

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

August 2011



A Message to Catholic New Yorkers from the Bishops of New York State

*The State presumes to alter what God
has defined...*

Page 4

The Devil's Triple Play: Cleri- calism, Secrecy, & Dissent

*How does the Church maintain balance
between the rights of privacy and the
destructiveness of secrecy?*

Page 6

Disturbing 911 Call Dramatically Confirms Abortion Dangers

*Operation Rescue New Mexico exposes
recent incident: abortion isn't safe for
anyone.*

Page 14



*Cover: Saint Teresa Benedicta
(Edith Stein) — August 9*

Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

August 2011

Volume 13, Number 8

A Message to Catholic New Yorkers from the Bishops of New York State <i>But pertinent for us all...</i>	Page 4
Capitulating Pops Banned from His Parishes <i>Statement of Brooklyn Bishop Nicholas DiMarzio regarding passage of same-sex marriage in New York</i>	Page 5
The Devil's Triple Play: Clericalism, Secrecy, & Dissent By Mary Ann Kreitzer	Page 6
Timeless Truths or Truthless Times? By Jo A. Joyce	Page 10
Sacrament and Sacrifice: Eucharistic Communion By Marie P. Loehr	Page 12
Disturbing 911 Call Dramatically Confirms Abortion Dangers By Operation Rescue	Page 14
Horrifying Vaccine Revelations	Page 15
August Calendar	Page 15

Newsletter of Los Pequeños de Cristo
Stephanie Block-editor, Carol Suhr-copy editor
Correspondence to *The Pequeños Pepper* may be addressed to:
P.O. Box 20428, Albuquerque, NM 87154-0428
Phone: 505-866-0977 or email: 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.

A Message to Catholic New Yorkers from the Bishops of New York State

We bishops share with so many of you deep disappointment in the presumption of our state's elected officials in the radical redefinition of marriage. Yet we are heartened by the vigor with which so many faithful Catholic New Yorkers fought to preserve the true meaning of marriage.

Many surely believed that Catholics would simply shrug their shoulders and go along with this radical act of social engineering. Yet you did not do that. Together with people of other faith traditions, you spoke out. Thousands of you, by phone, email, letter or in-person visits to your legislators, and through social media like Facebook and Twitter, as well as hand-signed petitions in the back of your church, let your convictions be known.

We are grateful to you, as we are to the many legislators in the state Senate and Assembly who voted to reject this bill. We know the pressure that was brought to bear on them, and we admire their courage and yours in attempting to defend marriage and protect religious freedom. Their integrity and yours was called into question by many. Both you and they were accused of bigotry for simply defending the timeless understanding of marriage.

The proponents of so-called "same-sex marriage" portrayed their cause as a matter of "civil rights." Redefining marriage has nothing to do with civil rights. The Catholic Church has a proud history in this country's civil rights movement for African-Americans. However, this situation is in no way analogous. In the first case, a race of people was shamefully made to endure hundreds of years of slavery and systemic persecution and discrimination. Today's debate focuses on a small group of persons, whose human rights must *always* be respected and defended by us all, but who claim a civil right to redefine marriage for all of society based on a private and personal preference.

As so many of you have let us know, this is not just a "Catholic issue." Yet for us Catholics, there is particular disappointment with those elected officials who publicly profess fidelity to our Catholic religion but whose public stance is at odds with a fundamental teaching of that faith. The definition of marriage resides in the plan of God for humankind. It is at the very least presumptuous for the state to attempt to redefine it.

From this sad moment in our state's history, let it be our prayer that we witness a new appreciation for *authentic* marriage as understood by our Catholic faith and revealed to us by God through nature. We have seen so many threats to marriage in recent years, from widespread cohabitation, to infidelity, to exploding out-of-wedlock birth rates, to pornography and other addictions that undermine family and married life. Sadly, we have even seen rates of Catholic marriages plunge over the last four decades by nearly 60 percent. And now we see the state presume to alter what God already has defined and common sense can recognize as right and true.

While our culture seems to have lost a basic understanding of marriage, we Catholics must not. We must be models of what is good, holy and sacred about authentic sacramental marriage. Let this moment where marriage is being attacked from without become a moment of renewal from within – in our Church, in our communities and in our families – where marriage is indelibly marked by fidelity, sacrifice and the mutual love of husband and wife leading to children.

The Church does not seek to be at odds with the society and culture. The Church welcomes the opportunity to be part of the public dialogue and listens respectfully to all positions. But the Church cannot do otherwise than stand against the claims of any culture and any society that attempts to define a relationship into being what it is not. To that extent we members of the Catholic Church are called to be in opposition to the prevailing culture. And sadly we are called to do so again. We know well that marriage always has been, is now, and always will be the life-long, life-giving union of one man and one woman. No act of government can change that reality. With respect for the dignity of every person, we proclaim this truth and we will be faithful to its meaning and to its observance in all that we say and do. ✠



--The Catholic Bishops of New York State
June 24, 2011
Feast of the Birthday of St. John the Baptist

Capitulating Pols Banned from His Parishes

Statement of Brooklyn Bishop Nicholas DiMarzio regarding passage of same-sex marriage in New York

Today, Governor Andrew Cuomo and the state legislature have deconstructed the single most important institution in human history. Republicans and Democrats alike succumbed to powerful political elites and have passed legislation that will undermine our families and as a consequence, our society.



