

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

October 2004

Capital Punishment and Just War

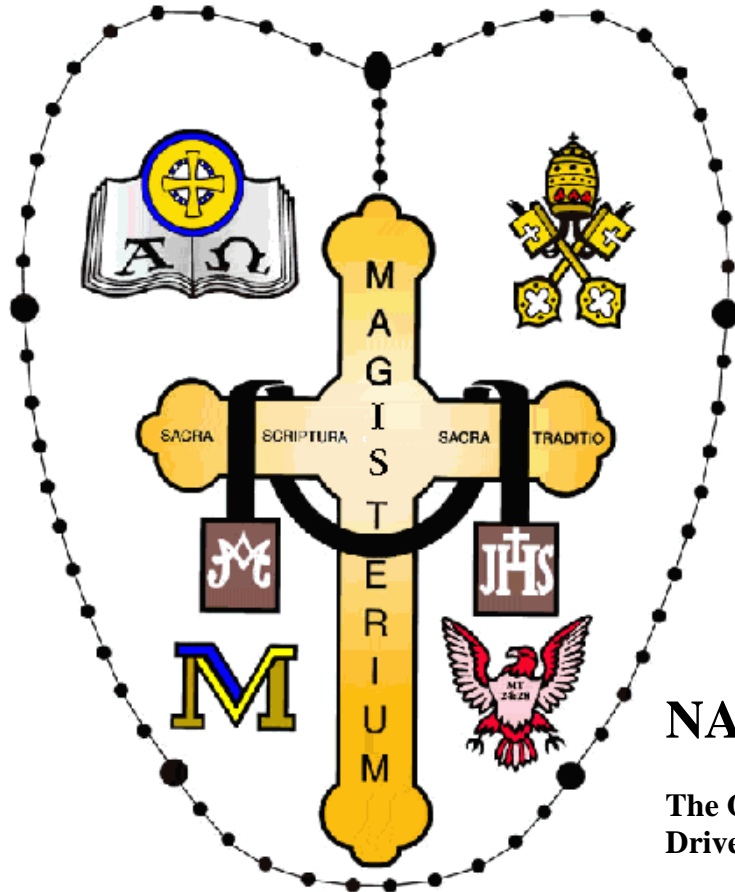
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Drive from Hell

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*Cover: October 7,
Our Lady of the Rosary*

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Newsletter of Los Pequeños de Cristo

October 2004

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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.

Capital Punishment and Just War

Development or Contradiction?

By Arthur Hippler

It is my hope that Cardinal Newman is in heaven – that way, he is spared the discomfort of having to spin in his grave every time he hears his teaching on the “development of doctrine” abused. For years now, we have been treated to dogmatic “developments,” in which the so-called “developments” explicitly contradict the teachings they are supposedly developing. Now it appears that moral and social teaching can “develop” in a way that seems more than Hegel’s evolution of ideas than Newman’s development of doctrine.

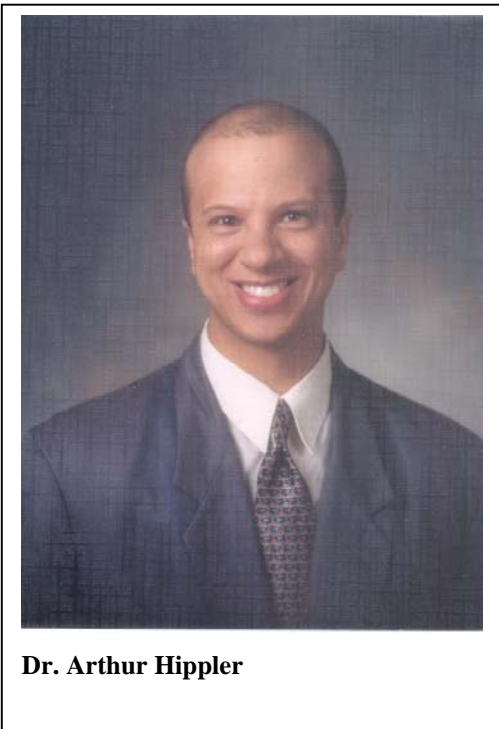
It is important to recognize from the beginning that the expression “development of doctrine” applies to dogmatic teaching properly, and to social teaching only by extension. As Pope John Paul II explains, “The Church has faithfully preserved what the word of God teaches, not only about truths which must be believed but also about moral action, action pleasing to God (cf. *1 Thes.* 4:1); she has achieved a *doctrinal development* analogous to that which has taken place in the realm of the truths of faith” (*Veritatis Splendor*, no.28 §2).

Why is this development only “analogous”? The mysteries of the Faith, such as the Trinity or the Eucharist, surpass human reason, and it is only over the work of centuries that we come to understand such dogmas more clearly and determinately. On the other hand, the precepts of the moral law, at least in its fundamentals, are known by all, since they are founded on our common human nature (cf. *CCC*, nn.1954-1955). We do not collectively grow in our understanding of the moral law, so much as we adapt its commands to different social circumstances. Hence, development of social teaching really implies a change in social conditions that allows for a different application of the moral law (cf. *CCC*, n.1958).

