

# *Los Pequeños Pepper*

*Publication of Los Pequeños de Cristo*

*May 2014*



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*Cover:* Father Mykola Kvych, abducted by pro-Russian armed forces on March 15, accused of “provocations.” Father has since been allowed to return to his parish; another Greek Catholic priest had the sign “Get out Vatican spies” nailed to the destroyed door of his apartment.

As the Russian president signed a bill to annex Crimea on Mar 18, the Ukrainian Greek Catholic Church in the peninsula has been experiencing what a Church official calls “total persecution”. “At this moment all Ukrainian Greek Catholic life in Crimea is paralyzed,” said Fr Volodymyr Zhdan, chancellor of the Stryi eparchy in western Ukraine. Referring to the kidnapping of three Ukrainian Greek Catholic priests in Crimea by pro-Russian forces, Fr Zhdan stressed that one such case could be called a mistake, but that “multiple kidnappings are not an accident.”

# Los Pequeños Pepper

## Newsletter of Los Pequeños de Cristo

May 2014

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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.*

# When Are We Dead?

*The educational mission of Dr. Paul Byrne*

By Camille Giglio

Dr. Paul Adam Byrne, Ohio resident, pediatrician, board-certified neo-natologist since at least the 1960's, and founder of Life Guardian Foundation was (along with Christopher Dolan, attorney) the only physician to stand in the public square and declare, regardless of the official diagnosis of brain death, that Jahi McMath was not dead. The medical, legal, political and religious communities, almost without exception, were silent.

Dr. Byrne continues to state firmly and clearly that Jahi McMath was alive at the time of the Oakland Children's Hospital declaration of brain death. She is alive today. She will need time, nourishment, loving care along with protection from those who would still seek to take her life. Jahi is alive.

On a visit to Oakland California, Dr. Byrne spoke on March 6, 2014 to a group in Contra Costa County, presenting medical, legal and biological facts showing clearly and unequivocally why he has the knowledge and medical authority to state the obvious and simple truths of life and death.

Dr. Byrne is on a self-appointed mission to inform and educate the public about what he terms the deception and deliberate misleading of the public regarding brain death and organ transplantation, which he believes is at the heart of the McMath situation.

Dr. Byrne visited with Jahi and her family at the time she was declared brain dead and placed on a ventilator due to severe bleeding problems following tonsillectomy surgery for apnea (breathing and sleeping) problems. He says that Jahi's mother was approached by an organ transplant team pressing the mother to sign a form releasing Jahi to the transplant team for organ removal.

When Mrs. Winkfield refused to release her daughter because she could see that Jahi was not dead, the hospital responded by declaring that they were going to remove Jahi from the ventilator, feeding tube, and medications, leaving Jahi with only a tube delivering sugar water to her body.

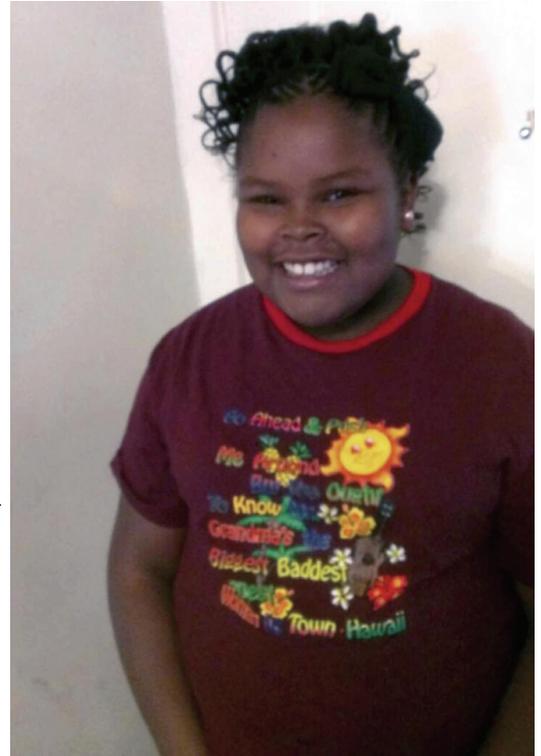
It was, apparently, only the media publicity that caused the hospital to keep the ventilator in place. For the three weeks that Jahi remained in the hospital while the family and their attorney tried every means to get the hospital to properly attend to their daughter, she received no nutrition and no medications.

The hospital stated publicly that Jahi's body was only remaining warm because they had a warming blanket on her. Dr. Byrne says that after she was removed from the hospital, Jahi continued to be warmed first by three blankets, then two blankets, and now only one blanket is all she needs to keep warm. Her body is doing its work. She is receiving nutrition and medications.

The only way, apparently, that the family could get the hospital to release Jahi was to permit the hospital to request that the coroner's office complete a death certificate for Jahi, which they did, reluctantly. Now, because Jahi is officially listed as dead, she is not recognized as eligible for MediCare and the family struggles to provide the needed financial support necessary for the medical facility where she resides.

In order to understand why this declaration of brain death is so important to the medical profession and its association with organ transplantation it is necessary to know something about how and why this diagnosis was developed as opposed to the previous standard definition.

