

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

December 2012



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Cover: Blessed Marie Clémentine
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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.

On the St. Nick Punch

By Marc Barnes

During the First Ecumenical Council of Nicea (AD 325) there was a big argument over the divinity of Christ. Arius — a heretic — was of the idea that Christ was not divine, but rather a mere creature. The Council gave him leave to speak, to defend his claims, and he did, yammering on — I have no doubt — in a relentless flood of sophistry.

Jolly Old St. Nicholas — oh yes, he was a bishop — wasn't having any of it. He tried to listen patiently, he really did, but Arius' speech was just so *wrong*, that he was compelled to get up in the midst of it and, yep, punch him in the face.

I hold that *this* is the image of Santa Claus we need to reclaim. Because when you think about it, this was the original campaign to *Put the Christ Back in Christmas*. Arius would have made the nativity a non-event (woop-de-freakin-doo everyone, God made something else). He, majestically prefiguring the various sects of Happy-Holiday-ers, Winter Solstice-ers, and it's-actually-a-pagan-holiday-ers (that's the point, you muppets!) denied that Christmas need be a celebration of substance at all. So when the modern world promotes the consumerist image of Santa Claus over the image of Christ, it is not so much the wrath of Christ they should fear as it is the wrath of Santa Claus. He may very well climb down the chimney and wup yo ass.

Christmas is about this singular, terrible reality: That the Word became flesh and dwelt among us. In the spirit of St. Nick; accept no substitute.

All of which leads me to the belief that our Christmas carols need to be rewritten in light of the Grand Punch of St. Nicholas. It wouldn't be too hard, we could sing: "Jolly Old St. Nicholas/Lend your fist this way," "I saw Dawkins rocked by Santa Claus/flying from the podium last *niighht*," and of course, "He sees when you're dissenting/he knows when you've blasphemed/he knows your schismatic doctrines/and so he's gonna punch your face/Oh, you better not doubt/You better not divide/You better not bring scandal to the Holy Roman Catholic Church/I'm telling you why/*Saaaanta* Claus is smacking you down," etc. etc.

So thank you St. Nicholas, for your inspired punch. Oh I almost forgot the end of the story. I'll let Taylor Marshall, who writes over at Canterbury Tales blog tell it:

Now if that were the end of the story, we probably wouldn't know about Saint Nicholas, and our children wouldn't be asking him for presents. However, after Nicholas was deposed, the Lord Jesus Christ and the Blessed Virgin Mary visited Nicholas who was being held in a prison cell for his fist-fight with the heretic.

Our Lord Jesus Christ asked Saint Nicholas, "Why are you here?" Nicholas responded, "Because I love you, my Lord and my God."

Christ then presented Nicholas with his copy of the Gospels. Next, the Blessed Virgin vested Nicholas with his episcopal pallium, thus restoring him to his rank as a bishop.

All in all, St. Nicholas is the man. ✠

Marc Barnes writes the *Bad Catholic Blog*: www.patheos.com/blogs/badcatholic



Boom! You just got Kris Kringle!

To the tune of “God Rest Ye Merry, Gentlemen”

God rest ye merry, heretics, St. Nicholas is dead!
Feel free to all regurgitate what Arius once said,
And fear no jolly fisticuffs from bishops wearing red,
O tidings of comfort and joy!



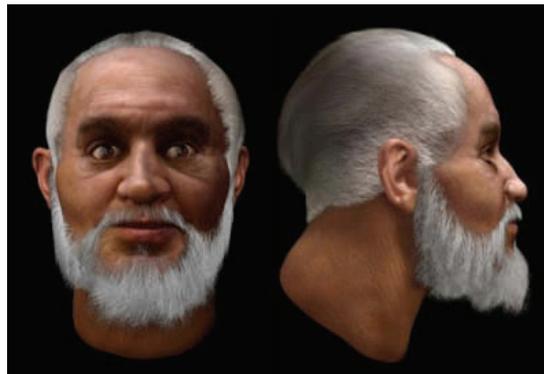
In Bari he is buried though in Myra he was born,
They say that he will rise again, but not till judgment morn,
And in the meantime, friends, feel free to laugh his faith to scorn,
O tidings of comfort and joy!

What’s this? A strangely shining light is glowing from the tomb,
A scorching radiance that burns and sanctifies the room;
St. Nick has risen wrathfully pronouncing words of doom!
O tidings of comfort and joy!