The way that people speak of “development of doctrine” with regard to war and capital punishment shows this. Many people, including Pope John Paul II, have argued that society can protect itself without resorting to capital punishment. Others, such as Cardinal Renato Martino, have argued that there is no longer such a thing as a “just war” because of the disproportionately destructive power of nuclear weapons. In both cases, it is not that Catholics have a better understanding of the moral law than they had previously; rather, the technological capabilities of society have changed, which forces one to apply the moral principles behind capital punishment and just war in a new way.

Unfortunately, this “development of doctrine” is articulated by many in a way that would reject moral principles. Some, for example, have argued that we are now realizing that capital punishment is wrong because we have a greater respect for human life. Similar arguments are made against any kind of “just war.” New social conditions are sometimes invoked by these objectors, but the force of the argument is really that all killing, even for the common good, is unjust. It is murder.

This however cannot be reconciled in any way with the true notion of “development.” The relationship between a teaching and its



Dr. Arthur Hippler

development should be that of seed to tree -- one should see the potency of the latter in the nature of the former. One cannot have development from an immoral assertion to its contradictory, e.g., "slavery is good" from "slavery is evil."

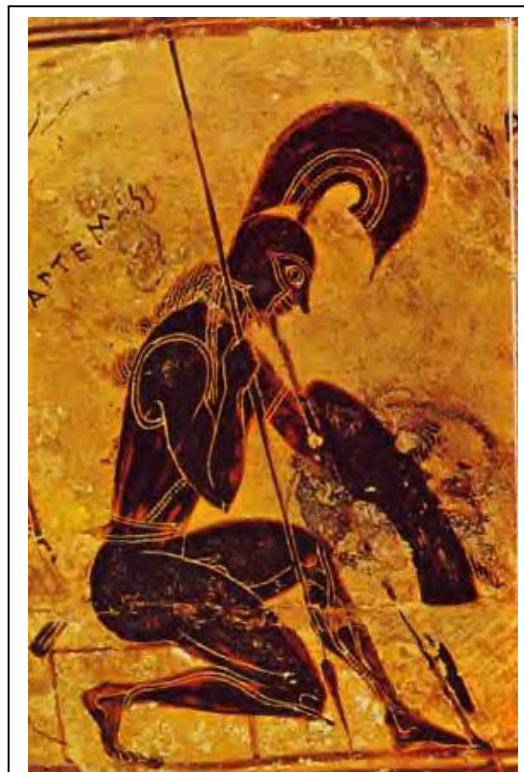
Fr. George Rutler, speaking on the topic of capital punishment, expressed this with great clarity: "As the Church's teaching on contraception cannot 'develop' in a way that would declare its intrinsic evil to be good, so the right of a state to execute criminals cannot 'develop' so that its intrinsic good becomes evil. For Cardinal John Henry Newman, development of doctrine involves 'preservation of type.' Changes in the way a doctrine is expressed and applied cannot alter its essence. ("Scalia is right," *National Catholic Register*, March 24-31, 2002).

Since it is the permanent responsibility of the government to protect innocent life, the right to kill criminals who pose a threat to the common good is also permanent: "...the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of defending human lives against the unjust aggressor." (CCC, n.2267, 2nd ed.). Equally timeless is the right for nations to defend themselves against an attacking enemy: "...governments cannot be denied the right of lawful self-defense, one all peace efforts have failed" (CCC, n.2308). The Church could never, without doctrinal incoherence, assert that capital punishment or just war were wrong in principle, however much it may criticize particular executions or military interventions.

Generally speaking, it is probably better to avoid the word "development" in Catholic social teaching altogether. It obscures the distinction between principles and the circumstances to which those principles must be applied. More gravely, it plays into the modern arrogance that we understand morality in a superior way from our predecessors because of our endless rhapsodies on "human dignity" and "human rights," phrases which are belied by the embrace of legal abortion, euthanasia, and other crimes against innocent life (cf. Pope John Paul II, *Evangelium Vitae*, n.18 §3). More than anything else, we must return to a careful study of the writings of Cardinal Newman to recover the right understanding of "development of doctrine" as an alternative to its contemporary distortions. ☩

Arthur Hippler serves as the Director of the Office of Justice and Peace for the Diocese of La Crosse, a position he has held since January 2000. He also serves as an Visiting Professor for the Institute of Pastoral Studies of Ave Maria University. Dr. Hippler received his Ph.D. in philosophy from Boston College in 1993, and has taught both at the high school and college level. He has a bi-weekly column in the diocesan newspaper entitled "Just for the Faith." Dr. Hippler is married to Theresa, a native of the Philippines, and together they have a little girl, Gianna Marie.

Dr. Hippler will be speaking in New Mexico on February 19, 2005 concerning Catholic Social Justice.



Ares, God of War

ABORTION: The Politics of Death

By Marie P. Loehr

*Before I formed you in the womb I knew you,
and before you were born I consecrated you.*

-- Jeremiah 1:5

Why is abortion always and objectively evil--not only according to the doctrine of the Roman Catholic Church, but in natural law for all men at all times and all places?

