

# *Los Pequeños Pepper*

*Publication of Los Pequeños de Cristo*

*Newsletter of Los Pequeños de Cristo*

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

# Maafa 21: Black Genocide in 21st Century America

By Matt C. Abbott

*They were stolen from their homes, locked in chains and taken across an ocean. And for more than 200 years, their blood and sweat would help to build the richest and most powerful nation the world has ever known.*

*But when slavery ended, their welcome was over. America's wealthy elite had decided it was time for them to disappear and they were not particular about how it might be done.*

*What you are about to see is that the plan these people set in motion 150 years ago is still being carried out today. So don't think that this is history. It is not. It is happening right here, and it's happening right now.*

That's the description of *Maafa 21*, a new documentary produced by *Life Dynamics Incorporated*, the Texas-based right-to-life organization whose work has made quite an impact in recent years, most notably with the exposes of aborted baby-parts marketing and the abortion industry's concealing of child rape.

*Maafa 21* (the word "Maafa" is derived from a Kiswahili word and means "African Holocaust" or "Holocaust of Enslavement") is a well-researched and informative film that shows the connection between slavery/racism, the American eugenics movement — of which *Planned Parenthood* founder Margaret Sanger was an influential figure — Nazi Germany, and legalized abortion.

Consider the following item highlighted in *Maafa 21*:

*Since 1973, legal abortion has killed more African-Americans than AIDS, cancer, diabetes, heart disease, and violent crime combined. Every week, more blacks die in American abortion clinics than were killed in the entire Vietnam War. And the largest chain of abortion clinics in the United States is operated by Planned Parenthood.*

In addition to showing the follies of the once pro-life Jesse Jackson and the pro-abortion NAACP, the documentary points out that leaders of both the Democratic and Republican parties — the wealthy elites — have formed a "family planning cartel" that does not tolerate dissent when it comes to the issue of population control. And the words and/or actions of past U.S. presidents Lyndon Johnson, Dwight Eisenhower, Richard Nixon, Gerald Ford, and Bill Clinton illustrate that they were at least sympathetic to, if not outright supportive of, the eugenics movement and population control.

Though not appropriate for children, *Maafa 21* would be an excellent educational resource for high school and college students (although there is one short segment featuring a filthy *Planned Parenthood* Web video that you may want to mute).

The bottom line: It's utterly disgraceful that the monstrosity known as *Planned Parenthood* receives money — and a lot of it — from the U.S. government and various corporations. T

A DVD copy of *Maafa 21* can be ordered from: [http://www.lifedynamics.com/Abortion\\_Information/Pro-life\\_Product/maafa.cfm](http://www.lifedynamics.com/Abortion_Information/Pro-life_Product/maafa.cfm) . One can watch a three-part preview on YouTube: <http://www.youtube.com/watch?v=oeusbhevqao>

*Reprinted with permission by the author. Matt C. Abbott is the former executive director of the Illinois Right to Life Committee and the former director of public affairs for the Chicago-based Pro-Life Action League. He is also a contributor to Cruxnews.com, RenewAmerica.us, MichNews.com, MensNewsDaily.com, IllinoisLeader.com, Newsbull.com, AmericanDaily.com, ChristianNewsToday.com, Catholiccitizens.org, "The Wanderer" Catholic newspaper, TCRNews2.com, Catholic.net, Catholic.org, and CatholicExchange.com. He can be reached at [matt-cabbott@CatholicExchange.com](mailto:matt-cabbott@CatholicExchange.com).*

# The Traditional Values Action Committee-NM Back in the Saddle

Alert prepared by Traditional Values Action Committee

On June 6, 2009, *Equality New Mexico* hosted an LGBT (lesbian, bisexual, gay, transgender) Summit, where the strategy to bring same-sex marriage to New Mexico was unveiled. The details of this plan are alarming.

Shannon Minter, a transgender attorney and lead counsel for California marriage cases who is advising New Mexico same-sex groups, divulged what we knew all along - domestic partner legislation is a necessary step to achieving same-sex marriage in New Mexico.

He emphasized:

- ✦ Once domestic partnership legislation is law, a discrimination lawsuit will be filed with the New Mexico Supreme Court demanding gay marriage.
- ✦ The ACLU has achieved a number of recent victories with both the state of New Mexico and in obtaining University of New Mexico benefits. It has also supported non-discrimination laws, helping to set the stage for a planned discrimination suit.
- ✦ There is currently a limited DOMA (*Defense of Marriage Act*) challenge in the federal courts. (Obama wants to repeal DOMA.) Once nine states have legalized gay marriage, a lawsuit will be filed to overturn DOMA, paving the way for same-sex marriage throughout the US.

Advocates of same-sex marriage are adapting their strategy from the 2009 Legislative Session. Lynn Perls, a prominent pro-domestic partnership attorney is currently working with attorneys who are:

- ✦ Re-writing domestic partnership legislation for the upcoming legislative session and inserting domestic partnership language into the marriage statute.
- ✦ Demonstrating domestic partnership as separate and distinct from marriage while affording benefits equivalent to spousal benefits. The hope is this will assuage the Catholic Church's resistance to domestic partnership. If the bishops change their position to neutral, it will pave the way for a number of Catholic legislators to vote in favor of domestic partnership.

