

Los Pequeños Pepper

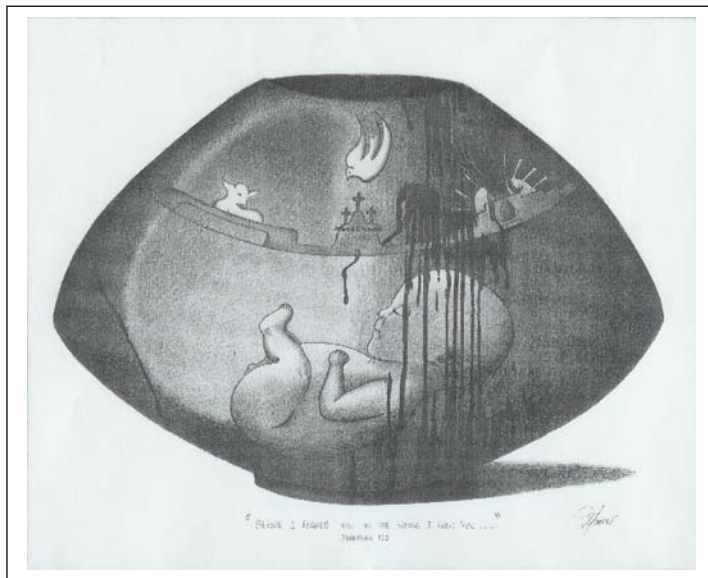
Publication of Los Pequeños de Cristo

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*Cover: Gilbert Ulivarri, pro-life
artist from Belen, NM*

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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.

Lunch with the Ladies

Just Looking for a Good Man

By Stephanie Block

We did lunch again. This time, one of the six ladies brought a copy of an article that had appeared in the May 2005 *Catholic World Report*. The author of the piece, Dave Shaneyfelt, fantasizes waking one morning to miraculously find himself bishop for the day.

The adventure begins with 7 a.m. Mass. How he has come to that position and why the people around him accept him in it remains an unexplained mystery, but there is soon an obvious discrepancy between what has been before and what Shaneyfelt does, almost instinctively, acting out of his Catholic sensibilities.

Immediately after Mass, for example, he begins to recruit the sons of his daily communicant families into altar service.

Then comes a working breakfast, which the bishop shares with the president of the diocese's Catholic college. The president, an extraordinarily gifted fund raiser, comically misunderstands his "bishop," bored by the small talk, when he calls for implementation of *Ex Corde Ecclesia* and its mandate of fidelity to Church teaching from the school's theology faculty. Not satisfied to watch the president choking on his Eggs Benedict, "Bishop" Shaneyfelt then demands that the college health clinic eliminate its abortion and contraceptive referrals.



Back at the Chancery offices, the temporary prelate notices a newspaper article about the gay and lesbian ministry of the diocese – including political activism against "discriminatory" legislation – and some unfortunate remarks by a Fr. Bentley, who appears to be a spokesman and ringleader. That is handled by a phone call and an immediate suspension of priestly faculties.

The office has begun to buzz. Its staff, comfortable with their old bishop and his ways, are clearly unhappy. But not "Bishop" Shaneyfelt, who is ready for the next meeting – the diocesan finance committee.

The picture, as it turns out, looks grim with the diocese facing devastating liabilities from abusive clergy. The "bishop" proposes the unthinkable: unconditional, individual meetings with the victims to arrange settlements, open files, and cooperation in public hearings. This may mean the end to new building projects...but the beginning of accountability and shepherding.

Back in the office "Bishop" Shaneyfelt overhears Sr. Margaret, a secretary, protecting him from one of the "crazies" among his flock who evidently calls and writes frequently. He wheedles from Sister the content of the call, which is that he's been invited to join the Saturday abortion clinic prayer protest. To Sister's consternation, he not only accepts but wants such calls forwarded to him whenever possible.

There's a lot of work for a bishop to mind. Confirmations, authorizing speakers, care for the personal affairs of his priests and religious, watching over the orthodoxy of teaching and practice among the faithful...it's an almost overwhelming task. "Bishop" Shaneyfelt wades through a number of papers and then must attend the diocese's Education Committee, preparing for its annual education conference.

First order of business is to disapprove the proposed keynote speakers who are both dissenters. He suggests some acceptable replacements and turns to the workshops, which will also require reconsideration. Lastly, the committee has him watch a video on "improper touch," designed for all Catholic school children. It is watched and rejected. The last part of the meeting is devoted to a discussion of catechetical materials.

