

Los Pequeños Pepper

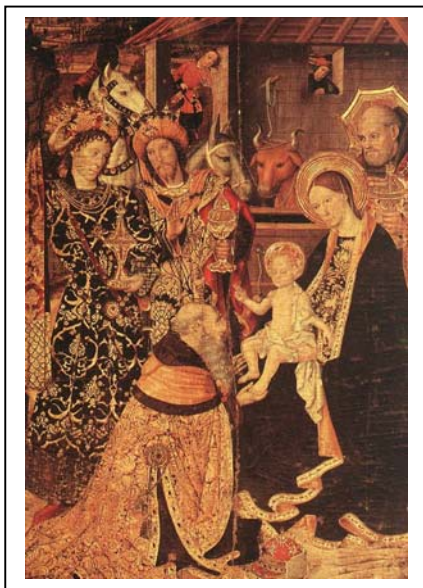
Publication of Los Pequeños de Cristo

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January 2004

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Newsletter of Los Pequeños de Cristo
Stephanie Block-editor, Carol Suhr-copy editor
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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.

Five Spicy Years!

Viva the New Mexico Lay Catholic Free Press

At the end of 1998, the *Los Pequeños Pepper* flew a couple of trial issues to its tiny membership. It was a simple four-page newsletter, designed to communicate with those who couldn't make meetings but wanted a bit more "spice" than the monthly minutes could muster. The headline format, coverage of upcoming and past conferences, as well as tidbits of news, made for more interesting reading.

The first years of *Los Pequeños* were consumed with organizational headaches. Thanks to the hard and generous work of a lawyer friend, LPC incorporated and filed for its non-profit status. It also learned about running a variety of events, from homey talks delivered in the living rooms of gracious hosts to Convention Center extravaganzas. We've had wonderful speakers come to New Mexico these past five years, among them:

Judie Brown, Director of the American Life League;

Alex Jones, a Pentecostal preacher who brought most of his congregation into the Catholic Church;

Rosalind Moss, a Jewish convert who now works as an apologist for Catholic Answers;

Fr. Bill Casey, CPM, Father General of the Fathers of Mercy;

Richard Myers, professor of law at Ave Maria Law Institute;

Greg Lloyd, director of the National Coalition of Clergy and Laity;

Chuck Wilson, director of the St. Joseph Foundation;

Judith Ammenhauser, editor of *Mother's Watch*, a periodical examining issues of sex education;

Fr. Pablo Straub, EWTN speaker and head of the Mission Helpers of the Holy Savior

Fr. John Zulsdorf, writer

Tim Staples, a convert from Protestantism and Director of Evangelization for the Catholic Resource Center;

Jesse Romero, a Catholic apologist;

Dr. Alice von Hildebrand, author of *Soul of a Lion, By Love Refined*, and other works;

Noah Lett, staff theologian for EWTN

Jim Sedlak, director of Stop Planned Parenthood;

Tom Droleskey, author of *Christ in the Voting Booth* and editor of *Christ or Chaos*;

Gerard Keane, author of *Creation Rediscovered*;

Silio Daneo, Outreach Program Coordinator for Aid to the Church in Need;

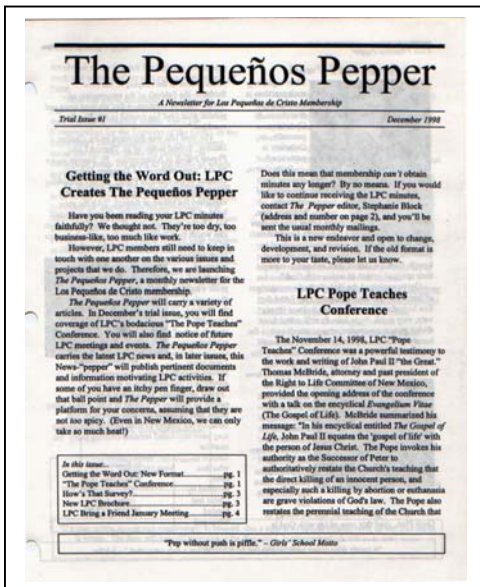
Fr. Celsus Auguiste, priest from the Commonwealth of Dominica;

We've also been privileged to sit at the feet of various local speakers, many of them clergy from the Archdiocese of Santa Fe, as they explained papal documents at our biannual *Pope Teaches Conference*.

In these past five years, *Los Pequeños* has taken the heat for its exposés of various Call to Action personalities around the Archdiocese. We can't effect change – that's within the Archbishop's purview – but we can make certain that he has the best information possible.

And *The Pepper* has grown from four pages to sixteen, covering modernism's encroachment into Catholic thought and worship and, on the other hand, rejoicing in the many heroic examples of Catholic faithfulness around us.

