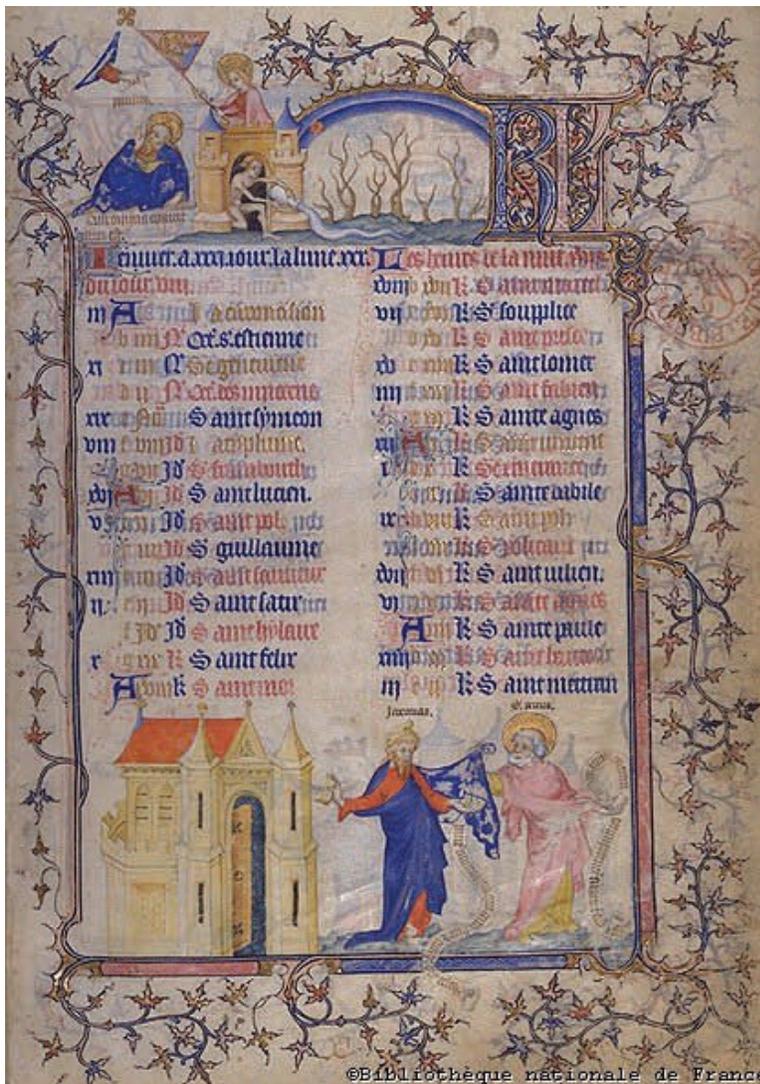


Los Pequeños Pepper

Publication of Los Pequeños de Cristo

January 2005

4



Bread for the World/ Food for the Poor

What's the Difference?

Page 4

The Archbishop's List

They call themselves Catholic...

Page 8

Gnosticism, New Age, and the Rejection of Incarnation

Spawning a Culture of Death

Page 6



*Cover: Calendar: January.
John of Berry's Petites Heures
France, Paris 14th Century.*

CONSIDER YOUR SPIRITUAL GRACES.

*"You are a child of the Catholic Church:
God has taught you to know Him even from your childhood.
How often has He given you His sacraments?
How frequently has He pardoned your faults?
How often has He delivered you from the danger of eternal perdition to which you were exposed?
And were not all those years past given you as so many favorable opportunities of working out your salvation?"*

Consider a little, by descending to particulars, how sweet and gracious God has been to you.

Thank God for the knowledge which He has now given you of your duty, and for all the benefits which you have hitherto received.

Offer Him your heart, with all your resolutions.

*Pray that He would give you the strength to practice them faithfully, through the merits and death of His Divine Son, Jesus Christ.
Implore the intercession of the blessed Virgin and of all the saints."*

St. Francis de Sales

Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

January 2005

Volume 7, Number 1

Food for the Poor/Bread for the World <i>Looking at two organizations that raise money "for the poor."</i>	Page 4
Gnosticism, New Age, and the Rejection of Incarnation <i>Culture of death positions aren't hatched in a vacuum.</i>	Page 6
The Archbishop's List <i>Groups calling themselves Catholic may differ widely in faith and morals.</i>	Page 8
Letters to the Editor	Page 11
January Calendar	Page 11
Around the Archdiocese/Around the Nation	Page 12
Rev. Basil Cole on Liturgy <i>Some timely reflections during the Year of the Eucharist</i>	Page 13
But the Heaven above Us Is Greater <i>An elderly Catholic priest recalls his years of imprisonment in Romania</i>	Page 15

Newsletter of Los Pequeños de Cristo
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The Pequeños Pepper is published monthly

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.

Food for the Poor

It's confusing. The two organizations sound almost alike and purport to do similar work. Is there any difference between them?

Food for the Poor: The mission statement of *Food for the Poor* reads, "Food For The Poor (FFP) ministers to spiritually renew impoverished people throughout Latin America and the Caribbean. Established in 1982 as a 501(c)(3) corporation, our goals are to improve the health, economic, social and spiritual conditions of the men, women and children we serve.