Webster's Dictionary, hardly a religious tract, defines abortion as the miscarriage of young before their natural time of delivery. A natural miscarriage expels the unborn child from the womb, usually very early in pregnancy, sometimes before implantation of the fertilized ovum. It is normally a traumatic loss, an occasion for grief. A child has died before it has had a chance to live. Every normal person knows a pregnant woman does not bear a puppy or a pumpkin in her womb, nor does she deliver anything other than a human child, an individual person, in the process of gestation--and after. When we buy seeds for the garden, the colorful packets are labeled with pictures of the final herb, flower, fruit or vegetable that will grow from those seeds. We know a tiny acorn produces a tall oak tree, not tall corn--or long-necked giraffes. We know a piñon seed produces a piñon pine, not a juniper--or a prairie chicken. Yet the foolish or malicious of our era persist in the delusion that the unique, easily identifiable product of the union of human sperm and ovum--whether it is simply fertilized or implanted in the womb or even in vitro--is not a fully human person. If they concede any humanity to the infinitesimal child, it is such that they can exploit it, as a commodity, for their own ends. This warped mentality is creating a new class of disposable slaves--*in utero* or *in vitro*--by judicial or medical fiat.

To defend presidential candidate John Kerry's legislation that permits so-called "therapeutic cloning," co-sponsored two weeks before the Democratic Convention in Boston, his policy director told the *Wall Street Journal* that this legislation "draws a good line." The Kerry bill prohibits cloned embryos, i.e., live babies, from developing any further than 14 days. It prohibits implanting such cloned babies in the womb, so there's no chance "they could produce live births." Like Kerry's "I believe life begins at conception" and his consistently pro-choice (a.k.a. death) voting record and statements, this is bald-faced admission that the immediate union of sperm and ovum is a human person; but it's ok to murder such persons or cannibalize their cells and body parts for our personal use. Even Southern slave owners didn't go so far. The Nazis, on the other hand, did during the Holocaust.

Even if modern man could weasel his way around the truth of ultrasound, that image is only based on external shape and features. We cannot evade the bare facts of DNA and its truth, however. Between the ages of 3 and 6, my son introduced himself to people, saying, "When I was a little seed in Wyoming..." Many people would recoil. But he was right to speak so. The sperm carries human DNA. The ovum carries human DNA. The fertilized ovum, zygote, blastocyst contain human DNA, now uniquely specific to this new, individual person exploding into being.



From the earliest moment of conception, this unique DNA reveals that this bubble of cells is a human person in its earliest moment of life. We know by its DNA and its bursting activity and growth that it is human and that it is alive, no matter how small or protean it may be.

Only the spiritually and scientifically deluded can claim otherwise. Yet, for purposes of reproductive technology, outside the intimate personal union of man and woman, modern man does not claim otherwise. If moderns want in vitro fertilization or surrogate motherhood for a woman who believes it's her RIGHT to manufacture her own baby, as a product of technology rather than a gift from God, then there's no quibble. If scientists seek to use fetal cells to make vaccines for infants and toddlers, or fetal stem cells for the alleged cure of a variety of diseases and conditions, then the embryo is certifiably and necessarily human, essential to research and cannibalization ***precisely BECAUSE it IS human.***

Pro-choice, i.e., pro-death, proponents can't have it both ways. If it isn't human enough for political expedience or personal convenience, then the embryo at any stage on the spectrum of life isn't human enough for commercial repro'tech or cannibalized vaccines or putative stem cell cures. If it is human enough for those purposes, then the zygote, blastocyst, embryo, fetus, infant must be defined as human on the basis of its DNA from the moment of conception--no matter what politicians, feminists, or corrupted science and medicine claim.

If the unborn child at all stages is fully human, as shown by its DNA, abortion is simply murder, "the direct killing of an innocent person." [Jone-Adelman, *Moral Theology*, The Newman Press, Westminster, MD: 1961]

It is a particularly heinous form of murder to kill a helpless child in its mother's own womb, but it is simply murder, whether one claims it is necessary for convenience, for cloning, for medical research, for vaccines. Whatever destroys the unborn child at any stage--even from the technical laboratory joining of egg and sperm, and the growth of the zygote up to 14 days of life, implanted in a uterus, or not--is murder. Whether we like it or not-- Murder is the deliberate destruction of an innocent person's life at any stage of that life.

Furthermore, since abortion is murder, no new laws are necessary or warranted to prevent abortion. The laws are on the books. Murder is already illegal. Premeditated murder is always and everywhere illegal and punished--in every era, in every civilization. Even those pagan civilizations that practiced mass ritual sacrifice or ritual cannibalism, even in totalitarian nations, murder by individual citizens of other individual citizens is illegal. The state may arrogate unto itself the right to kill for many legitimate or illegitimate reasons. But it never permits a private right of one citizen to kill another for personal reasons, except self-defense.

Thus, if abortion is murder, abortion is not only morally wrong, it is a crime and cries out for civil and legal punishment. We may argue who should bear the brunt of punishment: mother, abortionist, other participants and enablers of abortion. But we cannot argue away the fact and actuality that the unborn child from its conception is an individual, unique human person with its own DNA. To abort it by any method, for any reason, is to destroy it, and thus abortion is MURDER. Period. Only the deluded and morally dead can deny this demonstrable scientific reality.

Murder is the destruction of innocent human life. Why is murder wrong?