Here's to the next five years! ✱



Androgyny, New Age Confusion and Inclusive Language

By Marie P. Loehr

When you pray, say "Our Father who art in heaven, hallowed be Thy Name..."
- Luke 11:1-13

In *People of God*, November 2003, the writer of an article on global trade, free markets and ecology slips this apparently innocuous aside past the editorial staff:

"This month that celebrates Thanksgiving calls to mind the 'Our Father/Our Mother' that I pray each day. " To cover herself from accusations of error or radical feminist subversion, she adds this footnote, a skewed half-truth itself: *God is genderless. I pray "Our Father/Our Mother" to remind me of the immense and yet tender God who is beyond gender.*

This is not merely trendy New Age androgyny or innovation. It is an unauthorized revision of Christ's deliberate choice of words in teaching his disciples how to pray in the Lord's Prayer. His definitive instruction is: "When you pray, say . . ." "In some quarters the Father/Mother construction could be construed as blasphemous, however well-intentioned its feminist origins. Why?

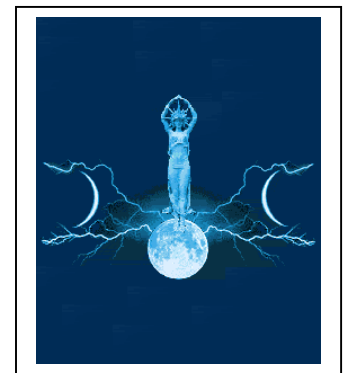
The "Father/Mother" form of radical religious feminism is a distortion of the truth of God's nature. It is of fallen human origin. Christ emphasizes "Father" over and over again. Christ's insistence on "Father" is NOT a human construct. It is a given, a fact, a DIVINE revelation. It is God's own Word describing God, "he who sees me sees the Father." The Old Testament "I AM" with its copulative, generative implications reveals the same truth. [See the *Catechism of the Catholic Church*, #2777-2785, for a beautiful exposition of the use of "Father" in the Lord's Prayer.]

The false terminology for the Godhead, "Father /Mother," revives ancient pagan forms. It was not merely Mediterranean paganism that made god and goddess in man's image and misunderstanding. The Aztec high god, equivalent to the Greeks' Unknown God of whom Paul speaks, was known as Omoteotl. Omoteotl was an invisible spiritual unity. But the popular translation of that name, used in Aztec prayer, was "Lord and Lady of the Duality." The ancients in both hemispheres understood that we come from a God, that all created being is divided into complementary polarities, and this must indicate analogous polarities of some sort--at least equivalent to human being--in the godhead.

The Old Testament is very forceful in its condemnation of religions of the Mother Goddess. It is worship of goddesses, even beyond false gods in masculine form, which the prophets condemn so fiercely. It is this worship that YHWH warns against. To call God "Mother" -- even as a supposed balance to "Father" -- violates the first two commandments given to Moses. God commands that we have no strange gods before him, in his place, caricaturing him. That includes "Our Mother." He specifically gives us the Church as our Mother, and his own Mother as our Advocate. They alone do we call Mother in prayer. Further, he commands that we not take his name in vain. This also means we are not to create delusion or falsehood with it. This also implies we may not alter its meaning or form in any way.

It is true there is no sex, sexuality, gender, as we understand it, in God who is defined as pure Spirit. Aquinas states this very precisely. Even so, that statement ignores two problems we must face in our encounter with God.

First, if there is nothing in God that *corresponds* to our sexual distinctions, and the polarities that characterize all Creation from atoms to angels, then what does it



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mean to say, “God created man in his own image . . . male and female he created them”? Genesis says it, and the Catechism repeats it, and explicates it. Of course the primary meaning is that man is a spiritual being with intellect and will. Yet Genesis emphasizes “male and female” – Thus John Paul II explores the nuptial meaning of the body, and its source in the Son, who is Firstborn of Creation, through whom and in whom all things were made, in his *Theology of the Body*.

Second, Jesus Christ, God made man, is contained Body and Blood, Soul and Divinity, risen and ascended, NOW in the heart of God. Even as Man, he is the second Person of the Trinity, Son of the Father. He is not androgynous. He is Son, as the Second Person, in spirit and truth. He is male, masculine, virile as the risen human Jesus, Son of Mary Theotokos, *i.e.*, God-Bearer.

These are two reasons to question the assumption that God, even as pure Spirit, is a blandly amorphous or merely androgynous neuter.

It is also true that Christ speaks of wanting to gather Jerusalem under his wings, as a mother hen her chicks to protect and comfort them--and this is an explicitly maternal image. But tenderness is not a virtue confined to the feminine, as feminists would have it. The masculine has its own expression of melting and protective tenderness, and the Bride in the Canticle sings of this. It leaves her “faint with love.” The Bridegroom in the Canticle is the epitome of masculine power and strength and virility. Nevertheless, the Bride swoons, surrendered to his tenderness and its embrace.

