

# *Los Pequeños Pepper*

*Publication of Los Pequeños de Cristo*

*May 2011*



## **Charter School Trap**

Part 2

*“[Y]es, there has been a monumental conspiracy to dumb down our children and to change their values so they will march to the globalist drummers.”*

Page 4

## **How Dare You Compare Abortion to The Holocaust or Slavery!**

*We have a duty to use the tools that history has given us...*

Page 10

## **Traditional Marriage: An Endangered Species**

*Can Traditional Marriage Survive?*

Page 11



Cover: *Christ Crowning Mary*, a modern icon in the style of early gothic (13<sup>th</sup>-century) French illuminated manuscripts, produced by the Abbey of St Joseph de Clairval in Flavigny, Dijon.

# *Los Pequeños Pepper*

*Newsletter of Los Pequeños de Cristo*

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Volume 13, Number 5

**Charter School Trap**

Page 4

Part 2

By Charlotte Iserbyt

**Elizabeth Johnson, CSJ**

Page 7

By Stephanie Block

**The Trinity: Tree of Life, True Vine**

Page 8

By Marie P. Loehr

**How Dare You Compare Abortion to The Holocaust or Slavery!**

Page 10

By Bryan Kemper

**Traditional Marriage: An Endangered Species**

Page 11

By Mary Ann Kreitzer

**May Calendar**

Page 15

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.*

# Charter School Trap

PART 2 of 2

By Charlotte Iserbyt

*“The argument that the two parties should represent opposed ideals and policies, one, perhaps, of the Right and the other of the Left, is a foolish idea acceptable only to the doctrinaire and academic thinkers. Instead, the two parties should be almost identical, so that the American people can ‘throw the rascals out’ at any election without leading to any profound or extreme shifts in policy.”*

– Dr. Carroll Quigley (former historian for the Council on Foreign Relations, and Bill Clinton’s mentor at Georgetown University), “Tragedy and Hope,” 1966, p. 1247, 1248.

This article deals with the role of the neoconservatives with help from the Obama Administration, and high up leaders of major teacher unions—NOT REGULAR CLASSROOM TEACHERS! Organizations such as the neoconservative Heritage Foundation, the Carnegie Foundation, the Gates Foundation and other foundations and members of Congress are supporting/creating charter schools, unaccountable to the taxpayers who fund them and not subject to customary public school regulations. Thus, the last nail is being pounded into the coffin of our free REPRESENTATIVE form of government.

(Why isn’t there the same uproar over tax-supported charter schools being exempted from public school regulations as there is over corporations and unions who lobbied for Obamacare applying for waivers—exempt from having to comply with the mandates of the law?)

Those pushing for charter schools know that they have to get rid of elected school boards in order to be able to change education from academics to totalitarian workforce training. Elected school board members cannot be expected to eliminate their role of overseeing the expenditure of taxpayers’ hard-earned money and/or the shift from academic education to workforce training. So, “off with their heads”, so to speak. Move to appointed boards whose role is to implement the changes.



Charlotte Iserbyt

## California’s Parent Trap

California’s recently passed Parent Trigger law (which in reality is a Parent Trap) allows parents in 75% of its low performing schools (usually minority schools) to create charter schools.

(Here we go again with legislation targeting the low-performing minority students in the “grand experiment” to train for the workforce.<sup>[1]</sup> In the Foreword to my book *the deliberate dumbing down of america*, educator and writer Samuel Blumenfeld says the following regarding taxpayers who continue to support what is presented to them as “change,” in this case unelected charter schools for workforce training: “It reminds one of how the Nazis charged their victims train fare to their own doom.”)

For those who believe the teachers unions are *opposed* to charter schools, please listen: National Education Association (NEA) leadership actively *supported* the 1995 Washington State push for charter schools. And the NEA (at the top) has been working with David Rockefeller, the late McGeorge Bundy, et al in changing NEA policy/agenda.<sup>[2]</sup>

How curious that the neoconservatives blame teachers’ unions for the dumbing down of our children, when the union LEADERSHIP is in bed with the neoconservatives on communist workforce training and charter schools? (Did you know Russia has charter schools, and that charter schools are international?)

Isn’t it interesting that the neoconservatives rarely call for abolishing the U.S. Department of Education which has been and is the primary culprit in deliberately dumbing down our children (wrecking the traditional American system of education— happening right now— so it can be replaced by Soviet workforce training? The dialectic at work big time!) Why? Because neocons are in bed with the left and the union/international corporate community which needs the U.S. Department of Education to collect and analyze data regarding workers’ attitudes and beliefs, global economic performance, and workforce needs.

## Maine's Story

The Maine Heritage Policy Center (MHPC), a state affiliate of the national Heritage Foundation, is pushing for unconstitutional charter schools in Maine. In the past, MHPC has brought speakers from abroad into our state to promote regionalism/consolidation/communism.

We in Maine recently, with the help of Maine's Tea Party, elected a Governor who we had hoped would continue Maine's successful opposition to charter schools. Our state is one of the eleven states to resist the lure of federal money in order to get charter school approval. We, true conservatives and traditional teachers, are most concerned that our new Governor is being influenced by The Maine Heritage Policy Center to support the concept of charter schools.

## Meddling with state policy

MHPC is one of the national Heritage Foundation clones determining socialist policy in all our states. Heritage Foundation was founded and funded by Richard Mellon Scaife (that's Chase Mellon Bank and Rockefeller) to the tune of \$900,000. Heritage Foundation supports the North American Free Trade Agreement<sup>[3]</sup> and approved of President Reagan signing the U.S.-Soviet cultural, educational, and scientific exchanges agreement (1985).<sup>[4]</sup>

On December 30, 2010, I corresponded with Stephen Bowen, an MHPC staff member. The following excerpts are from my letter and relate to the dangers of charter schools:

"After 35 years of research on public education, including serving as a school board member and as Sr. Policy Advisor in the U.S. Department of Education, I believe I have a sound view of what works and what does not work in education and, yes, you are quite correct, I do have a complete understanding of the conspiratorial forces which have resulted in our nation's children having close to the worst academic test scores in the world today. Those who reject the conspiratorial view of history do themselves and the nation a great disservice. Please tell me how it is possible for the USA to have spent hundreds of billions of dollars on education (totals over a trillion) over the past 100 years and to have seen nothing but a decline in academic test scores and an increase in immorality? Isn't there something amiss here?"