Bishop DiMarzio

With this vote, Governor Cuomo has opened a new front in the culture wars that are tearing at the fabric of our nation. At a time when so many New Yorkers are struggling to stay in their homes and find jobs, we should be working together to solve these problems. However, the politicians have curried favor with wealthy donors who are proponents of a divisive agenda in order to advance their own careers and futures.

What is needed in our state is leadership and not political gamesmanship. In light of these disturbing developments and in protest for this decision, I have asked all Catholic schools to refuse any distinction or honors bestowed upon them this year by the governor or any member of the legislature who voted to support this legislation. Furthermore, I have asked all pastors and principals to not invite any state legislator to speak or be present at any parish or school celebration.

The above request is intended as a protest of the corrupt political process in New York State. More than half of all New Yorkers oppose this legislation. Yet, the governor and the state legislature have demonized people of faith, whether they be Muslims, Jews, or Christians, and identified them as bigots and prejudiced, and voted in favor of same-sex “marriage.” It is mystifying that this bill would be passed on the last day of an extended session under the cover of darkness.

This issue has been framed as upholding marriage equality. This is not the case since one of the principal purposes of marriage is to bring new life into the world. This cannot happen in same-sex marriage. It is not a civil rights issue, but rather a human rights issue upholding the age-old understanding of marriage. Our political leaders do not believe their own rhetoric. If they did, how in good conscience could they carve out any exemption for institutions that

would be proponents of bigotry and prejudice?

Republicans and Democrats equally share responsibility for this ruinous legislation and we as Catholics should hold all accountable for their actions. ☞

Matrimony, *The Seven Sacraments*, Rogier van der Weyden, ca. 1445.

“Therefore what God has joined together, let not man separate.” (Mt 19:6)



The Devil's Triple Play: Clericalism, Secrecy, & Dissent

By Mary Ann Kreitzer

There is little dispute today that the Catholic Church in America is in serious disarray. In major cities like Boston, Chicago, and New York the chancery once bore major influence. Politicians avoided antagonizing the local bishop who could generate enough people-power to pass or kill a bill in the legislature and elect or defeat its sponsors at the polls. Moviemakers and businessmen were careful not to wake the sleeping Catholic giant who could make or break their latest project. No more! Today faithful Catholics, still obedient to Church doctrine, sit in the pews side by side with their cafeteria brethren who pick and choose to suit their tastes. The orthodox don't trust their bishops; the heterodox don't care. How did the collapse happen so fast? How could a Church that exercised major influence over the faithful just 50 years ago reach a point where what she says is met by a shrug and ignored? At least part of the answer can be explained by what I call the devil's triple play: clericalism, secrecy, and dissent.

It started long before the clergy sex abuse scandals; they were the caramel on the poisoned apple. But the battered bride of Christ, Holy Mother Church, had already been stripped of her authority. She owns it still, of course, but most of her children, practical heretics, no longer care what she has to say. As Maria Shriver, first lady of California and niece of John F. Kennedy told a reporter in November, "I go to church every week. I went to Catholic schools my entire life," but as regards doctrine, Shriver said, "I pick and choose... I think I'm probably a 'Cafeteria Catholic,'" – her and millions of others.

The recent election illustrates that fact. When 54% of Catholics in the United States pulled the lever for pro-abortion Barack Obama last November they sent a wild shot across the bow of the Catholic bishops who urged a vote for life. I say "wild" because I doubt if it was at all aimed and intentional. The bishops and what they think is just irrelevant to most Catholics and their vote reflected their indifference. It's an indifference that threatens not only American culture and the Church, but the souls of the lukewarm themselves. Disregarding Church doctrine is a quick path to hell. Several recent books offer insight into the reasons behind the collapse of authority that support my theory: Phil Lawler's *The Faithful Departed*, Russell Shaw's *Nothing to Hide*, and Leon Podles' agonizing description of the sex abuse scandals, *Sacrilege*.

Both Lawler and Shaw paint a picture of a Church mired in clericalism and secrecy. Shaw defines clericalism as an "elitist mindset... that takes it for granted that clerics... mainly bishops and priests – are intrinsically superior to the other members of the Church and deserve automatic deference." Shaw stresses that clericalism is not limited to clergy, but is also widespread among the laity. That explains to some degree how the sex abuse of minors could go on over so many decades without being exposed. The laity were convinced to be silent by bishops who put the criminal priests' welfare above the innocent children's. This is particularly shocking when you read Podles' book which provides extensive references to court documents and testimony revealing a level of abuse that can only be described as demonic. And yet bishops enjoined, even threatened, parents to keep the secret assuring them it was for the good of the Church and they would handle the problem quietly. Podles documents many cases of parents and good priests intimidated into secrecy, not for the sake of Holy Mother Church, but for the reputation of the abusers and the chancery. The same continues to be the norm for whistleblowers like Fr. James Haley whose case has been mired in secrecy since he first exposed the problem of homosexuality in the Diocese of Arlington. He and others like him are the spiritual brothers of the invisible unborn – the dumpster babies and the dumpster priests. While the chancery claims its actions protect priests' privacy, the bishops are often using secrecy to hide their own egregious actions.

The Legionaries of Christ offer a case study in secrecy and clericalism. Fr. Marcial Maciel Degollado, the order's founder lived a double life for half a century. Nonetheless, he maintained the image of a living saint by requiring his followers to take two secondary vows: secrecy and no criticism of the founder. Meanwhile he abused



Cardinal James Stafford speaks with a prophetic voice that has enraged the enemies of truth.

boys, kept a mistress, and fathered at least one child, possibly more. (He obviously had eclectic tastes.) Despite that, as the revelations became undeniable recently, the Legion not only did not repudiate his actions, but initially made a statement that caused canon lawyer Edward Peters to say he was “aghast at the vacuity of [their] response.” He accused the Legion of treating people “like idiot children.” How much, one wonders, does the Legion’s attitude affect the editorial policy of their newspaper, *The National Catholic Register*?