Now is the time for action! It is entirely possible to prevent same-sex marriage in New Mexico, as was done earlier this year. The following cautions were offered as to how to prevent passage of this legislation:

- ✦ Mimi Stewart emphasized, "IF the Catholic Church and Evangelicals hammer house reps, several of them will change their position and oppose domestic partnership."
- ✦ Shannon Minter, the aforementioned transgender attorney, claims the New Mexico Supreme Court WILL NOT legalize gay marriage if they think it will cause an enormous public outcry.

We must create the public outcry that will prevent our legislators from voting to support same-sex marriage. Here's how we do it:

- ✦ Circulate this alert to family, friends and colleagues, encouraging them to visit [www.tvacnm.com](http://www.tvacnm.com) to subscribe for their personal alerts. If an army of several thousand pro-life, marriage and family advocates stand ready to bombard legislators, we will be victorious.
- ✦ Donate to TVAC-NM (Traditional Values Action Committee). We rebuilt our website, enhancing security and capabilities. We will begin sending text alerts this special legislative session.

In addition, we hope to do judicious advertising, all of which is expensive, but will ensure our victory. Please donate online at: [www.tvacnm.com/index.pl?content=donate](http://www.tvacnm.com/index.pl?content=donate) or send a check ASAP to:

**Traditional Values Action Committee**  
**P.O. Box 1366**  
**Flora Vista, NM 87415**

Thank you for your unwavering commitment to the protection of life, marriage, and family! T

# Evolution: Hydrogen + Time = Everything

By Alan Peter

This is the 150th anniversary of Charles Darwin's groundbreaking book, *On the Origin of Species*, printed in 1859. The scientific establishment is spending a great deal of time this year explaining - yet again - the *theory* of evolution and dismissing the naysayers who insist on raising objections. Consider me a naysayer, and what follows a few objections.

How many times have you read the sentence: "Before the Big Bang, all the matter and energy in the universe was contained in a dense cloud no bigger than the period at the end of this sentence." If you, as a somewhat rational being, question this statement, you are immediately ridiculed. However ... um ... wouldn't this violate the laws of physics? The only *apparent* answer is that the laws of physics *also* evolved and didn't apply until later in the whole process. But the laws of physics that we recognize today are the ones used to look 13.7 billion years [their number, not mine] into the past and analyze the confusing evidence. Oh-kay ...

One of these Laws (not theorem, not principle, not corollary, but Law) is the Second Law of Thermodynamics, which states that the *entropy* of an isolated system which is not in equilibrium will tend to increase over time (entropy is another word for randomness). One place where we see this Law in action is radioactive *decay*, the operative point here being that the little atoms "evolve" from the more complex to the less complex. To move from the less complex to the more complex requires the universe to run uphill, something not yet observed. To put it in practical terms, when you return from vacation, is your backyard neater and more orderly, or less? If you don't periodically scrub around the bathroom sink, does it become cleaner and smell better, or not?

Carl "billions and billions" Sagan tells us that given enough time, things evolve, and yes, through mutations and just plain luck, the universe does in fact evolve from the less complex to the more complex, from formlessness to symmetry, from amino acids to man. This is known as the "give some monkeys typewriters, and after enough time, they will write the complete works of Shakespeare" hypothesis. They have tried to simulate this with computers, and don't have anything to show for it except reams of digital gibberish. You might ask, if the monkey didn't know the language, how would it know to form words, sentences, verses and rhymes, Acts, and complete plays? In physics terms, what is the *feedback loop*? The feedback loop is that if some organism is successful, it continues to reproduce, giving future generations time for more beneficial mutations, which will increase the likelihood that this organism will continue to breed and grow. Put another way, whatever survives, survived because it is a survivor. Classical logic calls that a *tautology* and it is considered *poor form*, but logical constructs are not applicable to evolution. Also ignored it is our well-deserved fear of mutations (Hollywood banks on this every summer), yet we are asked to accept a long, long line of beneficial mutations - which the organism knows to keep rather than discarding during the next breeding cycle - leading to more order and complexity, with symmetry thrown in for good measure. Darwinian evolution can not predict survivors, it can only tell us afterwards that what survived was *naturally selected*. Difficult to argue with that ...

Scientists are pretty bright, though, and they must have thought this stuff through, right? Scientists gave us cell phones, automatic transmissions, and the Twinkie. I'll grant all that, especially the Twinkie cream filling, but do we know how *gravity* works? Not what the Laws of Gravitation are, which NASA uses to plan space flights to Mars, but how gravity *works*. The answer is "no," we don't know how gravity works. Although we still can't explain simple physics, we are using our vast and superior knowledge to peer 13.7 billion years into the past and tell you, the simple layman, how the universe evolved. The word *hubris* comes to mind.

What is the attraction of *evolution*? Quoting Richard Dawkins, a British zoologist and author of *The God Delusion*, "Darwin made it possible to be an intellectually fulfilled atheist." There you have it. Evolution is a religion. It is the anti-religion of godlessness, and the foundation for me-ism. If you haven't already seen Ben Stein's wonderful film from 2008, entitled *Expelled: No Intelligence Allowed*, go rent a copy. Mr. Stein will make the case that Darwinism leads to eugenics, and then to Hitler. In our own day, evolution's denial of God's creation leads to embryonic stem cell research.

