

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

October 2003

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Next stop: the schools.*

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*Cover: Icon of a Guardian
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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 independently alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.



It is a miserable time when a man's Catholic profession is no voucher for his orthodoxy, and when a teacher of religion may be within the Church's pale, yet external to Her faith. Such has been for a season the trial of her children at various eras of history. It was the state of things at the dreadful Arian ascendancy, when the flock had to keep aloof from the shepherd, and the unsuspecting Fathers of the Western Councils trusted and followed some consecrated sophist from Greece or Syria. It was the case in those passages of medieval history when simony resisted the Supreme Pontiff, or when heresy lurked in the universities. It was a longer and more tedious trial, while the controversies lasted with the Monophysites of old, and with the Jansenists in modern times. A great scandal it is and a perplexity to the little ones of Christ, to have to choose between rival claimants upon their allegiance, or to find a condemnation at length pronounced upon one whom in their simplicity they have admired.

-- John Cardinal Newman, The Idea of a University

Senate Bill 28

Legislation concerning Sexual Orientation or Gender Discrimination

By Senator William Sharer

During the last session of the New Mexico State Legislature, New Mexico passed Senate Bill 28, which is among the most aggressive "gay rights" bills in America. This bill was signed by the governor and became law on July 1, 2003.

The silence from the New Mexico bishops during the debate on this bill was deafening. A number of Catholic senators rallied to put a stop to this extreme and terribly dangerous social experiment (one that has killed virtually every other society that has tried it). However, the New Mexico Catholic Conference lobbyist undermined us by declaring that the New Mexico bishops did not oppose this bill.

We have a second chance, however. Thanks to an amendment in SB 28 that created some "unintended consequences," there is an opportunity to overturn this unfortunate piece of legislation in the next session of the legislature.

UNJUST DISCRIMINATION

Historically, United States' courts have used denial of, or impediments to, political voice or economic opportunities as evidence of unjust discrimination. Since homosexuals, as a community, are among the wealthiest of Americans (New Mexicans) we can deduce that they have not been denied economic opportunities. In fact, they seem to have the least number of impediments to economic opportunities of any religious, ethnic, or other group.

Further, they have not been forbidden, by law, from running for or holding political office in the state of New Mexico. There are many openly homosexual people holding elected offices. Nor have they, as a group, been denied any access to government.

Examples of unjust discrimination would be:

- The enslavement of people, rationalized because of the color of their skin.
- Signs in shop windows that read, "Irish need not apply."
- Legal prohibitions denying Catholics the right to vote or hold office. (Catholics could only vote in three of the original 13 colonies and hold office in only one.)



Senator William Sharer

Each of the above were real and harmful practices found in this country. Each of these actions seriously harmed people, economically and politically.

Homosexuals do not face the same problems. They have never legally been enslaved in this country, never legally forbidden from employment, and never legally been denied the right to vote or hold public office.

The radical homosexual community is not demanding liberation from economic or political oppression, they are demanding individual acceptance of and acquiescence to a homosexual “lifestyle.” This is not an issue that is easily legislated. Even today, Catholics are not completely accepted by all other groups. Should we pass a law forcing Baptist schools to hire Catholic nuns?

Nor is all discrimination bad. “Just discrimination” is how civilized people stay civilized. Teaching children to avoid drug dealers is “just discrimination” – and quite different from teaching them to beat or kill drug dealers.

The law under question is not about protecting homosexuals from being beaten or killed. It has always been illegal to harm people. This law, rather, is about the implementation of an “agenda” that seeks to *normalize* homosexuality.

PUSHING THE AGENDA OR THE TRUTH?

Families modeled after the Holy Family of Jesus, Mary and Joseph are the foundation of civilization. The presence of a virtuous mother and father, both dedicated to the nurture and education of their children, is a gift that cannot be underestimated.

It’s an historical fact that societies with strong families are themselves stronger, economically and morally. Conversely, societies that permit their families to disintegrate will themselves disintegrate, inevitably melting down into poverty and violence. This is a law of both human psyche and human society.

Of course, the heterosexuality of the parents isn’t the *only* quality that indicates a family’s health. Obviously, all heterosexual families are *not* admirable. However, it cannot therefore be argued that because a family may be dysfunctional in myriad ways, the ordered sexuality of parents is of no significance to its overall soundness.

Therefore we must publicly clarify the value of righteous behavior in all areas of life. Pretending that morally and physically dangerous behavior is inconsequential benefits no one. Personal and societal disorders cause enormous damage that cannot be ignored – as the Catholic hierarchy has learned to its horror these past few years.