Both Shaw and Lawler share anecdotes showing how the habit of secrecy tends toward outright lies. Lawler, writing about the collapse of the Church in Boston, describes a conversation he had with Cardinal Bernard Law while he was editor of the diocesan paper, *The Pilot*. “My own suspicions about the reliability of the Cardinal’s

sworn testimony were awakened,” he said, over a reply the Cardinal made when he was questioned about putting an abuse victim who approached him “under the seal of confession.” Law claimed he didn’t recall the conversation and “[could] not imagine ever saying... ‘I bind you by the power of the confessional.’” Lawler, however, “could imagine it very easily, because Cardinal Law had once said something very similar to me.” Responding to a minor personnel question, the Cardinal first warned “I’m putting you under the seal.” Lawler continues, “I was so thoroughly taken aback that the meeting was etched clearly on my memory. In sacramental confession, the priest is bound by an absolute seal of secrecy. The penitent is not.... The priest cannot impose the seal on a layman.” How many clergy used this tactic to silence victims of abuse and those who objected?

Secrecy is not limited to criminal behavior, however. Much of Shaw’s book relates to the bishops’ practice of secrecy in everyday dealings with both the press and the Catholic people. While recognizing there are legitimate cases that call for secrecy such as the seal of confession and papal conclaves to avoid politicizing the election of a new pope, Shaw believes most situations would benefit from the openness and transparency the bishops paid lip service to in Dallas in 2002 but often fail to practice. In doing so they undermine their own and the Church’s authority by undermining trust.

There is another aspect to secrecy – its encouragement to silence. How much has the bishops’ example influenced the laity to hide their light under a bushel? Archbishop Charles Chaput of Denver reflected in his book *Render Unto Caesar* on Catholics who “too often stay silent out of a misguided sense of good manners.” While secrecy and silence are not the same things, they are related. How has the bishops’ practice of routinely hiding non-confidential matters behind closed doors both at bishops’ meetings and in their own dioceses affected the laity? Hard to tell: how does one measure the impact of omission?

One thing is certain: secrecy and silence do not build up Christian community, a matter which concerns Shaw. He quotes moral theologian Germaine Grisez who stresses the importance of true communication on relationships and the formation of community (which is the basis for authority). “[I]f partners in communication do not act in ways open to genuine community, that will be because their acts somehow are not loving.

Either the other party is considered an enemy and genuine community is

intentionally excluded...or, again, the other party is regarded as a mere means to some specific end, and genuine community is considered irrelevant...or, finally, the other party is regarded with indifference, and genuine community seems pointless.” Shaw goes on to paraphrase Grisez’s concern that unnecessary secrecy is a serious problem in an institution that is a “divine–human communion uniting human persons with God in Christ and thus bonding them to one another.” He also quotes Grisez’s opinion that clericalism is another obstacle to community. “All too often the faithful feel themselves to be, not brothers and sisters joined in an intimate communion and full cooperators in carrying out the Church’s mission, but citizens in a rather weak monarchic or aristocratic political society, whose government lacks necessary checks and balances, and whose inefficient clerical and lay bureaucracy often is impervious to advice and criticism.” Bingo! Grisez’s description is spot on. That the bishops often treat the secular

“[I]f partners in communication do not act in ways open to genuine community, that will be because their acts somehow are not loving. Either the other party is considered an enemy and genuine community is intentionally excluded...or, again, the other party is regarded as a mere means to some specific end, and genuine community is considered irrelevant...or, finally, the other party is regarded with indifference, and genuine community seems pointless.”

—Germaine Grisez

media with hostility is understandable, perhaps, even if counter-productive. But what destroys the natural community in the Church is to treat with suspicion and persecution the orthodox lay faithful, especially those actively defending the faith. They are the very ones Dietrich von Hildebrand described as “faithful believers who take up the cause of orthodoxy...who should by all rights be the joy of the bishops’ hearts, their consolation, a source of strength for overcoming their own lethargy.”

I offer a case in point. In 2007, the *Catholic Media Coalition*, a group of independent print and electronic media including *Les Femmes*, hosted a hospitality suite at the bishops’ meeting in Baltimore. We handed out a printed invitation mostly in the lobby during breaks. About a dozen bishops stopped in to converse during two evenings. We also spoke to some of the media outside the press room and invited them as well until USCCB staff asked us to leave. We noticed that *The Wanderer* had no reporter attending so we called to ask if they’d like us to cover the meeting. They agreed and faxed an application to the bishops’ press group, which was clearly not happy. Several representatives treated us with open hostility when we submitted the paperwork. Despite that, they reluctantly told us we could pick up our credentials next morning.

When we returned, not only were we denied entry because we’d been designated “lobbyists” (they had one of our invitations to prove it), but when we quietly demurred, they threatened to call hotel security and have us arrested even though we were paid guests. Frankly, I wasn’t surprised. We were, after all, from their perspective – the enemy – even more than the secular press. Why? Because we dare to exhort the bishops to be faithful shepherds and openly criticize the USCCB for their rampant liberalism.

