

# Los Pequeños Pepper

*Publication of Los Pequeños de Cristo*

August 2003

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*Cover: Icon of the  
Transfiguration, August 6*

# *Los Pequeños Pepper*

*Newsletter of Los Pequeños de Cristo*

*August 2003*

*Volume 5, Number 8*

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Newsletter of Los Pequeños de Cristo  
Stephanie Block-editor, Carol Suhr-copy editor  
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*We are an Archdiocesan-wide Catholic lay organization committed to a charitable defense of the Catholic Faith by means of education, communication, and prayer. We are devoted to the Roman Catholic Magisterium, the Holy Father, and to the bishops and clergy in union with him. Our members believe what the Church believes and we promote what the Church teaches. To this end, we believe that no individual, whether cleric or lay person, has the right to independently alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.*



*“A failure to speak the truth because of a misconceived sense of compassion should not be taken for love.” – Pope John Paul II  
Address to the officials of the Apostolic Penitentiary,  
March 2003*

## **New Vatican Document about Gay “Marriage”**

*Affirms that same-sex unions are “gravely immoral”*

*Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons*, issued by the Congregation for the Doctrine of the Faith with the approval of Pope John Paul II, provides guidelines for Catholic politicians confronted with laws or proposed legislation giving homosexual couples the same rights as married heterosexuals. Catholic politicians have a “moral duty” to publicly oppose laws granting recognition to homosexual unions and to vote against them if proposals are put to a vote in legislatures. “There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God’s plan for marriage and family,” the document says. “Marriage is holy, while homosexual acts go against the natural moral law.” (#4)

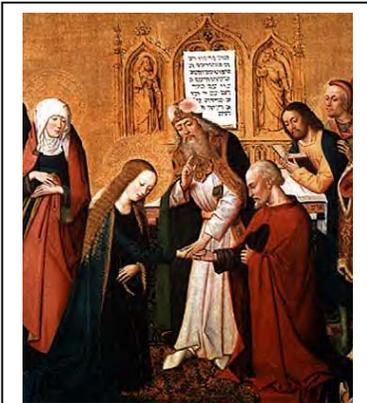
If the laws are already on the books, politicians must speak out against them, work to repeal them and try to limit their impact on society. “To vote in favor of a law so harmful to the common good is gravely immoral.” (#10)

Homosexual behavior can be a private or public phenomenon. The “difference between homosexual behavior as a private phenomenon and the same behavior as a relationship in society” is when it is “approved by the law, to the point where it becomes one of the institutions in the legal structure.” In this case, it “would result in changes to the entire organization of society, contrary to the common good.” Moreover, “[l]egal recognition of homosexual unions would obscure certain basic moral values and cause a devaluation of the institution of marriage.” (#6)

The document also comes out strongly against allowing gay couples to adopt, saying children raised by same-sex parents face developmental “obstacles” because they are deprived of having either a mother or a father.

“Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development,” it says. (#7)

The document merely repeats Church teaching on the issue, which defines marriage as a sacred union between a man and woman that is designed to create new human life. “Homosexual acts close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved,” the *Considerations* state. (#4)



*Betrothal of the Blessed  
Virgin Mary and St. Joseph*

The *Considerations* reminds Catholics that while every sign of unjust discrimination should be avoided, “the homosexual inclination is objectively disordered and homosexual practices are sins gravely contrary to chastity.” Elsewhere it affirms that “Sacred Scripture condemns homosexual acts ‘as a serious depravity...’” (#4)

Strong words.

#### THE PERSECUTION HAS BEGUN

Prime Minister of Canada, Jean Chretien, assured his countrymen that the legalization of same-sex marriage would not hinder religious from holding and teaching their beliefs. Just months later, when Bishop Jean-Louis Plouffe of the Diocese of Sault Ste Marie attempted to clarify Catholic teaching for Catholic politicians, he came under attack.