Food For The Poor raises funds and provides direct relief assistance to the poor, usually by purchasing specifically requested materials and distributing them through the churches and charity organizations already operating in areas of need. In this way, the organization serves the poor with dignity and ensures the most appropriate use of donors' funds." (www.foodforthe poor.org)



Robin Mahfood, *Food for the Poor*

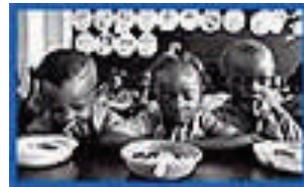


Bishop Thomas Gumbleton, *Bread for the World*

Bread for the World: *Bread for the World* has a different approach. Its website says, "Bread for the World is a nationwide Christian citizens movement seeking justice for the world's hungry people by lobbying our nation's decision makers. BFW Institute seeks justice for hungry people by engaging in research and education on policies related to hunger and development." (www.bread.org)

Charity for direct services or money to support lobbyists?

The question has been discussed in social justice circles for a long time. Often direct services—



that immediate response of food, clothing, etc. to a suffering human being, and activism that addresses problematic social structures—are pit one against the other, as if they are natural enemies.

People working to help the poor recognize that there are problems in the fabric of society that tend to exacerbate poverty. Not all poverty is caused by irresponsible personal behavior or by unfortunate circumstances (such as ill health). There are societal structures – take the epidemic of divorce, for example –that can imprison even *responsible* people in crushing situations. Poverty is a complex problem and calls not only for direct services but also for a gamut of legislative, educational, and spiritual responses.

That said, just as all organizations collecting money “for the poor” are not honest, not all organizations claiming to seek “justice for the world’s hungry people” are doing so in a manner that is compatible with Church teaching.

One red flag for *Bread for the World* is that *Call to Action’s* Bishop Thomas Gumbleton was its founding president from 1976-1984. That association suggests a political agenda above and beyond seeing to it that the poor are fed.

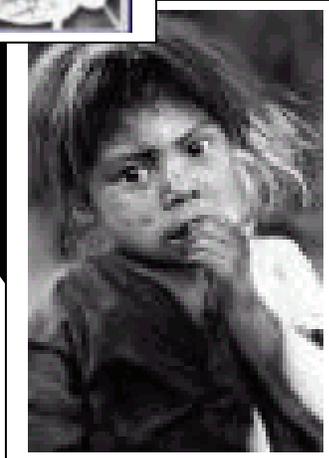
And indeed, the suspicion proves well founded. *Bread for the World* has awarded monetary grants to organizations such as CIDHAL, a Mexican liberation theology women’s rights group that advocates for “reproductive rights.” So much for “justice for the world’s hungry people.”

It’s not surprising to find that *Bread for the World* in Albuquerque, and almost all *Bread for the World* members, represent congregations that are associated with the Alinskyan *Albuquerque Interfaith*. In Las Cruces, the head of the national *Women’s Ordination Conference* (a *Call to Action* associate) represents Holy Family Church in its *Bread for the World* activities.

Food for the Poor also has had its share of problems. Several Florida-based bishops pulled their support from the group, feeling they had too little control over its activities. One Mahfood family member employed by the organization diverted funds for personal use and was removed from his position.

However, since its founding in 1982, the organization has distributed more than \$1.7 billion in food, medical, educational, building and small business supplies to 16 countries. It also supports programs to teach recipients how to raise livestock, develop small businesses and provides agricultural assistance to independent farmers. *Food for the Poor* maintains an average administrative overhead of 4.7 percent -- ensuring that the poor receive 95.3 percent of all donations.

Helping the poor is serious business. It’s not a question of direct services versus systemic change, but of basic, underlying philosophy. Look before you give. ☞



Gnosticism, New Age, and the Rejection of Incarnation

Let him who is without sin among you cast the first stone.

- John 8:7-8ff

By Marie P. Loehr

St. Paul tells us we are engaged in a battle with principalities and powers, unseen enemies, the fallen angels. St. Peter remarks on the devil, ruler of the fallen angels, who roams the world like a lion, seeking whom he may devour. We pray to St. Michael the Archangel, leader of God's angelic army, to defend us in the day of battle, to protect us against the wickedness and snares of the devil and his minions, "who prowl about the world, seeking the ruin of souls." What does this have to do with our current confrontation with the culture of death over abortion, fetal stem cell research, euthanasia, and homosexual (a.k.a. gay) marriage?

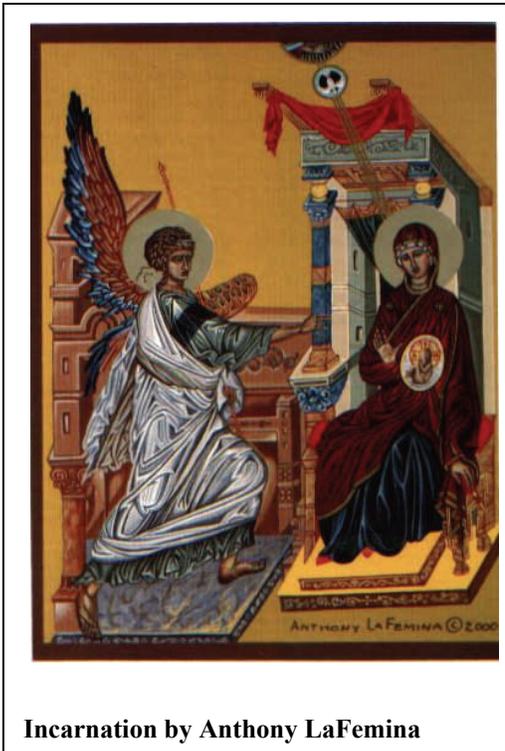
All of these issues are related to Lucifer's envy of incarnate human being and the gifts God shares with humanity, gifts that are not shared with the angels, who have their own particular gifts. All of these are related to gnosticism's denial of material Creation as good, its refusal of the limitations of incarnate being, its lust to be "as gods," *i.e.*, angelic being and its freedom from material constraints.