"I doubt that you read my article since if you had, you would definitely see the conspiratorial role of the tax-exempt foundations, amongst others, in changing our education system from one which previously focused on academics to the corporate fascist workforce training model we are looking at today. This model, interestingly enough, has been promoted by the Carnegie Corporation from the early nineteen hundreds to the present. The U.S. Congress in the early fifties held Congressional Hearings on the role of the tax-exempt foundations role in subverting American education. You can read the entire 3000 pages of those hearings [[www.americandeception.com](http://www.americandeception.com)]. I paid \$3000 to purchase the ONLY existing copy of the transcript of those hearings. The foundations, 20 years ago, offered the person from whom I bought that copy, 'any \$ amount' in order to get a hold of that one copy. He refused to sell it to them for any price. They quite obviously did not want the information contained in the trans-

script to reach the American people.

"My article has very important quotes documenting the fact that 'yes, there has been a monumental conspiracy to dumb down our children and to change their values so they will march to the globalist drummers.' Also, you may read my 700-page book the *deliberate dumbing down of america...A Chronological Paper Trail*, 1999, which is a free pdf download [[www.deliberatedumbingdown.com](http://www.deliberatedumbingdown.com)]. The few remaining copies were sold last week.

"The history of what happened to our schools is very clearly outlined in that book.

"Charter Schools, regardless of how good they may be, are 'taxation without representation' and, although those promoting them decry the influence of the U.S. Department of Education on local schools, charter schools MUST administer the federal test, the National Assessment of Educational Progress (NAEP), which is at least 40% attitudinal, in order to continue receiving federal funding. I have research going back to the sixties on the need for charter schools. The internationalist Aspen Institute started the whole movement, starting with recommendations for site-based management, school choice, vouchers, tuition tax credits, etc.<sup>[5]</sup> Marjorie Ledell, a leading change agent educator, close to William Spady and others, said in an article in the Association for Supervision and Curriculum Development's (NEA spinoff) *Educational Leadership*, January 1994 entitled 'To OBE or Not to OBE' the following: 'Finally, raise the real issue and depend on democracy. Don't let 'to OBE or Not to OBE' or 'to implement or not implement efforts to improve student learning' cloud the overdue national debate about whether public education should exist or be **replaced with publicly funded private education.**'

“Ledell is obviously looking forward to federally-funded charter schools with no accountability to the taxpayers (taxation without representation.)

“I am 100 % opposed to the use of computers to teach our children. There is massive research, from educational experts in the field of technology, who agree with me. My book contains most of that research. I support students learning ‘how to use the computer’, not the use of software to brainwash them. Dustin Heuston of the World Institute for Computer Assisted Instruction said ‘We’ve been absolutely staggered by realizing that the computer [Skinner’s ‘Box’–Ed.] has the capability to act as if it were ten of the top psychologists working with one student . . . You’ve seen the tip of the iceberg. Won’t it be wonderful when the child [your child, parents! –Ed.] in the smallest county in the most distant area or in the most confused urban setting can have the equivalent of the finest school in the world on that terminal and NO ONE CAN GET BETWEEN THAT CHILD AND THAT CURRICULUM? We have great moments coming in the history of education.’

“Please re-read my article ‘The Death of Free Will’ [[www.deliberatedumbingdown.com/MomsPDFs/Death\\_of\\_Free-Will\\_12\\_11\\_2010.pdf](http://www.deliberatedumbingdown.com/MomsPDFs/Death_of_Free-Will_12_11_2010.pdf)]. If you don’t have time to read the whole article, please be sure to click on the links and to read the C.S. Lewis quotes.”

### A warning to other states

Let our experience here in Maine be a warning to citizens in other states who are fighting charter school legislation. Also, consider alerting legislators that any charter school legislation will be followed by lawsuits based on the constitutionality of charter schools. Such a lawsuit is pending in Georgia which has 200 charter schools, all created under the direction of the Georgia Public Policy Association, a Heritage Foundation affiliate. ☞



### Endnotes:

1. “Experimentation with Minorities and Deliberate Dumbing Down for the Planned Economy.” July 29, 2003. [[www.deliberatedumbingdown.com/OtherPDFs/Iserbyt\\_Experimentation.pdf](http://www.deliberatedumbingdown.com/OtherPDFs/Iserbyt_Experimentation.pdf)]
2. “Cardinal Principles Revisited” for proof of NEA leadership’s cooperation with globalists [[Seven\\_Cardinal\\_Principles\\_Revisited-1978-16pgs-GOV-POL.sml.pdf](http://Seven_Cardinal_Principles_Revisited-1978-16pgs-GOV-POL.sml.pdf)].
3. The Heritage Foundation’s EXECUTIVE MEMORANDUM #371 – “The North American Free Trade Agreement: Ronald Reagan’s Vision Realized” -- by Michael Wilson, Nov. 23, 1993 says: “Ronald Reagan first proposed a free trade agreement between the U.S. and Mexico in his 1980 presidential campaign. Since that time, The Heritage Foundation is proud of the role it has played in articulating President Reagan’s vision of free trade in Latin America and around the world. Since the mid-1980s, Heritage analysts have been stressing that a free trade agreement with Mexico not only will stimulate economic growth in the U.S., but will make Mexico a more stable and prosperous country. Heritage has published over three dozen studies stressing the benefits of free trade in North America.” The memo also says, “The NAFTA win is a great victory for free trade conservatives. It was they who first championed the notion of free trade with Mexico. And it is they who will carry the banner of free trade in the future -- a banner under which even Bill Clinton now marches.” [The Heritage Foundation website](http://www.heritage.org/research/reports/1993/11/em371-the-north-american-free-trade-agreement) (accessed 1/12/11)
4. See Backgrounder, No. 478, Jan. 9, 1986, The Heritage Foundation.
- 5- See *deliberate dumbing down of america*, p. 136, regarding: “LAWRENCE C. PIERCE DELIVERED A PAPER IN 1976 ENTITLED ‘SCHOOL SITE MANAGEMENT’ to a meeting of the Aspen Institute for Humanistic Studies in which he referred to site-based management as an ‘intermediate structure between centralized school management and education vouchers.’”