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- ◆ John C. Hodges, *Harbrace College Handbook*, 4th edition. Harcourt, Brace and Company: New York, 1956, p. 433: “**Copula** (copulative verb, linking verb). A verb used to express the relation between the subject and the predicate noun or adjective.” Copulative verbs express a state of being or relationship. The Second Person of the Blessed Trinity, only begotten Son of God, Jesus Christ both God and man, is the Word-made-flesh. Thus, besides the name of God given to us, “I AM,” Christ in His very nature as Word and bridge between God and man is thus Verbum, *i.e.*, Word, and copula in His nature as Son, and in His work as Redeemer.
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- ◆ *The Review of the News*, July 29, 1981, “Correction, Please!” pp. 45-46. A correction of eminent biologist, Lewis Thomas, M.D., of Sloan-Kettering Cancer Center in New York City, and his erroneous testimony that the question of when human life begins can be resolved “only in the domain of metaphysics...it lies beyond the reach of science.” The Correction cites Dr. Jerome Lejeune, testifying before the same Senate sub-committee as Dr. Thomas, explaining DNA as the material identifying link between human generations. He says “Life has a very, very long history, but each individual has a very neat beginning, the moment of its conception.” This article also cites Dr. Walker Percy, noted novelist and physician, who states that “when the chromosomes of the sperm fuse with the chromosomes of the ovum to form a new DNA complex . . . “ it produces the undeniable “continuum that exists in the life of every individual from the moment of fertilization of a single cell.” Percy also remarks that “*the onset of individual life is not a dogma of the church but a fact of science. . . . Nowadays it is not some misguided ecclesiastics who are trying to suppress an embarrassing scientific fact. It is the secular juridical-journalistic establishment.*”
- ◆ Thomas Verny, M.D. with John Kelly, *The Secret Life of the Unborn Child*. Dell Publishing: New York, 1981.

Murder is wrong because the taking of innocent human life denies two principles rooted in the life of God, in His Unity and in his Trinity.

First, it denies the willed order of God’s own interior essence. God is BE-ing itself, the fullness of life, the fountainhead of life. The Father is the generative principle of the Trinity, maker of heaven and earth. In the procession of the interior intimacy of the Trinity, He begets the Son who is His image and splendor, who was conceived by the Holy Spirit, born of the Virgin Mary, and became Man to re-generate new life in us, despite the death caused by sin. The Holy Spirit is the Lord and the Giver of Life, who proceeds from the Father and the Son, the completion and glory of the Trinity, its bond of love. This order of procession is one of covenant, communion, and creativity. God calls Himself, “I AM.” This name speaks His fullness of BE-ing, His Presence: His generative power in the Father, His copulative power in the Son, His fructifying power in the Spirit--and their passion for Creation. From this order and fullness of being, in His nature and in His work, we should be able to understand that murder violates the nature and work of God.

Second, God shares His power to create life with created being--most particularly human being, created in His own image and likeness. He does not share that power with the angels. We have the power to conceive new human beings, in cooperation with God, in our flesh. Through His masculine priesthood He gives us the power to transubstantiate bread and wine to become the Body and Blood, Soul and Divinity of His only-begotten Son. When we receive Christ in the Eucharist at communion, it restores the life of grace to our fallen humanity, body and soul. All the sacraments, beginning with Baptism, are outward signs of inward grace, life-giving channels of grace, new life in us. The nature of God and His work IS life, a life He shares with us, body and spirit, by extraordinary gifts of participation.

Murder rejects that gift. Murder denies God in His nature and in His work. Abortion refuses that gift. Abortion ignores God at the very roots of human life--whether it is murder in a frightened mother’s womb, murder in the test tube, or murder in the reproductive cloning culture with its euphemism of “therapeutic” cloning. Abortion by its nature is the absolute and deliberate denial of God in Himself as fullness of life, and in us as the creator and origin of our life, as well as our participation in His life and creativity.

This is the crux of the abortion holocaust, for Catholics and for all men of good will. Those who support abortion in all its forms promote the politics of sterility--and death. ☹

Address comments and questions to: M.P. Loehr at e-mail address ruakor@eLucem.com

NARAL – NM

Get-out-the-Vote-Drive from Hell: Women's Vote Ought to Reflect Women's Wellbeing

On August 30, 2004 NARAL Pro-Choice New Mexico launched its “NM Women Vote 2004,” in an effort to persuade women that pro-choice voting is in their best interest. Using the 84th anniversary of the 19th amendment to the US Constitution, which gave women the right to vote, NARAL held a “birthday party” with Jane Fonda as the guest of honor.

Pro-lifers in the Albuquerque region picketed a YWCA Training Center where the NARAL celebration was being held. There had been an announcement of the event two days earlier in the *Albuquerque Journal*, and it took only an hour's worth of phone calls to a few key people to bring out about 50 protesters, armed with signs, a press release, and designated Spanish & English speakers.

Community support for the pro-lifers was impressive. One man drove by and dropped off several 8-packs of water, wanting to demonstrate his solidarity.

There were three TV stations and *Journal* coverage of the event. One of the reporters told the pro-lifers that there were about as many attendees at the “birthday party” as there were protesters.

Pro-life press material stressed the harm abortions cause women, including depression and breast cancer links. “Legal abortions – touted as ‘safe’ – are responsible for numerous medical complications, including death. As these effects are often denied, frequently women are not given the healthcare they require. Most significantly, abortions take the lives of millions of female babies each year.