God – Father, Son, Holy Spirit – created all that is made, material Creation, human being and its incarnate reality, angelic being and its discarnate reality. God the Father made all things in and with and through His Son in the unity of His Spirit. God, pure Spirit, the fullness of Being, Life Itself, made Creation out of nothing, holds it in being by His power and providence, sees it as good. Genesis tells us He saw that it was good. Of man, Genesis says, "and He saw that it was very good." All created being, matter and spirit, body and soul, was made by God to give glory to Him, to minister to us for His glory and for our salvation. We ourselves are made to know, love, and serve Him in this world and to be happy with Him in the next-risen bodies joined to our individual souls.

It is our individual souls that in-form us and impress in us and on us our own unique personal being. That individual, intimate, unique personality is revealed not only in our fingerprints, voiceprints and retinal prints, but in the very foundation of our incarnate human being, our absolutely unique DNA. DNA does not merely code for purely material, biological, physical traits. It also codes for temperament, for specific talents, for intellectual capacity. Our DNA reveals our very humanity, and shows how close the union of body and spirit is meant to be. Our DNA is NOT spiritual, but it reveals the first impress of our soul in and on our bodies and our life. Thus, our increasing knowledge of DNA gives new depth of meaning to Christ's assertion that not one sparrow falls without God knowing it, that the "very hairs of your head are numbered." So it is. DNA makes that very clear.

If this is true, our bodies are not accidents – in the popular or the philosophical sense. John Paul II's "Theology of the Body" confirms that our bodies are not accidents in any sense. Our bodies also reveal our image and likeness to God, are intended by God. Only sin separates man from God, body from life-giving spirit, and leads us into the error of hatred for the body and its constraints.

Humans are not meant to be pure spirits, ever. We are meant to be a union of body and spirit. Christ's Incarnation, His passion and death for our



Incarnation by Anthony LaFemina

redemption, His resurrection, His sacraments all reveal and insist that BODY is the matter and condition of our salvation. We must embrace the Body of Christ, rather than casting it off, disdaining it like gnosticism, in order to be saved. We must eat His body and drink His blood to have life in us. Our body/soul unity must be transformed and transfigured in His Eucharist, in His Church, in His sacraments, by His Word--all of which make Him present among us, the Eucharist in a pre-eminently personal and individually intimate way.

In previous columns we have examined gnosticism--in New Age spiritual techniques, in feminism and its demand that the Church ordain women to the ministerial priesthood, in contraception and abortion, in all the technological reproductive options of the modern scientific laboratory, in fetal stem cell research, in the medical cannibalization of the child in its earliest stages to cure disease, in euthanasia for the sake of convenience. All of these issues reveal gnostic contempt for body as mere matter, for sexual reproduction as mere animal behavior, for illness as unfair constraint, for terminal illness as indignity. All of these issues seek to separate body from soul, matter from spirit--sometimes crudely as in euthanasia and abortion, sometimes subtly as in fetal stem cell rationalizations and techniques, certainly in justifications for "gay marriage."

In all these issues we see our ancient enemy, gnosticism, revealed in a culture of death, *i.e.*, a culture of nihilistic denial and despair. In all these issues we see this culture of death promoting the separation of body from spirit, rationalized as convenience, to avoid hardship, but in fact out of a real fear and denial of the body with all its biological demands, limitations, constraints, "indignities."

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 all find it difficult to make the distinction between the objective nature of sin or a specific sin itself, and the person who is drawn to a given sin. We are ALL sinners. Christ rightly tells the men who seek His judgment against the woman taken in adultery, let him who is without sin among you cast the first stone! We cannot judge persons *per se*. We can only draw conclusions according to Christ's prescription: "By their fruits you will know them." We must always separate the sinner from the sin. We are called to love the sinner and hate the sin. We not only love the person, to see him as God sees, but we also must see the sin for what it is in itself, as it appears to God. This is difficult because we are all sinners, all participating in sin to a greater or lesser degree, whatever the sin may be. It is hard to say with Christ, neither will I condemn you...but, go--**and sin no more.**

Homosexuality in its objective nature as both a psychological tendency and an actual abuse of sexuality is always particularly difficult to discuss or understand in this way. Let us be very clear, however. This column is not vilifying individual persons and their orientations or behaviors. We really are all sinners, and we must say in solidarity with one another, like Damien on Molokai, "**we** lepers . . ."

But we must also explicate the objective nature of certain ideas and sins--as well as their relationship to the heresy of gnosticism and its inevitable culture of death. ❧

To be continued . . .

