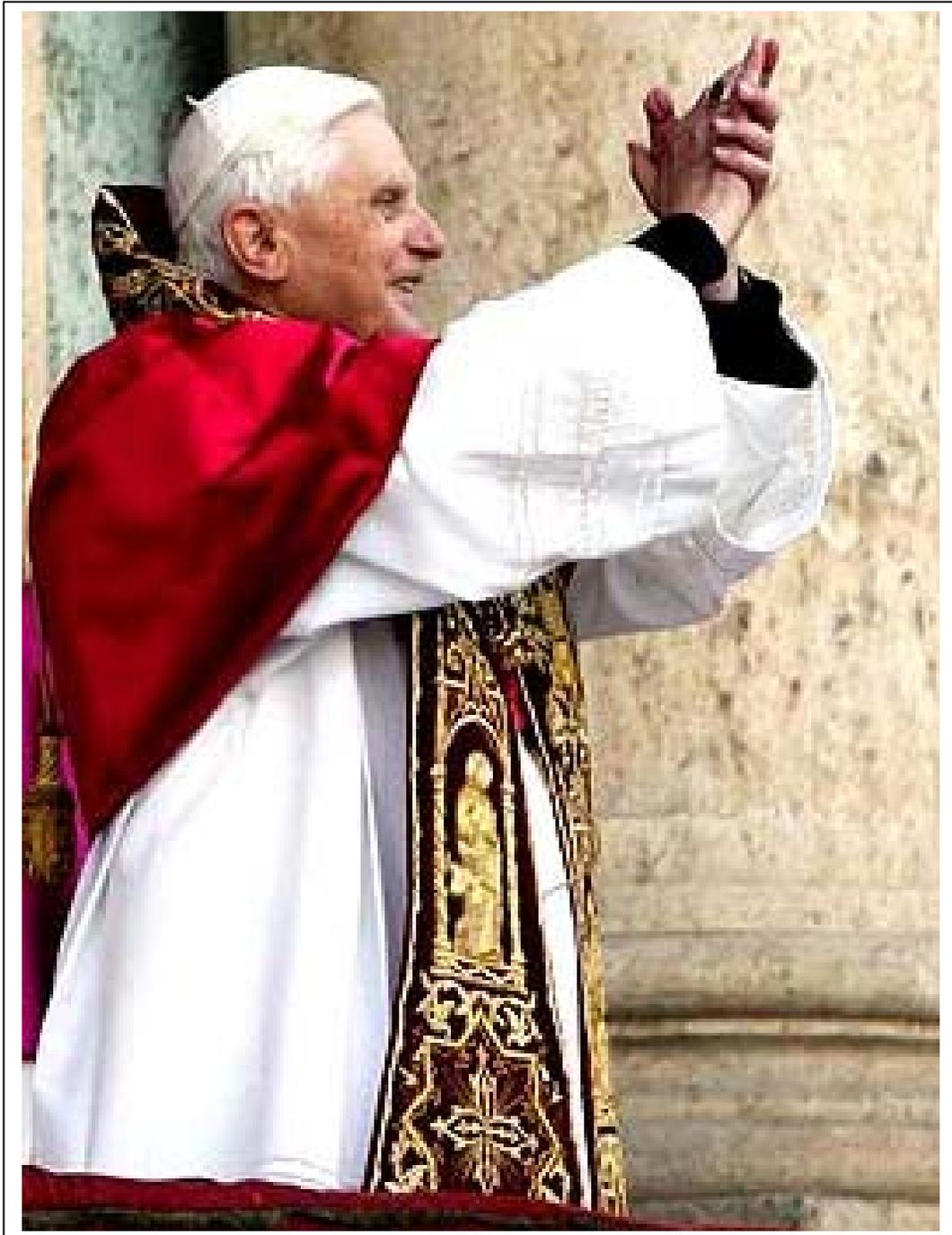


# Los Pequeños Pepper

*Publication of Los Pequeños de Cristo*

May 2005





### Cover: Pope Benedict XVI

*Speaking at a Mass offered for the election of the next Roman Pontiff, Cardinal Joseph Ratzinger – now Pope Benedict the XVI – warned of a “dictatorship of relativism” in the world. He exhorted the faithful to not remain “immature in the faith, in a state of inferiority... [running] the risk of being tossed about and carried here and there by any doctrinal wind.”*

*The soon-to-be Holy Father, speaking about prevalent and false modern ideas, said: “The thought of many Christians has often been tossed about by these waves, tossed from one end to the other: from Marxism to liberalism, to libertinism, from collectivism to radical individualism, from atheism to religious mysticism, from agnosticism to syncretism.” By contrast, he lamented, those who have a “clear faith” are dismissed as “fundamentalists.”*

*The homily was received with prolonged applause.*

*Viva Papa!*

# *Los Pequeños Pepper*

*Newsletter of Los Pequeños de Cristo*

*May 2005*

*Volume 7, Number 5*

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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.*

# Saint Maker

*Pope John Paul II canonized four hundred eighty seven saints and beatified 1342 others.*



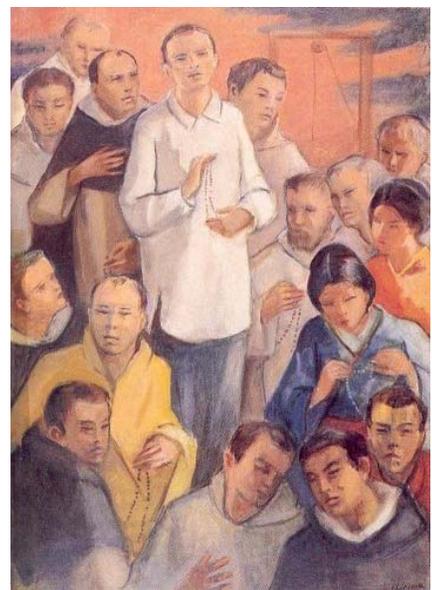
In 1941, the Nazis imprisoned Father Maximilian in the Auschwitz death camp. There he offered his life for another prisoner and was condemned to slow death in a starvation bunker. On August 14, 1941, his impatient captors ended his life with a fatal injection, a “martyr of charity.” **Maximilian Kolbe** is considered a patron of journalists, families, prisoners, the pro-life movement and the chemically addicted.