It isn't easy, even in this dream, to do the right thing. Reporters call to verify that Fr. Bentley has been disciplined over his positions and statements on homosexuality. Reporters call to discuss academic

freedom and a press conference held by the college's theology department chair. The bishop still finds time to say the morning office...and this is all before lunch.

Lunch is with a congressman who wants to thank the “bishop” for his support of an immigration bill and a health-care bill; the “bishop” wants to discuss the congressman's 20-year pro-abortion record that comes with an excommunication. The congressman is annoyed and unrepentant. Another reporter would be calling soon, no doubt.

Next stop is a high school assembly, at which “Bishop” Shaneyfelt is scheduled to speak about the recent deaths of four students who had died in an automobile accident, driving while intoxicated. The hour-long talk is free of pious platitudes and cheap spiritual comfort – and it resonates with the students who line up before the confessionals rather than for the proffered grief counseling.

Back at the chancery offices, news vans from every network are clamoring for an interview. So, “Bishop” Shaneyfelt invites them into the lobby and holds a brief impromptu press conference, answering questions simply and guilelessly. Phones are ringing. It's become quite an exciting moment with the local “media hurricane” waxing national.

Rather than milk the publicity potential, the “bishop” moves on to meet with some of the more beleaguered of his diocese. To the meek, resigned Respect Life coordinator, he sets up a 6-point plan of public prayer at the abortion clinic, Pope John Paul *Theology of the Body* study groups around the diocese, a day of reparation for the sins of contraception, mandatory prayers for life at every Mass, research on the voting records on life issues of every Catholic public official in the diocese, and more frequent meetings of the Respect Life committee.



Enter the Vocations Development Committee. The plan here included Eucharistic Holy Hours for vocations in every parish, two young men from each parish - “strong, virile types” - with whom the “bishop” might have lunch, abolition of altar girls and comprehensive altar boy training, welcoming the vocation directors of religious orders to scout in the diocese, encouragement of vocation sermons, and regular prayer from the cloistered religious. Oh, and the placement of the diocese's two seminarians in a seminary that stressed sound, Thomistic formation. Whew!

Evening prayer, followed by the interruption of a humble, elderly priest (without an appointment) looking to transfer into the diocese. “Bishop” Shaneyfelt agrees on the condition that the priest will first hear his confession – and then it's off to a \$250 a plate affair at the Marriot with a crowd of affluent, distinguished, nominal Catholics. Scraping the speech prepared for the occasion and well aware that the room is buzzing about his various decisions that day, “Bishop” Shaneyfelt gives a moving testimonial about the responsibilities he shoulders, ending with a plea for prayers. His reception is mixed, but there are some who “get” it.

The fantasy winds down. The tired “bishop” reaches home by a detour to provide unscheduled visits of encouragement to a soup kitchen and a hospice. It isn't realistic, as few dreams are. Claiming a bit of artistic license, it has packed a week's worth of activity into a day. The existential fluttering and self-doubt (not to mention the physical limitations) of a flesh and blood prophet is ignored for an ideal strength of character.

But the story resonated with the six women enjoying lunch together. If “bishop for a day” is unrealistic, “bishop for a tenure” isn't. There's nothing to prevent any man placed on the chair of a bishopric from ceasing the “Catholic chic” circuit and embracing his vocation. Wouldn't be easy, but why not? ✎

Why not, indeed. To read about a few who are living up to their office, check out “Good and Faithful Servants,” page 9.

NO OTHER GODS BEFORE ME!

The Last Temptation and the Mass

By Marie P. Loehr

You are not to have any other gods before me...you are not to bow down before them, you are not to serve them.

-Exodus 20: 3-5 [Emmett Fox translation]

The third temptation is the capstone of the three temptations the devil poses to Christ in the desert. He shows Christ all the kingdoms of the world and their glory. Then he offers to give them to Christ, if Christ will bow down and adore him. In the words of most translations, he says "if thou wilt fall down and worship me." Christ says, with some firmness: "Begone, Satan! For it is written, 'The Lord thy God shalt thou worship and him only thou shalt serve.'" It is written thus in Exodus, spoken by Yahweh himself and inscribed on the tablets of the Law, the Ten Commandments. God warns Israel they are not to have any other gods before him. Fox says "before" means "as an affront." This literally means no other gods in Yahweh's face. We speak even today of someone being "in our face," confronting, affronting, putting us down.