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.

The Archbishop's List

Certain area congregations calling themselves Catholic aren't in communion with Rome... but why?

By Stephanie Block

In May, Archbishop Michael Sheehan prepared a pastoral letter and a bulletin insert for the parishes of the Archdiocese of Santa Fe, warning the faithful that attendance at certain churches in the area, whose names each contain the word “Catholic” but are not in union with the Holy Father or himself, cannot fulfill their Sunday Mass obligation. *Los Pequeños* was asked to “please explain these churches.” One can hardly do justice to the issue in a few sentences, as the histories and traditions driving each group are extremely complex, but perhaps the following will spark further study.

INDEPENDENTS



The Rev. John Baca places ashes on the forehead of his wife, Romey, during an Ash Wednesday Mass at Holy Spirit Catholic Charismatic Church of Canada in the South Valley.

There are two predominant groups mentioned on the Archbishop's list. The first might be called “the independents,” denominations which, from various historical backgrounds, reject the primacy of Rome and the legislation of disciplinary – and in some cases moral – unity. In the words of one independent priest, *unity* among the independents comes from a shared purpose to bring Christ to the world. Who Christ is, however, and what His teachings are, seems to vary quite a bit among them.

Catholic Apostolic Church of Antioch: The first church on the Archbishop's list was the Catholic Apostolic Church of Antioch, with its “last known address” in Los Lunas. Neither the phone book nor Internet uncovered anything in Los Lunas, but there is a church rectory and chapel at 111 West Cordova Rd. in Santa Fe.

The Catholic Apostolic Church of Antioch traces its roots from the Liberal Catholic Church, the Dutch Old Catholic Church, and the Indian branch of the Syrian Orthodox Church, centered in the Malabar region of southern India. Independent of Rome, it attempts a “traditional worship with the free exploration of new ideas and techniques. All seekers are encouraged to explore every relevant resource for spiritual development.”

The Church of Antioch honors a “Divine Feminine and Divine Masculine manifest through and in us” and opens Holy Orders to all, regardless of gender, marital status, or sexual orientation. Everyone is welcome to receive communion, whether members of the Church of Antioch or not. The church, according to its literature, does not espouse dogmatic teachings but allows freedom of interpretation and expression. The congregation is listed as a “gay friendly” congregation by Gay, Lesbian, Bisexual and Transgendered (GLBT) resources.

Of interest is that, in addition to its chapel on Cordova Rd., this group also has used the historic Loretto Chapel (sold by the Archdiocese into private hands during the 1970s) for its Sunday Masses.

Charismatic Catholic Church of Canada (CCCC): Next, the list identifies the Catholic Charismatic Church of Canada and later identifies a particular congregation in Albuquerque, the Holy Spirit Catholic Charismatic Cathedral on 919 Goff SW.

The Catholic Charismatic Church of Canada calls itself “Old Catholic in heritage and Charismatic in worship,” believing itself to be a response to Vatican II, which it understood to invite new rites. While not in union with Rome, the CCCC's founding patriarch, Andre Barbeau, has petitioned the Vatican concerning the status of the rite.

The CCCC permits its clergy to marry, but does not ordain women or known homosexuals. It observes the teachings of the Roman Church in matters of faith and morals, including abortion and contraception, although communion is open to the divorced and remarried.

Currently active CCCC communities in New Mexico are the above-mentioned Holy

Spirit Cathedral in Albuquerque's South Valley and Bread of Life community in Tijeras.

Independent Catholic Church (ICC): Christ the King Independent Evangelical Catholic Church in America, 2801 Lomas NE, Albuquerque; Fr. David Doyle, pastor.

Pedigree is extremely important to several of the independent churches. Therefore, while rejecting papal authority, many of them maintain a meticulously preserved lineage demonstrating ordination by a bishop who *was* in union with Rome.

Various independent denominations have assisted at one another's ordinations. For example, Fr. David Doyle, pastor of Christ the King (ordained a Roman Catholic priest in 1978) was consecrated an ICC bishop in 1998. However, the ceremony also included an Ecumenical Catholic Church bishop, an Antiochan Catholic Church archbishop and bishop, and a Catholic Charismatic Church of Canada bishop.

In the ICC, ordination is open to women, and its moral positions on homosexuality, contraception and abortion are at variance with the Roman Catholic Church. Its social justice activism is centered on issues of homosexuality and the environment and it is listed as a "gay friendly" congregation by a number of GLBT resources.

Old Catholic Church of Antioch (OCCA): Guardian Angels Mission, Old Catholic Church of Antioch located in Corrales under the pastorship of Fr. Michael J. Schamp.

The Old Catholic Church of Antioch is one of a number "Old Catholic" denominations that rejected the dogma of papal infallibility at the first Vatican Council in 1870, although Fr. Schamp traces the principles of hierarchical independence back to the Church's inception. According to the OCCA website, its bishops trace their succession through the Jansenist See of Utrecht in Holland, which broke with Rome in the 18th century.

In moral matters, the OCCA considers itself inclusive, welcoming all people to its communion, including people of other faiths and the divorced and remarried. It holds that abortion is wrong but takes no position on contraception; known homosexuals are not ordained but it finds no prescription against ordaining women. Its clergy are generally married and work outside the church. Fr. Schamp saw the particular gift of the independent Catholic churches as being able to reach populations, particularly the unchurched or disenfranchised, that the Roman Catholic Church can't or doesn't.

