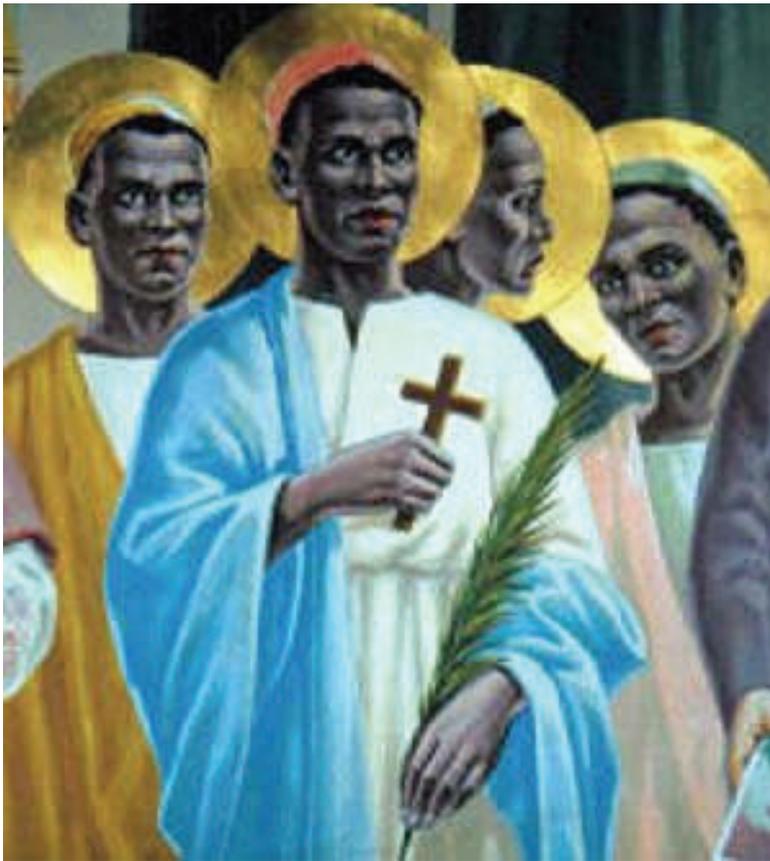


Los Pequeños Pepper

Publication of Los Pequeños de Cristo

June 2012



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(Would your bishop go to jail for the Church?)

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Solidarity Will Transform the World

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The War on Women is not a left-wing fiction

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Cover: St Charles Lwanga and
Companions, Holy Martyrs of
Uganda—June 4 Feast

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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.

Congressman Ryan and His Catholic (and Media) Critics

By Phil Lawler

Congressman Paul Ryan spoke at Georgetown about how his Catholic faith informs his political thinking, and thus his budget plan. The headline on our *Catholic World News* (CWN) story read, “Ryan defends compatibility of House budget with Catholic teaching.” But the headline on a report from the *Religion News Service* (RNS) on the same talk, appearing in the *Washington Post*, conveyed exactly the opposite message: “GOP budget chief ducks questions on budget’s Catholic roots.”

Now wait a minute. The Wisconsin lawmaker went to Georgetown to talk about the Catholic roots of his budget. How can RNS possibly claim that he ducked the topic? If you read the text of the Congressman’s talk, if you read our CWN summary, if you read Ryan’s public statement from the day before his talk, if you read George Weigel’s perceptive analysis of the Georgetown appearance, even if you read the snippets from Ryan’s talk that appeared in this grossly skewed RNS report – in short, if you make any effort actually to learn what Ryan said—how can you possibly justify a headline that says he ducked the question? You can’t.

“Paul Ryan did not want to engage in a theological debate,” reads the lead sentence in the RNS story. That statement is defensible only if one draws a sharp distinction between Catholic theology and Catholic social teaching. Ryan, a practical politician, did not go to Georgetown to speak about the Monophysite heresy or the Thomistic proofs of the existence of God. He went to Georgetown to speak about how the social doctrine of the Church influenced his budget proposal—which is, again, precisely the subject that the *Washington Post* headline claimed he had ducked.

But wait. The RNS story tells us that not all the customers at Georgetown were satisfied by Ryan’s exposition of his ideas. “The Catholic theologians and faculty who were prepared to confront him were left wanting more.”

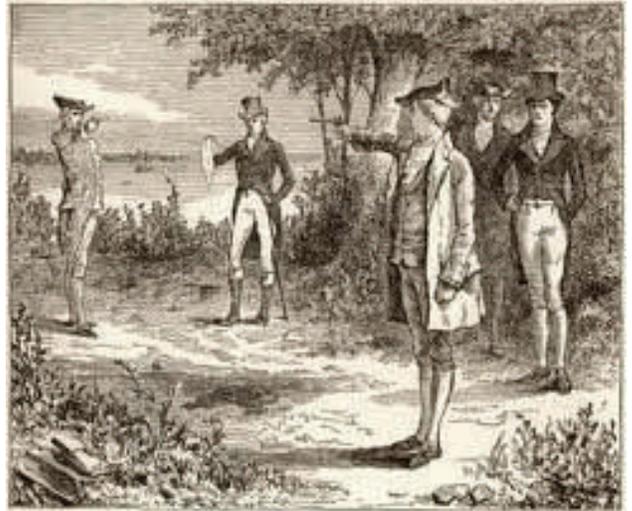
Well now, isn’t that a surprise! Before Ryan’s appearance on campus, a group of liberal Georgetown faculty members had put out a statement criticizing his views. After his speech, some of the same critics were bending reporters’ ears once again, telling them that Ryan had not given satisfactory answers to their arguments. If RNS had reported that the Congressman left his critics unpersuaded, that would have been entirely accurate. But that’s not what RNS reported.