We may worship, bow down before, adore God alone. Thus this last temptation is the most outrageous of all. Christ's verbal response is sharp in its reprimand for Satan to begone. His answer is a direct quote from Exodus and the Ten Commandments. It is unexceptionable. Any ordinary rabbi or saint might say as much in the same circumstances. His ongoing, enacted response, however, is even more outrageous than Satan's chutzpah.* It is truly in Satan's face as an affront and put-down.

What is this ongoing, enacted response which can only prove searing beyond all other pains of damnation to Satan?

It consists of four primary acts.

1] The Son of God empties himself of his power and majesty to pitch the tabernacle tent of his Body and Blood, Soul and Divinity among humanity, *externally*. He does not walk among us in the majesty of Godhead and the power of the unfettered breath of God blowing where it will. He takes on human flesh in its fullness and weakness in all things, save sin. The Son of God becomes the Son of Man, son of Mary, entrusting his being to her human womb and maternity, her nourishment and nurture.

2] He is born a baby in a stable cave in the dead of night, in the cold of winter, in a strange town, in response to an imperial decree from a human ruler of many of those same kingdoms and their riches and glory. He who IS glory is laid in a simple manger to be warmed by swaddling clothes, straw, and the breath and flesh of mere farm animals.

3] He surrenders himself to an excruciating ignominious death on the cross--a favorite and barbarous form of execution among many peoples of the ancient, and sometimes modern, world. He surrenders his life, as well as his majesty and power, to death and the tomb--total abnegation.

4] He entrusts his power and his Person to the person, the will, words, and hands of the priest in Mass at its consecration of bread and wine to be himself. His Body, Blood, Soul and Divinity hide entirely under the appearances of bread and wine, hide again in the tabernacle in



the often empty churches of the world, then hide still more deeply as food, consumed and digested, *within* our feeble human flesh.

We must remind ourselves here that in the ancient world pure discarnate spirit, our angels - fallen or unfallen - are known as “gods.” Christ will not bow down to adore the fallen angel, the false god Satan, or serve him. Yet he lowers himself to become man; to raise men to become priests *in persona Christi*; to become our food under the appearance of the humblest food--bread, and the most often abused drink--wine; to serve us in the Eucharist and all the sacraments of his Church, his Body and Bride.

How is this kenosis and ministry to humanity different from the worship and service he refuses Satan?

Satan demands that Christ bow down and worship him, adore and serve him, false god that he is. Testing to see if this is the Messiah? Testing to see if this is in fact God himself? That's not clear. But Satan has had great success corrupting humans, turning them from worship of God. He has had great success diverting humans from knowing, loving, and serving God. Why not this man, Jesus?

There is a great difference between Christ refusing to treat Satan as god, and his embracing us as children, brothers, fellow servants of the Most High in order to lead us back to knowledge, love and service of the true God, the only God and our Creator. He delights to unite us to himself in love and mercy. Our worship and service to God is not servile when we recognize the truth of Christ and live his love. What Satan demands is servile subservience. What God desires is the surrender and service of humility and self-abandonment to his loving embrace. “God became man, so that man might become God,” says Irenaeus, among other Fathers of the Church. This is an affront to Satan to the max.

This is what Christmas portends, how it answers the last temptation in the desert. This is what the adoration of angels, shepherds, and magi teach us. This is what the Mass presents to us and makes present in us, as we shall examine next month. ✠

* “Chutzpah” is a Yiddish word meaning “brazen effrontery.” It's illustrated by the story about a man who killed his parents and then pleaded with the judge for clemency on the grounds of being an orphan. - Editor



Lex Orandi, Lex Credendi

The Law of Prayer is the Law of Faith

By Jason D. Mosher

As Catholics, we are taught that the form of our devotion and prayer effects the very essence of our belief. It is central to Catholic identity to hold firm to prayer that evokes a sense of the sacred and possesses a deep Christological nature. The Christo-centricity of our faith demands that our focus is on He Who is our Hope. When we shade our gaze or otherwise divert it, we begin to lose our identity as Catholics in communion with the historical reality of the Church.

In today's world the average (and not so average) Catholic has been divorced from this historical continuity of the faith. Even if we are nearing the end of the era's neo-iconoclasm, much damage has been done. The liturgical, devotional, sacramental and ecclesiological memory of too many Catholics only extends forty years in the past, as if the Church's advent came with the utterances of the Second Vatican Council. Yet, true Catholicity understands that the "now" of the faith exists in the context of organic outgrowth and not mere novelty.