Was their draconian behavior the act of a few over-zealous bureaucrats, or do the bishops’ policies naturally lead to hostility and mistrust of the faithful? From my personal experience and the fact that two-thirds of the bishops covered up sex abuse, I suspect the bureaucracy merely reflects the attitude of most of the bishops. Critics are unwelcome no matter how legitimate their concerns. This too undermines authority. When bishops treat the faithful as enemies it’s hard to remember they are our spiritual fathers. Ironically, they often treat dissenters more gently than those who uphold doctrine, a scandalous example to the clueless in the pews. When clergy use their authority, not to defend the faith, but to silence good men and women who beg them to take action on dissent, they become spiritual eunuchs.

And isn’t that what’s happened? Despite a number of clerics warning that Obama’s win would usher in the most anti-life government in history, Catholics in large numbers stopped their ears and jumped on the bandwagon to elect the first black (actually half-white) president in history despite his abortion militancy. Clerical admonitions, including those of several bishops that a vote for Obama was gravely evil, fell on deaf ears. Why should the laity take such talk seriously when other bishops and lay leaders like Doug Kmiec used the USCCB document, *Faithful Citizenship*, to rationalize supporting Obama? In “good conscience” they could vote for a man who championed infanticide of tiny abortion survivors.

I had a sense of *déjà vu* recalling the acrimonious assault on *Humanae Vitae* in 1968. Dissenters framed that too in the language of “conscience,” like renegade priest Charlie Curran, whose recent book is titled *Faithful Dissent*, an oxymoron. Curran’s “dissent” is heretical. He opposes Church teaching on a wide range of issues including the indissolubility of marriage, euthanasia, homosexuality, fornication, abortion, masturbation, and contraception. But Curran was coddled for years before finally being banned from teaching ethics at Catholic U. in the ‘80s. He continues to function as a priest in good standing from the diocese of Rochester, a bastion of dissent for decades under Bishop Matthew Clark. Curran is the poster boy for clerical dissent. His tactic of using full page media ads signed by priest and lay dissenters is now standard fare in the heretic’s bag of tricks. And dissent in the U.S. continues to rage while the bishops, except for a handful, fiddle. The recent Vatican study of U.S. seminaries found that, while things have improved generally, dissenters still fill many teaching positions and “quite often... [mock doctrine without] “speaking openly against Church teaching.” This stealth dissent has served the heretics well and the silence of bishops has enabled it.

The bishops have also failed to take any serious action against Catholic colleges and universities robbing young people of the Faith. While the number of Catholic schools featuring *The Vagina Monologues* is down this year to 15, that it enjoys any Catholic support is scandalous. Add the fact that those opposing Church teaching are still



[Father] Charlie Curran.... opposes Church teaching on a wide range of issues including the indissolubility of marriage, euthanasia, homosexuality, fornication, abortion, masturbation, and contraception.

provided a platform and one can hardly be surprised at the Church's loss of authority and the laity's rejection of the truth. They are simply following their leaders. The bishops have not spoken with a clear voice since before Vatican II. The wishy-washy language of the ambiguous document *Faithful Citizenship* gave free reign to liberals in the Church who wanted Obama elected. Some Church insiders have opined that most of the Catholic bishops themselves voted for the "culture of death" candidate. I think they are probably right.

Shaw believes, with other concerned Catholics, that "orthodoxy and morality matter more" than clericalism and secrecy, "but the historical record strongly suggests that where secrecy is systematically abused, orthodoxy and morality sooner or later will suffer." It's a chicken and egg story. Which came first? Did dissent lead to clerics circling the wagons in secrecy? Or does the clericalist/ secrecy duo come from dissent? The three are so closely linked it's hard to tell. Regardless, all three are alive and well eating away at the authority of the Church and the faith of those in the pew.

What's the solution? Certainly, clericalism and unnecessary secrecy must be eradicated. Clericalism violates the virtue of humility and treats the laity like minor children. In a culture where many laymen are as well or better educated than the clergy, this is just plain foolhardy. The clergy are called to imitate their Master. Consider how Jesus treated the woman at the well, the Roman centurion, and little children – with absolute respect. He didn't talk down to them or make them run the gauntlet of hostile liberal staffers, although he was firm in correction when necessary. (Actually, there should be no hostile liberal staffers; they should all have to pass muster for both orthodoxy and charity.)

***"Don't say things.
What you are
stands over you the
while, and thunders
so that I cannot
hear what you say
to the contrary."***

- Ralph Waldo Emerson

Secrecy should be rare. For the faithful to discover their bishop is implementing a scandalous program like Good Touch/Bad Touch (as happened in Arlington) only after the chancery trained 70 facilitators, is outrageous! Never should people have a parish or school closing sprung on them out of the blue. Decisions that affect the people should be discussed with the people – sincerely discussed. We've seen too much manipulation, for example in the wreckovation of churches where talking sessions used the Delphi technique to give the appearance of consensus while suppressing opposition to reach a foregone conclusion – decidedly unChristian!

Cover ups must be verboten! A priest's sudden removal is sure to lead to presumptions of the worst. It is unjust to both the priest and the people he served to simply whistle in the wind, particularly if the priest himself welcomes openness about his case. More trust, more respect, and more honest communication with the laity is essential. As Chris Manion recently noted acerbically in his column in *The Wanderer*, "Many bishops appear to trust their lawyers more than they do the laity." And many use their staffs as defensive blockers against those who are supposed to be

their spiritual sons and daughters.

