

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

June 2007



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This insidious addiction hurts everyone.

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One way to end the pain is...to look up!

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Cover: Feast of Corpus Christi. Initial 'C'
From an English Carmelite Missal before
1391

Above: the Last Supper, with Christ
holding a loaf of bread and wine-bowl;
inscribed scrolls.

Below: Elevation of the Host, with two
Carmelites and two lay figures

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Newsletter of Los Pequeños de Cristo

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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.

We Need to Stop Pornography, Now

By Archbishop Charles Chaput

Reprinted from the Denver Catholic Register, March 21, 2007

In recent months, two Catholic bishops have begun some extraordinary work against pornography in their Midwest dioceses: Bishop Robert Finn of Kansas City-St. Joseph, Missouri, and Archbishop Joseph Naumann of Kansas City, Kansas.

A friend recently quipped to me that if Americans were as good at the “war on terror” as we are in our “war on common sense,” the world would be a much safer place. He was talking about our country’s increasingly confused attitudes toward sex.

Last week offered a good example. In an interview with the *Chicago Tribune*, the chairman of the Joint Chiefs of Staff, Marine Gen. Peter Pace, said that “I believe that homosexual acts between individuals are immoral and that we should not condone immoral acts. I do not believe the United States is well-served by a policy that says it is OK to be immoral in any way.”

Note that Pace *did not* say that, “homosexual persons are evil.” He said that homosexual acts are wrong. And of course he’s right. We might question the general’s choice to comment in the context he did, but not his content. He simply stated the Western moral tradition. We should respect his courage for saying it. Every human being has an inalienable dignity as an image of God. But as part of that dignity, we also have free will, and our choices — our behaviors — create wholeness or havoc around us, depending on their moral content.

Our sexual behavior is never merely a “private” matter. Human sexuality is deeply linked to issues of identity, fertility and new life. Our sexual behavior *always* has social implications because it directly or indirectly impacts others. Therefore it helps shape the wider culture. This is not a uniquely Christian point of view. Most Americans clearly agree with Gen. Pace. The only thing strange about his remarks was the theatrical wave of shock they generated from critics. In fact, with the good exception of Sen. Sam Brownback and some others, many members of Congress scrambled to criticize Gen. Pace — *despite* the moral beliefs of the people who elected them.

The bickering over Gen. Pace is just an icon of wider problems. The sexual confusion at the top of U.S. society now has an echo in every corner of American life. Sexually transmitted disease, child sexual abuse, adult Internet predators, divorce, cohabitation and nearly every other indicator of a dysfunctional society stand at epidemic levels. But very few people want to name the biggest single environmental crisis we face: a multi-billion dollar pornography industry that pours garbage into our homes every day through the Web and other media.

Forty years ago, when steel mills pumped hundreds of tons of toxic waste each week into the Great Lakes — literally “killing” Lake Erie and damaging the health of tens of thousands of families — citizens got organized. They forced the mills to clean up or shut down. We need to do the same today. Citizens need to stop the pornography industry *now* — not out of some kind of Victorian prudery, but because pornography poisons the human heart, imagination and soul just as those steel mills once poisoned our air and water, only worse.

Pornography is never “innocent entertainment,” no matter how private it might seem. It turns human beings into objects. It coarsens our appetites. It darkens our ability to see real human beauty. It creates impossible expectations about sexual intimacy. It kills enduring romance and friendship between the sexes. And ultimately it’s a lie and a cheat. Pornography is a cheap, quick, empty copy of the real thing — the real joy of sexual intimacy shared by a man and woman who have joined their lives in a loving marriage.

In recent months, two Catholic bishops have begun some extraordinary work against pornography in their Midwest dioceses: Bishop Robert Finn of Kansas City-St. Joseph, Missouri, and Archbishop Joseph Naumann of Kansas City, Kansas.

Bishop Finn’s excellent pastoral letter, “Blessed Are the Pure in Heart: The Dignity of the Human Person and the Dangers of Pornography,” has a wealth of good

information about the scope of pornography, the damage it does and many practical tips to fighting it in our homes. Archbishop Naumann's anti-pornography initiative, "As for Me and My House, We Will Serve the Lord," includes a DVD and workbook with valuable resources for fighting pornography, teaching chastity and wholesome sexuality, and helping others who have been hurt by pornography addiction.

We can't do much to fix the sexual confusion at the top of our society, beyond writing to our elected officials and demanding candidates who will advance our convictions when the time comes to vote. But we can do a lot about the poison in our homes and local communities. *Pornography is poison.* It should be controlled like any other toxic waste. And don't be fooled. This isn't "censorship." It's a matter of public health and common sense. ☺

Bishop Finn's pastoral letter can be found online at www.diocese-kcsj.org; click on "Bishop," then on the pastoral letter.

For information on Archbishop Naumann's anti-pornography initiative, contact the Archdiocese of Kansas City, Kan., at 913-721-1097.



How Pornography Hurts You

Some people say that there is nothing wrong with pornography. After all, they argue, it is just a little harmless adult fun. And nobody really gets hurt by it, right?

Wrong. Pornography hurts everybody.