If one desires to change the beliefs of the faithful, one must change their mode of prayer. In an attempt to posit particular agendas (feminism, universal brotherhood, or gay-rights, among others), local parishes have directed the faithful away from traditional, Christ-centered devotions such as the rosary, novenas, and processions. "Praise & worship" sessions and sometimes nothing at all fill the void caused by their absence. Gender-inclusive language in the liturgy, the condemnation of Eucharistic Adoration as a medieval error, and the rosary dismissed as an antiquated pious practice suited only for the "unwashed" complete the picture. In this way, authentic Catholic culture is wounded or eradicated.

The humanistic counterfeits for traditional devotions are banal and often emotionally excessive, like bacchanalian cults that seek transcendence through cathartic effusiveness. Or they are imbalanced, isolating a single concept to the exclusion of anything else, such as those who regard life's labors as devotional in and of themselves, without spiritual grounding (as in the abuse of the axiom *Orens et Laborem*, prayer and work). Most significantly, they inject neo-pagan, "New Age" worship into the Church, exchanging the

rosary for enneagrams or solstice celebrations. Such transformations cause our eyes to focus horizontally on creation rather than on the Creator.

We, as the faithful, must insist on our birthright of true Church teaching. We must approach our parish priests and ask for Perpetual Adoration, presenting him with at least half of the hourly time slots already filled. We must ask for processions in honor of the parish patron, offering to help organize the event. We must work with fervor to reclaim our Catholic identity in the practice of traditional devotions with the same fervor that the enemy has worked to deconstruct them. If the principle of *lex orandi, lex credendi* (how one prays will effect what one believes) does hold true, then it is our duty to push authentic devotion for the sake of the spiritual welfare of our fellow Catholics and for ourselves. ✠



Good and Faithful Servants

It's Been a Good Season for Some Shepherds



Mgr. Nicola de Angelis

Ontario, Canada: In July, nine women (eight American and one Canadian) from the *Women's Ordination Conference* (a *Call to Action* affiliate) staged a mock "ordination," - four as priests and five as deacons.

Three days later, Fr. Edward Cachia, congratulated the women in his local newspaper, expressing hope that the event would spark dialog, saying that this was the beginning of a new and awesome change in the life of the Church.

The Bishop of Peterborough, Mgr. Nicola de Angelis, told Fr. Cachia to publicly retract his remarks, which were in violation of Church teaching. Father declined, holding a press conference at which he said: "It's a matter of conscience for me, a matter of justice. I believe God calls all people. He does not select by gender."

Father also said that priestly celibacy should be optional because: "If the Roman Catholic Church ordains married men, there will be more vocations."

After having given Fr. Cachia over two months to reconsider his position, the chancery released its own press release, stating that it: "regrets (Fr. Cachia's) decision to refuse to accept the universal and constant teaching of the Catholic Church in relation to holy orders being reserved to men alone.... Though having freely professed adherence to all the teachings of the Roman Catholic Church and to the Roman Pontiff on the day of his ordination, Fr. Cachia now feels unable to live out this commitment...[and] has chosen to remain attached to positions contrary to the teachings of the church.... [which] renders him unfit to serve the Catholic people in the leadership role of priest."



Fr. Edward Cachia

Baker, Oregon: Bishop Robert Vasa sent a breathtakingly candid letter to his flock this past October, questioning the current rash of "safe environment" programs mushrooming around the country.

Bishop Vasa writes: "I asked for and committed myself to seek a threefold harvest from and for the Diocese of Baker. The first is priestly and religious vocations from among our own young men and women to serve in the Diocese. The second is a harvest of evangelization, an evangelized Catholic laity and an evangelizing Catholic laity. The third is a harvest of Catholic adults imbued with a deep and solid understanding of the complete package of Catholic teaching as presented in the Catechism of the Catholic Church.

".... I do not want to give any appearance whatsoever of being soft on my desire to assure the complete safety and protection of children. The *Charter for the Protection of Children* has been interpreted to include mandatory 'safe-environment training' for all children of or connected with the Church. In the diocese, we have indicated that such training must be made available to all children under our supervision in our Catholic schools but have not taken on the nearly impossible task of assuming responsibility for every child in the diocese.

"As a result of this discrepancy between a new interpretation of the charter and our diocesan policy, the annual charter audit will undoubtedly find the Diocese of Baker, and me as bishop, "Not in Compliance" and will issue a 'Required Action,' which I am prepared, at this point, to ignore. I say this not because I resist efforts to protect children, but rather precisely the opposite. There are a series of questions that I believe need to be answered before I could mandate such a diocesan-wide program of 'safe-environment training.'

