

Los Pequeños Pepper

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.

Bishop: CCHD-Backed Network Not Worthy of Catholic Involvement

By Patrick B. Craine -LifeSiteNews.com

Bishop David Ricken of Green Bay [Wisconsin] has issued a letter to two interfaith groups affiliated with the Gamaliel Foundation, warning them that if they do not sever their relationship with Gamaliel they will lose the diocese's support.

The bishop's letter is particularly significant in light of the continuing controversy over the U.S. Bishops' domestic social justice arm, the *Catholic Campaign for Human Development* (CCHD), which has a history of funding Gamaliel affiliates.

The bishop emphasized that he values the work of these organizations, called JOSHUA and ESTHER, but made it clear that their affiliation with Gamaliel, a national Chicago-based network of community organizing groups, through the state umbrella group, WISDOM, was problematic because Gamaliel espouses principles contrary to Catholic teaching.

"After prayer, study, and reflection, it is clear to me that principles of the Gamaliel Foundation are inconsistent with the tenets of our Catholic Social Teaching," the bishop wrote them. "It is not fitting for a Catholic entity to enter into a formal association with another organization when there is such a conflict of principles."

"The end does not justify the means," vicar general and chancellor Fr. John Doerfler told *The Post-Crescent*, although he would not elaborate on the diocese's problems with Gamaliel.

In a November statement, the diocese explained that they would be reviewing Gamaliel and WISDOM, due to JOSHUA and ESTHER's association with them. They noted at the time that the groups were affiliated with *Health Care for America Now* (HCAN), which began advocating abortion coverage at the beginning of November. But the diocese also stated that the groups had withdrawn from HCAN, and LifeSiteNews has verified that they are still not listed as coalition members.

Fr. Doerfler told the *Post-Crescent*, however, that the previous connection with HCAN is not the diocese's concern. "JOSHUA and ESTHER have given that explanation and have severed that affiliation," he said.

According to Bishop Ricken, "it is crucial that we continue to collaborate with our non-Catholic brothers and sisters to pursue matters of social justice that we share in common." He applauded JOSHUA and ESTHER for their work in serving the homeless and promoting immigration reform. "This good work must continue," he said.

He said that the diocese will begin by approaching JOSHUA and ESTHER to "ask that their affiliation be severed with WISDOM, and through WISDOM with the Gamaliel Foundation." "Such a resolution would allow our continued involvement with JOSHUA and ESTHER in the work of justice that we share in common without the conflict of principles," he continued.

If the groups will not sever their relationships with Gamaliel, he says the diocese will seek "alternative avenues, apart from JOSHUA and ESTHER, to collaborate with our non-Catholic brothers and sisters in the work of justice that we share in common."

The bishop's judgment that Gamaliel affiliates are unworthy of Catholic funding is significant in light of the growing controversy surrounding the CCHD, which has come under fire in the last several months following numerous reports that documented the abortion and homosexualist advocacy of CCHD grantees.

Leading up to the November national CCHD collection, when Catholics were being urged to withhold funds, Gamaliel issued a letter of support, stating: "Many Gamaliel Foundation affiliates rely on funding from CCHD to serve their communities. Over the years this funding has been instrumental in helping our affiliates recruit and train organizers, serve significant populations of immigrants and help low-income families achieve home ownership."

In 2009, the national CCHD awarded grants to 13 Gamaliel affiliates, allocating them a total of \$375,000.

"Bishop Ricken rightly recognizes the incompatibility between the Church's and Gamaliel's vision of social justice," stated Rob Gasper, of the *Bellarmino Veritas Ministry*, who has been a lead researcher with the *Reform CCHD Now* coalition. "ESTHER and JOSHUA do outstanding work for the homeless, so our hope is that they heed Bishop Ricken's advice so that they can continue their work with the Green Bay diocese."

"The CCHD would do well to also re-evaluate their relationship with the Gamaliel network," he added. "Bishop Ricken has demonstrated a balanced approach to this issue and our hope is that the CCHD will follow suit." ☞

New Abortionist in Town

To replace the void left by abortionist George Tiller's murder, Albuquerque abortion practitioner Curtis Boyd will be offering late term abortions with the assistance of Shelley Sella, who also worked for Tiller.

Sella allegedly killed a 35-week old gestational baby, born alive after a botched abortion attempt. "The baby came out and was moving. Sella looked up at Ms. Davis, then picked up a utensil and stabbed the baby in the left ribcage, twisting the utensil until the baby quit moving," according to one report. [www.lifenews.com/state3342.html]

Phil Sevilla of the *Catholic Coalition of New Mexico* offers the following suggestions and a copy of the letter he wrote to the *Albuquerque Journal*:

1. Talk about this often and zealously. Raise the consciousness of fellow New Mexicans - friends, family, Church members, pastors.
2. Write the archbishop (mjsasf@aol.com) and advise him to encourage the New Mexico Conference of Bishops to come out publicly against this horrible expansion of child killing in New Mexico and prod state legislators to enact legislation to restrict abortion.
3. Write the newspapers and speak out that New Mexicans do not want late term abortionists doing business in the state. It's time to restrict Medicaid funding of abortion. It will be the taxpayers who pay \$4,000-\$5,000 for a late term abortion at Boyd's.
4. Submit a letter to the *Albuquerque Journal* [www.abqjournal.com/letters/new/]

Phil Sevilla's letter to the *Albuquerque Journal*, 3/16/2010, reads:

The ABQ Journal published an article today originally reported by the L.A. Times about Curtis Boyd, a long-time Albuquerque abortionist who is expanding his business and has hired two late-term abortionists who worked for George Tiller. Tiller's abortion business in Wichita specialized in late-term abortion. He was gunned down and killed last year and his office subsequently shut down. Boyd's business website (Southwestern Women's Options) has been updated to reflect that he and his associates will abort up to 30-week-old unborn "fetuses" in the womb. He charges \$3,495 for 25 week olds and between 26 and 30 weeks, you can "call for fee quote." This is a grisly business but very profitable and it's legal.

Amillia Taylor from Homestead, Fl. was BORN at 21 weeks and 6 days on October 24, 2006. She is home and doing well. Boyd and his accomplices will be destroying babies who can viably live healthy normal lives. My 7-year old son was born at 32 weeks. He is a lively normal kid. If you haven't seen a late-term abortion video, Google it and you will see what the horrible procedure is about.

Do New Mexicans want their state to be known as the next late term abortion capitol of the country? We need legislation enacted in Santa Fe to restrict abortionists from performing late term abortions. We need to support adoptions instead of abortion and assist women in crisis pregnancies. We need to stop tax-funded abortions through state Medicaid. New Mexicans, let's celebrate life! ♡

Catholic Tea Party?

By Stephanie Block

Deal Hudson wrote an article called “Is It Time for a Catholic Tea Party?” that, in the light of revelations about the *United States Conference of Catholic Bishops* (USCCB), sounds like an awfully tempting suggestion.

To refresh the reader’s memory, two groups – *Bellarmino Veritas Ministry* and the *American Life League* — unveiled a series of scandalous USCCB associations. The first concerned one of its top lay officials, John Carr, head of the *Department of Justice, Peace and Human Development*.

While serving the USCCB, Carr also chaired the board of the *Center for Community Change*, a progressive, pro-abortion political group to which the USCCB awarded \$150,000 in 2001 through the USCCB’s funding mechanism, the *Catholic Campaign for Human Development*. In addition, the CCHD awarded additional grants to at least 31 groups that “partner” with the Center. [For further information about the Center’s pro-abortion activity and its CCHD links, see “The scandal of John Carr at the USCCB:” www.speroforum.com/site/print.asp?idarticle=26607]

A further development in the USCCB scandal concerns its annual *Catholic Social Ministry Gathering* in Washington DC (February 7-10, 2010), which included a number of problematic presenters, including:

- Fr. Thomas Reese, who the Vatican forced from his position as editor of *America* magazine for its unremittingly uncatholic articles.
- Diana Hayes, professor of systematic theology at Georgetown University and a speaker for the dissident “Catholic” organization, *Call to Action*, promoting same-sex marriage, women’s ordination, and liberation theology.
- John Carr and Paul Booth, who together with his wife Heather, are founders of the Midwest Academy a training institute for progressive activists. The Booths served as host committee members for the pro-abortion *National Organization for Women’s Intrepid Awards Gala*. Additionally, Heather Booth helped organize “JANE,” in 1965, to obtain illegal abortions for women. As for Paul Booth, he is now the executive assistant to the president of the *American Federation of State, County and Municipal Employees*, a union that endorsed the 2004 Washington DC pro-abortion March for Freedom of Choice.

A few days later, yet another story broke that the USCCB is a dues paying member of *The Leadership Conference on Civil and Human Rights* (LCCHR), founded in 1950, a legislative lobbyist on behalf of its members, who “must share LCCHR’s principles and purposes,” according to LCCHR materials. These principles evidently include abortion “rights” and same-sex “marriage,” and “family planning,” as evidenced by its activities – such as opposing the 2004 Federal Marriage Amendment, defining marriage as between a man and a woman, and supporting the ratification of the United Nations’ pro-abortion *Convention on the Elimination of All Forms of Discrimination against Women*.

LCCHR supports *Planned Parenthood*, saying it “delivers vital reproductive health care, sex education, and information to millions of women, men, and young people worldwide,” and argued for the *Freedom of Access to Clinic Entrances* (FACE) Act. LCCHR has lobbied against the confirmation of pro-life and anti same-sex marriage judges and justices.

In response to these revelations, *American Life League*, *Human Life International*, *Bellarmino Veritas Ministry*, and a number of other Catholic groups have launched a petition drive, asking the bishops to suspend the USCCB’s funding mechanism, the *Catholic Campaign for Human Development* (CCHD), to these unethical and anti-Catholic organizations.