In fact, the RNS story barely bothered to report what Ryan said. The report contained five brief quotes from the lawmaker’s speech, and five quotes from his critics. The critics were given higher placement. The first actual reference to something that Ryan said occurs in the 7th paragraph of the story – after two opening paragraphs of editorial commentary, three paragraphs given over to his critic, and another completely indefensible claim that Ryan—who clearly went to Georgetown to challenge liberal Catholics—was trying to “quell the debate.”

“I was disappointed,” said Father Tom Reese. The liberal Jesuit, who exercises such a strange fascination over reporters inside the Washington beltway, was the hero of the RNS story. Commenting on Ryan’s concern about the yawning federal deficit, Father Reese voiced his magisterial opinion that “Pope Benedict, along with the bishops, would have no problem with raising taxes as part of a comprehensive budget solution.”

(It’s a refreshing change to notice Father Reese invoking the authority of the Pope. If he had shown such deference to papal authority more often in the past, he might still be editing *America* magazine. But leave that aside...)

Maybe Pope Benedict would indeed approve of tax increases. But the Holy Father has carefully steered clear of expressing his own opinions on public-policy disputes that involve both economic and political analysis. He—the Pope, that is, not Father Reese—has respected the fundamental division of labor set forth in Catholic social teaching: that it is the duty of bishops to set forth general moral principles, and the duty of laymen to apply those principles to specific political problems. The teaching magisterium of the Catholic Church claims no expertise in eco-



conomic analysis, and encourages bishops and priests to avoid partisan disputes.

Along with the grotesquely skewed “news” coverage of Ryan’s speech, RNS provided another column in which David Gibson made a more straightforward argument that Ryan’s budget fails to meet the standards established by Church social teaching.

Gibson—whose column was honestly labeled as “analysis”—made the accurate observations that many conservative Catholics misunderstand a central element of Church social doctrine, assuming that the principle of subsidiarity *always* means that public-policy problems should be tackled by government at the local level. Actually the principle of subsidiarity calls for government action at the *appropriate* level, the level at which the social problem can be most effectively addressed.

Unfortunately, in his critique of Ryan’s presentation, Gibson glossed over the possibility—the probability, I would argue – that the local level of government usually does have the best opportunities for addressing social problems. Gibson seems to assume that local and state governments cannot effectively solve the problems of poverty in America—that only a federal government programs can help people in need. Ryan assumes the opposite, and after 50 years of federal anti-poverty programs, it is time for thinking Catholics to grapple with his arguments.

Neither David Gibson nor Father Reese offered any persuasive answer to Ryan’s most compelling point about the federal budget. The US government is drowning in red ink, the Congressman warned. Continued spending on welfare programs, however well intentioned, will inevitably lead to a fiscal disaster. That disaster will be most harmful to the poor, because the poor always suffer most in any hard economic times. Ryan’s budget pares federal welfare spending now in an effort to stave off that disaster. ∞

Phil Lawler is the editor of *Catholic World News* (CWN): www.catholicculture.org/news

Would You Go to Jail with Your Bishop?

By Juli Loesch Wiley

It’s not often happened, in my lifetime, that the U.S. government would flatly require what God forbids, or forbid what God requires. Usually political judgments have had to do with teaspoon measuring and prudential reasoning, sorting and bargaining and trade-offs of competing goods. The policy picture is made by pencil: we sketch and erase, we compare estimated costs and benefits of differing public policies. These things are negotiable; and the negotiation is called politics.

So it was most shocking, in the first few months of 2012, for American Catholics to face not the usual shading, tinting and cross-hatching, but a true black-and-white crisis. Through the Health and Human Services (HHS) “Contraceptive Mandate,” Catholic institutions would be required to subsidize **in practice** programs and policies which we utterly—morally, ethically, religiously—reject **in conscience**. We faced not “politics”, but coercive force which threatened the existence of every Catholic institution in the United States.

As I write, some temporary abatement seems likely: the U.S. Supreme Court may strike down the huge, lumbering, tractor-treaded “Obamacare” machine in its entirety. Or the Court may knock out its key part, its money engine, the “Individual Mandate,” which would eventually collapse the entire Federal health insurance apparatus.

But what if the Supreme Court fails us?

Or what if the legal authority of HHS director Kathleen Sebelius to define and enforce nationwide insurance policy requirements somehow survives the wreckage?

Or what if the Obama Administration or some successor Administration tries to re-impose mandatory contraception/abortion coverage by separate legislation at a later date?

I am convinced that even the most favorable Supreme Court ruling will not prevent such crises from cropping up again and again in the near future. We will no longer be asked to tolerate evils: we will be ordered to participate in them: as payers first, then as providers.



And since Catholic institutions can not both **forbid** sins and **offer them as benefits**, most Catholic commentators narrow the possible Catholic response to only two: don't offer any health coverage at all, and pay the resultant fines, or shut down.