"A few such questions follow: Are such programs effective? Do such programs impose an unduly burdensome responsibility on very young children to protect themselves rather than insisting that parents take such training and take on the primary responsibility for protecting their children? Where do these

programs come from? Is it true that Planned Parenthood has a hand or at least huge influence on many of them? Is it true that other groups, actively promoting early sexual activity for children, promote these programs in association with their own perverse agendas? Do such programs involve, even tangentially, the



Bishop Robert Vasa

sexualization of children, which is precisely a part of the societal evil we are striving to combat? Does such a program invade the Church-guaranteed-right of parents over the education of their children in sexual matters? Do I have the right to mandate such programs and demand that parents sign a document proving that they choose to exercise their right not to have their child involved? Do such programs introduce children to sex-related issues at age-inappropriate times? Would such programs generate a fruitful spiritual harvest? Would unsatisfactory answers to any of the questions above give sufficient reason to resist such programs?

“There are many concerned parents who have indicated to me that the answers to all of these questions are unsatisfactory. If this is true, do these multiple problematic answers provide sufficient reason to resist the charter interpretation? *At very least, even the possible unsatisfactory answers to any of the questions above leaves me unwilling and possibly even unable to expose the children of the diocese to harm under the guise of trying to protect them from harm.* I pray that, in this, I am neither wrong-headed nor wrong.

“For holding to this conviction I and the diocese may be declared negligent, weighed and found wanting.”

Phoenix, Arizona: The *East Valley Tribune* vented its animus against Bishop Thomas J. Olmsted no less than 4 ½ months after he became bishop (Lawn Griffiths, “Olmsted’s stamp on diocese,” May 2, 2004).

“...From leading a high-profile vigil in protest at an abortion center to speaking out against capital punishment and contraception, the 57-year-old bishop has supported traditional Vatican positions - much to the disappointment of Catholics seeking reforms in the more than 1 billion member worldwide church. Though the “season of conflict” related to sexual misconduct seems over, “we are not through the darkness yet,” said Mary Jane Benton, a Scottsdale Catholic. “Our new bishop has given out rules and regulations, instead of healing and compassion as Jesus modeled.” Benton is a member of the national and Arizona boards of *Call to Action*.

What seemed particularly to irk Benton was Bishop Olmsted’s order that nine priests remove their names from an interfaith clergy letter, the “Phoenix Declaration,” which urged full acceptance of homosexuals in religious and community life and the suspension of another priest for permitting a non-Catholic priest to participate in a Eucharist Mass during a recent wedding.

More recently, Olmsted made (highly critical) headlines for barring public officials from speaking at Church functions if they advocate positions contrary to Church teaching, particularly those concerning abortion and other life issues, and gay “rights.” ☞



Bishop Thomas Olmsted

“ When you have no choice, mobilize the spirit of courage.”

- Jewish Proverb

Around the Archdiocese

Roger Martinez: When an announcement for an activity – in this case, the December 3, 2005 Advent Retreat for archdiocesan Catholic Singles titled “Catholic Dream Spirituality” - leaves out the name of the primary speaker, it's...curious. (November 13, 2005 *Catholic Communicator*)



One has to visit the archdiocese's website (www.archdiocesessantafe.org), go to the “Calendars and Special Events” section, find the posted retreat there, click it to discover a little pop-up, and there learn that Roger Martinez is retreat master.

“This retreat,” it says in the pop-up, “will introduce some of these dreams and dreamers [referring to biblical persons], along with helping each dreamer recognize the gift(s) they are receiving through their own individual dreams.”

A little googling unearths Martinez' laudable work as a clinical supervisor and counselor for the *Recovery of Alcoholics Program* in Santa Fe and the completely flaky avocation, which he has used in his counseling work for the past 12 years, of “dream work.”

We learn that Martinez was, for three years, the ribbon winner of a Dream Telepathy contest. It goes like this: Someone constructs a number of surrealistic pictures and on the night of the contest, a non-participant randomly selects one of the envelopes, which he or she opens in private and “telepathically broadcasts” - both as an image and with any “associated cognitive and emotional content.”