American Catholics can sign the petition at www.reformcchdnow.com. It reads:

“To ensure no more Catholic dollars are spent to support organizations advocating abortion or same-sex marriage, I respectfully request the bishops suspend all national CCHD grants until the grants process has been reformed.” ❧

Main Problem for CCHD: Community Organizing Involves Lying

By Jack Smith

Around 2003, I was invited to cover a mayoral candidate debate in San Francisco, sponsored, I was told, by a number of Catholic parishes and other congregations which had formed together as the *Bay Area Organizing Committee* (BAOC). When I got to the forum and found myself among a sea of purple jackets, I realized that BAOB was really SEIU (Service Employees International Union).

One of the guys in a purple jacket took the mike for a pep talk before the candidates arrived and paraphrased for the assembled a lesson from Saul Alinsky, "Power is power, but the appearance of power is also power."

The "debate" which followed consisted of candidates being read a list of union demands to which each candidate was allowed to answer only "yes" or "no". They all mostly answered "yes," with the exception of former police chief Tony Ribera who kept trying to insist that the questions involved were more complicated than a simple "yes" or "no". He was repeatedly and firmly instructed to stick with a one-word answer. There was one collar on the stage, but it was clear the debate was not organized or attended by disinterested "parishioners" from neighborhood parishes. This was pure SEIU.

I subsequently covered numerous activities of San Francisco area community organizing groups and these were far less odious. In fact, reporter duties aside, I would usually be personally supportive of the aims these groups sought to achieve on a local level. But a common feature of all these groups made me recoil a bit – It was that lesson from Saul Alinsky I heard in my first interaction with an organizing committee - "the appearance of power is also power." It is a brilliant thought in its veracity and application, but its employment as a tactic involves lying.

The lie works like this. A community organizer will invite a pastor or parish leader to join a coalition in the pursuit of some worthy, and generally innocuous, local cause – say the installation of a stop light at a dangerous intersection. The coalition gets their stop light, and the pastor and few parishioners who were involved are surprised that they were able to get something done at City Hall. So they join the organizing committee.

Now the dishonesty begins. In every subsequent action of the organizing committee, the group will say that they represent the total number of registered families in the congregations which have joined the committee. So, for instance, the *San Francisco Organizing Project* (SFOP) claims to represent 40,000 San Franciscans through 30 different Catholic, Protestant and Jewish congregations.

But only a very small number of parishioners from each of those congregations have had any involvement with SFOP. Many will have no idea that the organization exists and most would be surprised to know that, by virtue of their parish membership, they are among the 40,000 people who make up SFOP.

So the claim of a broad-based representation is false, but it is also absurd upon analysis. There is no likelihood that all the members of a particular parish would be united on any given political issue. There is no reason to think they wouldn't be divided in the same proportion as the rest of the populace on many issues. And how likely is it that the members of a relatively conservative Catholic parish in western San Francisco would share the same political goals as the members of a progressive Reform synagogue in the Castro [district]? Yet each and every member of each congregation make up the 40,000 people SFOP claims to represent. Frankly, this is a form of lying.

(I should note here that I'm not intending to single out SFOP, a number of whose initiatives I'd been supportive of over the years. It is the method I'm objecting to which is shared by all community organizing groups founded on the Alinsky model.)

Now the deception gets even bigger. Your local organizing group is an affiliate of a larger organization which lobbies on the state and national level. Examples include IAF, PICO, Gamaliel, Center for Community Change (CCC) and ACORN.

SFOP, for instance, is a member of PICO. PICO now aggregates all the congregations and people SFOP claims to represent with the numbers their other affiliates claim to represent. So when PICO goes to Sacramento or Washington, D.C. to lobby on budget and tax priorities, they claim to represent "one million families from over 1,000 congregations nationwide." Again, the likelihood that they represent in budget and tax matters even the small number of people who signed up to get a stop light installed is slim. And they certainly don't represent one million families. Only a tiny fraction of that amount has ever heard of them.

There has been much in the news lately as to whose interests these national groups represent, and I'll leave that

to other commentators. Affiliates of all these groups have and are being supported by grants from the *Catholic Campaign for Human Development*. CCHD has dropped ACORN affiliates. Now, CCC affiliates are under the microscope. But regardless of what one thinks of the aims of any particular community organizing conglomerate, should the Catholic Church be involved in any group whose central organizing tactic is lying about who they are?

CCHD makes two kinds of grants – for community organizing groups and for economic development projects. The economic development grants I’ve covered over the years have all been outstanding and actually do do the work to help the poor help themselves out of poverty. A smart and honest way forward for CCHD would be to sell itself on economic development and ditch community organizing. The dishonesty at the heart of community organizing has tarnished not only CCHD, but the moral authority of the conference itself.