No one questions that the life and physical well being of every human, saint or sinner, is precious and valuable and deserves to be protected by the law. This is not at all the same as protecting, by force of law, a *life style* that is physically and morally dangerous.

Ideally, our energies should be spent teaching people the skills – practical, emotional and spiritual – that they need to develop wholesome, functional families. Necessarily, we must also resist ill-conceived programs, legislative proposals, and existent law based on erroneous understanding of human nature. Senate Bill 28 (Sexual Orientation or Gender Discrimination) is precisely this foolish sort of legislation.

A CLOSER LOOK AT SB 28

Despite the hype, Senate Bill 28 on Sexual Orientation or Gender Discrimination is not about protecting the life and physical well being of every human. Rather, it is really about using the public schools to control the next generation’s values.

SB 28 protected behavior includes flagrantly homosexual “acting out” and/or cross-dressing. As it stands, there is no legal way to insist that elementary school teachers, to take one serious example, behave in a manner that is acceptable to the vast majority of parents. SB 28 allows for no curtailment or regulation of behaviors that an individual defines as a necessary part of his or her “sexual identity.” Therefore, students will be inevitably exposed to such behaviors and will understand them to be socially acceptable.

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The arguments over the degree to which nature or nurture effect homosexual orientation is not the issue; it is, rather the well-proven fact that small children are influenced by the adults around them. Therefore, it is society's self-interest to have only the most virtuous men and women in the teaching profession. Obvious evidence of disordered behavior – in whatever forms that takes – has no business in the classroom. SB 28 will make it nearly impossible to remove the unfit teacher who claims that “sexual identity” is at the root of the problem.

Furthermore, implying to children that homosexual behavior is normal and healthy is dishonest. Incidents of AIDS, various sexually transmitted diseases, and colon cancer are significantly higher among homosexual men than among monogamous heterosexual men. Pedophilia is perpetrated by a higher percentage of homosexuals than heterosexuals. These are very real and very serious problems that cannot be legislated away.

We live in an era where a teacher can not even keep a Bible in the desk, to read privately, and where saying, “Have a blessed day” will get a person fired. But what we have, instead, is legal protection of aberrant behavior that contradicts the values of nearly all Americans.

We had better seize the opportunity we have at the next legislative session to take a long, hard look at the situation we have empowered. ❖

Vengeance is Mine

Response to the death-dealing Paul Hill

By Stephanie Block

Early in September 2003, Paul J. Hill, convicted of murdering the Florida abortionist, Dr. John Bayard Britton, was executed by the state for his crime.

In 1994, after Hill had been apprehended and was awaiting trial, Gary North – a pro-life activist and professed Bible Christian with his own talk show – received two position papers from Hill, defending the intentional killing of abortionists. North responded in a letter that makes a number of thoughtful points.

One is to contrast Hill's actions with those of Operation Rescue. North writes:

You are accused of having shot to death two men and wounded a woman. You have not denied these accusations. Witnesses say you fired a shotgun several times at close range -- a weapon not noted for its ability to inflict death on a discriminating basis.

The reports say that you ran. If correct, then you did not act as a man of courage would have acted. You did not act as one who believed in some elevated principle. You shot and ran. This indicates to me that you knew in your heart that your act was, biblically speaking, an act of murder rather than the God-authorized defense of a just cause. A man defending a just cause does not run. He commits his act of civil rebellion in the name of a higher law and then submits himself to the sanctions of the state for having violated state law. This is what the people of Operation Rescue do. They stand in front of an abortion clinic, to be beaten by the police, arrested, sent to jail, fined, and suffer a loss of their income. They suffer the consequences of their actions. They are people of courage.

North details the distinction between murder, as biblically defined, and the lawful taking of human life – as in cases of self-defense or just war. “The point is, in each case, the distinguishing mark of the right to execute an enemy of God was the holding



Paul Hill, convicted murderer of abortionist John Bayard Britton

of a covenantal office: military, head of household, witness, deputy, or wartime priest or prophet. That is, the authorization to execute a transgressor under the Mosaic covenant was ordained by God and revealed in His law. To kill another deliberately is murder.”

Then we reach the heart of the matter:

I want to talk at this point about what I regard as the real issue here. You will probably not admit that this is the real issue. Those who are psychologically disposed toward revolutionary violence, autonomous acts of rebellion, and premeditated murder will probably also not believe that I am balancing the judicial issues properly. Nevertheless, it is time for someone in the camp of the theonomists to address the judicial issues carefully and precisely. It is not that we have completely been silent, but there is a division in the theonomic camp, and since I am the one who has come out in favor of non-violent resistance in my books, I guess I should be the one to continue to defend the position.