Contest participants are instructed to “tune into” this broadcast while dreaming. The following morning, they write down their dreams in detail. Later that day, volunteers at the Association for the Study of Dreams (ASD) annual conference post the images on the ASD website. Participants are to examine the picture that best matches a dream. It isn't clear how one wins a ribbon in this highly subjective game, but Martinez says he did (1st Place in 1996, Honorable Mention in 2003, and 3rd Place in 2005).

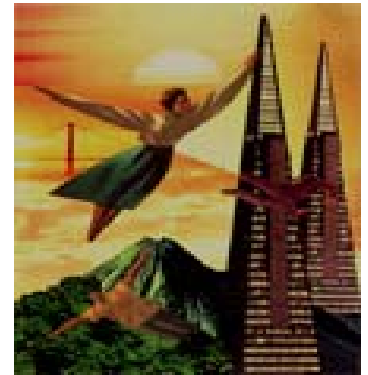


Roger Martinez

Buoyed by such successes, Martinez launched two Dream Telepathy projects. One has its subjects focus on dreaming of chosen images on the same night; the other uses one “sender” and a group of receivers/dreamers.

Simply silly or New Age dangerous, why are Catholic Singles wasting time on this?

Roger Martinez was formerly a priest of the Archdiocese of Santa Fe.



Sr. Joan Brown: Heck, for sheer silliness and New Age dangerous, Colorado's *High Country News* quotes Sr. Joan Brown, head of the Archdiocese of Santa Fe's Ecological Ministry, as saying: “The trouble with Christianity is that it's too often 'confined to a building.' Jesus was called to the wilderness to listen to God. He was not called to the synagogue.... But we haven't reflected on that in the Christian religion.” Groan.



Sr. Joan Brown

Life Strategies

Two victims for every abortion

Stephanie Block

The October 26, 2005 *Albuquerque Journal* carried an opinion piece by Dahlia Lithwick (“Bush Nominees Steal Thunder from Roe’s Foes,” reprinted from the *Los Angeles Times*.) As part of her argument, she presents the data:

And finally, consider the polling data: Most Americans support Roe. The most recent Gallup Poll shows that 54 percent of respondents consider themselves to be pro-choice, while 38 percent think of themselves as pro-life. A Gallup Poll taken in July showed that 68 percent of Americans do not want Roe overturned, and only 29 percent do.



Lithwick concludes that: “whether or not there is a federal constitutional right to abortion is by no means the last word in the abortion wars. The fight has moved, in recent years, to the state legislatures, which have enacted significant restrictions on the procedure – from parental notification laws to bans on so-called partial-birth abortions. Roe stopped being where the real abortion action was a long time ago.” She also mentions the availability of “better contraception and technologies to terminate unwanted pregnancies earlier” as part of this new irrelevancy about Roe...and in several senses, she’s correct.

In the first place, the statistics are not seriously contended. For all the variations of wording (which produce varied results) and the different ways of understanding – and reporting – these results, the picture is fairly consistent. Despite complex and nuanced positions on the subject of abortion, the *majority* of Americans want it to be legally available, under some circumstances.

Secondly, the problem of legally available surgical abortions pales next to the growing reality of legally available chemical abortions. The news that surgical abortions - about 1,370,000 annually in the U.S., according to the *Alan Guttmacher Institute* - are declining is dwarfed by the estimated annual 14 million chemical abortions caused by abortifacients. (American Life League suggests this figure based on an average of 11 million women using abortifacient birth control in the United States at any given time.)

Thirdly, pro-life groups have worked hard to do exactly what Lithwick describes – to restrict the availability of surgical abortions. This tactic, in the abortion wars, is designed not only to save the lives of some children but also to expand a real or perceived pro-life base. The majority of Americans may not want abortion illegal, but they want it limited to cases of rape, incest or endangerment of the mother’s physical health. (Virginia Commonwealth University poll, as reported by Steven Ertelt, “New Poll: Majority of Americans Oppose Most or All Abortions,” *LifeNews*, October 25, 2005. Twelve percent of those polled said abortions should always be illegal. Another 44 percent said abortions should be allowed only in the above cases, which constitute as little as 2 or 3 percent of all abortions, according to the *Alan Guttmacher Institute*, the research arm of *Planned Parenthood*.)

Which means, as any pro-lifer knows, very few people – including those who find it “tragic” – understand how reprehensible abortion is. Moral “purists” (to borrow language from the Lithwick essay) who oppose all

abortion, for whatever reason, have a daunting task ahead of them. Getting pro-life judges on the Supreme Court and restricting availability of surgical abortions is a relatively minor part of that work.

The task really must be to make abortion, chemical and surgical, understood by most people for the abomination it is.