Evolution = 20th century - God. T

# Canines and Canaanites

By Marie P. Loehr

*Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices lying.* - Revelations 22:15

Fr. George Morelli, in a sermon posted on the website “Orthodoxy Today,” speaks of the resilience of the Canaanite woman, resilience in the sense of Teresa of Avila’s *determinacion*, or the Spirit’s gift of fortitude. Christ’s eventual appreciation of her wit and praise of her faith give us a model to follow. But what is this resilience? It has its roots both in the Spirit who illuminates this pagan woman to trust Christ beyond all else, and in the nature of the Canaanite people themselves. The vignette describing the Canaanite woman and her importuning Christ for her daughter’s healing appears in Mark 24:7-30 and in Matthew 15:21-28. It is simple enough. It is certainly touching, in a certain legitimate sentimental sense—mother love, a mother fighting for her child and forgetful of self in that need.

Christ’s initial curious response aside, it hardly smacks of humor in any sense, except for the woman’s sharp wit and quick comeback to Christ’s casual insult. But to really grasp the full humor and humanity of this particular encounter, as well as to appreciate its spiritual weight and depth, we need to examine its background.

Christ has left the boundaries of Israel. He is in the pagan region now primarily Greek, but settled and ruled for millennia by the tribes of the Sea Peoples—Philistines, Phoenicians, Canaanites. These were peoples who had made their mark and their wealth first as pirates, then as merchant traders throughout the Mediterranean basin. Strong warriors, building fortress cities, they were wealthy and cosmopolitan. They certainly sailed beyond the Pillars of Hercules, known to us as the Straits of Gibraltar. They may have gone as far afield as Britain in search of tin and trade. Barry Fell’s *America B.C.* claims to have found, chiseled into rocks, epigraphic evidence of their presence in the New World well before Christ’s birth.

They were close to indomitable for centuries. The Israelites struggled with them all through their arrival and settlement in the Promised Land, much of which fell under the rule of these coastal sea-faring peoples. Their written alphabet is the root of all Western alphabets, and of the Judaic and Arabic alphabets as well. We are still indebted to them for that—one proof of their tenacity perhaps! Their primary gods were Baal and his consort Asherah, in various personifications over the centuries. They celebrated orgiastic fertility rites, practiced infant sacrifice. Male (*i.e.*, homosexual) prostitution—both temple and otherwise—was a feature of their culture. The cities of the plain, which included Sodom and Gomorrah, fell under their settlement and hegemony.

It is not too far-fetched to compare their culture with ours, and discover that the Canaanites are alive and well and living among us. The sexual license of our day parallels their orgiastic fertility rites. Radical feminism and its rediscovery of the Mother is a modern version of their worship of the Great and Terrible Mother of the ancient Fertile Crescent paganisms. Abortion is child sacrifice on an unprecedented, technologized scale. And we see the increasing public toleration and even support for homosexual freedoms and behaviors of all sorts, even acceptance of their imposition on society by law. We are more familiar with the Canaanites than we realize.

Modern archaeology has discovered seals and texts signed by a ruler who is almost certainly a woman. She signs herself “Mistress of the Lionesses.” We may infer from this as well as from secular historical myth and Old Testament indications that Canaanite women, of every city and tribe, were strong, forceful women with some power in their own right. We may also infer that they were often extremely attractive, well able to persuade men to their will without need for coercion.

Three different examples reinforce this conclusion.

1] In Virgil’s *Aeneid* we encounter Dido, ruler of Carthage. Carthage was a North African colony of Tyre. Thus it has its roots in the Canaanite culture. Aeneas, fleeing Troy en route to founding Rome, is caught in a storm off Carthage. His fleet takes refuge there, and he is welcomed at Dido’s court. Juno and Aphrodite manipulate them like marionettes. As a result, Dido and Aeneas fall in love. But Dido is not inclined to go off with Aeneas on his divinely ordained mission to found Rome. She is a ruler in her own right. She has a responsibility to her people. She expects him to stay with her, and submit to her persuasions and silken chains. When he does not, she dies—on the city’s ever-burning funeral pyre, by the sword he has given her. This is of course tragic on the face of it. There is already a hint of subtle humor here, a relationship between the two lovers not unlike that of a Spencer Tracy/Katherine Hepburn comedy, or good farce: resistance, acquiescence, surrender to passion, tension and conflict, boy chooses divine mandate, girl loses boy. Girl determines to “show” him, outdo

him, and outwit the gods, if she can.

2] The second example of Canaanite determination is from the Old Testament, the tale of Samson and Delilah.

In reading the story of Samson in Judges, we find that Samson is partial to foreign women of the Phoenician, Philistine or Canaanite persuasion. He insists on marrying one, who weeps that he won't confide in her. When he does, giving in to her importunities, she betrays him. That turns out badly; vendetta and death ensue. Then he visits a harlot in one of the cities of Philistia, and is betrayed. Vendetta and death ensue! Finally he embraces Delilah, his third adventure with such a woman. His weakness for women, despite his strength as a judge for the Lord, becomes a running joke. We are astonished at his myopia, and their persistence! His dalliance with Delilah becomes a means for the Philistines to take revenge on him: personally for his depredations among them, and on Israel generally—for its centuries of warfare against them. They pay her to coax him to reveal the secret of his strength. He teases her with tall tales about what will destroy his strength, all of which fail to work. Three times the Philistines burst in, after she follows Samson's instructions. Three times he leaps up and mops the ground with them. This too has all the elements of a running gag in a burlesque comedy.