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*Charlotte Iserbyt served as Senior Policy Advisor in the Office of Educational Research and Improvement (OERI), U.S. Department of Education, during the first Reagan Administration, where she first blew the whistle on a major technology initiative which would control curriculum in America’s classrooms. Iserbyt is a former school board director in Camden, Maine and was co-founder and research analyst of Guardians of Education for Maine (GEM) from 1978 to 2000. She has also served in the American Red Cross on Guam and Japan during the Korean War, and in the United States Foreign Service in Belgium and in the Republic of South Africa.*

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# Elizabeth Johnson, CSJ

By Stephanie Block

I have to confess that I haven't read very far into Elizabeth Johnson's opus. Years ago, I got stuck at the opening remarks of *She Who Is* and, other than thumbing through a few random passages, pretty much stopped reading right there. In this book Johnson writes:

[F]eminist theology advocates the reform of patriarchal civil and ecclesial structures **and the intellectual systems that support them** (p. 9)...

This sentence is, to my mind, a conversation stopper. If Johnson exempts herself from intellectual "systems" – fundamental logic, say – there isn't much room for discussion. A person who tells you right off the bat they don't *intend* to make sense isn't someone who is right or wrong.

So, I stopped reading. I wasn't particularly interested in Sister Johnson's fictions. For example, Johnson quotes from Phyllis Trible's *Texts of Terror* about a story in Judges 19 in which a nameless concubine is gang-raped and murdered. Trible concludes, based on what Johnson dubs a "literary-feminist reading," that the woman had "no one to aid her in life or mourn her in death...the men of Israel have obliterated her totally...Her body has been broken and given to many. Lesser power has no woman than this, that her life is laid down by a man." (p 261)

A "literary-feminist reading" of scripture, evidently, means that Johnson and Trible don't have to read the whole story. They can take the piece that horrifies them – the brutal injustice against a woman – and ignore the scriptural point which was that Israel was living in a lawless time and that "every man doing what seems right in his own eyes" has horrible ramifications. Far from her suffering and death being inconsequential or forgotten, the rape and torture of this nameless concubine sparked a retaliatory decimation of the tribe of Benjamin. But, as I said, you'd have to read the entire story.

What do Johnson and Trible accomplish by their selective reading? Johnson believes that, despite Jewish and Christian affirmations to the contrary, classical biblical – patriarchal – theism, promotes an apathetic God. A violated, suffering woman, however, is an image of the crucified and therefore we have every right to call God "Sophia" or "She." Got that?

So one can hardly be surprised, then, that the United States Conference of Catholic Bishops doctrinal committee has found that Johnson's *Quest for the Living God* contains "misrepresentations, ambiguities, and errors that bear upon the faith of the Catholic Church as found in Sacred Scripture, and as it is authentically taught by the Church's universal magisterium... completely undermin[ing] the Gospel and the faith of those who believe in the Gospel." The Church's universal magisterium is, after all, the very patriarchal ecclesial structure – occasionally even sporting evidence of a supportive intellectual system – that Johnson eschews. Why, you'd think she'd be thrilled.

Instead, she complains that the bishops' criticisms "paint an incorrect picture of the fundamental line of thought the books develops." If that's the case, Phil Lawler points out, we have another problem, because the book was written for common folk, not for the theologically trained. If the bishops have *misunderstood* Johnson's work, imagine how confused this potential undergraduate textbook could leave the young and impressionable. ("The poor misunderstood theologian," 4-5-11)

The comments from Johnson's supporters are even more interesting. Sr. Mary Ann Hinsdale, IHM, president of the Catholic Theological Society of America, said "Much of the book is a re-presentation of what other theologians are saying about 'the living God' today. In seeking to 'map' the terrain of recent theological scholarship, she is doing exactly what 'Doctrinal Responsibilities' advocates when it says, 'As members of diverse communities, theologians have the responsibility to seek suitable ways of communicating doctrine to people today. They should adapt the communication of their research to the audience of their lectures or publications, and take into account the effect their presentation may have.'" Clearly the USCCB doctrinal committee has more work to do.

But then there's the cold water that Joshua J. McElwee, a staff writer for the *National Catholic Reporter*, and Thomas C. Fox, its editor, throw over the whole affair. The gelded patriarchy, they are quick to observe, have not demanded any disciplinary measures against Johnson, such as a ban on teaching or publishing. ["Bishops ignored own guidelines in Johnson critique," 4-7-11]

And *they* made it past page nine. ☞



Elizabeth A. Johnson, C.S.J.

# The Trinity: Tree of Life, True Vine

By Marie P. Loehr

*I bud forth delights like the vine . . . —Sirach, 24:17*

There are many texts in Scripture that speak of garden, tree, and fruit. God creates earth itself as a garden, with light, water and air, tree and vine, grasses and grains, fish and birds, animals—all at the service of man. But when he creates man, he plants him in a special garden, the Garden of Eden. At the center of this Garden is the Tree of Life.

The Fall has focused our attention on the Tree of the Knowledge of Good and Evil, and its fruit, which did indeed bring death to man, as God warned. But there were many trees and plants in that Garden from which man was free to eat, and free to cultivate.

The Book of Sirach is full of rich images of the Wisdom and the Spirit in terms of plants—trees, shrubs, vines, flowers and fruit, all the spices and oils and perfumes and riches such plants provide for man’s pleasure and health. The Psalms and the Canticle continue this theme. The family is often pictured as an olive tree, and the children its fruits, gathered around the table.

Christ himself speaks in terms of the flora of his time and place: the fields ripe with grain for the harvest, the fig tree and its fruits or lack thereof, the lilies of the field. He also teaches the parable of the Sower. The Sower is in fact the Father. The Son is the seed he sows—Christ compares himself to the seed, when he says unless the grain of wheat fall into the ground and die, it cannot bear fruit.

Above all, at the Last Supper, he speaks of himself as the True Vine, and the apostles, all his followers, as the branches. He says if we abide in him, and he in us, we will bear much fruit.

