

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

February 2005

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Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

February 2005

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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.

Window to Heaven or Road to Hell?

The novel "writings" of two prominent New Mexico iconographers

By Stephanie Block

White Crane, a quarterly forum for exploring and enhancing gay men's spirituality, describes Robert Lentz as "an artist who creates marvelous icons in the tradition of the Eastern Orthodox churches. He does specifically gay images. Here are Harvey Milk and St. Aelred of Rievaulx. His company, *Natural Bridges* [now called Trinity Stores], produces greeting cards and prints of his work. Look for *Christ the Bridegroom* - it's Jesus and St. John."



**Christ the Bridegroom,
Icon by Robert Lentz**

Recent issues of *The Padre's Trail*, official newsletter of the Province of Our Lady of Guadalupe, indicate that Lentz is a novice at the Casa Guadalupe Friary in Albuquerque. One wonders what the brothers think of the Ss. Sergius and Bacchus icon, with its accompanying narrative that reads: "Ss. Sergius and Bacchus are ancient Christian martyrs who were tortured to death in Syria because they refused to attend sacrifices in honor of Jupiter. Recent attention to early Greek manuscripts has also revealed that they were openly gay men and that they were erastai, or lovers. These manuscripts are found in various libraries in Europe and indicate an earlier Christian attitude toward homosexuality. After their arrest, the two saints were paraded through city streets in women's clothing, treatment that was meant to humiliate them as officers in the Roman army. They were then separated and each was tortured. Bacchus died first and appeared that night to Sergius, who was beginning to lose heart. According to the early manuscripts, Bacchus told Sergius to persevere, that the delights of heaven were greater than any suffering, and that part of their reward would be to be re-united in heaven as lovers."

Another "gay image" painted by Lentz is the icon depicting "The story of the love between Jonathan and David [that] is recorded in 1 and 2 Samuel in the Bible." The narrative says: "Times have changed since these events were recorded, and such intense love between two men makes many uncomfortable in our day. For gay men who struggle to remain within the Judaeo-Christian tradition, however, the love between Jonathan and David is an inspiration and strength."

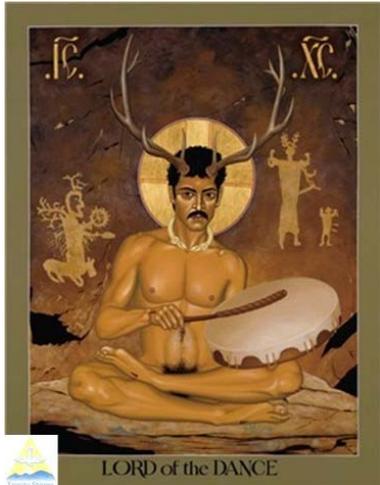


**Harvey Milk
Icon by Robert Lentz**

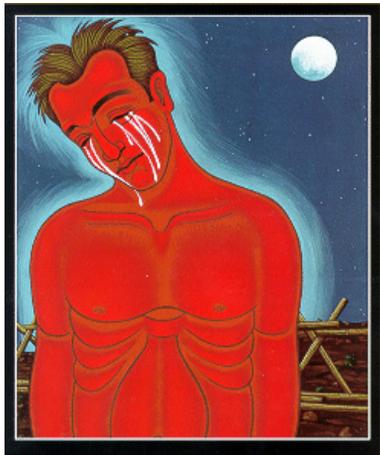
Narrative [included with the icon]: Harvey Milk was the first openly gay person to be elected to high public office in the U.S. He was not a professional politician, but ran for City Supervisor in San Francisco because he felt ordinary people were being pushed aside there by monied interest. "It takes no money to respect the individual," he said, "The people are more important than roads." As Supervisor he fought consistently for the rights of all those without a voice. These people included blue collar workers, the elderly, racial minorities, and gay men and women.

Cardinal Juan Fresno of Chile has said, "Whosoever stands up for human rights stands up for the rights of God." His words are an echo of what Christ has told us He will say at the Last Judgment. "Whatever you did to the least of my brothers and sisters you did to me." Despite all the emphasis Christians put on their sexual ethics, Christ's one question at the end of time will deal with concrete acts of love and compassion.