He rides his white horse down the streets, Black Peter at his side;
His crozier is leveled to destroy the doubters’ pride;
Still spouting words heterodox? You’re in for quite a ride!
O tidings of comfort and joy!

We thought after a lesson gauged their heresy to quell
He’d bring them back as penitents, and we’d get on quite well;
But they’ve been gone so long I guess it’s tighter now in hell!
O tidings of comfort and joy!

—The Girl Who Was Saturday,
girlwhowassaturday.blogspot.com



The relics of Saint Nicholas are believed to lie in the Basilica di San Nicola, Bari, Italy. Professor Francesco Introna (from Bari, Italy) studied the relics and commissioned Dr Caroline Wilkinson of Manchester University to reconstruct the bishop’s face, using tools common in forensic police work. The skull was measured and Dr Wilkinson was able to infer the size, shape, and thickness of 26 facial muscles and then digitally overlay skin, completing the facial features. Hair, skin, and eye color were chosen based on ethnologic traits of the population in IV century Myra.

Analysis of the skull suggests a broken nose, causing a slight but visible deformity. Did Arius deck St. Nicholas back?

Rip van Winkle's Nightmare

Waking up post-election morning can be awfully disorienting...

By Alice von Hildebrand

Many years ago, one of my professors at Fordham told me, "I mostly judge students' philosophical talents not by the answers they give but by the questions they raise."

Recently this remark sprung up from the "caverns" of my memory, and I appreciate its wisdom a lot more now than when I first heard it.

We all have landed in a complex and mysterious world, and inevitably, having a rational mind, we are bound to raise questions about the why and wherefore of our existence.

Who am I? Why am I on this earth? What is truth? What is morally good and morally evil? What are the things which matter most?

Tragically enough, one can also raise meaningless and unnecessary questions, or questions which, if ever answered, do not shed light on the purpose and meaning of human life. Why am I five foot and five inches tall and not five foot and eight inches? Why was I born in Belgium and not in China? An answer to these questions would certainly not help me to have a better understanding of the mystery of human existence.

The great thinkers throughout the ages – and by great I do not mean famous but wise – are those who have raised key questions, and tried to shed some light on them. Our debt to Plato, to mention but one name, is immense: his key interest was, "What is truth?" His teacher and mentor, Socrates, convinced him that this should be our great concern, ("I am interested in nothing but the truth").

Philosophy is the "love of wisdom" and there is an essential bond between "wisdom" and "truth." Alas, not all people "labeled" philosophers have been lovers of wisdom. They like to wear the "cap" of philosophers, but certainly do not deserve to be called wise. This is alas, often the case, and for diverse reasons, one of them is their being more concerned about showing off their "cleverness" than about seeking truth. Moreover, there are truths which are definitely not of their own liking and therefore are cleverly challenged.

Just as there is a hierarchy of truths, there is also a hierarchy of errors, and last but not least, a hierarchy of stupidities. It is a topic worth investigating.

There are unnecessary questions, but there are also inane questions which make us worry about the sanity of the person raising them.

Suppose that someone asks: why can't two and two make five? We would be taken aback; if by two we mean two, and by four we mean four, the answer is self evident. Yet, reading a book of the great missionary, Father Henry van Straalen (who spent half of his life in the Far East), this very question was raised by a "famous man", named Suzuki, a teacher of Zen Yoga. The latter told the missionary how erroneous it is to see logic as an indispensable tool in human life. Precisely referring to two and two is four, the same oriental thinker claims that for some people two and two could be three or five. "One might refuse to accept this fact, but fact it remains." (See *Zen Demystified*, H. van Straalen, S.V.D. Beauchesne, p. 94). To limit two plus two to a single answer is, a bit "narrow minded."

If the fundamental laws of logic are thrown out of court, one wonders whether any intellectual exchange is meaningful.

Alas, this inanity can also penetrate into the key domain of ethics: the question of moral good and moral evil. That people can disagree about what Dietrich von Hildebrand calls, "The merely subjectively satisfying," – something the importance of which depends exclusively upon my subjective likes and dislikes – disagreements are to be expected being given the very nature of pleasure. One person likes Coca Cola; another would dub it a "cultural sin." There are also "goods for the person" that all men share: they refer to what benefits the development of the human person.

But when it comes to the very core of ethics: moral good and evil, we touch upon a domain in which there "should be" harmony between human beings, for all of them have the same destiny: to know and love God, and



enjoy Him forever in heaven – if they have obeyed the divine laws given through Revelation or inscribed in the human heart.