At last she pouts that he doesn't love her at all. If he did, he wouldn't deceive her so outrageously. This is the very behavior that destroyed his marriage—the woman cajoles, wheedles, coaxes, weeps and wails. He gives in—and . . . vendetta and death ensue. Yet Samson falls for these importunities over and over. Apparently it never occurs to Samson that these are not silly lovers' games with Delilah, as she tries out each false method of eliminating his superhuman strength, and they fail, and he has to wipe out the Philistines waiting to capture him! Finally, with a certain almost admirable tenacity—another trait of Canaanite women, it would seem—she worms the truth from him, puts him to sleep, has a barber shear him like a sheep. Once he is ready to be led to his own slaughter, she calls in the Philistines to chain him and lead him away.

At the end, during a great celebration in the temple and palace at Gaza, he is led into the great hall to be the butt of jokes and taunts and to entertain the assembled crowds. He has the last laugh however. His hair has grown back, his strength has returned, and he pulls the temple, palace and all down around their ears—and his. In all this, there is something of a Mae West/ W.C. Fields confrontation and power struggle in this entire relationship. There is seduction and sex and posturing and preening and caustic wit, no doubt. There is the running joke of Samson's weakness, despite his strength, and his constant getting into "hot water", as a result. It is black comedy, despite its tragic ending for all parties. And it is an exemplary story of Canaanite tenacity and persistence.

3] The last example of a Canaanite woman and her abilities is the story of Ahab and Jezebel in Kings 1 and 2. She is a princess of Sidon, daughter of the ruler of the entire Canaanite/Phoenician hegemony at the time. When she marries Ahab, coming as she does from that cosmopolitan culture of strong women, she convinces him to build a temple to her own gods, especially Baal. Soon temples to Baal proliferate in the Northern Kingdom. Jezebel, far from indulging in carnal harlotry, uses her position and power—a form of seduction—to lead the people of the North Kingdom into spiritual harlotry. The Jews were always subject to that temptation—whoring after false gods, especially after the orgiastic fertility gods of the Sea Peoples, the groves and high places of the Mother Goddess in all her forms. Isaiah's prophecies are full of laments and warnings against this.

Jezebel, secure in her power over the king, goes so far as to find all the Jewish prophets she can, and have them murdered. When Elijah contests with the prophets of Baal, calling down the consuming fire of God on them, he has to flee the country to escape her vengeance. In the end, well after Ahab's death, her second son revolts. He wins the conflict, and orders her eunuchs to destroy her. Proud and tenacious to the end, she sits and puts on her finery and cosmetics in defiance, before she is thrown from a window by her own eunuchs. In the end, as prophesied, she is devoured by dogs, those scavenger dogs that roamed throughout the cities and wastes of Palestine for centuries.

In fact, this end comes only after a long rule through husband Ahab, and then her two sons, one after the other. Although this tale also ends in tragedy, its core story reveals it to be the epitome of the henpecked husband. Ahab is the manipulated husband of 1950s comedies, and even comic strips like "Maggie and Jiggs" from the 1930s and 1940s, or "Dagwood and Blondie," still running after 75 years in the newspapers, or "Pickles" of modern comic strips. Even Daisy Duck in the Donald Duck comic books presents an image of a strong-minded, no-nonsense female of the Canaanite type! Despite the tragic surface of all these stories, there is an underlying subtlety of humor—based on the vagaries and folly of fallen human nature. There is an underlying image of the indomitable woman and the foolish man.

In Christ's encounter with a Canaanite (aka Syro-Phoenician) woman, we see in her importunities a similar dogged tenacity and adaptive persuasion.

When first she requests Christ's help, he simply ignores her. But she persists, until the apostles gather around him, clamoring that he do something about her. She's following them, she's crying out, she's driving them crazy.

She's embarrassing them! *Make her leave us alone* is the gist of their complaint. This is not unlike Bill Cosby's "will you stop touching me?!" routine, the kids scuffling in the back seat of the car on an extended trip. Due to their fuss, Christ, having ignored her, now insults her. But negative attention is a step forward, encouraging her determination. She falls at his feet, paying homage. This might be kneeling, but is more likely prostration, according to the ancient forms of homage. He says, almost off-handedly, that it's not right to take the bread meant for the children--Israel, and give it to the dogs--pagan foreigners.

This sounds harsh, even nasty, to modern ears. We have a problem with Christ, who is so nice, being so cavalier. We love our dogs and spend exorbitant amounts of money on their care and feeding. Is Christ being mean to dogs?! What will PETA say? In fact, this is a far worse insult than we realize.

"Dog" is a pejorative term in Scripture. Dogs were considered unclean by the Jews. Why? Because they were scavengers, eaters of filth and refuse and carrion. They roamed in feral packs in desert and village, like so many troupes of demons, seeking whatever they could scrounge, and devour. These pariah dogs—and that is the ancient and modern term for them—are considered a primitive link between the wolf and the modern dog. They are found around the world. They share similar characteristics wherever found, and their ancestors can be seen hunting for the Pharaohs in Egyptian tomb frescoes. The modern pariah dog from the Negev and Palestine is called Khelev Khan'ani, Canaan Dog. "Khelev" in modern Hebrew, "caleb" in the older form, is the word for dog. It was also applied to sodomites, as well as to outsiders, aliens, foreigners—but especially Canaanites and their decadent culture.

This reveals what a scathing insult Christ inflicts. Yet, she is undaunted. With a quick wit, and the sense of humor that comes from her absolute humility, she retorts immediately. "Yes, Lord, but even the dogs may eat the crumbs that fall from the master's table." Both her wit and her faith give him delight. His mood and manner shift accordingly. He says immediately that her faith is extraordinary, and her daughter is cured of the demon afflicting her. We can imagine her joy, and its light in her face, not to mention the smile on his--and perhaps a twinkle in his eye, after all.