As always, unless stated otherwise, posts here represent only my own thought. ↪

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More prone to suicide

Children adopted by same-sex couples suffer “diverse trauma and behavioral disorders,” psychologist’s study reveals

Mexico City (CNA) -- A study presented at a symposium in Mexico, “Homosexual Adoption: What Science Has Discovered,” revealed that most children adopted by same-sex couples display “greater levels of stress,” and suffer from “suicidal tendencies and attempts.”

The symposium was organized by the Mexican Institute on Sexual Orientation, *Renacer*, in order to provide scientific information about homosexuality, homosexual adoptions and their impact on child development.

During his presentation, George A. Rekers, professor of Neuropsychiatry and Behavioral Science at the University of South Carolina, said that “boys and girls adopted by lesbian and homosexual couples show a greater level of stress than that which is already generated by their status as orphans or children abandoned by their biological parents.”

He added that this situation “produces diverse trauma and behavioral disorders that can even lead to suicidal tendencies or attempts.”

“According to various studies containing testimonies from children of homosexual parents, most of them admit to suffering strong emotions, such as fear, anxiety, apprehension, shame and anger in trying to hide from their friends and relatives the homosexuality of their father or mother,” he continued.

Addressing the issue of homosexual “marriage,” the study pointed out that “they are significantly and substantially less stable and shorter on average compared with marriages between a man and woman.” Consequently, “homes with a homosexual adult inevitably contribute to substantially higher rate of changes in adoptive homes.”

“Due to the high incidence of psychological disorders among children who enter the adoptive care system,” those “living with a practicing homosexual in the adoptive home” are especially “vulnerable to psychological damage and an increasing inability to adapt,” Rekers said.

Oscar Rivas, president of *Renacer*, underscored that “according to international experience, based on various studies and research, the conclusion is that in matters of adoption, the rights of the children, not those of the parents, are what should prevail.”

The symposium in Mexico took place after lawmakers in the Legislative Assembly of Mexico City approved reforms allowing homosexual adoption.

The study by Professor Rekers was the basis for rulings in the state of Florida prohibiting the adoption of minors by same-sex couples. ↪

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In honor of the foolishness that April escorts...

Travels with Dante

Science and Technology in the Middle Ages

By Marie P. Loehr

In the +XII and +XIII centuries lived two of the greatest philosophers of the age. The first was an Iranian, al-Ghazzali; the second, a Neapolitan, Tomaso d'Aquino or Saint Thomas Aquinas.

—L. Sprague de Camp, *TAE*, p. 285

I was reading *The Ancient Engineers* by L. Sprague de Camp. I had read his sci-fi work back in the late 1950s. I had never read his science-based non-fiction before. Even in his sci-fi, he had never hidden his dislike and distrust of the Church. Yet, here he was, explaining why the West became a leader in science and applied technology, while the East reached a certain scientific peak before the end of the Middle Ages in Europe, then stalled, even faded. “The pious and learned Thomas [1225-74] spent much of his life arguing, at length and in tiny illegible handwriting, that there was no conflict between science and religion; that truth was one, and that therefore Aristotle’s logic must fit the Christian faith. . . . The pious and learned Ghazzali [1058-1111] also studied the science and philosophy of the Greeks but came to different conclusions. . . . he decided that these studies were harmful because they shook men’s faith in God and undermined religion.” [*op.cit.*, p. 285]

Europe, following Aquinas, went on to an explosion of science, technology, invention. Islam, following Ghazzali, smothered science. This attribution, coming from no friend of the Church, struck me. Teresa of Avila tells us we always learn more from our enemies than our friends. But really, is this just some arcane April Fool’s put-on? Science and technology in medieval Europe . . . It was the Dark Ages, right?

“Wrong, *bella!*” Dante’s voice sounded in my ear. I whirled around. He bowed, eyes twinkling. “*Ciao, ragazza paparazza!*” Pixel peeked around his left ankle. “Mrrshprt!”

“I take exception to *papparazza*, Messire Alighieri,” I retorted. “Do you see a camera in my hand?”

He studied my purse and computer case. “Granted—does your cell phone take pictures?”

I tossed my head. “It does not. I’m a simple person, backward even.”

“That’s why we get along so well, *è vero*, Pixel?” Pixel purred. I sighed. The Uncertainty Kitten wound himself around my legs.

“It’s common knowledge in certain benighted circles, Ser Dante, that medieval Europe lived through a long dark age, all inquiry and invention proscribed by a superstitious, officious Church. Do you say it isn’t so?!”

“*Certamente*, and I’ll prove it,” he nodded. “It’s pilgrimage season, Maria. Let’s *goon on pillgrimage*, as *Chaucere* would say . . .”

“Wait! I’m not . . .” Faster than Dorothy could click her red shoes together, we were embarked. “I didn’t have time to pack . . .” But with this crowd, we travel light. Sometimes, faster than light!

We landed in a bucolic setting, along a fast-flowing river. Raphael sat on the bank, feet and fishing pole dangling over the water. The man with whom he was chatting, also a fisherman, had an amiable face, a grizzled beard and longish hair. He was also rather stout, in loose, vaguely academic garb. He looked over at me, and patted his paunch. “Honestly come by, Mistress Marie! *Wolcom*—” He struggled to his feet, dropping his pole, which promptly floated away on the rushing current. He and Dante embraced.