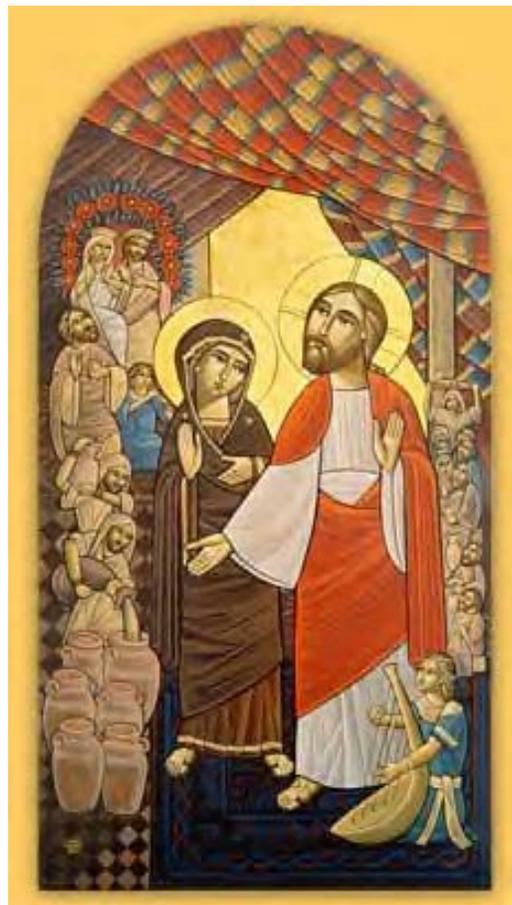
“It’s just appalling,” said Michael Leshner, who legally wed his partner, Michael Stark, in Toronto in June – Canada’s first same-sex marriage. “It’s sickening, it’s obnoxious and it’s got to stop[...].” He accused the Catholic Church of preaching “religious intolerance,” adding, “The Charter of Rights trumps the Bible.” Leshner is a Crown Attorney in Toronto, so his opinion carries weight.

In Ireland, the situation is even more threatening. According to the *Irish Times* (Liam Reid, “Legal Warning to Church on Gay Stance,” August 2, 2003), “Clergy and bishops who distribute the Vatican’s latest publication describing homosexual activity as ‘evil’ could face prosecution under incitement to Hatred Legislation. The Irish Council for Civil Liberties (ICCL) has warned that the language in the 12-page booklet is so strong it could be interpreted as being in breach of the Act.” The publication referred to is the above-described *Considerations*.

Aisling Reidy, director of the ICCL, warned that the statement could be in violation of the 1989 Incitement to Hatred Act. Those convicted under the Act can face jail terms of up to six months.

“The document itself may not violate the Act, but if you were to use the document to say that gays are evil, it is likely to give rise to hatred, which is against the Act,” according to Ms. Reidy. “The wording is very strong and certainly goes against the spirit of the legislation.” Under the Act, literature that is threatening, abusive or insulting, linked with the intent of stirring up hatred, is illegal.

Catholics, as in every other place and time, must be prepared to taste discomfort, humiliation, and possible legal harassment for speaking the truth. ☩



*Wedding Feast at Cana*

*“There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God’s plan for marriage and family. Marriage is holy...”*

*Considerations Regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons, #4*

## Under the Patronage of Our Lady of Guadalupe...

5th Regional Los Pequeños Conference on

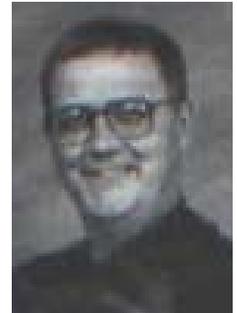
# *The Persecuted Church*



**Tim Staples** is a full-time evangelist and Director of Evangelization at the Catholic Resource Center. Tim was raised a Baptist and was an Assembly of God Youth Minister before he met a fellow Marine who knew how to defend the Catholic Faith. He soon became convinced that the Catholic Church was indeed the Church started by Christ.



**Fr. Christopher Zuger** is author of *The Forgotten*, a chronicle of Catholic suffering under the Soviet Empire. Fr. Zuger is pastor of Our Lady of Perpetual Help Byzantine Catholic Church in Albuquerque, New Mexico and is Chaplain to the National Board of the Mission Society of Our Lady of Boronyavo.



**Geraldine Hemmings** is Director of Communication for *Aid to the Church in Need*, an international organization under the authority of the Holy See and devoted to the assistance of the Church in places where She suffers persecution. She is a field reporter, editor, and co-author of *As She Asks*, a European bestseller about Medjugorje, Bosnia-Herzegovina.



