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February Calendar

2009 NM Legislative Session

New administration favors “progressive” agenda

New Mexico must brace itself for the introduction of a rash of legislative proposals designed to move the state into the brave new world of progressive social engineering.

The state’s 2009 winter legislative session goes from January 20-March 21, 2009. A same-sex marriage bill—the *Domestic Partner Rights and Responsibilities Act* — was pre-filed in both chambers of the New Mexico Legislature (HB 21 and SB 12) for introduction on opening day.

According to the *New Mexico Watchman* (12-18-08), one would be hard pressed to find a public official who supports a Christian worldview. “Santa Fe’s Mayor, David Coss, is craving performing gay marriages in city hall. Governor-in-waiting, as she’s being called, Diane Denish was parade marshal in this year’s Gay Pride Parade. And Governor Richardson , for the past three years, has made gay marriage a top

priority of his administration,” Jose Vasquez, *Watchman* editor, wrote in the days before Richardson withdrew from consideration as Commerce Secretary under Obama. Richardson is currently under investigation for his part in corrupt pay-to-play political schemes.

“With the ‘purchasing’ of New Mexico’s state legislature with out-of-state money,” Vasquez continued, “New Mexico will enact Gay Marriage next year. The only way this will not occur is if the people of New Mexico address the issue through their state representatives. Congressman Bill Redmond is organizing pastors and churches to come to Santa Fe each day the legislature is in session. If your church is not involved and for more information, please contact us at nmwatchman@comcast.net or call (505) 438-0437 or (800) 459-3877.”

Background Info on Same Sex Marriage Bills

HB 21/SB 12 state that a domestic partnership, which may be between two persons of the same sex, is not marriage - but it grants to each “domestic partner” the legal obligations, responsibilities, protections and benefits of a spouse (which is a marriage partner: husband or wife) under New Mexico law. A “domestic partner” is, for all legal purposes, a marriage partner, with the same legal obligations, responsibilities, protections and benefits of a marriage. HB 21/SB 12 will make “domestic partnerships” legally equal to marriage without exception.

There is legal precedent for this in California, where a landmark case concerning same-sex marriage did indeed define “domestic partnership” under the California Constitution as incurring the same obligations, responsibilities, protections and benefits as marriage. Understanding this, one sees that New Mexico’s HB 21/SB 12, despite saying that a domestic partnership is *not* marriage, is merely playing with semantics.

Quoting the bill:

Section 3. PROTECTIONS, OBLIGATIONS, BENEFITS AND RESPONSIBILITIES--
EXCEPTIONS.-- A. Domestic partners shall be subject to the same legal obligations and responsibilities and shall be entitled to the same protections and benefits as are afforded or recognized by the laws of the state to spouses, former spouses, widows or widowers, whether they derive from statute, administrative or court rule or regulation, policy, common law or any other source of civil or criminal law.

The Domestic Partner Rights and Responsibilities Act shall not repeal or adversely affect any other manner in which relationships between adults may be recognized or given effect in New Mexico, or the legal consequences of those relationships.

[HB 9 (2008 Regular Session) 3.A. Domestic partners shall be entitled to the same legal obligations, responsibilities, protections and benefits as are afforded or recognized, now or in the future, by the laws of the state to spouses, former spouses, widows or widowers, whether they derive from statute, administrative or court rule, policy, common law or any other source of civil or criminal law. The Domestic Partner Rights and Responsibilities Act is not intended to repeal or adversely affect any other manner in which relationships between adults may be recognized or given effect in New Mexico, or the legal consequences of those relationships.]

Section 5. RECIPROCITY.--

A domestic partnership, civil union or a substantially similar legal relationship other than common law marriage entered into in another jurisdiction shall be afforded the same rights in New Mexico as a domestic partnership as defined in the Domestic Partner Rights and Responsibilities Act.

HB 21 (& SB 12) states that a domestic partnership (which may be between two persons of the same sex) is not marriage, but then turns around and grants to each domestic partner the legal obligations, responsibilities, protections and benefits of a spouse (which is a marriage partner, husband or wife) under New Mexico law. A domestic partner is a marriage partner. As such, these legal obligations, responsibilities, protections and benefits define this relationship as a marriage. HB 21 (& SB 12) will make domestic partnerships equal to marriage in substance without exception.

According to Senator Cisco McSorley, D-Albuquerque, one of the bill’s sponsors, it has a good chance of passing because of election gains by progressive Democrats this year in the Legislature. Senator Bill Sharer, R-Farmington, who introduced legislation that would have defined marriage as being between a

man and a woman, opposes the domestic partnership bill, saying the bill will force courts to legalize same-sex marriage.