Lentz also paints pagan icons. He describes his Horned God icon as “one of the most ancient masculine images of God in Europe.” The “benign antlered figure...predates Celtic civilization, but was embraced by the Celts for its beauty and truth. The Horned God was a protector of all animal life. He was especially linked with the masculine sexuality and spirituality. He was considered Lord of the Otherworld and guided souls to their destination after death. In Celtic art he is usually shown sitting cross-legged and wearing a torque — the Celtic symbol of authority. Christian missionaries tried to stamp out the image of the horned god when they came to northern lands. Monastic scribes retold ancient legends with an increasingly sinister twist. In time, the Horned God was pictured in the popular imagination as a demonic figure who rode through the night skies in search of damned souls.... In this icon, the Horned God is connected with Christ. Christ sits before us in the posture of the Horned God, totally naked, but without shame. His confident nakedness emphasizes that what God has made is good. Behind him are ancient European petroglyphs of the Horned God. He bears the wounds of his crucifixion to signify that he has risen and has taken a more cosmic character than he had during his life in Palestine. He is beating a drum and inviting us to dance, reminiscent of a medieval English carol that describes him as the ‘Lord of the Dance.’”



**Lord of the Dance,
Icon by Robert Lentz**



**The Passion of Matthew
Shepard,
Icon by Fr. William Hart
McNichols**

Fr. William Hart McNichols

One of Lentz’ iconography students, Fr. William Hart McNichols, moved to Ranchos de Taos, New Mexico, in 1999 where he assists at the church of San Francisco de Asis.

McNichols caught the national eye when, “in 2000, he agreed to be interviewed by a reporter from The Kansas City Star for a series about priests dying of AIDS. Though not HIV-positive himself, he came out in the articles as gay.” [Mubarak Dahir, “The dangerous lives of gay priests,” *The Advocate*, July 23, 2002.]

Father has always been open about this. “Before he was ordained in 1979, he told his superiors he was gay: ‘I wanted to go into it honestly.’ At the time, he says, ‘no one made a big deal about it.’” And he felt that he was able to contribute a great deal, helping men who were dying of AIDS. By 1990, however, he was burnt out, “moved to New Mexico, where he studied under the well-known gay iconographer Robert Lentz. Eventually, McNichols landed in the Archdiocese of Santa Fe, where he remains today.” [*Ibid.*]

McNichols, like Lentz, produces many traditional images. Those among them, however, with a political edge defy that tradition: the “Holy Prophet” Philip Berrigan, the Passion of Matthew Shepard, Islamic Mystic and “Holy Martyr” Hallaj al Asrar. It takes more than suffering (or conviction) to make a man holy.

Why this scrutiny of Lentz and McNichols’ work? Whose business is it to know their personal inclinations and weaknesses – even those they have themselves already made public?

The fact is that icons are serious business. Like sermons, they have important truths to teach, which is why they are called “windows to heaven.” Their beauty goes straight to the heart.

An iconographer, therefore, has a tremendous responsibility. One who distorts the facts, who uses his art to glorify sin - giving sexual meaning to innocent friendships, depicting darkness as if it were light, and using God-given talent to serve strange gods – can deceive the worshipper as effectively as anyone who has produced a heretically written treatise. ☩

For those who are wondering, Hallaj al Asrar was executed by fellow Muslims for the heresy of saying, "I am the (Absolute) Truth" (ana'l-haqq).



**Jonathan & David,
Icon by Robert Lentz**

New Mexico State Legislative Session; Winter 2005

Keeping an eye on fast-moving legislation, key issues

By Stephanie Block

Watchdog groups around the state are in the midst of intense lobbying for issues near and dear to the heart. New Mexico's 2005 legislative session opened on January 18 and runs for a mere 60 days.

NARAL's Pro-Choice NM and the Coalition for Choice are concerned about bills that may restrict a woman's legal right to abortion. Among those they face is a **Parental Notification Bill**, supported by New Mexico Right to Life. Similar legislation requiring that parents be told when their underage daughters seek abortions has been introduced in past sessions but was defeated on the grounds of inherent unconstitutionality.

An **Unborn Victim of Violence Act**, which would criminalize any intentionally caused injury or death to a fetus (defined as "a member of the species Homo sapiens, at any stage of development, who is carried in the womb") in the course of committing one of 68 other federal crimes, is also being proposed by New Mexico Right to Life. Abortion, or harm caused by the mother, is exempted. While current New Mexico law already makes it a felony to injure a pregnant woman during the commission of another felony and cause her to undergo a miscarriage or stillbirth, this new legislation would establish the personhood of the fetus, moving abortion forward as a civil rights issue.

Easy access to chemical abortion is another hot topic. The FDA is reconsidering pharmaceutical requests to sell high-dose "emergency" birth control pills over-the-counter in neighborhood pharmacies. This has raised concern from a number of corners not only because of the abortifacient aspect of the drug, which would multiply the number of abortions in this country, but because hormonal medicine also poses serious health hazards to women. New Mexicans need to be alert to bills that concern **emergency contraception**.

