

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

August 2005



95 – 10 Initiative

Doesn't do what it purports

Page 4

Dude!

"Mommy, I don't like this clinic..."

Page 8

Around the Archdiocese

ESP, CTA, and ACORN

Page 9



Cover: August Calendar

*Petites Heures de Jean de Berry
France, Paris XIVe s.*

Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

August 2005

Volume 7, Number 8

95 – 10 Initiative

Some “solutions” make the problem worse.

Page 4

Catholic Media Coalition Conference

Fr. Euteneuer of HLI consecrates CMC groups

Page 5

Table of Sacrifice, Rock of Salvation

Stone altars, Peter, and solid Catholicism

Page 6

Dude!

“You can tell he’s a star from the ultrasound.”

Page 8

Around the Archdiocese

Page 9

Summer Reading

Catholic Canada, one-world religion, and social justice.

Page 10

The Plight of the Catholic Bookstore

On scratching itchy ears.

Page 13

August Calendar

Page 13

Social Science Confirms Harmful Effects of Contraception

It’s not “just” a religious problem

Page 14

The Ripperger/Thornbrugh Conference

Did you miss another brilliant LPC Conference?

Page 15

Newsletter of Los Pequeños de Cristo
Stephanie Block-editor, Carol Suhr-copy editor
Correspondence to *The Pequeños Pepper* may be addressed to:
325 Ellen St. NW
Los Lunas, NM 87031
or phone: 505 866 0977 or www.lospequenos.org
The Pequeños Pepper is published monthly

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.

95 – 10 Initiative

The Democrats for Life plan to curtail abortions...but will it?

By Camille Giglio

The “Democrats For Life of America” (DFLA) has unveiled a new “95-10 Initiative” that packages 17 proposals they claim will end 95% of abortions in 10 years. DFLA includes sincere pro-life individuals, but there is more political calculation than “pro-life” to this initiative.

“95-10” embraces warmed-over policy measures with long, predictable histories of failure, including federal “grants to school districts to administer effective, age-appropriate pregnancy prevention education.” Such language translates into giving students, without parental knowledge or consent, dangerous birth-control devices and substances, resulting in higher rates of teen pregnancy and STDs.

“95-10” also promotes “Contraception Equity.” This would require insurance coverage of any contraception approved by the Food and Drug Administration. Most are abortifacient. Therefore, any claim that such an initiative will result in fewer abortions is pure fiction.

The “95-10 Initiative’s” final proposal would mandate State Children’s Health Insurance Program (SCHIP) coverage for pregnant women and newborns, i.e. promoting birth control and abortion for immigrant women, some of them illegal and too intimidated by their status to refuse. California’s just-enacted AB794, a deceitful “gut-and-amend” rewrite of other legislation, now requires SCHIP coverage for illegal immigrants (birth control and abortions) while denying funds to sick children. The “95-10 Initiative,” by mandating SCHIP coverage around the country, endorses this misuse of public funds.

It’s a standard pro-abort ploy: disguise immoral public policy and sneak it by the citizenry with support from helpful front groups. Pro-lifers supporting these initiatives are being duped. 🙏



Camille Giglio is the Director of California Right to Life Committee, Inc.

Catholic Media Coalition 2005 Conference

The annual meeting of the Catholic Media Coalition (CMC) was held in April in Virginia. The rapidly growing association of Catholic free presses and electronic media had representatives from New England, New Mexico, Virginia, Maryland, Washington D.C., and Florida. According to CMC president Mary Ann Kreitzer, goals for the coming year included the establishment of 6 to 8 new newsletters in heterodox US dioceses, creation of a website to tell the stories of persecuted orthodox priests, expanded networking with the secular media, and the development of a free article service to diocesan papers.

Rev. Thomas Euteneuer of Human Life International addressed the conference, outlining the principles for CMC's work. He told the group that it must not be silent in the face of evil, but to expose it, graphically if necessary. He encouraged writers to provide hope, while recognizing the spiritual warfare in which they find themselves engaged. "Speak the truth. It has a power all its own," Father exhorted. "Truth has the power to change hearts." To assist coalition work, Fr. Euteneuer consecrated each CMC group and encouraged members to choose patron saints.

CMC members Dan and Judith Graham, authors of *The Writing System*, presented a writing workshop, helping writers to increase efficiency and clarity. One CMC member suggested that here was a way to arm the Church militant, "with a rosary in one hand and a pen in the other!"

Conference participants attended Christendom College's Sunday Mass, celebrating the installation of Pope Benedict XVI with great beauty. The student choir sang Gregorian chant and the homilist delighted his young congregation by quipping that, at last, "the cafeteria is closed."

