midwest Theological Forum (Opus Dei) in Valparaiso, Indiana on April 25, 2011. (The full text of Bishop Conley's talk can be read at: www.adoremus.org/0611Conley.html) His topic, "A Universe Brimming with Spiritual Life," presented the *Novus Ordo* Mass (the Ordinary Form) as the authentic, divinely-inspired "result of the on-going organic development of the Roman liturgy," that is, another expression of "the one Roman rite rather than a new and distinct rite."

He concedes, however, that this renewed rite went wildly "awry," replacing the age-old vertical dimensions of beauty, grandeur, reverence, mystery, transcendence, and spiritual sacrifice with post-conciliar "silliness and liberties" in its celebration and implementation.

Also, various texts of the *Novus Ordo* were in need of re-translation to restore the ancient understanding of the Eucharist as a sacred mystery. The fact that the Tridentine (Extraordinary) Mass texts, with their scriptural allusions, poetic metaphors, and rhythmic repetitions, were dumbed down and flattened out with weak, banal, and pedestrian language seems also to be part of the divinely-inspired plan – a genuine sign of Christ's promise that His Spirit would guide the Church into all truth and glorify Him in all things.

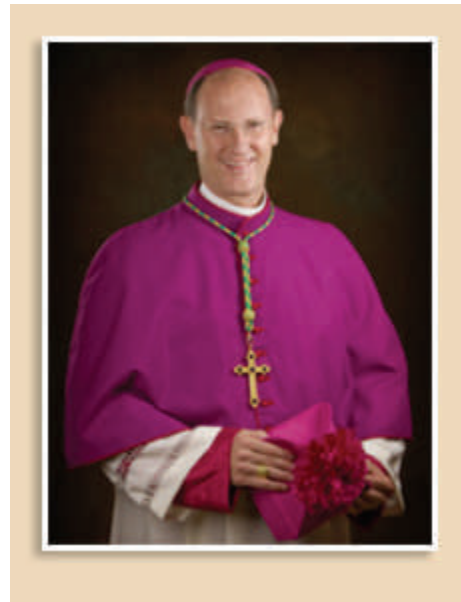
We are assured that the problems that led to a need to restore the ancient rites were not the fault of the *Novus Ordo* but of the way it was understood and implemented; that the need to overhaul its translations was not the result of bad motives but because the translators "misunderstood the nature of divine liturgy." (You can't be serious.)

If the *Novus Ordo* were truly a divinely-inspired – though not infallible – development, one might ask why there would be a need to restore a sense of liturgy as transcendent, or a sense of sacramentality to liturgical language, or a sense of participation in the cosmic liturgy, or a sense of Eucharist as a sacred mystery and a spiritual sacrifice. The divinely inspired already contains these elements.

Bishop Conley cites Blessed Mother Teresa and Blessed John Paul II as examples of the fruitful spiritual life ushered in by the *Novus Ordo* even though both these holy people grew up and were spiritually formed in the Tridentine form. He might have found better examples in the recent martyrs from China and the Middle East who grew up under the *Novus Ordo*. God can write straight with crooked lines.

But not all of its fruits are so wholesome. On the contrary, Mass attendance has declined precipitously. Thousands of priests and religious have abandoned their vows. Bishops failed to follow the Church's own common-sense canon law with regard to predator priests. These are serious problems that can be laid at the door of the un-renewed (and often renegade) *Novus Ordo*.

Contrary to official Church protestation, the "new" *did* replace the "old" (which was actually forbidden in many places until recently). The result has been a rupture in the Church, *not* continuity. This attempt to convince the flock otherwise is reminiscent of trying to convince the Emperor's beleaguered citizenry that he actually *was* wearing clothes. ❧



Auxiliary Bishop James D. Conley, Archdiocese of Denver



The Demonic Nature of “Choice”

By Mary Ann Kreitzer

Pro-abortionists typically demonize the pro-life movement. Not surprising -- how could they live with themselves if they recognized that those working for life are kind, generous, and quick to help with nothing to gain for themselves? And why do these pro-lifers, often mothers, do it? Because abortion is demonic and takes the lives of little ones who are no different from their own children. That’s what turned me from a non-confrontational young mom into a rescue activist and sidewalk counselor. As I held my little ones, I couldn’t help thinking about their peers who would never be held or cuddled or loved. Someone needed to love them enough to try to save them from the butcher’s knife. And what a joy it is to hold a little one whose mother chose life at the last minute! Those moments I will never forget.