*Albuquerque Convention Center - East*  
**September 13, 2003**  
**8:00 AM – 5:00 PM**

*Holy Sacrifice of the Mass will be celebrated before lunch.*

*At the Door: \$20/person; \$30/couple; \$10/student*  
**Pre-Registration through Aug 15, 2003: \$15/person; \$25/couple; \$7/student**  
No Charge for Clergy & Religious + Group Rates Available

To register and for additional information phone  
(505) 293-8006 or visit [www.lospequeños.org](http://www.lospequeños.org)  
Mail check to: Los Pequeños Conference, P.O. Box 16117; Albuquerque, NM 87191

# WAYS TO PRAY

## Part Two: Rosary vs. Mantra

By Marie P. Loehr

*Chairé, kecharitomené...Rejoice, O highly favored one...Exult, O exalted...*

*Hail, full of grace...Ave, Marie, gratia plena!*

- The Angelic Salutation, Luke 1:28

We have seen the primary differences between New Age “centering prayer” and Catholicism’s “prayer of quiet,” in the previous column.

For most, the prayer of quiet will seem inaccessible because it is a pure gift of God, who Himself quiets the mind by His direct presence, made possible by a serious preparation of the person by meditation on Scripture, drawing conclusions from it, practicing those conclusions or principles in our daily life, trust in God at every moment, the practice of the presence of God, and constant conversation with Him. This preparation is laborious for us, as Teresa says in her image of the worker in the garden hauling water to the plants. God embraces the soul in quiet and His presence whether we will it or not, at His good pleasure. We cannot coerce that or manufacture that. It is not accessible to our effort alone.

Centering prayer, on the other hand, is accessible to almost anyone who has a candle and a place to sit quietly. Although it uses Scripture reading, it does not use it in order to meditate or reflect or draw conclusions. It uses Scripture to find a word or a phrase to repeat over and over as a focus, self-hypnotic or otherwise, to block out thought, to stop thought, to quiet the mind by personal effort. Such a word or phrase is used as a mantra.

Not too long ago, someone said to me, with a certain pleasure, “the Rosary is just a mantra!” At first glance that appears true. We look at the various forms of the Angelic Salutation above, and say, “Wow, of course!” Certain verbal prayers are repeated over and over. But the Rosary is not just a mantra, is it? It embodies images we are to consider as we say the verbal prayers of Our Father, Hail Mary, and Glory Be. These images are the mysteries of the Rosary. By repeating the verbal prayers and visualizing the mysteries attached to each decade of the Rosary, we are drawn deeper into the life of Christ in imitation of His mother.

The Rosary encourages us to block out everyday routine in order to enter into our souls and find Christ. Finding Him, we learn to identify with Him and live our lives in union with His. In doing so, we are leavened in the world around us by His life in us.

### MANTRA PRAYER

This is similar to the superficial function of the mantra.

Mantras are sacred words of power. Mantras are meant to *protect* the mind, to shield it from the ordinary stream of consciousness. A mantra quiets the mind’s conceptual activity. It blocks the mind’s ordinary grasp of external reality and our involvement with that. A mantra even intends to imitate and re-create the pure sound, speech, and eventually behavior of an enlightened being; *i.e.*, a Buddha, someone who has transcended the illusion of material reality, as taught in Eastern practice.

Since the Rosary, too, is intended to engage the body in action, voice in prayer, mind in visualization, isn’t it accurate to call it a form of mantra prayer? Isn’t this a legitimate form of ecumenical expression, drawing East and West closer together? After all, the Dalai Lama has participated in John Paul II’s Day of Prayer in Assisi. This is simply another expression of a common bond between Eastern and Western religion, Buddhist and Catholic practice--isn’t it?

In pre-Communist Tibet, prayer beads, prayer wheels, and hand-held spinning devices or prayer mills helped devotees to speak the sacred syllables of a given mantra, such as “om mani padme hum,” and visualize the written form of those syllables as well,



***Thus the use of  
mantra as mantra  
in Eastern terms  
can lead us  
gradually into  
serious sins  
against the First  
Commandment: I  
am the Lord thy  
God; thou shalt  
not have strange  
gods before me.***

in a continuous prayer that involves body, voice, and mind.

There is no question that certain forms of prayer are common to all human beings at all times, in all places. Repetitive verbal words and phrases, chanting, ritual offering, the need for atonement, the idea of sacrifice, the use of incense and bells, the setting aside of sacred spaces, prostration before the god, the imitation of the god, the image of the god as light: these things are common to religion across time and space. Tibetans have prayer wheels and mills, Turks have their “worry” beads. Both foster the repetition of the most basic prayer or mantra of Tibetan Buddhism or Turkish Islam. The turning of the wheel, the fingering of the beads keep the flow of prayer going, releasing the mind to prayer and the body to work.

The Rosary has the same effect. The feel of the beads slipping through the fingers, the murmur of the repeated words are like the rush and ripple of water over stones, peace and release.