California, Washington, Oregon, New Hampshire, Connecticut, Vermont, Maine, and Washington, D.C. have domestic-partnership or civil-union laws. Connecticut and Massachusetts allow same-sex “marriages.”

Other states, however, have laws or constitutional provisions prohibiting same-sex marriage. New Mexico is one of only five states without laws or constitutions that define marriage. “There’s lots of people in New Mexico who need, for whatever reason, to live together and share finances,” Senator McSorley said. “This bill provides a device, virtually free, to allow couples to share financial and legal responsibilities.”

Linda Siegle, a lobbyist for *Equality New Mexico*, a gay-rights organization, said that allowing legal domestic partnership arrangements still is a “separate and unequal” situation for same-sex couples. For one thing, the federal government does not yet recognize a domestic-partner relationship as a married couple.

Citizen Response

Bill Redmond and Steve Pearce have been working with people around the state who are concerned about this particular legislative action and other progressive moves and have begun organizing. They have both suggested that concerned citizens contact local senators and representatives with a message of encouragement and clear expression of disapproval for the *Domestic Partner Rights and Responsibilities Act*, as well as any other objectionable legislation as it is introduced during the winter session. 7

Further information can be obtained from the *Watchman* website at www.NMWatchman.com or at www.issuesandvalues.com. Another invaluable source of legislative information, including the full text of proposed bills, is www.nmlegis.gov/lcs/legislatorsearch.aspx. Concerned citizens need to appear at the legislature in opposition to this “progressive” trend, contacting legislators to vote NO to HB 21 and SB 12. Bill Redmond can be reached at 505-670-4526 or e-mailed at nmpastors@aol.com.

Freedom (HA!) of Choice Act

FOCA threat is the consequence of supporting Alinskyian community organizing

By Stephanie Block

Over at the *Washington Times*, Julia Duin reminds the exulting left that Obama has promised *Planned Parenthood* that one of his first acts will be to pass the “Freedom of Choice Act” (FOCA), of which he is a co-sponsor. FOCA is an omnibus legislative package that will overturn any state laws attempting to mitigate abortion “rights” – such as parental consent (wouldn’t want grandma interfering with the termination of her grand-dumplings, after all) or Medicaid funding, or partial-birth sucking-the-brains-from-a-viable-baby abortions, or informed consent, or freedom of conscience for healthcare providers.

And at the *Washington Post*, E.J. Dionne Jr. is wondering out loud if Obama will remember his remarks during the third presidential debate that, “We should try to prevent unintended pregnancies by providing appropriate education to our youth, communicating that sexuality is sacred and that they should not be engaged in cavalier activity, and providing options for adoption, and helping single mothers if they want to choose to keep the baby.” He argues that pro-life Democrats consider Obama to be truly *pledged* to reducing the number of abortions.

It’s going to be difficult for the new president to keep *both* these promises.

Meanwhile, the *United States Conference of Catholic Bishops* is threatening to close (not *sell*, but *close*) Catholic hospitals – one-sixth of the US health care system – rather than perform abortions. Cardinal George, current president of the USCCB stated, “Abortion kills not only unborn children; it destroys constitutional order and the common good, which is assured only when the life of every human being is legally protected. Aggressively pro-abortion policies, legislation and executive orders will permanently alienate tens of millions of Americans, and would be seen by many as an attack on the free

exercise of their religion.”

Or, in the words of Cardinal Justin Rigali, chair of the U.S. Bishops’ Committee on Pro-Life Activities, FOCA will make abortion on demand a “national entitlement that government must condone and promote in all public programs affecting pregnant women.”

OK, guys—this is what 40 years of supporting Alinskyian faith-based organizing has brought us. In direct consequence of the *millions* of *Campaign for Human Development* dollars given to such organizing and the *thousands* of Catholics trained in ends-justify-the-means Alinskyian political ideology (ACORN, anyone?) AND pastoral plans (such as those of the Archdiocese of Santa Fe: Charity and Justice section, Goal 3 - Archdiocese subcategory, #6) that make support of the local Alinskyian organization a diocesan *priority*... now, when the Alinskyians are in a position of serious political clout, thanks to progressively-trained Catholic voters, the USCCB is indignant. Well!