We speak of God as beyond sexuality or beyond personality, not in the sense of absence of sexuality or personality, but as the fountainhead of BEING. God IS creative power and its love: generation and germination, kenosis and kairos, seed falling into ground to flower into root, shoot, and fruit, in the fullness of spirit. Then God exercises that power and love and fullness by making material Creation *ex nihilo*, delighting to create, and to share His power to create new life with us--and, through us, with all organic material Creation. *The angels do not share this power.* Only man and organic nature have that gift and likeness to God. God is the fullness of Being, of life, of creativity. Therefore, his “**distinction in persons, oneness in being, equality in majesty,**” as the Tridentine Preface prays, **is infinitely greater than ours -- not less, not neutered, not non-existent.** Our material sexuality and its “gender” is to God as amoeboid fission is to us.

Finally, even Bp. Donald Trautman, an enthusiastic proponent of so-called horizontal gender-inclusive language in liturgy and Scripture, says in a lecture at St. Mary’s Seminary of the University of St. Thomas in Houston TX, February 1997:

“**Bad inclusive language also exists.** The Oxford University Press recently published *The New Testament and Psalms: An Inclusive Version*. **This is a most irresponsible translation that offends the doctrine of the Church and revealed truths....** The Lord’s Prayer begins ‘Our Father-Mother in heaven.’ ...[T]his is not so much a translation as a re-write based on contemporary political and social ideologies.”

Whatever liturgists and feminist nuns may intimate in their personal prayer, propaganda and attempts at liturgical syncretism, there is a proper order and humility to be observed in prayer, especially in its public promulgation. We do not use the intimate language of love that is proper to the boudoir when we are in public. Neither do the intimacies of our private devotions supersede the public liturgical and Scriptural language of the Church and Divine Revelation. *Lex orandi, lex credendi*. Words in prayer that contradict Christ are always wrong, and always risky for our salvation, as individuals faithful to Christ and as a faith community. ✠

Saint Pius X:

Reactionary or Reformist?

By Marie P. Loehr

Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea. Woe to the world, for the things that cause sin!

- Matthew 18:6

This year the Church celebrates the centenary of the election of Giuseppe Sarto to the Throne of Peter. Consecrated pope in 1903, he reigned until his death in 1914. Almost an afterthought of the Holy Spirit, he was elected when Emperor Franz Josef of Austria exercised what was then a legitimate veto over the papal election, against Cardinal Rampolla, who would have won otherwise. Church liberals and modernists decry Pius X as reactionary, a defender of a moribund status quo. Church conservatives and traditionalists revere him as reformist, a defender of a living Tradition. Will the real Pius X please stand up?

What were the aims and accomplishments of his papacy?

1] His choice of motto, "*Instaurare omnia in Christo*," (to "re-establish all things in Christ," taken from Paul, Ephesians 1:10) indicated his desire to be a pastoral, rather than political, pope.

2] His 1905 encyclical, *Il fermo proposito*, set forth the principles of Catholic Action, through which he intended to restore Christ to His proper and primary place within the home, the schools, and society in general.

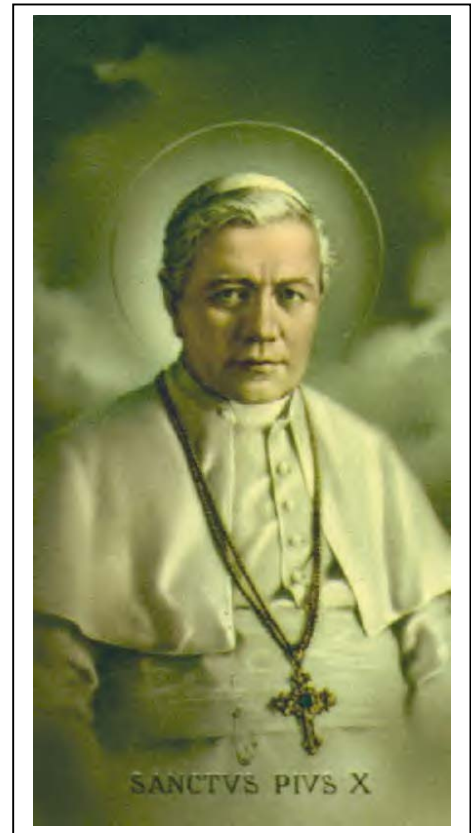
3] In the same year he recommended daily communion. In 1906 he established First Communion for all children who had reached the age of reason, about the age of 6 or 7. He was called "the Pope of Frequent Communion," thus attacking the false, Jansenist piety which held human beings to be too unworthy to approach the Eucharist, except in certain special cases.