Referring to NARAL, the press material continued: “An organization that in the face of such facts denies the dangers of abortion or withholds the facts about these dangers from women – such as NARAL does – demonstrates arrogant sexism. Women have a right to make informed decisions about their welfare and the welfare of their children.

The various pro-life organizations protesting NARAL's voter drive insisted that they welcome increasing the number of women who vote – but not at their own expense. New Mexico Life League, Project Life, *Los Pequeños de Cristo*, and New Mexico Pharmacists for Life, together with the Respect Life Committees of several parishes, urged rejection of pro-abortion political solutions. “Vote pro-life at every opportunity.” ☹



Jane Fonda

Hanoi Jane and Arch-Feminista – still fighting the revolution, after all these years...

WORSHIP & LITURGY CONFERENCE 2004

TRANSFORM YOUR UNDERSTANDING AND EXPERIENCE OF THE MASS
THROUGH THIS DAY OF LEARNING & FELLOWSHIP

October 23, 2004 ++ 9:00 am - 5:00 pm (lunch provided)

SACRED HEART CHURCH FAMILY CENTER ++ 414 N. Allen, Farmington NM

Free

Admittance (donations appreciated), but PLEASE REGISTER so we know how many to accommodate

SPEAKERS INCLUDE . . .



FATHER TIMOTHY FARRELL

Father Timothy Farrell has been a priest for over fifteen years. He is currently pastor of Sacred Heart Church in Farmington, NM and has recently been appointed as Vocations Director for the Diocese of Gallup. *Father Tim will speak about the Eucharist as the center of our lives as Catholic Christians.*

MICHAEL CUMBIE

Increasingly dissatisfied with fundamentalist, evangelical preaching of the Gospel, Michael Cumbie began to understand just exactly how the early church had worshipped with its signs and symbols - and its focus on the Eucharist. Although a Protestant Pastor for 23 years, Michael discovered that this quest for the fullness of Faith could only be realized in the Catholic Church. Michael Cumbie's conversion story is entitled "No Bread on the Table, No Crumbs on the Floor" because of his great love of, and respect for the Most Holy Eucharist.

Mr. Cumbie will speak about the God-ordained proper form of worship and how that relates to the Book of Revelation and Catholic liturgy.



TOM NASH



Tom Nash is a Senior Information Specialist at Catholics United for the Faith (CUF). He is the author of *Worthy is the Lamb: The Biblical Roots of the Mass* (Ignatius Press, 2004) and a co-author of *Catholic for a Reason III: Scripture and the Mystery of the Mass* (Emmaus Road, 2004). Tom has a BA in Communications, and Masters degrees in Journalism and Theology. *Mr. Nash will speak about the biblical roots of the Mass, The Eucharist as a model of sacrifice and discipleship, as well as answering some Protestant objections to Christ truly Present in the Eucharist.*

Registration: (Return A.S.A.P to: *Light of Truth, PO Box 1738, Aztec NM 87410*) **Remember to mark your calendar!** God Bless

First Name: _____ Last Name _____
Business (if applicable) _____
Address: _____ How many will attend? _____
City _____ State _____ Zip _____ Included is a tax-deductible donation of \$ _____ (Appreciated, **not required**)
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Around the Nation

Whither CORPUS? Celebrating its 30th anniversary this year in Virginia, CORPUS has been doing some soul searching. CORPUS is a *Call to Action* - related organization dedicated to optional celibacy for Catholic priests and other “inclusive” issues, such as women priests. Carl J. Hemmer, a former Jesuit, now married, led a panel discussion on the future of CORPUS at the Virginia meeting. [Carl J. Hemmer, “Where is CORPUS Going?” www.corpus.org]

The founders of CORPUS had no desire to lead a renegade reform movement, Hemmer insists, but were responding to the times. “Despite the call of Paul VI for an end to appeals for optional celibacy, priests were leaving and marrying in large numbers. Some bishops were still sympathetic and cautiously supportive of optional celibacy. Active priests and priests councils offered continuous support. Surveys of lay opinion showed that two out of three Catholics supported this change in Church law and practice.”

So CORPUS, despite the pope, attempted to build “a reserve corps where married priests who were proven pastors or sacramental ministers and were ready to serve the Church again would wait for bishops to issue a call for their return.” Expectations were high.

Well, they’re still waiting and getting mighty darn tired of it, too. “The reserve corps is no longer expected to wait for an episcopal call before its members return to needed ministries.” New bishops are taking “their cues from the Vatican which still views married priests as pariahs and renegades who should be disbarred from any further role in the Church’s ministry.” Worse still, a “younger generation is more conservative than the priests of the 70s and favors a return to traditional clerical behavior.”

Therefore, CORPUS must face organizational facts. Continuing to do what has been done may not play in ten years when there are fewer priests leaving the priesthood to get married. Hemmer considers having CORPUS develop its own certification mechanism for members and its own registration for baptisms, without Church authorization – but what CORPUS really wants is for the Church to change, not to create a new denomination. A more promising approach is to weasel married CORPUS priests into areas with critical priest shortages, offering their services as pastoral assistants and chaplains. Hemmer worries, however, that this doesn’t change Church policy either -- it only bends it, temporarily. Therefore, unless the next pope proves to be a reformer, Hemmer predicts that CORPUS will become a corpse. Happy 30th anniversary!