In my opinion, enabling dissent is the worst part of the devil's triple play. For years the faithful have begged the bishops to implement canon law 915 against pro-abortion Catholic politicians whose public scandal attacks both the authority of the Church and promotes the murder of the unborn. Yet only a handful of bishops have spoken, even though Vatican leaders like Cardinal Francis Arinze and, more recently, Archbishop Raymond Burke, clearly call for discipline. Most of their brothers just ignore them. Take the two bishops of the D.C. Metropolitan area, Donald Wuerl and Paul Loverde who are particularly remiss considering that most pro-abortion Catholic members of Congress and the administration live in their dioceses and attend Mass at their parishes. Yet neither Wuerl nor Loverde acts to protect either the Eucharist from sacrilege or the souls of heretical Catholics from damnation.

Silence and empty words, when not backed by actions, undermine authority, which explains why Catholic voters in the recent election figuratively thumbed their noses at the bishops. They were simply illustrating a sentiment described by Ralph Waldo Emerson when he wrote, "Don't say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary." That is the legacy of the devil's triple play. When bishops take literally their title of "prince" rather than "servant," when they practice secrecy rather than openness, when they are silent toward dissent as heretics ravage the Church; then the faithful will ignore them and even hold them in contempt, as so many do today. Until the shepherds eliminate the evils of clericalism, secrecy, and dissent the "sheeple" in the pews are likely to keep bleating for the devil in lambskin. ✎

Mary Ann Kreitzer is president of Les Femmes, in Woodstock Virginia, and the national Catholic Media Coalition.

Timeless Truths or Truthless Times?

By Jo A. Joyce

We strongly uphold the Catholic Church's clear teaching that we always treat our homosexual brothers and sisters with respect, dignity and love. But we just as strongly affirm that marriage is the joining of one man and one woman in a lifelong, loving union that is open to children, ordered for the good of those children and the spouses themselves. This definition cannot change, though we realize that our beliefs about the nature of marriage will continue to be ridiculed, and that some will even now attempt to enact government sanctions against churches and religious organizations that preach these timeless truths.

We worry that both marriage and the family will be undermined by this tragic presumption of government in passing this legislation that attempts to redefine these cornerstones of civilization. Our society must regain what it appears to have lost – a true understanding of the meaning and the place of marriage, as revealed by God, grounded in nature, and respected by America's foundational principles. (Joint Statement by New York Bishops)

I can think of many to blame for this tragic decision by the state of New York, but sadly the very bishops who wrote and signed the above statement on “timeless truths” are not from a blameless institute. The USCCB was not asleep at the wheel, but very conscious drivers of the bus that ferried Alinsky organizers (like those from PICO, IAF, DART, etc.) and political machines (like Soros' *Center for Community Change*) to the land of Truthless Times. Along the way the bishops filled the tanks of the progressive bus with their own pit stop—the Catholic Campaign for Human Development (CCHD). This Catholic Hippie Bus is responsible for fundamentally changing the social landscape of our country.

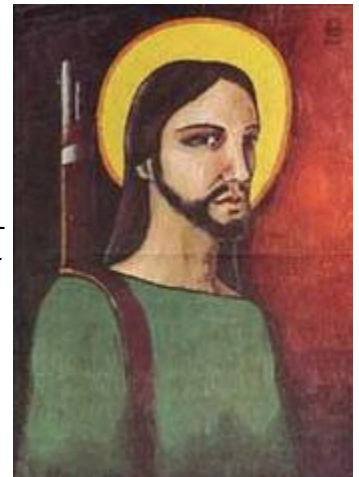
Alinsky community organizing was ridiculed by Palin and Guiliani at the 2008 Republican National Committee because Obama was a participant in the Alinsky training and organizing. Instead of laughing about it, the Republicans should have exposed the progressive community organizers within the Christian churches, which very successfully elected Obama. ACORN was not the only organizer who participated. Many other progressive organizers continue to support him, and he continues to support them in their progressive causes, all funded by our Church through the bishop's annual collection.

After many years of warnings, and after nearly \$8 million, the Catholic Church finally stopped funding ACORN—but redistributed that grant money to the rest of the organizers. Members of the Catholic Media Coalition (this author is a member) and other watchdog organizations research and write about it daily, trying to get the pastors and bishops to open their eyes to the damage community organizers cause the whole world. They either close their ears to our concerns, or proclaim they have no power, then once the damage is done—i.e. same sex marriage—they issue a pretty statement of disapproval.

As long as the Catholic voting block continues to elect the most pro-abortion president in America's history, there is something very wrong in our Church. The shepherds are to blame for not making it perfectly clear what a pro-abortion president means for the Catholic Church. It doesn't just mean more abortions, which is abhorrent enough, but it means the steep downhill slide of all other social mores, as we have witnessed in the last few years.

Many priests do not want to be drawn into the fray of ugly politics, but yet are complicit if they allow the progressive groups to work within the Church. Community organizing is only the tip of the iceberg that is sinking our moral ship. Social justice groups like JustFaith, dissenters like Network, and generally poor catechesis, all contribute to the crisis of our Faith. Our youth are being indoctrinated with anti-Catholic propaganda at universities such as Notre Dame and Georgetown, who offer political platforms and awards for those who support policies and legislation that we must fight against. Many other “Catholic” universities and professors promote dissent of all kinds, including on-campus advertising of internships to Planned Parenthood. How can our Church, once so highly respected and powerful continue to exist when it is imploding from within from lack of leadership and adherence to its own tenets? Is this the progressives' ultimate goal? It is working.