But so many babies still die. And, as legal abortion continues into the second generation, its demonic nature becomes more and more obvious even to many secularists. The *New York Times* recently ran an article on mothers who selectively abort one of a set of twins for no reason other than they want a “singleton.” Talk about “random selection!” It is chilling to think of a woman going through all kinds of fertility treatments to secure a baby only to kill one. Set her action alongside the other insanities: sex selection abortion and late term abortion/infanticide. Although it is clearly evil to kill a baby at any stage, those abortions that show clear deliberation and full knowledge and consent by the mothers are particularly horrific. Is it any wonder women who kill one of their twins conceal it and are even advised by their doctors to hide their dirty little secret? They say no one will understand —and they are right. No one will “understand” because it confounds the nature of motherhood to choose one of your children and hire a hit man to kill him. That “doctors” consent to perform the murder reflects their moral bankruptcy.



It is the modern “Sophie’s choice” without the coercion of a Nazi soldier forcing the mother to target one of her children for death. She does it herself willingly, perhaps with a sigh, but killing nonetheless. Fear of “not being able to cope” cannot legitimize the act. How many of us on our graduation or wedding day don’t fear the unknowns in the future? But these mothers probably don’t realize they are also choosing the unknown horror of living each day with the knowledge and memory of killing their baby’s sibling. They don’t yet realize the pain of loss they will experience every time they look at their newborn -- or the curiosity of, “What would he or she be like?” As their children grow, how many losses will they experience at every milestone? A little ghost will haunt every birthday celebration, every holiday, every graduation, every swim meet and soccer game. How many of these moms will one day say to that solitary surviving twin in an unguarded moment of anger, “I should have killed you and not your twin!” Or will they just think it?

And what of the children? What does it do to the development of a baby to lie in the protection of his mother’s womb and experience the invasion of the deadly needle that punctures the heart of his bosom companion? Can this really be an innocuous event? There are many stories of twins preserving and protecting the lives of their siblings. In England recently, doctors diagnosed a fraternal twin with a heart defect and a leaky amniotic sack at 20 weeks. The doctors predicted a sure death. The baby’s twin positioned herself at the opening of the uterus creating a plug that allowed another ten weeks of growth and development. Both babies were born healthy and strong. In another case a set of twins were born and the weaker baby girl was in danger of death. Against hospital policy, a wise nurse put the little ones together in the same incubator and the stronger twin put her arm around her sister. The sick baby stabilized and survived and the “rescuing hug” story went viral on the internet. The strong bond between twins is well known; what is not known is the long term impact of a twin experiencing the violent murder of a sibling in utero.

Another disconcerting fact from the *Times* article is the connection it makes between immoral fertility treatments and abortion. As one mother says:

If I had conceived these twins naturally, I wouldn’t have reduced this pregnancy, because you feel like if there is a natural order, then you don’t want to disturb it. But we created this child in such an artificial manner -- in a test tube, choosing an egg donor, having the embryo placed in me -- and somehow, making a decision about how many to carry seemed to be just another choice. The pregnancy was all so consumer-ish to begin with, and this became yet another thing we could control.

Another mother openly acknowledged that she and her husband (and the doctor) were playing God:

It was very difficult for both of us. I still wonder, Did we choose the right one? — even though I wasn't the one who chose. That idea, that one's gone and one's here, it's almost like playing God. I mean, who are we to choose? Even as it was happening, I wondered what the future would have been if the doctor had put the needle into the other one.

Once a person usurps God's dominion over life and death (“*We* created this child.” “Did we choose [to kill] the right one?”), he makes himself “like unto God” with the power to decide who lives and who dies. The baby, then, becomes a “consumer” object to be valued or trashed at will. It is diabolical.

God created us in His image and likeness and gave us the gift of participating in the creation of new human souls for heaven. Only man, in his arrogance, throws the gift back in God's face and says, “I'll create my own heaven through my own choice.” Sadly, that is a prescription for hell on earth and many of these mothers will no doubt experience it unless they repent and seek forgiveness.