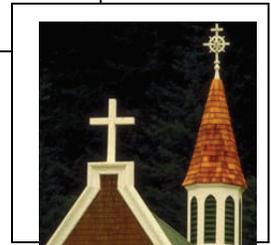
Guardian Angels celebrates a *Novus Ordo* Mass, though other OCCA priests may use different rites, including the "kabbalistically balanced" Wadle Mass, named after Bishop Paul Wadle (consecrated in 1940), who wished to imbue the liturgy with Masonic symbolism.

Orthodox Catholic Church of America (OCCA): There are two OCCA communities in the area, Holy Trinity Orthodox Community which meets at the Campus for Homeless Veterans and Holy Trinity Orthodox Monastic Community (an ecumenical community following the Rule of St. Benedict). They were founded in 2003 under the spiritual direction of Bishop Chet Stachewicz. According to Bishop Stachewicz, the communities don't evangelize but simply strive to minister.

The OCCA uses the Hippolytan Rite dating to about 150 AD, claims apostolic succession, and believes the authority of all bishops and patriarchs to be equal. Its clergy wear no distinctive garb except at official functions and, in tent-making tradition of St. Paul, are self-supporting. The OCCA has ordained women since 1988 and does not believe that sexuality is an issue that needs to be discussed in this context.



Bishop Czeslaw Stachewicz, Orthodox Catholic Church



Bishop David Doyle and Bishop Wilkowski, Independent Catholic Church

Holy Trinity is listed as a “gay friendly” by GLBT resources and Bishop Stachewicz is quoted as saying that “We now have evidence of same sex ceremonies in the early church which were used.” [*Christianity Today*, July 17, 2000, Letters to the Editor]. In a phone conversation, he explained the remark by saying that SS Sergius and Bacchus belonged to praetorian guards, which frequently listed given pairs of guards as “spouses.” In 1950, OCCA began the blessings of same-sex unions.

Bishop Stachewicz added that he considers the Roman Catholic Church to be a sister church.

Liberal Catholic Church: Our Lady Queen of Angels Liberal Catholic Church, 1701 Tulip NE, Rio Rancho, Fr. Milton R. Shaw, pastor.

The Liberal Catholic Church dates back to 1916, when it was established through a reorganization of the former Old Catholic Church in Great Britain. Its episcopal succession is derived from the Old Catholic Church of Holland through Archbishop Arnold Harris Mathew. (Old Catholic denominations reject papal infallibility.)

The Liberal Catholic Church uses a modified Tridentine Rite, which is spoken in English. The altar faces *ad orientem*, there are no extraordinary Eucharistic ministers, Communion is not given in the hand, and neither women nor known homosexuals are ordained, although clergy may marry.

Communion is open to all and members are not required to accept doctrinal positions. For example, Archbishop Matthew ordained a number of Theosophists to the Liberal Catholic Church priesthood and therefore some of its members believe in reincarnation and gnostic symbolism. However, others don't. Similarly, while the Feast of the Assumption is celebrated on August 15th, it is not binding on the faithful to believe in this event. The moral relevancy of issues such as contraception and abortion are left to the individual conscience.

Holy Catholic Church (Anglican Rite) (HCC-AR): St. Peter's Holy Catholic Church, 8100 Eubank NE, Albuquerque.

The Holy Catholic Church (Anglican Rite) claims apostolic succession and valid sacraments. It uses a traditional form of the Book of Common Prayer (specifically, the Anglican Missal) for its rite, much like the English translation found in the Roman St. Joseph's prayerbook the predates Vatican II. Its altars face *ad orientem*, and neither women nor known homosexuals are ordained, although clergy may marry.

The HCC-AR is staunchly pro-life and views sacramental marriage and divorce much as Roman Catholics do. The issue of artificial contraception, however, is considered a matter of individual conscience and papal authority continues to be a sore point.

NOT SO INDEPENDENT

The second group represented on the Archbishop's list is comprised of churches that do not desire independence from Rome but have found themselves in serious and long-term disagreement.

Society of St. Pius X: Our Lady of the Rosary Roman Catholic Chapel, 333 58th Street NW, Albuquerque, is a member of the Society of St. Pius X, a network of Catholic churches formed to safeguard the sacraments according to the Tridentine (Latin) Rite. Some of its leadership rejects the liturgical reforms of Vatican II, publicly condemning the New Mass as “absolutely offensive to God.”

In 1995, the Vatican Pontifical Council, *Ecclesia Dei*, specifically stated that it is “considered morally illicit for the faithful to participate in these [Society of St. Pius X] Masses unless they are physically or morally impeded from participating in a Mass celebrated by a Catholic priest in good standing (cf. Code of Canon Law, canon 844.2). The fact of not being able to assist at the celebration of the so-called ‘Tridentine’ Mass is not considered a sufficient motive for attending such Masses.”

Our Lady of Victory (Rio Rancho) & Our Lady Queen of Peace Chapel, 1420 San Pedro NE, Albuquerque, different locations, Fr. Albert Gonzales.