“Messire Chauçere, well met—in good company,” beamed Dante. “Have you caught anything?”

The English poet sniffled and coughed. “Oh, aye! A rheum, no doubt. What brings you here, *m’ami?*”

Dante turned to me. “We’ve come to discover how the medievals harnessed water, tide, and wind energy.

There are those in Maria’s time who doubt we could rub two rocks together to strike a spark.” Chaucer chuckled.

“But you know, *fille gentille*, that on this very river there are water mills every few miles.”

I blinked. “To what end?”

“To harness the energy of the water to turn the millwheel that turns the millstones that grind wheat or corn into flour to make bread and pastries and such.”

Dante nodded. “Faster and more efficiently than men or animals can turn the millstones . . .”

Raphael dusted himself off. “And believe it or not, *ma dame*, there are raging lawsuits downriver about who can use what section of river, the size of the mill, the various dams and pools to increase the water power, and the fees and taxes accruing to each!”

I raised an eyebrow. “It sounds like the lawsuits and confusion in my era, over electricity, rights of way, transmission lines, generating plants, what sources of energy are permissible, and who wheels and deals it, whether it’s wind generation, hydro-power, or solar energy—not to mention coal, natural gas, nuclear power . . .!”

Both men and the angel shook their heads and said in unison, “*D’accord!*” Pixel cleaned a paw. The other three chorused: “The more things change . . .”

“The more they remain the same,” I concluded.

“Wind and water are not always available. much less reliable,” noted Chaucer. “Accommodations must always be made, one way or another. But there’s a lot of money to be made by an enterprising magnate or corporation or miller.”

We wandered along the banks of the river. Chaucer, a great traveler and businessman in his day, spoke of tidal mills, and their disadvantages—constrained by time and tide. He and Dante discoursed on the vertical windmill, and the invention that enabled the miller to turn it into the wind to grind the grain, or away from a gale likely to topple the entire structure.

Raphael nudged me, and Pixel made a grating hairball noise. “Tell them about the *nouveau* windmill, *figlia mia!* The great, vain hope of eco-fanatics to save humans from nasty dirty electrons from coal.”

I rolled my eyes. “Speaking of wind not cooperating and blowing the windmill down, you mean . . .”

The angel bowed. Pixel vanished and regrouped on Raphael’s shoulder, eyeing me with eyes dubious and round as saucers. The two men stopped, and bent toward me. “Tell us, *bella*—everything old IS new again!” murmured Dante.

“Electric utilities have been having a certain amount of trouble mastering the art of the well-grounded windmill,” I gritted my teeth. “They put up these gigantic poles with immense wind turbines on top—and when the windmill vanes are not mangling unwary birds, the wind is mangling unwary windmills—sending them flat on their fat turbines!”

Chaucer whistled. “And mangling any unfortunate person standing, *astoiied*, in its way!? They need to consult with more learned . . .”

“ . . . or more humble . . .” added Dante.

“Engineers,” Chaucer shook his head.

“But you’ve seen it all, Sire Chaucer,” I said. “You travelled for the king. You had some influence in developing the wool and cloth industry between England and Flanders. You were Comptroller of Customs for twelve years.”

He laughed. “Ask Nathaniel Hawthorne about his experience with Customs! Oh yes, we see it all, in every age.”

We found ourselves in a bustling market town on the river’s right bank. The 12th century equivalent of a sidewalk cafe presented itself. We sat inside to avoid the street spatter. Streets had not yet received paving, especially in smaller towns. Sewage still ran in open ditches down to the river. Smoke from private chimneys, business chimneys, industrial works plumed the air and spread a rich acrid smog over all. Soot, too!

“Isn’t this a problem?!” I wondered. My companions ordered beer. I ordered a tart burgundy wine. Some pasties and pastries were added. Dante plucked some coins from his wallet, yes, it was! The waiter eyed them, bit one, nodded thanks and left us to our repast. The meat in the pasties was spicy, and tingled on my tongue. I tried to forget the memory of a medieval recipe I had read once, for “Garbage,” accent on the second syllable, French pronunciation! Good for sausage or pasty filling, it was all the scraps and offal from the prime cuts of meat served at the lord’s banquet. The pastries were little cakes, soaked in brandy and layered with fruit gel of some sort. All tasted delicious. Pixel cruised for crumbs.

“Pollution,” shrugged Dante. “An age-old bugbear!”

Chaucer shook his head. “The forests are devastated by the wholesale need for wood—for building, for industry in general, for glass-making, charcoal making, and the iron forges. By the 1200s various lords and mayors were issuing edicts on the subject of deforestation in England and France! To no great avail...”

Raphael fed Pixel a dainty from his pasty. “Your generation has done well in re-foresting, Daughter. Not to mention,” he sniffed suggestively, “clearing air and water.”