The CMC meeting ended with a dinner at which a local Baptist reporter joined the group to discuss a range of common concerns. The *Northern Virginia Daily* (Ben Orcutt, "Meeting to help Catholic media stay on message," 4-22-05) quoted CMC president, Mary Ann Kreitzer: "What we want to do is enable these [Catholic media] groups that are working locally to do what they do more effectively." 🙏



CMC members at Arlington conference

Table of Sacrifice, Rock of Salvation

By Marie P. Loehr

The stone which the builders rejected has become the cornerstone...

Matthew 21:42

Our planet is rock. Soil is disintegrated rock. Adam is molded from such iron-rich soil. His name means red earth. Humanity takes its generic name from humus, the richest soil for farming and gardening. Man is a suspension of minerals in water, a magma in technical terms, made of the same minerals that make rock. Rock is often mentioned in the Psalms, in association with the Most High God, our deliverer, our rock and salvation.

Thus, all earth and its mountains reveal God, the Rock and fortress and ground of our being. When Christ tells Peter that upon “this rock, I will build my Church,” He is not speaking of Peter alone. He is speaking of the Father whose image He is, of Himself whose image Peter must become. The Church is built, like the house in the parable, on that rock. That Rock is the foundation on which the Mass is celebrated.

Rock in all its forms and uses reminds us of God.

As bone, it is durability and structure and matrix of our lifeblood. As fossil, it preserves and reveals our past. As minerals and trace elements in our food, it maintains good health. As salt, it preserves, heals, flavors, and polishes. As soil, it roots and nourishes our gardens. As stone, it is mortised and mortared into buildings. As ballast and pebble and tar, it is rolled into roads to make a smooth way. As concrete, it holds our world together! As fence and fort, it protects us. As marble for sculpture or pigment for paints, it expresses our vision of beauty and truth. As toy--marbles, porcelain dolls, metal bike, or simple pebble skipped in pond, it stirs play and contemplation.

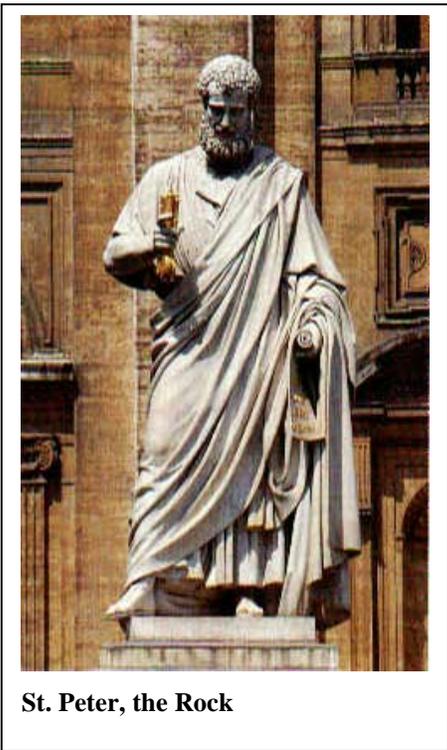
As chalk or graphite or wire or silicon chip, it transmits words, light, sound, communication. As coal, it emits light and heat. As gem, it is a medium of exchange or an amulet of good fortune or an adornment. As diamond, it etches, cuts, and reveals the fire and endurance of love. As silica and bone-ash and metallic oxides, it is fired into glass with all its myriad uses. As pumice, it scours dirt, smoothes rough flesh, and fills cavities.

Rock in all its service and splendor through our world reveals the presence of God’s service and splendor in Creation. He is purifier and healer. He is Word and Way. He is foundation and fortress. He transports us from the tomb of sin and prison of self to the mountain of Transfiguration through His death on Golgotha mount--the place of Adam’s skull, the crucible of salvation. His resurrection from the rocky tomb raises us to the heavenly Temple in His ascension.

He calls His body a temple. Peter calls us living stones in that temple. He reminds us that those who act on His word are wise men building their house on secure rock rather than shifting sand. Rock, in the image of the diamond, is an icon of eternal spirit; sand, forged into glass, is an image of temporal flesh. Rock is the enduring revelation of God’s essence and role in our being.

This is most visible in the building of the individual local church itself. Whenever possible, churches are built of stone. This is the image of the ancient Temple, fulfilled in the heavenly Jerusalem that the Church lives now on earth. Beyond that, the sanctuary and altar in every church are images of the holy place of God, the high place, the mountain or rock from whence comes our help, as the psalmist sings. Christ says unless he is lifted up, like Moses’ brazen serpent in Sinai, we cannot be saved.

We think of all those significant “high places” that mark the path to redemption: from the mountain where Abraham prepared to sacrifice Isaac in



St. Peter, the Rock

obedience to God's will, to Zion and Tabor and Golgotha. The very name "altar" suggests "high place." *The New College Latin Dictionary*, published by Bantam Books, says "*altus*" means high or deep, ancient or profound. As deep, it may mean the sea. As high, it may mean heaven. "*Altaria*," the noun, means altar top, altar, or high altar. Partridge's "Etymology" says the word altar comes from the Latin "*altare*," as in the Introit Psalm 42, the entrance psalm of the Tridentine Mass, "*Et introibo ad altare Dei.*" I will go to the altar of God...