Once this “natural” law is challenged, and rejected, we find ourselves in a world of moral chaos which is bound to end in disaster.

To make this more concrete let us imagine the following scenario: Rip van Winkle, after waking up for a while, did go back to sleep. This time, it is a much longer one. He wakes up today, after having been asleep for over a hundred years.

Let us put in parenthesis the overwhelming experience of finding himself in a world of mind boggling technological discoveries which have radically revolutionized man’s daily life. Electricity, radio, television, supersonic air planes, trips to the moon, the internet, computers, iPods. Not only is the list endless, but practically every single day, a new invention is sold to a public fascinated by progress and the tacit assumption that one day, man will be God.

Prayers had some justification at a time when man was helpless toward the forces of nature. Now “science” has proven how right Feuerbach was when he claimed that what man called God was a human projection of all the admirable talents that were lying in his nature.

Clearly the last century has proven that all that was needed for man to become god, was a bit more time.

Poor Rip, deafened by noise, confused by the wild succession of images on the television set, decides to look

for a place where sanity is hopefully still respected. The answer seems simple: colleges and universities. As a matter of fact, on the walls of one of them, it is written that, “We are on the side of truth.”

Being interested in science, he enters a classroom where zoology was the topic: on that particularly day, it was devoted to pigs. The professor was certainly a “scholar”: every possible feature of these much maligned animals was at the tip of his fingers. He clearly was an “expert” on pigs. Toward the end of the class, he became more and more eloquent and informed his students that the weight of a pig’s brain is exactly the same as the one of the normal human person. Just before the bell rang, he drew the conclusion: this should prove that we have absolutely no right to declare human beings superiors to animals. The information I have shared with you proves it. It is sheer prejudice on the part of humans to declare their superiority.

This was another blow for poor Rip, and upon leaving the classroom he shared his concern with a fellow student. The latter looked at him with surprise: don’t you know that we now have progressed much farther: a famous professor has now convinced us that a healthy monkey is much superior to a crippled human being. The obvious conclusion is that to kill the monkey would be a crime. To get rid of a “misfit” is in fact, an act of charity; why burden the parents with a sick child? Why burden society with endless medical expenses?

Rip was discouraged but he refused to give up hope, and reasoned that a zoologist, proficient as he might be, is

after all not qualified to teach ethics. He now enters the department of philosophy, and sits in another class dedicated to good and evil. Alas, Rip was in for another depressing surprise. It did not take long for the professor to convince his students that what we call the moral law is what is dictated by the particular society in which we live. We should refrain from passing moral judgments on societies whose moral code differs from ours. The conclusion was crystal clear; it is sheer arrogance to claim that we know what is good and evil, and then impose it on other people. The future of the world, universal peace depends upon our broadening our outlook and accepting other people’s “lifestyles.” The greatness of modern man is that he has finally liberated himself from the narrow shackles imposed upon us by the “dark ages.” The future is bright: we are now free.



Arthur Rackham, *Rip van Winkle*

In desperation, Rip now enters the department of religion, and attends a course called “Comparative Religions.” Once again, religion is interpreted as an expression of a particular culture; hence, its different ceremonies, its different beliefs. They are all valid for a particular people, and one of the great progresses advanced by Biblical scholarship is to have demystified the Bible, and shown convincingly that miracles were popular ways of expounding particular religious views. Thanks to scholarship, we have finally gained an objective and scientific approach to the Bible.

Now Rip is totally shattered. He leaves a place of high learning, and hopes to recover by taking a strong cup of Starbucks coffee. He happens to sit next to two men discussing the imminent elections in the United States. The incumbent president is highly praised: not only does he favor the “rights of women over their bodies,” but he has no objection to late term abortion, and even to partial birth abortion. Rip hears for the first time, that the doctor delivering a baby is entitled to kill the baby when it is half out of his mother’s womb. The same president is praised for having recently fully endorsed same sex “marriage” as recognizing the rights that everyone has to follow his own life-style. One thing leads to another: embryonic stem cell research and euthanasia are defended; it is man’s right to experiment on living tissues to guarantee “medical advances,” and every person has a right to choose the moment of his death.

Now Rip is close to collapse. The world he had landed in is an insane asylum. But being trained by his Christian education to try to be charitable, he prefers to come to the conclusion: “I did not wake up; I clearly am having a nightmare.”