“It’s only the First World high-tech, economically well-off countries that can afford clean air and water, *mi amici!*” Dante played with the glass handle of his beer mug.

“All totalitarian governments in any age seem least able to note or to care about such things,” I said into my wine.

“Oh, aye,” Chaucer agreed. “For them it’s power in all forms and manifestations, whatever the cost to the natural world, the sacramental realities, and their subjects. Only let the gold flow in the coffers, the workers toil mind-

lessly, and the dictatorial class prosper . . . At least John O’Gaunt was enlightened—and truly Catholic—in that regard.”

“It cost him,” growled Dante. He tossed off the dregs of his beer. “There were those who took care to minimize natural destruction, channel pollutants properly, and maintain spiritual and bodily health.”

Raphael grinned. “She must see this...”

Before I could toss off the last of my wine, we were in transit, blinking onto *terra firma* in a walled garden.

A lone monk was tending herbs in the distance, and the air—rather than reeking with smoke and sewage—was sweet and pungent with parsley, sage, rosemary and thyme. Bees were buzzing in the lavender, and the roses were redolent with sweet and spicy scents.

Chaucer plucked a sprig of mint, and nibbled at it. He pulled a rolled up paper from his capacious robe. “This is the layout of the monastery,” he explained, unrolling it, and spreading it on a stone bench along the gravel walkway. The engineers had laid out the arrangement of the buildings and workshops admirably, using the natural streams enclosed in the property to good advantage: not only to power the various works, but also to flow through underground conduits to the bath house, kitchen, and finally to the *necessarium*, as the water closets or toilets were called. The kitchen and bath house received the cleanest water, and then the brewery. Those industries that only used water for power received the effluent or run-off from there-cycled water. Finally, the well-used water ran through the toilets and carried away the final effluvium of human waste, into another stream, and thence to the distant river via laboriously dug channels.

“Ingenious, yes? And all for the glory of God,” beamed Chaucer. I sighed. So it was.

“Human waste we have always with us, *bella*,” advised Dante, noting my turn of mood. “Your age has done better with it than most.”

Pixel flashed in, at a dead run, streaking. “Sshmr!” And sshmr it was! The lone monk had disappeared. Pixel had a fine shank of lamb in his jaws. A crowd of very disclad monks stormed in hot pursuit, pitchforks and scythes clutched in their gesticulating hands. A buzzing roar of Latin, Burgundian, and medieval French enveloped them like a cloud of their own bees! Indignation and accusations of putative witchcraft assailed us. Did I see a torch and ropes?!

“Why can we never have a peaceful outing?!” I complained as Dante and Raphael grabbed me by the elbows once again. “This was such a lovely rare . . . PIXEL!!!”

I was abandoned in haste, none too gently, on my portale. The gnawed lamb shank bounced off my shoulder to land on my toes. “Owww!” The shank, not my toes, was crusty, running with juice, savory with rosemary, marjoram and mint, fresh off the monastic spit! That kitten knows a good thing when he sees it!! Some technologies never really change, like char grilling, *laus Deo*. I tossed the bone in the garbage as I entered my kitchen, shining with applied scientific labor-saving machines. There’s a lot to be said for modern technology, after all. And yet, something about that monastery garden . . . and those brandy cakes . . .

However I look at it, medieval technology or modern, feast or famine, April fools or not—Dickens, darn him! was right. It’s always the “best of times, the worst of times” for fallen humans. We’re never entirely home anywhere or anywhen as our mortal bits and bytes, our clean or dirty electrons, our souls pursue this never-ending pixel-trek, electron stream?! Ok, ok—PILGRIMAGE, pilgrimage! from the *nunc fluens* of our humanity to the *Nunc stans* of our God. Amen. Alleluia! ☞

“Bogus Compassion” is Killing Children and Corrupting Society: Belgian Philosopher

By Hilary White

The Catholic Church is suffering from one of the modern world’s most dangerous philosophical errors - that of false compassion, says Michel Schooyans, one of Europe’s leading philosophical minds.

In a new essay, Schooyans writes that the corruption of compassion has created a climate in which it is anathema to condemn the killing of children by abortion and, more recently, by post-natal infanticide. It also has led, he says, to the abolition of the traditional definition of marriage; the spread of AIDS through the “safe sex” doctrine; and a resurgence of the deadly eugenics policies of the early 20th century.

“Pseudo-compassion,” Schooyans writes, “leads to heresy and division within the Church, because it incites the faithful to deviate from a non-negotiable element of the doctrine of the Church: the duty to respect innocent life.

“Pseudo-compassion reinforces the movement towards the ‘tyranny of relativism’, observable in some pastors and/or theologians.”

The news media, in accordance with the abortion industry’s propaganda, says Schooyans, invariably invoke compassion when they depict abortion as necessary for the woman, and even for the child.

“If, before birth, a child is declared as suffering from a serious malformation, it will be asserted that, if the pregnancy is allowed to continue, the child will have a life which will not be worth living; abortion will then be recommended out of compassion, out of pity.” Ultimately, he writes, “The child will be killed out of compassion.”