He presents an image of the Vine that is striking. The Father is its root. The Son is the trunk and all who are part of him are its branches. The Spirit is the leaf, flower and fruit that completes the vine, brings it to fruition. The Spirit comes after the Son ascends to his Father, in order to nurture and nourish this vine and its branches, the young Church.

This use of plant imagery is in fact an image of familial life, community life. It is a hint to us of the interior life of the Trinity and its processions: Son from Father, Spirit from Father and Son. The use of similar imagery in the psalms to describe the family around the table as a sturdy olive tree enhances this iconography for us. The father, rooted in God, is the trunk. The mother is the flowering. The children are the fruit. This is a beautiful image of the family, but it is also a subtle image of

the Trinity. It also hints at the work of the Eucharist in us to create the Body of Christ, his family the Church. The sap is the life and continuity of each part of the tree, as his blood is to each of us in his Body, all imaging the interior intimacy and unity of the Trinity, its source.

We need to meditate and pray to be led deeper into the Trinitarian life, if we are to understand the Trinity as God invites us to do. We cannot understand the family and marriage, if we leave the Trinity out of the equation.

John Paul II is not the first to make this analogy.

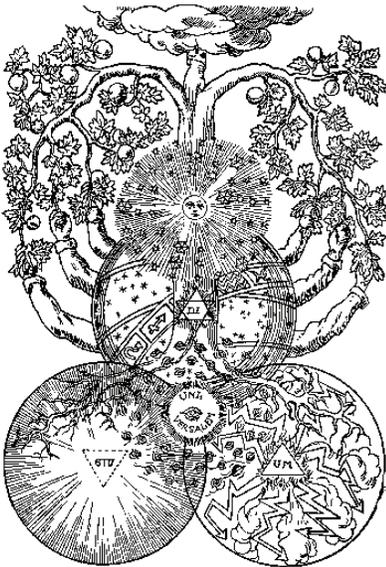
In Tertullian, discussing the Trinity, we find: “The stem is not separated from the root . . . Neither, then, is the Word separated from God.” (William Jurgens, “Against Praxeas,” *The Faith of the Early Fathers*, p. 155)

And again: “The Spirit, then, is third from the Father and the Son, just as the third from the root is the fruit from the stem . . .” (*op. cit.* above)

It is true that Tertullian ended in heresy. But he is still considered one of the Fathers of the early Church. His notes on the Trinity are valuable reading. But we do not have to rely on Tertullian for other examples of this imagery.

In *Immaculate Conception and the Holy Spirit*, Fr. Manteau-Bonamy’s definitive work on St. Maximilian Kolbe’s explication of Our Lady’s relationship with the Holy Spirit, we find this: “Who is the Holy Spirit? He is the flowering of the love between the Father and the Son.”

Aquinas also speaks in this way: “The Holy Spirit “is like the flower that shows that the tree is healthy.” (*S.T., I, q. 37*)



**Alchemical Tree of the Knowledge of God and Evil**

These images of Trinity, compared to tree—root, trunk, flowering—are essential to our understanding of both Trinity and marriage as its icon. They might be termed “safe” analogies because Christ himself uses such, and so do the Fathers and Doctors of the Church, following him.

The use of this image reveals “distinction in persons, oneness in being, equality in majesty.” It also presents a continuity of procession among the Persons of the Trinity. If we do not use this imagery, some odd fractures appear in our conception of the Trinity—insofar as we can grasp it from incarnate being’s perspective.

What are some of these subtle errors, that will warp both our feeble understanding of the Trinity, and its relation to incarnate man, woman and marriage?

With all due respect to our pope, when he was still Cardinal Ratzinger, he remarked of the Trinity—in relation to the human family: “Man is not God’s image as an abstraction . . . He is God’s image in his concrete reality, which is relationship; he is God’s image as father, as mother, as child [‘son’].” (Joseph Ratzinger, *The God of Jesus Christ: Meditations on the Triune God*)

At some point, back in the late 1980s, a newspaper article presented this as seeing the Father as father, the Spirit as mother, and the Son as their child. It was taken out of context, as the actual quote makes clear, but this is an easy mistake for many of us to make—and it distorts the Trinity badly.

Hans Urs von Balthasar creates yet a worse distortion, with the best intentions in the world of theology. He develops a Trinitarian theology to support male priesthood.

He does not so much deal with the three Persons individually at first. He does examine the relation of making man/woman, or Adamah, in God’s image and likeness. To do so, Balthasar posits what he calls a “super-masculine” and a “super-feminine” at the heart of the Trinity.

This leads to a distinctly mangled and unnecessarily convoluted discussion of the Logos as feminine in relation to the Father because he “receives” from the Father, but masculine in relation to Creation, which is created through him, by the Father, in the Spirit. We won’t go where this leads in discussing the Spirit! It’s too silly and a distinct brain strain. The potential for erroneous conceptions of the Trinity, as a result, is enormous!

Nevertheless, Balthasar did understand, as few did at the time he presented these ideas, back in the 1970s or thereabouts, that explication of the Trinity was essential to explicating sexuality in humankind, and its applicability to the priesthood at least.

In *First Comes Love*, Scott Hahn also tends in this direction in comparing Trinity and human family. This is in general an excellent development of the nature of Trinity, Matrimony, and the *communio* of love. It makes a fine text for any marriage preparation course.

But he too falls into the maternity-of-the-Spirit trap. This is easy to do. After all, Edith Stein aka St. Teresa Benedicta, O. Carm., speaks of the Spirit, in her work on educating women, as “the template for woman.” But she does not in fact use any human gender terms or images for the Spirit himself.

To do so, with the best of intentions, is to introduce the idea of either carnality or sex per se into the Trinity. That always leads us down erroneous, not to say, heretical, paths over time.