Politics is ugly and getting uglier, but the bystanders will be swept along into the gutter as the tidal wave of



progressivism crashes by. If we all—Catholics, Evangelicals, Fundamentalists, Orthodox, Muslims and anyone else who opposes progressive social issues being shoved down our throats — do not come together and fight this, we will one day be fighting in secular courts to defend a Truth that no longer is “legal,” but the “truth” that liberal judges and the ACLU can force upon us while the bystanders and naysayers issue their statements of regret.

Someday soon the priests and religious will not have the right to say what they believe without risking arrest and fines. The representatives from the USCCB have been nothing but token advisers who have been ignored and scorned because they are so wishy-washy on most issues. They make bold statements then ignore those who publicly break the once strongly upheld tenets of the Church—now only mere suggestions with no substance to back them up. The frustrated Church Militant is at the point of “why bother” supporting a Truth that the shepherds don’t fight for with anything but pretty words?

Why bother, indeed? When the American Catholic Church (a dissenting group of former Catholics) scandalously participates in women’s ordinations and supports active homosexuality in a Detroit conference and they receive a warning letter with the effect of a fly on a watermelon—distasteful, but not really harmful—why should the rest of us bother? The truth is what you want it to be. Flies don’t spread germs and watermelons cause diabetes.

When Cardinal Ratzinger (despised by the dissenters as God’s Rottweiler) became Pope Benedict we all had great hopes. He needs to start tearing into the dissenters now if we are to be saved at all. To Bishop Hubbard, is this fulfilling the vision? Here in America we need a new Athanasius. Which brave bishop will step forward?✠

Jo A. Joyce is a founding member of Fidelity ‘til Parousia (www.johntwo24-25.net), a lay-Catholic organization based in Oklahoma City, Oklahoma, dedicated to opposing the errors of Alinskyian organizing in the Catholic Diocese of Oklahoma City.



Dissenters from the Diocese of Portland, Oregon perform a “sacred dance” in public protest that the Catholic Church cannot change its position to permit a female priesthood. [Faith Cathcart, “Portland Catholic women to boycott Mass over treatment of women,” *The Oregonian*, 9-24-10)

Call to Action, the organized movement to dissent from Catholic morals (e.g., abortion, contraception, and homosexuality) and Church structure (elected bishops, women priests), is the same movement that introduced and promulgated Alinskyian organizing in the Catholic Church.

Sacrament and Sacrifice: Eucharistic Communion

By Marie P. Loehr

Let him kiss me with the kisses of his mouth. —*The Canticle of Canticles* 1:1

Many people are afraid to think too deeply about what the Eucharist means. Many people, like the disciples who called Christ's words in John 6 a "hard saying," and so left him, cannot deal with the reality of Eucharist either. Consciously or subconsciously, they squirm at the similarity between this and — gasp — cannibalism. How can we eat this flesh and drink this blood?!

Yet Christ is emphatic. "Unless you eat my flesh and drink my blood, you will not have life in you!" The Church teaches that this is truly and really the presence of Christ, Body and Blood, Soul and Divinity, under the appearance of bread and wine. The priest says distinctly at the Consecration of the Mass: "This is my body, given up for you... This is my blood, poured out for you..." He speaks these words in the persona of Christ himself, in the fullness and power of the Spirit who comes down on these gifts, as on the waters of Genesis, as on Mary at the Annunciation, as on Christ at his baptism in the Jordan, as on the Apostles at Pentecost.

This is a great mystery, as Paul might say. It is a mystical presence, yet it is really and truly Christ in the flesh. And he feeds us with his flesh, as he fed the multitudes with five loaves and two fishes.

We have noted that all meals involve both sacrifice and communion. The Mass, an anticipation of the Wedding Feast of the Lamb in Parousia, a re-presentation of the Last Supper and Calvary, is no different in that sense. Christ, the Paschal Lamb, is the sacrifice and the sacrament. By this Eucharistic reality he enters into communion with us.

We come before him. We bow. We offer tongue or hands to receive the sacred host. On certain occasions we also receive the chalice with his precious blood. His Eucharistic body and blood thus enter our own bodies. Like any other food, it is assimilated into each communicant's, bloodstream, and thence into each cell of our bodies. In truth, we are actually and factually made one with each other by that precious blood now flowing through the bloodstream of every communicant in the church, and in the Church at any given moment.

We are made whole as individuals, body and soul momentarily integrated in Christ. We are made whole as a people, each one a living soul and cell united one to another until we are truly a mystical Body, in his Body and Blood, as it enters and feeds each one of us.

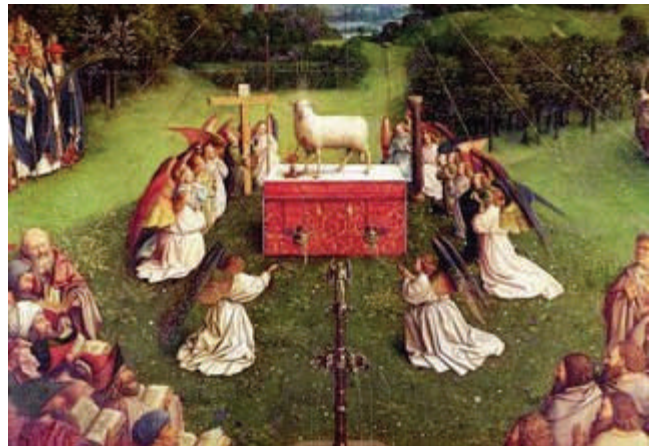
This is the most intimate union possible—Christ literally becomes one with each one of us. This is intimate union even beyond that of a mother nourishing her child in the womb with her own body's nutrients, nursing her child at the breast with the milk her own body manufactures for this purpose. This is astonishing union and communion.

