

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

December 2007



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**Cover: *The Immaculate
Conception - Saint Anne conceiving
the Virgin Mary
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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.

With a presidential election less than a year off, partisan politics are heating up. Catholics, such as Father Richard Rohr, have joined the fray by membership in Sojourner's Red-Letter Christians – a left-wing Christian writer's bureau. On October 19-21, 2007, two Red-Letter Christians, Fr. Richard Rohr and Jim Wallis held a "Reviving Our Spirits - Transforming Our Politics" conference in Cleveland, Ohio. Here, one evangelical gives his take on Sojourner's Red-Letter Christians and its tactics of division.

When Red Is Blue

Why I am not a Red-Letter Christian

By Stan Guthrie

Though I own several Bibles with the words of Christ printed in red, I've always found the concept a bit iffy. After all, we evangelicals believe in the plenary, or full, inspiration of Scripture, don't we? Setting off Jesus' sayings this way seems to imply that they are more holy than what is printed in ordinary black ink. Sure, Christians understand that Jesus the incarnate Word fulfills the written Word. But if all Scripture is God-breathed, then in principle Jesus' inscripturated statements are no more God's Word to us than are those from Peter, Paul, and Mary—or Ezekiel.

That's why I felt a bit queasy when I heard about a group calling itself "*Red-Letter Christians*." In the book *Letters to a Young Evangelical*, Tony Campolo says RLCs have an "intense desire to be faithful to the words of Jesus as recorded in the New Testament." That's a worthy start, of course—but only that.

This approach sounds reminiscent of a problem dividing the church in Corinth. Hear some cogent words printed, unfortunately, in black letters: "What I mean is that each one of you says, 'I follow Paul,' or 'I follow Apollos,' or 'I follow Cephas,' or 'I follow Christ.' Is Christ divided?" RLCs seem to say they have found a higher truth.

No doubt, Campolo, a wonderful evangelist and professor emeritus of sociology at Eastern University, would demur. But while in no way denying the genuine desire of RLCs to be faithful to Christ, it seems to me that the key color here is not red, but blue.

Campolo insists RLCs are strictly nonpartisan. "We are people who want to assure that Jesus is neither defined as a Republican nor a Democrat," he recently told the *Associated Baptist Press*. "When asked about party affiliation, the Red-Letter Christian is prone to answer, 'Please name the issue.' "

But Campolo also says RLCs are upset about "gay-bashing, anti-feminism, anti-environmentalism, pro-war, pro-gun, and Religious Right politics." These items sound a lot like talking points from a James Carville memo.

Further, Campolo regularly uses the highly pejorative term Religious Right for politically conservative Christians but declines a comparable label, Religious Left, for his group. His reasoning? "[I]t suggests that we are an arm of the Democratic Party in the same way in which the Religious Right has become an arm of the Republican Party." Perhaps some on the Right have become so, but this is an oversimplification.

Yes, in his book Campolo generously says Christians on the Right "are just as eager as those on the Left to help the poor, bring peace to the world,



The *Red-Letter Christians* describe themselves:

The Red Letter Christians are a network of effective, progressive, Christian communicators urging an open, honest and public dialogue on issues of faith and politics. We believe and seek to put in to action the red letter words in the Holy Bible spoken by Jesus. The goal of the group is to advance the message that our faith cannot be reduced to only two hot button social issues - abortion and homosexuality.

The key to this description is the word "progressive." Political progressives are fighting for abortion and homosexual rights.

Plan B

Catholic Media Coalition asks Connecticut bishops to rescind approval of abortifacient Plan B

In a letter to the Catholic Bishops of Connecticut sent October 4, 2007 the national *Catholic Media Coalition* (CMC) begged the bishops to rescind their recent approval to dispense the abortifacient drug "Plan B" to rape victims at Catholic hospitals in the state.

"Rape is a horrible crime," said CMC President Mary Ann Kreitzer, speaking on behalf of the group. "Women need help and support at such a time. But the fact that the woman is the victim of a violent act cannot justify her committing a violent act against her innocent unborn child. It's a grave scandal to have Catholic bishops approve the use of this abortion drug. Their capitulation encourages further coercion by the government against the Church. No less than our first amendment freedom of religion is at stake. Additionally, bishops who won't fight for a one-week-old baby are likely to betray older babies and the elderly and vulnerable as well. We demand that the Connecticut bishops rescind this evil decision."

CMC is urging Catholics around the country to pray for and contact the four Catholic bishops of Connecticut as well as their individual bishops to urge them to protect human life. It is never licit for a woman to use a drug that prevents her baby from implanting in the womb.