Our Lady of Victory is a congregation of acquaintances and families who meet together privately for worship according to the Tridentine Latin Rite. It is associated with no larger body or movement and Fr. Gonzales is a former SSPX priest who left the order and was regularized by Rome but is without faculties (permission to say public Mass) in the Archdiocese of Santa Fe. Most members accept Church moral teaching and papal authority in principle, but have serious disagreements with the current Holy Father on ecumenism and liturgical practice. ☞

**Update January 2012:
Father Gonzales now
serves as a priest in good
standing within the Arch-
diocese of Santa Fe and
Catholics are welcome to
attend services at Our
Lady Queen of Peace
Chapel.**

Letters to the Editor

We don't usually publish correspondence to The Pepper, but the November special issue inspired quite a number of you to write us. So, we thought it would be fun to share a few excerpts from some of the notes we received.

... I think the publication definitely gets the message across about the horror of the holocaust that is ongoing. Think of the disgust people feel when they hear of the Nazi term 'Untermenschen' and the fact that people who were of no 'value' to the Nazis were considered deserving of being killed (retarded, crippled, old). Our preborn infants are the modern-day 'Untermenschen'.

....the picture that made it most evident was the one of the late-term abortion; it is so obvious that it was a murdered child. Even to abortion advocates, that picture cannot be justified as a 'blob of cells'. Also, from the other pictures of babies at various stages of growth, logically one can see that abortion at any stage is wrong (but only if one is logical, of course). I know the publication affected me in terms of my feeling even more radical about that particular issue. I am quite willing to admit that I am a 'litmus test' voter on the issue of abortion.

....Since receiving that issue, I have found myself using the term holocaust in describing legalized abortion. The Germans were pikers compared to Planned Parenthood.

The other thing about abortion that is NEVER stressed by the media is the fact that, at its roots, the abortion movement is a racist one. It isn't a kind, gentle movement that is concerned about young middle class white girls dying from botched abortions (as so many would like us to believe), but rather a way to save the taxpayers the expense of paying to support black/Hispanic babies born to girls out of wedlock. I think a push to educate the poor black and Hispanic populations about the real goal of pro-abortion advocates would have a real effect on them.

The only thing I think is a difficult issue with the CBR group is the protection of our little children from seeing such horrible images. Granted, they need to understand how bad a thing it is, but I think my little ones are too young for seeing it so graphically yet. That is the only issue I have with the billboard trucks. Yet, maybe the good done by making it so obvious that it is murder will have an overall positive effect. I agree that the people of NM seem to be in need of more education about the realities of abortion, so maybe the CBR [Center for Bioethical Reform] group is just what is needed.

....I've saved my issue of *The Pepper* for some unknown future purpose. I don't know when the occasion will arise, but if a situation presents itself, I'll have some graphic evidence to present to help someone move to our side of the argument.

– JG

I love your newsletter and I read it front to back as soon as I get it...Thank you for being faithful to our teaching and tradition of our beloved Catholic Church. – AR

I enjoyed your newsletter very much. Thank you. – TL

Please remove my name from your mailing list! -- TG

The article in the August issue "Holy Communion and Americanism" [by David Baltz] is a gem and a masterwork. Nowhere, not even in the seminary, have I seen a better explanation of modernism in America and some of the root causes of American Church vs. authority in Rome. – Fr. X

January Calendar

Friday, January 14, 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 –
Building of Continuing
Education

£

Please consider a donation to Los Pequeños.

Around the Archdiocese

On September 7, 2004, Archbishop Michael Sheehan notified all priests, directors of organizations, parish life coordinators, deacons, and Catholic Center Departments that all workshop presenters must have his approval before being invited to speak, effective as of September 2004. Therefore, it is presumed that the following have the Archbishop's full support:

Spiritual Renewal Center (Dominican Retreat House)

- November 12-14, 2004 Centering Prayer Retreat by Susan Rush, coordinator of Contemplative Outreach of New Mexico (ad in *People of God*, 11/04)
- November 7, 14, & 21, 2004 Enneagram Discussion Group (ad in *People of God*, 11/04)
- January 14-16, 2005 Gloria Drayer Yoga Retreat for women ("Yoga, Simple and Sacred," website of Gloria Drayer, who also hosted a Winter Solstice Celebration at the First Congregational Church in December)
- July 22-27, 2005 Enneagram Training offered through the Enneagram Institute (Enneagram Institute website calendar)

Canossian Spirituality Center

- November 12-14, 2004 Dr. Alexander Shaia, "The Way of Our Dreams" Retreat (ad in *People of God*, 11/04; See *Pepper* article about Dr. Shaia's New Age training, 9/04)
- November 21, 2004 Steven Tumolo, Tai Chi Chih class (ad in *People of God*, 11/04)
- January 26, 2005 "Praying the Labyrinth," offered by "a Canossian sister," and March 22-24, 2005, Fr. Ronald Gonzales, SJ, a "Labyrinth Lenten Retreat."

The **Spiritual Renewal Center** and the **Canossian Spirituality Center** are both recognized retreat centers within the Archdiocese and are listed in the Archdiocese's Directory.

PFLAG has identified **Santa Maria de la Paz** and the **Center for Action and Contemplation** as "GLBT Friendly Places of Worship in New Mexico." (Transgender New Mexico GLBT Friendly Worship Resources Page).