- Crispin of Viterbo (Peter Fioretti), Lay Franciscan religious. Italy
- **Maximilian Mary** (Raymond **Kolbe**), Martyr. Franciscan priest. Poland
- Jeanne de la Croix (of the Cross) (Jeanne Delanoue), Virgin. Foundress of the Congregation of St. Anne of Providence. France
- Marguerite Bourgeoys, Virgin. Foundress of the Congregation of the Sisters of Notre Dame of Montreal. France
- Leopold of Castronovo (Adeodatus Mandic), Franciscan priest. Croatia
- Paula Frassinetti, Virgin. Foundress of the Congregation of the Sisters of St. Dorothy in Genoa. Italy
- **Korean Martyrs:** Andrew Kim Taegon (-1839) Priest. Paul Chong Hasang (-1839) Layman. 101 Companions
- Miguel Febres Cordeo (Francis Aloysius), Brother of the Institute of de la Salle Brothers.
- Francis Anthony Fasani, Franciscan priest. Italy
- Giuseppe Maria Tomasi, Cardinal. Religious of the Clerks Regular of the Theatine Order. Italy
- **Martyrs of Japan:** Lorenzo Ruiz (Philippines) (c. 1600-1637) Husband. Domingo Ibáñez de Erquicia Dominican priest. Jacobo Kyushei Gorobioye Tomonaga, Dominican priest. 13 Companions
- Giuseppe Moscati, Lay virgin.
- Martyrs of Paraguay: Rogue Gonzalez (1576-1628), Alfonso Rodriguez (1598-1628), Juan de Castillo (1596-1628), Jesuit priest.
- Eustochia Calafato (Smaragdis), Religious of Poor Clare. Italy
- **Martyrs of Vietnam:** Andrew Dung Lac (-1839) Priest. 116 Companions (95 Vietnamese, 11 Spaniards, 10 French)
- Simon de Rojas, Priest. Religious of the Trinitarian Order. Spain
- Rose Philippine Duchesne, Virgin. Sister of the Society of the Sacred Heart France
- Magdalen of Canossa: Virgin. Foundress of the Congregation of Canossian Daughters of Charity. Italy
- Maria Rosa (Rosa Fr. Maria of Doloribus Molas y Vallvé), Foundress of the Sisters of Our Lady of Consolation. Spain
- Clelia Barbieri, Virgin. Foundress of the Little Sisters of Our Lady of Sorrows. Italy



**The 103 Korean Martyrs**

The Catholic Church in Korea was founded primarily by lay people who withstood wave after wave (1791, 1801, 1827, 1839, 1846, and 1866) of fierce persecution. In less than a century, it could already boast of some ten thousand martyrs.



**Martyrs of Japan**

Among them was Lorenzo Ruiz, an apostate who later confessed his faith before the Japanese authorities, saying: “I am a Christian and I shall die for God and for Him. I would give many thousands of lives if I had them.”

- Gaspar Bertoni, Priest. Founder of the Congregation of the Stigmatine Congregation. Italy
- Riccardo Pampuri (Erminio Filippo), Religious of the Hospitaler Order of St. John of God. Italy
- Agnes of Bohemia, Virgin. Religious of Poor Clares. Bohemia (now Czech Republic)
- Albert (Adam Chmielowski), Religious and Founder of the Brothers of the Third Order of St. Francis Servants of the Poor. Poland
- Mutien-Marie Wiaux (Aloysius Joseph), Brother of the Institute of de la Salle Christian Brothers. Belgium
- Mary Marguerite Dufrost de Lajemmerais (Marguerite d'Youville) Widow. Foundress of the Congregation of the Sisters of Charity. Canada
- Raphael of St. Joseph (Jozef Kalinowski), Priest. Religious of Discalced Carmelite. Lithuania
- Claude de la Colombière, Jesuit Priest. France
- Ezechiel Moreno y Díaz Bishop of Pasto. Religious of the Order of Augustinian Recollects. Colombia
- Marie de Saint Ignace (Claudine Thévenet), Virgin. Foundress of the Congregation of the Sisters of Jesus and Mary. France
- **Teresa de Jesús de los Andes** (Juana Fernández Solar) Virgin. Novice of the Order of Discalced Carmelite. Chile
- Enrique de Osso y Cervello, Diocesan priest. Founder of the Congregation of St. Teresa of Jesus. Spain
- Jan Sarkander, Martyr. Diocesan priest. Czech Republic
- Zdislava of Lemberk, Wife. Member of the Dominican Third Order. Bohemia (now Czech Republic)
- Jesuit Martyrs of Kosice: Marek Krizin (Croatia) (1589-1619) Priest. Stefan Pongracz (Hungary) (1582-1619) Priest. Melichar Grodziecky (Czech Republic) (1584-1619) Priest. Slovakia
- Eugene de Mazenod, Bishop of Massilien. Founder of the Congregation of the Missionary Oblates of Mary Immaculate. France
- Jean-Gabriel Perboyre, Martyr. Priest. Religious of the Congregation of the Mission of St. Vincent. France
- Juan Grande (Roman), Secular religious of the Order of Hospitallers of St. John of God. Spain
- Egidio Maria of St. Joseph (Francis Pontillo), Secular Franciscan religious. Italy
- Hedwig Queen of Poland.
- John of Dukla, Franciscan priest. Poland
- **Teresa Benedicta of the Cross (Edith Stein)**, Martyr. Religious of the Order of Discalced Carmelites. Germany
- Agostina Pietrantoni (Livia), Virgin. Sister of Charity of Jeanne Anthide Thouret. Italy
- Marcellin Joseph Benoît Champagnat, Priest of the Society of Mary. Founder of the Institute of the Little Brothers of Mary. France
- Giovanni Calabria Priest. Founder of the Congregation of Poor Servants of Divine Providence. Italy
- Kunegunda Kinga, Religious of Poor Clares. Princess of Hungarian monarchy. Hungary