CMC's open letter to the Connecticut bishops: October 4, 2007



Mary Ann Kreitzer is the President of Les Femmes and editor of the Les Femmes quarterly newsletter, *The Truth*. She is also President of the Catholic Media Coalition.

I am writing with a profound sense of sorrow at your recent decision to allow Catholic hospitals in Connecticut to administer the abortifacient Plan B to women who are the victims of rape. It is simply inaccurate to state: "administration of Plan B pills in this instance cannot be judged to be the commission of an abortion because of such doubt about how Plan B pills and similar drugs work." That statement is simply untrue. Not only does the manufacturer of the Plan B regimen admit that one of the drug's modes of action is to prevent implantation of a developing baby, but the FDA states it as well. The way Plan B and other abortifacient "contraceptives" work is well-known. As a natural family planning teacher and crisis pregnancy counselor, I've been explaining it to women for years. While one doesn't know the mode of action in a particular case, it is certain that many babies are killed when these drugs turn the womb into a hostile environment. To allow Plan B because how it works in a particular case is unknown is like saying one can shoot a gun in a dark room because it's possible no one is there.

Please, Your Excellencies, withdraw this flawed statement that will corrupt our Catholic health care facilities by making them accomplices in murdering children. If the government can coerce complicity in Plan B abortions, coercion of later term abortions cannot be far behind. We need you to stand up to a government that has long-since abandoned the Constitutional principle of freedom of religion. In addition, consider the corrupting influence on Catholic doctors, nurses, and pharmacists giving a drug proven to cause early abortions. Please don't let yourselves be known as the bishops who washed their hands like Pontius Pilate as they sent the innocent ones to death, executed, like Jesus, for the sins of others.

Please rescind your statement, instruct Catholic hospitals not to dispense this drug, and fight the government's coercion in the courts. It would be better to close every Catholic hospital in Connecticut than to cooperate with this evil decision.

Sincerely in Christ,

Mary Ann Kreitzer
President, Catholic Media Coalition
www.catholicmediacoalition.org

CMC is an organization of Catholic writers, webmasters, editors, and others engaged in producing media for and about the Catholic Church. CMC's Web site is www.catholicmediacoalition.org Colorado Springs Bishop Michael Sheridan has noted the uncertainty around the action of the pill and is quoted, "My opinion on moral questions is to err on the side of safety, rather in the other direction."

Y

Mary and Joseph: A Love Story in the Trinity

By Marie P. Loehr

But the fruit of the Spirit is: charity, joy, peace, patience, kindness, goodness, faith, modesty, continency.

-Paul, Galatians 5:22-23

The Church has always taught that the Holy Family is the model for the domestic Church of our own families. We consider it an unattainable ideal in many ways. In the stress of daily living in a fallen world, however redeemed in Christ, how can ordinary sinful men and women live the example of Joseph the just man of Ps. 91, and Mary, conceived without sin, the good wife of Proverbs 31? How can we even comprehend a marriage lived as spiritual union alone, without the consolations of physical union? Joseph never “knew” Mary in any carnal sense. The Church has always taught this, too - Mary’s perpetual virginity in marriage, childbearing, and motherhood. Who among us can live that? After all, the Church also defines marriage not only in spiritual vows, but in bodily consummation of those vows. So how are we to understand the fullness of marriage as lived by Mary and Joseph? Because we cannot doubt that it was fullness of commitment, communion, and creativity. We cannot doubt that because it was and is founded in the Trinitarian covenant, intimacy and sweetness. Certainly, Mary and Joseph were both graced in special ways to live with such a marriage, a marriage that reflects the intimacy and communion of the Trinity so totally in human flesh.

First, we can discover the fullness of Mary and Joseph’s marriage in the Trinity by considering Paul’s description of the fruit of the Spirit. Those who walk in the Spirit of God reveal the fruits of the Spirit: charity, joy, peace, patience, kindness, goodness, faith, modesty, continency. If this is so for baptized Christians, how much more so for the Immaculata and the “just man!”

Mary is conceived without sin. She is free of original sin and its damage. She lives in the Spirit from conception to death. At the Annunciation she receives a greater fullness in the life of the Spirit. That is enriched by the presence of the Son, made flesh, in her womb. Thus Paul’s list of fruits describes Mary, her personality and behavior, very precisely.