The only life and death issue that has the proactive support of the New Mexico Catholic Conference, however, is Representative Gail Beam's **death penalty repeal bill**, including a package of victims' services. The death penalty would be replaced with a life sentence, without parole. An *Interfaith Evening of Prayer on the Death Penalty* was held on January 20th at Santa Maria de la Paz in Santa Fe featuring meditations by clergy from various religions. Since 1960, New Mexico has executed only one person, Terry Clark, in November 2001. There are two men currently on the state's death row.

As New Mexico is one of only six states that have no specific prohibition against same sex "marriage," the Coalition for Equality in New Mexico is launching a public education campaign around the state to "raise the level of debate" toward acceptance of such unions. The coalition has framed the debate in terms of a Civil Rights Initiative, amending and expanding the definition of human rights and defeating efforts to define marriage as between one man and one woman. The *Confradia de Guadalupe*, for its part, hopes to introduce just such a **Definition of Marriage Act**. The challenge will be to prevent amendments that recognize **rights for same sex civil unions** from being tacked on the end.

Life League New Mexico is concerned about the introduction of legislation that will advance **euthanasia** and warns citizens to watch for so-called quality of life clauses and loopholes for doctors that create new euthanizing "rights." LLNM will also be introducing **informed consent** legislation that requires women be made aware of fetal development before an abortion.



NARAL T-shirts

Legislative Work

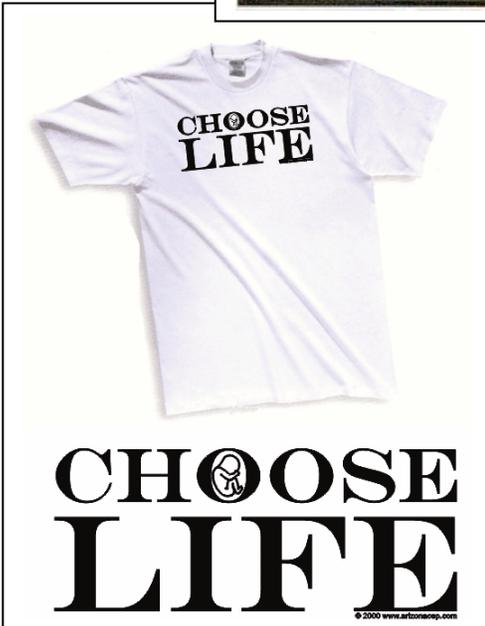
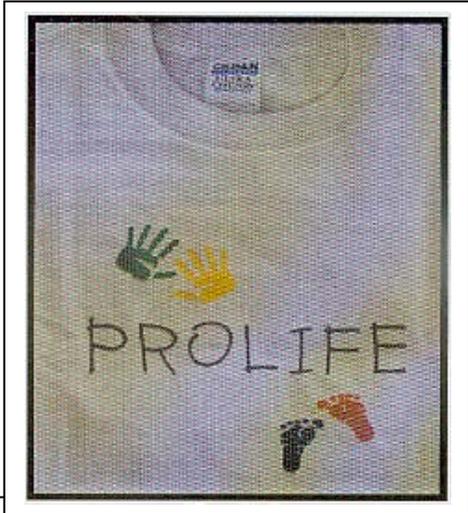
Manuel Rodriguez, writing on behalf of Life League of New Mexico and League of New Mexico-Belen members, reports about a January 15, 2005 visit to the San Juan Parish Legislative pro-life group, the *Confradia de Guadalupe*. They were invited by Fr. Terry Brennen, pastor of San Juan. Senator William Sharer of Farmington, NM, was also present and spoke about preparation for influencing the NM legislative process. Senator Sharer is Catholic and pro-life.

“We had time to set up our tri-fold display on one of the front tables. It has our message and pictures of our work. In bold letters, it reads ‘Life League of New Mexico 100% Pro-Life’. On another table were several stacks of printed material and people selected their preferences. Some came over to see our display. The Senator and his wife Beth were easy to spot; they were up front close to the podium. People began introductions with those close at hand; a low hum of voices ensued. There were folks from out of town, from Los Alamos, Santa Fe, and of course us, from Belen. There were Catholics and non-Catholics, different organizations, and all pro-life.

“The Senator gave a well-prepared talk on do’s and don’ts when communicating with legislators. He began: ‘Most legislators want to be treated in a simply courteous and friendly manner. Some are sticklers, though, and insist on being addressed as Senator or Representative. They are courteous as well, especially if you are one of their constituents. It is helpful if you know your district number.’