#### Martyrs of Vietnam

Christianity came to Vietnam in 1533 with the arrival of the first missionary, now known only as Ignatius. Spanish Dominicans, Franciscans, Jesuits from France followed to spread the Catholic faith. During the 17th, 18th and 19th centuries, the Vietnamese Church lost 130,000 martyrs, 60,000 of this number between 1862 and 1885. But the native Church survived and matured until it came to be termed “the eldest daughter of the Catholic Church in Asia” by Pope Pius XI in the 1930s. The Vietnamese Church documented for the Vatican 1,000 cases from the 130,000 Christians killed and tortured over the three centuries. From this number came the 117 declared saints. Of these martyrs, 96 are Vietnamese, 10 are from France and 11 from Spain. Forty-two were lay people, eight were bishops, fifty were priests, sixteen were catechists, and one was a seminarian.



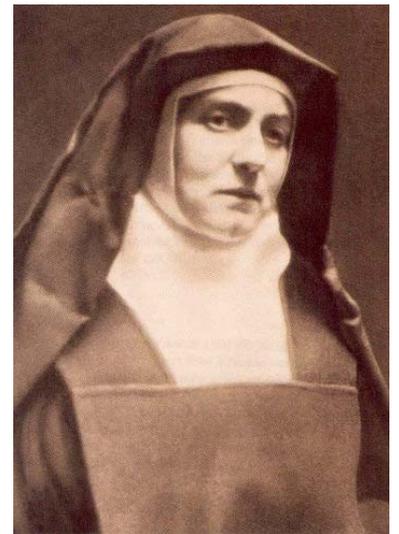
#### **Teresa de Jesús de los Andes**

St. Teresa entered a Chilean Carmelite monastery in 1919, dying a year later of typhus. From the time of her first Communion at age 10, she received from God the mystical grace of interior locutions, giving herself over to prayer, to the acquiring of virtue and the practice of a life in accord with the Gospel. Her remains are venerated in the Sanctuary of Auco-Rinconada of Los Andes.

- Benedetto Menni (Angelo), Priest of the Hospitaller Order of St. John of God. Founder of the Hospitaller Sisters of the Sacred Heart of Jesus. Italy
- Martyrs of Spain: Cirilo Bertrán (1888-1934) (José Sanz Tejedor), Religious of the Institute of the Brothers of Christian School. 8 Companions
- Inocencio do la Inmaculada (1887-1934) (Manuel Canoura Arnau), Priest. Religious of the Congregation of the Passion of Jesus Christ. Spain
- Tommaso da Cori (Francis A. Placidi), Priest. Religious of the Order of Friars Minor. Italy
- Maria Faustina (Helene Kowalska), Virgin. Religious of the Institute of the Sisters of the Blessed Virgin Mary of Mercy. Poland
- **Martyrs of Mexico:** Cristóbal Magallanes (1869-1927) Priest. 24 Companions
- José Maria de Yermo y Parres: Priest. Founder of the Congregation of the Servants of the Sacred Heart of Jesus and the Poor. Mexico
- María de Jesús Sacramentado (María Venegas de la Torre), Virgin. Foundress of the Congregation of the Daughters of the Heart of Jesus. Mexico
- **Martyrs of China:** Augustine Zhao Rong (1746-1815) Priest. 119 Companions Martyred during the reign of Emperors Shun Che and K'ien Lung in Fujian; And Martyred after the Establishment of the Republic of China in Guangdong; María del Corazón de Jesús (María Josefa Sancho de Guerra), Virgin. Foundress of the Institute of the Servants of Jesus. Spain
- **Katharine Mary Drexel:** Virgin. Foundress of the Congregation of the Sisters of the Blessed Sacrament for Indians and Coloured People. United States of America
- **Josephina Bakhita,** Virgin. Religious of the Institute of the Daughters of Charity (Canossians). Sudan
- Agostino Roscelli, Diocesan priest. Founder of the Congregation of Sisters of Mary Immaculate of Genova. Italy
- Bernardo da Corleone (Filippo Latino), Religious of the Order of Friars Minor Capuchins.
- Luigi Scrosoppi, Priest. Religious of the Oratory of St. Phillip Neri. Founder of the Congregation of the Sisters of Providence of St. Cajetan of Thiene. Italy
- Teresa Eustochio (Ignatia Verzeri), Virgin. Foundress of the Institute of the Daughters of the Sacred Heart of Jesus. Italy
- Rafqa (Rebecca) (Boutrossieh (Pierrette) Choboq Ar-Rayès de Himlaya), Virgin. Nun of the Lebanese Order of St. Anthony of the Maronites. Lebanon
- Giuseppe Marelo, Bishop. Founder of the Congregation of the Oblates of St. Joseph. Italy
- Paula de San José de Calasanz (of St. Joseph of Calasanz) (Paula Montal Fornés), Virgin. Religious of the Pious Schools. Foundress of the Institute of the Daughters of Mary. Spain

#### **Teresa Benedicta of the Cross (Edith Stein)**

Carmelite, philosopher and writer, convert from Judaism, and martyr in the Nazi gas chambers of Auschwitz.