Second, we see in her the “worthy wife” of Proverbs 31. Proverbs says to find a worthy wife is a value is “far beyond pearls.” She gives her husband joy. She keeps her household in order. “She reaches out her hands to the poor...she opens her mouth in wisdom...she eats not her food in idleness.” Her husband extols her. Her children praise her. So Christ does, characterizing Mary, when he asks, who are my mother and my brothers? All those who do the will of my Father! Aside from himself, who has lived the Father’s will more deeply and intimately than Mary?

In the same way, Joseph is described in Matthew as “a just man.” What does that mean? It has nothing to do with legalities and legalism. To be just is to be filled with grace, the life of God within. Psalm 91:13-14 says, “the just man shall flourish like the palm tree, like the cedar of Lebanon shall he grow; planted in the house of the Lord, in the courts of the house of our God.”



December Calendar

Los Pequeños Monthly Meeting

December 14, 2007

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

Tuesdays at Noon

Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

For more information, call

(505) 266-4100

Helpers of God's Precious Infants

1. Planned Parenthood Abortuary

701 San Mateo Blvd.

Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM

Wednesdays: 12 Noon – 3:00 PM

&

2. Medical Arts (801 Encino Place)

Saturdays: 8AM-11:30AM

For more information call Phil Leahy:

(505) 440-3040

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only \$10.**

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

www.lospequenos.org

Both palm and cedar are eloquent symbols of the “just man.”

Palm trees are the kingly plants of desert and oasis. They grow tall and straight. Their canopy of leaves provides shade. They bear rich fruit, and they produce more fruit in their old age than in their youth. Their wood is used for building. Their leaves in ancient times were woven to make the Sukkoth tabernacle. Palm leaves also symbolize celebration, and the witness of martyrdom. So to characterize Joseph as a just man is to say he will flourish like the palm--tall, straight, upright, regal as befits a descendent of David's line, a man who provides shelter in the desert, a sign of the living water of the Spirit.

To grow like a cedar of Lebanon is also an image of upright power and strength. Cedars of Lebanon were used by Solomon to build his Temple. Cedar weathers harsh winters on the mountain slopes of Lebanon. Its wood is rich, silky, dense in texture, in shades of red and cream--red for passion, cream for purity. It gives off a scent like incense, refreshing, clean. Even today, cedar chips are used to keep away insect pests and sweeten closets, and cedar chests or closets not only protect clothes and bedding but permeate them with cedar's unforgettable scent. So cedar, too, speaks of Joseph's nature.

For Joseph, once he had accepted the angel's message about Mary's pregnancy, the journey to Bethlehem, the journey to Egypt, the journey to Nazareth would have recapitulated the journey of the Chosen People through the wilderness in the presence of the tabernacle tent and the Shekinah, sign of the presence of God. For Mary was the tabernacle who carried the Word of God in her and with her, a Shekinah no longer of cloud and fire, but of flesh, her flesh – given to him by his shaping in her womb and his nourishment by her blood, and later, her milk. y

Useful References

John Paul II, *Redemptoris Custos*

André Doze, *Joseph: Shadow of the Father*

Daniel-Rops, *Jesus and His Times*

St. Joseph Daily Missal

Confraternity of Christian Doctrine Bible

Protesting Governor Richardson

ALBUQUERQUE OCTOBER 25, 2007. "Thank you to all who came out to the Albuquerque IBEW union hall and sacrificed their time last night to witness to Gov. Richardson and his supporters about the evil of abortion. ...It was a blessed event in terms of having the freedom to expose the face of abortion in front of local members of the party of abortion."

The email sent by Phil Sevilla on behalf of *New Mexicans for a Moral Government* then went on to highlight the day's accomplishments. Fifteen pro-lifers came out to witness, standing at both sides of the main entrance and on the island of the adjacent street with their large signs. Most of the cars entering the union hall parking lot had to pass the signs.

Joe Suahar, recently transplanted from Minnesota, told the governor that he has excommunicated himself from the Catholic Church for his consistently anti-life legislative positions and for raising thousands of dollars for the National Abortion Rights Action League (NARAL).

Albuquerque Mayor Marty Chavez, soon to be running for US Senate, was parked near the entrance and protesters spoke to him, as well: "Mayor Chavez, defend life! Protect unborn life!"

The protesters prayed the rosary and Divine Mercy, leafleted cars and handed out press releases. Channel 7 and the *Albuquerque Journal* covered the event, interviewing the protestors and accepting a press release that reads:

As New Mexican Catholics, we believe we have a moral obligation and it is our right as citizens of New Mexico to call on Governor Richardson and other office holders in New Mexico who are Catholic to adhere to the moral teachings of our faith. The Governor and his political associates who openly flaunt their disregard for New Mexicans' deeply held values regarding the sanctity of life and marriage will no longer ride on the backs of the Catholic vote!