"Wait a minute," you might say. "Couldn't we, as a temporary tactical expedient, simply pay (in the case of Obamacare) the damned insurance—to buy time to mobilize our forces, and fight?"

"Couldn't we do so under protest, while launching noisy campaigns on the electoral, legislative, and judicial fronts to change the mandate? Couldn't we do it while attacking politicians who support the mandate, networking with state governments and other allies to overturn it, and suing every HHS official in the country?"

"Couldn't we go along with it for a time, but only in order to survive, fight, and win?"

The answer, I think, is "No."

I can't see how it could be morally all right to offer immoral services, even if "under protest." I would argue that offering one's workforce chemical neutering, sexual mutilation, and/or embryo toxins as a form of employee compensation, is **malum in se**.

Why wouldn't cooperating with the disposal of unwanted embryos be as bad as cooperating with the disposal of unwanted bishops? Would the USCCB do this, but only "under protest"?

I doubt that the American Cancer Society would pay to subsidize monthly cartons of Marlboros for their employees, even under protest. That's because they would consider it outrageous. They have, perhaps, stronger convictions than we do.

Why would anyone believe that we believe that cooperation in evil is damnable, if we would do it to save our assets? How would we "mobilize" our so-called "forces" if we immediately enfeeble them with the example of compliance? This would not inspire and electrify the laity. It would cause us to collapse right back into our customary slump. Who will spring to their feet to save an institution whose ongoing strategy is finessing a compromise? Who will follow an uncertain trumpet?

So we're back to the question: say the Supreme Court fails us, or a newly-legislated push-and-shove is upon us, and the Government goes forward with its demand that you pay for universal insurance coverage of contraception/sterilization/abortion. What do you do?

Answer:

A. **Stop offering insurance altogether, and pay the fines.** This answer is **INCORRECT**. If this is what you choose, then you will hand incremental but certain victory to the Culture of Death.

- The fines will be financially crippling. They will cause you to shrink your institutions, radically scale back your services to those in need, or disband your ministries altogether, and
- The fines will be used to pay for contraception /sterilization /abortion, thus resulting in the Catholic Church funding the Culture of Death anyway. Big fines are just another avenue of collection, and thus of collaboration and submission.

B. **Shut down, sell off, or secularize the Church-related institutions** (schools, hospitals, charities) and thus avoid both morally repugnant insurance policies, and fines. This answer is **ALSO INCORRECT**. Once again, if this is what you choose, it amounts to preemptive surrender.

- The shut-down of Church ministries is exactly what the Culture-of-Death Statists wanted to begin with. As Cardinal Timothy Dolan has said, "If I tell [the Albany NY political establishment], 'I'm going to close all my schools,' you don't think there'd be somersaults up and down the corridors?"

This is what the Statists have been aiming at from the git-go, almost by definition: they want the State to absorb, usurp, or take effective control of all human services, caring professions, and charities.

- Additionally, the shut-down or sell-off option gives the Culture of Death a massive propaganda victory, allowing them to claim that, to preserve its "irrational," "rigid" "taboos," the Catholic Church now petulantly refuses to help the sick, assist the needy, and teach the next generation.

C. But there is, possibly, a third answer, one which would make possible a truly Catholic moral witness: **Refuse to pay any fines OR to shut down, and simply continue our mission**—anticipating the State's next move: inexorable legal prosecution: the overt, forcible political repression of the Church.

THIS IS THE CORRECT ANSWER. This is the glory of the Gospel and all of Salvation History. We will worship God first and only. We will run our health, education, charitable, publishing, and human service institutions according to Catholic principles of Moral Law. We will continue to do this even if the **HHS**, the **DOJ** and the **IRS** haul us into court, throw us in jail, and forcibly seize Church-related properties, assets and institutions.

We will not choose either submission or self-extinction. Not willingly. We have to tell the Statists — we have to show



them — that we'll celebrate the Paschal Mystery in prison first, thanking God that we have been found worthy to suffer.

The two most important things we must guard against, in my view, are:

- the further enfeeblement of our moral witness by saying, in effect, “This is a deadly sin, but if you press us, we'll pay for it”; and
- the further scandal of saving institutions “on the outside” while they approach a state of advanced decomposition “on the inside.”

The increasingly obvious weakness of the Catholic ‘teaching’ is that we have not been teaching it.

Many Catholics—let alone non-Catholic employees of Catholic institutions—have never in their lives encountered a powerful Natural Law argument for sexual integrity. They don't know there is such an argument.

One of Nancy Pelosi's five adult children has said that the seven members of their family have spent an **aggregate of 100 years** in the Catholic schools, and not once have any of them heard why the Church “has a problem with” homosexuality. I'd bet good money that they're similarly clueless on why the Church “has a problem with” the disabling of our sexual reproductive physiology and the disposal of our offspring.

So something in me cringes when I hear our very own leadership, from the very top, repeating itself hoarse: **“This is not about contraception, this is about religious freedom.”**

Oh, really? That must explain why we've missed the last 10,000 “teachable moments” when we could have explained how junk sex, queered by contraception-sterilization-abortion, will cause the destruction of immortal souls, marriages, families, nations, and civilizations.

Tactically, no doubt, it makes sense to interpret the present crisis in terms of religious liberty only; and no doubt religious liberty is hugely important. But human sexuality itself is even more hugely important, and it has been under attack from every direction and in every way, for my entire adult lifetime.