4] In the liturgical sphere, he reformed the Breviary and worked not only to restore Gregorian chant to its proper place in the liturgy, but to establish its proper interpretation and performance. His *motu proprio* on Gregorian chant and liturgical music in 1903 addresses the great need to promote the dignity and beauty of "Sacred Music" in a sea of saccharine pietistic hymnody. *Déjà vu?*

5] He is now most noted for his challenge to, and defense against, Modernism: the mother of all heresies. Modernism demanded a radical re-interpretation of Church doctrine and tradition in order to adapt it to modern philosophy and science, however erroneous. (To make doctrine relevant to modern man, in other words!) *Déjà vu* all over again –

6] Like his predecessor, Leo XIII, he promoted the teaching of Thomas Aquinas in Catholic seminaries and universities. This is not only to teach the substance of Thomistic philosophy and doctrine. It is to interiorize the clarity and order of Thomistic method and style.

7] He undertook the organization of the laws of the Church into a unified code, what we now know as the Code of Canon



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Law, which had never been done before his initiative. This occupied almost his entire reign. It was finally promulgated, after his death, under his successor, Benedict XV.

His devotion to the Eucharist, the Real Presence of Christ in the Blessed Sacrament, expressed his understanding that this is the root and foundation of the Church--as an institution, as individual souls. He wanted children to be able to receive Christ in the Eucharist as soon as possible because he understood the simplicity of their faith, their capacity for love, their purity of intention. He wanted to give them the medicine of Christ that would preserve and protect their innocence, while it was still untarnished by serious sin. He also understood that this would nourish a deepening interior life of prayer and intimacy with Christ that would bear good fruit, as they discerned their vocations and lived them out in a world inimical to Christ the Bridegroom and the Church His Bride.

In 1907 Dom Jean-Baptiste Chautard, O.C.S.O., published *The Soul of the Apostolate*, following the principles of Pius X's own understanding that Christ is "the one thing necessary," as Christ told Martha in the Gospel. Christ is restored to His rightful place in our lives and in the world only when our action begins in contemplation: the true activity of prayer rather than the empty activism of works so prevalent then and now. The heresy of works we have always with us, despite Christ's warning, "seek ye first the kingdom of God, and all else shall be added unto you." As a codification of the principles of Pius X, Chautard's *Soul of the Apostolate* is one of the great works of spiritual direction in the history of the Church. It remains more-than- ever relevant today, but less-than-ever accessible to generations of badly catechized Catholic faithful.

So, who is the real Pius X? A killjoy reactionary?

No, he is the apostle of the joy of the Eucharist. He promotes the Eucharist as the first step to restoring all things in Christ. He loves young people as Christ did, desiring they encounter Christ in the Eucharist at an early age, the better to develop a life of prayer and to discover the Triune God in the knowledge of Truth and the ardor of Love. In this way they will have the proper foundation for living truly Eucharistic marriages, religious life, or the single apostolate, radiating Christ to the world in all their words and works. To restore all things in Christ through adoration and contemplative prayer, in and out of the Mass – including Church liturgy, doctrine, catechesis, evangelization: we could do worse than imitate Christ in the person of Pope Saint Pius X in this great and *essential* work. ✱

The Predators of Planned Parenthood

By Michelle Malkin

Planned Parenthood's outspoken activists remain stone-cold silent about Holly Patterson. She's the teenager who died of tragic complications from taking the abortion drug cocktail RU-486, which she obtained from a northern California Planned Parenthood clinic in September. Holly and her unborn child suffered a painful, bloody and prolonged death.

Patterson was seven weeks pregnant when she received the chemical abortion regimen. After seven days and two desperate trips to a hospital emergency room seeking help for intense cramping and bleeding, she succumbed to "septic shock, due to endomyometritis (inflammation) due to therapeutic, drug-induced abortion," according to an Alameda County coroner's report. The silence of the abortion lobby speaks volumes:

Ho-hum. Just one (sic) more innocent casualty in pursuit of the almighty "right to choose." Nothing to see here. Move along.

While Patterson's family mourns and the Food and Drug Administration investigates, Planned Parenthood continues to dispense the abortion pills to pregnant teens – and it continues to entice young people to its abortion clinics with a glitzy, MTV-like website offering "sexuality and relationship info you can trust." Called *Teenwire.com*, the Planned Parenthood site is chock-full of colorful graphics, hip jargon, voluminous health advice, and lots of exclamation points:

"Check out our interactive color diagrams of female and male anatomy!"

"SEX TALK LIVE!"

"Got Lube?"

"I want both guys!"

"MASTURBATION: Go there!"