When we eat food, our bodies transform it into us. Our bodies use it to make new cells, new life in us. When we eat the Eucharistic food, Christ makes us into new cells, new life in him. Union with him in communion transfigures us to become more and more into his true image and likeness, undistorted by sin.

For so many of the great saints and mystics the full force of this union and communion was visible in rapture, in total absorption in his presence, in ecstasy of soul and body. In the Cornaro Chapel of Santa Maria della Vittoria in Rome, Bernini's marvelous sculpture of Teresa of Avila, pierced by the seraph's spear, through the heart, is a vivid depiction of this reality, and its truth. Above all, the Eucharist by its nature as union and communion is about love.

Because of its nature as love, as intimacy, as communion in every sense of the word, we can truly call the Eucharist spousal, and spousal sacrament. In this total divine embrace of the human soul and body, of the person who worthily receives Christ, the Son of God, in communion, we see the source and template of Matrimony and Orders. Both Matrimony and Orders are icons of the Eucharist.

If we remember the *Canticle*, or if we know John of the Cross' *Spiritual Canticle*, based on the original song in the Old Testament, we know that much of the language echoes a sacramental meal or a wedding feast with wine and raisin or



Jan van Eyck, detail from *the Ghent Altarpiece: Adoration of the Lamb* (1425-29)

honey cakes. We also know that it is a song of love—it's union and communion, rejoicing in the new life that love and Spring brings to the soul and the land.

Since this is precisely what the Eucharist is about, why do academics claiming reverence deny this abundant evidence of linkage between conjugal union and communion with Eucharistic union and communion?

God creates man to be icon of his own spousal relationship in the Trinitarian processions and intimacy. God betroths himself to Israel, his Chosen People by covenant, communion and creativity—life-giving PRESENCE. The Old Testament is rich in nuptial imagery, proclaiming this. Christ states clearly that he is the Bridegroom. We, Church, are his Bride. Paul reiterates this in Ephesians 5. All the saints and mystics, the Fathers and Doctors proclaim this and delight in it.

They do not hesitate to use the language of love and ecstatic union when speaking of their Lord and God, and his gentleness and generosity to them. They shelter in his embrace, they put on his flesh, as the wedding garment he provides, without hesitation. They leap into his embrace—with trepidation and tremor, yes. They know how unworthy they are. But surely every ordinary bride and bridegroom should approach one another with such reverence and awe, as they seal their love with its ultimate union.

The Jewish wedding canopy proclaims the nature of matrimony and its impending consummation in the marriage bed, as stated by Rabbi Hayim Halevy Donim in *To Be a Jew*. How then can we be so cavalier and fearful, as to deny the unitive nature of Eucharist, to deny it as the source of the unitive nature of Matrimony? The only reason Orders does not stir such scandal in the same way might be that no one consciously thinks of Orders as particularly spousal in nature.

John Paul was restoring all things in Christ, in attempting to strip away this false piety, this fallen prudery regarding the body and its spousal sexuality. He was right in presenting the full implications of the sacramentality of the body. He was right in presenting its “two-in-one-flesh” union and communion as image of the Trinity’s “Three-in-One” union and communion. He understood, as did the other mystics in Church history, that the Eucharist in its essence and its applications is indeed spousal in itself. It is the foundation and pattern for the intimacy and unitive reality of matrimonial embrace and consummation.

When we receive the Eucharist in communion, the minister says “the Body of Christ,” or “the Blood of Christ.” We say “amen.” This “amen” ratifies our belief in that Real Presence and in the union we now accept, the intimacy we embrace with the Word-made-flesh, the Second Person of the Trinity. It is the equivalent of the bride and groom ratifying their vows, at the altar, with “I do.”

The wedding ceremony should always be set in the context of the Mass for this reason. The vows are spoken and ratified at the Offertory. The bride and groom offer their entire being to one another then. At the Consecration the priest says, “This is my body.... This is my blood.” This is the essential truth of the consecration husband and wife make of themselves to and for one another.

When the priest says “through him and with him and in him” at the end of the Canon of the Mass, the couple should see that as their union through the Father, with the Son, in the Holy Spirit. “Lord, I am not worthy...” should be their disposition toward one another as they approach the intimate moment of consummation. At that moment they will indeed enter under one another’s roof, figuratively and literally.

And as they receive the Eucharist into the intimacy of their own flesh and blood, as husband and wife now, they might well say, “Let him kiss me with the kisses of his mouth.” When we receive Christ into our mouths, onto our tongues, he IS kissing us with the kisses of his mouth. Does this shock many otherwise spiritually maturing Catholics, clerical or lay?

How can we—of all people and religions—view this as blasphemous or sacrilegious? We above all must learn in sacrament and sacrifice to truly understand the truth of God. That truth is his absolute love, his creating us in love and for love, in union and for union—not only with a temporal spouse, but with himself.

Augustine says it best. “Our hearts are restless, until they rest in Thee.” He is speaking union and communion. He is speaking love. He is speaking Eucharist, and Matrimony as an image of Eucharist, and Orders as image of Eucharist.