Both Rosary and mantra seek to go beyond body and bead, however. Both aim to draw the spirit deeper into a sacred reality beyond the material. This is where Rosary and mantra part company--and the mantra leads us into dangerous waters.

#### THE MEDITATIONAL “DIETY”

Mantras, according to John Blofeld in *Mantras: Words of Sacred Power*, can be divided into three categories. There are mantras used in yogic contemplation that may be marvelous, but not miraculous. There are mantras with seemingly miraculous effects. There are mantras that are miraculous by their witnessed effects. Although the mantra is primarily a tool to facilitate meditation in the Eastern sense, it can be used to effect magic--as incantation or spell. In this way it participates in the occult: esoteric knowledge used for magical, *i.e.*, manipulative, purposes.

Thus the use of mantra as mantra in Eastern terms can lead us gradually into serious sins against the First Commandment: I am the Lord thy God; thou shalt not have strange gods before me. Furthermore, part of the use of mantra involves not merely specific bodily postures as in yoga, or verbal repetition but also mental visualization of the “god within,” or *yidam*, as Blofeld describes it. This “meditational deity” is an image of the indwelling god. The indwelling god is simply the fully enlightened mind, the buddha mind. This image embodies certain particular powers or forces emanating from the buddha mind. The buddha mind is simply one’s own enlightened, purified spirit, oneself. Thus the mantra is egocentric in actuality, not theocentric at all.

In short, the mantra promotes visualization and identification with an illusory deity or the god who is the hidden self. It is designed to create identification with that deity, who is the fullness of self, or those forces personified in the *yidam*, as symbolized, in the sound of the mantra, in its written appearance, in various gods it represents, such as the Green Tara of the Tibetans, an embodied symbol of Kuan Yin or Mercy.

Superficially, this does appear to have much in common with Catholic meditation on the saints and the imitation of Christ. But its purpose is to release the mind from its constant volition and action, to escape the illusory world of material Creation. It aims to lead the practitioner to be absorbed into the impersonal Force, going beyond even these illusions of virtues or gods or self into the relief of emptiness. This is a corruption and distortion of the truth and love which Christ teaches.

#### SEED SYLLABLES

A mantra is the recitation of “seed-syllables,” including the names of Eastern “deities,” who are illusory. It visualizes both the runic word and its symbolic deity. The seed-syllable is thus a Jungian archetype, a primal word or image

common to all human consciousness. It connects the person meditating on it to the ancient--and alas, fallen--roots of spirit, mind, and heart. Thus, in both nature and practice, a mantra has the sacred power that is rooted in our spiritual nature. It calls on that power in the same way that Original Sin does, to escape union with the body which so constrains and limits spirit.

Rather than using beads, verbal prayers and visualizations to escape the material "prison" of Creation, the Rosary uses this form to show us how to "restore all things in Christ," including material Creation. Creation is not a prison. It is our salvation, after all. The Rosary teaches us this reality. The Rosary shows us that God is not impersonal, a faceless Force, to which we escape, in which we dissolve; rather God is personal. His face is Christ who ENTERS material Creation Himself, to unite us to Him in the fullness of our own unique person, BODY and soul.

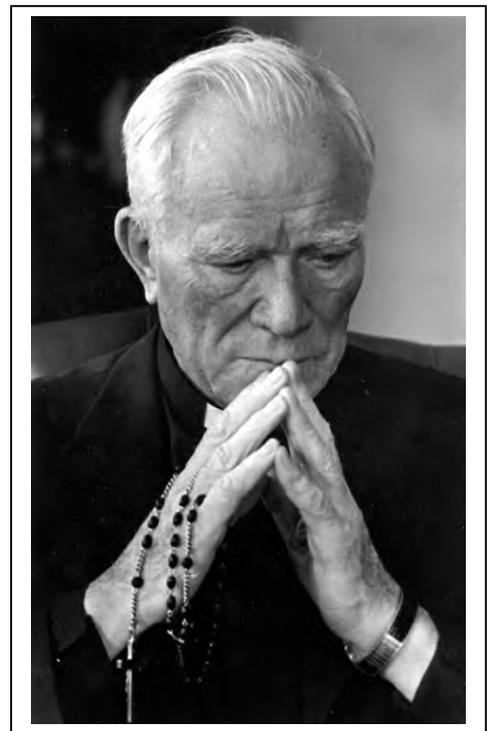
The Rosary draws us by action, word, and image into the life of Christ, Word-made-flesh, God-made-man: through His conception; birth; life; death; gift of Himself personally present in the Eucharist to be our food; His resurrection, Body, Blood, Soul and Divinity; ascension into heaven; the descent of the Holy Spirit in a new, more personal presence within material Creation in His Church, with all its material as well as spiritual realities and rituals; and finally, the assumption of His human mother, Mary, into heaven, body and soul . . . followed by her coronation as Queen of heaven. This is the promise of our resurrected life and glory, body and soul, if we live in and through and for Christ.