- ☀ It hurts individuals who spend time and money they can't afford in pursuit of thrills that never really satisfy the heart;
- ☀ It hurts marriages when spouses feel alienated from those they love the most;
- ☀ It hurts children when their parents can't set a good moral example for them;
- ☀ It hurts the thousands of people, mostly women, involved in the sex industry, many of whom have been the victims of sexual exploitation and crime from a very young age
- ☀ It hurts society when it erodes our standards of decency and respect for other human beings.

Pornography Hurts You

- ☀ **Spiritually** because pornography perverts the God given desire for intimacy and union, and turns it into something that makes this intimacy and union impossible;
- ☀ **Mentally** because pornography teaches an exploitive view of sex that creates unrealistic expectations;
- ☀ **Emotionally** because pornography desensitizes and isolates you;
- ☀ **Physically** it can hurt you because it can lead to sexual addiction and other compulsive, destructive behaviors.

Images affect behavior; otherwise companies would not spend billions to advertise their brands. The brand of sex that pornography promotes is a behavioral attitude that is abusive and self destructive.

Help for problems with pornography can be obtained at www.diocese-kcsj.org. This is the web address Diocese of Kansas City. Click the Anti-Pornography Effort link for a wealth of helpful materials.

Cor Jesu, Cor Amabile: Crowning Glory

By Marie P. Loehr

*Set me as a seal upon your heart, a shield upon your arm; for love is stronger than death,
relentless as the nether world...fire cannot quench it, nor floods wash it away! -
Canticle of Canticles 8:6-7*

We not only celebrate the feast of Corpus Christi, or the Body of Christ, in June, we also celebrate the feast of his Sacred Heart, that loving heart on fire for us, with a crown of thorns around it. How can this be crowning glory? Surely it is an image of suffering and pain. Yet the Real Presence of Christ in all the tabernacles, on all the altars of the world, and his pierced Heart - a tabernacle itself for the Spirit - are in fact crowning glory.



God's crowning glory (and ours) is not only the Second Person of the Trinity becoming man, made flesh for our sake. It is not only his Passion, Death and Resurrection. It is not only his Sacred Heart, from which pours the water and blood of Baptism and Eucharist. It is also the revelation of the Spirit in that living water and precious blood pouring from his pierced heart. "...it is the opened Heart of Jesus that gives us the Holy Spirit." [Francis Larkin, S.J., *Understanding the Heart*, Ignatius, p. 84] The Spirit, leaping forth from the Sacred Heart at its piercing, leads us to the further glory of his descent at Pentecost, and in the sacrament of Confirmation.

The outpouring of the Spirit from the tabernacle of the Sacred Heart, its work of flowering and fruition in the Church, is the fullness and completion of Christ's work in Incarnation and Eucharist. The Spirit is the crowning glory of the Trinity. Gregory of Nyssa names the Spirit as "glory." This flowering and crowning glory of the Trinity, the Holy Spirit, is the personified Love who is both bond and gift. The Spirit is invisible, blowing where it will, inspiring us to fruition in our union with Christ. The Spirit is that wildfire of which Christ speaks: "I have come to spread wildfire on the earth, and what will I, but that it be kindled?!" Nevertheless, Christ is not impetuous. He does not rush to his death. He himself, as Bridegroom, heeds the admonition of the Canticle, that great epithalamion of God's passion for man. The Canticle is a wedding song that sings with the Spirit's own voice.

The Canticle sings: "do not arouse . . . do not awaken love before its time." Some commentators, including John of the Cross, say that this "love" refers to the sleeping Bride, love again personified. But examining the Hebrew of the Canticle in Strong's Concordance ["Hebrew-English Dictionary"], we find the root and word for this love is simply love in general, and love for a beloved person in particular. There must always be a period of testing and courtship for this particular love, the chosen beloved. The Bride adjures the daughters of Jerusalem to be careful not to arouse or awaken love in someone before its time for true fruition, before the time of testing is finished and fulfilled.

What is this time? It sums up in itself the process of seed falling into the ground, seed sprouting, growing, reaching maturity as plant or tree - over months or years. Beyond that, it is the process of blossoming and leafing out, while the fruit matures in the calyx of each flower. Eventually the flower falls away, leaving only the ripening fruit. Only when the fruit is ripe can it be plucked and eaten without risk.

We can infer that this is Christ's meaning, referring to the Canticle, when he and Magdalen meet in the Garden of the Resurrection. When he says, "Mary," she falls to

her knees, recognizing him at last. Not the gardener, but her God! Did she reach to him, perhaps to kiss his feet? He defers her loving gesture, warning her, “do not touch me, do not cling to me.” The scriptural Greek not only carries both these meanings, but it also connotes, do not stir me, do not kindle me, do not set fire to me... [Strong’s Concordance, “Greek-English Dictionary”] He admonishes her this way because, he says, he has not yet ascended to his Father.

What does this mean?! Christ actively encouraged Thomas to put his fingers into the nail wounds and the spear wound that reveals his Sacred Heart and its piercing in his love for us. Why is Magdalene’s touching him different?

There are several implications here. First, Christ’s risen flesh still bears the various wounds of his crucifixion. His instructions to Thomas reveal that to the apostles - and to us through their testimony in the gospels. Second, this is necessary to bolster the faith of his doubting Thomas, to reinforce the verifiable reality of his risen and transfigured body for all the apostles, and us. This is not necessary in Magdalene’s case. Magdalene sees, believes, adores. She needs no prompting or proof.