- Françoise de Sales (Léonie Aviat), Virgin. Foundress of the Congregation of the Sisters Oblates of St. Francis de Sales in Troyes. France
- Maria Crescentia Höss (Anna), Virgin. Nun of the Third Order of St. Francis. Germany
- Alonso de Orozco, Priest. Religious of the Order of St. Augustine. Spain
- Ignazio da Santhià (Lorenzo Maurizio Belvisotti), Priest. Religious of the Order of Friars Minor Capuchins. Italy
- Umile da Bisignano (Luca Antonio Pirozzo), Religious of the Order of Friars Minor. Italy
- Paulina do Coração Agonizante de Jesus (Agonizing Heart of Jesus) (Amabile Visintainer), Virgin. Foundress of the Congregation of the Little Sisters of the Immaculate Conception. First saint of Brazil.
- Benedetta Cambiagio Frassinello, Religious and foundress of the Institute of Benedictine Sisters of Providence. Italy
- Pio da Pietrelcina ("Padre Pio") (Francesco Forgione) Priest. Religious of the Order of Capuchin Minor Franciscans. Stigmatist. Italy
- Hermano Pedro de San José de Betancur, Layman. Member of the Third Order of St. Francis. Founder of the Bethlehemite Brothers and the Bethlehemite Sisters. Spain
- Juan Diego Cuauhtlatzin, Layman. First indigenous saint from the American continent. Mexico
- Josemaría Escrivá de Balaguer, Priest. Founder of the Society of Priests of the Holy Cross and Opus Dei. Spain
- María de Jesús (of Jesus) (María Maravillas Pidal y Chico de Guzmán), Professed nun of the Order of Discalced Carmelites. Spain
- Genoveva Torres Morales, Virgin. Foundress of the Sisters of Sacred Heart of Jesus and of the the Holy Angels (Spain).
- José María Rubio y Peralta, Priest. Jesuit. Spain
- Angela de la Cruz (of the Cross) Guerrero y González (Maria of the Angel), Virgin. Foundress of the Sisters of the Company of the Cross (Spain).
- Pedro Poveda Castroverde, Martyr. Diocesan priest. Founder of the Teresian Association (Spain).
- Józef Sebastian Pelczar, Bishop of Przemysl. Founder of the Congregation of the Servants of the Sacred Heart of Jesus. Poland
- Ursula Ledóchowska (Giulia Maria), Virgin. Foundress of the Ursuline Sisters of the Sacred Heart of Jesus in Agony (Poland).Austria
- Maria de Mattias, Virgin. Foundress of the Congregation of the Adoring Sisters of the Blood of Christ (Italy).
- Virginia Centurione Bracelli, Widow. Foundress of the Sisters of Our Lady of Refuge on Mount Calvary (Italy).
- Daniele Comboni, Titular bishop of Claudiopolis in Honoriade. Apostolic Vicar of Central Africa. Founder of the Congregation of the Combonian Missionaries of the Heart of Jesus and the Combonian Holy Mother Missionary Sisters of Nigrizia (Italy).
- Arnold Janssen, Priest. Founder of the Society of the Divine Word, the Congregation of the Missionary Sisters, Servants

**Cristobal Magallanes Jara**, a shepherd and a parish priest, who during the Mexican Revolution started secret seminaries. He was shot to death in 1927 with 24 covert priests and Catholic laymen.



**The Chinese martyrs** canonized under John Paul II were persecuted and killed during the Boxer Rebellion



**Katharine Mary Drexel**

A wealthy heiress who embraced religious life and founded the Sisters of the Blessed Sacrament whose work was dedicated to serving Native and African Americans. In 1894, she opened the first

American Indian school in Santa Fe, New Mexico, one of the almost one hundred schools that the Blessed Sacrament sisters started near and on reservations, and in Southern rural communities and inner cities. In 1915, she founded Xavier University in New Orleans.

of the Holy Spirit and the Congregation of the Sisters Servants of the Holy Spirit of Perpetual Adoration (Germany).

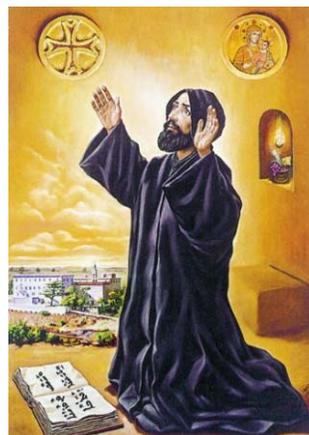
- Giuseppe (Joseph) Freinademetz, Priest. Religious of the Society of the Divine Word (Italy).
- Luigi Orione, Priest and founder of the Little Work of Divine Providence and of the Congregation of the Little Sisters, Missionaries of Charity. Italy
- Hannibal Maria di Francia, Priest and founder of the Congregation of the Rogationist Fathers of the Heart of Jesus and of the Religious Daughters of Divine Zeal. Italy
- Josep Manyanet y Vives, Priest and founder of the Congregation of the Sons of the Holy Family of Jesus, Mary and Joseph and the Missionary Daughters of the Holy Family of Nazareth. Spain
- **Nimatullah Al-Hardini** (Youssef Kassab), Maronite-Rite Priest. Religious of the Order of Maronite Lebanese. Lebanon
- Paolo Elisabetta (Constanza Cerioli), Virgin. Foundress of the Institute of Religious of the Holy Family. Italy
- Gianna Beretta Molla, Mother. Lay religious. Italy
- Jozef Bilczewski, Archbishop of Lviv of the Latins. Poland
- Gaetano Catanoso, Diocesan priest. Founder of the Congregation of the Daughters of St. Veronica "Missionaries of the Holy Face". Italy
- Zygmunt Gorazdowski, Priest. Founder of the Congregation of Sisters of St. Joseph. Poland
- Alberto Hurtado Cruchaga, Priest. Jesuit religious. Chile
- Felice Da Nicosia (Filippo Giacomo Armoroso), Lay member of the Order of Friars Minor Capuchins. Italy

*Praise God for these many heroic brothers and sisters in the Faith! ✠*



**Josephine Bakhita**

Born to a wealthy Sudanese family, St. Josephine was kidnapped by slave-traders at age 9, ending up with an Italian consul who brought her to Italy and freed her. She worked in Italy as a nanny, converted to Catholicism and entered the Institute of Canossian Daughters of Charity where she served in the religious life for fifty years with great charity. She was also a noted speaker, raising funds to support the Canossian missions.



**Nimatullah Al-Hardini**, a Lebanese Maronite-Rite priest, lived a life of heroic virtue in monastic solitude. Although shouldering heavy duties of administration, teaching and manual labor (St. Nimatullah practiced his craft of bookbinding even while serving as Assistant General of the Lebanese Maronite Order), the saint maintained an intense spiritual and devotional life including heavy bodily mortifications. He taught at various schools of the Lebanese Maronite Order and among his students was Brother Sharbel Makhlof (also canonized). Along with Sts. Rafka and Sharbel, St. Nimatullah was outstandingly devoted to the Blessed Sacrament, kneeling, sometimes for hours, in adoration.