The grim fact of the matter is this: abortion is a universal practice. Estimates today indicate as many as fifty million unborn infants are aborted annually, worldwide. In the United States, something in the range of a million and a half pre-born infants have been legally aborted every year since 1973. But compared to the total number of abortions worldwide, the abortions in the U.S. are a small proportion of the total.

It is not just that there are many abortions being conducted worldwide today; it is that abortions by the millions have been practiced over the history of man. It is such a common practice and has been such a common practice that the original Hippocratic Oath of the classical Greek world included a promise by the would-be physician not to practice abortion. This clause was taken out of the Hippocratic Oath in the United States during the 1970's. The lure of income was too great for the physicians, so they removed that ancient traditional clause from the modern version of the Hippocratic Oath. The point is this: abortion is an ancient practice, and God has allowed it to go on without bringing immediate judgment against those societies in which abortion was practiced. Why should this be?

The main reason why God has tolerated abortion without bringing judgment against societies that practice it is that abortion has been illegal in most societies. In the language of the pro-abortionists, abortion has generally been performed in back alleys. This is where abortion should be performed if they are performed. Back alleys are the perfect place for abortion. They are concealed. They are difficult to seek out, for both buyers of the service and as civil magistrates seeking to suppress them. They are unsafe places, placing murderous mothers under risk. Back alleys are where abortions belong.

The covenantal problem comes when societies legislate to allow abortions to be practiced at a profit on Main Street. The problem comes when abortionists can lawfully advertise in the press for people to come in and buy an abortion. Main Street abortions are what bring a society under the judgment of God. Legalized abortions reveal a deep-seated lawlessness on the part of the community.

Then who is the guilty party when abortions are legal? North demonstrates that in the Old Testament, God does not hold a community or a society guilty for the

...in the Old Testament, God does not hold a community or a society guilty for the immoral acts of an individual, if the community takes appropriate actions to suppress them – such as passing laws against the practice and enforcing these laws.

immoral acts of an individual, if the community takes appropriate actions to suppress them – such as passing laws against the practice and enforcing these laws. Conversely, the community, society, or state that permits the immoral is responsible for it. “If the State does not take action in the name of God, then God will take action in the name of God and bring the sanctions against the whole society. This is the teaching of Deuteronomy 28:15-66. This is the teaching of the whole covenant pattern of Old Testament law.”

Hill, self-anointed judge and executioner of one particular abortionist (and those with him), made that individual a scapegoat for the crimes of society.



**Dr. John Bayard Britton,
murdered abortionist**

It is the practice of legalized abortions that is the focus of God's concern and wrath. When abortion is legalized, this testifies to the depraved moral condition of the community. It is the moral condition of the community that concerns God, not the fact that this or that physician is practicing abortions. God can bring judgment in eternity, and will, against those who practice abortion and against the mothers who authorize it. Abortion is a crime in God's eyes. But the focus of God's concern is not with stopping the abortions by his representatives' individual actions. The focus of God's concern is to legislate against abortion and then to have the representative ordained agents, that is, the civil magistrates, take public action against the abortion. God's judicial focus, in other words, is corporate and judicial. This is the focus of God's concern in the question of abortion.

...What can be done about abortion if the primary focus of concern is not abortion but the legalization of abortion? What has to be done is to change the minds of the people. Then, second, what has to be done is to enact laws against abortion, and to pass a constitutional amendment authorizing the law to legislate against abortion. The matter is judicial. The matter is civil-political.

This will become increasingly obvious as chemical abortifacients take larger percentages of the abortion market.

When such products are finally for sale, the pro-life movement will be forced to come to grips with the judicial reality of abortion, namely, that it is legal. At that point...[w]e will have fewer picket lines in front of physicians' offices. It will do no good to picket a physician if he has been driven out of the death business because it is so cheap to get home-based abortion out of a bottle. He is not going to be practicing abortions. Mothers will be practicing abortion. It will do no good to go out and shoot physicians. The advent of cheap abortifacients is when the legalization of abortion visibly becomes the real problem, when it becomes discount abortion, mass-produced abortion.

...What are pro-lifers going to do? Organize picketing against Wal-Mart when it sells 10,000 products? Are we likely to get the buyers of 9,999 of those other products not to walk in the

door, just because the store sells one product which we don't like. Do we think that such picketing is going to stop some murderous mother or anyone else? Picketing will stop almost nobody. We will not be able to target a particular practitioner any more. There will not be a visible representative any more. There will only be the society that wants the abortions and millions of women who want abortions.