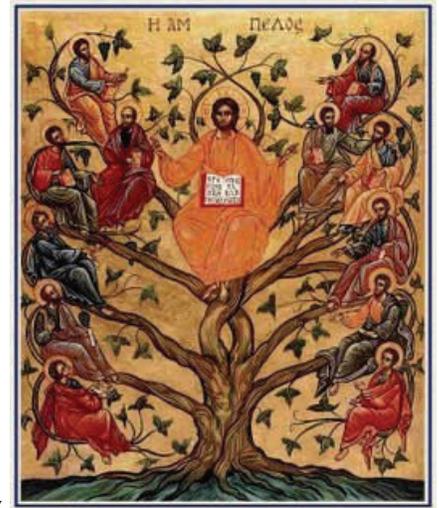
C.S. Lewis speaks of God as being “Beyond Personality.” Many people take this to mean God has no personality—as if God were insipid, vapid, vaporous. But what Lewis means is that God is the FULLNESS of Personality, three Persons in one God, the fountainhead of Being, Life itself, its totality and source.

We might say equally that God is beyond sexuality. Our sexuality, as we have said, is the palest shadow of his fullness of Being. Our sexuality is a gift to enable us to share, as incarnate beings, in his life-creating potency, besides which ours is . . . a shadow, a feeble fragment. “The flesh profits nothing,” says Christ in John 6. “Only the Spirit gives life . . .”

But to convey that properly, we are obliged to acknowledge that what appears so vital to us as beings of flesh and blood is totally insubstantial compared with the absolute bursting, overflowing, upwelling potency and fecundity of God.

Using the images that Father, Son and Spirit use in Scripture, Old and New Testament, is the way to avoid these gaffes relating to the Trinity.

But how do we apply this concretely to Matrimony, man, woman and incarnate sexuality’s participation in God’s Creation, via procreation? ❧



# How Dare You Compare Abortion to The Holocaust or Slavery!

By Bryan Kemper

I have heard many people cry foul whenever any pro-lifer uses the Jewish **Holocaust** or **slavery** in America as a comparison to **abortion**. Many times at my talks someone will scold me during question-and-answer time, claiming to be offended that I would use such a comparison.

The problem they have is not really the fact that a comparison is being made to one of these horrific tragedies; after all, we build museums, memorials and reminders of what happened to make sure something like the Jewish **Holocaust** will never happen again. The problem really is that we have elevated what they consider to be a blob of tissue to personhood status.

If comparison in and of itself were the problem, then we would not go to such great lengths to educate society about what happened. The reason places like Auschwitz are open for the public is to guarantee that we understand the horror of what took place in the death camps.

This is precisely the reason we use such imagery. We want the world to understand that what makes us so sick about Jewish **Holocaust** is precisely what makes us sick about the **Abortion Holocaust**. We talk about the Dred Scott Supreme Court Decision because we want people to see that Roe v. Wade is just as despicable.

The same reason these people are so upset about pro-lifers using these comparisons is the very reason we use them: personhood. We have a duty to use the tools that history has given us to educate future generations about the bloodshed that has already destroyed the lives of over 52,000,000 innocent American baby boys and girls.

Dred Scott declared that human persons with black skin were not actually human persons, but only 3/5 human. Adolf Hitler and the Nazis decided that human persons who were of Jewish heritage were not actually human persons, but some kind of pest or rodent that needed exterminating. Roe v. Wade pronounced that human persons who were in the first nine months of their human development were not human persons unless their mother decided they were.

How can we not have learned our lessons about trying to redefine personhood? How is it that we still have audacity to play God and strip away personhood rights

from another group of people, this time simply because of their age?

We know that skin color does not determine the personhood of a human being; they are human no matter what shade their skin is. We know that nationality does not determine the personhood of a human being; they are human no matter where they come from. We should also know that age does not determine the personhood of a human being; they are human from the moment they start living until the day they die.

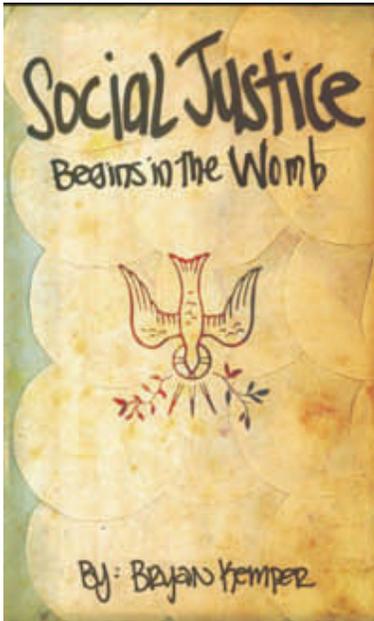
Some try to claim that a human being does not start living until nine months after his or her development starts, which really does not make any sense at all. From the very second the development of a human being starts, the thing developing is a human being. These human persons cannot suddenly become another species; they remain human beings throughout their development. That development starts the moment the sperm and egg unite and ends when that human person dies. From zygote, embryo, fetus, infant, toddler, teen, adult to senior, the human being cycles through different stages of his or her life, until natural death.

The fact is these comparisons have to be made in order to show the full scope of the tragedy that took place on January 22, 1973. I would argue that we should be offended if we don't **compare** these events and use these historical tools to show the world the truth about the **Abortion Holocaust**.

It is obvious that we have not yet learned from the unthinkable acts of human destruction in history and the ignorance that led to such devastation. We are obligated to take these lessons and teach people the truth in hopes we can end the plague of child killing that is **abortion**.

I would go as far as saying, "How dare we **not** compare the **Abortion Holocaust** to the American Slave Trade, the Jewish Holocaust or any other catastrophic evil in history?"

*Bryan Kemper is the founder and president of [Stand True Ministries](#), a Christ-centered pro-life group.*



# Traditional Marriage: An Endangered Species

By Mary Ann Kreitzer

In the past century the relentless attack on the institution of marriage has made it an endangered species. Individuals like Margaret Sanger, founder of Planned Parenthood, John Rock and Gregory Pincus, inventors of the pill, feminist leaders like Betty Friedan, gay activists and liberal politicians have all worked diligently to relegate traditional marriage to the ash heap of history. Unfortunately, some ostensibly Catholic laity and even priests and religious have joined them. In light of this, can the institution survive or is it in danger of extinction? Statistics paint a grim picture with more than 43% of first marriages failing.<sup>1</sup> Failures rise with multiple marriages. And many cohabitating couples never marry at all. It's not surprising that this should happen in the century which, according to a vision of Pope Leo XIII, God gave Satan free reign to do his worst.<sup>2</sup> But statistics never tell the entire story and, for the Christian, anthropology is incomplete without recognizing God's intervention. He always gives hope.