Religious Conferences Won’t Be Led by the Vatican: According to one news report [Susan Hogan/Albach, “Among faithful, mum isn’t the word,” *Dallas Morning News*, August 21, 2004], the joint summer meeting of the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM) has set a new tone. “[T]hey urged one another not to allow the church to be hijacked by seemingly dictatorial pronouncements by a conservative hierarchy. Be bold, prophetic and, when necessary, even defiant, they told one another...A lot of religious communities have concerns about speaking out because they fear the Vatican or their bishops will sanction them,” said Sister Carol Beckermann, a Franciscan nun from St. Louis. “We can’t let that intimidate us any longer.”

The two organizations represent the majority of religious orders in the United States, which have seen dramatic drops in membership since the 1960s. “The groups tend to be progressive theologically. Only a few sisters wore traditional veils, and almost none of the men were cloaked in clerical garb.”

But what they lack in prospect, they made up for in effrontery. “They told one another not to be cowed into silence by the Vatican on issues such as the role of women in the church and priests who wanted the celibacy rule lifted.” According to Rev. Michael Crosby, a *Call to Action* priest from Milwaukee, the decline in numbers of religious is “because we have not been public enough in our protest of patriarchy.” Crosby also felt that attempts to bar people from Holy Communion because of their “political beliefs” was “theological violence.” ☹

New bishops are taking “their cues from the Vatican which still views married priests as pariahs and renegades who should be disbarred from any further role in the Church’s ministry.”

Around the Archdiocese

This autumn, the Archdiocesan Office of Worship is presenting a series of seminars at the Catholic Center for “priests, deacons, and liturgical and catechetical leaders, featuring some of the most well-known liturgists in the United States.” [Archdiocese of Santa Fe, *Catholic Communicator*, 9/5/04]

Being a well-know liturgist isn't necessarily a compliment. **Dr. Richard Gaillardetz** led the September 10th seminar, “Ecclesiology for Today's World.” Gaillardetz is an Associate Professor of Systematic Theology at the University of St. Thomas School of Theology. In 1996, he published the article “Infallibility and the Ordination of Women.” [*Louvain Studies* 21] in which he considers “whether...the magisterium has fulfilled the obligation to ‘clearly establish’ a claim to infallibility in the matter. Gaillardetz thinks not. Elsewhere, he argues for a “newer understanding about the meaning and significance of sexual orientation and marriage,” and was one of a trio of theologians penning a statement for the Catholic Theological Society of America, calling for a reassessment of a male, celibate and heterosexual priesthood.

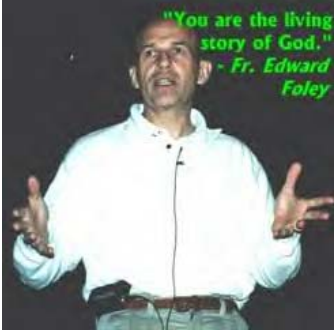
On October 1, **Fr. Edward Foley**, Capuchin, PhD led an “Evening of Wisdom and Reflection on the Ministry of Preaching.” Fr. Foley is Director of the ecumenical doctoral program and Professor of Liturgy and Music at Chicago's Catholic Theological Union. He's also president of We Believe!, an organization dedicated to promoting the liturgical reforms that developed after the Second Vatican Council. Foley recommends a number of abuses identified by *Redemptionis Sacramentum*: In “Liturgical Factions and Violent Reactions: Evolution or Revolution?” (*Traditions and Transitions* (LTP 1998), p. 75) he states that “the assembly is the principal celebrant” of the Mass; finds the insistence on Eucharistic use of wine and wheat bread to be ethno-centric (“The Preparatory Rites: A Case Study in Liturgical Ecology” *Worship* Jan. 1993); and is disparaging of Eucharistic adoration. “The resurgent interest in benediction and the new developments around perpetual adoration are clear challenges to developments in sacramental theology that explain the various modes of the real presence of Christ more in symbol-sacramental terms, rather than in metaphysical, substantial and corporeal ones. (“Liturgical Factions and Violent Reactions,” pp. 78-79)

Fr. Gilbert Ostdiek, OFM, PhD will speak about “An Evening of Wisdom and Reflection on the Eucharist,” November 5. Fr. Ostdiek is a Professor of Liturgy and the Director of the Institute for Liturgical Consultants. He also writes that use of wheat for hosts and grape wine as the only acceptable materials for Eucharist is a Western bias that “symbolizes not only the dominance of a specific culture but also of a specific ecosystem.” [“The Preparatory Rites: A Case Study in Liturgical Ecology” *Worship*, Jan. 1993] Father, according to the organization WomenPriests, “has actively engaged in workshops and theology programs preparing women for ministry at the Catholic Theological Union,” and has written “The Ordination of Women and the Force of Tradition,” arguing that unless the Church immediately changes its policy about women priests, it will suffer the alienation of many.