There are two wry and ironic reversals contained in this episode. The first is in the woman's simplicity and humility itself. This is a reversal of all we know about the women of Canaan from history and Scripture. Yes, she retains their tenacity and persuasiveness. But she is single-minded in her simple desire to save her child. She is all humility before the Lord, before this man, however he ignore, insult, reject her. She is not fooled by his harsh manner and casual dismissal. She reads him accurately, far deeper than his disciples do. Nor do her simplicity and humility deter her quick-witted comeback, as if they had been bantering lightly, engaging in witty repartee on an afternoon walk. She reads that aspect of the Word rightly, too.

The other deeper reversal is in the overturning of our previous view of Canaanite women as presented in the three examples above.

1] They are strong, powerful, used to having a certain say in their lives and culture. They expect to be respected and obeyed in specific circumstances. She is determined and tenacious, but she subordinates herself entirely for the sake of her child.

2] They are both openly and subtly manipulative, relying on beauty and eroticism to achieve their ends in their orgiastic milieu. She does not avail herself of whatever beauty or charm she may possess. But, she does importune as Samson's first wife and his third innamorata do. She makes a nuisance of herself, veils herself in pleas and tears--and lets her anguish speak for itself.

3] They are outspoken, and must have engaged in teasing conversation and intellectual riposte, if Dido and Delilah are any witness. She may be subdued in her desire to save her daughter, but she recognizes an occasion for word play, and its lightening of tension, its breaking the ice of hostility or indifference.

To examine these occasions, and these characters, *in terms of humor*, is not to deny or denigrate their spiritual, theological or scriptural depth of interpretation and explication. That is always a fact and factor in Scriptural exegesis. The Fathers examined Scripture on several levels—literal, allegorical, anagogical and mystical. We must look at the literal first, in all its denotation and connotation. Part of that literal examination must include down-to-earth human reality. We too often forget that God became man, that Christ is God's Word made flesh, sharing our humanity in all its aspects save sin—and humor is inseparable from human being. That is a fact of life, both human and Divine. T

# *Albuquerque Interfaith Meeting*

*Trying to maintain that Jesus was an organizer*

By Marcella Melendez

*Albuquerque Interfaith's* Institute for Public Life held an organizing meeting at Holy Rosary Catholic Church on June 10, 2009 called "Faith Traditions and Organizing for Democracy."

The Co-Chairs of the meeting were Robert Baade, Robert F. Kennedy Charter High School, and Eugenia Cabiedes of the *Martineztown House of Neighborly Service*.

Tina Garcia of Holy Rosary Catholic Church welcomed attendees and then Rev. Jason Korthauer of St. Paul Lutheran Church gave an invocation. Cabiedes then asked everyone in the room to identify themselves and their church/parish.

Fr. Joel Garner, pastor of Holy Rosary Catholic Church, gave a presentation titled "The Beatitudes as Words of Action." He stated that a new, deeper meaning of the "Beatitudes" has been discovered. He said that we tend to think of the Beatitudes as "passive" statements: "Blessed are the poor in spirit, they shall see God," etc., but, according to Fr. Garner, someone (I didn't write down the name) studied the original Scriptures, not the translations, and in Jesus' language of Aramaic, the Beatitudes are actually marching orders intended to stir us into action. From my perspective, Father was teaching liberation theology, which was denounced by Pope John Paul II as not being Catholic teaching.

Rev. Frank Yates of St. Andrew Presbyterian Church spoke about "Little People vs. Fat Cats." Everything he said was clearly designed to create division – an "us" against "them" attitude. He said, "There is envy and resentment among the 'little people.'" He spoke of, "People power vs. power held by Fat Cats." He told of a movie called, "The Borrowers" starring John Goodman as Ocius Potter, a "Fat Cat" who, although big and powerful is eventually taken down by the "Lender" and "Clock" families who are tiny, quiet little people who live in the walls. They all cooperated and worked together to defeat the evil and mean Ocius Potter. Yates said, "Little people can do amazing things when they work together."

During the "House Meetings" section of the agenda, the audience was broken down into nine small groups seated in small circles. Everyone was expected to participate in answering the question, "Tell a about a time when someone was vulnerable or in need and people or an institution you were part of took action – when people got up, moved, did something – to act together to change it."

I was called on to speak first so, naturally, I told about helping women who are in crisis situations because of unplanned pregnancies. The leader of our group immediately made it obvious that I was not supposed to be talking about that subject and tried to cut me off by saying that that was not relevant.

I said, "You are talking about bringing about justice and feeding the poor – well there is no greater injustice than the fact that babies are killed in the womb and how can you feed a dead baby? Doesn't this group care about that?"

She said *Albuquerque Interfaith* does not get involved with that and went on to the next person. The stories that were encouraged and well-received were those of helping and feeding the poor.

It is my opinion that *Albuquerque Interfaith* uses helping and feeding the poor as a tool to organize communities. As far as I am concerned, the last item on their agenda reveals exactly what they ARE truly concerned about: in a list of "Next Steps" the last item is "City Elections Accountability Session, Sunday, September 13, Location to be determined."