Amid explicit discussions of "dry humping," oral sex, masturbation and encouragement for "queer and questioning" teens, the *Teenwire.com* site issues a stern note to parents who might be trying to monitor what kind of sex-education propaganda their kids are reading. Planned Parenthood lectures mothers and fathers that "this website is for teens. This is their place. Take a look around the site if you like, but please do not register on the site."

Translation: We're the experts. You are meddling parents. Bug off and butt out.

Teenwire.com's readers are advised by Planned Parenthood legal experts to call a free hotline number for confidential pregnancy tests and private abortion counseling. Responding to a 14-year-old girl nicknamed "devilchik" who writes a letter asking the experts if she can get an abortion without her mom's permission, the Planned Parenthood advisers supply a list of state laws regarding parental notification and consent. California, where Holly died, has no parental involvement requirement. In a section titled "Yikes!" the experts enthusiastically explain the "judicial bypass" process for circumventing parents altogether when a teen wants to take RU-486 in secret.



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The website pounds home the blithe message that “abortion is a very safe procedure” akin to taking an aspirin or getting tonsils removed. Shamelessly courting repeat customers, the website also mentions several times to its teenage audience that second abortions are no big deal. Ignoring the untold number of American women who suffer from post-abortion trauma, the Planned Parenthood experts also tell young girls that abortion “poses little danger to a woman's emotional and mental health. Although a woman may feel some regret or remorse, the most common emotion after an abortion is relief.”

Teenwire.com's section on abortion pills (mifepristone and misoprostol) reads like a cheerleading pharmaceutical press release. “It's finally here!” crows Planned Parenthood writer Susan Motamed. “It's time-tested and super-safe,” she informs teens. “Not one woman has died from using mifepristone with misoprostol to end pregnancy,” Teenwire.com falsely asserts. Unmentioned are the approximately 400 adverse events linked to RU-486 by its manufacturer, including hemorrhaging, bacterial infections and the deaths of three women in North America, including 18-year-old Holly.

Predators win the trust of their victims by luring them away from their closest loved ones, speaking their language and telling them what they want to hear. Planned Parenthood subverts parents and dispenses death pills to vulnerable teens like candy – cheap! easy! super-safe! But as Holly's dad, Monty, sobbed at a press conference after his daughter's RU-486-induced homicide: “There's no quick fix for pregnancy, no magic pill ... They told her it was safe, and it killed her.”

Put that in capital letters, Planned Parenthood experts. File it on your website under “Yikes!” in memory of Holly Patterson and her child who never had a chance. ✖

Michelle Malkin's column is syndicated by Creators Syndicate and appears in about 100 newspapers nationwide. Her book, [“Invasion: How America Still Welcomes Terrorists, Criminals and Other Foreign Menaces to Our Shores,”](#) is a national best seller and now available at [ShopNetDaily](#). All copies of the book sold at [ShopNetDaily](#) are personally autographed.

Correction

The writer of last month's Pepper article, “*St. Pius X High School ACT Assessment*,” submits the following correction: the St. Pius X High School Composite Score was incorrectly shown as 22.7. The correct score is 23.0 (and its rank increases from 69.2% to 71%). Sandia Prep High School Composite Score was incorrectly shown as 26, the correct score is 27 (rank increases from 86% to 90%).

The point, however, of examining these numbers is unaffected by these corrections. St. Pius X is in band C and Sandia Prep in band B. Parents paying nearly \$7000 a year in tuition and other costs are not getting the superior academic outcome they might wish for such a sacrifice.

Archbishop O'Malley in Defense of Marriage

Archbishop Sean O'Malley, leader of Boston's Catholic Church, strongly denounced the Massachusetts's Supreme Court ruling in support of gay marriage. The court is casting aside the "very definition of marriage held by peoples for thousands of years," he stated, calling on the state's legislature to reverse the decision. In a November interview with the *Boston Globe*, he cited the Sixth Commandment (which bars adultery) as justification for opposition to same-sex marriage. He also said that people who disagree with church teaching may be following "an erroneous conscience" and "doing violence to their own nature."

O'Malley's statement is in accord with the United States Conference of Catholic Bishops' urging that states withhold legal recognition for same-sex couples.

The Archbishop said that "believers who 'marry in the Lord' and those who consider marriage a sacrament have a special duty in salvaging society from the free-fall spiral that threatens civilization itself. The grave problems that beset our world today will not find solutions around the great oak conference tables in Geneva, New York, or the Oval Office, but around the dinner tables where loving parents share their life, their faith, their friendship with their children at meal times, when families come together to be nourished by prayer, by conversation, by being together."

He continued:

Pope John Paul II has said in Familiaris Consortio that the first and fundamental contribution of the family to society is the, "very experience of communion and sharing that should characterize the family's daily life." By becoming what it is meant to be, the family is the first and most efficacious school of socialization, which takes place through their welcoming of each other, their disinterested availability, their generous service, their deep solidarity.