Many critical policies that Governor Richardson has advanced and supported as governor of New Mexico and as a presidential candidate lead us to believe that we cannot support his candidacy because positions he has taken are in direct opposition to our Catholic moral values.

We are here to tell Governor Bill Richardson that the days he can count on the Catholic vote in New Mexico are over! Armed with facts about his wrong-headed and irrational positions, more New Mexicans will come to understand that as a Catholic politician, Governor Richardson has the obligation to form his conscience, to choose and apply the moral teachings of his faith to political decisions he makes on behalf of the citizens of our state. He cannot be trusted to defend and promote the moral values we believe in. We do not support, indeed, we condemn his deplorable positions and policies:

1. Richardson supports unrestricted killing of the unborn including late term partial birth abortion¹ According to the National Abortion Rights organization (NARAL), Richardson's voting record in Congress was 100% pro-abortion²
2. Richardson supports state funding of embryonic stem cell research, a position condemned by the Bishops of New Mexico.³ Aside from the moral issue, there is no evidence that this expensive research yields medical benefits.
3. Richardson voted to allow an amendment to the Defense of Marriage Act that weakens the definition of marriage between one man and one woman. The amendment would permit future state changes in the definition of marriage.⁴
4. Richardson's anti-life position claiming overpopulation as the source of world hunger is not consistent with scientific evidence.⁵
5. Richardson recently attacked⁶ the Boy Scouts of America's longstanding policy to protect its members. y

GOVERNOR RICHARDSON, DEFEND LIFE! DEFEND MARRIAGE! DEFEND YOUR FAITH!

1. http://vote-smart.org/voting_category.php?can_id=26964
2. www.naral.org/elections/statements/candidate-record-richardson.pdf
3. http://pewforum.org/religion08/compare.php?Issue=Stem_Cell_Research
4. http://vote-smart.org/voting_category.php?can_id=26964
5. http://www.biotech-info.net/review_12_myths.html
6. CNN.com, 9/26/07, "Richardson to Boy Scouts..."



The message for Bill:
"You Can't Be Catholic and Pro-Choice"

Brave New Morality

Early in 2000, the *New York Times* wrote that Vermonters should be proud of leading the way toward a society that values stable gay relationships. The editorial said, "In time, Vermont's example will show the rest of the country that same-sex unions are not a threat to traditional marriage and deserve the name of marriage as well as the law's full protection. (Editorial, *New York Times*, 3/18/2000, "Legal Unions for Gays in Vermont," p. 14)

That talking point, that "same-sex unions are not a threat to traditional marriage," has been repeated from a hundred pens. For their part, proponents of traditional values have scrambled to refute it. This October, California legislation has accomplished what rhetoric couldn't: the citizen now has a graphic picture of the law as defender of the New Morality.

The legislation, SB-777, recently signed into law by Gov. Arnold Schwarzenegger, imposes "a radical sexual agenda on California's public schoolchildren," according to an alert from the *California Catholic Daily*:



The law bans school texts and activities that would exhibit any bias against homosexuality, bisexuality, transsexuality, and cross-dressing, according to Meredith Turney, legislative liaison for the *Capitol Resource Institute*, a pro-family lobbying organization based in Sacramento.

"Under this latest advance toward a Brave New World of polymorphous perversion, California textbooks will no longer be able to use words like 'mother and father' and 'husband and wife,' because they suggest that heterosexuality is the norm," said Alan Carlson of the *World Congress of Families*. "Unbelievably, the law even allows students to use the restrooms and locker rooms of the opposite sex if they identify with that gender," Carlson told *Christian Newswire*.

But what can concerned parents do?

Capitol Resource Institute is seeking to block SB-777 with a referendum, which would allow voters to overturn the law. But qualifying a referendum for the ballot is not an easy task: it entails raising more than \$500,000 and gathering 433,971 voter signatures in the next 90 days.