The present crisis is the end-game, where the perverse Program—splitting men from women, splitting sex from marriage, splitting procreation from lovemaking, splitting soul from body—is to be installed as the permanent software of our lives, presumptively normative for all. We have a better teaching. And we must teach the teaching by living the teaching.

No one—no one—will stand up and fight, if the hospital is still called “Mercy” but its leadership is in its 40th or 50th year of saving their 501(c)(3) by temporizing with the merciless.

But if every school and hospital is forcibly seized and re-named “St. Sebelius,” and our principals and administrators and bishops are all in Federal prisons? Rejoice and be glad. Historically, prison has always been an excellent pulpit and a school of saints.

Objection: “They will levy additional penalties, put a lien on our assets, and sell us on the courthouse steps, thus accomplishing what they want: shutting us down. It has to be either **practical** compromise, or **judicial** extermination.”

Response: “Either/or? I'll take Judicial for 500, Alex.”

We cannot win this battle if we merely find some plausible way to finesse an inherently unjust situation. **WORSE:** If we craft a little **opt-out for Church-related institutions only**, we will be ignoring the fact that every person legally resident in the United States will ultimately be forced to become an accomplice in this sin, as payer, provider, or participant.

If we settle; if we fudge; if we signal that in the end we would quietly pay the fines or willingly secularize our institutions—in other words, submit—we are absolutely, positively guaranteed defeat.

The only tactically sound, logically sound and morally sound response to the HHS and the Culture-of-Death Statists is this: the **Works of Mercy** and the **Cross**.

I think if our Catholic leaders would show us an admirable spectacle of “Acts of the Apostles” sacrifice, it would electrify the laity. There'd be waves of people saying YES to the Church, if a bishop or two said (via a televised, manacled perp-walk), “NO to this tyranny.”

Catholics would surge from their comfortable pews if “Bishops jailed” was the top of the news. The Southern Baptist Convention and the Lutheran Church Missouri Synod—the best of them: Richard Land (SBC), and Matthew Harrison (LCMS), Chuck Colson (Prison Fellowship /Wilberforce), and Leith Anderson (National Association of Evangelicals) — might well saddle up at the sound of a certain trumpet; the best of the Orthodox would be shouting “Axis!”

And we'd have something like a Catholic Church.

Venerable Pope Pius XII, pray for us. ☞



D+E+I Honors Dissenter

By Stephanie Block

“The Catholic Church is certainly not the only Christian community that doesn’t allow women to be priests or ministers and certainly there are non-Christian religions that don’t allow women to participate at the higher levels, so why is it,” the interviewer asks, “that the prohibition against women holding high offices in a major religion is such a prominent issue today?”

Wardene Crowley, 2012 D+E+I Lumen Awardee (D+E+I is the Dominican Ecclesial Institute in Albuquerque), answers, “I think it’s a prominent issue with certain groups of people who are interested. It perhaps is the last frontier for women’s justice. Within the *Catholic* Church – which is my experience – we baptize women; we confirm women; we welcome them into full communion with the Church and yet there is this barrier which does not allow them to participate fully. So, women who have had experience in civil rights and other areas are looking for full participation. It is not a call from the women – not a personal effort. We believe that it’s an inspiration and a call from God. So, seeing that there are obstacles that might be put up between a woman and what she perceives as her calling from God then this is going to be on the table for a long time.” [New Mexico In Focus, www.newmexicoinfocus.org/inFocus/page/42?p=onbjkprcc]

The interview includes another speaker touting some dubious revisionist history and the interviewer asks, “What’s left out when you don’t have women bishops, women cardinals, women who have the ear of the pope, a seat the table?”

Crowley answers: “What’s missing ... is the voice; it’s the gift of women; women look at things differently, perhaps – or perhaps they look the same way. But if you discriminate, if you disassociate yourself from an entire group of people simply because of their biological makeup, that seems to me that that’s a discriminatory act. So – the Church at its best, at its catholicity, is universal and embraces all this. If you look at Christianity, you look at Jesus, Jesus was inclusive. Jesus did not disassociate himself from the women. Arguably, let’s consider what would Jesus’ mission have been without the women? If we take that to today, present day, what is the Church? And the Church is not without women today. If the Church were without women today, I’m not sure how it would function – at least in the United States. I’ve often said, if all the women just didn’t do their work in the Church for one day, you would realize how important the women’s gift is to Church. The question is, are women qualified to be priests? If that is the question, as [other interviewee said] it’s not an historical fact. If we take it up to present time, you look at 1976. There was a Pontifical Conference.

They called theologians and others together to examine this. Is there a scriptural basis for denying women the priesthood? The conclusion of that Pontifical Conference was no, there is not a scriptural basis for it. So I think Rome chose to ignore a conference that was called by Rome to examine the basis for women in the priesthood.”

The conversation goes into other directions, with much discussion about some of the real abuses of certain people in the current hierarchy. Then the interviewer asks Crowley, if tradition is such an important reason why people belong to the Catholic Church, which is particularly rich in its traditions and changes very slowly, how can she argue for such big changes.