North reminds Hill that there is a world of difference between violent and non-violent resistance to societal evil:

What you forgot, and what violent resisters want to forget, is that there is a God in this process, and He does act in history to bring His sanctions. You were not authorized by God to represent the public. You were authorized by God to do non-violent things and suffer the consequences personally. You were authorized by God to stand in the gap and get your head beaten in, maybe on videotape, to be broadcast at the six o'clock news. You were authorized to get the public infuriated against the agents who bashed your head in. That is what you were entitled to do. But you were not entitled to gun somebody down. God allows the sword to be used only by someone who is ordained to do it. "Vengeance is mine, saith the Lord." So says Romans 12:19. Romans 13 says that the state is authorized, as a minister of God (v. 4), to act as God's lawful agent of vengeance. If he brings vengeance against evil doers, then God does not have to, and He will not bring vengeance in history against the society as a whole for authorizing a civil magistrate to do evil.

...Your position would bring bloodshed to all of society. There are no judicial limits on your position; no boundaries around those who will be at risk from the self-ordained vengeance-bringers with their shotguns and their weapons of violence. Your position cannot be limited judicially to the abortionists around the corner. Logically, it must go beyond that. It must go to the civil magistrate who is the legal bodyguard of the abortionist on the corner. It must move from the civil magistrate to the judge who has authorized this protection, and must finally move from the judge who has authorized it to the public which approves of it. There are no limits on the bloodshed and the violence in your system. There are no limits because there is no hierarchy. There is no civil court of appeals. There is no hierarchy of vengeance in your system. It is each man bringing judgment on the others in his capacity as a self-ordained magistrate.

North makes an excellent argument on a number of fronts.✚

You were authorized by God to do non-violent things and suffer the consequences personally. You were authorized by God to stand in the gap and get your head beaten in, maybe on videotape, to be broadcast at the six o'clock news. You were authorized to get the public infuriated against the agents who bashed your head in. That is what you were entitled to do.

Sliding Down that Slippery Slope

The tragic case of journalist Hugh Finn is history. In October 1998 Hugh was dehydrated to death – at the instigation of his wife – in a Manassas, VA nursing home, after legal attempts to prevent his euthanizing failed.

Hugh Finn



There are significant parallels between the Finn case and that of Terri Schindler Schiavo in Florida. Like Finn, Schiavo is from a large Catholic family. Her parents, like Finn's, are fighting against a spouse determined to kill and a lawyer who has used the media to create false pictures of the patient's condition. Both spouses discontinued or refused rehabilitation, even when treatment was shown to be effective. Both created visitors' lists that excluded particular family members and pastors. Both ordered medical establishments to withhold information from the parents.

Both cases involved large sums of money and both spouses were already involved in new relationships. In both cases judges acted with prejudice, accepting disputed diagnoses of PVS (persistent vegetative state) and refusing to listen to any witnesses who described behavior that showed cognitive awareness.

In both cases Catholic bishops -- Thomas Kelly of Louisville, KY and Walter Sullivan of Richmond, VA in the Finn case and Robert Lynch of St. Petersburg, FL and the other Florida bishops in the Schiavo case – seemed impotent to launch a defensive against society's darker inclinations. In the latter instance, the Florida bishops issued a statement (August 27, 2003), saying that: "Because of so much uncertainty and dispute, we reiterate [Bishop Lynch's] plea that her treatment be continued while all parties pursue a more clear understanding of her actual physical condition." They also wrote: "...if her feeding tube were to be removed to intentionally cause her death, or because her life is perceived to be useless, or because it is believed that the quality of her life is such that she would be better off, this would be wrong."



Terri Schiavo

There is an active right to die movement in the United States that bears an eerie resemblance to positions taken in Germany of the 1930s. The Nazi's euthanasia program had its roots in a popular book published a decade earlier, *The Release of the Destruction of Life Devoid of Value*, written by a judge and a doctor. They argued that those who took lives "devoid of value" should not be prosecuted.

The Florida Bishops' Statement rightly decries such positions: "We reject outright the euthanasia movement and its utilitarian standard that some lives are not worth living. Every life is precious and unrepeatable."