FOCA, your Excellencies, is as much *your* creature as it is the progressive’s. 7

Fools For Christ: Humor and Divinity

By Marie P. Loehr

Strength is made perfect in weakness ... — Paul, 2 Cor. 12:9

The Gospels speak of the “Good News”- the good news of Christ. Some find this a terrible misnomer: “Why couldn’t Christ have done it some other way?! If he’s *God*... He didn’t need to die by crucifixion!” Crucifixion is a bloody, horrific death to die, and discomfiting to many souls looking upon even our sanitized crucifixes. Many were scandalized by Mel Gibson’s “The Passion of the Christ,” partly due to the graphic crucifixion but even more by the utter flaying he presents in the scourging. There is no humor in this, no Good News. Only blood and other bodily fluids and wracking, disjuncting pain.

Of course, without that Passion and Death, there is no Resurrection. There is no Good News. The Good News is that Christ entered our flesh, made it his own, emptied himself even unto death. He went to this extremity so that we might be raised up from the desert and slavery of sin, so that we might put on his flesh as he put on ours. In this way he enables us to become adopted sons of God and heirs of heaven. This is news beyond good. It is the unexpected turn that transforms the tragedy of the Original Sin and Fall of man to the divine comedy of a happy ending. The happy ending is Emmanuel, God with us, in the Eucharist, in the Church and its sacraments. It is the happy ending of Parousia and the Wedding Feast of the Lamb. This Good News and its happy ending made the apostles want to shout it from the housetops as Christ had enjoined them.

Christianity is Good News, and the word, gospel, comes from the German “*godspiel*,” or God-play. We are most familiar with this usage from the musical of the 1970s that is still with us one way or another: *Godspell*.

Stephen Schwartz notes in his *Godspell* link online that the characters are not meant to be taken as hippies. They don clown costumes to follow “the example of Jesus’ character as it was conceived by *Godspell*’s originator...” This conception was derived from Harvey Cox, whom some may remember as part of the Harvard Divinity School. He took the pop theology culture by storm with his book, *Feast of Fools*. Some will remember Cox solely for *The Secular City*. But his *Feast of Fools* propounded “Christ the Clown,” especially in the chapter titled “Christ the Harlequin.” This was one source of the dreaded clown and balloon Masses of post-Vatican II history. Its liturgical detours and dead ends still haunt us, the ghosts of folly past. Yet we cannot blame Cox alone for these aberrations.

The idea of the clown or fool is not only rooted in ancient history, where a slave warned the conquering general of his humanity and mortality, lest he conflate himself with the gods. As he made his triumphal procession through Rome, for example, the slave reminded him that he was only mortal, an Ash Wednesday warning! “Dust thou art, and unto dust thou shalt return.” No matter how victorious, successful, wealthy, powerful, he too was subject to the whim of the Fates.

Medieval Christendom baptized this in Fortuna and her wheel, ever turning, ever shifting our positions, our fortunes, our fates. But this was guided by God’s providence and plan.

There is a fine line between the fool, the jester, the jongleur, the clown, and the harlequin. If we

understand the archetypal character and function of these variations on the ironic theme, the black comedy of human nature, its subjection to sin, its resurrection in Christ, we can see that Cox was not entirely off the track. But Cox is a footnote.

Paul tells us we must become fools for Christ. And who understood this reality, this overturning of the accepted order, better than Paul? He was himself overturned, stood on his head, turned inside out by his experience on the road to Damascus. We must put on Christ, as the jester dons motley, the clown his ruff and baggy pants, Harlequin his mask and diamond-pied pants and tunic. To do that means emptying ourselves of our self-involvement, our ego-attachment, our craving for respect and honor and what is due us, by virtue of our ...*virtue*?! Teresa of Avila calls these pretensions *pundonor*. She recoils from it, and will have no man or woman in her monasteries and cloisters who prides him or her self on such pretensions and illusions. To put on Christ rather than *pundonor* is to let ourselves become an object of ridicule on more than one occasion to witness to Christ.

This is the role Christ chose in becoming man. He makes himself a slave, an object of ridicule, a fool for our sakes. So we must become fools for his—and this is only right and just. Sin IS folly, reduced us to folly, overturned the rule of God—and became misrule. Christ holds the mirror up to us in his exile among us, his poverty, his emptying of self in both body and spirit. He reveals in his folly the real emptiness, nakedness, folly of sin—and its effects in us.

This is not humor in the casual “ha, ha” school of slapstick or stand-up comedy or daily bantering. This is the high comedic role of the jester who makes himself small, turns himself inside out, stands reality on its head to draw us out of ourselves, out of our egos, our pettiness, our immediate problems: to make us laugh, not at others -although he offers himself as a target—but at ourselves. He entertains us or bares his soul to us so that we can see ourselves in all our silliness, all our folly—and laugh, until the tears flow. In laughing at ourselves, we discover humility.