The Israelites sang of "going up" to Jerusalem, up to the Temple to give glory to God on their sacred feasts. We go up to God. God Himself mounts His Throne, "with shouts of joy," according to the Psalmist. "Oh, send forth your light and your truth; let these be my guide," sings the Introit psalm, "let them bring me to your holy mountain, to the tabernacle where your glory dwells."

So the altar stands for the holy mountain, the throne of the epiphany of God, the Holy of Holies, the place of sacrifice in the Old Covenant.

The New Compact Bible Dictionary, Pillar Books, expands this definition: "altar, a place of slaughter." It adds that "altars were constructed by the Hebrews for two chief purposes, the offering of sacrifices and the burning of incense." *The Dictionary of the Bible*, by John MacKenzie, S.J., concurs. The altar is the place of sacrifice, and this is signified by its Hebrew name, mizbeach. Stone's *Concordance* says that "mizbeach" is derived from "zabach" – a primitive root meaning to slaughter, to slay, to offer.

So the word altar has its roots in both that which is high and that which is sacrifice. The altar in the New Covenant reveals both the Last Supper in the Upper Room, and the sacrifice of the Crucifixion on Calvary, *i.e.*, Golgotha, the Place of the Skull. The hill of Golgotha was reputed to contain in its roots the skull of the first Adam, who sinned. Persecuted Christians in early Rome hid in the catacombs and celebrated Mass on the tombs of the martyrs buried there. For many centuries the altar was required to contain an altar stone that incorporated portions of the bones of saints in it, to commemorate this early practice--but it is also reminiscent of the reputed skull hidden in the mount of Calvary.

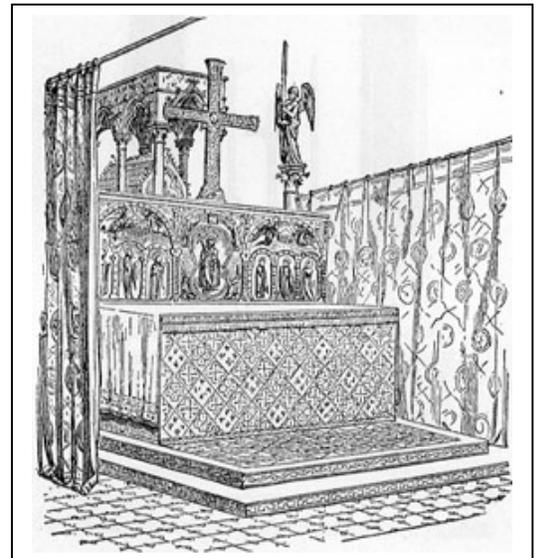
The Catechism of the Catholic Church, 1182, says:

The altar of the New Covenant is the Lord's Cross, from which the sacraments of the Paschal mystery flow. On the altar, which is the center of the church, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of the Lord, to which the People of God are invited. In certain Eastern liturgies, the altar is also the symbol of the tomb (Christ truly died and is truly risen).

So there is an organic relationship between the table or altar of the sacrifice, and the Rock of salvation. Indeed, MacKenzie says that "the altar symbolized the deity in the sacrificial ritual, and the victim was presented to the deity by contact with the altar." He adds, "**the offering was made by applying the blood of the victim, which symbolized its life, [which symbolizes the surrender of our entire lives to God, ed.] to the altar.**"

The altar was not just a table that symbolized the sacred banquet. It was an image of the deity itself. It was pre-eminently a place of sacrifice, an encounter with deity, an epiphany of deity, a confirmation of covenant. 🙏

To be continued...



Dude!

Pro-life Rap

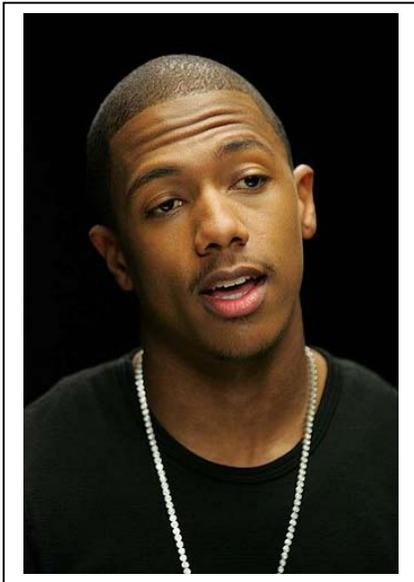
By Stephanie Block

Good friends sent the following email:

Dude,

You gotta check this music video out. Go to www.ncannon.com and look for the picture below near the bottom middle of the page. The high-res version has been down today (perhaps due to popularity). The low-res version still worked, though.