And last, but not least, there will be **David Philippart**, speaking on December 3, “An Evening of Wisdom and Reflection on Sacramental Theology.” Philippart is the editor for *Liturgical Catechesis* magazine. Speaking about *Liturgiam Authenticam*, a fairly recent Vatican document that directs liturgy and translation in the Church, reining in many of the abuses that have become prevalent during the past 35 years, Philippart quipped: “I don't really think it's even about language, it's about authority, about who's in charge.”

On September 7, the Archbishop wrote to all priests, deacons, school principals, organizational directors, and Catholic Center department heads that “all workshop presenters/speakers must have my approval before being invited to the Archdiocese.” A list of approved speakers is maintained by the Archbishop's office.

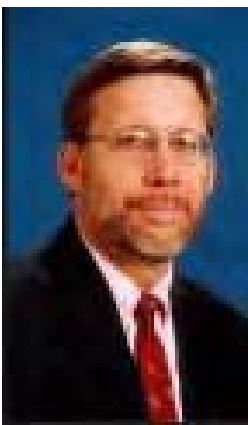
So, either Gaillardetz, Foley, Ostdiek and Philippart – those four well-known, dissenting, rebellious liturgists – fell through the cracks or they're on the approved list. ☺



**Rev. Edward Foley,
Capuchin**



Fr. Gilbert Ostdiek



**Dr. Richard
Gaillardetz**



Catholic Media Coalition

Terri Schiavo and Church Teaching At Risk

Press Release issued by the Catholic Media Coalition

The Catholic Media Coalition (CMC), a group of Catholic journalists, writers, and web site hosts, issued a statement deploring an action taken by 55 self-proclaimed “leading bio-ethicists” who signed an *amici curiae* brief siding with Michael Schiavo. The brief asks the Florida Supreme Court to rule in favor of doctors removing the feeding tube from Schiavo’s estranged – and brain-damaged – wife, Teresa Schindler Schiavo. CMC writes:

Among the group of ethicists, physicians and theologians are five Roman Catholics, three of whom are affiliated with Jesuit-run Boston College: Rev. John Paris, SJ, the Walsh Professor of Bioethics at Boston College; Charles Baron, a professor at Boston College Law School and a member of the board of directors of the Death with Dignity National Center; Milton Heifetz, author of *The Right to Die* and a visiting lecturer at Boston College Law School, Lawrence Nelson, associate professor of philosophy at Santa Clara University and faculty scholar at the Jesuit school's Center for Applied Ethics; and James Walter, director of the Bioethics Institute at Loyola Marymount University. *Autonomy*, an organization that promotes assisted suicide joined the ethicists in the brief.

On March 20, 2004, Pope John Paul II delivered an address on *Life Sustaining Treatment and the Vegetative State: Scientific Advances and Ethical Dilemmas*, in which he declared, “The obligation to provide the ‘normal care due to the sick in such cases’ (Congregation for the Doctrine of the Faith, *Iura et Bona*, p. IV) includes, in fact, the use of nutrition and hydration.” The pope went on to say even if the vegetative state was of prolonged duration, the cessation of minimal care including hydration and nutrition can not be ethically defended. “Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission.”

Cecilia Martin, editor of www.missionsun.net, who has written at length on the Schiavo case said, “It is clear these ethicists have exchanged the “sanctity of life” ethic endorsed by the Church for the “quality of life” proposal which progresses rapidly in our culture almost without opposition. The field of ethics today is filled with men and women who subscribe to a social utility assessment of human life. The disabled, those in various states of incapacity, disability and age are merely useless eaters in their eyes. We must stop the erosion of the dignity of human life, even in all its distressing forms.”

The Holy Father’s statement is the most recent and definitive teaching on euthanasia, one that leaves no room for debate, one which the ethicists and members of the clergy choose to challenge. The Catholic Media Coalition urgently asks that the bishops of the United States publicly defend the Church’s magisterial teaching on euthanasia as set forth by the Holy Father John Paul II from such attacks.

We further call on the bishops to publicly support the life of the disabled innocent Catholic woman, Teresa Schindler Schiavo, who, by virtue of the Florida courts, is in imminent danger of dying a prolonged and horrific death by starvation thus serving to advance the cause of legalized euthanasia in our society.

For more information on Terri Schiavo please visit www.catholicmediacoalition.org and www.terrisfight.org .

Politicians and Abortion

What Ratzinger Really Said

By Stephanie Block

A memo released privately by Cardinal Joseph Ratzinger, the Vatican's leading theologian and head of its Congregation for the Doctrine of the Faith, has been distorted in certain quarters as giving Catholic voters license to vote for pro-abortion politicians.

Ratzinger wrote that pro-abortion politicians must be denied communion if, after consistent teaching by the bishop, they persist in their error regarding abortion. Then he responds to the question of whether a voter may receive communion if he has voted for a pro-abortion politician. While Ratzinger says that any vote for a pro-abortion politician is cooperation in "evil," he adds that a person who votes for a pro-abortion politician may receive communion if he voted that way for "proportionate" reasons.