“The senator continued that it is also helpful if you are prepared and have with you a copy of the bill or at least have the facts written down to which you can refer. It is also good to know which committees the particular bill has been assigned and further to know the members of the committee, especially if there any legislators from your district. In addition to having your information ready, have with you what is typically referred to as a ‘score card.’ On it you may want to note the legislators that are for or against the bill that interests you, but especially those legislators that have no opinion or have not made up their minds yet. These are the ones you should spend your time with and try to influence.

“‘Communicate using several means,’ the Senator continued. ‘More effective are registered letters, phone calls and e-mails. If you can manage it, make an appointment with your legislator to see him/her at the office, but if the legislator has already made up his mind, then leave him alone. Save your time. Legislators don’t appreciate the in-your-face approach. Communication should be brief and to the point, as their time is very limited.’” ☺



MODERN GNOSTICISM:

Refusing the Boundaries of the Body

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit....Every tree that does not bear good fruit is cut down and thrown into the fire.

--Matthew 7:15-20

By Marie P. Loehr

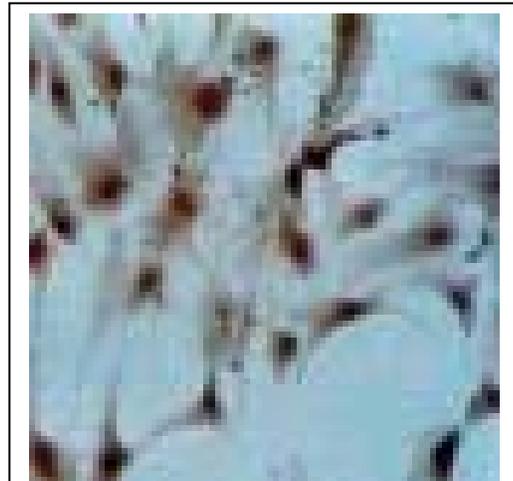
Whether we speak of abortion, fetal stem cell research, cloning, euthanasia, or gay marriage, we are speaking of evils rooted in gnosticism and its refusal of the body, its denial of life, its rejection of the order of Creation and the Trinity itself. And this IS a hard saying. We have said that all these modern evils, or delusions, are related to one another. Not superficially only, but in their very essence and fruits – the links are not obvious to a superficial glance.

Why do we insist that these practices are all applications of gnostic refusal of human incarnation, a refusal to accept the body as intimately united with spirit, intended to be so, and as such, GOOD in God's eyes? Gnosticism's denial of life and its value should be obvious, because each practice results in a real, practical separation of soul from body in an actual death. This is the final concrete effect of the philosophical denial of the dignity of the body and its intimate union with the soul. Abortion, fetal stem cell research, cloning, euthanasia, and yes, homosexuality, all end in sterility and death, despite their claims that this is for the good, *i.e.*, the convenience, healing, benefit, quality of life, or happiness of those involved.

First, how does each refuse the integral union of body and spirit, denying that human body/spirit integrity is good and intended by God?

Abortion is murder, but is it necessarily a denial of the limits of the body *per se*? Although we cannot judge the mind of the woman who seeks an abortion, we can see that in its essence abortion does deny the limitations of the body. It does this by its refusal to accept the consequences of sexual activity as both unitive and procreative. It refuses the new human life sexual union produces. It expels that life from its natural presence in the womb. In doing so, it ignores the humanity, the body/spirit union in the baby at all stages of pregnancy. This body/spirit unity is revealed in the zygote's unique DNA and its active growth. To reject this new human at any stage is to deny its right to life, liberty and the pursuit of happiness. This is a denial of God's act of Creation itself. It is a rejection of his wisdom and providence in Creation. It recoils from his personal and intimate activity in the life of the new child from its conception. It negates his own Trinitarian order and will--which is always rooted in his BEING as Life itself, and the source of our life.

Fetal stem cell research is intimately linked to abortion itself, because in essence it involves the abortion of IVF (*in vitro* fertilization) babies deliberately "manufactured" outside the intimate personal love of conjugal union. The zygote is reduced to a utilitarian object, subject to research and use for its cells alone. These IVF zygotes are real humans--deprived of the womb from their inception, deprived of intimate personal love, deprived of their humanity even more thoroughly than the Nazis



Stem Cells

Cloning, fetal stem cell research, abortion all separate the conception of life and its consequences from any understanding of human nature or love. They reduce all human life to convenience and commodity.

dehumanized all those sent to the death camps of the Holocaust. In IVF labs, as in the Holocaust, innocent human life is used, abused, mechanistically dissected to provide manufactured, material goods for exploitation by others. No longer ends in themselves, these tiniest humans become mere means to an end. This is the ultimate denial of human incarnation and its worth as an end in itself, ordered for God.