I still need to listen to some of his other music, but maybe, just maybe I've finally found a popular hip-hop artist whose message I can stand. That would be the bomb.



The recommended website is put-offish for those who would prefer that young men kept their shirts on, but wading past the glamour shots and PR hype of rapper Nick Cannon, one can indeed find his high and low resolution music video called "Can I Live." (And the high resolution seemed to work just fine.)

Rock for Life, American Life League's youth division, writes that the song and its accompanying video are "based on the true story about his mom, who was pregnant with Nick when she was only 17. She was considering abortion, even going so far as to the abortion mill. Thank God for Nick and everyone else, she chose life. The video gives the song an extra edge, seeing the coldness of an abortion clinic inter-cut with singing children. It's very moving when Nick hugs his mom at the end."

"Can I Live?" has been playing on MTV and BET, evidently resonating with many young people. Another pro-life group, Generation Life, writes: "This video represents the emerging passion in this generation speaking out on the issue of abortion. This is the first wave of a post Roe v. Wade generation telling their side of the story. Thirty years ago the proponents of decriminalized abortion forgot to factor in that in time they would have to deal with a generation that recognizes the pro-choice line falls short in that it denies an entire group of people the right to exist. No one knows what it's like to be open prey in your mother's womb unless you were born after 1973."

Cannon has gone beyond mere message. His website makes the following offer: "Myself and my foundation really want to help these young women. If any of you out there know a single mother between the ages of 15-25 who may be having a difficult time I would love to hear the story. Please write to me and explain the condition and how I could possibly help."

Cannon's website guest book carries some interesting testimonies. Ashley, age 14, writes (note unedited): "Nick, you are an awesome artist...when ever i heard "Can I Live" it made me cry just to think about the things that my older sister went through with her child thank the lord she decided to keep her baby! I am only 14 and have alot more life left ahead of me and alot more to learn but your song taught me alot of stuff i will always remember...Thanks! Love bunches."

Poignant words, Dude. 🙏

Around the Archdiocese

Sister Nancy Kazik, former vice chancellor for the Archdiocese of Santa Fe, retired last month as new allegations against the retired pastor of Our Lady of the Annunciation Church surfaced. According to the *Albuquerque Tribune* (June 11, 2005), this same priest was investigated 10 years ago by the Archdiocese's review board in a highly compromised process. Specifically, one member of the board complained that not only had Sr. Kazik withheld pertinent information, but that the board was even unaware that there were multiple victims. Kazik defends herself in the article: "While it is true that I did not provide the review board with copies of the letters [of victims] at the time, it is also true that none of the review board members asked to see the letters..." Evidently, clairvoyance is a requisite for Archdiocesan review board members.

Old News, But Troubling

Back in Lent, on Good Friday, **Fr. Richard Rohr's Center for Action and Contemplation** held its 17th annual Way of the Cross procession in downtown Albuquerque. According to the Center's February 24, 2005 press release, the purpose of this interfaith event is "to look at contemporary peace and justice issues where Christ's experience of suffering and death continues even in our midst today." Among them were "civil rights for our LGBT brothers and sisters."

David Haas, a prodigious composer of "Catholic" liturgical music, gave a concert at Our Lady of the Most Holy Rosary on April 22, 2005 (PMD Express, April 2005). Although Catholicism teaches that through Christ's sacrificial death, consecrated bread becomes His Body, Haas teaches exactly the opposite: Christ becomes bread.

(verse 3) He chose to give of Himself/Became our bread

And then we become bread and wine, too:

(verse 4) We are the presence of God/This is our call/Now to become bread and wine/Food for the hungry/Life for the weary (David Haas: "Now We Remain." Text © 1983 GIA Publications).

Then there's the Haas song: "Dear Sister God." Any idea which god *this* is?

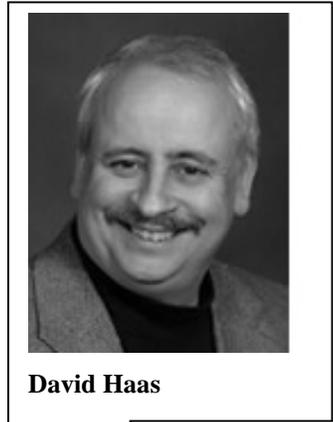
Perhaps the *Society for a Moratorium on the Music of Marty Haugen and David Haas* is an idea whose time has come. (www.mgilleland.com/music/moratorium.htm)

Call to Action's **Christine Schenk**, founder and executive director of FutureChurch, an organization dedicated to a women's priesthood, spoke at the Santa Fe Institute for Spirituality in July. (PMD Express, June/July 2005). Her topic was Mary Magdalene, a saint who has been used by Schenk to rally the patriarchally-oppressed troops.