# Pedophile Priest Allegation Challenges Judgment, Credibility

By David B Heard Ph.D., Licensed Psychologist

A pedophile priest living in a community is extremely dangerous to the safety of children. A priest has high status and easy access to child victims. We have learned over the past 20 years that pedophiles continue to commit sexual crimes against children given the opportunity. Psychological treatment is not effective, i.e., pedophiles are not cured with psychological treatment.

Allegations published in *The Albuquerque Journal* (6-31-04) stated that a priest of the Archdiocese “engaged in wrestling with the 8th grade boys while wearing see-through underwear;” “showed the boys photo albums of boys in swim suits standing sideways showing off their erections;” and “removed a boy’s shirt and unbuttoned the boys pants so the priest could massage the boy’s buttocks area.” A woman wrote to Archbishop Sheehan that she “confronted the priest about providing liquor for minors both in the priest’s house as well as camping at Chochiti.” Archbishop Sheehan defended these behaviors in his June 23, 2004 letter to the priests of the Archdiocese, labeling it as “*roughhousing*”.

The *Albuquerque Tribune* (3-3-05) published an article that stated: “New allegations of sexual misconduct by a longtime Albuquerque priest are renewing efforts by a national organization (SNAP - Survivors Network of those Abused by Priests) to have Archbishop Sheehan remove the priest from duty. This 7<sup>th</sup> victim told SNAP that he was raped at knifepoint when he was a young teen in Santa Fe County. He was emotionally very disturbed following the rape and his parents took him to the private apartment of the priest in Los Alamos for counseling. “The priest had me disrobe in front of a mirror in his apartment and he did the same himself. He told me the rape was not my fault and I should love my body. He then had me describe and re-enact the rape I had just experienced. He had me hold his penis and he ejaculated in my hand. I can accurately describe the size and shape of his penis. He then took me and held me in his naked lap and kissed me all over. His actions destroyed me.”

Archbishop Sheehan defended this priest in his June 23, 2004 letter, saying that the Pedophile Review Board twice investigated the priest in question and that the priest was cleared of the alleged charges. What Archbishop failed to acknowledge about the Review Board was the conflict of interest in having Father Bob Malloy vote on this matter as a member of this Review Board. Father Bob Malloy was mentored by this same priest and lived with this priest for a number of years. Father Malloy was later arrested and exited from the priesthood for soliciting young boys for prostitution.

A second and even more significant fact that challenges Archbishop Sheehan’s claim that the 1995 Review Board cleared this priest is that members of the 1995 Review Board have recently come forward to complain that they were deceived and manipulated by Review Board Chairperson, Sister Nancy Kazic and by Archbishop Sheehan. Judge Anna Martinez resigned from this 1995 Review Board with written protest concerning how this particular review process took place. Dr. Christine Muehlenweg (psychologist) told alleged victims that the behavior described by the alleged victims was indeed sexual abuse. I have recently learned that most of the allegations of sexual abuse filed by the six victims in 1995 were in fact *never presented to the Review Board, i.e., Board Chair Sister Nancy Kazic withheld them from the Review Board.* My conclusion is the Review Board Chairperson that cleared this priest in 1995 was manipulative, deceptive, and used the good names of the Board Members to secretly wipe clean the allegations of sexual abuse of six men. Review Board members who served in 1995 have

*There has  
been a ten-  
year cover-up  
... to protect  
this  
particular  
priest.*

***From the United States Conference of Catholic Bishops' 2004 Diocesan Compliance Audit with the "Charter for the Protection of Children and Young People" for the Archdiocese of Santa Fe***

The Archdiocese has a policy on the prevention of sexual abuse of minors by clergy. ... The Archdiocese has a mechanism in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor occurred.

The Archdiocese has a victim assistance coordinator, Sister Nancy Kazik who has a Master's Degree in Theology/Religious Studies with extensive experience in leadership and pastoral care. The Archdiocese established in 1993, a Review Board, which consists of 11 members. ...The Board serves as a confidential consultative body to the Archbishop.

....The Archdiocese would have reported all allegations of sexual abuse of a minor to public authorities however there have been none since the last compliance audit. The Archdiocese complies with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities.

....If the penalty of dismissal from the clerical state has not been applied, the Archdiocesan policy directs the offender to lead a life of prayer and penance. The Archdiocese does not allow the offender to celebrate Mass publicly, to administer the sacraments, or to present himself publicly as a priest.

***As of December 31, 2004, the Archdiocese of Santa Fe... is found to be compliant with all articles of the "Charter for the Protection of Children and Young People."***

recently come forward to complain to the District Attorney about this manipulation. Unfortunately, the District Attorney's Office told me that the statute of limitations has passed for criminal prosecution, so the cover-up has successfully shielded this priest from criminal prosecution.

There has been a ten-year cover-up by Archbishop Sheehan to protect this particular priest. I have written to Archbishop Sheehan six times in the past ten months to document the details of this cover-up ***and of another cover-up of a priest's homosexual rape of a seminarian at IHM Seminary in Santa Fe on 12-11-94 that Archbishop was fully aware of but never reported to the police for investigation. He had a duty to report felony rape to the police for investigation. Archbishop Sheehan assisted the priest to leave the Archdiocese and relocate in West Texas. The priest was later promoted to Monsignor.*** I have received no written reply from Archbishop Sheehan. He did have an Attorney write to me instructing me not to write to him again, suggesting my letters were bothersome. This is not the behavior of a leader who wants to know the truth.

This priest is close to Archbishop Sheehan. He traveled with him to Rome this past summer. Archbishop Sheehan testified falsely under oath in May 2004 to protect this priest. He testified under oath that he never received allegations of the six men who filed complaints of sexual abuse in 1995. Archbishop Sheehan participated in healing rituals with some of these alleged victims in 1995. They were not asking for money and they did not file lawsuits. Their concern was for the safety of the children of this community.