Human, humor, humility are all derived from the Latin root, humus, or earth. Humus is good rich fertile earth.

Genesis tells us God created Adam from the dust of the earth. Science suggests this earth was “iron-rich clays” and close to the sea. Every one of our body’s cells is like a tiny land-locked sea. We are earth and its minerals and its salt water. Thus there is a natural link between the idea of humus and human.

There is a similar link between humility and humor. Humor often results from the incongruities of incarnate being! We are a fusion of body and spirit, spirit embodied, body in-spirited. In an unfallen world, our spirits would have illuminated our flesh, as a candle through a horn lantern’s translucent panes. Flesh would have magnified spirit, as a magnifying glass focuses and concentrates sunlight until it sets the grass on fire.

In a fallen world the body is no longer a lens to magnify spirit, but a damper, an opaque shell. Spirit and flesh live at war with one another. “The good I will, I do not; the evil I will not, I do,” says Paul. It is in this juxtaposition and incongruity of intellect and will, thought and act, spirit and flesh that both humility and humor find root room.

They are intimately related to human and humus.

So how can God have a sense of humor?! He’s not human. He’s pure spirit, pure BE-ing. There are no body/spirit incongruities in God! Of course we forget that the Son, the Second Person of the Trinity, Word-made-flesh IS present, Body and Blood, Soul and Divinity, at the heart of the Trinity.

Nevertheless . . . if God didn’t have a sense of humor, we might argue, he wouldn’t have created us. If he didn’t have a sense of humor, or the fullness of what humor is in all its irony and word play, we wouldn’t have that either. We are created “in the image and likeness” of God. That is not just in having intellects and wills, immortal spirits enfleshed. John Paul II has made this clear in his *Theology of the Body*. As it is with our sexuality, so our experience of humor is a shadow of something even deeper in God. Its source is in the fullness of God. The same is true of love.

C.S. Lewis describes God as “beyond personality.” He does not intend that to mean lacking personality, or the absence of personality, although many of us take it that way. He means it as the totality and fullness and wellspring of personality. God is the fullness, the font. We are merely sparks from his fire of love, spume off his living water, the negative of his multidimensional, full-spectrum-color art photo.

Creation expresses his sense of humor and delight in what Hopkins calls “Pied Beauty.” His Son and Word expresses it in word and act. The costume of the harlequin is patterned in multi-colored or black-and-white diamonds. This expresses the duality of our being and its confusions, as well as Christ’s divine and human natures in one Person.

All the characters in *Commedia dell’Arte* wore masks. The Greek word for person actually means

“mask.” The most vital characters in the commedia were the zanni, the zanies, or servants—New Mexicans would recognize them as Coyote, Trickster. Coyote is always mischievous and playful, and although he may stand us on our heads, as the Looney Tunes’ character, Wile E. Coyote shows us, he often ends up on his own head, overturned, bouleverse, as the French might say, himself.

Harlequin is a zany, a servant. He was an acrobat, a wit—that is, one who plays on words, puns, word switches, and expansions of meaning. He was childlike, say the various sources, and amorous. Christ himself became a little child, and tells us unless we do, we will not enter the kingdom of heaven. This is part of our imitation of Christ. And Christ is amorous—the Bridegroom seeking his Bride, as Harlequin seeks his Columbine. Harlequin wore a catlike mask, and carried a bat or a wooden sword. Christ wears the mask of humility, and showed a catlike ability to slip through crowds and disappear, until he was ready for his hour and his sacrifice. He carries not a bat or the slapstick, à la Punch and Judy [although if we ignore the subtle promptings of the Spirit, we are likely to feel first a sharp nudge, like a hand on the back of our necks, and then, definitely the ball bat to the head! Nobody expects the Spanish Inquisition! or so *Monty Python* used to exclaim, and nobody expects the Holy Spirit!] Comedy itself would be quite different without Christ’s kenosis and redemption, as we can see in comparing ancient Greek and Roman comedy with the comedy of Christian Europe as it developed over the centuries — the centuries after Christ’s first coming.

To reiterate, Paul tells us we must become “fools for Christ,” because Christ became a fool for us, a slave, the jester, jongleur, king’s conscience, king’s fool. Harvey Cox is not entirely off base in his *Feast of Fools* and description of Christ as Harlequin. Cox is often silly about many deep things of God and his Creation. But this germ of an insight should not be dismissed too quickly or casually, despite clown Masses, nuns in whiteface, fright wigs, red noses, droopy neck ruffs, pantaloons and floppy shoes, or the balloon as the rather dangerous image of Spirit and joy. Dangerous because so many balloons injured or killed so many birds in the balloon release era! This is black humor, pointed irony—since birds themselves have always been seen as images and symbols of Spirit, spirit, freedom and souls ingathered on the Tree of Life in the courts of the Lord.