Alice von Hildebrand is a lecturer and an author, whose works include: The Privilege of Being a Woman (2002) and The Soul of a Lion: The Life of Dietrich von Hildebrand (2000), a biography of her late husband. The article was first printed by Catholic News Agency.

Catholic Relief Services Representative Helped MEDiCAM Write Pro-abortion Paper

CRS’s work with pro-abortion agencies questioned by online media

A Catholic Relief Services (CRS) employee representing CRS as a member of MEDiCAM, an umbrella group for health-related charitable agencies working in Cambodia, helped write and edit MEDiCAM’s 2011 Position Paper, which unequivocally supports abortion.

Dr. Sok Pun, a program manager for CRS, is listed in the Position Paper as one of eight people by whom the document was “written, consolidated and edited.” The Position Paper also gives “special thanks” to Dr. Pun and six others “who were all actively involved in the debate and comments to make the position paper a final document.”

Under “Recommendations on Reproductive Maternal New-born and Child Health,” the document calls for:



- Expansion of awareness-raising on the abortion law, making people understand that abortion is not illegal, so they can access safer places for induced abortion.
- Expansion and improvement of training on abortion skills to health care providers.
- Recognition that unsafe abortion is clearly the area that requires more studies, more interventions and more support.
- Health NGOs [nongovernmental organizations] would also like to jointly appeal to both development partners and the government for continued support for family planning commodities. Several studies have proved that IUD, implants, and other long-term birth spacing methods are cost-effective.

The Position Paper declares that its statements “represent the voice and perspective of the Health NGOs that are under the MEDiCAM umbrella.”

When asked by *Defend Life* to comment on Dr. Sok Pun’s involvement in writing the document, CRS Communications Director John Rivera referred *Defend Life* to CRS’s August 16 press release, “CRS Responds to Allegations About MEDiCAM.” The release states, in part, “CRS is one of several Catholic organizations that are members of MEDiCAM, including local Church agencies and religious institutes. Almost anyone active in the health field in Cambodia belongs. Our critical work there would be hampered if we did not belong....

“CRS staff who participate in these associations acknowledge our differences, air our disagreements on these issues, and contribute our Catholic voice to the conversation. As a member of such associations, we are able to represent the Catholic positions on health care as well as highlight our work and demonstrate the efficacy of such approaches....

“MEDiCAM Group offers us an opportunity to improve the quality of our programming so families in Cambodia can live and thrive.”

The press release did not address Dr. Pun’s involvement in the writing of the Position Paper.

CRS under fire

Catholic Relief Services, the international relief and development agency of the United States Conference of Catholic Bishops, has come under criticism after recent reports by online news media that it has given funding and other support for overseas charities that provide contraceptives and support abortion.

CRS first came under fire with a July 17 report by Life Site News that the agency gave a \$5.3 million grant in 2010 to CARE, an international relief and development organization that promotes and provides contraception for women in developing countries. Although CARE claims that it does not fund, support or perform abortions, it acknowledges that it “partners” with Marie Stopes International, a major abortion provider. CARE also advocates for “safe” abortion legislation and funding.

In “A Request for President Obama,” posted on its website on January 22, 2009, CARE’s Christy Burns called on Obama to rescind the Mexico City Policy, which denied funding to agencies providing abortion.

Responding on July 20 to questions by Life Site News, CRS Communications Director John Rivera said that CRS doesn’t so much give the money to the organization as act as a “pass-through” for federal funding to such groups.

“We do not fund, support, or participate in any programming or advocacy that is not in line with Church teaching, including artificial birth control,” said Rivera.

He noted that CRS reviewed concerns over the CARE funding last year, along with Dr. John Haas of the National Catholic Bioethics Center (NCBC).

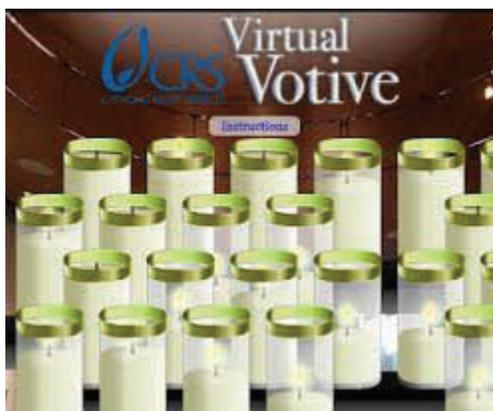
Their review concluded that none of the funding from CRS was fungible: “That is, there is little to no risk of the grant funds being used either (i) for purposes outside those listed in the grant request or (ii) for freeing up money in the receiving organization for immoral purposes by virtue of their having received the grant from CRS.”