Cloning, fetal stem cell research, abortion all separate the conception of life and its consequences from any understanding of human nature or love. They reduce all human life to convenience and commodity. The person is not an end in himself, ordered to God, but an impersonal entity constructed for the ends of other persons, at their disposal. Cloning is necessary to provide zygotes for fetal stem cell research. In many cases now, already, cloning is seen as a way to evade aging, and inevitable mortality. Cloning for specific individuals is seen as a way to “bank” a source of organ replacements, without the problem of immune system rejection.

The clone is conceived outside the loving conjugal act, a denial of the nature of human procreation in itself. Nevertheless, every clone at every stage of growth is a fully human being and person with the same rights as any other human person. Yet this cloned person is used as a parts factory with no regard for that humanity and its personhood.

For these reasons, cloning also denies an integral union of body with soul, and definitively denies the limitations of the human body: its union with soul, its destiny in God. It is a tangible expression of the gnostic concept of the body as inconvenience: a collection of skin, bones and organs with no integral relation to spirit, a mere material assembly of parts to be manipulated according to our fallen wills and darkened understanding.

Cloning, fetal stem cell research, abortion all deny human incarnation as an intimate union of body and soul, ordered to God. They deny the actual eternal value of human life under the guise of “enhancing” temporal life by freeing humans from the consequences of their own actions and natural mortality--whether it’s providing ongoing life for failing bodies by an endless source of replacement parts, curing disease by cannibalizing IVF humans for research and endlessly plastic stem cells, or aborting babies for the sake of convenience, a spurious temporal freedom from the constraints of biology.

Because all three begin with short-term utilitarian convenience and end in the death of real babies--in the clone, in the petri dish, in the womb--they lead naturally to euthanasia. Those who no longer serve a utilitarian function in society, those who can no longer maintain their bodies through cloned organs and cells, those who are as useless to society as the aborted baby to its mother have no claim to human rights.

Everyone who does not fit the momentary definition of truly human being should be eliminated by this logic--for their own good, for society’s good, for the good of the state. After all, to destroy the body is to release the soul from its prison. So euthanasia is a favor and a grace, right?!

This leads us to the oxymoron of gay “marriage...”

Here we see the ultimate gnostic delusion and refusal of the boundaries of body and its biology, in this case for a utilitarian sentimentality.

Matrimony is a spousal sacrament, that is, an icon of Trinitarian commitment, communion, and creativity. To be a true image of

Trinitarian order and intimate union, marriage must be a true union, a two-in-one-flesh that lives human incarnation as the “distinction in persons, oneness in being, equality in majesty” of the Trinity itself. It is union of body, will, mind, spirit between two persons, one masculine, one feminine, who are equal but complementary.

The sign of this total union, this Trinitarian reality, is the bodily union of two distinct sets of reproductive organs, male and female. The male organs generate. They initiate the procreative process. They beget. The female organs germinate. They bring the procreative process to completion. They bear. This union and its offspring reveal Trinitarian commitment, communion, and creativity.

There can be no “gay” marriage because such union is impossible to a gay couple of either sex. Much of the arguments for gay marriage present their case on the idea of love as union based solely on sentimentality, romantic illusion, “feelings,” hormonal attraction, contractual convenience, or equal rights. Yet there can be no true union in gay coupling. It refuses an Other, preferring the safety of a mutually identical self. It is by nature contraceptive and sterile.

In short, homosex in its nature refuses the spousal nature of the body, as John Paul II describes this in his “Theology of the Body,” and his explication of Genesis 1-3. It does refuse the Trinitarian order of “distinction in persons, oneness in being, equality in majesty.” It may claim to ape this in fidelity, feeling, and fellowship. But it is a simulacrum, a sentimental or romantic parody of true marriage.

Above all, it denies Trinitarian being as the fullness and fountainhead of life. It refuses both biological and spiritual reality. Once again, we see the denial of the body, which can be used, misused, abused, however the well-meaning, delusive desire. The body has no meaning, except as a source of fleeting and diminishing sensual pleasure, and as a vehicle to demonstrate the pure power to manipulate and titillate.

Granted, such abuse is possible in heterosexual relationships as well. It is always hard to see the sin itself in its objective nature, as God sees it. We are all too aware of our own sins. We all know people who have suffered abortion, believe the false prophesies about cloning and fetal stem cell research, serve loved ones suffering interminable pain, or suffer in empathy good friends who are gay. We all struggle with our individual fears and failures and sins.