We cannot avoid or evade the reality of spousal sacrament, and the links among all three, the analogical reality they each express. Thérèse of the Child Jesus, the Little Flower, loved to rest in her Bridegroom’s embrace. She speaks of how he loves us to express affection for him. Our coldness and hard-

ness of heart wounds him.

If we understood love and its consummation—in each spousal sacrament, whether spiritual or bodily—as the *Canticle* reveals it, speaking with the voice of Christ the Bridegroom and the Church his Bride, it would change our attitude to both Eucharist and Matrimony, and their resonance in one another, as well as in Orders. We would then all be able to cry, in all humility: “Let him kiss us with the kisses of his mouth.” Thus we might, in spiritual [but spousal] union and communion, truly rejoice in the Wedding Feast of the Lamb—now and forever. Amen. ∞



“You made us, Lord, for Yourself, and our hearts will be restless until we rest in You.”

Disturbing 911 Call Dramatically Confirms Abortion Dangers

By Operation Rescue

Albuquerque, NM – Operation Rescue has released a newly obtained recording of a 911 call placed from the UNM Center for Reproductive Health (UNMCRH) that contains dramatic audio of a 35-year old woman “crashing” after being given “conscious sedation” during an abortion that took place on February 15, 2011.

Voices can be heard in the recording calling the patient’s name and urging her to breathe as she groans and gasps for air.

“We have a patient who is crashing right now,” the caller told the dispatcher. At the dispatcher’s request, the call was transferred to the abortion room where another clinic worker described the patient as “grayish” in color. Once the call was transferred, the disturbing sounds of the patient’s suffering and struggling for life became clearly evident.

The fate of the woman is unknown.

“This 911 call is evidence that there is no such thing as a ‘safe’ abortion. It emphasizes the need to end this grisly practice. Until it can be ended, this patient’s suffering graphically illustrates the need for more accountability and oversight for abortion clinics around the nation,” said Newman [Troy Newman, *President Operation Rescue*].

“New Mexico has virtually no laws regulating abortion, so this is the kind of thing that one can expect. Abortion clinics fight safety laws because they don’t want inspectors to know the truth about what really goes on behind their closed doors. The 911 call released today gives us a window into that world and it’s not a pretty sight.”

The UNMCRH is an abortion clinic operated by the University of New Mexico School of Medicine, which is a public funded institution. Residents in the program are rotated through the abortion clinic for training. If residents opt out of abortion training, they are assigned other tasks at the clinic.

UNMCRH offers abortions up to 22 weeks gestation and is yet another troubled member of the National Abortion Federation, a national affiliation of abortion clinics that has a particularly abysmal health and safety record.

“This is more proof that the abortion industry is incapable if regulating itself. NAF standards are a joke. States need to get serious about protecting the safety of women,” said Newman.

Bud and Tara Shaver of Defend Life have announced that today they have opened a new pregnancy resource center across from the UNMCRH in order to better assist women and help spare them from the trauma and tragedy experienced by the patient that was the subject of the recent 911 call. The Shavers are former interns for Operation Rescue and obtained the 911 recording through an open records act request. ☺

To listen to the 911 call or to read other Operation Rescue articles about Albuquerque abortuaries, visit:

www.operationrescue.org



A recent medical emergency at the UNM Center for Reproductive Health abortion clinic in Albuquerque, New Mexico, underscores the immediate need for greater oversight of abortion clinics until abortion can be ended.



Don't forget to give us your change of address information!



☞ Please Note ☞
New Post Office Address for all
Los Pequeños de Cristo correspondence:

**P.O. Box 20428
Albuquerque, NM 87154-0428**

Horrorifying Vaccine Revelations

Former drug company scientist Helen Ratajczak recently created a firestorm of debate from all sides of the vaccine-autism issue when she published her comprehensive review of autism research. This is a massively important study, for more than one reason. One element brought to light that has managed to stay well below the radar is the use of aborted embryonic cells in vaccine production.

CBS News recently reported:

Ratajczak reports that about the same time vaccine makers took most thimerosal out of most vaccines (with the exception of flu shots which still widely contain thimerosal), they began making some vaccines using human tissue.

Ratajczak says human tissue is currently used in 23 vaccines. She discusses the increase in autism incidences corresponding with the introduction of human DNA to MMR vaccine, and suggests the two could be linked.

A comprehensive review of autism research, including its possible links to the use of human tissue in vaccines can be read at: www.rescuepost.com/files/theoretical-aspects-of-autism-causes-a-review1.pdf

Sound Choice Pharmaceutical Institute (www.soundchoice.org/certification.html) provides detailed information about vaccines, biologics and cosmetics that are produced using aborted fetal cells and/or containing aborted fetal DNA, proteins or cellular debris. ☞

August Calendar

Los Pequeños Monthly Meeting
August 12, 2011
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

Helpers of God's Precious Infants
Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM
Wednesdays: 12 Noon – 3:00 PM
For more information, call Phil Leahy:
(505) 440-3040

Mass at the Holy Innocents Chapel
at noon
Tuesday, Wednesday, & Thursday
For more information, call
(505) 266-4100



**A Los Pequeños Pepper
subscription is only \$10.**
(Free for email subscriptions)

**Back issues of *The Pepper*
are archived at:**
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.

“We’ve had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world has become rotten because of silence.”

~ St. Catherine of Siena

To help us control our costs, please let us know if you have moved within the past few months.

ADDRESS SERVICE REQUESTED

**Los Pequeños de Cristo
P.O. Box 20428,
Albuquerque, NM 87154-0428
www.lospequenos.org**