One of the greatest gifts we can receive on earth is to cooperate with God in the act of creation and to experience the dignity of being trusted with rearing souls for Him. One of the devil's greatest deceptions is to convince parents to spurn that role, kill their children, and rejoice in their “control.” The ultimate question is whether we will choose life or death. To be pro-life or “pro-choice” is as different as the choice between heaven and hell. May each of us choose life so that, as Deuteronomy 30 promises, “[we] and [our] children may live” - eternally with God in heaven. ☞

Re-Framing the Issue

A New Approach to Communicating the Pro-Life Message

Pro-motherhood ads prove more effective in stopping abortions than do ads exposing the horror of abortion:

*[A woman is in front of a nice house, raking leaves. She says good-bye to her daughter, then turns to the viewer.] “I was sixteen when I found out that I was pregnant with Carrie. I wasn't married and I was really scared. You know, some people today say that I should have had an abortion, but it never occurred to me that I had that choice, just because it wasn't convenient for me. Hey, I'm no martyr, but I really can't believe I had a choice **after** I was pregnant. Think about it.”*

Not the typical pro-life ad, polls nevertheless show it is extremely effective with young women, presenting a personable role model and the subliminal message that a crisis pregnancy doesn't place future security or a “good life” out of reach.

[A woman rises from her bed, the clock showing 3:00 a.m. She goes to the window, staring into the black, rainy night. She stands silently, as a female voice speaks.] “They said you wouldn't be bothered by a voice calling for you in the night. . . . There would be no trail of cereal through the house, no spills or stray toys. The clock ticks. All is calm. And you realize, there is still a voice. If you've faced the pain of an abortion, call 1-800...”

The non-judgmental focus is on the woman's experience. Another effective ad doesn't offer all the answers but closes with a question designed to undermine pro-choice rhetoric:

*[A young woman sits by a fireplace, facing the camera.] “You know, I used to be pro-choice, and then something happened to me-I had a baby of my own. When I was pregnant I finally realized that all this little kid was trying to do was make it, just make it, just like all of us. So I haven't figured it all out yet, but why, when I wanted the baby, it **was** a baby, and when I didn't, it was something **else**? Think about it.”*

The Caring Foundation of Missouri, which has been airing these ads for a number of years, has found that Missouri has



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the fastest dropping abortion rate in the United States—almost six times the national average. In addition to the falling abortion rate, a recent Gallup poll showed over 60 percent of Missouri teens to be strongly pro-life as contrasted to national average of 29 percent. Michigan and Wisconsin have also been airing the ads for a number of years and have seen a drop in abortions to just fewer than 40 percent in their states.

The testimony of women affected by these ads is particularly compelling:

I found myself so depressed that I could hardly get out of bed. I couldn't go to work. I just curled myself into a ball and cried and cried over the abortion I had undergone about one year earlier. I felt so guilty and so alone. Then this TV ad came on with an 800 number and I knew God was reaching out to me. I called the number and the people at Daybreak were there to help. . . . Now my entire life has changed. . . . I have a chaste relationship with my new boyfriend. . . . I am attending a weekly Bible study. My job is going great. . . .”

A new ad is now being tested that is based on this latest research:

*[A young woman is jogging through city streets. It is raining. As she runs, her inner thoughts are made audible.]
“Everyone's telling me how I should feel. . . . It's not like I planned to get pregnant. Not now. [Referring to angry boyfriend, shown in brief flashback.] Telling me how to feel, what to do, then not sticking around when it really counts. So now it's all up to me. But abortion? Not me. I have to live with myself. [Pause. She runs into distance, skies clearing.] We'll make it. Yeah, we'll make it just fine.”* ☞

The Vitae Caring Foundation—“Bring Media to Life”—can be reached at: vitaefoundation.org.

September Calendar

Los Pequeños Monthly Meeting
September 23, 2011
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

Helpers of God's Precious Infants
Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM
Wednesdays: 12 Noon – 3:00 PM
For more information, call Phil Leahy:
(505) 440-3040

Mass at the Holy Innocents Chapel
at noon
Tuesday, Wednesday, & Thursday
For more information, call
(505) 266-4100



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are archived at:**
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.

“We’ve had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world has become rotten because of silence.”

~ St. Catherine of Siena

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