If the referendum were successfully placed on the ballot, SB-777 would not go into effect as scheduled on January 1, 2008. Instead, it would be up to the voters to decide the fate of the law in the June elections. (*California Catholic Daily*, "Referendum, constitutional amendment or abandoning the public schools? Opponents of SB-777 ponder what to do next," October 23, 2007, www.catholicnewsagency.com)

Another CNA article says:

SB 777 requires textbooks, instructional materials, and school-sponsored activities to positively portray cross-dressing, sex-change operations, same-sex marriages, all aspects of homosexuality and bisexuality, and so-called "gay history." Silence on these sexual lifestyles will not be allowed.... SB 777 would teach these sexual subjects without parental permission. The new mandate would be enforced by the attorneys of the California Department of Education, which would sue school districts that do not comply.... The bill would also replace the definition of sex in the Education Code, which currently reads: "Sex means the biological condition or quality of being a male or female human being." It would be replaced with "Gender means sex, and includes a person's gender identity and gender related appearance and behavior whether or not stereotypically associated with the person's assigned sex at birth."

Eventually, supporters of the referendum would like to pass a constitutional amendment to prevent bills like SB-777 from coming back. Christian private education and home schooling are another solution - for those able to do so. y

Our Lady of America

Beginning on September 26, 1956, the Blessed Virgin Mary, under a specific appearance as “Our Lady of America,” manifested herself to Sister Mary Ephrem (Mildred Neuzil) in the Convent of the Precious Blood Sisters at Rome City, Indiana. Our Lady indicated to Sister that she had come in response to the United States having recognized her privilege of The Immaculate Conception, especially through The Shrine of The Immaculate Conception at Washington, D.C., and Our Lady of America came with a message for the United States to focus on the virtue of purity.

Our Lady spoke about the recognition of The Indwelling Most Holy Trinity in the Christian Family, with The Holy Family (Jesus, Mary & Joseph) as a model. On October 5, 1956, Our Lady inspired Sister to write the prayer to “Our Lady of America,” which prayer (and the design of a medal of Our Lady of America) subsequently received (in 1963) the formal approval of Imprimatur by Monsignor Paul F. Leibold, who was then serving as auxiliary bishop and Vicar General of the Archdiocese of Cincinnati.

Sister Mary Ephrem was blessed to have Monsignor Leibold as her spiritual director for many years until his death in 1972. During this period, Monsignor Leibold authorized the printing of Our Lady's messages to Sister Mary Ephrem in the form of a diary.

On October 13, 1956, The Blessed Virgin Mary requested that a statue of “Our Lady of America” be enshrined in the National Shrine of the Immaculate Conception in Washington, D.C., as a special place of pilgrimage and a special safeguard for our Country. Our Lady promised miracles greater than those of Lourdes and Fatima if her children heeded her warnings and fulfilled her requests. She indicated that this would be accomplished through her loyal sons, the Bishops of the United States. y

One can read more about Our Lady of America at the official website:
www.ourladyofamerica.com.

Oh Immaculate Mother, Queen of our country, open our hearts, our homes, and our land to the coming of Jesus, your Divine Son. With Him, reign over us, O heavenly Lady, so pure and so bright with the radiance of God's light shining in and about you. Be our leader against the powers of evil set upon wresting the world of souls, redeemed at such a great cost by the sufferings of your Son and of yourself, in union with Him, from that same Savior, Who loves us with infinite charity.

We gather about you, O chaste and holy Mother, Virgin Immaculate, Patroness of our beloved Land, determined to fight under your banner of holy purity against the wickedness that would make all the world an abyss of evil, without God and without your loving maternal care.

We consecrate our hearts, our homes, our Land to your Most Pure Heart, O great Queen, that the kingdom of your Son, our Redeemer and our God, may be firmly established in us.

We ask no special sign of you, sweet Mother, for we believe in your great love for us, and we place in you our entire confidence. We promise to honor you by faith, love, and the purity of our lives according to your desire.

Reign over us, then, O Virgin Immaculate, with your Son Jesus Christ. May His Divine Heart and your most chaste Heart be ever enthroned and glorified among us. Use us, your children of America, as your instruments of peace among men and nations. Work your miracle of grace in us, so that we may be a glory to the Blessed Trinity, Who created, redeemed, and sanctifies us.

May your valiant spouse, St. Joseph, with the holy Angels and Saints, assist you and us in "renewing the face of the earth." Then when our work is over, come, Holy Immaculate Mother, and as our Victorious Queen, lead us to the eternal kingdom, where your Son reigns forever as King.

Amen
(200 days)
Nihil Obstat: Daniel Pilarczyk, S.T.D.
Imprimatur: +Paul F. Leibold, V.G.
Cincinnati, Jan. 25, 1963



Our Lady of America



The official medallion

Chastity is that virtue which keeps the sexual secret hidden as a dominion whose disposition lies in the hand of God. - Dietrich von Hildebrand

Sex Education and Child Abuse

The organization *Veil of Innocence* fights classroom sex education. Its president, Alice Grayson, writes, “Classroom sex education is an institutionalized form of sexual molestation and is present in most public and private schools. Safe environment programs are, in essence, the newest form of mandated sex education for schoolchildren. Ironically, the bishops’ solution to child abuse is actually child abuse.”