Crowley answers, “I think you’re looking at a justice issue. Big changes – they should be self-evident. And let’s face it – not every woman wants to be a priest. We’re not talking about huge populations. But women are ready to assume the roles. We can’t wait for the Church to recognize the justice of ordination. ... It’s a salvific action of the women.”

Wardene Crowley’s D+E+I Award is “for her history of outstanding adult faith formation in the Archdiocese of Santa Fe.” She is a frequent speaker at the Archdiocese’s Canossian Spirituality Center and at the Spiritual Renewal Center, as well as a longtime instructor at the Eucemnic Institute for Ministry, used by the Archdiocese for some of its adult faith formation. [Kris Coffey, “D+E+I Announces 2012 *Lumen* Awardees: Wadene Crowley Honored as *Lumen Ecclesiae*,” *People of God*, newspaper of the Archdiocese of Santa Fe, 4-12] ✎



Wardene Crowley

Why Fight Same-Sex Marriage? (Excerpted)

Is There Really That Much at Stake?

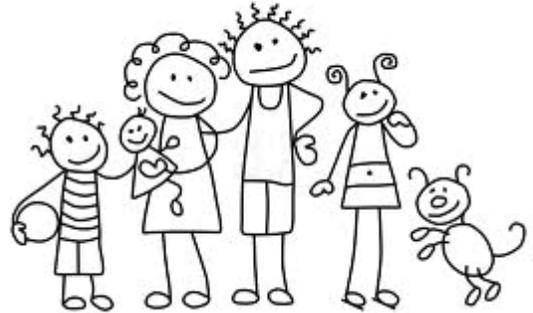
By Douglas Farrow

Why fight same-sex marriage? Even in America, where the outcome is not yet decided, there appear to be good reasons not to. The optics are poor and the mandate seems uncertain. Prospects for victory appear slim. Resources that might be reserved for more important fronts—abortion, for example—are squandered in defense of an institution to which our modern urban society is no longer committed. Industrial economies, reprogenetic technologies, and new ideas of autonomy—not to speak of new moralities—have called into question many of the assumptions on which that institution has always been based.

Moreover, it is perfectly plain to anyone following the fight closely that same-sex marriage is merely a proximate goal—something to be abandoned as quickly as it was invented, when its work is done. Can it really be worth fighting then?

The answer is yes, for reasons that become clear when we have taken account of the work it is meant to do. And what is that work? Positively, to normalize homosexual relationships. Negatively, to de-normalize heterosexual monogamy. (Those who claim that they want homosexual relationships to be more like monogamous heterosexual relationships may or may not be sincere, but they represent no significant constituency.)

Now, some think that this larger project can be left to market forces. But others think that heterosexual monogamy, as the source of widespread discrimination against alternative sexualities and lifestyles, must be repudiated as a social standard. Same-sex marriage is the tool of choice for doing that. By redefining marriage as a union of two (or more) persons, rather than as the union of one man and one woman, the offending norm is removed from the body politic with a single incision. Afterwards, a wider assault on homophobia and heterosexism can follow.



Double-Edged Knife

Tools need to be crafted, of course, and social debates carefully framed. That has already been done with remarkable skill. The knife that is poised to remove the traditional definition of marriage from America has been honed at both edges.

The one edge is shaped by an appeal to our best instincts—the love of liberty, and of liberty in love. This is the emotive edge, flashing with winsome pictures of same-sex families and disturbing anecdotes about marginalization. It also plays on feelings of repression and guilt. As one young woman (quoted in an Associated Press story) put it: “They love and they have the right to love. And we can’t tell somebody how to love.”

The other edge is the harder, more rational edge, shaped by an appeal to autonomy and equality. Not content with the anecdotal, it drives home the case for rights—rights not merely to love as one sees fit but to equal recognition of that love by the state. Hence also to recognition of the wrong, both morally and constitutionally, of the traditional definition of marriage that privileges the heterosexual norm.

In America, this knife was first wielded in Massachusetts by the 2003 *Goodridge* court, which concluded as follows:

Barred access to the protections, benefits, and obligations of civil marriage, a person who enters into an intimate, exclusive union with another of the same sex is arbitrarily deprived of membership in one of our community’s most rewarding and cherished institutions. That exclusion is incompatible with the constitutional principles of respect for individual autonomy and equality under law.

Massachusetts later sued the federal government for attempting, through the Defense of Marriage Act (DOMA), to enshrine in law the *status quo ante*. The suit claimed that “in enacting DOMA Congress overstepped its authority, undermined states’ efforts to recognize marriages between same-sex couples, and codified an animus towards gay and lesbian people.” Not wishing to be implicated in that animus, the White House has declined to defend DOMA, the fate of which has yet to be decided. If DOMA fails, same-sex marriage will succeed in the courts of state after state, and with it the *de jure* normalization and denormalization of which we have spoken.

The champions of marriage respond that they are very much in favor of adult bonding, which the institution is indeed meant to serve. That bonding, though good in itself, is for a purpose beyond itself, however.

The Bonds of Marriage

Alarmed about all of this, various champions have sprung to the defense of marriage, which they are now reduced (in a concession I regard as a mistake) to calling “traditional” or “historic” marriage. Over the past decade or so, they have tried to re-frame the debate by highlighting the abiding contributions of that institution, while avoiding as far as possible the appearance of animus against homosexuals.