This is diametrically opposed to Eastern and New Age use of mantra and its purpose.

We are not to manipulate created reality for our own purposes, good or evil, through incantation and spiritual powers proper to angels, as some users of mantras have done or do. We are not to flee an illusory and confining body to be dissolved in an impersonal force, the illusion of created reality vanishing in our wake. We are to find this personal God THROUGH our bodies united to His Body in the Eucharist. We are to be leaven in the world, restoring all things in Christ. We are not only to seek God within us spiritually, we are to take His Body and Blood into our bodies as well as our souls, as food, under the appearances of bread and wine. We are to restore the original union between God and man, soul and body, mind and heart, man and woman, humanity and Creation that existed in Eden before the Fall.

This is all contained in the Rosary. We can use it as verbal prayer. We can use it as intellectual meditation. We can use it to adore, to make reparation, to offer thanks, to beg for our needs, intentions, and all those who need prayer in all times and all places. It cannot replace the Mass, but it is a fine preparation for the Mass.

The mantra seeks only self in the end, and leads to nothingness. The Rosary seeks Christ through His mother's encouragement, and finds Him--in reality and practice, whether in feeling or not. This is what we must seek, and why we pray the Rosary--not as mindless mantra, but as mindful thought, will, and action. ☩



## San Clemente Parish Welcomes Dr. Ted Sri

Dr. Ted Sri is assistant professor of theology at Benedictine College in Atchison, Kansas. He is the author of *Mystery of the Kingdom: On the Gospel of Matthew* (Emmaus Road 2000), a co-author of the apologetic series *Catholic for a Reason* (Emmaus Road 1998 and 2000) and the author of a forthcoming book entitled *The New Rosary in Scripture: Biblical Insights for Praying all 20 Mysteries* (Servant 2003). He also is a co-founder of FOCUS (Fellowship of Catholic University Students) and serves on the FOCUS executive staff. Ted has appeared on EWTN and regularly writes and speaks on Scripture, catechetics and apologetics. He holds a doctorate from the Pontifical University of St. Thomas Aquinas in Rome and resides with his wife Elizabeth and their two children in Atchison.



**DR. TED SRI**

**Friday August 15, 2003**

**Feast of the Assumption**

**6:00 PM Mass**

**7:00** Presentation *Mary, Mary Quite Contrary: What Catholics REALLY Believe About Mary, and Why.*

Followed by *The New Rosary in Scripture: Biblical Analysis for Praying all Twenty Mysteries*

**Saturday, August 16, 2003**

**8:00 AM Mass**

Burrito Breakfast in Parish Hall immediately after Mass.

**9:30** Presentation (this is a great talk for parents) *Catholic for a Reason: Common Questions, Life Shaping Answers*

**10:15** Break

**10:30** Presentation, *Re-discovering the Faith: Meeting God Again for the First Time*

*Q&A time after each presentation  
Childcare for children ages 2-8 will be provided*

**San Clemente Catholic Church  
244 Luna Avenue  
Los Lunas, NM 87031  
505-865-7385**

**No Admission, a free will offering will be collected.**

**To ensure we have adequate space and materials  
please call the Parish office at 865-7385 and let us know  
you will be attending.**

# Update on Our Lady of Guadalupe Blasphemy

John Horvat, in "Are Protests Against Blasphemy Effective? The Other Side Speaks" (Tradition, Family, Property, 2003) discussed the success of New Mexico protests against Alma Lopez's "Our Lady" at Santa Fe's Museum of International Folk Art. Her computer-generated collage portrayed an image that was evocative of the Virgin of Guadalupe, but covered with only a bikini of roses and held aloft by a topless female angel.

Hundreds of Catholic New Mexicans rallied at the museum on July 30, 2001 and 600 signatures against the piece were collected at the site. Horvat wrote: "The America Needs Fatima campaign mobilized tens of thousands nationwide to send "Enough is enough!" protest postcards. The TFP website asked supporters to send instant e-mail protests. The effort received letters of support from bishops, priests, and national conservative figures, including congressmen." Lopez complained that it was "difficult and hard to go through all this." She received hundreds and hundreds of e-mails per day from offended Catholics and even from children. The controversy surrounding her unpopular work left her perplexed and "marginalized."