The June/July 2005 *People of God* reported that St. Bernadette's Institute of Sacred Art has given 33 recipients its 2005 **Mother Teresa Awards**. There are some commendable choices among the 33, but **Bill and Melinda Gates** for philanthropy? Someone didn't do his homework. In 2001, the Gates Foundation gave nearly \$9 million to the pro-abortion International Planned Parenthood and another approximately \$30 million over the past 10 years to various Planned Parenthood subsidiaries.

And the choice of **Oprah Winfrey**, "For Offering Hope to Those in Darkness," is strange. Or, what about *Call to Action's* **Miriam Therese Winter** or **John August Swanson**, who co-authored *There Is a Season* with another *Call to Action* dissenter, Sr. Joan Chittister? Who picked these people?

For the spiritually promiscuous, **The Spiritual Renewal Center's** Spring and Summer 2005 lineup includes tai chi classes, centering prayer retreats, a yoga retreat, a reiki retreat, an enneagram retreat, and a meeting of the socialist community organization, ACORN. (SRC, Spring and Summer 2005 newsletters) The cafeteria may be closed, but it may take some time for the message to reach Catholics addicted to "choice." ☩



Summer Reading

And some are not. But here are a few more book reviews for those fortunate enough to have some leisure.

Children of Winter: How the Classroom is Murdering the Innocence of Your Child

By James Demers

(New York: Sarto House, 1993) 244 pp; \$19.95 (amazon.com has inexpensive used copies)

Review by Stephanie Block

Canadian James Demers is a poetic prose writer whose book, *Children of Winter*, chronicles the period of history from the 1950s to the current state of moral, educational, and spiritual collapse. The presentation is anecdotal and somewhat mis-titled, for it's only partly about the devolution of public and parochial schools. Its primary concern is a society in crisis. Dumbed-down catechetics, the spirituality of ecology, feminism, and politics, invasive sex education, and the evangelical vigor of dissenting Catholics aren't problems of the classroom but of the soul, where rote memorization of the *Baltimore Catechism* has been replaced by memorization of human genitalia. Throw out the Doctrine of the Immaculate Conception and introduce instead the doctrine of universal contraception. Epidemic pornography, pedophilia, abortion, and brokenness are the legacy we leave our children.

Being Catholic, however, makes pessimism impossible. For courage, Demers offers the exhilarating example of the *Hatpin Mothers*:

A clash of ideologies boiled down to a clash of authority when, on January 5, 1916, the authorities came to take possession of the school. The police, expecting trouble, ringed the school. They had heard there was to be a demonstration. It was not long in appearing. Remember now, this was Ottawa, Canada, a city proven statistically to be colder than Moscow in winter.

What the policemen saw coming down the street was a mob of nineteen mothers, shoulder to shoulder, dressed in the long skirts...and enormous broad-brimmed hats echoing the *belle époque*. The mothers advanced through the snow and slush, step by determined step. The police linked arms. When the mothers were a mere fifteen paces away, without losing a beat, they reached up, on a given signal, and withdrew from their hats those long, lethal hatpins of the day. On another signal, still moving forward, they held their poniards like bayonets in front of them. And they charged. The stupefied police broke ranks (one policeman had five puncture wounds in his belly). The mothers broke through the lines, stormed the stairs, seized the school, and barricaded the doors behind them.

The mothers literally had the authorities at bay for days while neighbors threw food in through the window, until the new regulations were overturned and the school, language and curriculum were in their hands once more. (P 52)

Ladies, isn't it high time to begin wearing hats to church again?



False Dawn: The United Religions Initiative, Globalism, and the Quest for One-World Religion

By Lee Penn

(Hillsdale, NY: Sophia Perennis, 2004) 490 pp; \$27.95

Review by Stephanie Block

Children in Winter presents the big picture – the tangled and dangerous forest of modernism. By contrast, Lee Penn's *False Dawn* is a meticulous exposé of one of modernism's gnarled and knotted trees – syncretism, as realized by the United Religions Initiative (URI).

Penn is a consummate researcher, making few assertions without a footnote. He methodically demonstrates URI's occult roots, its far-flung tentacles, its theological errors, and its practical consequences.

Interfaith movements are nothing new. In 1893, the Parliament of World Religions attempted to unite a number of the world's mainstream religions. One hundred years later, the Parliament expanded to include Neopagan sects and fringe religious groups, offering them all global networking opportunities and interfaith "understanding."