Two Victims

Statistics show that Catholics and younger people are slightly more “pro-life” than the general population. The figures for Catholics are particularly discouraging because one would suppose that Church teaching about the sanctity of human life would have influenced greater numbers of the faithful.

However, given the decades of sex education and overall moral decline, the figures for the young are astonishing. After a lifetime of propaganda and a decadent, permissive social milieu, the fact that there are pro-life youth in any substantial numbers is a testament to freewill and lived experience. Before *Roe v. Wade* in 1973, nearly 86 percent of college freshmen thought abortion should be legalized. In 2002, the numbers had dropped to 54 percent. Abortion (as well as drug abuse, divorce, and promiscuity) is not an intellectual abstraction about “rights” to these young people but a dark reality fraught with suffering and loss.

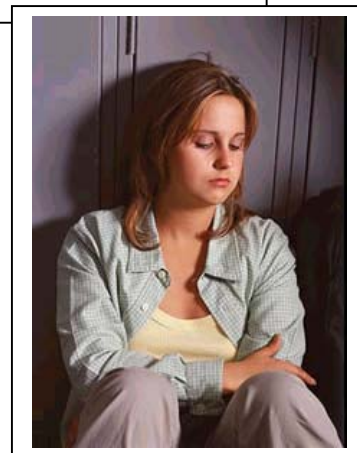
According to an investigation by the Texas-based *Life Dynamics*, among girls 15 and younger who become pregnant, between 60 and 80 percent of them have been impregnated by adult men. (The sources for these allegations can be examined at www.childpredators.com/Footnotes.cfm#_edn2) The younger the victim, the older the perpetrator is likely to have been. In addition to the host of psychological and physical problems that typically afflict victims of sexual abuse, they are often provided birth control despite the age of their exploiters and, when that fails, forced into an abortion. There is an “overwhelming body of statistical evidence showing that the rate at which [*Planned Parenthood* and *National Abortion Federation*] fail to comply with mandatory reporting laws is in excess of 90 percent. This data was obtained from government sources, medical journals, independent researchers and the abortion industry itself.” [\[www.childpredators.com/ReadReport.cfm\]](http://www.childpredators.com/ReadReport.cfm)

Life Dynamics writes: “We have over 800 tape recordings that show how *Planned Parenthood* and NAF abortion workers secure business from victims of statutory rape by undermining parental authority, encouraging children to lie and promising minors that their employees will ignore mandatory reporting laws. Hundreds of *Planned Parenthood* clinic and *National Abortion Federation* clinic employees have been caught on tape expressing their willingness to conceal the statutory rape of a 13-year-old girl by a 22-year-old man. Even though many of these *Planned Parenthood* and NAF employees openly acknowledged that statutory rape is a crime and that they are required by law to report it, they made it clear that they do not abide by the law.”

Young people are, in growing numbers, realizing that they have been deceived. The relevancy of these experiences for life advocacy are becoming apparent as the young women who have been victimized by a permissive sexual climate and its abortion “back-up” begin to reconstruct their broken lives. ❧



An ultrasound photograph of a 22-week-old baby, capable of fine hand and finger movements. In a short space of time this baby scratches, rubs and pats his cheek before doing the same to his nose.



Forthcoming Vatican Document

“...the Church cannot admit into the priesthood those who practice homosexuality or have homosexual tendencies or are close to the so-called 'gay' culture as manifested through their opinions, their participation at gay protests or their embracing of the homosexual agenda.”

- “Instruction for vocational discernment criteria regarding persons with homosexual tendencies in view of their admission to the priesthood and holy orders,” scheduled for release November 29, 2005

According to the Italian daily, *Il Giornale*, a Vatican document published under the auspices of the Congregation for Catholic Education and titled, “Instruction for vocational discernment criteria regarding persons with homosexual tendencies in view of their admission to the priesthood and holy orders,” will be released on November 29, 2005.

The newspaper, which claimed to have had access to the eight-page document and quoted extensively from it, said that while the Church reiterated that homosexual persons should be “treated with respect and kindness” and that “any sign of discrimination” against them must be avoided, they should be barred from entering the seminary because of their incompatibility with the priesthood.