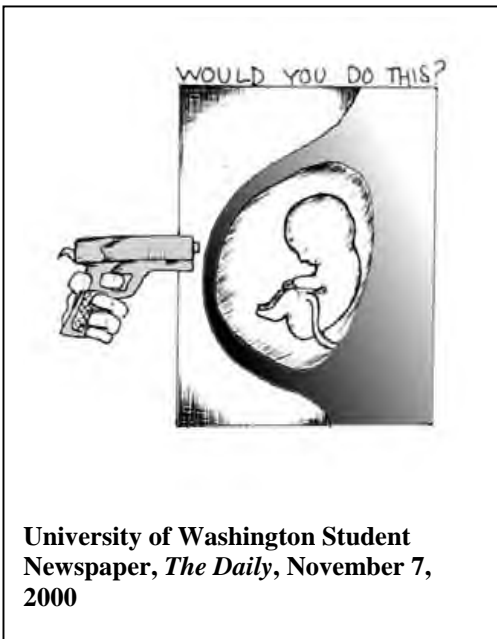
What are "proportionate" reasons?

Father Stephen Torracco, chair of the theology department at Assumption College in Worcester, Massachusetts, says the term "proportionate" has a very specific meaning in Catholic moral theology. "Proportionate reasons" for voting for a pro-abortion candidate would have to be limited to stopping other intrinsically evil acts similar to abortion. Even a candidate's support for capital punishment or war could not be used to justify voting for a pro-abortion candidate, he said, because neither of those things are intrinsically immoral according to Catholic teaching. [*Culture and Cosmos*, September 14, 2004]

Newark's Archbishop, John J. Myers, published a September 17 column in the *Wall Street Journal*, addressing precisely this question. He writes: "[F]or a Catholic citizen to vote for a candidate who supports abortion and embryo-destructive research, one of the following circumstances would have to obtain: either (a) both candidates would have to be in favor of embryo killing on roughly an equal scale or (b) the candidate with the superior position on abortion and embryo-destructive research would have to be a supporter of objective evils of a gravity and magnitude beyond that of 1.3 million yearly abortions plus the killing that would take place if public funds were made available for embryo-destructive research. Frankly, it is hard to imagine circumstance (b) in a society such as ours.

"Certainly policies on welfare, national security, the war in Iraq, Social Security or taxes, taken singly or in any combination, do not provide a proportionate reason to vote for a pro-abortion candidate."

How can he make such a remark? He can make it because no other issue, short of a full scale nuclear or biological war, involves the incredibly high number of intentional deaths. As one writer expressed it: "We do not have nine million people dying in a typical president's term of office due to bad job programs, bad economic policies, bad taxes, bad education, bad environmental law, bad immigration rules—or even all of these combined [as we do under current abortion laws]. All of them together cannot provide a reason proportionate to the need to end abortion....Abortion is the *preeminent* moral issue of our time. It is the black hole that out-masses every other issue." [Jimmy Akin, Catholic Answers Director of Apologetics and Evangelization, 9/9/04] ☺



University of Washington Student Newspaper, *The Daily*, November 7, 2000

Special Creation Rediscovered

Catholicism and the Origins Debate

Gerard J. Keane

What should Catholic adults and children be taught about creation or evolution? At issue is not only science but the spiritual realm which transcends matter. Learn why the Catholic concept of Special Creation is so important to the vitality of Catholicism and why both Theistic Evolution and Progressive Creation are mistaken concepts. Author Gerard Keane explains why evolution is outmoded science and impossible, and shows abundant evidence that God rapidly created all life forms in their own unique kinds. He outlines Church teachings from Sacred Tradition which oppose molecules-to-man evolution and which favor Creation in six days about 6,000 years ago. He shows that Adam and Eve truly were our first parents and that the original sin of disobedience brought death into the world, but that our gracious Redeemer, Jesus Christ—“through whom all things were made”—paid the price of redemption for fallen man. *Special Creation Rediscovered* will help you to trust the trustworthy Creator in all things!

*This booklet can be obtained from Los
Pequeños for \$6.00
Call (505) 293-8006*



**Did you see the Truth Trucks around Albuquerque
September 24 – October 1?**

October Calendar

Friday, October 1, 2004:

LPC monthly meeting.
Call (505) 293-8006 for information.
All members welcome.

Study Circle

All “other” Fridays: 7-9 PM
Please join us for extended study and discussion
concerning Tradition and Liturgy
Call (505) 293-8006 for information.

Pro-life Prayer Each Tuesday:

8:30 a.m. – 9:30 a.m.
Join Fr. Pio O’Conner for prayer
Planned Parenthood Abortuary
701 San Mateo Blvd.
For other times, call (505) 286-1655

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*Please consider a gift subscription of The
Pepper for your children, friends and
relatives - still only \$10 annually - less if
necessary, more if possible.*

Election Prayer

Lord Jesus Christ-You told us to give to Caesar what belongs to Caesar, and to God what belongs to God.

Enlighten the minds of our people during this election year. May we choose a President of the United States, and other government officials, according to Your Divine Will,

Give our citizens the courage to choose leaders of our nation who respect the sanctity of unborn human life, the sanctity of marriage, the sanctity of marital relations, the sanctity of the family, and the sanctity of the aging.

Grant us the wisdom to give You, what belongs to You, our God. If we do this, as a nation, we are confident You will give us an abundance of Your blessings through our elected leaders Amen.

*Adaptation from Quincentennial Election Prayer
composed by Rev. John A. Hardon, S.J.*