But we must understand the nature of the sin itself, objectively, in its essence--whatever it may be. The above-discussed sins are the bad fruit of gnosticism’s sentimental philosophy of convenience and its contraceptive denial of incarnation and its worth. This contraceptive mentality is the triumph of gnosticism in our age, as in pagan Rome. It separates body from spirit, behavior from consequence, man from woman, in act and in the abstract, with fatally sterile consequences. It is an arrogance of spirit in its denigration and manipulation of body. ☩



Letters to the Editor

With regard to *Food for the Poor*

I used to support FFTP. About ten years ago I went to a luncheon where Ferdie Mahfood and his wife were speakers. One of the reasons I supported the group was reading his conversion story back in the late 70s or 80s where he promised the Lord he would go to Mass every day for the rest of his life. I found his talk very troubling and new-age so I went up afterward and asked him if he continued to maintain his promise. He said his spiritual director told him that he could substitute centering prayer, which he did twice a day for twenty minutes, instead of daily Mass. (He still attended Sunday Mass.) One of the things that bothered me in the talk was all the emphasis on centering prayer.

I was also put off by the arrangement with his brother who does all their shipping. That's what their company was originally involved in. So all the expense of shipping everything goes through the family business. Now that may be perfectly legit and they may be the best bargain in town, but it made me nervous because it also seemed like it could be a massive conflict of interest.

I had sent many Mass stipends and every reply said the same priest was saying Mass. Now with the volume of assistance they received I wondered if they were just lumping all those stipends together, which can't be done. If you accept a Mass stipend an individual Mass must be said for the intention. That seemed to me clearly impossible if everyone was getting the same card with the same priest supposedly saying Mass.

Taken altogether I just found I no longer trusted them. And I shifted my support elsewhere.

Having said that, I also know a priest who is chaplain in the Army who spent a considerable time in Haiti and thinks FFTP is the best organization around. He sings and plays the guitar and did a CD for them as a fundraiser.

Mary Ann Kreitzer
editor, *Les Femmes*
Diocese of Arlington, Virginia

With regard to the Society of Pius X

I read the January issue of *Los Pequeños de Cristo* and I thought that I should bring you up to date on something you may not be familiar with in dealing with the current status of the *Society of St. Pius X* and Rome.

I have attached an information paper from the Catholic Family News that may be very helpful. You are using the position of the *Ecclesia Dei Commission* based on 1995. Much has happened since then.

Please be aware that all chapels of SSPX in the world are ordered to display a large picture of His Holiness John Paul II and any schismatic or *sede vacante* positions are to be avoided and in many instances crushed.

Please write the *Ecclesia Dei Commission* personally if it would make you feel more at ease getting the information directly from them.

I would ask you to update the situation involving the local SSPX chapel in your next issue.

...You mentioned statements [that] have been made in objection to the New Mass by members of the SSPX. This is very true. But remember that there are 4 bishops, almost 400 priests and close to 750,000 members. Therefore, statements are quoted everywhere from traditionalists about the Mass. But the official stand of the SSPX is that the New Mass following the guidelines and rubrics of the General Instructions is valid, although full of theological problems....

Yours in Jesus and Mary,
DM

The January article to which DM is referring was an attempt to give a little background on the various churches on the Archbishop's list that he identified as not fulfilling a Catholic's Sunday obligation. As was more than apparent from the few, inadequate paragraphs in the article, these groups are coming from extremely diverse positions.

However, DM's letter raises an important question – is the Archbishop correct in the case of the SSPX communities? The Pepper posed this question to a priest who works extensively in the Traditionalist movement. His response:

- 1. The document cited represents only the opinion of Msgr. Perl. It does not carry canonical weight nor does the fact that it has a protocol number have canonical weight.*
- 2. The degree of excommunication against SSPX bishops comes from the Pope. He isn't perfect, but this is within his authority to impose.*
- 3. The Congregation for the Clergy extended the excommunication to SSPX clergy, placing the Society in formal schism. This means that juridically, a SSPX cleric who wishes to return to the Church must pass through a formal process to remove the excommunication.*
- 4. This ban of excommunication does not extend to the lay faithful – so long as they don't adhere to schism.*
- 5. Canon #844.2, which permits in certain circumstances the reception of sacraments from churches whose sacraments are valid (such as the SSPX), does not mean that regular attendance at a schismatic church is unobjectionable. On the contrary, regular attendance at a schismatic church may constitute "adherence to schism."*

--Editor

Los Pequeños de Cristo proudly hosts....