The \$5.3 million grant was used by CARE for water and sanitation programs in four Central American countries, for food and nutrition programs, as well as water and sanitation in Madagascar, and for food and nutrition programs in Zimbabwe, said Rivera.

NCBC’s Dr. Haas, however, had warned CRS: “In my opinion because CARE is so well-known and so high profile and because the advocacy of abortion has been so strong and public and in such opposition to the position of the bishops, scandal would be unavoidable.”

Member of CORE Group

Life Site News followed up with an August 1 editorial reporting that CRS is a dues-paying member of the CORE Group, an agency that claims “to foster collaborative action” among its member agencies to improve public health for the world’s poor.



The CORE Group is a major advocate for contraceptive birth control.

The agency spent \$83,499 on “family planning” and \$567,734 on Maternal and Child Health (MCH), according to its 2011 annual report.

The MCH program calls for increasing the use of various contraceptives among women of childbearing age by 25 percent in two years.

CRS apparently pays \$3,000 in annual membership fees, according to CORE’s dues scale.

CRS is represented on CORE Group’s Board of Directors by employee Mary Hennigan.

The MEDiCAM connection

On August 14 Shaun Kenny of RedState.com, a politically conservative website, reported that CRS is also a member of MEDiCAM, which describes itself on its website, medicam-cambodia.org, as “The membership organization for NGOs active in Cambodia’s Health Sector.”

As a member of MEDiCAM, CRS apparently pays \$3,000 in annual dues.

MEDiCAM lists Dr. Sok Pun of CRS as a member of its six-member steering committee.

As a steering committee member, Dr. Pun participated in a discussion on MEDiCAM’s Position Paper for 2011, Kenny reported.

An early draft of the paper listed “safe abortion” among its high-priority areas, stating, “Unsafe abortion continues to be a silent killer of many young women here in Cambodia.”

“Folks, keep in mind that CRS is paying this organization with money YOU donate,” commented Kenny.

Government grants dominate

Catholic Relief Services, founded by the Catholic bishops as a war relief agency in 1943, is headquartered in Baltimore, Md. Bishop Gerald Kicanas of Tucson, Arizona, is chairman of CRS, replacing Cardinal Timothy Dolan, Archbishop of New York, in 2010.

“We are an organization of 5,000 [employees], working in nearly 100 countries and reaching more than 100 million of the world’s poorest people each year with innovative solutions to tough problems like poverty, hunger, drought, disease and emergencies,” CRS states on its website.

According to its annual report for fiscal year 2011, CRS received \$224 million in private support: \$10.8 million from the Catholic Relief Services collection, \$5.7 million from Operation Rice Bowl, \$55.7 million in foundation and other private grants, and \$133.5 million in private contributions.

But this private funding comprised only 28 percent of the agency’s \$820.1 million budget: it was dwarfed by funding from the U.S. and other governments.

A whopping 72 percent—\$592.8 million—came from various government sources, including \$351.6 million, or 44 percent, in U.S. government grants and agreements and \$164 million in donated commodities and freight.

Other sources of public funding include the European Union, the United Nations, and 17 other governments.

CRS states on its website that “Catholic institutions are our partners of preference in our work.”

But, they add, “To reach all those who need our help we also participate in a wide range of groups, such as governments, other faith communities and secular institutions.

“Although some positions and practices of these institutions are not always consistent with the full range of Catholic teaching, CRS’ association with them is always and only focused on activities that are fully consistent with Catholic teaching.

“Furthermore, CRS neither facilitates, endorses nor enables any violation of those teachings.”

Reprinted from the September-October 2012 issue of Defend Life, periodical of the Maryland-based pro-life organization Defend Life.



Looking at the Industrial Areas Foundation in another part of the country...

Baltimoreans United in Leadership Development

By Stephanie Block

Albuquerque has a local affiliate of the Industrial Areas Foundation called Albuquerque Interfaith. Albuquerque Interfaith gets a lot of Catholic support: almost 20 years of grants from the Catholic Campaign for Human Development, dues from member congregations, and most significantly, permission to shape the social justice teaching of the Archdiocese.