But Finn and Schiavo have been treated as two such lives, the wretched fulfillment of pro-life prophecies made at the time of *Roe v. Wade*. It was inevitable that euthanasia – first voluntary and then involuntary – would be the next frontier crossed by the culture of death after contraception and abortion became acceptably entrenched in society. Here we are. ❖

MÖBIUS TRIP:

“Down the Rabbit Hole” and Deeper into the Labyrinth

By Marie P. Loehr © 2003

Möbius strip: named after a German mathematician, it's a surface with one side only, made by giving a narrow, rectangular strip of paper a half twist, then pasting the two ends together.

--Webster's International Dictionary

Former Catholic and New Age activist, Jean Houston [see Donna Steichen, *Ungodly Rage*, Ignatius Press 1991] writes in the introduction to Helen Curry's *The Way of the Labyrinth*, p. xiii: “We are at a point in time when everything is in transition...but there are certain sureties, certain patterns in mind and body, spirit and nature, and the labyrinth is one. It allows us a map that is not a map, a journey that transcends journey, and gives a kind of clarity to our lives that we cannot find through ordinary means.”

Elitist gobbledegook, or sophist idolatry? Both! God is not in transition, after all. Only man is. Houston suggests that the labyrinth offers us something beyond Christ, beyond Church, beyond our faith. If we open ourselves to the labyrinth, we will find clarity, order, the Way that transcends all ways. Can the labyrinth transcend Christ? Can it reveal anything beyond Him as Way and Truth and Life?

The labyrinth can be described in different ways. Let's examine each one.

DANCE GROUND

One description of the labyrinth is the floor where the spiral dance is enacted to draw energy up from the earth and down from the goddess [see Steichen, *op. cit.*, for the practice of the spiral dance among modern witches and nuns]. It is also a flat schemata of the Wiccan “cone of power,” which is the witches' coned hat, the energy spiral. Its relation to the goddess is seen in ancient seals, rings, bowls and other art: serpents coiled around a tree with the goddess, or around the arms of the goddess, or her skirt. Dances invoking sympathetic magic were danced on the labyrinth floor in fertility rites, as well.

There is an attempt to create a liturgical dance tradition in the Church currently. David did dance before the Ark of the Covenant as it was carried into Zion. Despite that, western liturgical dance has more in common with the pagan dance ground. The dance of Christ is the sacrificial and somber Way of the Cross.

HOUSE OF THE LABRYS, OR DOUBLE AXE

“Labrys” signifies the temple of the goddess and the double-headed axe. It is the sign of her power over birth and death, womb and tomb. The labyrinth takes its name from that axe and its meaning. To enter the labyrinth is to surrender to her power, to her influence, to her inspirations. In many labyrinth designs we can see by the axis through its center that it is a schematic itself of the double-headed axe.

The labyrinth is the temple of the goddess, the Great and Devouring Mother of antiquity and archaic pre-history. This is the goddess against whom the prophets speak. This is the goddess after whom the Israelites whored, against Yahweh. This is the goddess who appears again in the Apocalypse, as the Whore of Babylon, riding her dragon, drinking filth and the blood of martyrs.

Yet, although we know only Christ is master over life and death, only God shares His power of creation with man in procreation, many Catholics walk the labyrinth, unaware of its idolatrous and deadly essence.



Of Möbius Strips

In the interest of bibliographical support for these columns on the labyrinth and its nature, the following short list of references is included. It is far from exhaustive.

Anne Baring and Jules Cashford, *The Myth of the Goddess: Evolution of an Image*. Penguin Arkana: 1993. A comprehensive survey of the history of goddess worship at all stages of human history, including the Blessed Mother as a persona of the Goddess. It is the most voluminous in documentation and least fevered in tone of available works in this field.

Helen Curry, *The Way of the Labyrinth*. Penguin Compass: 2000. This is an explanation, encomium, and encouragement of the use of the labyrinth. It includes online labyrinth sites, and resource materials. It also includes various rituals and meditations for use in the labyrinth--all ending in the Wiccan usage, an unfinished "blessed be."

Manfred Hauke, *God or Goddess? Feminist Theology: Where Does It Lead?* Ignatius Press: 1995. A useful study by the author of the definitive work on why women cannot be ordained to the ministerial priesthood of the Catholic Church.

Helmut Jaskolski, *The Labyrinth: Symbol of Fear, Rebirth, and Liberation*. Shambala: 1997. A provocative look at the uses of the labyrinth in all its incarnations with good documentation and illustrations. As with all these materials, except the Catholic books, it must be sifted carefully to separate wheat from chaff, truth from error.

William Oddie, *What Will Happen To God? Feminism and the Reconstruction of Christian Belief*. Ignatius Press: 1988. A solid examination of feminist aims in religion--by an ordained Anglican who has understood the effects of ECUSA's attempt to create priestesses better than anyone since C.S. Lewis.