Dr. Arthur Hippler

Saturday, February 19, 2005

8:00 AM Rosary

9:00 AM – 1:00 PM

**Lecture and Discussion on
“Catholic Social Teachings”**

**University of New Mexico –
Continuing Education Building
1634 University Blvd.**

Free will offering

Phone (505) 293-8006 for more information



Dr. Arthur Hippler

Arthur Hippler is the Director of the Office of Justice and Peace for the Diocese of La Crosse. He also serves as Visiting Professor for the Institute of Pastoral Studies of Ave Maria University.

Dr. Hippler received his Ph.D. in philosophy from Boston College in 1993, and has taught both at the high school and college level. He has a bi-weekly column in the diocesan newspaper entitled “Just for the Faith.” Dr. Hippler is married to Theresa and they have two children.

Dr. Hippler will be discussing some of the pressing social justice issues of our day, examined through the lens of Catholic teaching.



Ronda Chervin

Professor Ronda de Sola Chervin is Adjunct Professor of Philosophy at Our Lady of Corpus and Visiting Professor of Women's Studies in the John Paul II Institute in Melbourne. She became a Catholic at 21 after being raised in a Jewish-atheist family. Her studies in philosophy took her from the University of Rochester where she completed a BA in 1957 to Fordham University where she completed an MA in 1960 and a PhD in 1967. In 1991 she completed another Master of Arts degree, this time in Religious Studies from the Notre Dame Institute. She has been a Professor of Philosophy and Theology at Loyola Marymount University, the Seminary of the Archdiocese of Los Angeles, and the Franciscan University of Steubenville. She is an international lecturer and author of some 45 books about Catholic thought, practice and spirituality including "Feminine, Free and Faithful" (1995), "Holding Hands with God: Catholic Women Share their Stories of Courage and Hope" (1997) and "Help in Time of Need" (2002). In her writing she has given particular attention to anthropology and the role of women in the contemporary Church and world. Ronda is a widow, mother and grandmother of seven.

Presentation Schedule

Friday, February 4: 7-9 PM
 "A Kiss from the Cross:
 A saint for every kind of suffering."
 All Welcome

Saturday, February 5:
Women's Retreat (Age 14 and older)
 8 AM Mass
 Breakfast & lunch served
 Talks following:
 "Becoming a Woman of God"

Childcare is available for children,
 ages 2-10
 No cost, but please register:
 Call (505) 865-7385



Tim Gray

Tim Gray is Director of the Denver Catholic Biblical School, a four-year adult education program that has five full-time teachers, 540 current students, and well over a thousand graduates. He is also a professor of Scripture at St. John Vianney Seminary in Denver. He has a ThM in Scripture from Duke University and an MA in theology from Franciscan University of Steubenville. Tim also studied Hebrew at Hebrew University in Jerusalem, Israel and served as DRE for schools in Rapid City, South Dakota for several years. He has taught catechesis and Scripture for four years at the Notre Dame Graduate School of Christendom College and at Christendom's undergraduate school. For the last four years, Tim has helped direct and teach the summer training of the Fellowship of Catholic University Students (FOCUS). Tim is on the board of FOCUS and frequently speaks at FOCUS campuses.

Tim is the author of several books, including: *Mission of the Messiah: on the Gospel of Luke, Sacraments and Scripture: Salvation History Made Present*, and *Boys to Men: the Transforming Power of Virtue*. He also has written dozens of articles and has given two 13 week series for EWTN, "Mission of the Messiah" and "The Gospel of Mark: the Way to Follow Jesus" (which is currently airing on Thursday nights on EWTN). Tim and his wife, Kris, and their three-year-old son, Joseph, live in Denver, Colorado.

Presentation Schedule

Friday, February 11: 7-9 PM
 "Good-by Vices; Hello Virtues"
 All Welcome

Saturday, February 12
Men's Retreat (Age 14 and older)
 8 AM Mass
 Breakfast & lunch served
 Talks following:
 "Number One Secret to Virtue and Happiness"

Childcare is available for children,
 ages 2-10
 No cost, but please register:
 Call (505) 865-7385



Hosting Parish - San Clemente, Los Lunas, New Mexico

Around the Archdiocese

The **Spiritual Renewal Center** held a January Reiki Training Retreat and a January Yoga Retreat. In February, its hosting a Buddhist Silent Vipassana Retreat, that will include sitting and walking meditation with a dharma talk each evening.