This false compassion, he says, is invoked on behalf of parents wanting to abort children who would become a “burden,” and on behalf of society in general, which, it is said, should not be saddled with “unwanted” handicapped children “whose maintenance is costly, yet futile.”

Mgr. Michel Schooyans is professor emeritus of the Catholic University of Louvain and a leading specialist in anthropology, political philosophy, bioethics, and demographics. As a life member of the Pontifical Academy for Life (PAV), Schooyans was among the loudest voices calling for the retraction of an article by PAV head Archbishop Salvatore Fisichella issued last year that appeared to condone the abortion of twin babies in Recife, Brazil, on the grounds of compassion.

Schooyans’ latest essay, “The Pitfalls of Compassion,” is aimed at Fisichella’s article, which was published in the Vatican newspaper *L’Osservatore Romano*, reportedly at the request of the Vatican’s Secretary of State, and which blasted the action of Brazilian Archbishop Jose Cardoso Sobrinho, who had publicly warned a group of doctors that they faced automatic excommunication for aborting the Brazilian twins.

In his article, Fisichella defended the doctors who committed the abortion on the grounds of compassion. “Choices like this,” he wrote, “albeit with different cases, are repeated every day in the intensive care units and in the conscience of the medical doctor who finds himself alone in the act of having to decide what is best to do.”

“No one, however, arrives at a decision of this nature in a careless way. It is unjust and offensive even to think about this possibility,” wrote the archbishop.

Schooyans answers Fisichella specifically, saying that this false sense of compassion “can also be extended to the abortionist doctors.”

“To carry out an abortion is for them - it is said - a ‘decision difficult to take’ and an act they perform purely in obedience to their conscience. We must therefore sympathize with doctors who, for example, ‘for the good’ of the child or its mother, take the ‘courageous’ decision to go ahead with an abortion. Far from blaming such people, we should support them psychologically and morally, grant them appropriate legal protection.”

Schooyans illustrates the threat this “bogus compassion” poses to human life by recounting several cases in which it has been used to justify killing. One of these cases took place in Liège, Belgium in which a mother was acquitted, to the applause of the crowd, of murdering her disabled child. This attitude, he goes on to say, “brings to mind the Recife case” in which, “instead of expressing compassion for the young and innocent victims, ‘compassion’ is extended to those who have inflicted immense harm on these victims” - the abortionists.

The scandal that has come to be known as the “Recife Affair” was resolved only after months of requests to Archbishop Fisichella by the world’s pro-life leadership that his article be corrected or retracted. These requests were ignored until finally a group of PAV members met directly with Pope Benedict XVI asking that the matter be addressed. Shortly after that meeting, *L’Osservatore Romano* published an extensive clarification by the Congrega-

tion for the Doctrine of the Faith reiterating in the strongest terms the Catholic Church's absolute condemnation of abortion.

Some members of the PAV have written to LSN expressing their grave concerns that the leadership of the Academy has caused "a climate of unease." Archbishop Fisichella continues to refuse to retract or correct any of his statements but nevertheless remains in place as the organization's president. A closed-door session for members of the PAV is to be held this week amid speculation that its future is in question after the scandal.

Schooyans closes with a speculation on the possible consequences for clergy who indulge in "pseudo-compassion" in cases that involve abortion. Given the requirement by Canon Law that Communion is to be refused to a layperson who supports abortion, even on "compassionate" grounds, he asks, "Does the Code of Canon Law impose suspension measures, on the twofold grounds of scandal and heresy, on clergy who publicly express pseudo-compassion for abortionists?" ❧

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Not Your Grandfather's Parish...

By Alan Peter

In its August 9, 2009 bulletin, Albuquerque, New Mexico's St. Bernadette Catholic Church had an unfilled position for an *Albuquerque Interfaith* (AI) coordinator. The March 14, 2010 bulletin shows this position has been filled by Kip Bobroff, a member of La Mesa Presbyterian church. A picture (right) of Bobroff with his pastor, Reverend Trey Hammond, shows him giving Father Thomas Jackson of the Aquinas Newman Center last minute instructions before the *Albuquerque Interfaith* "Candidates Assembly" on Sunday, September 13, 2009 at Most Holy Rosary Catholic Church.

Remember the Presbyterians? The Presbyterian Church USA website [www.pcusa.org/101/101-abortion.htm] states:

We affirm the ability and responsibility of women, guided by the Scriptures and the Holy Spirit, in the context of their communities of faith, to make good moral choices in regard to problem pregnancies ... The considered decision of a woman to terminate a pregnancy can be a morally acceptable, though certainly not the only or required, decision ...