The implication here is that his love for us is so great that we cannot bear its weight and light in our enfeebled spiritual state. Once Christ ascends to his Father, the Father will send his Spirit, the fire who will strengthen Magdalene, the apostles, and eventually ourselves, so that she and we can bear the fullness, *kairos*, glory of Christ’s love in us. The Spirit must bring Christ’s Passion, the love expressed in the reality and image of his Sacred Heart, to full flowering and fruition in us. Then we may experience his love and its glory in us without danger or damage.

Our union with Christ in Eucharistic communion is usually veiled from our ordinary senses. We take this on faith, in darkness. Yet it is real union. It is also the seed of deeper union to come.

Teresa of Avila speaks of deeper union with God in the human soul. She describes its effects not only on her soul, but in her body, in her whole person. John of the Cross speaks of this as well. Both of them describe effects so powerful in body and spirit that this union is almost a martyrdom in itself, even to the brink of disjuncting the body. These painful effects in soul and body are the result of our human weakness, not only the weakness of our ordinary humanity confronted with the fullness of Being who IS God, but also the frailty of our sin-damaged humanity. As the saint becomes accustomed to this tangible interior presence of God the exterior flash-bang side effects of contemplative union disappear. The union becomes habitual, warming light rather than searing lightning.

This is why Teresa tells us we must practice for heaven here and now. We must become accustomed to God’s presence in and with us, little by little. First through the sacraments, then through prayer, finally through adoration of the Blessed Sacrament in church or in our own hearts . . . In other words, this life is a period of courtship for us, courtship between God, the Bridegroom, and ourselves, members of his Body, his Bride.

This is the glory of the Sacred Heart, the seat of the Spirit, seeking us as the Canticle describes in such ardent terms. Pius XII describes the proper symbolism of the Sacred Heart in his encyclical *Haurietis Aquas*, #54-56:

The Sacred Heart “is the chief sign and symbol of that threefold love with which the divine Redeemer unceasingly loves his Eternal Father and all mankind.”

It is the image of “that divine love which he shares with the Father and the Holy Spirit.” It is the image of “that burning love which, infused into his soul, enriches the human will of Christ . . . “ It is also the symbol of “sensible love” - which is to say, his human, emotional affections. [Pius XII, HA, # 54-56]

In God’s love for us, expressed in this way, we see God’s crowning glory in Creation and its re-Creation in Christ. Christ pours out his love for us in his Incarnation, Passion, Death and Resurrection. In the piercing of his Sacred Heart on Calvary, he pours out his Spirit, who is consuming fire and living flame of love, upon the Church - past, present, future. In unison with the Father, the crucified, risen, and ascended Christ breathes forth the Spirit, “whose beauty is past change - praise Him!”

The Sacred Heart of Jesus, crowned with thorns and fire, is truly crowning glory - in time and eternity. ❧



“Noli me tangere”

A Twelve-Step Program for Bishops

By Rene Henry Gracida, DD
Bishop Emeritus of Corpus Christi

My recent essay entitled “Denying Holy Communion, A Case Study” has prompted a number of people to suggest that the procedure which I followed in issuing a decree of Interdiction forbidding the reception of Holy Communion by a pro-abortion Texas State Representative is outdated. Some have suggested that such was fitting for 1994 but that it is no longer appropriate for 2004. They say that the times have changed. I agree that the times have changed — for the worse!

Now we have candidates for the Presidency and Congress publicly professing to be practicing Catholics who, although supportive of many of the Church’s teachings on social issues, on the most important issue — the inalienable right to life — are diametrically opposed to our Holy Catholic Faith. The most important issue facing the world today is the assault on the sanctity of human life.

The highest teaching Authority of the Magisterium, Pope John Paul II and his Predecessors, as well as the Prefect of the Congregation for the Doctrine of the Faith, Joseph Cardinal Ratzinger, have taught repeatedly that the right to life is the foundation of all other rights in civil society. The denial of this basic right leads eventually to the denial of all others rights.

All other grave social issues, such as war, poverty, health, economic justice, immigration, etc. are of secondary importance and indeed pale in comparison to innocent human life under systematic annihilation. This is not simply a matter of one’s personal faith, it is a matter of reason.

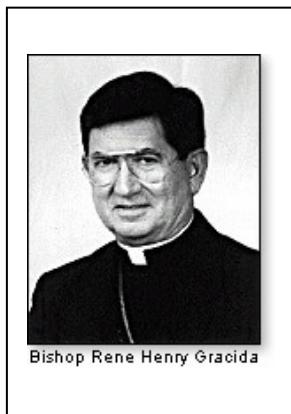
The human intellect knows intuitively that the innocent person’s right to life has a greater priority than other social issues which are concerned with the **quality** of life. By magisterial teaching it also happens to be an article of Faith. Christ Himself instructed the Apostles and His Disciples to uphold the Fifth Commandment, “Thou Shalt Not Murder.” Ex. XX, 13. Bishops, as Successors to those Apostles, are charged with doing the same in Christ’s name.

In 1994 the greatest assault on innocent human life was being waged then, like now, by the abortionists. Euthanasia had begun to emerge as a growing concern, but cloning, embryonic stem cell research and even infanticide had not yet assumed the magnitude of the tragedy or danger that they pose in common today.