The website, www.veilofinnocence.org, is a font of information and resources. It provides critiques of a number of scurrilous programs – among them *The New Creation Series*, Patricia Miller’s *In God’s Image Male and Female*, The Benzinger Family Life Program, and Molly Kelly’s *Let’s Talk to Teens about Chastity*. It also carries critiques of several of the most widespread and troubling safe environment programs, such as *Talk about Touching* and *Virtus*. And one can find there the Church documents on the subject, too – encyclicals concerned with human sexuality and writings of some of our most courageous bishops.

Veil of Innocence also has a wonderful book on its website: *Sex Education: The Basic Issues*, which is a collection of essays by the late, great philosophers and tireless foot-soldiers Dietrich von Hildebrand and William Marra. One can download this reprint of the entire 1969 book in sections (www.veilofinnocence.org/sexeducation/sexed-basicissues.html) or can order a hard copy, while supplies last.

What does the book have to offer? Dr. William Marra lays out the situation in his introductory remarks:

As far back as 1927, Dietrich von Hildebrand, in his classic work *In Defense of Purity*, took up and answered this rhetorical question which suggested that the only reason a man wants to hide something is because it is ugly or dirty. In the essay which now follows, Dr. von Hildebrand pursues the link between noble shame, or bashfulness, and intimacy, especially in sexual matters. He shows how this intimacy is killed by the classroom publicity which inevitably and essentially attends all such instructions. He also shows that the sex education courses, for all their saturation content, radically misunderstand sex because they misunderstand the God-destined role of sex to be in the service of wedded love.

Dr. von Hildebrand writes:

To develop the right attitude and vision in the human person towards this sphere of sex, there exists only one possibility, namely, information about the mystery of sex must be disclosed in great reverence and in strict due personal dialogue, of the father or the mother with their child. Absolutely excluded is the pseudo-scientific teaching about sex in a classroom – that is, in a neutralizing and publicly-saturated atmosphere...with its accompanying irreverent disclosure to the child of this sphere in its deep mystery.” Von Hildebrand, *Sex Education: The Basic Issues*, 1974 [4th printing], pp. 16 & 17.

Veil of Innocence has done the research into these ubiquitous classroom programs; parents and grandparents need to use it.



Dr. Dietrich von Hildebrand

Around the Nation

Archbishop Niederauer and the Sisters of Perpetual Indulgence On October 7, 2007, a video caught Archbishop George Niederauer giving Holy Communion to two drag queens – both in white-face, one wearing a black-and-white veil and the other a headdress of bright flowers – members of the infamous *Sisters of Perpetual Indulgence*. The video showed the first “sister” approach the archbishop, who began to give him a blessing. They exchanged a few words and the archbishop gave him Communion in the hand. The second “sister” received Communion also, but without comment.

Later, also shown in the video, but outside the church, a young man approached a clergyman standing to the left of the archbishop. The two exchanged a kiss on the lips and embraced. Whether the archbishop noticed is unclear from the video.

This particular church, Most Holy Redeemer, is well known in the diocese as a “gay parish.” On September 27, it hosted the “Desperate Diva 2008” competition in the church hall, an event featuring twelve drag queens in a contest for posing on the cover of the 2008 Desperate Diva Calendar.

As the video made its way around the Internet and into the news, the Diocese of San Francisco began damage control, first issuing a statement by the archbishop: “I noticed no protest, no demonstration, no disruption of Sunday Eucharist. The congregation was devout and the liturgy was celebrated with reverence. Toward the end of communion, two strangely dressed people came to receive communion I noticed no mock religious garb. As I recall one wore a large garland of flowers.”

Meanwhile, “Sister Delta Hand” sent a thank-you note to Most Holy Redeemer that was printed in the parish bulletin. “Just a quick note to recognize the wonderful Mass yesterday at your Church to welcome Archbishop Niederauer. Your entire congregation was so welcoming and it was great to be able to participate in the Mass. The service was absolutely beautiful and I know that I personally walked away very inspired by both the Archbishop’s message and the angelic voices of your choir ringing in my ears! Amazing! Afterwards, one of the parishioners offered us a blue “MHRC: An Inclusive Catholic Church” pin that I was proud to wear through the Castro Fair. You are a wonderfully inclusive Church!”