Archbishop Sheehan should not hide behind the Review Board and pretend it is the Review Board's doing. This Review Board was deceived by Sister Kazic and she is the employee of Archbishop Sheehan. She takes orders from him. Archbishop Sheehan is in charge of the Catholic Church in the Archdiocese of Santa Fe. Archbishop Sheehan's attempt to shift blame to the Review Board is a lame defense in trying to escape responsibility for his manipulation, deception and cover-up for this priest.

It is a strange statement for Archbishop Sheehan to suggest that the accused priest "passed a psychological evaluation". Self-report instruments used in a psychological evaluation make the assumption of truthful responses for a valid psychological profile. The priest accused of sex abuse only has to lie about the multiple allegations of seven or more victims and the validity of the evaluation is destroyed. Self-report instruments answered by the accused priest are quite meaningless and Archbishop Sheehan should know that.

Archbishop Sheehan is engaged in a massive cover-up to protect this priest. He has put the children of this community at risk. He has exercised failing judgment and has very seriously damaged his own credibility in this community concerning his trustworthy ability to serve in the esteemed office of Archbishop of Santa Fe. I wrote several times to Archbishop Sheehan and said to him that the people of New Mexico will not tolerate having their children put at risk by a priest with multiple allegations of sexual abuse that he is protecting. ✚

# Sacrifice: An Abbreviated History

By Marie P. Loehr © 2005

*Now Abel was a keeper of flocks and Cain a tiller of the soil. In the course of time Cain brought to the Lord an offering of the fruit of the ground. Abel also brought some of the firstlings of his flock with their fat portions. The Lord was pleased with Abel and his offerings . . .*

--Genesis 4:2-5

Sacrifice is an ancient concept and act in human history. It is not some artificial construct, concocted by Judaism or Catholicism, in order to make men feel guilty or subservient. As odd as this may sound, there are a surprising number of people in our modern era who believe that false idea of sacrifice and its origins. Aquinas says in the *Summa Theologica*, "At all times and among all nations there has always been the offering of sacrifices. Now that which is observed by all is seemingly natural. Therefore the offering of sacrifices is of the natural law."

In *Shamanism: Archaic Techniques of Ecstasy*, Mircea Eliade discusses shamanic religious practices that date back to earliest history of *Homo Sapiens*. Deep in the caves of France and Spain we find paintings of Stone Age shamans, whose work was to deflect the wrath of the gods and to bring their favor on the tribe, insuring a good hunt and the fruits of the earth. There we also find stone altars surrounded by the bones and skulls of those animals sacrificed there.

Francis Huxley's *The Way of the Sacred* discusses both blood sacrifice and the meal that often accompanied this, often deeply connected in African tribal society. Aztec blood sacrifice also followed this path, as detailed in Carl Jung's *Psyche and Symbol*.

Not only did the Aztecs sacrifice humans in great quantities, there was an element of cannibalism involved in this offering, a meal among the priests, using the flesh of those sacrificed. In this case, the blood of the victims was poured out to feed the sun, to fuel the sun. The smoke from the burned fat, as in pagan Mediterranean religious sacrifice, including Greco-Roman, went up to the gods as a nourishing incense, food and offering in the smoke rising to the heavens.

Humans were the highest offering a pagan religion could offer the gods. The lives of infants were sacrificed by the thousands to placate the Canaanite god, Moloch, just as the bodies of millions of aborted babies are sacrificed today to placate the tin gods of liberal elites.

Even as late as the 20th century, in Nazism's magic religion based on the occult and Teutonic myth, blood was considered the place of the spirit, a spiritual essence that bound the tribe together. To sacrifice one's life, *i.e.*, blood, for the German nation in solidarity with its priest-emperor, the Führer Hitler, was to act in solidarity with the tribal nation, and fertilize its soil to produce new and more abundant pure Aryan lives.

Human blood sacrifice is as old as fallen man, as new as modern totalitarianism, of public dictators and private elites.

Judaic law replaced human sacrifice, decriing it because every life is a creation of *Adonai Elohim*, in his image and likeness. Animal sacrifice was the primary Judaic sacrifice. Blood is the life of the body, outpoured. Blood is the ultimate sacrifice and offering.

Fr. John Hardon says on p. 385 of his *Pocket Catholic Dictionary* [Doubleday Image, 1985] that "sacrifice essentially meant honoring God by offering him some of the creatures that are precious to human beings, in acknowledgment of God's sovereignty and human dependence on the Creator."

In the Old Law there were two kinds of sacrifice, bloody and unbloody. Christ fulfills both in the Mass. Even in Catholic terms, the blood of those martyrs put to death under the Roman emperors is a source of growth and new life for the Church itself. Nazi myth distorts and corrupts this reality, but Christian martyrs of every era live--in their shattered flesh and spilled blood--the fullness and fulfillment that is Christ's bloody sacrifice on the cross, re-membered, made present in the unbloody sacrifice of the Mass. As the Last Supper pre-figures Calvary, the Mass re-figures it daily, throughout the entire world. *The Catechism of the Catholic Church*, 1330, notes that the Mass is:

The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms *holy sacrifice of the Mass*, "*sacrifice of praise*," *spiritual sacrifice*, *pure and holy sacrifice* are also used, since it completes and surpasses all the sacrifices of the Old Covenant. This is emphasized in the Epistle to the Hebrews, required reading for anyone who wants a deeper understanding of both the Mass and the priesthood essential to its celebration. ✠

[To be continued]

# Good Friday 2005



Photos by Kelly Aldrich

Phil Leahy (above), the faithful sidewalk counselor of Project Life and Sherry Dib, Project Life Director, led the 2005 Good Friday prayer vigil at the San Mateo Planned Parenthood abortion facility. One of Albuquerque's largest public pro-life gatherings in recent memory, protesters mourned not only the grisly abortion business occurring daily at the Planned Parenthood clinic, but also the euthanizing of Terri Schindler Schiavo in Florida. Ms. Schiavo, as of Good Friday 2005, was being starved to death by the insistence of her estranged husband backed by a Florida court order.