The Harlequin is the Commedia dell’Arte Fool, in the line of the medieval jester and his vocation of taking a frown and turning it upside down, which is a smile of course—as Disney’s songwriters put it in the song “Everybody Has a Laughing Place” from the movie *Song of the South*, based on Joel Chandler Harris’s Uncle Remus stories. If memory serves, Brer Rabbit sings this in the Tar-Baby sequence. If one examines Brer Rabbit closely, one might discern a certain Christ-likeness and delightfully casuistic use of language. As Christ confounded the Pharisees and scribes, Brer Rabbit confound Brer Fox and Brer Bear. Brer Rabbit is also the literary type of the minority, the downtrodden *anawim*. It is not surprising that so many great comedians have developed out of an oppressed background, *e.g.* black or Jewish to name two.

In any case, the history of the clown or fool is a long one with an ancient lineage. The medievals raised it to high art, and Commedia dell’Arte is perhaps its last flowering in the old tradition. But it reveals Father, Son, and Spirit, as well as their Creation and its quirks and foibles, in both withering and healing light.

Does God have a sense of humor?! Oh, yes—and it is vividly expressed in his Son and Word. 7

What same-sex “marriage” has done to Massachusetts

It’s far worse than most people realize

By Brian Camenker

Anyone who thinks that same-sex “marriage” is a benign eccentricity which won’t affect the average person should consider what it has done in Massachusetts. It’s become a hammer to force the acceptance and normalization of homosexuality on everyone. And this train is moving fast. What has happened so far is only the beginning.

On November 18, 2003, the Massachusetts Supreme Judicial Court announced its Goodridge opinion, ruling that it was unconstitutional not to allow same-sex “marriage.” Six months later, homosexual marriages began to be performed.

The public schools The homosexual “marriage” onslaught in public schools across the state started soon after the November 2003 court decision.

At my own children’s high school there was a school-wide assembly to celebrate same-sex “marriage” in early December, 2003. It featured an array of speakers, including teachers at the school who announced that they would be “marrying” their same-sex partners and starting families either through adoption or artificial insemination. Literature on same-sex marriage – how it is now a normal part of society – was handed out to the students.

Within months it was brought into the middle schools. In September, 2004, an 8th-grade teacher in Brookline, MA, told *National Public Radio* that the marriage ruling had opened up the floodgates for teaching homosexuality. “In my mind, I know that, ‘OK, this is legal now.’ If somebody wants to challenge me, I’ll say, ‘Give me a break. It’s legal now,’” she told NPR. She added that she now discusses gay sex with her students as explicitly as she desires. For example, she said she tells the kids that lesbians can have vaginal intercourse using sex toys.

By the following year it was in elementary school curricula. Kindergartners were given picture books telling them that same-sex couples are just another kind of family, like their own parents. In 2005, when David Parker of Lexington, MA – a parent of a kindergartner – strongly insisted on being notified when teachers were discussing homosexuality or transgenderism with his son, the school had him arrested and put in jail overnight. Second graders at the same school were read a book, “King and King”, about two men who have a romance and marry each other, with a picture of them kissing. When parents Rob and Robin Wirthlin complained, they were told that the school had no obligation to notify them or allow them to opt-out their child.

In 2006 the Parkers and Wirthlins filed a federal Civil Rights lawsuit to force the schools to notify parents and allow them to opt-out their elementary-school children when homosexual-related subjects were taught. The federal judges dismissed the case. The judges ruled that because same-sex marriage is legal in Massachusetts, the school actually had a duty to normalize homosexual relationships to children, and that schools have no obligation to notify parents or let them opt-out their children! Acceptance of homosexuality had become a matter of good citizenship! Think about that: Because same-sex marriage is “legal”, a federal judge has ruled that the schools now have a duty to portray homosexual relationships as normal to children, despite what parents think or believe!

In 2006, in the elementary school where my daughter went to Kindergarten, the parents of a third-grader were forced to take their child out of school because a man undergoing a sex-change operation and cross-dressing was being brought into class to teach the children that there are now “different kinds of families.” School officials told the mother that her complaints to the principal were considered “inappropriate behavior.”