**The History of Marriage** Marriage is as old as the human species. In fact, the union of man and woman in a monogamous attachment predates recorded history. The prominent 19th and early 20th century Finnish anthropologist, Edvard Westermarck, who was anything but a Christian moralist, and, in fact, admired Charles Darwin, wrote this in his landmark work, *The History of Human Marriage*: “[M]onogamy is by far the most common form of human marriage. It was so among the ancient peoples of whom we have any direct knowledge.... The great majority of peoples are, as a rule, monogamous.”<sup>3</sup>

This is the natural law of marriage which began at the dawn of human history when God said, “It is not good for man to be alone” and gave Adam a fitting companion in Eve. He directed them to “multiply and fill the earth.” The good of marriage and family is shown by the patriarchs – Noah and his family, Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, Moses and Zipporah. Although not perfect, their marriages showed fruitfulness and faithfulness to God and proclaimed married life as a blessing. The books of Tobit and Ruth and the Song of Songs graphically illustrate God's approval and blessing of married love.

Jesus, however, raised natural marriage to the level of a sacrament. At the wedding feast of Cana when He performed His first miracle changing water into wine, He demonstrated clearly the sanctity of marriage and God's pleasure in it – shown by His abundant generosity. St. Luke tells us the jars for ceremonial washing held 15 - 25 gallons each.<sup>4</sup> Jesus didn't ask the servants to fill one or two, but all six. And the water made wine was so superlative the steward expressed his surprise to the bridegroom for “saving” the best until last. This story shows how great the “wine” of sacramental marriage is compared to natural marriage which preceded it. The wine can also be seen as a metaphor for grace poured out on those joined in the sacramental covenant. Just as the wine was more than enough to keep the party going, God's sacramental grace is more than sufficient to enable the couple to keep their vows and build a strong family.

**The Impact of Margaret Sanger and Feminism** Is it any wonder that Satan attacks so viciously this sacrament, the building block of society? No! To attack marriage and family is to strike at the root of the kingdom of God on earth. And examining just a few of the attacks on marriage reveals the stench of the diabolical. The attack began with the fall of man, but in the past 100 years has become increasingly vicious.

Let's begin the review of the 20th century by examining Margaret Sanger who, in 1921, founded the American Birth Control League, the forerunner of Planned Parenthood. She used its newsletter, *The Birth Control Review*, to expound her radical views against marriage. Sanger called the marriage bed, “the most degenerative influence in the social order”<sup>5</sup> and considered adultery a right. She worked unceasingly for better means to prevent births writing that “[Our objective is] unlimited sexual gratification without the burden of unwanted children.”<sup>6</sup> **Babies, she believed, are the enemy of marriage as she stated in her book, *Woman and the New Race*. In Chapter V, “The Wickedness of Creating Large Families,” Sanger made the absurd statement that the “most immoral practice of the day is breeding too many children.”<sup>8</sup> But she went even further writing that, “The most merciful thing that the large family does to one of its infant members is to kill it.”<sup>9</sup> What a paragon of motherly love!**

Sanger herself was unfaithful to her husband, William, and had affairs with sexologist Havelock Ellis and author H.G. Wells among others. Ellis influenced Sanger with his practice of open marriage which drove his own wife to suicide. Sanger happily engaged in adultery saying that a woman's physical satisfaction was more important than her marriage vows. It was also more important than her children, one of whom, daughter Peggy, died of pneumonia shortly after her mother returned from cavorting with her foreign lovers. Sanger reflected many of the views of her mentor, Emma Goldman, another birth control pioneer who was also an anarchist and a founder of the American Communist Party. Goldman often sold Sanger's magazine at her lectures and speeches and called the younger woman her "dear girl" in correspondence.

It's easy to see Sanger's influence on her feminist sisters of the 60s. Like Sanger, Betty Friedan, Gloria Steinem, Molly Yard, etc. considered marriage a prison. Friedan actually described the suburban home as a "comfortable concentration camp." Her book, *The Feminist Mystique* has been called tame by later more radical feminist standards, but she certainly echoed Sanger's disdain for motherhood as a vocation and set the stage for her bra-burning sisters.

**Contraceptives Poison Marriage** Sanger's philosophy was boosted exponentially by "the pill," the first oral contraceptive, developed by Dr. John Rock and biologist Gregory Pincus. Sanger, who arranged early research funding, could be described as the mother of "the pill." The FDA approved the drug in 1959 and it hit the market in 1960, although in some states it was not legal until the Supreme Court decision *Griswold v. Connecticut* (June 1965) which overthrew the Comstock Laws banning sale of contraceptives. Sanger lived to see the landmark decision that paved the way for abortion on demand by raising "privacy" to a constitutional right.

Sanger's birth control movement and the availability of "the pill" poisoned marriage by separating its two ends, the unitive and procreative. The love and unity of the couple and the potential for a given marital act to bring forth new life are inextricably bound together in total giving. The act, to be authentic, must say, "I love you so much, I give you everything I have including my capacity to create new life." Obviously, every sex act isn't fruitful because the woman is only fertile for a few days each cycle, but deliberately frustrating the possibility of life attacks the goodness of God's gift and speaks a lie. Instead of saying, "I give all of myself," the contracepting couple withholds their fertility from each other and deliberately frustrate the natural end of the act. Living that kind of lie is a marriage killer as statistics show. Professor Janet Smith in her talk, *Contraception Why Not*, describes the work of social scientist Robert Michael who in a random study of couples and sex found that as contraception became more widely practiced, divorce grew. In fact, the divorce rate doubled from 1965 to 1975 increasing at the same rate as contraceptive use.<sup>10</sup>



**Government Policies Kill Marriage** While contraception destabilized and killed marriages, government action delivered another major blow.