As Catholic outcry grew (fueled by radio and TV talk shows), the archbishop issued a second statement: “I did not recognize who these people were when they approached me. After the event, I realized that they were members of this particular organization and that giving them Holy Communion had been a mistake. I apologize to the Catholics of the Archdiocese of San Francisco and to Catholics at large for doing so.”

Traditional Anglican Communion Seeks to Join Catholic Church The bishops of the Traditional Anglican Communion (TAC) in England “unanimously agreed” to seek full, corporate, sacramental union” with the Catholic Church. Concern over the Church of England’s “increasingly pro-gay” agenda has provided some of the impetus for this move.

The denomination has 400,000 members worldwide with at least 100 parishes in the US and has, for some years, been working to establish an agreement with Rome to bring its entire body into the Catholic Church. In 2005, shortly after the election of Pope Benedict XVI, the head of the TAC, Archbishop John Hepworth of Adelaide, Australia, said, “We are looking at a church which would retain an Anglican liturgy, Anglican spirituality and a married clergy.”



Two *Sisters of Perpetual Indulgence*, preparing to receive Communion from Archbishop Niederauer of San Francisco. The “Sisters” claim to “take vows to promulgate joy, expiate stigmatic guilt and serve the community.” Their website says, “We are often accused of ‘mocking’ nuns; however, the truth is that we **are** nuns, albeit non-traditional ones.”



“Sisters” logo (above) and motto (below):

“Go forth and sin some more.”

Around the Archdiocese

The **Aquinas Newman Center** on the University of New Mexico campus advertised its “Women in the Spirit” group in the October 2007 *People of God*. Women who “are estranged from the Church” have been particularly welcomed to join in prayer and discussion of theological and spiritual topics, according to the short piece.

One of last year’s theological/spiritual topics centered on the writing of Macrina Wiederkehr, a non-traditional sister of St. Scholastica (OSB), a Benedictine Monastery in Arkansas. In one interview, Sister Wiederkehr is asked, “Given your view that feminism is important for the church, what concerns do feminists bring that we need to listen to or learn from?”

Sister responds: “A patriarchal system hurts everyone, not just women.Feminism is offering us a whole new model of a way to be. It offers a circular rather than a linear way to think, and a way of empowering rather than maintaining power and control.

The interviewer then asks, “What are your hopes in terms of female inclusion in the hierarchy? Why is that important, in other words-what is missing without them?”

Sister says, “What is missing without them is the truth of the gospel. The message of Jesus is missing. Jesus was inclusive from within a patriarchal system. I am not questioning how we got so patriarchal but why it is we are willing to stay here so long. I have always thought when the apostles were trying to find a replacement for Judas, if they had really gotten the message of Jesus, they would have chosen Mary Magdalene rather than Matthias. Jesus was so open to women. I have difficulty understanding how we profess equality of everyone at baptism and then exclude women from the priesthood. Of course, the real issue goes far beyond women priests. The call is to challenge the system. Without women in leadership, what is missing is soul. There seems to be a fear of the feminine, and this can be seen in both women and men.”

She goes on to describe a dissatisfying experience she had among Protestant women clergy. “As I observed the women priests at the altar, however, it seemed like ‘more of the same’ to me. Our whole structure for worship feels too linear. Do women want a piece of the present pie, or do we need to find a way to bake a new pie? How can we work together to create new rituals for a new age?”

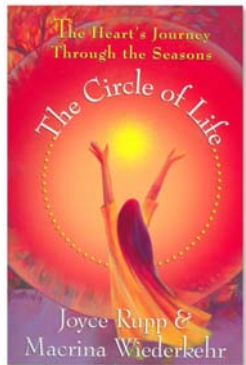
That’s the sort of thing they’re discussing over at the Newman Center.

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Remember Interfaith Power and Light (IPL) - an organization with about 20 state chapters, three-fourths of which are *Faith in Public Life* members? This is the group whose founder and executive director, Reverend Sally Bingham, writes, “Taking care of our land, air and water....is the most moral value facing us all.” Specifically, according to organizational literature, IPL is mobilizing a national religious response to global warming.