Those contributions are manifold, and a good deal of emphasis has rightly been placed on the positive social and economic outcomes that marriage continues to produce in contemporary society. But at the center—indispensable to the rest—is the service marriage does to the bond between a child and its natural parents. “Sex makes babies, and babies need a mother and a father,” as Maggie Gallagher (an indefatigable champion) likes to say. Marriage is designed to make it more likely that children will have and keep their parents.

Same-sex marriage proponents, for their part, are forced to set aside this concern. On their view, the parent-child bond lies beyond the immediate purview of marriage, as does the particular sexual act that produces children. Marriage is simply the formalization of an intimate relationship between adults. If those adults happen to produce or obtain children, well, that is another matter. Moreover, their bond with those children does not require any particular family structure to support it; good outcomes can be had from diverse family structures.

The debate about what constitutes a family, and about outcomes for children, is an increasingly lively one. It is largely driven, however, by the normalization/de-normalization agenda that underlies same-sex marriage. The irony of this can hardly be missed for same-sex marriage, as courts in North America have made clear, is predicated on a denial of procreation or child-rearing as a definitive interest. Marriage is about adult bonding, and adult bonding is all there is to marriage.

The champions of marriage respond that they are very much in favor of adult bonding, which the institution is indeed meant to serve. That bonding, though good in itself, is for a purpose beyond itself, however. It is for a purpose of public as well as private interest, the purpose of procreation and child-rearing. It is not necessary, they point out, to hold that procreation constitutes the only good of marriage in order to recognize that procreation is an essential good of marriage. Nor, for that matter, is it necessary to hold that a childless marriage is not a marriage, at least where the childlessness is not deliberate—a matter rightly shielded from public scrutiny. But they insist that to exclude procreation as an essential or defining good makes nonsense of marriage. ☞

The rest of Douglas Farrow’s article can be read at:
www.touchstonemag.com/archives/article.php?id=25-01-024-#ixzz1mwQkLBSR

Solidarity Will Transform the World

By Stephanie Block

The next book under consideration in this series examining JustFaith, the program that partners with the annual Catholic Campaign for Human Development appeal to educate laity in the Church's social justice mission, is *Solidarity Will Transform the World: Stories of Hope from the Catholic Relief Services* by Jeffrey Odell Korgen. Catholic Relief Services (CRS) is another JustFaith partner.



Jeffrey Korgen, author of *Solidarity Will Transform the World: Stories of Hope from the Catholic Relief Services*

Author Jeffrey Korgen has been in the social justice business for quite some time. Currently, he is Executive Director for the New Jersey Diocese of Metuchen's Office of Diocesan Planning but he was active with the National Pastoral Life Center until it closed down in 2009, serving as its director of Social Ministries and, at one point, as director of its Roundtable Association of Diocesan Social Action Directors, which is now an independent entity and a JustFaith partner. Korgen has also served on the board of the Alinskyian organization Interfaith Worker Justice.

As for CRS, its long history of doing heroic good has been occasionally marred by unfortunate "partnerships" and poor judgment. In 2001 executive director Ken Hackett announced at the annual Catholic Social Justice Ministry Gathering that CRS's work was shifting from its former mission "to do good efficiently" to a new mission – specifically, to help "evolve a more just society."

That has translated into rather un-Catholic activities, at times. For instance, CRS distributed a "Flipchart for Client Education" through its AIDS Relief project, a program in sub-Saharan Africa and the Caribbean to offer therapy and support to HIV/AIDS patients in these areas.

The cover letter accompanying the flipchart said the flipchart was based on an earlier WHO [World Health Organization] product and that it did not bear the CRS logo "due to the potential sensitivity of the information contained in these materials among Church partners."

A detailed description of the flipchart reveals why CRS didn't want its logo used. The materials were amoral – that is, the only relevant value was to protect one's health: While the first section of the flipchart begins promisingly with "Safer sex behavior – Abstinence" (p. 25), it at once points out: "Partners who abstain from sex can still enjoy other expressions of affection. Remember hugging and kissing will not transmit HIV" (p. 26) and shows a couple, dressed but lying together, exploring "other forms of sexual pleasure" (p. 27). It defines "safer sex": "Safer sex expressions are sexual activities which do not allow semen, fluid from the vagina, or blood to enter the anus, vagina or the mouth of the partner" (p. 28). In a page on "Counseling young adolescents," the information the flipchart offers is: "Delay sexual activity. If in an intimate relationship, explore other forms of sexual pleasure (massage, touching, hugging)" (p. 35). Similarly, women with HIV are informed that they can still have a fulfilling life with their "partners"—i.e., husbands or men to whom they are not married—if they "choose to abstain from sexual intercourse and focus on other ways to please each other — for example, touching, cuddling, or massaging each other" (p. 118). Thus, obtaining sexual pleasure by what is euphemistically called "massage" is presented as acceptable for both young adolescents and married couples. Other sections promote the use of condoms.

Another example of CRS's schizophrenic "advocacy" was found in "A Catholic Call to Justice" activity book jointly produced by the *Catholic Campaign for Human Development* and the *Catholic Relief Services*. Designed to raise social justice awareness, the resource provided consciousness-raising lesson plans for young people who were asked "to play the role of refugees" and given new "identities." Participants were instructed to think "about the way our society, our government, our Church" treats the poor or immigrant, with a goal of giving young participants an empathetic sense of the economic difficulties others face but, in actuality, guided them to see such problems *solely* in class and economic terms.