The protests appear to have made a difference, however. At the American Association of Museums 96th Annual Meeting in Dallas on May 12-16, 2002, with more than 5,000 museum professionals representing approximately 1,000 museums from every state and 30 foreign countries, one panel discussion focused on the controversy surrounding Lopez's work. The panel was titled: "Our Lady of Controversy: The Cyber Arte Exhibition at the Museum of International Folk Art," and it consisted of various experts from the museum field who spoke about how one might deal with similar protests.

Horvat writes:

The panel speakers stressed that controversy is extremely upsetting and outlined some tactics for dealing with the problem. Above all, it became very clear that they do not view protests as free publicity. "I was amazed to hear them confess how utterly vulnerable they felt," reported Mr. Miller. "They really take protests seriously."

Indeed, the panel moderator complained that museums are naïve about their work and totally unprepared to deal with such controversies. Panelists reported their own helplessness in explaining to the public their reasons for airing blasphemy. They noted how one scene of a protester praying a rosary on the evening news had the effect of erasing any sympathy for the museum from the viewing public.

...Ironically, all the myths about blasphemy protests were destroyed by the very people who display such works. They testified that protests are not just symbolic gestures or free publicity but effective statements that echo throughout the arts community.

What were the results of the protests? The immediate goal of canceling the exhibit altogether was not attained, although the four-month extension planned for the exhibit was. Long range consequences may be more elusive, however, unless artists choose to censor themselves, which is unlikely.

One lawyer who has defended "art" pieces in the past remarked: "There are three areas where I think museums are going to be subject to attack: Images of gay sex will be a problem because society has still not broadly accepted that way of life. Second, "kiddy porn" portrayals of young children in sexual situations will continue to be highly controversial and this is one area where the courts have given more elbowroom to legislators and officials to limit creativity....allegedly blasphemous works of visual art are going to be of continuing concern." Horvat concludes: "The statements of Mr. Fitzpatrick and other panelists make clear why protests are so very necessary. Without them, the arts community has a virtual blank check to push back the standards of decency and morality that still remain in society." ☺



# Reaching Out to Persecuted Christians is Daily Work

## *Aid to the Church in Need Helps Christians around the Globe*

Excerpts from *Aid to the Church in Need* Website  
<http://www.aidtochurch.org>

The persecution of Christians is a modern day phenomenon of breath-taking proportions. Read the full facts and figures that show that Christians are the most persecuted religious group in the world. Far from being the stuff of history books, Christians are under attack all over the world, from El Salvador to the Philippines.

*Aid to the Church in Need* (ACN) is an international Catholic charity dependent on the Holy See, providing pastoral relief to needy and oppressed churches.

On Christmas Day, 1947, ACN was born in the Norbertine abbey of Tongerlo in Belgium. A Dutch Norbertine priest, Father Werenfried van Straaten, published an article in his abbey newsletter, entitled "Peace on Earth? No Room at the Inn." In it he appealed for help for the 14 million German refugees expelled from their homes in the former German territories of Eastern Europe and now living in poverty in a bombed-out Germany. At the same time he appealed for reconciliation with these "enemies of yesterday."

Help flooded in for Germany from Belgium and Holland. It included food, clothes, shoes, and especially bacon - which quickly earned Father Werenfried his nickname of "Bacon Priest." Later, 3,000 so-called "rucksack priests" - refugee priests ministering to their fellow refugees in Germany - were "adopted" by hundreds of thousands of Flemish school pupils.

In 1952, the second "Church in Need" congress took place in Königstein, where representatives from 18 countries reported on the situation of the persecuted Church behind the "Iron Curtain." This marked the beginning of ACN's help for the persecuted and oppressed Church in the East. By 1961, aid was also being sent to refugees from China, North Korea and North Vietnam. ACN's work then spread to Latin America and Africa, with the organization formally recognized by Rome as a "Pium Sodalitum" and placed under the direct jurisdiction of the Holy See.

In 2000, the work of ACN was consecrated to Mary the Mother of God at the High Altar in St Peter's Basilica.