Albuquerque Interfaith isn't an autonomous organization but part of a larger body that has big plans—plans that can be more clearly understood by examining its more successful affiliates, such as BUILD, an acronym that stands for Baltimoreans United in Leadership Development.

A LITTLE BACKGROUND



A BUILD Protest

As far back as the 1940s, there have been efforts to use the theories of Saul Alinsky to create neighborhood organizations for “social change.” Alinsky’s particular genius was to tap religious institutions for their moral as well as their material “capital” in support of these neighborhood organizations. He managed to seduce every major Christian body with promises of relieving poverty... though *how* this would be accomplished was little understood.

In 1970, the Catholic Church in the United States officially “blessed” Alinskyian community organizing through its creation of the Campaign for Human Development (later renamed the *Catholic Campaign for Human Development – CCHD*), an annual collection that has funded hundreds of these groups.

One CCHD-endowed Alinskyian group was founded in Baltimore. An affiliate of the Industrial Areas Foundation (IAF) network, it was called Baltimoreans United in Leadership Development

(BUILD), and spent its first three years on modest projects that taught its members how to tackle the city’s political machinery. From there, thanks to its longevity and many “successes,” BUILD developed into a cautionary tale of what the United States will look like if the hundreds of other Alinskyian community organizations around the country achieve their ends.

EDUCATION “REFORM” AND HOUSING

BUILD – as well as many other local Alinskyian organizations – achieves its final ends by means of many small steps. Its primary foci during its first several decades was education “reform” – specifically, promoting public acceptance of outcome based education – and housing. In reality, however, these are not two projects but elements of a single, over-arching vision for a restructured society.

BUILD sold education “reform” to parents of struggling Baltimore public schools as a creative and progressive alternative to unimaginative, “traditional” approaches of the past. Among other things, outcome based education not only brought about changes in school governance and structure but also novel pedagogies that were often used to challenge students’ philosophical assumptions from home. BUILD’s education plan, called the Commonwealth Agreement in the 1980s, led eventually to incorporating Theodore Sizer’s Essential School Movement in Baltimore and was touted by the IAF as an opportunity for public “schooling in democracy.”

IAF’s “schooling in democracy” requires a tight control over the direction which the “democratic” IAF local goes. Local membership may “vote” on the strategies proposed by the core team of the organization but “votes” are only affirm and support the core’s decisions. For its part, the core team is under the watchful eye of an IAF organizer and will be kept operating along the same track as all other IAF locals.

The Commonwealth Agreement, later called the Baltimore Commonwealth, like other instances of Alinskyian-supported school reform, was not limited to pedagogy or school governance. It includes a broad spectrum of

“benefits” that are more or less related to schooling: an incentive plan to keep teenagers in school and to help them find jobs or get financial assistance for college after graduation; after-school use of facilities for different sorts of activities, including school clubs, service projects, adult education, and community events; evaluations of activities in terms of how they develop “public skills;” and so forth.

Baltimore Commonwealth also contains school-to-work components, described by the Baltimore Empowerment Zone executive summary as “a continuum of services for high school students designed to help them transition to the world of work,” and is part of a partnership in which BUILD is one player, along with the mayor, the public schools, the Federal Department of Labor, and several local employment boards and business councils. It represents one of a number of experiments in Baltimore neighborhoods, called in the executive summary “Laboratories of Innovation.”

COMPREHENSIVE REFORM

BUILD was also an actor in other Empowerment Zone supported programs, notably the Community Building in Partnership, a “neighborhood transformation” project in the Sandtown-Winchester area whose intentions are *comprehensive*, that is, encompassing all public and private support systems –including housing, education, employment, health care and public safety.

This is accomplished through money for housing - the Community Building in Partnership is a “community action component” of the Nehemiah Housing Project. Created by Congress in 1988, the federal Nehemiah Housing Opportunity Program operates through the department of Housing and Urban Development (HUD) and provides grants to non-profit organizations like IAF locals. The purpose of these project grants is to provide monetary assistance toward the rehabilitation of old housing or the construction of new housing, which will benefit low or middle-income people.

During the early 1980s, the Industrial Areas Foundation began its initial Nehemiah Housing Project in New York City, under the sponsorship of the East Brooklyn Churches local. The passing of the federal Nehemiah Housing Opportunity Program has enabled the IAF to develop not only the Baltimore and New York City Nehemiah communities but a Los Angeles “Nehemiah West.”