*Albuquerque Interfaith* is about organizing churches in order to impact future elections at all levels. T

*Marcella Melendez is president of Hispanics for Life and Human Rights, established in 1989 to educate the Hispanic community on ALL life issues. In 1994 Hispanics for Life produced Dura Realidad, a Spanish-language version of Gregg Cunningham's Hard Truth video used around the world for purpose of exposing the harsh reality of abortion.*



# Don't Be Too Quick to Put the Church into a Political Box

By Stephanie Block

Almost immediately after Pope Benedict XVI released his social encyclical *Caritas in Veritate*, the Religious News Service Blog chortled, "Already, Catholic progressives are embracing the document." ["Post litteram," 7-7-09]

The Religious News Service blog cites the reactions of a number of Catholic progressives to prove its statement. John Gehring of *Catholics in Alliance for the Common Good* called it a "bold critique of free-market fundamentalism." Terrence Tilley, professor of theology and chair of the religion department at Fordham University, said, "The encyclical makes it clear that Benedict XVI does not think the 'free market' is a 'fair market.'" Steve Schneck, director of the *Life Cycle Institute* at the Catholic University of America, said, "We are charged to take up anew the demands of distributive and social justice, put the health of the planet ahead of profit, civilize the economy by addressing the excesses of globalization and vigorously defend workers' rights to livable wages and the right to organize." The Rev. Thomas Reese, a Jesuit priest and political analyst, says Benedict "sounds like a union organizer....he is to the left of almost every politician in America."

This is how many political bloggers read the document, too. Dan Gilgoff begins one entry, "If the criticism of Barack Obama's May appearance at the University of Notre Dame from U.S. bishops reinforced the image of the American Roman Catholic Church as politically obsessed with social issues like abortion, today's encyclical from Pope Benedict XVI is a reminder that the Vatican is also consumed by social justice issues." [Dan Gilgoff, "Why Pope Benedict's Encyclical Is a Boost for Catholic Progressives," *God & Country* blog, 7-7-09]

Another blogger writes, "[W]hat is clear, whether one reads every word or just excerpts, is that the pope is a liberal, at least in American political terms.... he rigorously and consistently applies the Golden Rule to economics and finance, calling for greater regulation of the markets and - get this - 'a true world political authority' that can put 'real teeth' into international governance. Not even the purportedly 'socialist' Barack Obama, who will meet with Benedict on Friday for the first time at the Vatican, would imagine going that far." [David Gibson, "The Pope Is a Liberal. Who Knew?" *Politics Daily* blog, 07/7/09]

Then there's the secular media. The *New York Times*, in its restrained, somewhat pedantic tones, quotes Cardinal Renato Martino, president of the Vatican's Council for Justice and Peace, saying, "[I]f the encyclical had come out before the crisis, you would have said it was prophetic." It continues, "'There are paragraphs that sound like Ayn Rand, next to paragraphs that sound like *The Grapes of Wrath*. That's quite intentional,' Vincent J. Miller, a theologian at the University of Dayton, a Catholic institution in Ohio, said by telephone. 'He'll wax poetically about the virtuous capitalist, but then he'll give you this very clear analysis of the ways in which global capital and the shareholder system cause managers to focus on short-term good at the expense of the community, of workers, of the environment.' Indeed, sometimes Benedict sounds like an old-school European socialist." [Rachel Donadio and Laurie Goodstein, "Pope Urges Forming New World Economic Order to Work for the 'Common Good,'" *New York Times*, 7-8-09]

Yes, he does sound "like an old-school European socialist" if he's read through a progressive filter, conveniently expunging the encyclical's essential qualifiers.

The POINT of the encyclical (please read it again, *carefully* this time) is that you can not have a just market or workers rights or environmental integrity or any other social good in a vacuum. These goods are predicated on *truth* (*Caritas in Veritate/Charity in Truth*) – the absolute, inviolable truth that the human person has a dignity that must be respected by all social institutions. That respect requires that those institutions protect every human being from the moment he is conceived to the moment God, not man, severs the soul from its body.

A free market isn't intrinsically evil (READ the encyclical, for Pete's sake – try paragraph 36) but a free market that is *only* concerned about profit and not about the good of human beings is deeply disordered. A healthy environment is of tremendous concern, but not as an end in and of itself. It serves human life. [CV 48-51] Technological development has made wonderful contributions to man's welfare but it MUST recognize authentic moral limitations. [CV 14, 31, 68-77] Religions that "fail to respect the dignity of the human person" impede authentic human development. [CV 55]

A society that is blind to human dignity, that is deadened to the moral truths about the human person, his sexuality and family life, is incapable of a right order. This is true whether that society is a tiny, autonomous city-

state or a world government. It will necessarily degenerate into tyranny and brutality. Read what the Holy Father says!

The progressive who gleefully pounces on the Pope's exhortation to work for a just society must not imagine he has given an imprimatur to projects that permit the destruction of certain populations – like children *in utero* – for the sake of other populations. The “common good” – which true justice seeks – includes both. Read the *whole* document. T

*For a review of Caritas in Veritate, the new encyclical letter by Pope Benedict XVI regarding "integral human development in charity and truth," visit Spero News, [www.speroforum.com/site/print.asp?idarticle=19816](http://www.speroforum.com/site/print.asp?idarticle=19816).*

*Check it out...*

**The website SQPN (Star Quest Production Network—[sqpn.com](http://sqpn.com)) has a lot to offer:** multimedia programs that are “building bridges between the dominant popular culture of the Western world and the religious culture and tradition of the Catholic Church in order to reach an audience that has little or no relationship with that Church.”