In that year of 1994, I felt that limiting Interdiction in the internal forum was important not only for the spiritual well-being of the person being interdicted, but also for the spiritual good of the community. I had not felt that way about the three decrees of excommunication (*latae sententiae*) which I had issued earlier for one simple reason: they were directed at three Catholics who were directly involved in procuring murder by abortion - two women who each administered an abortuary and one doctor who performed the unspeakable evil of abortion himself.

Their cases, clearly constituting formal cooperation in evil, that is, the direct immediate and voluntary participation in the physical taking of human life, demanded the infliction of the gravest of public ecclesiastical penalties, excommunication. On the other hand, the case of a politician who publicly protested a “personal opposition” to abortion, all the while publicly defending a right to choose abortion as allowed by the Supreme Court in *Roe v. Wade*, **at that time** did not appear to impel the public declaration of the gravest of censures.

In 1995 Pope John Paul II concluded that it was urgent to promulgate the Encyclical *Evangelium Vitae*. Some 12,000,000 abortions later, it has become crystal clear that the politician who actively engages his political skills to maintain abortion-on-demand and who protects the ongoing genocide by voting for legislation in favor of abortion formally cooperates in the evil of abortion itself. In reality, the distinction between the abortionist and



Bishop Rene Henry Gracida

the politician is almost nominal: One, a murderer, is guilty of directly procuring abortions; the politician, makes it legally possible for the genocide to continue unabated.

Critically, now, without doubt, the integrity of the Christian Faith is under attack not just from without, but worse, from within the Church. It is under attack by Catholic politicians who publicly and obstinately support what in all truth is nothing less than Heresy. By heresy I mean an obstinate denial or doubt of a core, non-negotiable dogma of the Faith proposed by the Magisterium as revealed doctrine, as set forth in Canon 751 of the Code of Canon Law of 1983 and amended in 1998. In my recently published essay, *“The Arian Heresy Revisited,”* I tried to show that the heresy of the Fourth Century which denied the divinity of Christ, is the mirror-image of our modern heresy which denies the sanctity of the human person redeemed by His Incarnation, Passion, Death and Resurrection.

Heresy is indeed committed by supporting either the moral rectitude of abortion as a “human right,” or absent that, professing merely the “civil right to abortion.” Both of these errors are so diametrically opposed to the demands of Christian witness that to obstinately adhere to them automatically cuts one off from any hope of salvation. Any one Catholic who supports these two heresies risks eternal damnation. I say this to all who have fallen into this error with all the voice of reason and clarity possible, with the full and earnest hope of their swift return to the One Body of Christ.

Recognizing the complexity of the situation in the Church and in our society at the present time I should like to help my brother bishops find their way through the thicket of conflicting opinions and proposals for action. After substantial reflection, I propose a twelve-step program for my brother bishops to help them decisively deal with the grave crisis facing our Church and our Nation.

The proposed *schema* is unambiguous. The continuing scandal of Catholics publicly bearing false witness to the teaching of the Lord Jesus Christ has not just become collusion in genocide, but indeed now a grave undermining of the authentic Deposit of Faith and Morals. To fail to act decisively now is to continue to let the wolves devour the sheep committed to us all to protect and keep.

The following are twelve simple rules enabling bishops to effectively remedy the crisis in all transparency yet resolute firmness:

1. Ordinaries need to instill publicly, through their personal preaching and through the vicarious preaching of their priests, that not only is it against the Christian Faith to support the ‘right to choose,’ but that one loses entirely the virtue of Supernatural Faith, the right to the Sacraments, Christian Burial, and more importantly, eternal Salvation if one publicly and obstinately adheres to a ‘right to choose abortion’ in opposition to the fundamental belief of the Christian and Apostolic Faith in the sanctity of innocent human life.

Any public and obstinate support, by word or by vote, of either abortion, or absent that, “only” the civil “right-to-choose abortion” qualifies as heresy. *To be “personally opposed to abortion” is not a defense to supporting a “right to choose murder.”* The propositions 1) “Abortion is not intrinsically evil” and 2) One has a “civil” or “human” right to choose abortion are both in reason, and by Divine Law, *two specifically distinct heresies*. A pro-choice Catholic politician may get away with not committing the one, but he certainly falls into the pit of committing the other.

2. The grave circumstances of the age in which we live, the obligation to proclaim the Faith in all its purity, the need to protect the Sacraments from sacrilege, and the obligation to eliminate grave scandal amongst the faithful all impel the bishop to publicly and courageously inquire among the clergy and laity of his diocese as to who amongst those Catholic politicians having a domicile in his territory are publicly supporting abortion or a right to choose, in accord with Canon 1717, No. 1. Evidence verifiable in the external forum should be presented along with any information.

3. Upon being presented with evidence of the presence in the Diocese of a politician having a domicile or quasi-domicile who both publicly holds the right-to-murder doctrine and receives the Sacrament of the Eucharist, and, upon verification of the evidence, the bishop should order the individual to appear before him *quam primum* (Canon 1339, No. 2).

[Bishops] need to instill publicly....that not only is it against the Christian Faith to support the ‘right to choose,’ but that one loses entirely the virtue of Supernatural Faith, the right to the Sacraments, Christian Burial, and more importantly, eternal Salvation if one publicly and obstinately adheres to a ‘right to choose abortion’ in opposition to the fundamental belief of the Christian and Apostolic Faith in the sanctity of innocent human life.