Welfare policies of the 60s and the no-fault divorce policy of the 70s and 80s rewarded the breakup of the family unit. Lyndon Johnson's *Great Society* fueled, with federal money, an explosion of births to unwed mothers, mostly minorities. The black family, already under siege as described in Daniel Moynihan's 1965 *Moynihan Report*, was particularly impacted. Uncle Sam became Daddy to a generation of black youth growing up without fathers and often with immature girls as mothers. Prior to 1960, almost 80% of black children grew up in intact homes. By 1990 the number was closer to 33%.<sup>11</sup> Johnson's expansion of the Aid to Families with Dependent Children Act (mostly fatherless families) encouraged girls to set up house away from home and have numerous children out of wedlock to increase benefits.

**The Impact of No-Fault Divorce** No-fault divorce, which first appeared in California in 1970 and expanded to most states over the next 15 years, did to the white family what welfare did to the black family. It drove dads from the home and deprived children of two parents.

No-fault divorce is not, as many believe, a mutual agreement to divorce. More often, it's the unilateral decision of one spouse, usually the wife, to end the marriage. It becomes the obligation of the higher wage earner, usually the father, to pay... and pay: the court, the lawyers, the court-appointed psychologists, etc. Dad is the cash cow who keeps the immoral system afloat. According to Phyllis Schlafly, the "system has produced a tremendous divorce-custody-child-support industry, with well-paying work for lawyers and non-parents who pretend to be experts. It's in their financial interest to minimize the father's custody, visitation and authority so that he will keep paying and paying to win time with his own children."<sup>12</sup>

Political science professor Dr. Stephen Baskerville, author of *The War Against Fathers, Marriage, and the Family*,

says “no-fault divorce is not eroding the family; it is quite deliberately dismantling it.”<sup>13</sup> Baskerville believes that the movement toward same sex “marriage” is a “symptom of how debased marriage has already become, not a cause of it.” In no-fault divorce, says Baskerville, “The innocent spouse generally loses his children, his home and property, and his freedom for literally ‘no-fault’ of his own and for any failure to cooperate with the divorce.” In fact, the courts often punish the recalcitrant spouse who dares to resist the divorce.

One of the most insidious realities of no-fault divorce is that, in order to secure custody of the children, one spouse, usually the wife, often makes false charges of child abuse. The accused spouse is generally evicted from the home, forced to pay child support, and denied contact with his children. Sometimes the children are badgered until they “admit” falsely that Daddy did, indeed, molest them.

Mothers aren’t immune from persecution either. Bai MacFarlane, wife of Bud MacFarlane, Jr. of The Mary Foundation lost her children when her husband abandoned the family and filed for no-fault divorce. The four children who were home schooled ended up back in traditional school and the youngest in day care. The spouse who defends the bond, as Bai did, almost always loses the children through the antagonistic court system. In fact, no-fault divorce is an unqualified disaster for marriage and the family. So much so that many voices are calling for changes. In 1996, Emory University professor Michael S. Berger wrote in the *Emory Report*:

The original intention of relaxing the divorce laws was to allow individuals trapped in bad marriages to exit easily. However, as noble as this objective may have been, demographers' surveys have shown that the number of unhappy marriages has not dwindled; to the contrary, there are far fewer happy marriages. As Maggie Gallagher, the author of “The Abolition of Marriage: How We Destroy Lasting Love,” recently reported in *The New York Times*, recent studies have linked no-fault divorce with the steep rise in the rate of divorce over the last 25 years. Even the effort to make divorce less bitter failed; Judith Wallerstein's studies indicate that five years after the divorce, 50 percent of all couples were still engaged in conflict.

Berger goes on to say:

I think there are several reasons for raising the barriers to divorce. First, a society uses its legal system not only to punish but to convey its values, both to itself and to the next generation. By allowing marriage to be dissolved easily and unilaterally, we essentially state what sort of commitment we deem marriage to be.... The hard work in a marriage is after the wedding, not before. An easy exit allows for people to run away from their problems, rather than face them or deal with them. This does not mean every difficulty in a marriage is soluble; but nor does it mean that every source of tension is grounds for divorce. We deprive our children of a basic life skill when we say that the solution to every problem—or even just to boredom—is to walk away from it.<sup>14</sup>

Berger calls for a tougher approach to divorce:

Almost a thousand years ago, the Jewish tradition tackled this issue. Some, such as the Maimonides (12th century), favored granting women wider latitude in their ability to ask the courts to press the husbands to divorce them. Others, such as Rabbi Gershom (10th century), preferred to make it more difficult for the man to divorce his wife by requiring her consent. Ultimately, normative Jewish law came down on the side of Rabbi Gershom, suggesting that policies that foster stable homes are preferable to ones that facilitate divorce.<sup>15</sup>



**The Impact of Gay Marriage** Is the push for same sex “marriage” a symptom of the current dissolution of the institution or the final nail in the coffin? Baskerville believes that “gay” marriage is only an issue because of the infidelity and divorce of heterosexual couples. He quotes *gay* activist Andrew Sullivan who told the *New Republic*, “The world of no-strings heterosexual hookups and 50 percent divorce rates preceded gay marriage.... All homosexuals are saying... is that, *under the current definition*, there's no reason to exclude us. If you want to return straight marriage to the 1950s, go ahead. *But until you do*, the exclusion of gays is... a denial of basic civil equality.”<sup>16</sup> There is certainly some justification in this accusation.

Nevertheless, same-sex marriage is a sham that diminishes traditional marriage by its assumption of equality with it.

Such a distorted view of sex and marriage particularly impacts the young, confusing their ideas about human sexuality and tempting many to engage in dangerous sexual experimentation. Government approval can only add to the assault on traditional marriage, not just morally and psychologically, but economically as well. Marriage confers economic rights funded by the taxpayer, for example, pension, social security, and medical benefits. These will be paid for by taxation and higher prices, most of which will be paid by the married middle class who are often struggling to make ends meet already. That, in itself, will put further stress on traditional marriage since financial problems are a leading cause of marital discord. In view of the fact that most homosexual couples do not have children and are better educated and more prosperous than their heterosexual counterparts,<sup>17</sup> the economic windfall will discriminate against families that must subsidize it.