Other excerpts as quoted by *Il Giornale*:

- “...the Church cannot admit into the priesthood those who practice homosexuality or have homosexual tendencies or are close to the so-called 'gay' culture as manifested through their opinions, their participation at gay protests or their embracing of the homosexual agenda.”
- “...there is no right to ordination”
- “...discernment regarding the suitability” of future priests lies within the competence of Church, which must judge a candidate’s affective maturity, ability to live chastely, and whether or not he suffers from “sexual disorders incompatible with the priesthood.” In the case of “serious doubt,” the candidate in question would not be allowed to enter the seminary.
- “...tendencies that would indicate a transitional problem, such as in the case of an adolescent who has not yet fully matured, would have to be overcome for at least three years before ordination to the diaconate.”

Despite the explicit language of the Instruction, some suggest that it merely restricts gay priests, curbing excessive behaviors. “Candidates who participate in gay pride rallies or associate with other forms of ‘gay culture,’ including books, film and Internet sites,” would be excluded from becoming priests, suggested one interpretive article. Another, the liberal *National Catholic Reporter* (NCR) assured readers that the application of these criteria would be left up to the individual discretion of seminary directors.

Release of the document coincides with the Vatican’s nationwide investigation of U.S. seminaries. The Investigators are looking for “evidence of homosexuality” and signs of deviance from Catholic moral teaching, concerned that the pedophilia scandal grew out of lax moral discipline and the presence of gay men among the clergy.

Francis DeBernardo, executive director of *New Ways Ministry*, a Catholic gay rights organization, issued a statement that protested this tack: “The investigation of U.S. seminaries for ‘evidence of homosexuality’ continues the pattern of smoke-screening that Church leaders have employed since the clergy child abuse crisis began...Why not look instead for evidence of cowardice, secrecy, and dishonesty - the traits displayed by so many bishops which magnified the crisis into a public scandal?” ☞

Our Lady of America

First American Apparition to Reach the First Stage of Approval by the Catholic Church

In the mid twentieth century, Sister Mildred Mary Neuzil, of the Contemplative Sisters of the Indwelling Trinity in Fostoria, Ohio, experienced the mystical Union with Christ and the hidden stigmata, as well as a number of apparitions of Our Lord, St. Joseph, St. Gabriel, St. Michael, and the Virgin Mary under the title of "Our Lady of America," occurring the eve of the feast of the North American martyrs, September 25, 1956, again on October 13, 1956, and throughout 1957 and 1958.

Sister Neuzil, who died January 10, 2000, said she was asked by Our Lady to draw a picture of Mary's appearance and have a statue constructed and placed after a solemn procession in the National Shrine of the Immaculate Conception, in Washington, DC. Our Lady said that if this happened, the US would turn back toward morality and the shrine would become a place of "wonders."

"It is the United States that is to lead the world to peace, the peace of Christ, the peace that He brought with Him from heaven," Sister Mildred quoted the Virgin as saying. "Dear children, unless the United States accepts and carries out faithfully the mandate given to it by heaven to lead the world to peace, there will come upon it and all nations a great havoc of war and incredible suffering. If, however, the United States is faithful to this mandate from heaven and yet fails in the pursuit of peace because the rest of the world will not accept or cooperate, then the United States will not be burdened with the punishment about to fall."

No US apparition has yet gained full approval. However, the late Archbishop, Paul F. Leibold of Cincinnati, was so convinced of the authenticity of this message that he approved Sr. Neuzil's diary and placed his imprimatur on the sketch of the medal Our Lady had asked Sister to have struck, which would bear the image of Our Lady of America on the front and the symbol of the Christian Family and the Blessed Trinity on the back.

The medal was the first step toward official approval. There must follow a bishop's declaration and the commissioning of art depicting the apparition, along with a medal and erection of a chapel, basilica, or church dedicated to Mary under the title. According to Sister Joseph Therese, of the Contemplative Sisters, the archbishop was "about ready to do a great big statue of Our Lady of America, but then he passed away." ✠

To read more about *Our Lady of America*, see: OurLadyOfAmerica.com



December Calendar

**Los Pequeños Christmas Potluck
Friday, December 9, 2005:**
6:00 PM – 9:00 PM.
Call (505) 293-8006 for information.
All members welcome.

Pro-life Prayer Each Tuesday:
8:30 a.m. – 9:30 a.m.
Join Fr. Pio O'Conner for prayer
Planned Parenthood Abortuary
701 San Mateo Blvd.
Catholic Knights Chapel: (505) 266-
4100

12 noon, Thursday
**Mass at the Catholic Knights of
America Chapel**
Fr. Stephen Imbarrato
For more information, call
(505) 266-4100



*Please consider
a donation to
Los Pequeños.*