The Holy Father has written in his letter to families: "It is not an exaggeration to reaffirm that the life of nations passes through the family...and through the family passes the primary current of the civilization of love."

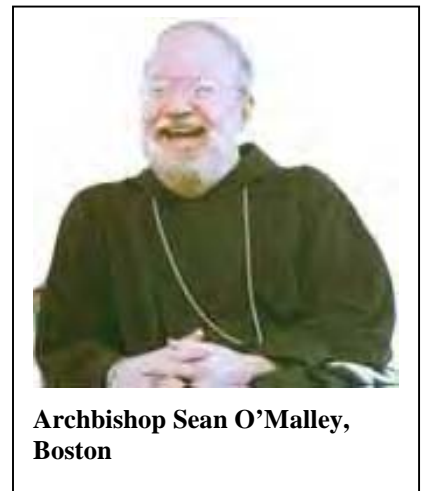
But the institution of marriage so crucial to the raising of children and a sound family life is in crisis.

Whether one agrees with the establishment of the Office of Marriage Initiatives, any concerned citizen should be alarmed by the rationale that the government offers in recent testimony that indicates:

"The cost to society from the breakdown of marriage is substantial. According to one federal estimate the cost of faltering child development" approaches \$1 trillion a year, by feeding a demand for welfare services and by contributing to a multiplicity of social problems, including poverty, crime, addiction, poor health, lower education achievement, job instability, depression and suicide..."

There have been federal programs to deal with virtually every ill effect of the breakdown of marriage but none that have dealt with that root cause or that promote marriage itself.

On September 17th of this year a study was published claiming that the breakdown of marriage in Australia is costing taxpayers there \$3.6 billion dollars a year. A similar study in Britain done in 2000 estimates that the economic cost of the breakup of the English family is costing \$42 billion a



“It is not an exaggeration to reaffirm that the life of nations passes through the family...and through the family passes the primary current of the civilization of love.”

*-- John Paul II,
Familiaris Consortio*

year, which translates to \$11 a week per taxpayer. All of these fiscal liabilities simply betoken the human suffering occasioned by the weakening of the institution of marriage.

The ideal way for children to be socialized and raised is in a stable marriage of a man and a woman. Many single parents and grandparents are doing an outstanding job raising children in the most adverse of circumstance. However, I am sure that if we asked single parents and their children what is the best way to raise children, most would agree that a stable marriage between a man and a woman is the optimal venue for raising children. The unique contribution which marriage makes to the welfare of society has won for the institution of marriage privileges and prerogatives that bolster marriage at the service of child rearing and for the common good.

The nature of marriage as a life long union of a man and a woman who enter into a total sharing of themselves for the sake of a family is not simply a religious teaching. Marriage predates the founding of our government, indeed predates the founding of our Church. Marriage is not a creation of the State nor of the Church and neither has the legitimate authority to change its nature. To dismiss people's legitimate concerns about the institution of marriage as an unjust discrimination against homosexual persons is to miss the point of the centrality of marriage for the well being of society. The concerted campaign of movies and TV to reshape the public opinion into accepting same sex marriages has been a great disservice to the American people.

As for Catholics, the same Catechism that demands that people of homosexual orientation should be treated with every respect and with compassion also defends the unchangeable nature of marriage.

One of the reasons for the social fabric coming unraveled is that we have placed an exaggerated emphasis on the preferences and conveniences of individuals elevating these personal preferences to the level of rights and entitlements to the detriment of society.

Any redefinition of marriage must be seen as an attack on the common good. The weakening of the institution of marriage has already had too high a social cost. Our concern must be to strengthen marriage and create a climate that will be supportive and indeed promote the traditional paradigm of marriage.

We are part of a pluralistic society and in no way pretend to force our religious preferences on other peoples but neither can we be intimidated by those who see our defense of the common good as simply narrow minded or intolerant of others' supposed rights. The rights of children and indeed of the community demand that we support family life by protecting the definition of marriage. Nothing will strengthen family life and society like a strong institution of marriage, nothing weakens family life and society like a weakened institution of marriage.

I would urge all the members of our community, regardless of their religious persuasion or sexual orientation, to realize what is at stake and to oppose any attempt to alter the definition of marriage. I am not so naïve as to think that saving the definition of marriage is enough to undo all the harm suffered by society caused by a weakened institution of marriage. I would hope that those who promote same sex unions will not be so naïve as to fail to recognize the impact that redefining marriage will have on American culture which has already suffered too much because of the deterioration of family life.

Strengthening marriage in the face of the widespread cohabitation and the galloping divorce rate needs to be a concern of every citizen. Radically redefining marriage would simply serve to intensify the assault on marriage and the American family.