USA Today announced that the **Archdiocese of Santa Fe** has paid out \$31M for sexual abuse claims. *And the final tally may not yet be in...*

Around the Nation

Rockford, Ill. On Dec. 8, 2004, the 150th anniversary of Pope Pius IX's solemn proclamation of the dogma of the Immaculate Conception, Bishop Thomas Doran of the Diocese of Rockford, Ill. and Francis Cardinal George, O.M.I., archbishop of Chicago, consecrated their dioceses to the Immaculate Heart of Mary.

The Observer, the official newspaper for the Diocese of Rockford, said that Bishop Doran additionally asked all diocesan priests to consecrate their parishes and asked all parishioners to do so individually, using the following prayer of consecration:

O Most Holy Trinity: Our Father in Heaven, You chose Mary as the fairest of Your daughters; Holy Spirit, You chose Mary as Your spouse; God the Son, You chose Mary as Your Mother; in union with Mary, we adore Your majesty and acknowledge Your supreme, eternal dominion and authority. Most Holy Trinity, we place the Diocese of Rockford into the hands of Mary Immaculate in order that she may present this diocese to You.

Immaculate Queen of Heaven and Earth, refuge of sinners and our most loving Mother Mary, God has willed to entrust the entire order of mercy to you. We humbly cast ourselves at your feet, consecrating to your Immaculate Heart all peoples and parishes of the Diocese of Rockford. Protect the bishop of this diocese and all his priests. Protect the families of this diocese. Draw forth the precious gift of many vocations to the priesthood and religious life. Look after sinners, the sick, the poor, the tempted and upon all who are in need of your intercession.

O Mary, Immaculate Virgin, in this year of the Eucharist, proclaimed by Pope John Paul II, we ask that you draw all of us closer to your Son's Eucharistic Heart. Let all of us be fit instruments in your immaculate and merciful hands for introducing and increasing God's glory to the maximum in all the many strayed and indifferent souls. Help us extend as far as possible the blessed kingdom of the most Sacred Heart of Jesus. For wherever you enter you obtain grace of conversion and growth in holiness, since it is through your hands that all graces come to us from the most Sacred Heart of Jesus.

O Mary, conceived without sin, pray for us who have recourse to you!

Rev. Basil Cole, on Liturgy

By Stephanie Block

Fr. Basil Cole, OP, is a professor of moral and spiritual theology at the Dominican House of Studies in Washington D.C. Fr. Cole made headlines during the 2004 presidential campaign when, in his capacity as a Vatican consultant, he was asked to respond to a question about canon law application to Catholic politicians who support abortion. (The response was that Catholic politicians who advocate abortion are “automatically excommunicated.”)

Cole has known controversy before. In 1999, he presented a study of *Gather Faithfully Together*, the pastoral letter on the liturgy by Cardinal Mahony. (*Homiletic & Pastoral Review* August/September 1999) Given the pastoral’s application far beyond its diocese’s borders, excerpts from Fr. Cole are timely.

For instance, Cole is disturbed that the vertical dimension of the Mass (worship of God) seems to be given equality with its horizontal dimension (fellowship with the community).

“...[T]he vertical dimension has a certain priority,” writes Fr. Cole, “since the Mass is first and foremost the worship of God, not a celebration of self or its extension, the community, even though clothed somewhat in different cultural conditions of music, words and gestures.

Somehow, each community must get the idea that it is only part of one single assembly of Christ Jesus (#30) and this is something both primarily vertical and secondarily horizontal.”

In an era when the faithful are routinely told that this vertical dimension of the Mass is somehow “pre-Vatican II,” such words are refreshing – not to mention, honest.

What about inculturated Masses? Cole assures us that “communion” is more than merely “sharing in the full stature” of one’s culture. (#31) There is, rather, “something trans-cultural being the result of sharing in God’s supernatural gifts more than his natural ones because nature does not outdo grace in dignity.” Most alarming of all is to put sexual orientation in the same category as ethnicity (#33), as if it also demanded “cultural awareness.” “There is no country or culture called ‘the land of sexual orientation.’” (Numbers refer to sections in *Gather Faithfully Together*.)

Fr. Cole wonders at the document’s seeming failure to impress humility upon the faithful, its lack of appreciation for the mystical qualities of the Eucharist, or understanding of the Church as Bride and Christ as Bridegroom. He bemoans in it the absence of “the sense that the Mass is composed of a plenitude of ‘spiritual sacrifices’ united to the one sacrifice of the cross of Jesus Christ which is renewed and present on the altar at the time of consecration by the priest. Feeling in community with the people at Mass may come and go, but the rest of the week goes on with its ups and downs, joys and sorrows and how we deal with the situations in which divine providence places us. It is what God absolutely does at the sacrifice of the Mass that is more important than what priest or people do, even though what the priest does is essential and what the people do is important but still subordinate.”

When the bishops of the Northwest and Alaska were visiting Rome as a body, Fr. Cole points out that the Holy Father gave them a



Fr. Basil Cole, OP

theological discourse about the liturgy in which he asks the faithful “to avoid a one dimensional interpretation of the Council’s teaching. Full participation in the liturgy does not mean that everyone does everything which would clericalize the laity and laicize the clergy. Rather the liturgy is rooted in hierarchy. Active participation means singing and the like but it also includes and demands ‘silence, stillness and listening.’ Certain kinds of passivity are very active when you strain to listen to the Word of God, for example. In a culture of noise, the Pope says this is not very easy to foster which means that the liturgy in this context is not only inculturated but also counter-culturated.”