4. Should the politician agree to the meeting, the bishop should at that time point out his error, reiterate to the individual the obligation to submit with the assent of Faith to the dogmatic teaching of the Church on the need to respect innocent human life. Clarify the absolute incompatibility of the position he espouses with the baptismal character, and thence order him to cease and desist from any further or private support of his pro-choice deviance. As a Catholic in public office, the individual can never favor or condone a right to abortion, but to the contrary, must strive to limit and revoke pro-choice legislation. As the obligation to publicly profess dogmatic Faith inures in the Catholic subject whenever publicly interrogated, a Catholic can never support, whether in public or in private, a right to choose abortion (Canon 750, No. 1, Canon 1364, No. 1).

5. Should the politician not agree to the meeting, then the substance of Step No. 4 should be sent to the individual in writing by registered mail (Canon 1509, No. 1;)

6. At the conclusion of the meeting agreed to, the bishop should obtain a formal written recantation of the individual's erroneous beliefs. Once done, an offer to receive the Sacrament of Reconciliation should be extended to the penitent.

7. If the bishop obtains a formal written recantation, with the consent of the individual, he should release a statement publicizing the fact that the individual and the Church are one in the same Faith once again (cfr. Canon 1347, No. 1). Additionally, an obligation for reparation of harm and the dispelling of scandal, commensurate to the degree of injury done to the Faith, the Church, and civil society, needs to be completed or seriously promised prior to reconciliation (Canon 1347, No. 2).

8. If the bishop is unable to obtain a formal written retraction, fraternal correction and canonical correction should be exercised in writing by registered mail (Canon 1339, Nos. 1-3), and, if possible, in person, reproving that 1) the requirement of Christian witness to a non-negotiable tenet of the Faith demands that he be publicly identified as holding a contradictory position to that of the Catholic Church, depriving him of the right to call himself "Catholic," and 2) should the individual refuse to amend his ways, the Bishop may impose an Interdict *ferendae sententiae* barring him from receiving the Most Holy Eucharist in order to safeguard unambiguously and without question the provisions of Canon 915. Moreover, the individual may be advised that, circumstances warranting, the Ordinary may, after the expiration of a certain allowance of time as set forth in the *monitum*, publicly declare him to have been automatically excommunicated for heresy according to Canon 1364, No. 1, and deprived from the reception of **all** of the Sacraments (Canon 1331, No. 1 as well as Christian burial (Canon 1184, No. 1).

9. After giving the individual a reasonable period of time for reflection and consultation with his confessor/spiritual director (Canon 1347, Nos. 1-2), failing the acceptance of a further opportunity for emendation provided to the individual within a determined time limit, the bishop should decide by decree and after consultation with two other judges or experts (Canon 1718, Nos. 2-3), whether he can (Canon 1718, No. 1, 1), should (Canons 1341: 1718, No. 1, 2), and must (Canon 1728, No. 1, 3) proceed by way of judicial process or extra-judicial administrative decree in order to inflict or declare the commensurate penalty of Interdict *ferendae sententiae*, or declare Excommunication for heresy to have been incurred *latae sententiae*.

10. Once the Sentence is pronounced, or the extra-judicial Decree issued, the Bishop should promulgate the decree by publication in the diocesan newspaper with an appropriate description of the process leading up to the issuing of the canonical decree (Canon 8, No. 2).

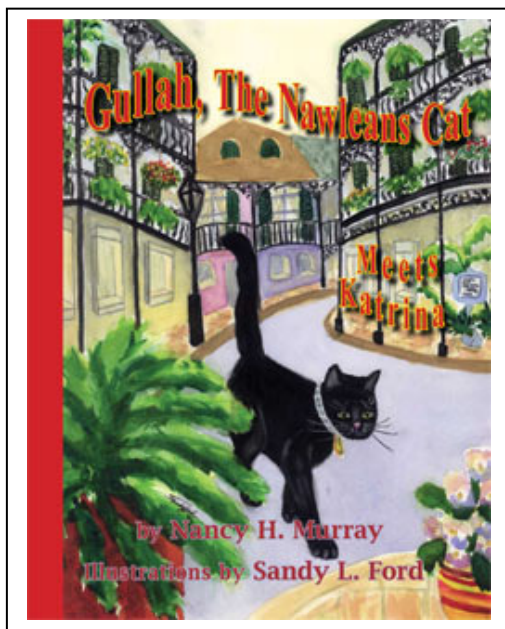
11. After the publication of the decree, the bishop should send a letter to the clergy explaining to them what their duties and responsibilities are in respect to the penalties imposed by the decree.

12. The bishop should follow up on the publication of the decree with a letter to the recalcitrant, urging him to return into full communion with the Church, reminding him of the Parable of the Prodigal Son: As the Good Shepherd never refrains from welcoming a stray sheep back into the fold, so will the bishop, in imitation of Christ, always strive to bring the one who became lost back into the bosom of Holy Mother Church, but only in entire Truth and Charity.

This Twelve-Step Program is clear, coherent with the Faith, and in accordance with the requirements of canonical equity. If the Penal Canons of the Code are now to be dusted off and brought out of the cupboard within which they have lain dormant for almost half-a-century, it is because the balm of mercy and discretion of measure have failed to heal the growing infection of error and scandal inside the Church and the genocide increasing daily in the world around us. The time for half-measures and fear of reprisal, loss of position, temporal advantage, or career opportunity is over — the time for action is now. ☞



The map above has 18 states blacked out. The population of these states is equal to the 45,000,000+ "reported" "legal" surgical abortions since 1973. It does not include the millions of chemical abortions accomplished by birth control drugs.