Donna Steichen, *Ungodly Rage: The Hidden Face of Catholic Feminism*. Ignatius Press: 1991. The definitive handbook of the apostasy of so many American Catholic nuns, their conversion to virulent paganism, disguised as innovative spiritual techniques, and the consequent corruption of their orders and their aims. It makes clear the ties between those who promote New Age neo-paganism, and Catholic dissidents--from all religious orders, both priests and nuns.

SHORT CUT

Curry speaks of the labyrinth as a "door, a portal" that opens us to the mysterious, to the sacred within ourselves. Like so many other "spiritual techniques" popular these days via New Age and feminist gnosis from Wicca's witches to nominally Catholic religious, the labyrinth is an attempt to achieve instant ecstasy, a sort of spiritual orgasmic experience, for the collector of interior thrills. This is McEcstasy, a Ronald McDonald Playland for putative adults.

In Curry's book Jean Houston describes the labyrinth walk as a form of mild self-hypnosis. In fact, the circle itself is often used to create spiritual energy and bonding through either self-hypnosis or mild group hypnosis led by the facilitator. The circle and joined hands stimulate energy, induce mild hypnosis, create instant bonding, and break down interior barriers to permit manipulation and control--by the facilitator, the group leader, the guru, whoever is in charge. It induces a microcosm of mob mentality. It has long been used in occult magic. It is far more dangerous than naive Catholics might think.

TOOL

The labyrinth walk is intended to stimulate "right-brain" activity: creativity, sensitivity, intuition, empathy. Supposedly, these traits are lacking in our left-brain world of puzzle solving, analysis, deduction, male domination. All labyrinth websites note this specifically. It is the antithesis of the maze that is left-brain. Mazes disturb us. Mazes disorient us. The labyrinth avoids all that. There are no choices to make. It IS a Möbius strip. The labyrinth is hypnotic monotony. The labyrinth is the security and simplicity of the womb--which it represents. There is something narcissistic about the exaltation of alleged "feminine" qualities by way of the labyrinth, a hint of the possessiveness of the Devouring Mother in labyrinth stasis and spiritual smothering.

Christ leaves heaven, empties Himself as Paul says, to redeem us. He leaves His mother to teach us and to die on the cross. He leaves the world in His Ascension so that the Paraclete can come to us. He sends us forth to teach and preach the Gospel to all nations. Even in the contemplative cloister, Thérèse of Lisieux shows us how to go forth in prayer and offering, her Little Way. We may not hide in the womb, or the labyrinth--only in His wounds, which open onto the world.

TECHNIQUE

The labyrinth walk allegedly produces physical and psychological healing. We walk to let go of old hurts, current resentments and frustrations, future inadequacies, and fears in general. Like so many other New Age techniques, its self-hypnotic method stimulates an emotional high and feel-good spirituality, the pursuit of spiritual consolations. The mystics warn us that this is a dangerous path. The devil may appear as

an angel of light. The immature or emotionally malleable can be easily manipulated into a false sense of sanctity and pride. We bring whatever healing we find to the labyrinth. It's inert otherwise. But we cannot heal ourselves spiritually. We cannot redeem ourselves.

Only Christ takes away our sin and wounds. Christ washes our resentments and fears away in the water and blood from His side. Christ fulfills ALL archetypes eternally in Himself. Christ is whom we must seek, in His Person and His truth, not in a twisted, one-sided, ego-reflecting labyrinth, a dead end möbius strip--one archaic, stylized form of the Mother who is Anti-Christ.

ROOTS

The labyrinth is a deliberate choice to return to pre-Christian darkness. It returns us to the state of bondage to sin and Lucifer prior to redemption. For the labyrinth enthusiast this return to the safe womb of the Mother will give us wholeness and peace at last. Curry's book suggests we will recover our lost, instinctual, animal harmony with earth, our mother.

Even C.G. Jung, patron saint for New Age, might be amazed at such fatuity. In *Symbols of Transformation I*, p. 70ff, he says: "We can hardly realize the whirlwinds of brutality and unchained libido that roared through the streets of Imperial Rome...For us the needs of the Christian community have gone by the board; we no longer understand their meaning. We do not even know against what it is meant to protect us." He speaks of the "great masses of humanity vegetating in spiritual darkness." Christianity brings release from this darkness and its raging violence and violation by "moral subjugation of the animal instincts." Christ leads us out of our fallen selves; the labyrinth draws us back into those fallen selves.