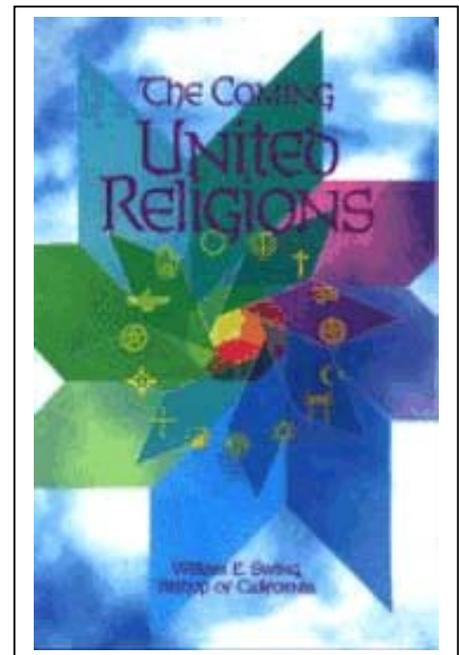
URI has built on this foundation. It is the 1995 brainchild of William E. Swing, Episcopal Bishop of the Diocese of California. Like the Parliament of World Religions, URI is a loose network of associated organizations – including representatives from various mainstream religious traditions, many New Age groups, the United Nations, and assorted one-world organizations – that share a similar worldview. That worldview embraces socialist politics, relativistic spirituality, spiritualized ecology, population control, and a host of amoral positions (abortion, contraception, homosexuality, sexual "freedom," etc.)

Penn is concerned about the spread of this Initiative for a number of reasons. URI equates "Christian evangelism – preaching the Gospel – with conquest and manipulative proselytism." Orthodox religious traditions are decried as "exclusive" and "fundamentalist." In their stead, URI seeks to create a new pantheistic, "sacred earth" religion, having a new "global ethic" and a political agenda that is, "despite its claims to universality...committed to carry forward the agenda of secular Western humanism." (p. 224) One immediately realizes how many of these ideas are floating around, without any apparent organizational connections.

New Mexicans will be interested to read about the Taos Institute, established in 1991 to apply the consensus-building principles of "Appreciative Inquiry." URI summit meetings and regional conferences use the principles of "Appreciative Inquiry" to assure "human system change" among "larger and larger levels of collectivity." (Appreciative Inquiry – a sophisticated process of positive thinking – is also used by Catholic Relief Services and by a Diocese of Cleveland's program called *Vibrant Parish Life*.)

Penn devotes a section of the book to making clear that whatever individual Catholics may do or say, neither the documents of Vatican II nor subsequent papal teaching support the principles or practices of URI. Further, the Vatican has not participated in URI conferences, and in its 2003 document on the New Age, warned about international movements that "blur distinctions in a fusion of all religious traditions."

False Dawn is not only valuable for its portrait of the URI, but for the detailed analysis of the individuals and ideologies that drive it and so much of contemporary culture. It has a chapter on Pierre Teilhard de Chardin, three on the founders of theosophy and its thought, and several on the promoters of one world government. Penn has produced a fine resource for grappling with all of these.



Compendium of the Social Doctrine of the Church

Pontifical Council for Justice and Peace

Libreria Editrice Vaticana: 2004 (525 pp) \$24.95

Review by Dr. Arthur Hippler

As the director of the Diocesan Office of Justice and Peace, I am grateful to the Pontifical Commission *Justitia et Pax* for putting together the “Compendium of the Social Doctrine of the Church.” I believe that this will be useful in a number of ways. First, it is helpful to teachers and those active in the social apostolate as a personal reference. Each section brings together a number of documents in one spot, which is helpful in writing short articles or giving talks on specific topics.

Second, the “Compendium” can provide a way into the teaching documents of the Church. It is intimidating to most Catholics to pick up, say *Centesimus annus*, and try to plow through it. By consulting the “index of references” on p.347, the beginner can see the number of places that *Centesimus annus* is being cited, and study those citations as a first step to seeing the “high points” of the encyclical, and the way in which the encyclical is being used by the Church. I have been doing this with the “Catechism of the Catholic Church,” and have found it an effective way of introducing people to otherwise formidable texts.

Third, the “Compendium” has provided some needed definition to the scope and range of Catholic social teaching, which can be somewhat amorphous to the beginner. No encyclical, of course can provide the “whole” of Catholic social teaching, so one often has to try to give people a sense of the whole by stitching together a number of texts. With the “Compendium,” however, Catholics can see the “whole” on their own.

I must confess some reservations about the “Compendium.” First, the vocabulary of the text creates a language barrier for many readers. For example, the opening chapter speaks of an “integral and solidary humanism.” The average reader will not make it to the word “humanism” before he is worn out by “integral” and “solidary.” The “Compendium,” however, is not alone in contemporary Vatican documents that are plagued by excessively academic jargon. I wish the editors would rethink their vocabulary, and return to simplicity of expression one finds in Leo XIII. (Compare *Rerum novarum* to *Centesimus annus*, and you will see what I mean.)