Gullah, The Nawleans Cat Meets Katrina

By Nancy Murray

Reading Level: Ages 6-12 years

For all ages: A keepsake book

Paperback: 32 pages

Color illustrations: 16 pages, Full-color watercolor

Book dimensions: 8 1/2" x 11" inches

In the summer of 2005, all America watched on television the destruction of the Gulf Coast by Hurricane Katrina. An even more horrific scene followed as breached levees allowed rampaging flood waters to fill eighty per cent of New Orleans. A great American city was drowning.

Stunned, Florida resident author Nancy Murray watched and remembered other days when she sheltered her four small children during Hurricane Dora.

Illustrator Sandy Ford watched from the upper floors of a bank building in Pascagoula, Mississippi, a storm that would swallow up her home, cars, and art studio in its berserk attack.

Months later, the local folk coined an expression. They talk about what happened "when *She* came to town." "*She*" is Hurricane Katrina and many words are written about her. Most words are by, for and about grownups.

This book belongs to the children, those who lived through Katrina, those throughout the country who remember, and for all children who are frightened when disasters occur.

What happened to Gullah and Kitchey-Gee happened to thousands of men, women, children and animals when the "wicked lady" made her visit. But, as bad as she was, she could not conquer the human heart.

Because children relate so readily to pets and pets so connect us to our humanity, Gullah's story is one of hope and healing for all.

It is written to honor the thousands of "first responders" who rushed to help at first cry, and for those who did not forget the stray and the stranded, but rescued beloved pets reuniting them with their grieving owners.

Gullah, The Nawleans Cat Meets Katrina is a book with a mission. It is the little book that wants to rebuild the Gulf Coast.

For this reason a portion of the proceeds from sales will be given to credible Katrina relief organizations. Groups raising funds for individual causes may obtain books at a discount rate. See: www.gullahmeetskatrina.com/fundraising.htm.

Lastly, *Gullah, The Nawleans Cat Meets Katrina* is a book for everyone who understands the precious gift of life, of friendship, hope and home.

Order your copies at:

www.gullahmeetskatrina.com

Around the Archdiocese

Who Is Rosemary Radford Ruether?

Rosemary Ruether is a prolific eco-feminist whose activism began during the civil rights movement of the 1960s and the peace movement of the 70s. She taught at the Howard University School of Religion (1966-76), a predominantly African-American seminary in Washington, D.C., where she was influenced by black liberation theology, coming to believe that the purpose of theology is to engage human beings through reflective social action, that is, through the joint application of theory and praxis with the goal of effecting liberating change in society.

Ruether's first book, *The Church Against Itself* (1967), was written as a challenge to Catholic doctrine. Subsequent writings criticize Catholic teaching about sexuality and reproduction, Jesus as Messiah or divine Logos, with its traditional masculine imagery, and the Eucharist as bread or wine transformed into the body and blood of Christ. Instead, Ruether understands "eucharist" to be the people, the "ecclesia," who are transformed into the body of a new humanity, infused with the blood of new life. Ruether also rejects an ordained Catholic priesthood, desiring instead to produce priestly power from the community's collective experience.

Ruether, continued on page 14...

At least it wasn't on Church property, but the April 24-25 "Forum on Women and Spirituality: Contemporary Lives and Challenges" included at least one archdiocesan notable, Office of Social Justice Director **Anne Avellone**, and the notorious *Call to Action* [CTA] dissenter **Rosemary Radford Ruether**.

Avellone was on a forum panel with **Fr. Richard Rohr**, director and founder of the CTA-related *Center for Action and Contemplation*. Their topic was "Spirituality and Political Change – The Environment and Peace." Avellone, it must be recalled, shares her archdiocesan office with another CTA activist, Sr. Joan Brown, whose troubling earth spirituality was detailed in the March 2007 *Pepper* ["The Tangled Web"]. For his part, Rohr is an advocate for *Faith in Public Life*, using his priesthood as a political tool to declaw citizens with pro-life and pro-family positions. [See March 2007 *Pepper*]

At least three parishioners from the **Aquinas Newman Center** were also involved, particularly **Professor Richard Wood**, Director of the University of New Mexico's Religious Studies and Director of the *Southwest Institute on Religion and Civil Society*. Dr. Wood has spent much of his academic energy writing about Alinskyian faith-based organizing, particularly *Albuquerque Interfaith's* national parent, the *Industrial Areas Foundation* and its spin-off, PICO.

So why was a self-avowed Catholic dissenter the invited keynote for a forum held at the University's Continuing Education Center? Ruether once told an interviewer that she continued to "identify as a Catholic, although I also function ecumenically and interreligiously," so that she might support the reform wing of Catholicism. "To do that, I need to continue [being identified as a Catholic]." [Quote from "Ruether: Catholic reformer on Protestant soil," *Christian Century*, 5-22-02.]

Ruether is an "ecofeminist," a proponent of the notion that women and nature have been badly mistreated and that there is a connection between these two social sins. In response, she has developed and forwarded a feminist variant of liberation theology, which has earth spirituality and reproductive rights at its core – not to mention the politicizing and reforming of religious institutions, which are held to be largely responsible for the problem.