PASSIVE-AGGRESSIVE MANIPULATION

The labyrinth is a blank slate, a screen on which we project our own egos, will, and needs. It encourages syncretic fusion of all belief systems in the one spiritual ground of the "collective unconscious" and universal archetypes of pop Jungian psychobabble. All religions more or less mirror each other. Spirit is undifferentiated, and unreservedly good. There is no absolute Truth. There is no exclusive Love. Everything can be broken down, and reconstituted as sentimental nirvana in the fun house mirrors, the benign acid of the labyrinth. Here be no boundaries, no distinctions, no divisions, no individuality, no responsibility before God--because God is transgendered via the labyrinth and is revealed as: Goddess.

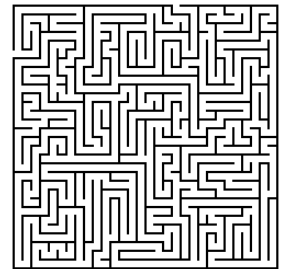
Curry notes on p. 13-14 of *Labyrinth* that "we welcome people from both the Christian high church labyrinth tradition, as well as those who come to labyrinths from the earth energy traditions, including dowsing, healing, art therapy, PAGANISM [caps mine], and others."

It is no accident that so many labyrinth proponents are women, including so many Catholic nuns and their orders. It is no surprise that one of its most visible proponents is Rev. Lauren Artress, canon of Grace Cathedral, San Francisco. C.S. Lewis noted decades ago that if the Anglican Church made women priestesses, the Anglican Communion would find itself worshipping not God the Father, but God the Mother. That is radical religious feminism's proclaimed goal. One of the tools to succeed in this goal is the labyrinth. The resource list and names of promoters of labyrinth walking in Curry's book overlap with Donna Steichen's catalogue of radical feminist religious, and their male enablers.

When we find ourselves walking in circles out in the woods or wilderness, we know we're lost, physically, and it may be a life or death situation. This is even truer for walking the circles of the labyrinth, only it is spiritual isolation, and spiritual life--or death.

Many will nonetheless cry: "Chartres has a labyrinth!" It's rather like the adolescent who whines that his friend Bobby sports a ring in his tongue and a tattoo on his rear end, so it must be ok! To which the responsible adult must respond: "If Bobby jumped off a cliff, would you jump off a cliff?"

We'll address the issue of Chartres in Part 3 of this series on 'rinths, titled "Down the Garden Path . . . Again!?" ❖

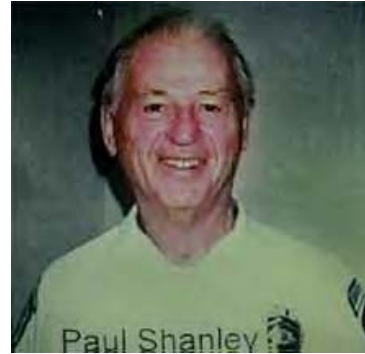


Cerebral left-brain maze (top) and right-brain labyrinth (bottom)

Lay Catholics and the Stockholm Syndrome

By Mark Shea

He wrote a bold, iconoclastic newsletter (largely featuring himself in a starring role) which inspired devotees with his courageous stands against a backward, medieval Catholic sexual theology that condemned homosexual practice and that called homosexual orientation intrinsically disordered. He was a celebrity and hero to his flock (which consisted of many more people than his parish due to his finger-in-the-eye-of-the-Magisterium reputation). Indeed, he advocated fervently for gay rights from press and pulpit, accusing the Church of “homophobia”. He was “a man we all looked up to”, a counselor sought out because “I admired his life,” according to one adoring fan. His influence was crucial to many. As one nun put it, “He is the person who really educated myself and a lot of others.”



“DO SOMETHING!”

He is Paul Shanley, Catholic priest, one of the founders of the North American Man Boy Love Association, public advocate of sex with minors, and the notorious serial rapist of at least 26 victims who have taken legal action against him. Shanley’s downfall and arrest are but part of the horrendous scandal of priestly abuse which has shaken the Catholic Church in the United States in the past year beginning at the epicenter of this seismic event: the Archdiocese of Boston.

Paul Shanley was a co-founder and public promoter of NAMBLA. His activities were well known by the bishops, but nothing was ever done to stop him.

The scandal has included a fresh crop of attempts at reforming the Church among laity, as well as among clergy. But here is where things take a strange turn. Take, for example, Voice of the Faithful (VOTF). The major media are terribly enthused about them, hailing them as one of the major reform movements in the Church.