For example, it's hard not to like the cooking videos — called “Grace Before Meals” — of Fr. Leo Patalinghug that dish up recipes (watch Father prepare a zucchini frittata at his older brother's home), good-natured examples of Catholic hospitality, and bits of catechetical teaching, woven naturally into the fabric of each show.

Fr. Roderick, a priest from the Netherlands, is the founder and CEO of SQPN who hosts several of the websites features, such as the video series about travel, *Godspeed*, where one can take virtual tours with Father to spots in Portugal and Great Britain (wouldn't you love to volunteer for this job?) and learn a bit about Catholic history along the way. There are also scads of audio programs for one's jogging, washing the dishes, or driving-to-work pleasure...a lovely alternative to talk radio. *The Daily Breakfast* offers a daily 30-minute podcast mix of music, news, movies, and other timely tidbits. There are various Catholic talk and interview programs to choose, too.

And for music lovers...well, *that* audio section seems limited to “Catholic” rock. For the spice of diversity, Fr. Roderick might consider, ahem, a link to... Oh... say, *Chironomo's Podium* ([chironomo.blogspot.com](http://chironomo.blogspot.com)). Ah, well. T

*In June, The Pepper published an open letter by Phil Sevilla to Archbishop Michael Sheehan, Archdiocese of Santa Fe, criticizing the Archbishop's traveling to Rome with New Mexico's pro-abortion governor, Bill Richardson, to celebrate the governor's successful efforts to end capital punishment. Archbishop Sheehan has asked The Pepper to publish his rebuttal to Mr. Sevilla.*

## To the Editor

Dear Phil,

This is in response to your recent email regarding the trip that the Governor and I and several others made to Rome during Easter Week.

First of all, the reason for the trip to Rome had to do with the repeal of the death penalty which Governor Richardson signed towards the end of the legislative session. The trip to Rome was not sponsored by the Vatican but rather by a lay Catholic group called the *Community of Sant Egidio*. They help the poor and hungry and provide food for a large number of hungry people daily. Anytime a State or Country repeals the death penalty, they invite those involved to Rome for a celebration in the evening during which they have the lights of the Coliseum turned on. During the visit, I introduced the Holy Father to Governor Richardson at the usual Wednesday morning General Papal Audience and told him the reason for our visit to Rome, at which he was very pleased. I had spoken to the Archbishop in charge of the Holy Father's schedule and then made it clear that the Governor did indeed have a pro-abortion position; and had also been in favor of the death penalty until we were able to change his mind.

My own pro-life credentials are very strong and quite clear. This year on the anniversary of Roe/Wade, I led the other Bishops of the State in a Pro-Life Mass at the Cathedral Basilica. Our Cathedral was packed thanks to our efforts and those of Father Imbarrato. We were joined by a large number of Evangelicals as we took to the streets of Santa Fe for a pro-life procession and demonstration ending up at the Round House where we had a pro-life press conference. There were between 2,000 to 3,000 people involved and it certainly got the attention of the legislators. We were able, through the help of Allen Sanchez, the Executive Director of the New Mexico Conference of Catholic Bishops, to persuade the legislature to vote in an astonishing series of pro-life measures. We were able to defeat the embryonic stem cell research funding bill, and also defeated assisted suicide efforts, and the local FOCA bill. We repealed the death penalty. In addition we were also able to defeat efforts at same-sex unions. These were great pro-life victories. I have worked tirelessly for pro-life as indeed you know well.

The abolition of the death penalty is indeed a pro-life issue and one that John Paul II and Benedict XVI have both strongly urged.

I believe in building bridges not burning them. We were able to get the Governor to change his mind on the death penalty and we will continue to urge the rest of the pro-life issues with him. One thing at a time! We will continue to urge him to see the value of life from conception to natural death.

Sincerely yours in the Risen Lord,  
(signed) Most Rev. Michael J. Sheehan,  
Archbishop of Santa Fe

# Progressives Work at Changing the Definition of “Pro-Life”

By Stephanie Block

Here’s the setup: the headline says, “Some Pro-Lifers Like New NIH Guidelines on Embryos.” [Adelle M. Banks, *Religion News Service*, 4-20-09; NIH - *National Institutes of Health*]

The pro-lifer reading that is drawn up short. What! Could it be true? Is it possible the guidelines on using human embryos for research aren’t quite so foul as we thought? Is there some question about their ethical use among those who understand the issues?

The article names the “pro-lifers” who “like the new NIH guidelines on embryos” – which, if you came late to this discussion are human embryos that were produced *in vitro*, that is, outside the mother’s body (already an ethical problem) and are “no longer needed” (which is quite a monstrous way to be thinking about other people). Such human embryos are either “discarded” (can we get any more distant from the crime?) or “kept in a type of frozen limbo.” (Just can’t get away from the uncomfortable theological aspect of this discussion, can we?) The debate has been whether researchers can use these little bodies for experimentation since, obviously, they’re just going to be tossed anyway. Supposedly, the new guidelines that now permit this research are particularly sensitive to the ethical dimension of human experimentation and “would not allow federal funds to be used to create embryos solely for research purposes.”

We’ll save discussion about this barbaric, inhuman wickedness for another time. For the moment, we’re simply examining media manipulation of public opinion. Who are these “pro-lifers” who *like* the NIH guidelines?