Thank you for your commitment to strengthen marriage and family life. ✱

Helping Turquoise Lodge

By Frances Castillo

Nestled in a grove of cottenwood trees in the far south valley of Albuquerque is a haven for wounded and despairing lambs of God. The Tourquoise Lodge is a facility for those with alcohol and drug problems. I had the opportunity to visit there with my friends Sam and Sylvia Lopez. Sylvia is an Extraordinary Eucharistic Minister for Ascension Parish.

At the Lodge, I saw eyes filled with hurt, despair and fear. I felt hearts reaching out, seeking a better life, and souls thirsting for that Living Water that heals and strengthens mind and body. I saw the smiles and even surprise when they were told that they have been created in the image and likeness of God and that makes them good and special. They were encouraged to open the door when they heard Jesus knocking.

These children of God have many needs, more than can be provided in one Sunday morning. Sylvia brings the Holy Eucharist, but there is no priest to bring them Reconciliation. Sylvia has handed out all the Bibles, Rosaries and prayer cards she can lay her hands on, but is always running low on supplies.

If you can contribute in any way to this work, please contact the Lopezes at 877-4232. Thank you.

Coping with Increased Demand

Recent publicity has strained *The Pepper's* extremely humble resources. We are a small publication and the surge of inquiries about our small publication is daunting.

Therefore, please inform friends and acquaintances that a year subscription to *The Pepper* is \$10. Clergy receive a copy *gratis*. Subscriptions can be placed by mailing a check to:

Los Pequeños de Cristo
P.O. Box 16117
Albuquerque, NM 87191-6117

Those desiring to further assist the work of Los Pequeños should know that the organization is a 501(c)-3, tax-exempt nonprofit. We are grateful for the overwhelming expression of support and encouragement we have received this past month. Please keep us, and all the individuals or groups that we discuss on these pages, in your prayers.

January Calendar

January 9-10, 2004: Dr. Janet Smith, on contraception, natural family planning, purity and Church teaching.
Friday, January 9: 7-9 PM
Saturday, January 10: 8 AM Mass; 8:45 AM Continental breakfast; 9-12 AM talks San Clemente Parish, Los Lunas. Phone 865-7385 for more information.

January 16, 2004: LPC monthly meeting. Call (505) 293-8006 for information. All welcome.

Upcoming...

February 13, 2004: Pope Teaches Conference – Fr. Terry Brennan speaking on *Ut Unum Sint*, a recent papal document on ecumenism. At the University of New Mexico Continuing Education Building, 6:30 p.m. Rosary, 7:00 p.m. talk. Call (505) 293-8006 for more information.



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Monday-Friday

3:30-4:00PM Various Catholic Teachings

4:00-4:54PM CATHOLIC ANSWERS, LIVE!

4:54-5:00PM Archbishop Michael J. Sheehan

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Hemlock Society Changes Name, Retains Intention

The purpose of Newspeak was not only to provide a medium of expression for the world-view and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible.

-- George Orwell, 1984

In language reminiscent of Orwell's newspeak, volunteers in a program to help people kill themselves are called "Caring Friends." Couples deciding to die together, whether or not both are in poor health, are a "tribute to the strength of a loving relationship." Failure to end one's own life "could be disastrous." And the Hemlock Society itself is now to be called "End-of-Life Choices."

The "Caring Friends" program, in plain speak, is training in murder. A plastic bag is tied around the head of a willing victim and helium introduced into the bag until the gas asphyxiates the "suicide." There may be "a little twitching in the arms and legs."

The purpose of using helium is that it "disperses easily and is difficult to trace in a corpse," according to *Hemlock Timelines* ("Helium," Spring 200, p. 12). One presumes this makes prosecution of "Caring Friends" difficult.

Steven Ertelt, editor of *Life News*, writes that this pro-euthanasia group "has started a \$60,000 ad campaign in Florida, using the plight of Terri Schiavo as a way to make its case and expand its membership. David Brand, chief-executive-officer of End-of-Life Choices, said his group started the campaign because it was concerned that state residents would no longer use living wills or advance directives as a result of the state legislature's decision to pass Terri's Law, allowing Governor Bush to ask doctors to reinsert Terri's feeding tube. The campaign includes newspaper ads in Tallahassee, Orlando, Tampa and Miami, and speeches throughout the state this week by officials of the pro-assisted suicide group.

"Today's headlines are full of the pain of unspoken wishes,' one newspaper ad reads. "Save your loved ones the anguish of making a difficult decision when you are unable to speak for yourself."

"...[P]ro-life organizations say the organization spends its time promoting assisted suicide rather than pain relief for patients or helping them find hospice care to reduce the desire to end their life. They say the real battle is the fight to obtain lifesaving medical treatment when it is denied – in cases like Terri's, that of Jason Childress and others.