Fr. Cole concludes with a salient question: Do we go to Mass to feel good about ourselves or do we go to Mass to give ourselves to God? *Gather Faithfully Together* appears to foster the former, whereas the mind of the Church turns toward the latter.

The purpose of divine worship is for man to give glory to God and obey him in mind and body. Therefore, whatever a man does that gives glory to God, or that submits his mind to God, and his body, too, by tempering its lusts, is without excess (in worship) so long as it be in harmony with the law of God, the rules of the Church, and the customs of those with whom he lives (Thomas Aquinas, ST II-II 93, 2). ❧



A Prayer of Saint Ambrose

Late 4th c

O loving Lord Jesus Christ, I a sinner, presuming not on my own merits, but trusting in Your mercy and goodness, with fear and trembling approach the table of Your most sacred banquet. For I have defiled both my heart and body with many sins, and have not kept a strict guard over my mind and my tongue. Therefore, O gracious God, O awful Majesty, I, a wretched creature, entangled in difficulties, have recourse to Thee the fount of mercy; to You do I fly that I may be healed, and take refuge under Your protection, and I ardently desire to have Him as my Savior, Whom I am unable to withstand as my Judge.

To You, O Lord, I show my wounds, to You I lay bare my shame. I know that my sins are many and great, on account of which I am filled with fear. But I trust in Your mercy, of which there is no end. Look down upon me, therefore, with the eyes of Your mercy on me, who am full of misery and sin, You Who will never cease to let flow the fountain of mercy.

O Victim of salvation, offered for me and for all mankind on the tree of the cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Your creature, whom You have redeemed with Your Blood. I am grieved because I have sinned, I desire to make amends for what I have done.

Take away from me therefore, O most merciful Father, all my iniquities and sins, that, being purified both in soul, and body, I may worthily partake of the Holy of Holies; and grant that this holy oblation of Your Body and Blood, of which though unworthy I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offenses, the means of driving away all evil thoughts and of renewing all holy desires, the accomplishment of works pleasing to You, as well as the strongest defense for soul and body against the snares of my enemies. - Amen.



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But the Heaven Above Us Is Greater

Excerpts of a talk presented by Fr. Tertulian Ioan Langa at an historians' convention on the persecution of the Churches in the East, held in the Vatican in 1998. Langa is an 82-year old priest of the Greek-Catholic Church of Romania, who spent sixteen years in the communist prisons. *Editrice Vaticana* published the talks in 2003 under the title of *Faith and Martyrdom: The Eastern Catholic Churches in Twentieth Century Europe*.

.... From Jilava, after long years of the profanation of our humanity, we were transferred, with leg chains, to the prison of maximum isolation, called Zarka, the pavilion of terror of the prison of Aiud. The welcome followed the same sinister, diabolical ritual of the profanation of man, created by the love of God. Here was the same scraping and probing, the same heavy boots that sank into our ribs, stomachs, and kidneys. In spite of this, we noticed a difference: we were no longer subjected to the regime of preservation in urine, sweat, condensation, and lack of oxygen, but were subjected to an intensive treatment of oxygenation with bare skin and in the cold, criminal after criminal (meaning ministers, generals, university professors, scientists, poets), including me, who was nothing but a great "I will not speak!" a firm and humble trust in the Grace that would make me stand the test.

....We all had to disappear, being enemies of the people. If not, how could the much-vaunted "New Soviet Man" have come forth? The cell into which I was placed contained nothing: no bed, blanket, sheet, pillow, table, chair, or mat – not even a window. There were only the iron bars, and I, like all the others, was alone in the cell. I wondered at myself, dressed only in my skin and blanketed by the cold.

.... In the public registry, I was already dead. I survived only as a number, a statistic.To survive the cold, we had to move constantly, to do gymnastics. As soon as we fell down, overthrown by weariness and hunger, we plunged into sleep, but a very short sleep, as it was bitterly cold. A voice from the other side of the wall woke me one day from such a sleep: "I'm professor Tomescu, the former health minister. Who are you?" When he heard my name, he said: "I've heard about you. Listen to me carefully: we have been brought here to be exterminated. We will never collaborate with them. But whoever doesn't walk, dies, and becomes a collaborator. Tell the others: whoever stops, dies. Walk without stopping!" The pavilion, immersed in the dismal silence of death, echoed with the sounds of our unlaced shoes. We were animated by a people's mysterious will to remain in history, and by the vocation of the Church to stay alive. With each step, I mentally recited prayers, composed litanies, recited psalms.

....Nothing in life happens by chance. Every moment the Lord gives us is fraught with Grace – the benevolent impatience of God – and with our will to respond to it or refuse it. It is up to each one of us not to reduce everything to a hard, fierce, unbelievable tale, but to understand that the acceptance of Grace does not hinder man, but carries him beyond his expectations and powers. I sincerely hope that this testimony will open a window into Heaven. Because it is greater, the Heaven above us, than the earth beneath our feet. ☩



Romanian Cathedral