Libraries have also radically changed. School libraries across the state, from elementary school to high school, now have shelves of books to normalize homosexual behavior and the lifestyle in the minds of kids, some of them quite explicit and even pornographic. Parents complaints are ignored or met with hostility. Over the past year, homosexual groups have been using taxpayer money to distribute a large, slick hardcover book celebrating homosexual marriage titled “Courting Equality” into every school library in the state.

It’s become commonplace in Massachusetts schools for teachers to prominently display photos of their same-sex “spouses” and occasionally bring them to school functions. Both high schools in my own town now have principals who are “married” to their same-sex partners, whom they bring to school and introduce to the students.

“Gay days” in schools are considered necessary to fight “intolerance” which may exist against same-sex relationships. Hundreds of high schools and even middle schools across the state now hold “gay, lesbian, bisexual, and transgender appreciation days”. They “celebrate” homosexual marriage and move forward to other behaviors such as cross-dressing and transsexuality. In my own town, a school committee member recently announced that combating “homophobia” is now a top priority. Once homosexuality has been normalized, all boundaries will come down. The schools are already moving on to normalizing transgenderism (including cross-dressing and sex changes). The state-funded Commission on Gay, Lesbian, Bisexual and Transgender Youth includes leaders who are transsexuals.

Public health The Commissioner of the Massachusetts Department of Public Health is “married” to another man. In 2007 he told a crowd of kids at a state-sponsored youth event that it’s “wonderful being gay” and he wants to make sure there’s enough HIV testing available for all of them.

Since homosexual marriage became “legal” the rates of HIV / AIDS have gone up considerably in

Massachusetts. This year public funding to deal with HIV/AIDS has risen by \$500,000.

Citing “the right to marry” as one of the “important challenges” in a place where “it’s a great time to be gay”, the Massachusetts Department of Public Health helped produce *The Little Black Book, Queer in the 21st Century*, a hideous work of obscene pornography which was given to kids at Brookline High School on April 30, 2005. Among other things, it gives “tips” to boys on how to perform oral sex on other males, masturbate other males, and how to “safely” have someone urinate on you for sexual pleasure. It also included a directory of bars in Boston where young men meet for anonymous sex.

Domestic violence Given the extreme dysfunctional nature of homosexual relationships, the Massachusetts Legislature has felt the need to spend more money every year to deal with skyrocketing homosexual domestic violence. This year \$350,000 was budgeted, up \$100,000 from last year.

Business All insurance in Massachusetts must now recognize same-sex “married” couples in their coverage. This includes auto insurance, health insurance, life insurance, etc.

Businesses must recognize same-sex “married” couples in all their benefits, activities, etc., regarding both employees and customers.

The wedding industry is required to serve the homosexual community if requested. Wedding photographers, halls, caterers, etc., must do same-sex marriages or be arrested for discrimination.

Businesses are often “tested” for tolerance by homosexual activists. Groups of homosexual activists often go into restaurants or bars and publicly kiss and fondle each other to test whether the establishment demonstrates sufficient “equality” — now that homosexual marriage is “legal”. In fact, more and more overt displays of homosexual affection are seen in public places across the state to reinforce “marriage equality”.

Legal profession The Massachusetts Bar Exam now tests lawyers on their knowledge of same-sex “marriage” issues. In 2007, a Boston man, Stephen Dunne, failed the Massachusetts bar exam because he refused to answer the questions in it about homosexual marriage.

Issues regarding homosexual “families” are now firmly entrenched in the Massachusetts legal system. In many firms, lawyers in Massachusetts practicing family law must now attend seminars on homosexual “marriage”. There are also now several homosexual judges overseeing the Massachusetts family courts.

Adoption of children by homosexual “married” couples Homosexual “married” couples can now demand to be able to adopt children the same as normal couples. Catholic Charities decided to abandon handling adoptions rather than submit to regulations requiring them to allow homosexuals to adopt the children in their care.

In 2006 the Massachusetts Department of Social Services (DSS) honored two men “married” to each other as their “Parents of the Year”. The men already adopted a baby through DSS (against the wishes of the baby’s birth parents). According to news reports, the day after that adoption was final DSS approached the men about adopting a second child. Homosexuals now appear to be put in line for adopting children ahead of heterosexual parents by state agencies in Massachusetts.

Government mandates In 2004, Governor Mitt Romney ordered Justices of the Peace to perform homosexual marriages when requested or be fired. At least one Justice of the Peace decided to resign.

Also thanks to Gov. Romney, marriage licenses in Massachusetts now have “Party A and Party B” instead of “husband and wife.” Romney did not have a legal requirement to do this; he did it on his own. (See more on this below.)