Okay, so the first annual gathering of the New Mexico chapter was at **Our Lady of the Most Holy Rosary Parish** (Albuquerque) on November 10, 2007 with author David Korten as the keynote speaker. Korten primarily writes about problems of global corporations but he’s capable of screech that’s an echo of *Faith in Public Life* talking points. After the 2004 election, he said: “... a particular segment of America’s Christian faith community has moved to the center stage of American politics and is indeed reshaping America and its role in the world. Unfortunately, however, rather than advancing a vision of a world of justice, peace, and love for God’s Creation, it is serving a political agenda sharply at odds with the moral teachings of Jesus. Demagogues of the far right have turned this positive and healthy longing against feminists, gays, and lesbians as the scapegoats for a very real crisis caused by a brutally unjust economy in which a growing percentage of available jobs pay less than a family wage and offer no benefits.”

Well, of course. Jim Wallis (*Faith in Public Life* founder) has published in Korten’s magazine, *Yes!*



The Circle of Life,
Coauthored by
Macrina Wiederkehr
and radical feminist
Joyce Rupp

The Times They Are A'Changin'

The day Benedict XVI's *Motu Proprio* was released, permitting the faithful to freely participate in liturgical celebrations according to the Missal of St. Pius V, the Italian periodical, *Il Foglio*, interviewed Archbishop Malcolm Ranjith, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, the Vatican vice-minister of liturgy.

Archbishop Ranjith was concerned about the reception that *Summorum Pontificum* is having.

What is to be done now is not seeing specters of divisions or retrograde theologies behind this decision, but to listen attentively and to obey with loyalty. It is not true that the reform of Paul VI is being devaluated. The Pope calls it the ordinary expression of the Mass. I believe that because of this decision some essential values of the liturgy will again be emphasized more, be it in the one or in the other way of celebrating.

I am certain that above all the bishops, who at the moment of assuming their episcopal ministry have professed their complete loyalty and obedience to the Supreme Pontiff, will accept this decision with sentiments of generous collaboration and will safeguard the faithful implementation of the instructions of the *Motu Proprio* in the manner in which it is assigned to them, respecting the specific identities of the two manners of celebrating.

I see that generally, the *Motu Proprio* has been well received. In any case, to speak of this as a move against the II Vatican Council would not only be a complete misapprehension, but also an attempt to create divisions in the Church. I don't see any reason for such alarmism.

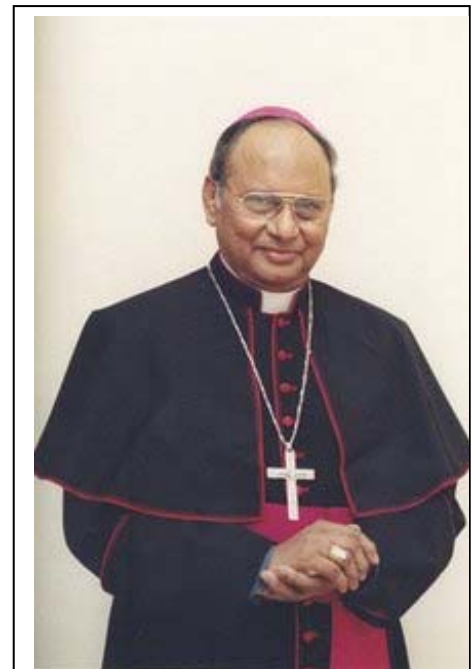
The interviewer notes that many young priests, those under 40, are interested in the traditional liturgy. Archbishop Ranjith responds:

It's an interesting phenomenon, this demand by the young priests. To me it is a sign of the times and the II Vatican Council advised us to always be attentive to these signs. I see a strong thirst among them to be true to the demands of their vocation. The youth of today who decide to become priests make a choice which entails perhaps more sacrifices than those of yesterday. When we entered seminary, for instance, the atmosphere was more religious than today. I see that in some cases, this search leads them to choose a more traditional sense of the liturgy, to wear the cassock or some priestly or religious insignia, and to be ready to make other choices indicative of their vocation.

This should not signify a condemnation of others who maybe have thought not to insist so much on these external aspects of their identity. But the times change. The youth want more coherence. The enthusiasm of the youth is always encouraged, not disregarded.

A *Washington Times* article also notes the surge of young people seeking out and regularly attending the Latin Mass. "I love the Latin Mass," said Audrey Kunkel, 20, of Cincinnati. "It's amazing to think that I'm attending the same Mass that has formed saints throughout the centuries." [Kristi Moore, "Mass appeal to Latin tradition," October 28, 2007] y

The complete interview with Archbishop Ranjith can be read at:
thenewliturgicalmovement.blogspot.com/2007/09/interview-with-archbishop-malcolm.html



Archbishop Malcolm Ranjith
Secretary of the Congregation for
Divine Worship and Discipline of the
Sacraments.