**Geraldine Hemmings**, Communication Director for *Aid to the Church in Need*, will be speaking on September 13, 2003 at "The Persecuted Church" Conference to be held at Albuquerque's Convention Center (see page 6 for details). Hemmings is a field reporter, editor, and co-author of *As She Asks*, a European bestseller about Medjugorje, Bosnia-Herzegovina. ☪



**Father Werenfried van Straaten, the "Bacon Priest"**

# Catholic Media Coalition Petitions Florida Bishops

On Friday, July 18, 2003, the Catholic Media Coalition (CMC) sent an urgent appeal to the ten Florida Roman Catholic Bishops to speak out publicly on behalf of Terri Schiavo. The 39-year-old Catholic woman, who suffered a medical incident 12 years ago, is the subject of a hotly contested court case in which her husband, Michael Schiavo, wants her feeding tube removed. The Schindlers, Terri's family, are fighting for her life and claim she responds to them. Video testimony shows Terri is not in a persistent vegetative state, a condition necessary for the Florida courts to order death by starvation. A last minute court appeal will be made. If it is not upheld, the path will be clear for Judge George Greer to set a date to commence the starvation. Currently, a petition addressed to Governor Jeb Bush is circulating on Terri's behalf.

The CMC, with 18 media signatories from across the nation, calls upon the Bishops to proclaim the teaching of the Catholic Church in this benchmark right-to-life case, namely, that the omission of nutrition and hydration intended to cause a patient's death *must* be rejected. A further consideration surrounds the fact that a priest of Terri's St. Petersburg Diocese gave misrepresentations of Church teaching in court, the record of which has never been corrected. The fact that new evidence has surfaced that suggests the possibility that Terri's collapse may have been the result of physical abuse makes it even more imperative that a full investigation be made. CMC exhorts the bishops to plead for Terri's life on both humane and moral grounds.

"I find it inexplicable," says Cecilia H. Martin, writer and editor of *The Catholic Advocate*, (St. Augustine Diocese) "that the Florida bishops have made ten collaborative pleas for mercy to Governor Bush in the last four years for persons on death row and yet have not make a single public statement for Terri Schiavo. The Church even has a "Bells Campaign" wherein parishes are encouraged to toll their bells for two minutes on the days prisoners are executed; but for Terri? Silence. We are waiting for the bishops to break that silence and defend the life of this innocent woman."

The Schiavo case has received national attention. The Schindler-Schiavo Foundation tells Terri's story on <http://www.terrisfight.org>. Video clips of Terri responding to stimuli may be found at [www.zimp.org/vid.html](http://www.zimp.org/vid.html).

**Appeal to Bishop Adamec:** The Catholic Media Coalition has also asked Bishop Adamec to issue a public statement denouncing the so-called Priests Federation of Altoona-Johnstown, which published letters in area newspapers, asking two diocesan priests to leave the priesthood and one seminarian to not present himself for ordination.

Their crime? The three targeted priests had defended Church teaching on abortion, homosexual priests and liturgical reforms.

Bishop Adamec, in his response to CMC, declined to denounce the Priests Federation on the grounds that its letters had not been signed and that anonymous correspondence deserved no response.

However, Bishop Adamec did accelerate a leave of absence requested by one of the abused priests, giving him a only a few hours notice to clear out of his parish. ☹



**Florida court watching video clips of Terri Schiavo**

## Pro-Life News

### Planned Parenthood Facility in New Mexico Closing

**Las Cruces, NM (LifeNews.com)** -- A Planned Parenthood facility here is closing because of financial problems. The facility opened eight years ago and, despite closing, some of its programs will continue. Planned Parenthood is the largest abortion business in the United States, though it is unknown whether this facility performed abortions. Three abortion practitioners are located in Albuquerque, including a Planned Parenthood office.



### Our Lady of Belen invites everyone to First Friday Rosary for Life

August 1, 2003

Mass: 9 AM

Rosary: 10 AM

Phone 864-2222 for directions

### Prayer Warriors Needed

*The chapel across the street from the San Mateo abortion clinic has been established to obtain the conversion of all hearts deceived by the evil of abortion.*

*Adoration of the Blessed Sacrament is offered every hour that the clinic is in business.*

*Please join this vital ministry, giving support to the sidewalk counselors, and begging grace for all who enter the clinic.*

*To arrange hours, obtain directions, or get more information, call 293-8006.*

### Ember Day Celebrations:

At the San Mateo Chapel, September 17, 19, & 20

**September 17 & 19:** 9 AM, *Apostolate for the Unborn Jesus*, prayer and reparation, offered for vocations, our beloved priests, and for all pregnant women.