## Sermon on Euthanasia

Excerpts from a 1941 sermon by Cardinal Clemens von Galen, delivered in the Cathedral of Münster

Fellow Christians! ....there are sacred obligations of conscience from which no one has the power to release us and which we must fulfil even if it costs us our lives. Never under any circumstances may a human being kill an innocent person apart from war and legitimate self-defense... for some months we have been hearing reports that, on the orders of Berlin, patients from mental asylums who have been ill for a long time and may appear incurable, are being compulsorily removed. Then, after a short time, the relatives are regularly informed that the corpse has been burnt and the ashes can be delivered. There is a general suspicion verging on certainty, that these numerous unexpected deaths of mentally ill people do not occur of themselves but are deliberately brought about, that the doctrine is being followed, according to which one may destroy so-called 'worthless life,' that is, kill innocent people if one considers that their lives are of no further value for the nation and the state.

.... For what reason [will these poor helpless patients be killed]?

Not because they have committed a crime worthy of death. Not because they attacked their nurses or orderlies so that the latter had no other choice but to use legitimate force to defend their lives against their attackers. Those are cases where, in addition to the killing of an armed enemy in a just war, the use of force to the point of killing is allowed and is often required.

No, it is not for such reasons that these unfortunate patients must die but rather because, in the opinion of some department, on the testimony of some commission, they have become 'worthless life,' because according to this testimony they are 'unproductive national comrades.' The argument goes: they can no longer produce commodities, they are like an old machine that no longer works, they are like an old horse which has become incurably lame, they are like a cow which no longer gives milk. *(continued next page)*

What does one do with such an old machine? It is thrown on the scrap heap. What does one do with a lame horse, with such an unproductive cow?

No, I do not want to continue the comparison to the end--however fearful the justification for it and the symbolic force of it are. We are not dealing with machines, horses and cows whose only function is to serve mankind, to produce goods for man. One may smash them, one may slaughter them as soon as they no longer fulfil this function.

No, we are dealing with human beings, our fellow human beings, our brothers and sisters. With poor people, sick people, if you like, unproductive people.

But have they for that reason forfeited the right to life?

Have you, have I the right to live only so long as we are productive, so long as we are recognized by others as productive?

If you establish and apply the principle that you can kill 'unproductive' fellow human beings, then woe betide us all when we become old and frail! If one is allowed to kill the unproductive people, then woe betide the invalids who have used up, sacrificed and lost their health and strength in the productive process. If one is allowed forcibly to remove one's unproductive fellow human beings, then woe betide loyal soldiers who return to the homeland seriously disabled, as cripples, as invalids. If it is once accepted that people have the right to kill 'unproductive' fellow humans— and even if initially it only affects the poor defenseless mentally ill – then as a matter of principle murder is permitted for all unproductive people, in other words for the incurably sick, the people who have become invalids through labor and war, for us all when we become old, frail and therefore unproductive.

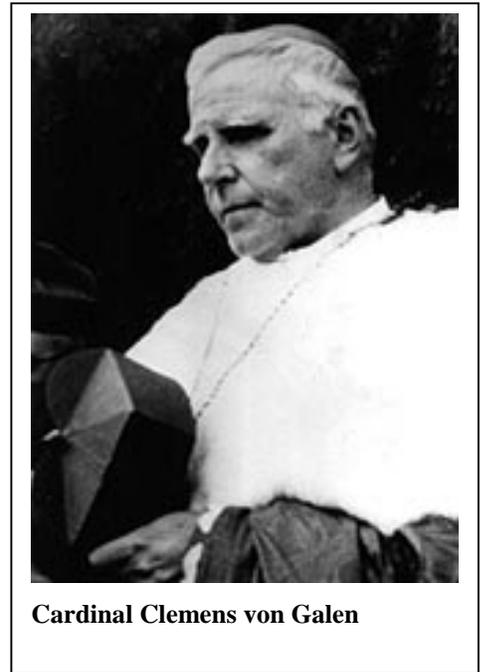
Then, it is only necessary for some secret edict to order that the method developed for the mentally ill should be extended to other 'unproductive' people, that it should be applied to those suffering from incurable lung disease, to the elderly who are frail or invalids, to the severely disabled soldiers. Then none of our lives will be safe any more. Some commission can put us on the list of the 'unproductive,' who in their opinion have become worthless life. And no police force will protect us and no court will investigate our murder and give the murderer the punishment he deserves.

Who will be able to trust his doctor any more?

He may report his patient as 'unproductive' and receive instructions to kill him. It is impossible to imagine the degree of moral depravity, of general mistrust that would then spread, even through families, if this dreadful doctrine is tolerated, accepted and followed.

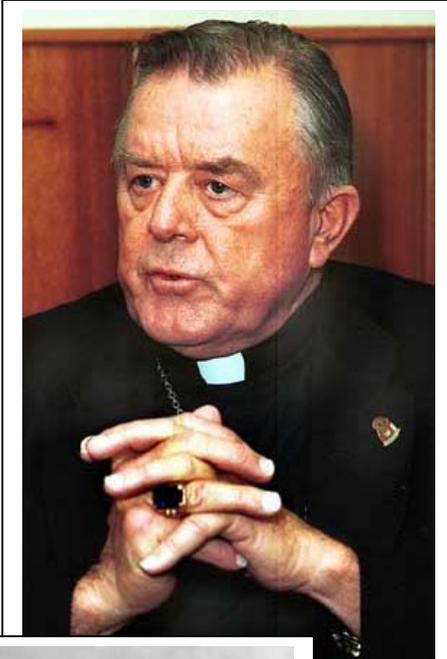
Woe to mankind, woe to our German nation if God's Holy Commandment 'Thou shalt not kill,' which God proclaimed on Mount Sinai amidst thunder and lightning, which God our Creator inscribed in the conscience of mankind from the very beginning, is not only broken, but if this transgression is actually tolerated and permitted to go unpunished. ✚

