
THE PEQUEÑOS PEPPER

Newsletter of Los Pequeños de Cristo

Volume III, No. 7

July 2001

"Unicorn," from p. 5

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"Gramick Talk," from p. 2

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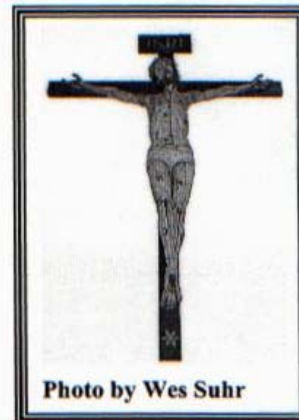


Photo by Wes Suhr

July Calendar

Helpers of God's Precious Infants:

Saturday, July 7, 2001
Holy Mass: Immaculate Conception Church 7:30 AM
Followed by a procession and 15 decades of the Rosary at the Medical Arts and Encino Medical Plaza Abortuaries.
Call Domi Gabbert: 864-7881 for directions and further information.

Project Life:

Call Phil Leahy: 293-4547 for information on daily sidewalk counseling, prayerful public witness, and practical ways to help children who are threatened by abortion.

July LPC Meeting

Friday, July 20, 7:00 PM
Call 293-8006 for information.
All welcome.

**September 8th
Conference
on Conversion**
Mark your Calendars!

"Unicorn," from p. 1

the other hand, was meant to be humanly guided. Truth, neither static nor fixed, but constantly revealed, changing, and ongoing, is brought about in some aspect by each person's own consciousness. The whole of truth, Gramick explained, is only revealed in the next life, NOT in the



present.

Gramick detailed that with "Jesus Consciousness" we have the assurance of the "spirit" that the "truth" will come through. We are assured that errors will be rooted out and ultimately corrected. This correction will occur through public discourse and the free exchange of ideas – a sort of establishment of doctrine by consensus if you will.

Gramick uses her new theology of "Jesus Consciousness" to justify her position that the Vatican's decree for her to cease ministering to homosexual persons was unjust and counterproductive to the revelation of "truth" regarding homosexuals and homosexuality. Gramick never stated what her personal discernment of truth is with regard to homosexuals or

homosexuality nor did she ever state what the Church's official teaching is. She only offered that in the theology of "Jesus Consciousness," all dissenting and questioning views are welcome. "It is healthy for the community and prevents dysfunction. In this way we all have an obligation to contribute to what our understanding of the truth is."

She further explained that with this new theology, there is no need for a "caste system" of priests, religious, and the Episcopacy within the church. There should only be the people and the free exchange of ideas. Love and not certitude (absolutes), according to Gramick, is the real objective of the human person. "Certitude may only come after death. There is only one absolute, and that is God!"

In such a theology, society can tolerate diverse views and they are not feared. No one is afraid of public statements of doubt or questioning of authority. The spirit speaks through many voices and the testing of time will weed out the falseness of a certain idea. "It takes a long time for truth to be known," Gramick asserted. Silencing is therefore counterproductive. This new theology does not silence minority views. "Persuasion of argument," she insisted, "and the witness of one's life are the authentic safeguards of truth."

"Unicorn," continued on p. 4

"Unicorn," from p. 3

Gramick's premise is that despite the original mission of the Apostles, the early Church became wedded to the state and once again embraced a "Royal Consciousness." To follow Gramick's arguments to their logical conclusion, since the early Church erred in its reestablishment of "Royal Consciousness," it has absolutely no authority to suppress her ministry to homosexuals or her views about homosexuality.

She also decried "...the investigative processes used by the Vatican [that] are shrouded in silence and secrecy." She considers herself to be among the good company of other unjustly silenced theologians including Matthew Fox and Hans Kung. Gramick believes that she and these others should be allowed to teach, debate, and promulgate their varied interpretations of truth.

Gramick stated that, "...Vatican II was meant to bring the Church from the 'Royal Consciousness' back to 'Jesus Consciousness.'" This, she felt, was what Pope John XXIII meant when he declared his desire to pursue "aggiornamento" or to "bring the church up to date."

To support her argument about Vatican II she identified three key resources, which she referred to as the "Aggiornamento Documents." They are:

1. *Pacem In Terris* (Peace on Earth), Pope John XXIII's 1963 Encyclical.
2. *Dignitatis Humanae*, The Second Vatican Council's "Declaration on Religious Freedom."
3. The Synod of Bishop's 1971 Second Ordinary General Assembly on the topic of "The Ministerial Priesthood and Justice in the World."

It is interesting to note here that Sister Gramick only referred to the Synod of Bishop's document as being titled "Justice in the World." By not referring to the document's full title, Gramick

"Unicorn," continued on p. 5

Los Pequeños Pepper, page 4

Pro-life News

Prayers are requested for Baby Jordan, Debbie Rael & the Rael Family. "Baby Jordan" is Anna Gutierrez' nephew who was born on 4/21, approx. 3 months premature. He weighed 1 lb., 13.5 oz and was in critical condition until just recently.