These examples of distorted, worldly viewpoints seem to be most evident when CRS links itself to other organizations. Where it has remained faithful to its mission, however, its work has been exemplary. Korgen's book

largely reflects this side of CRS and provides some exhilarating stories of its creative, humanitarian projects around the globe.

For example, *Solidarity* opens with a detailed description of microloans and small banking arrangements offered to struggling entrepreneurs and family farms in Mexico. It is a small but extremely meaningful – and effective – effort that not only addresses poverty but also the immigration issue in very positive ways. Further, these microenterprises created in Mexico are effective in other parts of the world and have counterparts in India and Nicaragua.

Korgen describes CRS projects in Zambia to respond to the AIDS epidemic that include, not too surprisingly, provision of medications, nutrition, and a home-based care program but also agricultural programs and assistance to help keep children in school. Another CRS project in Rwanda, perhaps the most significant in the book, has attempted to bring forgiveness and reconciliation between the survivors of a genocidal war and the ethnic group responsible for having attacked them. It is difficult to grasp either the level of offense or the depth of grace that victims and perpetrators must embrace to overcome it. CRS's work to bring peace, including and most importantly, public confession is, in this situation, beyond remarkable and in no way simplistic or naive.

These are wonderful stories to read. What keeps this from being a thoroughly inspirational book, however, are the political "asides" that betray an undergirding perspective. In dealing with immigration, for example, Korgen references Catholic social teaching emphasizing the "right of migration" and the "right to remain in one's native place" (p. 13) but makes no mention of a sovereign nation's right – also articulated by Catholic social teaching – to protect its own borders.

At the end of the book, the reader learns that CRS promotes "solidarity economy," a leftist movement that supports the "international struggle for social change." The CRS website carries a 63-page study guide for *Solidarity* that can be downloaded for free. The study guide asks the participant to "describe 'the solidarity economy'" in his own words but, like the book, emphasizes the sale of fair trade coffee without really explaining what this notion is. In fact, the study guide (p. 33, question #4) says: "Every perspective on economic life that is human, moral, and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate in it?" (Economic Justice for All, USCCB, #1) How does CRS' participation in the "solidarity economy" address the three questions posed by the U.S. Catholic bishops?" The implication is that "solidarity economy" is just what the bishops ordered.

JustFaith's questions about the book mirror this. Week 18, second half, question #7 tells participants to "Describe 'the solidarity economy' in your own words. What role and responsibility do you share in solidarity economy?" In this case, the participant is referred to the Compendium of the Social Doctrine of the Church (#194). The Catholic notion of solidarity, with all its economic applications, as expressed in the referenced Compendium passage, is again identified with this "solidarity economy" movement, which has only been defined in the vaguest terms.

It doesn't really matter what participants *think* this movement is. What is it *actually*? One scholarly analysis identifies it as "libertarian socialism" and attributes it to a development of the thought of Pierre-Joseph Proudhon. Libertarian socialism is proffered as an alternative to capitalism or state socialism, redistributing economic and political power from the state to local communities.

The 2012 Left Forum conference described a panel discussion on the topic: "The solidarity economy is a relatively new framework for building a just and sustainable economy. What is its relationship to other left/socialist/anti-capitalist/post capitalist strands? What are the differences and commonalities of analysis, models and strategies? This round-table discussion will explore these questions from the perspectives of the Community Economies Collective, Committees of Correspondence for a Democratic Socialism, the League of Revolutionaries for a New America and the Solidarity Economy Network."

The US Social Forum is a regional body connected to World Social Forum, which opposes "domination of the world by capital and any form of imperialism, and [is] committed to building a planetary society directed towards fruitful relationships among Mankind and between it and the Earth." The first US Social Forum conference was "part of the Social Forum movement and represents this coming together of movements to create a new country and a new world. The organizers ... are hoping to use this forum as an opportunity to organize and energize economic alternatives in the US through the creation of a solidarity economy network, similar to those which exist in Latin America, Europe, Africa, and Canada." With its "People's Movement Assemblies," radical pacifism, and



“gender equity” (read: abortion) elements, we are *not* describing a movement compatible with Catholic teaching.

Is the JustFaith participant going to “get” all this as he or she moves through the JustFaith program? Of course, not. What he will get is an undeserved respect for “solidarity economy” and a false identification of this Catholic social teaching. Pretty sneaky.