**September 20:** Prayer at 8 AM, Mass offered at 9 AM, Fr. Robert Stanion, SFR, celebrant

Ph: (505) 864-2222

**Correction:** *The July 2003 Pepper identified a letter from Archbishop Michael Sheehan to the Diocese of Allentown as dated May 2, 3003. We got a bit ahead of ourselves. The correct year was 2002, though we suspect you figured that out.*

## August Calendar

**August 16: LPC Meeting:** All welcome

Call (505) 293-8006 for more information

**August 15 – 16, San Clemente:** Dr. Ted Sri (see flier p. 10)

### Coming Up:

**September 13:** “The Persecuted Church” with Tim Staples, Rev. Chris Zugger, & Geraldine Hemmings. Call (505) 293-8006 (see flier, p. 6)

**September 26-27, San Clemente:** Patrick Madrid (see notice, this page)

## Legislating (and Responding to) Immorality

### Bishops Address Texas Ruling

The United States Conference of Catholic Bishops has issued a statement strongly critical of last week's sodomy ruling. The statement says in part: “The Catholic Church teaches, in agreement with other faith traditions and with what were once the norms generally accepted by society, that sexual activity belongs to the marital relationship between one man and one woman in fidelity to each other. This relationship is the basis of the family which is the basic unit of society. Respect for the purpose of human sexuality and the family needs to be reaffirmed in our society; and anything which reduces respect for them - such as yesterday's Supreme Court decision - is to be deplored.”

### Unwed Can Sue for Loss of Consortium

Breaking new ground, the New Mexico Supreme Court has unanimously ruled that a claim for the loss of companionship of a partner is not limited to married couples. It found that New Mexico law “says nothing about the legal relationship between the victim and the claimant,” and left it to juries to decide “whether a plaintiff had a sufficient enough relational interest with the victim” to recover.

The court insisted it was not recognizing common law marriage or extending its benefits or responsibilities. It did, however, give a presumption of a close familial relationship to couples who meet the common law marriage elements in those states that allow such marriages— in essence, the assumption of marital rights, duties and obligations. This same presumption would be afforded couples engaged to be married and living together. For all other couples, by a preponderance of the evidence, “[c]laimants must prove an intimate familial relationship,” the opinion said.

Legal activists believe the recent ruling will apply to same-sex couples. ☺

## Patrick Madrid

**Speaks in New Mexico this September**

*Catholic Author and Apologist*

Friday, September 26, 2003: 7 PM

Saturday, September 27, 2003: Mass 8 AM, Talk 9:30 AM

San Clemente: Los Lunas

Patrick Madrid is the founder and publisher of the award-winning *Envoy* magazine ([www.envoymagazine.com](http://www.envoymagazine.com)), a leading Catholic journal of apologetics and evangelization. He is the author of several best-selling books including *Surprised by Truth*, *Surprised by Truth 2*, *Pope Fiction*, *Any Friend of God's Is a Friend of Mine*, *Where Is That in the Bible?*, *Where is That in Tradition?*, and *Search and Rescue*. He is a contributor to the forthcoming Ignatius Press *Encyclopedia of Catholic Apologetics*.

Mr. Madrid earned his bachelor's degree in business management from the University of Phoenix. He has also done advanced studies in theology at the University of Dallas. Patrick and his wife Nancy have eleven children.

In addition to his work as an author, Mr. Madrid is also the host of two popular EWTN television and radio series: “Pope Fiction” and “The Truth About Scripture and Tradition.” He has published many articles and essays in leading Catholic and Protestant journals and, at the invitation of bishops, priests, and DREs, he has conducted hundreds of apologetics and evangelization conferences in English and Spanish at parishes and universities across the U.S., as well as throughout Europe, Asia, and Latin America. He has been regularly featured as a keynote speaker and workshop presenter for Franciscan University of Steubenville's “Defending the Faith” summer conference.

Friday, September 26<sup>th</sup> 7:00 p.m. Mr. Madrid will give two presentations: “Pope Fiction” and “The Truth about Scripture and Tradition”.

Saturday, September 27<sup>th</sup> will begin with Holy Mass at 8:00 a.m. Coffee and doughnuts will be served in the parish hall immediately following Mass. At 9:30 a.m. Mr. Madrid will present a talk entitled, “Search and Rescue: How do you bring a friend or relative back into the Church?” followed with a concluding presentation on “How to be an Apologist.” Childcare will be provided for children 2-8 years old. Please call the parish office at 865-7385 and let us know if you will be joining us for this event. There is no admission fee; however, there will be a free will offering taken to help cover expenses. ☺