Remember Kip Bobroff? He was an *Austin Interfaith* organizer back in 2006. [See www.austinchronicle.com/gyrobase/Issue/story?oid=oid%3A363527]. Mr. Bobroff is now lead organizer for *Albuquerque Interfaith*, part of the *Industrial Areas Foundation* [www.industrialareasfoundation.org/locate_w_wc.html]

Remember the *Industrial Areas Foundation*? It was founded by Saul Alinsky in 1940. He published a book in 1971, entitled *Rules for Radicals*. Its preface reads:

Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins -- or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom - Lucifer.

Remember Lucifer? ❧

Dutch want voluntary euthanasia for those over 70

By Mary Ann Kreitzer

A Dutch euthanasia organization has collected over 100,000 signatures on a petition urging that those over 70 be able to select death for no reason or any reason. Those who are “tired of living,” they insist, should be able to choose a lethal injection to end their lives. The group is working for legislation that permits euthanasia on demand beginning at age 70.

Anyone with an ounce of common sense realizes this is just the beginning. Abortion started with several decades of lobbying for the hard cases of rape, incest, and life of the mother. Euthanasia began with the sick and the suffering and the handicapped. Now the price tag is being lowered to include those over 70 who are “tired of living.” Euthanasia on demand is the next frontier for the culture of death. The “Right to Die” group in Holland has been promoting changes in the law to allow healthy people to request death since 1973. They recommend a plan that would allow non-medical licensed technicians to administer lethal injections to fulfill the wishes of those requesting death.

Of course those promoting euthanasia on demand insist it will be voluntary with safeguards to protect the depressed or those being pressured. But just as coerced abortion is a very real problem, coerced euthanasia won't be far behind. How many family members tired of caring for an elderly parent will pressure them to select the needle?

How many elderly in situations of abuse or neglect will be desperate enough to prefer death than living in misery? And then there are the financial incentives. Why wait for mom and dad to go naturally while the inheritance is shrinking?

Statistics from the NCEA (National Coalition on Elder Abuse) indicate that, “According to the best available estimates, between 1 and 2 million Americans age 65 or older have been injured, exploited, or otherwise mistreated by someone on whom they depended for care or protection.” Will those abusive caregivers have qualms about hastening the end of someone considered a burden?

Pro-lifers predicted after *Roe v. Wade* that euthanasia was the inevitable result. The murder of the innocent has been taking place now for years with euthanasia by neglect of handicapped newborns and deliberate dehydration of others like Terri Schiavo, Hugh Finn, and Nancy Cruzon. Only the disputed cases go public. Many die quietly with the unanimous consent of the family.

Countries that have legalized euthanasia have, so far, limited it to those suffering from terminal diseases. But the push is on to expand the killing to healthy adults. Once governments allow it, there is no reason to believe the injections won't soon extend to anyone of any age who wants to die or is coerced to request it. The apocalyptic fourth horseman is in the saddle and riding hard in the Netherlands. How long before he crosses the border into the rest of the world?

“When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, ‘Come!’ I looked and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.” Revelation 6:7-8 ☞

Mary Ann Kreitzer is the president of Catholic Media Coalition and writes the Les Femmes blog, lesfemmes-thetruth.blogspot.com. Since the writing of this article, the Netherland's Health Minister has publicly lamented his part in legalizing elective euthanasia. [See Pro-life Newsletter of Northern New York, Spring 2010.]

PersonhoodUSA.Com: ***What Is a Person?***

....Justice Harry Blackmun wrote in the majority opinion for Roe v. Wade in 1973, “The appellee and certain amici [pro-lifers] argue that the fetus is a ‘person’ within the language and meaning of the Fourteenth Amendment. In support of this, they outline at length and in detail the well-known facts of fetal development. If this suggestion of personhood is established, the appellant’s case, of course, collapses, for the fetus’ right to life would then be guaranteed specifically by the Amendment.”

During Blackmun’s time, the “well-known facts of fetal development” were a far cry from what is known today. Ultrasonography and DNA testing were yet to be invented. ...The science of fetology in 1973 was not able to prove, as it can now, that a fully human and unique individual exists at the moment of fertilization and continues to grow through various stages of development in a continuum (barring tragedy) until natural death from old age.

If the Court considers the humanity of the pre-born child, for which there is overwhelming scientific evidence, it could restore the legal protections of personhood to the pre-born under the 14th Amendment as Blackmun foretold, stopping abortion in a few and then in all fifty states!

There are essentially two issues which must be resolved concerning unborn embryos and fetuses. The first is, “Are they human beings?” The second is, “Should they be recognized as persons under the law?”

....A person, simply put, is a human being. This fact should be enough. The intrinsic humanity of unborn children, by definition, makes them persons and should, therefore, guarantee their protection under the law.

....There have been at least two other instances in American history in which specific groups of human beings were stripped of their rights of personhood as a means of justifying their horrible mistreatment. African-Americans and Native-Americans both felt the brunt of a system which denied their humanity, stripped their personhood and subjected them to horrors beyond measure. While the legal framework that made such injustice possible has now been removed, it remains firmly in place for unborn Americans. ❧

***For further information about the
Personhood Movement, visit PersonhoodUSA.com.***