Further, the “Compendium” is not, perhaps, the best document for allowing people to see the continuity of Catholic social teaching. There are only two references to St. Augustine (oddly, both from the *Confessions*; no reference is made to the *City of God*); there are a number of references to St. Thomas Aquinas, but most of them concern the “integral” parts of prudence. The “Compendium” is also light on pre-conciliar popes – Pope Leo XIII, for example, is recognized in a number of places for *Rerum novarum*, but only two other of his social encyclicals are mentioned, and then only once each. The “Compendium” might have the subtitle “Social teaching in the 20th century.”

That being said, the publication of the “Compendium” should be welcomed as an opportunity to invite the faithful to make the study of Catholic social teaching a part of their spiritual formation, and the apostolic works which that teaching implies a greater part of their spiritual life. ☩



The Plight of a Catholic Bookstore

By Stephanie Block

To all who have, over the past several months, complained about some of the books and cards that one can find at the Garson and Sons religious goods supplier, it must be pointed out that Garson's doesn't call itself a *Catholic* store, as Mr. Garson will tell you. However, the religious goods supplied are almost exclusively those that would be used by Catholics, as phone book and Internet listings make clear. Garson and Sons regularly advertises in the *People of God*. Catholics are Garson's main squeeze, so to speak.

To be fair, one can find wonderful books there: Pope Benedict XVI's work, Dietrich von Hildebrand, John Seward, scores of Saint biographies, Catholic classics, CDs of Gregorian Chant. However, not being a *Catholic* store, Mr. Garson feels no compunction about satisfying the itches of a Catholic novelty market. There are the *Call to Action* authors: Chesto, Rupp, Slayan, Gateley, McBrien. One can find entire sections on the enneagram, on "women's spirituality" (which translates "radical feminism"), on homosexuality (which translates "homosexual activism"), eco-spirituality (which translates "pagan"), and Jungianism (which translates a brave attempt to reconcile a false psychological paradigm with Christian thought).

One can understand Garson's position. After all, a supplier who isn't Catholic sells what people buy. A book like Protestant Rick Warren's *The Purpose Driven Life* is a bestseller. How could a businessman resist?

So, the problem, gentle reader, lies – as it often does – in ourselves. As long as we and our fellow Catholics buy, there will be a store selling.

Of course, you *could* just patronize the *Catholic* bookstores we have in Albuquerque and Santa Fe. ☩

NEW
at
Garsons
PLUS
3
GREAT
STORES!

Now Carrying
Baptism & Christening
Apparel for Boys & Girls
• Accessories • Keepsake Bibles • Booties
• Shoes • Blankets • Heirloom Gowns • Boys' Suit-Tux
• Gifts • Socks • Cards • Party Goods
• Candle and Prayerbook Gift Sets and Recuerdos
* Available at Uptown & Santa Fe Stores *
Baptism departments located inside our stores.
We are not affiliated with any other children's shops

PAPAL PRODUCTS
We have a great selection
of Pope Benedict XVI &
Pope John Paul II Books,
Media & Memorabilia.
Contact us and we will
mail, email, or fax you in
order form.

Announcing
DTH
"Direct to Home"
We can mail any
item or book to
your home.
Just Ask!

Please visit our
NEW
Santa Fe Store
1291-C San Felipe Ave
@ Corralitos Rd
(Just east of Ortega)
west to Alhambra Grill.
Front door parking!

Garson & Sons
UPTOWN STORE
2139 San Mateo NE
255-7092

OLD TOWN STORE
303 Romero St NW #205
Uptown Plaza (Don Luis)
243-4134
Also open Sundays 11-6

To Reach Us:
Email: Garsons@aol.com
Fax: 1-505-268-0903
Toll free state wide: 1-800-835-0223

GARSON & SONS
SANTA FE STORE
1291-C San Felipe Ave
473-5837

Recent People of God advertisement

August Calendar

Saturday, August 27, 2005:
LPC monthly meeting.
Call (505) 293-8006 for information.
All members welcome.

Pro-life Prayer Each Tuesday:
8:30 a.m. – 9:30 a.m.
Join Fr. Pio O'Conner for prayer
Planned Parenthood Abortuary
701 San Mateo Blvd.
Catholic Knights Chapel: 266-4100

5:30 p.m., Wednesday
**Mass at the Catholic Knights of
America Chapel**
Fr. Stephen Imbarrato
For more information, call
(505) 266-4100



*Please consider a donation to
Los Pequeños.*



**Authors Dr. Alice von Hildebrand and
Roy Schoeman will be speaking**
**Saturday, October 9, 2005: Keep the day
open!**

Social Science Confirms Harmful Effects of Contraception

The predictions found in Pope Paul VI's encyclical affirming the Catholic Church's constant teaching that artificial contraception is wrong have been confirmed by the social sciences that show that ignoring Church doctrine on sex and marriage is harmful to individuals and society. These are the findings of a Nobel Prize winning social scientist.