With its persistent insistence on a *male* clergy - not to mention its other positions on birth control, abortion, and human sexuality - the Catholic Church is a particular target for change agents.

Speaking of change agents and *Call to Action*, CTA-New Mexico's **Sharon Pikula** (also an Aquinas Newman parishioner) became an Adrian Dominican Associate at a Rite of Acceptance Ceremony held Saturday, March 5, 2007 at the Canossian Retreat Center. Pikula has been the contact for a number of CTA projects over the years – including an Albuquerque *World Day of Prayer for Woman's Ordination* and *Call to Action-New Mexico's Faith in Public Life* listing. ☺

Newly
accepted
Associate
Sharon
Pikula and
Sister Geneal
Kramer, OP



Down the Rabbit Hole

By Alan Peters

Lewis Carroll's *Alice in Wonderland* is very instructive:

"That's very important," the King said, turning to the jury. They were just beginning to write this down on their slates, when the White Rabbit interrupted: "Unimportant, your Majesty means, of course," he said in a very respectful tone, but frowning and making faces at him as he spoke.

"Unimportant, of course, I meant," the King hastily said, and went on to himself in an undertone, "important - unimportant - unimportant - important," as if he were trying which word sounded best.

The literal translation for the Latin words *pro multis* is "for many." Some will argue that it *really* means "for all," but Rome has spoken and says it does mean "for many."

It was so long since she had been anything near the right size, that it felt quite strange at first; but she got used to it in a few minutes, and began talking to herself, as usual. "Come, there's half my plan done now! How puzzling all these changes are! I'm never sure what I'm going to be, from one minute to another!"

It's not a Holy Day, it's a Holy Day; it's not a Holy Day if it's on a Monday; this year, Ascension Thursday is on a Sunday.

"Cheshire Puss," she began, rather timidly, as she did not at all know whether it would like the name: however, it only grinned a little wider. "Come, it's pleased so far," thought Alice, and she went on. "Would you tell me, please, which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't much care where," said Alice.

"Then it doesn't matter which way you go," said the Cat.

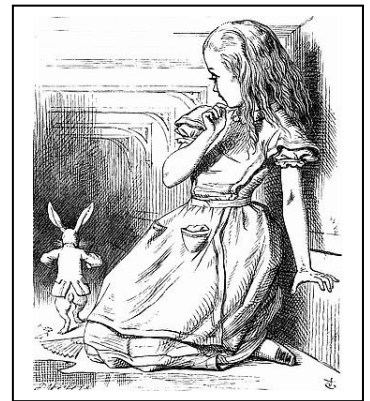
Now, this is characteristic: there exists *dialogue* but to what end? There is no Catholic missionary organization for Jews.

Alice felt dreadfully puzzled. The Hatter's remark seemed to have no sort of meaning in it, and yet it was certainly English. "I don't quite understand you," she said, as politely as she could.

The 1946 edition of the *Concise Catholic Dictionary* by Robert Broderick does not contain the word "presider." Who, or what, is a *presider*? Ordained seminarians become priests. *Webster's Collegiate Dictionary* defines a priest as "1) one who offers the Eucharistic sacrifice 2) one of the clergy as distinguished from the laity." The priest is the *alter Christus*, not another member of the assembly.

Here one of the guinea-pigs cheered, and was immediately suppressed by the officers of the court. (As that is rather a hard word, I will just explain to you how it was done. They had a large canvas bag, which tied up at the mouth with strings: into this they slipped the guinea-pig, head first, and then sat upon it.)

"I'm glad I've seen that done," thought Alice. "I've so often read in the newspapers, at the end of trials, 'There was some attempts at applause, which was immediately suppressed by the officers of the court,' and I never understood what it meant till now."



June Calendar

Los Pequeños Monthly Meeting

June 15, 2007

Call (505) 293-8006 for information.

Pro-life Prayer:

Planned Parenthood Abortuary

701 San Mateo Blvd.

Holy Innocents Chapel:

(505) 266-4100

Times: Daily 8 AM – 3 PM

Tuesdays at Noon

Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

For more information, call

(505) 266-4100

Helpers of God's Precious Infants

* Planned Parenthood Abortuary

701 San Mateo Blvd.

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

Wednesdays: 12 Noon – 3:00 PM

&

* Medical Arts (801 Encino Place)

Saturdays: 8AM-11:30AM

For more information call Phil Leahy:

(505) 440-3040

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Pope Pius X forbade any outbreak of applause at papal services. "It is not fitting that the servant should be applauded in his Master's house."

"They were obliged to have him with them," the Mock Turtle said: "no wise fish would go anywhere without a porpoise."

"Wouldn't it really?" said Alice in a tone of great surprise.

"Of course not," said the Mock Turtle: "why, if a fish came to me, and told me he was going a journey, I should say 'With what porpoise?'"

"Don't you mean 'purpose'?" said Alice.

"I mean what I say," the Mock Turtle replied in an offended tone.

Sacrosanctum Concilium (#22.3): Therefore no other person whatsoever, not even a priest, may add, remove, or change anything in the liturgy on their own authority.

"It was much pleasanter at home," thought poor Alice ... "When I used to read fairy-tales, I fancied that kind of thing never happened, and now here I am in the middle of one!" ☞

Ruether, continued from page 12...