The Nehemiah Project in Baltimore, with its planning, service, and community action component, the Community Building in Partnership, involves recreating the public schools as part of the support network for the entire community. Baltimore Commonwealth and Community Building in Partnership are two examples of comprehensive government intervention in the lives of its citizens under slogans of citizen self-determination and “participation.” Both programs are referred to as “models” for the nation. Coupled with the strong “popular education” component, called variously “civics education,” “adult literacy” or simply “community mobilization,” the Industrial Areas Foundation is a strong and significant factor in bringing about public acceptance for comprehensive, systemic political “change” in Baltimore.



It takes a village....

IT'S NOT PRO-LIFE

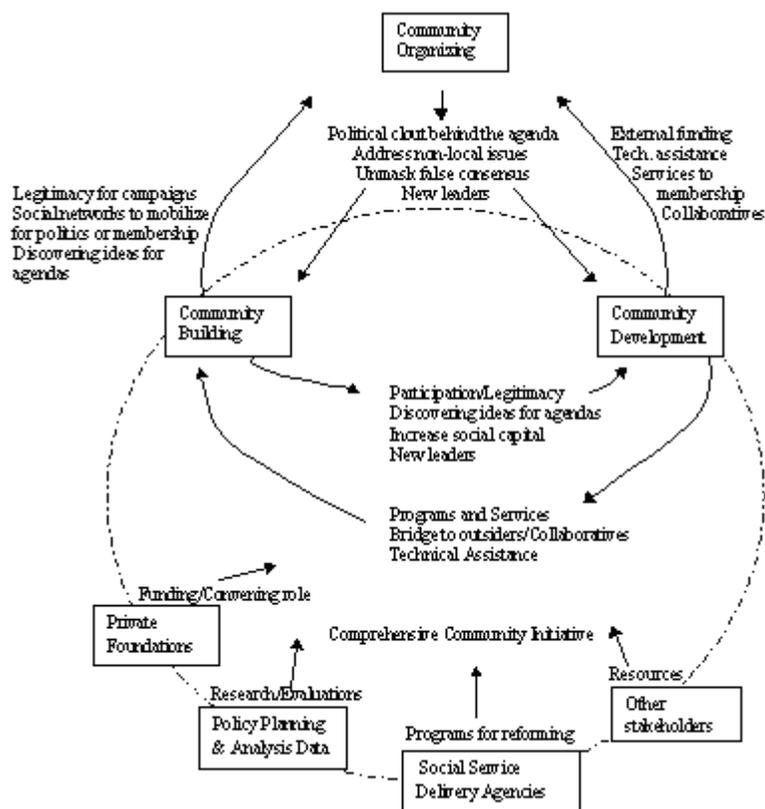
Perhaps it goes without saying that, whatever one's opinion about the reshaping of American governance, the “progressive” direction of these programs and their implications for “social change” contain elements that are profoundly antagonistic to Church teachings about human life. To speak plainly, the health care components within BUILD's various education and housing initiatives are morally compromised.

So one finds, for example that the Vision for Health Consortium forged from the “comprehensive neighborhood transformation program” begun by the Community Building in Partnership mentioned above, includes the community's primary health care providers, and Baltimore City's Health Department. For the most part, these are folks who come from a decidedly secular approach to health care. The Baltimore Health Department's “Strategic Plan to Reduce Teen Birth in Baltimore City,” for example, is focused on coordinated programs involving “access to confidential contraceptive services” and changing youth attitudes towards teen pregnancy, including “the belief that it is God's will” that they have their babies young, even if financially and mentally unable to parent. Another

member of the Consortium, the University of Maryland Medical System, provides “comprehensive” reproductive services for women, including *in vitro* fertilization, elective abortion, and family planning. The Children’s Hospital, which is a part of the University of Maryland Medical System, offers many of these “services” to adolescents.

The full significance of this work is reached when one remembers that these highly secularized “values” are being inculcated among Baltimore’s children. Community Building in Partnership provides after School and Summer Recreation Programs for youth with counselors who discuss “safe sex” and other health matters with their charges. The Vision for Health Consortium has health clinics that provide primary care services in neighborhood public schools.

These are compromised programs that have been brought to the Baltimore community as part of the “social change” supported by Catholic dollars for Alinskyian organizing. ↻



A diagram demonstrating how comprehensive community initiatives include community organizing. [Prepared by Douglas R. Hess, “Community Organizing, Building and Developing: Their Relationship to Comprehensive Community Initiatives,” a paper presented as part of the Working Papers series for COMM-ORG: The On-line Conference on Community Organizing and Development, 1999.