Since homosexual relationships are now officially “normal”, the Legislature now gives enormous tax money to homosexual activist groups. In particular, the *Massachusetts Commission on Gay Lesbian Bisexual and Transgender Youth* is made up of the most radical and militant homosexual groups which target children in the schools. This year they are getting \$700,000 of taxpayer money to go into the public schools.

In 2008 Massachusetts changed the state Medicare laws to include homosexual “married” couples in the coverage.

The public square Since gay “marriage” became legal, annual gay pride parades have become more prominent. There are more politicians and corporations participating, and even police organizations take part. And the envelope gets pushed further and further. There is now a profane “Dyke March” through downtown Boston, and recently a “transgender” parade in Northampton that included bare-chested women who have had their breasts surgically removed so they could “become” men. Governor Patrick even marched with his “out lesbian” 17-year old daughter in the 2008 Boston Pride event, right behind a “leather” group brandishing a black & blue flag, whips and chains!

The media Boston media, particularly the Boston Globe newspaper, regularly does feature stories and news stories portraying homosexual “married” couples where regular married couples would normally be used. It’s “equal”, they insist, so there must be no difference in the coverage. Also, the newspaper advice columns now deal with homosexual “marriage” issues, and how to properly accept it.

A growing number of news reporters and TV anchors are openly “married” homosexuals who march in the “gay pride” parades.

Is gay marriage actually legal in Massachusetts? Like everywhere else in America, the imposition of same-sex marriage on the people of Massachusetts was a combination of radical, arrogant judges and pitifully cowardly politicians.

The Goodridge ruling resulted in a complete cave-in by politicians of both parties on this issue. Same-sex “marriage” is still illegal in Massachusetts. On November 18, 2003 the court merely ruled that it was unconstitutional not to allow it, and gave the Legislature six months to “take such action as it may deem appropriate.” Note that the Massachusetts Constitution strongly denies courts the power to make or change laws, or from ordering the other branches to take any action. The constitution effectively bans “judicial review” – a court changing or nullifying a law. Thus, the court did not order anything to happen; it simply rendered an opinion on that specific case. And the Legislature did nothing. The marriage statutes were never changed. However, against the advice of many, Gov. Romney took it upon himself to alter the state’s marriage licenses to say “Party A and Party B” and order officials to perform same-sex “weddings” if asked, though he had no legal obligation to do so. Technically, same-sex marriages are still illegal in Massachusetts.

Nevertheless, we are having to live with it. And furthermore, this abdication of their proper constitutional roles by the Legislature and Governor has caused a domino effect as “copycat” rulings have been issued in California and Connecticut, with other states fearful it will happen there.

In conclusion Homosexual “marriage” hangs over society like a hammer with the force of law. And it’s only just begun.

It’s pretty clear that the homosexual movement’s obsession with marriage is not because large numbers of them actually want to marry each other. Research shows that homosexual relationships are fundamentally dysfunctional on many levels, and “marriage” as we know it isn’t something they can achieve, or even desire. (In fact, over the last three months, the Sunday Boston Globe’s marriage section hasn’t had any photos of homosexual marriages. In the beginning it was full of them.) This is about putting the legal stamp of approval on homosexuality and imposing it with force throughout the various social and political institutions of a society that would never accept it otherwise. To the rest of America: You’ve been forewarned. 7

Around the World

Cardinal Nicolás de Jesús López Rodríguez, Archbishop of Santo Domingo, Dominican Republic, says the UN is immoral for its promotion of abortion and urges his fellow citizens to tell UN officials importing immorality into the country to leave.

Holy See addresses homosexual activism The Cardinal isn’t alone in his complaints about UN activity. In December 2008, the Vatican delivered a statement to the 63rd session of the UN General Assembly arguing that the UN’s “Declaration on human rights, sexual orientation and gender identity” went beyond protection of fundamental human rights to undermine “the ability of States to enter into and enforce new and existing human rights conventions and standards.”

Homosexual activists were further angered by Pope Benedict XVI’s December 22 Christmas address to the Roman Curia in which he said that protecting humankind from self-destruction was as important to Catholics as protecting the tropical rainforests. Although the pope nowhere used the word “homosexuality”, he described the “sacrament of creation” as “matrimony - which is the lifelong bond between a man and a woman.”

“One must reread the encyclical *Humanae Vitae* with this perspective,” the Holy Father said, “the intention of Pope Paul VI was to defend love against consumer sex, the future against the exclusive claim of the moment, and human nature against manipulation.”

Vatican Issues Bioethics Instruction: *Dignitas Personae* Also in December, the Vatican Congregation for the Doctrine of the Faith released its “Instruction *Dignitas Personae* on Certain Bioethical Questions.”