One is Rev. Joel Hunter, pastor of an Orlando-area megachurch and a member of the *White House’s Advisory Council on Faith-Based and Neighborhood Partnerships* – and the voice behind several American Values Network ads, targeting conservative Christians with progressive political messages. Rev. Hunter feels the guidelines “have hit the right balance by limiting funding to particular slated-to-be-destroyed IVF cells...” He also thinks rescinding the Mexico City policy and using federal funds for foreign family planning programs, including abortion, “has a pro-life side to it.” Not your usual, run-of-the-mill pro-lifer.

Rev. Samuel Rodriguez, president of the National Hispanic Christian Leadership Conference, also happens to be a member of the *White House’s Advisory Council on Faith-Based and Neighborhood Partnerships*. He is optimistic about the Democrat plan to “reduce abortions” that thinks the NIH regulations “embody caution and care that respect pro-life values.”

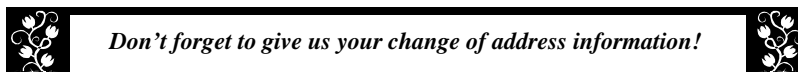
Stephen Schneck, director of Catholic University’s *Life Cycle Institute* called the guidelines “a major step toward the common ground most Americans are now demanding.” Schneck is on the board of directors for *Catholics in Alliance for the Common Good* and supported the choice of pro-abortion Kathleen Sebelius as the next Secretary of Health and Human Services.

In the interest of presenting something of the other side, we learn that “other” pro-lifers, such as *Family Research Council* President Tony Perkins, are less sanguine. Perkins says, “The research that President Obama supports is not sound science and will destroy human life.”

Not interviewed were representatives from any major pro-life organization – such as *Physicians for Life*, which calls Embryonic Stem Cell research “unethical.” “Embryonic Stem Cell Research involves the production of human embryos in the laboratory, and then their destruction to acquire the stem cells from them. Nazi War Crimes included ‘medical research’ on living human beings and is now considered horrific.”

*The Center for Bioethics and Human Dignity* also calls Embryonic Stem Cell research “unethical.” “If anything is to be gained from the cruel atrocities committed against human beings in the last century and a half, it is the lesson that the utilitarian devaluation of one group of human beings for the alleged benefit of others is a price we simply cannot afford to pay.”

*The American Life League* is blunter: “These guidelines sanction murder.” Like it or not, *that’s* the real pro-life position. T



# Next Frontier of Abominations

Jacob M. Apple's commentary "Are We Ready for a Market in Fetal Organs?" is quite sobering. [Huffington Post, 3-17-09] Some excerpts from Apple's piece:

*Professor Richard Gardner of Oxford University, a renowned expert on human reproduction and an advisor to Britain's Human Fertilization and Embryology Authority, recently raised the prospect of using organs from aborted fetuses for transplantation into adults. This possibility offers the potential to save or improve the lives of the hundreds of thousands of patients in desperate need of such organs throughout the world, especially the more than 70,000 in the United States waiting for kidneys. While such procedures have never been attempted in humans, research on mice has demonstrated that fetal kidneys develop quickly inside adult animals - and according to Gardner, fetal-to-adult transplantation is "probably a more realistic technique in dealing with the shortage of kidney donors than others." If aborted fetuses do prove a useful source of organs for transplant, and there is hope to believe that they might, our society may soon have to grapple with the possibility of yet another controversial and startling - yet potentially beneficial - phenomenon: a legal market in fetal tissue and organs.*

*.... Opponents of organ sales fear that transforming transplantation into a financial transaction will lead to exploitation of the poor, particularly in developing nations, and will expose the world's least fortunate inhabitants to unnecessary medical risks and to exchanges in which they lack equal bargaining power. The striking benefit of a legal trade in fetal organs, unlike adult organs, is that it may provide all of the benefits that supporters desire without resulting in the exploitative harms that opponents fear.*

*....The first striking feature of fetal organs is that their supply, for all practical purposes, is unlimited. Unlike living kidney donors, who must then advance through life with only one functioning kidney, pregnant women who provide fetal kidneys could do so repeatedly without incurring the medical consequences of adult organ loss. When overseen by properly-trained physicians, abortion is an extremely safe procedure -- even safer than delivering an infant at term.*

*....Someday, if we are fortunate, scientific research may make possible farms of artificial "wombs" breeding fetuses for their organs -- or even the "miracle" of men raising fetuses in their abdomens.*

One wishes this were preposterous. T

## August Calendar

**Los Pequeños Monthly Meeting**  
August 21, 2008  
Call (505) 293-8006 for information.

### **Pro-life Prayer:**

Planned Parenthood Abortuary  
701 San Mateo Blvd.  
Holy Innocents Chapel:  
(505) 266-4100  
Times: Daily 8 AM – 3 PM

Mondays and Tuesdays at Noon  
**Mass at the Holy Innocents Chapel**

&

Thursdays at 9:30 AM  
Fr. Millan Garcia  
Holy Sacrifice of the Mass  
(1962 Missal)  
For more information, call  
(505) 266-4100

### **Helpers of God's Precious Infants**

1. Planned Parenthood Abortuary  
701 San Mateo Blvd.  
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM  
Wednesdays: 12 Noon – 3:00 PM  
&
2. Medical Arts (801 Encino Place)  
Saturdays: 8AM-11:30AM  
For more information, call Phil Leahy:  
(505) 440-3040



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[www.lospequenos.org](http://www.lospequenos.org)

Check out *Project Defending Life's* radio show, **Lifetalk**, which airs on 1050 am KTBL every Saturday at 2:00 pm till 3:00 pm.