VOTF is a lay Catholic organization that sprang up in the Boston area as a result of the scandals. It is a profoundly *ad hoc* group, a sort of gut impulse to lunge for “change” in response to the horrendous realities of abuse by some priests and the still more horrendous realities of episcopal neglect, mendacity and abuse perpetrated by some members of the hierarchy in shielding abusers and persecuting their victims. Only people lacking a pulse could fail to be outraged, so there is a healthy and human laudability to VOTF in its forthright desire to “do something.”



But what, exactly, do they propose doing?

STOCKHOLM SYNDROME

Like Patty Hearst, lay Catholics are victims of Stockholm Syndrome - brainwashed into supporting clerics who are dissidents or sex criminals.

It’s a profound irony really. For these people have received their catechesis for most of their lives in an archdiocese that did not see a problem with creeps like Shanley, posing as Cutting Edge Street Priest in Conflict with a Medieval Church, dolloping out a brew of dissent and ignorance of the Faith. Their shepherds were in such a state of torpor that, after somebody complained to Bp. John McCormack that Shanley was giving public talks on the glories of Man Boy Love, McCormack did nothing. “I wish I did zero in on it more,” McCormack said about a 1985 speech on homosexuality in which Shanley was quoted as saying children seduce adults into having sex with them. “But, at the time, Paul was known as one who would push the envelope and kind of make statements that were in some ways extreme. But I never thought he believed it or he would practice it.” In an archdiocese with this magnitude of episcopal

irresponsibility, people are “taught the Faith” by pastors like Shanley. So what happens?

Psychologists call it “Stockholm Syndrome”: the tendency of some hostages to identify with their captors and even fight against their rescuers.

“IF HE WEREN’T A DAMNED PERVERT, HE’D BE MY HERO”

And so, like Patty Hearst, the laity in organizations like Voice of the Faithful parrot what they were taught. When Fr. Courageous Dissenter is revealed as a scum and the bishop who did not have the courage or integrity to stop him is shown to have badly failed to teach or uphold the Tradition, what do the laity do? They do what Shanley and his ilk taught them to do: demand power for the People’s Democratic Republic of Heaven. It does not occur to them to return to the teaching of Christ and the apostles and demand that their bishops be more--not less – faithful to it.

And so, a visit to the VOTF website reveals a veritable hive of outrage and cluelessness. Enthusiasm for the recent “ordination” of women in Europe, twaddle about remodeling the Church based on the US Constitution, fruitless discussions about “how the Church needs to change its teaching about sex” and other chatter that sounds... remarkably like all the things Paul Shanley was lionized for saying. Meanwhile, when somebody suggests the real need is for bishops who will actually insist on teaching, believing and living the apostolic Tradition, this is ridiculed as troglodytic. Then there’s a flurry of rhetoric about “the good that dissenting Catholics do” such as (like Shanley) insisting on care for the poor, the homeless, the dispossessed, etc. In the words of one baffled Bostonian, “Paul Shanley, if he weren’t a damned pervert, would be my hero. He said all the right things.”

ACTING AS DISCIPLES OF THE PEOPLE WHO BETRAYED THEM

Yes. But what victims of Stockholm Syndrome fail to realize is that the “right things” Shanley taught (when he wasn’t raping children) were things the Tradition teaches. But people’s minds are too dominated by the simple media template of “Plucky Dissenter with Social Conscience vs. Evil Empire of Tradition” to realize this.

And so, sudden populist movements like VOTF, born in the hatchery of Boston’s (and America’s) wretched, wretched catechesis of dissent have no clue what the Tradition is and speak as though the Tradition is part of the problem, not part of the solution. They are, all unaware, acting as the disciples of the people who betrayed them.

“And he had pity on them because they were like sheep without a shepherd.” God have pity on your poor flock in this country. We have been so badly, badly served by our shepherds. ✝

*Mark Shea is Senior Content Editor for Catholic Exchange. You may visit his website at www.mark-shea.com or check out his blog, *Catholic and Enjoying It!**



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October Calendar


October 18: LPC Meeting in Santa Fe. Call (505) 293-8006 for information. All welcome.

October 24 & 25: Jeff Cavins and Tim Gray, San Clemente, Los Lunas. Call (505) 865-7385

October 31-November 1: Humanae Vitae Retreat, Our Lady of Belen. Phone (505) 864-2222 for information.

Coming Up

November 14: Pope Teaches Conference, Fr. Ron Stone at UNM Continuing Ed. Call (505) 293-8006 for information.



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

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