Judie Brown, president of the *American Life League* commented that “While we are concerned that the document does not clarify the word ‘conception’ immediately after the first time it is used, upon reading further, we do appreciate the fact that the Vatican has made it clear that ‘conception,’ as used in this document, refers to all human beings irrespective of the method of reproduction employed.

“We would be remiss if we did not quote from the document to remind our fellow Americans that the entire practice of embryo reduction, based on ‘quality control’ notions, is indeed a heinous crime and a violation of the rights due to each innocent embryonic child. In Section 21, the document states:

From the ethical point of view, embryo reduction is an intentional selective abortion. It is in fact the deliberate and direct elimination of one or more innocent human beings in the initial phase of their existence and as such it always constitutes a grave moral disorder.

“We are grateful as well that the Vatican has drawn attention to the ‘interceptive’ and ‘contragestative’ actions of many so-called contraceptive chemicals and devices, making it crystal clear that ‘the use of means of interception and contragestation fall within the sin of abortion and are gravely immoral.

“The document *Dignitas Personae* is a welcome statement that clarifies, in nearly all cases, the teachings of the Catholic Church regarding the human person, his identity, his value and his integrity.” 7

Stop abortion money to Catholic politicians

A petition to U.S. Catholic bishops.

Lisa Correnti, San Diego mother of seven, has launched a petition drive to the U.S. bishops to take a strong stand with pro-abortion politicians.

Says Correnti, “Our goal is to deliver 100,000 signatures to Cardinal George, chairman of the U.S. Catholic Conference of Bishops.

“These Catholic politicians who will serve in the 111th Congress have accepted \$10 million dollars from groups that advocate abortion.

“Join us in urging the U.S. Bishops to take a strong stand for life by shepherding these politicians so that they have a thorough understanding of the Church’s teachings to oppose any law that attacks human life.

“Please support this effort by signing the petition, forwarding it to your friends and by linking to the “Stop Abortion Money to Catholic Politicians” e-petition at our website at OneNationUnderGod.org.

Or, clip the petition below, sign, and mail to:

OneNationUnderGod
c/o Lisa Correnti
680 San Fernando Street
San Diego, Ca 92106

Stop Abortion Money to Catholic Politicians PETITION

to the *United States Conference of Catholic Bishops*

WHEREAS, since 1990, self-described “Catholic” politicians have taken more than \$100 million from major abortion providers and advocates like Planned Parenthood, NARAL, Emily’s List; and

WHEREAS, these “Catholic” politicians cast their votes in favor of extreme pro-abortion policies – like the Freedom of Choice Act (FOCA); and

WHEREAS, thousands of the Catholic faithful are being misled by this example and unwittingly voting for candidates who support abortion as a result.

THEREFORE, we, the undersigned urge you to:

1. Require all Catholic politicians to cease accepting abortion money – and to return the unused funds already received by their campaigns.
2. Re-emphasize the principles of *Evangelium vitae* as it relates to Catholic politicians acceptance

of donations from pro-abortion rights groups and support for abortion policy.

3. Speak individually to every Catholic politician in Congress so they have a thorough understanding of the consequences of supporting the Freedom of Choice Act – including Canon 915 which says, those "who obstinately persist in manifest grave sin" are not to be admitted to Communion.

Signed _____

City and State _____

Around the Nation

Fr. Richard John Neuhaus—RIP A former Lutheran minister who converted to Roman Catholicism and founded the magazine *First Things*, Rev. Richard Neuhaus died early in January 1009 of cancer.

Father Neuhaus was also the author of several books, including *The Naked Public Square: Religion and Democracy in America* (1984), *The Catholic Moment: The Paradox of the Church in the Postmodern World* (1987), and *Catholic Matters: Confusion, Controversy, and the Splendor of Truth* (2006).

Father Neuhaus was influential in encouraging "dialogue" between conservative Christians, co-founding the ecumenical "Evangelicals and Catholics Together," and between free market and social conservatives, supporting various foundations and think tanks, including the *Institute on Religion and Public Life* and the *Institute on Religion and Democracy*

February Calendar

Los Pequeños Monthly Meeting

February 20, 2009

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

Mondays and Tuesdays at Noon

Mass at the Holy Innocents Chapel

&

Thursdays at 9:30 AM

Fr. Millan Garcia

Holy Sacrifice of the Mass

(1962 Missal)

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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are archived at:**
www.lospequenos.org

Check out *Project Defending Life's* radio show, **LifeTalk**, which airs on 1050 am KTBL every Saturday at 2:00 pm till 3:00 pm.