US Bishops Launch Religious Freedom Website

WASHINGTON D.C., November 6 (CNA/EWTN News) .- The U.S. Conference of Catholic Bishops has created a new website dedicated to encouraging education, prayer and public action to protect religious freedom at home and abroad.

As our first American freedom, religious liberty is “a founding principle of our country, protected by the First Amendment in the Bill of Rights,” said the U.S. bishops on their new website.

“It’s a fundamental human right, rooted in the dignity of every human person - people of any faith or no faith at all,” they added.

Launched just days before the Nov. 6 election, the new website, firstamericanfreedom.com, includes sections promoting education, prayer and action regarding the right to freedom of religion.

Religious liberty includes not only freedom of belief, speech and worship, but also freedom of action, “the freedom to serve the common good in accordance with your faith,” the bishops said.

This means that religious communities define their faith, not the government, they explained. It also means that believers should be able to live out the principles of their faith as they help the needy, work in business and participate fully in public life.

“In short, it means that nobody should be forced to act in a manner contrary to their own religious beliefs, whether privately or publicly, whether alone or in association with others, unless it is necessary to keep public order,” they said.

“As Catholics, we’re called to live out our faith every day - not just Sunday,” explained a brochure posted on the website. It noted that Catholics “serve the poor and needy, protect life at all stages, welcome immigrants and fight for social justice.”

“Our service flows directly from our faith; the two cannot be separated,” it said, adding that these “are matters of conscience and principle, not subjects for political negotiation or compromise.”

This freedom has always been protected in America, and both major political parties have defended it for decades, the brochure noted.

“But now, all across America, our faith is being rewritten by the government,” it warned, giving examples of current threats to religious liberty at both the federal and local levels.

Chief among these threats is a federal mandate requiring employers - including religious schools, hospitable and charitable organizations - to provide health insurance plans covering contraception, sterilization and early abortion drugs.

In addition, the brochure noted, several states have proposed legislation that would prevent Catholics from offering food, shelter and medical aid to undocumented immigrants, and lawmakers in Connecticut recently proposed a bill that would let the state force the Church to change how it is structured and governed.

The brochure warned that if this pattern is allowed to continue, “being a Catholic in America will look very different in just a few years.”

To address these threats, the bishops are stressing the importance of prayer, recognizing that “With God, all things are possible; without God, we can do nothing.”

The new website offers a prayer for religious freedom and includes a section for prayerful reflections, including a recent one offered by Archbishop Lori during a rosary novena for life and liberty.

The bishops are also calling for action to protect religious freedom. The website offers information about an email and text message campaign run by the bishops’ conference to send out periodic updates and opportunities for further action.

Readers are asked to contact their elected officials and urge them to protect religious liberty. They are also



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encouraged to inform their friends and neighbors about the importance of this fundamental freedom by sharing the message on social media sites such as Facebook and Twitter.

A resources section on the website offers additional materials, including a speech on international religious freedom delivered by Cardinal Timothy M. Dolan of New York, copies of several Congressional testimonies given by Archbishop Lori, a video on faithful citizenship and a religious freedom radio ad in both English and Spanish. ☞

The website is: www.religiousliberties.org



December Calendar

Los Pequeños Monthly Meeting
December 14, 2012
Call (505) 293-8006 for information.

Pro-life Prayer:
Planned Parenthood Abortuary
701 San Mateo Blvd.
Holy Innocents Chapel:
(505) 266-4100
Times: Monday-Friday 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
Tuesdays, Thursdays: noon, including
Eucharistic Procession to Planned
Parenthood,
Rosary, and Prayers of Exorcism.

For more information, call
(505) 266-4100



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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.

“I must say that, among educated people, politics occupies far too great a proportion of time. . . . In truth, questions of higher spirit cannot even be compared to the sort of blinking frivolity of politics. The ultimate problems of life and death show the colossal nature of this difference even more. Modern mankind is characterized precisely by the loss of the ability to answer the principal problems of life and death. People are prepared to stuff their heads with anything, and to talk of any subject, but only to block off the contemplation of this subject. This is the reason for the increasing pettiness of our society, the concentration on the small and irrelevant.”

- Aleksandr Solzhenitsyn

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