Notes

1. Written and developed by Ted Miles, with contributions from Sean Backe and Fielding Jezreel, “Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services – A Study Guide Companion,” Catholic Relief Services, undated. Fielding Jezreel is the daughter of JustFaith founder and director, Jack Jezreel.
2. Frere, Bruno, Reinecke, Julianne, “A Libertarian Socialist Response to the ‘Big Society:’ The Solidarity Economy, Critical Perspectives on the Third Sector,” (a chapter from: *Dialogues in Critical Management Studies*, Vol. 1) Ed. R. Hull, J. Gibbon, O. Branzei, and H. Haugh. Emerald, 2011. Chapter 5. 117-137.
3. Left Forum Conference, panel discussion: “Solidarity Economy: Toward a Pluralist Socialist, Anti-capitalist, Post-capitalist unity?” March 16th through March 18th, 2012.
4. World Social Forum webpage: Charter of Principles: www.forumsocialmundial.org.br/main.php?id_menu=4&cd_language=2
5. Carl Davidson, *Solidarity Economy: Building Alternatives for People and Planet, Papers and Reports from the 2007 Social Forum Conference*, Solidarity Economy Network, 2008, p. 101.
6. US Social Forum website: abc.ussf2010.org/assemblies
7. “The Gender Justice Working Group (GJWG) of the Second US Social Forum has picked up the baton from the Women’s Working Group of the First US Social Forum in pursuing and ensuring gender justice, women’s issues such as reproductive rights, and representation by a broad range of genders....: Samhita (no last name), “Events, Tents, and Assemblies: Promoting Gender Justice at the US Social Forum,” 6-10-12, feministing.com/2010/06/10/events-tents-and-assemblies-promoting-gender-justice-at-the-us-social-forum.



The complete JustFaith series is being made available at www.catholicmediacoalition.org as it is written.

We Are at War

The War on Women is not a left-wing fiction

By Nancy J Kokstis

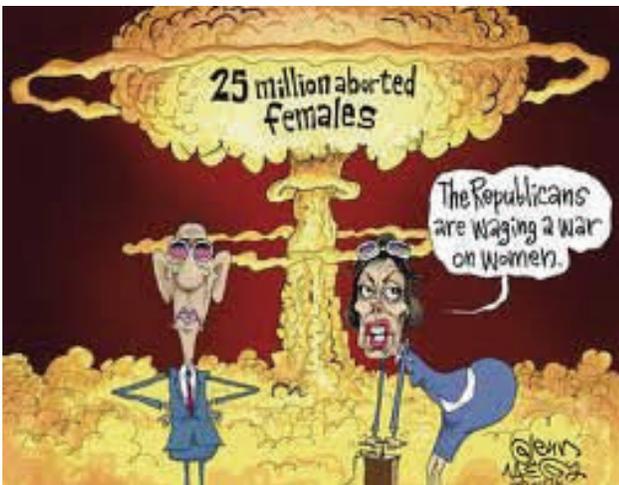
We are involved in a war. A war that has renamed evil, and called it “choice” and “women’s reproductive health care rights.” those who oppose this evil agenda are labeled as “hateful” and engaging in a “war against women.”

There IS a war on women! A war on her purity, her chastity, her goodness, her dignity, her honor. A war that says to torture, tear apart, and kill the baby in her womb is such a positive thing that we are forced to pay for it so she may be free to “choose” this evil. There is a war against women that makes her a sex object, that destroys her human dignity. A war that says she cannot control herself and must have “protection” against her “freedom” to choose a life of promiscuity and degradation. A war that often leads a woman to suicide, or alcoholism, to escape the pain of her grief and guilt.

Men are not immune from this war either. There is a war on men who may not have a choice if their baby is to be killed or not. There is a war on men to say they are too much of an animal to have any constraint and must say “Yes” to all sexual impulses. There is a war against men’s role as a father, protector, and provider for his family.

There is a war against anyone who stands up for the Judeo Christian values this country was founded on, be it politician, church leader, or the common people. There is a war on the sacred and holiness of marriage; there is a war against the family, against motherhood and fatherhood; there is a war against parental authority; a war on our children by those who purport to be “for the children.” Those leading this war against our children push for the children to receive abortions and contraceptives without their parents consent; redefine sexuality to make homosexuality “normal;” push a Marxist and Socialist agenda in our schools.

There is a war on Truth. Evil is called good, and good is called evil. History shows us countries fall when their moral values decay; this is happening in our country; I do not now how long we can stand before America falls completely. Can we return our country to the moral values we once stood for? Together we can fight this battle. First, get down on your knees and pray. Then spread truth instead of propaganda. ☞



Nancy J Kokstis, SFO, writing for the Shepherds Warrior in Prentice, Wisconsin is a member of the Catholic Media Coalition.



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PostScript

A recent bit of *National Catholic Reporter* (NCR) fund-raising quotes Father Richard Rohr as saying: “I really can't imagine what would not have been said if *National Catholic Reporter* did not exist, and what they allow us to say, to think, and to feel, because *National Catholic Reporter* exists.”

One wag suggested contrasting that with another remark of Father's: “We often have campfires, and I know some of you have been at these where it happens, so you know what I'm talking about. Always, always, there's some guys - I mean, is it in their hard wiring? - they'll strip and have to leap over that fire, burning their balls...I don't know what it is. They're the 'real' men, who can leap over the fire, naked”

“Hmm,” the wag muses. “NCR gives one the freedom to feel how one pleases...such as jumping over fires naked? In the words of Neils Bohr: ‘Never express yourself more clearly than you are able to think.’”



June Calendar

Los Pequeños Monthly Meeting
June 22, 2012
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

Helpers of God's Precious Infants
Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM
Wednesdays: 12 Noon – 3:00 PM
For more information, call Phil Leahy:
(505) 440-3040

Mass at the Holy Innocents Chapel
Tuesdays, Thursdays: noon
Fridays—Extraordinary Form of the Mass: 9:30 AM
For more information, call
(505) 266-4100



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which airs on 1050 AM KTBL every Saturday at 2:00 pm till
3:00 pm.

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

- Aleksandr Solzhenitsyn

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