Eschewing Christianity's "patriarchal" nature and what she sees as its oppressive history against women, Ruether's work has sought to provide an analysis of sexism, to develop alternative spiritual traditions that, she believes, affirm women, and to construct a pluralistic and ecological theology.

To this end, Ruether has "renamed" the divine, coining the word "God/ess," an attempt to "recover" the image of the divine as the Primal Matrix, a genderless womb within which all things are generated. Ruether's divinity is not a patriarchal ruler over creation but the source of being that underlies it and fills it with continual transformative potential.

Ruether's response to the contemporary ecological crisis, in which destruction of the environment and structures of social domination are understood as related phenomena, has been in her explanation and promotion of ecofeminism. To support these ideas, Ruether helped found *Women-Church* in 1983, an interdenominational movement to reinterpret the Gospel from the perspective of women's liberation. *Women-Church* has created a number of feminist life-cycle ceremonies, such as: "Ritual of Moving from an Old House to a New House," "Rite of Healing From an Abortion," "Puberty Rite for a Young Woman," and "Menopause Liturgy." Ruether has also served on the board of directors for the pro-abortion *Catholics for a Free Choice* (CFFC) since 1985, claiming that the use of contraceptives is a responsible choice and that abortion is a "right." ☞

Some excerpts from...

Horizontalism - Does Damage to Catholic Faith and Worship

By Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Sacraments
Address to Institut Supérieur de Liturgie, October 26, 2006

...[T]he sacred liturgy is a gift we receive from Christ through the Church. It is not something that we invent. It has therefore unchangeable elements which come from our Savior Jesus Christ, as in the essential forms of the sacraments, and changeable elements which have been carefully handed on and guarded by the Church.

Many abuses in matters liturgical are based, not on bad will but on ignorance, because they “involve a rejection of those elements whose deeper meaning is not understood and whose antiquity is not recognized” (*Redemptionis Sacramentum*, No. 9). Thus some abuses are due to an undue place given to spontaneity, or creativity, or to a wrong idea of freedom, or to the error of horizontalism which places man at the center of a liturgical celebration instead of vertically focusing on Christ and his mysteries.

...Liturgical celebrations will beautifully manifest the faith of the Church, nourish this faith in the participants, awaken this faith in the dormant and the indifferent, and send the people home on fire to live the Christian life and spread the Gospel. This is very far from the cold, man-centered and sometimes openly idiosyncratic mannerism which our Sunday congregations are sometimes forced to endure.

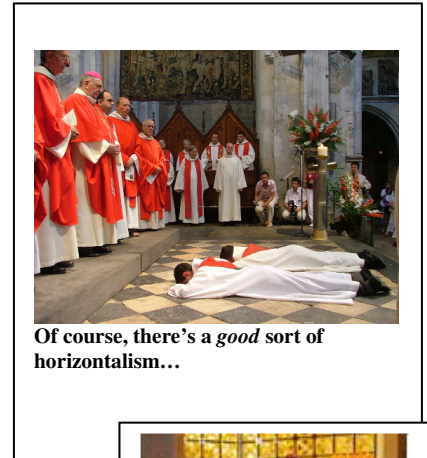
...Unfortunately, many homilies as delivered by priests or deacons are not up to what is desirable. Some homilies seem to be mere sociological, psychological or, worse still, political comments. They are not sufficiently grounded in Holy Scripture, liturgical texts, Church tradition and solid theology. In some countries there are people who do not appreciate that the delivery of the homily at the Eucharistic Sacrifice is a pastoral ministry assigned only to ordained ministers: deacon, priest or bishop. Lay people laudably conduct catechesis outside Mass, but not the homily which demands ordination.

...The common priesthood of all the baptized and the ministerial priesthood of the ordained priest come from Christ himself. Confusion of roles in the hierarchical constitution of the Church does damage. It does not promote witness to Christ nor holiness for clergy and laity. Neither attempts at the clericalization of the laity, nor efforts toward the laicization of the clergy, will bring down divine graces. “In liturgical celebrations,” says Vatican II, “whether as a minister or as one of the faithful, each person should perform his role by doing solely and totally what the nature of things and liturgical norms require of him” (*Sacrosanctum Concilium*, No. 28). It is false humility and an inadmissible idea of democracy or fraternity, for the priest to try to share his strictly priestly liturgical roles with the lay faithful.

...If the role of the priest is weakened or is not appreciated, a local Catholic community may be dangerously lapsing into the idea of a priestless community. This is not in line with the genuine concept of the Church instituted by Christ.

If a diocese does not have enough priests, initiatives should be taken to seek them from elsewhere now, to encourage local vocations and to keep fresh in the people a genuine “hunger” for a priest (cf. John Paul II, *Ecclesia de Eucharistia*, No. 32). If [priests] celebrate the sacred mysteries with faith and devotion and according to the approved books, they will unconsciously be preaching priestly vocations. On the other hand, young people will not desire to join a band of clerics who seem uncertain of their mission, who criticize and disobey their Church and who celebrate their own “liturgies” according to their personal choices and theories.

...Horizontalism which makes people tend to celebrate themselves instead of the mysteries of Christ does damage to Catholic faith and worship and deserves to be avoided.☞



Of course, there's a good sort of horizontalism...