Writing in the current issue of *Touchstone Magazine*, University of Virginia professor W. Bradford Wilcox writes that when the encyclical *Humanae Vitae* was published in 1968 it was surrounded with controversy. In it Pope Paul said widespread use of contraception would lead to “conjugal infidelity and the general lowering of morality.” The Pope said men would no longer respect women but would treat them as a “mere instrument of selfish enjoyment, and no longer as his respected and beloved companion.”

Humanae Vitae's publication was met with vigorous protest by many prominent American clergy who were also academics. They said the Church's continued ban on contraception proved that Church authorities were indifferent to the plight of “real people.” Thirty-six years later Wilcox says that an examination of the effects of the contraceptive mentality on society shows that it is those who dissent from *Humanae Vitae* that are indifferent.

Wilcox, an assistant professor of sociology at UVA, cites research by six scholars which shows contraception to be responsible for a significant rise in divorce and illegitimacy, both of which lead to other social ills like heightened rates of criminal behavior and increased high school drop out rates. Wilcox also argues that the poor are especially susceptible to the harms caused by the contraceptive culture. Wilcox notes that the research is not partisan. “The leading scholars who have tackled these topics are not Christians, and most of them are not political or social conservatives”

Robert Michael, of the University of Chicago, believes that sudden widespread use of artificial contraception and the availability of abortion is responsible for “about half of the increase in divorce from 1965 to 1976.” Wilcox cites George Akerlof, a Nobel prize-winning economist, who provides an economic explanation for why widespread use of artificial contraception resulted in an increase in illegitimacy rather than a decrease as many predicted.

According to Akerlof, traditional women who wanted to either abstain from sex or at least receive a promise from their boyfriend that he would marry her in the case of pregnancy could no longer compete with “modern” women who embraced contraception. This created an environment in which premarital sex became the norm and women “felt free or obligated to have sex.” “Thus, many traditional women ended up having sex and having children out of wedlock, while many of the permissive women ended up having sex and contraception or aborting so as to avoid childbearing. This explains in large part why the contraceptive revolution was associated with an increase in both abortion and illegitimacy.”

Wilcox says contraceptives remove one of the key reasons for getting married, the moral incentive. And while many members of the middle and upper classes marry because they know it serves their economic interest, the second key incentive for marrying, the poor are much more likely to marry solely for moral reasons. The result is that in the contraceptive era the poor have even less of an incentive to marry than do other classes. For this reason the poor have been hit even harder by the negative consequences that came about through widespread use of contraceptives. 

Copyright, 2005 – *Culture of Life Foundation*.



Pope Paul VI
Promulgator of *Humanae Vitae*

“...the poor have been hit even harder by the negative consequences that came about through widespread use of contraceptives.”

Ripperger/Thornbrugh Conference

4 Marks of the Church & the Albigensian Heresy

As part of an on-going educational effort, LPC hosted two professors from Our Lady of Guadalupe Seminary in Lincoln, Nebraska. Fr. Chad Ripperger, FSSP, teaches moral theology and is author of the three-volume *Introduction to the Science of Mental Health*, examining the science of mental health and illness based on the writings of St. Thomas Aquinas. Dr. John Thornbrugh teaches philosophy and is academic dean of the Seminary. The two gave alternating talks on a range of topics over the June 10-11, 2005 weekend.

Fr. Ripperger began the series on Friday evening by explaining the perfection of the Catholic Church as revealed by its four distinguishing marks. He examined in some detail the Church's *oneness*, with Peter (the papacy) as its perpetual principle of unity.

Dr. Thornbrugh's opening session contemplated the choice Man has between living in the Mystical Body of Christ or in the "ant hill." He argued that the gnostic tendencies of humanity since the Fall have been exacerbated by modern technology and must be countered by healthy doses of reality. One of the tools for understanding reality is the study of natural philosophy. Another is found in the proper ordering of the world, in which technological developments are subject to moral laws. Yet another resides in redemptive suffering, contrasted to the human avoidance of pain driving technological advance.

The conference returned to Fr. Ripperger's explanation of the four marks of the Church. In this talk, Father examined the Church's *holiness*, its *Catholicity*, and its unique *apostolic* authority. The presence of these four marks makes the Church a perfect and complete society, ordered to the Beatific Vision.

The closing talk focused on the Albigensian heresy, a gnostic rejection of the goodness of material creation that inclined its adherents to suicide. Dr. Thornbrugh, after detailing the differences between ancient and modern Gnosticism, paralleled Albigensian self-destructiveness to the despair of contemporary society that recognizes nothing beyond the material and then seeks escape through euthanasia and abortion.

Conference participants were provided a number of titles to assist them in further study. 

Tapes of these talks may be obtained for \$10 by calling Valerie at (505) 293-8006.



**Dr. John Thornbrugh and
Rev. Chad Ripperger**