The Gutierrez Family is seeking financial assistance for the Rael family for unpaid medical bills, traveling expenses to and from the hospital in Lubbock, Texas, and to cover the father's leave from work. Donations can be made to any Wells Fargo Bank #1352693881 into the "Baby Jordan & Rael Family" account.

Praised be God, King of Endless Glory!
Holy Mother of God, and Mother of us all, Pray for us!

Anna Gutierrez, and the Rael family and friends. 865-1237

Project Life

The Spring 2001 New Mexico legislature showed no action as far as life issues were concerned. The Parental Notification Bill died, the Informed Consent Bill died, and there was no action on the death penalty or abortion.

Anyone wishing to support Project Life can contact Sherry Dib at 286-1655.



Jeanine Gramick and Theresa Kane bless water at opening ritual.
Call to Action News, Spring 2000

Fr. G. Says

Fr. G. says: It is not my job to get you to Heaven. You are the only person who can do that. My job is to be sure that if you end up in Hell, you won't be surprised! If it is a surprise, then I haven't done my job and I'll probably be sitting on the rock next to you!

Fr. G. says: Yesterday in the basement of the rectory I found an old "funeral home fan". You know, a piece of cardboard stapled to a tongue depressor. It's what we used before air-conditioning. People used to actually dress up for mass and fan themselves to keep cool. That was when 70% of Catholics went to Mass every Sunday. Now we have air-conditioning, casual clothes, almost no fasting or abstinence and 30% of Catholics attend Mass every Sunday. We are becoming a religion of wimps! I hung the fan on the wall as a memorial to the "days of the giants"!

Fr. G. says: If a liturgist is giving you trouble, just look at him and slowly say the words: "gathering space". His eyes will become glassy and he will smile and stare vacantly into space. This will give you an opportunity to go on about your business. And if he starts to recover, just whisper: "baptismal pool"! That should be good for another 30 minutes.

Fr. G. says: There is a saying I heard several times in Rome: "Think in centuries." It's a horrible saying and has led to a total breakdown in authority. It means that we do not need to address issues in the Church, we simply outlive them. That is why if you have a bad bishop nothing will be done. The problem with "Think in centuries" is that while those centuries are passing and we're waiting for our problems to die off, people are going to Hell!

Fr. G. is the Rev. Charles Dahlby, a feisty Midwesterner.

"Unicorn," from p. 4

mislead her audience and did not reveal the document's affirmation of the establishment of the ministerial priesthood and its role in the Catholic Church.

Sister Gramick attempted to portray all three documents as being about Social Justice within the Church and the right of dissent within the Church. At length she emphasized such terminology as "dignity of the human person," "one's own consciousness," "the common good," "freedom of speech," "diversity of opinion," and "human reason."

She also misinterpreted these documents. *Pacem In Terris* was the major Papal Encyclical of John XXIII in which he set forth the requirements for world peace in profoundly human terms. It was quite simply a social philosophy for peace among men and between nations. It most certainly did not allow for public dissent regarding legitimate Church teaching by any member, religious or laity, without consequence.

In referring to the Vatican II document, *Dignitatis Humanae* (Declaration of Religious Freedom), Gramick stated that "in all matters religious, every manner of coercion should be excluded." Without fully verbalizing her opinion on the matter of her own

silencing by the Congregation for the Doctrine of the Faith, she implied that she had been coerced and had suffered a violation of her human dignity at the hands of the Catholic Church. The misuse of *Dignitatis Humanae* was in failing to fully disclose that the document deals with religious freedom of the individual and communities within governments. It does not allow religious pluralism or pluralism of doctrine within the Holy Catholic Church Herself.

Gramick supported her use of the Synod of Bishop's document, which she referred to only as "Justice in the World," as being a mandate stemming from the Gospels for the Church to bring liberation and justice to the World. In reality, the document was much more than that. It addressed various difficulties experienced by priests in the ministry in addition to the need of relating the Gospel to existing worldwide and local circumstances. Gramick, however, made it the foundation upon which she asserted her own right to dissent, declaring that, "We must first practice justice within our own church!" This drew a resounding round of applause from the audience who clearly supported Sister's message. "Silencing," she added, "is

"Unicorn," continued on p. 6

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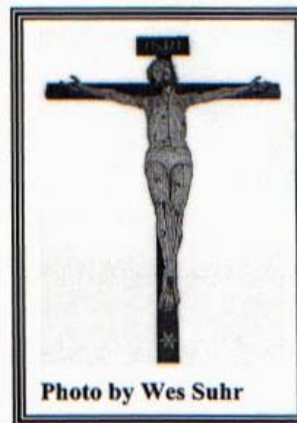
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Los Pequeños Pepper, page 6

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[Return to Table of Contents](#)

[Return to Section 5](#)