**The “Catholic” Betrayal** Perhaps the most egregious attack on marriage is the one coming from within. Among the voices raised against the Church’s traditional understanding of human sexuality and marriage are organized lay groups like *Catholics for Equality* as well as renegade priests and religious. A number of liberal Catholic parishes around the country, like Most Holy Redeemer in San Francisco, St. Francis Xavier in Manhattan, and the Paulist Center in Boston support gay pride events, criticize legislation like Proposition 8 that defend traditional marriage, and even give a Church platform to homosexual advocates.

Fr. Richard Sparks, when head of Berkley’s Newman Center held an annual “Pride Mass.” According to California Catholic Daily, in 2005 “Fr. Sparks invited Protestants, Buddhists, and anyone else to receive communion. The Mass contained a ‘Reflections’ segment before the readings where a homosexual and a lesbian each gave a testimony. The lesbian described how she met her current same-sex partner at a retreat (presumably a gay Catholic retreat) and how their relationship progressed.”<sup>18</sup> Despite numerous similar examples of shocking statements, Sparks, a Paulist, remains in good standing and continues to scandalize and undermine Catholic teaching on marriage and sexuality. He is among the heretics who regularly speak at Cardinal Roger Mahony’s scandalous West Coast Religious Education Conference that trains thousands of catechists.

Recently two Minnesota priests, Fr. Rene McGraw, a Benedictine at St. John’s University in Collegeville and Fr. Michael Tegeder, a pastor in Bloomington, publicly defied Archbishop John Nienstedt over his defense of traditional marriage. (See Millstone Awards.) And these examples of renegade priests are just a few among the many.



**Can Traditional Marriage Survive?** In human terms it looks like marriage is finished. The culture accepts easy divorce, cohabitation, contraception, anti-life technologies like in vitro fertilization and cloning, the murder of the innocent, and is well on the way to accepting same-sex “marriage.” No society sinking into moral depravity to the degree we see in the U.S. has ever recovered. Nonetheless, even if the U.S. ceases to exist, marriage will survive among a remnant. Just as the early Christians, living through the collapse of the depraved Roman Empire, remained faithful to the laws of God, a remnant of today’s Catholics will continue to be faithful whether the laws and policies change or not.

Jesus gave us the prescription for living in an age of injustice when He spoke of the widow who kept nagging the unjust judge. The man finally gave in, not because of conversion, but weariness. Jesus used the story to encourage His followers to “pray always,” and so we must. But note, at the end of the parable He asked the question, “When the Son of Man comes, will He find any faith on the earth?” The answer for the serious Catholic must be “Absolutely yes! You will find me and my family doing our very best to pass on the faith emphasizing its beauty and goodness.” The pagans recognized the Christians by the way they “loved one another.” That must be true again!

The dissolution of marriage is a sign of the over-individualism of a culture whose motto is “I have a right to be happy!” The unspoken end to the motto is... “no matter who gets hurt.” Most marriages break down due to selfishness. Ironically, however, it is only in dying to self, picking up the cross, and following Christ that one can find true happiness. Every illicit pleasure turns to dust and ashes. Those who truly love God must resist the individualism of a plugged in, tuned out culture where people commune more with their i-pods and i-pads than with each other. We must reflect the image of God interacting in a community of love. That fundamental community is the married couple who images the relationship of the Holy Trinity where the love between the Father and the Son is so potent it generates the Holy Spirit eternally.

The attacks on marriage will continue as long as we muddle on through life in this “vale of tears.” The devil will continue to inspire new assaults little different from the old ones. And those with feet firmly stuck in the mud of the world will listen to its prince and see his lies as intelligent insights. They will call their chains jewels and their jails palaces. Those who



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recognize the slavery for what it is, must continue to work to free those imprisoned by sin fully aware that ridicule and persecution are their likely rewards. But the pain and sacrifice of fidelity to the truth is a source of grace that will finally make the devil's conspiracy crumble to dust.

St. Paul tells us there are only three things that last: faith, hope, and charity. They are the rocks that support marriage, and those couples who build their lives firmly on them have nothing to fear. Their marriages will survive and their families thrive despite the snares and assaults of the world. And, by God's grace, others will be converted through their witness. Remember the words of Joshua, "As for me and my house; we will serve the Lord." That's a prescription for a lifelong, happy marriage. ☞

#### Endnotes

1. Americans for Divorce Reform: Divorce statistics.
2. The vision of Pope Leo XIII took place on Oct. 13, 1884. The pope heard a conversation between God and Satan with the devil asking for time and power to destroy the Church. The Lord gave him permission to try. The pope responded by calling for the exorcism prayer of St. Michael to be recited in all churches.
3. Edvard Westermarck, *The History of Human Marriage*.
4. John 2:6.
5. Margaret Sanger (editor). *The Woman Rebel*, Volume I, No 1. Reprinted in *Woman and the New Race*. New York: Brentanos Publishers, 1922
6. Ibid.
7. Margaret Sanger, "The Wickedness of Creating Large Families," chapter V of *Woman and the New Race*, 1920.
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10. Janet Smith, PhD, *Contraception Why Not*, transcription of talk available.
11. Linda Malone-Colon, *Responding to the Black Marriage Crisis*, Center for Marriage and Families, Research Brief No. 6, Future of the Black Family Series.
12. Phyllis Schlafly, *Father's Day Lament*, Eagle Forum, June 21, 2006.
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14. Ibid.
15. Stephen Baskerville, *The No-Blame Game: Why No-Fault Divorce is our Most Dangerous Social Experiment*, Crisis Magazine, vol. 23, no. 3 (March 2005), pp. 14-20.
16. Peter Sprigg and Timothy Dailey, Co-Editors, Keeping it Straight: What the Research Shows about Homosexuality, Family Research Council, 2004, pp. 55-68.
17. "Do you think Joseph ever wanted to jump her bones?," California Catholic Daily, Feb. 21, 2007.

Mary Ann Kreitzer is the editor of *The Truth*, newsletter of Les Femmes, and president of the Catholic Media Coalition.

## May Calendar

**Los Pequeños Monthly Meeting**  
May 20, 2011  
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#### Pro-life Prayer:

Planned Parenthood Abortuary  
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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

at noon  
Tuesday, Wednesday, & Thursday  
For more information, call  
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