*Cardinal Galen's sermon sent a shockwave through the Nazi leadership all the way up to Hitler. As a result, on August 23, 1941, Hitler suspended Aktion T4 that had accounted for nearly a hundred thousand deaths by this time. The Nazis pondered what to do about the Cardinal. They eventually retaliated by arresting and then beheading three parish priests who had distributed his sermon, but left the Cardinal unharmed to avoid making him into a martyr. However, the Nazi euthanasia program quietly continued, but without the widespread gassings. Drugs and starvation were used instead and doctors were encouraged to decide in favor of death whenever euthanasia was being considered.*

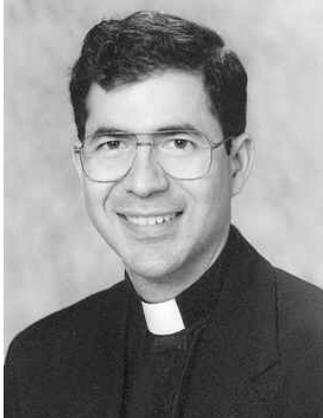


**Cardinal Clemens von Galen**

## New Society of Apostolic Life



**Bishop  
John  
Yanta**



**Fr. Frank Pavone**

In the wake of Terri Schiavo's brutal, court ordered death by starvation, Fr. Frank Pavone, National Director of Priests for Life, announced the founding a pro-life community dedicated to the formation and training of priests, deacons, brothers and seminarians who will devote themselves fully to the proclamation of the Gospel of Life. This initiative will be based in the diocese of Amarillo, Texas, under the authority and stewardship of Bishop John W. Yanta.

"It has been a dream of mine for over a decade to form a community that can accept seminarians who want to devote their entire ministry to the defense of the unborn," said Fr. Pavone. "While there are religious communities that give special emphasis to the right to life, the Church has no 'institutional' society of men whose exclusive focus is to protect innocent human life from the tragedy of abortion and euthanasia. It is time for such a community. I am grateful to Bishop Yanta for allowing me the opportunity to make this dream a reality."

Bishop Yanta, who has been particularly devoted to the pro-life cause throughout his priesthood (see *Pepper*, June 1999), has offered several buildings in his diocese that will serve as the center for the new apostolate. "I am excited about supporting Fr. Pavone in venturing forth, with and through the Holy Spirit, in the establishment of a Society of Apostolic Life for priests and seminarians dedicated to pro-life ministry - an immense need at this time in history," Bishop Yanta said.

In order to initiate the historic formation of this pro-life community of priests, deacons, brothers and seminarians, Fr. Pavone has officially become a priest of the Diocese of Amarillo, and will begin assembling a formation team for the community. Priests for Life is also in the process of establishing a headquarters in the diocese, but will continue to maintain its current offices and staff in New York, Washington D.C., Virginia, California, and Rome, Italy, a separate organization from the Society of Apostolic Life.

This pro-life community for male religious was preceded by John Cardinal O'Connor's 1991 founding of The Sisters of Life, a contemplative/ active religious community of women dedicated to the protection and enhancement of the sacredness of every human life. Among their other duties, the sisters welcome pregnant guests to live with them. They help others with practical assistance through their Visitation mission. The sisters also hold day and weekend retreats for those who have suffered abortion, operate the Dr. Joseph Stanton Human Life Issues Library, and direct the New York Archdiocesan Family Life/ Respect Life Office. ✚



**Sisters of Life**

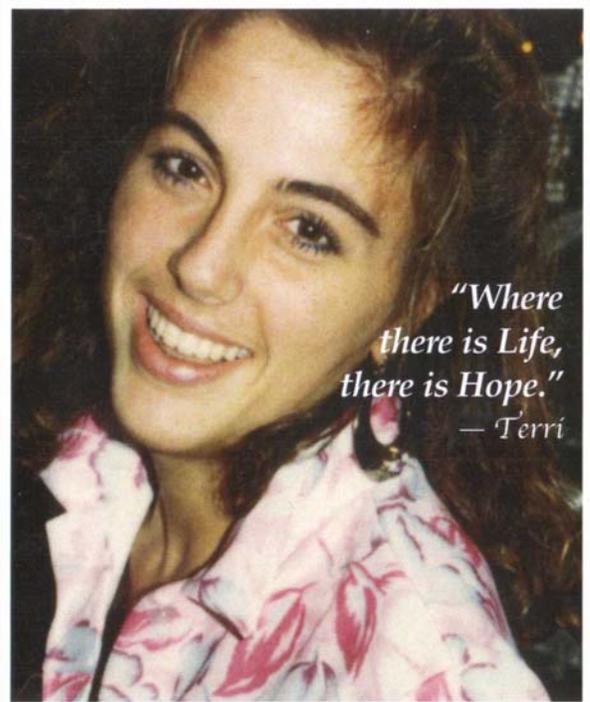


LORD, make me an instrument of your peace.  
 Where there is hatred, let me sow love;  
 where there is injury, pardon;  
 where there is doubt, faith;  
 where there is despair, hope;  
 where there is darkness, light;  
 and where there is sadness, joy.

O Divine Master,  
 grant that I may not so much seek  
 to be consoled as to console;  
 to be understood as to understand;  
 to be loved as to love.

For it is in giving that we receive;  
 it is in pardoning that we are pardoned;  
 and it is in dying that we are born  
 to eternal life. Amen.

— ST. FRANCIS OF ASSISI



*"Where  
 there is Life,  
 there is Hope."  
 — Terri*

*Theresa Marie Schindler (Schiavo)*

† born December 3, 1963

† born to Eternal Life March 31, 2005

*May She Rest in Peace*

Terri Schiavo's Mass Card

## May Calendar

**Saturday, May 21, 2005:**  
 LPC monthly meeting.  
 Call (505) 293-8006 for information.  
 All members welcome.

**Pro-life Prayer Each Tuesday:**  
 8:30 a.m. – 9:30 a.m.  
 Join Fr. Pio O'Conner for prayer  
 Planned Parenthood Abortuary  
 701 San Mateo Blvd.  
*For other times, call (505) 286-1655*

⋮

*Please consider a donation to Los  
 Pequeños.*