**Shaila Christine, Buddhist Retreat Mistress
Spiritual Renewal Center**

As advertised in the Archdiocese's December PMD Express, the **Center for Action and Contemplation** ushered in the New Year with a Conference jointly hosted by Fr. Richard Rohr and Rev. Cynthia Bourgeault from British Columbia, where she is a resident teacher for the Contemplative Society. During the past two decades, she has visited, studied, and taught in Benedictine monasteries throughout the United States and Canada, while earning her living variously as a college professor, medievalist, editor, and parish priest [Episcopal]. She is an oblate of New Camaldoli Hermitage in Big Sur, California, and a past fellow of the Institute for Ecumenical and Cultural Research at St. John's Abbey in Collegeville, Minnesota.



**Rev. Cynthia
Bourgeault**

There will also be a five day silent Vipassana Retreat on Radical Acceptance led by Tara Brach and James Baraz from April 21 to April 26 at the **Madonna Retreat Center**. The flier says: "As we befriend and embrace all parts of ourselves through forgiveness, understanding and love, we let our Buddha Nature shine through and awaken that quality in others. This retreat will include silent and guided meditations, walking meditation, yoga, interviews with the teachers, and evening dharma talks."

Retreat fees range from \$275 to \$375. However, "in keeping with the Buddhist tradition that dharma teachings are priceless, compensation for the teacher is not included in the retreat fees. At the end of the retreat students will have an opportunity to practice dana (generosity) by offering voluntary donations to support the teachers in their ongoing work of serving the dharma."

As of September 7, 2004, all workshop presenters in any Archdiocesan organization, parish, or at the Catholic Center must obtain the approval of Archbishop Michael Sheehan before being invited to speak. ☪

February Calendar

Friday, February 11, 2005:

LPC monthly meeting.
Call (505) 293-8006 for information.
All members welcome.

Study Circle

All "other" Fridays: 7-9 PM
Please join us for extended study and discussion concerning Tradition and Liturgy
Call (505) 293-8006 for information.

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.
For other times, call (505) 286-1655

Mark this date: Arthur Hippler,
Director of the Office of Justice and Peace for the Diocese of La Crosse

Saturday, February 19, 2005

8:00 AM Rosary

9:00 AM – 1:00 PM

**Lecture and Discussion on
"Catholic Social Teachings"**

**University of New Mexico –
Continuing Education Building**

?

*Please consider a
donation to Los
Pequeños.*

Excerpts from the USCCB Guidelines for Parish Pro-Life Work

Does your parish measure up?

Rededication to the Cause of Life: It is our hope and expectation that in focusing on the need to respect and protect the lives of the innocent unborn and those who are disabled, ill, or dying, we will help to deepen respect for the life of every human being.

The Program:

Public Information and Education

Pastoral Care for women with problems related to pregnancy; for all who have been involved in abortion; for those who are disabled, sick, or dying, and their families and caregivers; for those who have lost loved ones to violent crime; and for those in prison sentenced to death.

Public Policy efforts directed to restoring legal protection to the lives of unborn children and those vulnerable to pressures to end their lives by assisted suicide, and to providing morally acceptable alternatives to abortion and assisted suicide.

....The law is not the only means of protecting life, but it plays a key and often decisive role in affecting both human behavior and thinking. Those called to civil leadership, as Pope John Paul II reminds us, "have a duty to make courageous choices in support of life, especially through *legislative measures*." This is a responsibility that cannot be put aside, "especially when he or she has a legislative or decision-making mandate, which calls that person to answer to God, to his or her own conscience and to the whole of society for choices which may be contrary to the common good" (*The Gospel of Life*, no. 90).

Prayer and Worship directed to participation in the sacramental life of the Church and in programs of communal and individual prayer, that the culture of death that surrounds us today will be replaced by a culture of life and love.

....We ask priests and deacons to preach the truth about the dignity of all human life, born and unborn, and about the moral evil of the purposeful destruction of innocent human life, including abortion, euthanasia, assisted suicide, and infanticide. We urge them to encourage parishioners and others to treat with compassion those who find themselves in stressful situations, and to offer practical assistance to help them to make life-affirming decisions. Parishes should give special pastoral attention and offer special prayers for those who have suffered the loss of an unborn child due to miscarriage, abortion, or other cause. The readings of the Church's liturgy give ample opportunity to proclaim respect for the dignity of human life throughout the year. The Liturgy of the Hours as well as paraliturgical services also offer opportunities for the celebration of life and instruction in the moral teaching of the Church.

Parishes should include in the petitions at every Mass a prayer that ours will become a nation that respects and protects all human life, born and unborn, reflecting a true culture of life.

The entire United States Conference of Catholic Bishops' document, Pastoral Plan for Pro-Life Activities: A Campaign in Support of Life, can be downloaded from www.usccb.org. ☩