"Nancy Valko, a representative of Nurses for Life, says the media needs to hold the organization more accountable.

"Where is the media curiosity about the funding behind Hemlock's expensive campaigns, such as that in Maine when voters were considering an assisted suicide bill,' Valko asked.

"In Maine, the pro-assisted suicide group 'Death with Dignity' waged an aggressive \$2 million campaign in favor of a referendum legalizing the grisly practice. It received 95 percent of its funding from the National Hemlock Society and its allies, as well as from individual Hemlock Society members from around the country. The real goal of End-of-Life Choices appears to be government funding of euthanasia, Valko explains.

"Faye Girsh, executive director of the former Hemlock Society, said her group supports Medicaid funding for assisted-suicides. 'It should be like any other medical procedure,' she said." ✖

I Am Dying
Either I will decide how I die or someone will decide for me

"My name is Nelson Pritchett. I am a Republican, a Southerner, an American.
 "The years ago I was moribund. Now I can barely hold my head up, because I have Lou Gehrig's disease.
 "I have lost control over my body and the way I live.
 "And now Attorney General Ashcroft wants to take control over the way people die."

John Ashcroft just arbitrarily decreed that terminally ill Americans cannot choose physicians aid in dying. He sentenced people like Nelson Pritchett to suffocate and drown in their own bodily fluids.

1370 AMERICA
 If his action stands, no hopelessly ill person in any state will be able to get a physician's help to have a dignified death. And physicians may be reluctant to prescribe serious pain relief medication, because if their patients die, Ashcroft's DEA agents may come after them.

Nelson Pritchett has only a few weeks to live, but he is going to Washington, D.C., this week to ask the Attorney General: "Why won't you let me have a choice?"
 "We've been asking the same question."

The Hemlock Society wants to protect end-of-life choices for Nelson Pritchett and all hopelessly ill, mentally competent Americans. Please help us. No one fights harder for the right to a peaceful, dignified death. No one.

Ad for Assisted Suicide

New Jersey Legislature Passes “Most Radical” Cloning Bill Ever

by Steven Ertelt

LifeNews.com Editor

Trenton, NJ (LifeNews.com) -- The New Jersey state assembly on Monday by a 41-31 vote passed what pro-life advocates are calling one of the most radical human cloning legalization bills ever proposed. If the bill is signed by the governor, as is expected, it will be legal in New Jersey to implant cloned human embryos into wombs, allow the baby to grow for nine months, and then destroy the unborn child for research.

The bill prohibits the use of human cloning for reproductive purposes, but allows cloning to create unborn children only to be killed -- either early after their creation for their stem cells or at any time before their birth.

Advocates of cloning and embryonic stem cell research said their bill was about compassion towards others by helping to find cures to diseases.

“Today, we are about to take significant action on a significant bill to help a significant amount of people,” Assemblyman Neil Cohen (D), the bill’s sponsor, said. “Do this for your children and your grandchildren.”

But Assemblywoman Allison McHose Littell warned that the bill would allow women to have “cloned cells put into her womb and then harvested.”

“We are about to put New Jersey on the map as a thriving market for fetal stem-cell parts,” she said.

Gov. James McGreevey (D) has already said he would sign the bill, saying it provides hope to New Jersey residents suffering from difficult diseases.

Pro-life groups say the use of adult stem cells provides a more ethical and effective alternative.

Two statewide pro-life organizations said they strongly opposed the legislation and that it would have a chilling effect on the regard for human life.

“According to this bill, body parts could be taken through all nine months of pregnancy,” said Anne Perone, president of New Jersey Committee for Life. “Such trafficking in human tissue is already a booming sideline of the abortion industry.”

“These lawmakers’ actions will result in the creation of a foul climate where ghoulish human experimentation and organ harvesting will be performed and human embryo and fetal farms will flourish throughout our state,” added Marie Tasy of New Jersey Right to Life.

“Because the prohibited conduct of cloning a human being draws the line only at the newborn stage, abortions up to the day of delivery would be authorized under this legislation,” noted Tasy.

Tasy said pro-life advocates in New Jersey will look to Congress to pass a ban on all forms of human cloning as soon as possible to invalidate the New Jersey bill.

Neither group indicated whether they will take the legislation to court once it is signed into law.

The bill doesn’t provide funding from the state government for the destructive research, but does require fertility clinics to inform women that they may donate their leftover human embryos to be destroyed in research.

The bill received the 41 votes it needed to pass, but only after legislators had an emotional debate and intense lobbying on the floor.

When the votes in favor of the bill stalled at 37, Assembly Speaker Albio Sires left the voting board open for 10 minutes, an unusually long time, while the search for extra votes continued.

The New Jersey State Senate passed the bill 26-0 in December 2002. ✱