1967, South Africa, prior to any brain death declaration, Dr. Christiaan Barnard performed the first heart transplant from a living donor. Three days later, in New York, a heart was removed from a 3-day old baby and trans-



**Jahi McMath, 13, fell into a coma after tonsil surgery in December 2013 and was declared brain dead. Three months later, family members say she is making responses to her environment.**

ferred into the body of an 18-day old baby. Both died. The 3-day old died when his heart was removed; the 18-day old died within hours of the transplant.

In 1968, an ad hoc committee of the Harvard Medical School published an article entitled, “A definition of irreversible coma.” The first line of the article states that: “Our primary purpose is to define irreversible coma as a new criterion for death.”

In 1971, the Minnesota Criteria replaced the Harvard Criteria and by 1978, there were more than 30 “disparate sets of criteria” for determining when a person has died—culminating the 1975 legislation called the Uniform Determination of Death Act (UDDA).

The UDDA codified several of these definitions, building on common law criteria which had been, for a multitude of decades, the accepted definition of death, namely the cessation of heart and respiratory activity. The UDDA added loss of brain and brain stem activity as another means of determining, at least legally, the death of a human being.

Dr. Byrne states that the brain has 18 separate functions that it performs. The UDDA requires that only one function be tested. The UDDA definition, therefore, does not mean that total bodily and brain functions have ceased or that the body is completely devoid of any signs of activity. For organ transplants to be successful, it’s critical that the organ in question must still be functioning. A totally dead heart, for instance, is in a condition of decomposition and is unsuitable for transplantation.

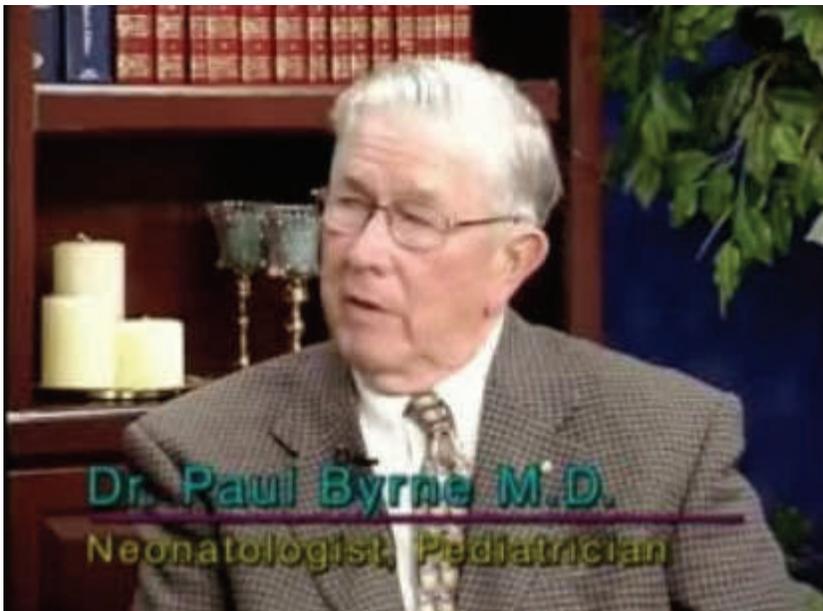
The UDDA, according to Dr. Byrne, is a legal tool enabling the medical profession to bypass the understanding and reality of non-total death without placing the transplant doctor and team in the position of being charged with criminal activity when organs needed to sustain life are removed from one living body, causing instant death to that person, and placed into another living body to facilitate the continuation of someone else’s life.

Dr. Byrne spoke of his own forty-some years of work to develop procedures and life-saving techniques for preemies and his extensive research and education in the field of medicine. He described the contents of the various brain death declarations and exposed their true purpose of supplying a financially lucrative organ transplant industry.

He developed the Life Guardian Foundation to educate the public on end of life issues. This organization has developed a form entitled the Physician Orders to Preserve and Protect Your Life - POPPYL.

This form is intended to protect the patient and require the physician to perform his sacred duty of caring for the patient as opposed to a currently popular POLST - Physician Orders for Life-Sustaining Treatment aggressively promoted by a group called Compassion and Choices. The POLST form exonerates the physician and any medical team from liability by encouraging a patient to reject all curative medical and restorative treatment, thereby, causing the patient to choose self-delivered, rather than physician delivered, suicide.

To Dr. Byrne, the message is simple. Truth, he says, is simple. Life begins at true conception (not what the abortion industry says is conception) and true death occurs when all bodily functions stop and decomposition begins, as opposed to what the UDDA declares death to be. ☞



*Dr. Paul A. Byrne is a Board Certified Neonatologist and Pediatrician as well as the founder of the Neonatal Intensive Care Unit at SSM Cardinal Glennon Children's Medical Center in St. Louis, Missouri. He is Clinical Professor of Pediatrics at University of Toledo, College of Medicine and a member of the American Academy of Pediatrics and Fellowship of Catholic Scholars. Dr. Byrne is past-President of the Catholic Medical Association (USA), formerly Clinical Professor of Pediatrics at St. Louis University in St. Louis, MO and Creighton University in Omaha, NE. He was Professor of Pediatrics and Chairman of the Pediatric Department at Oral Roberts Univer-*

city School of Medicine and Chairman of the Ethics Committee of the City of Faith Medical and Research Center in Tulsa, OK. He is author and producer of the film "Continuum of Life" and author of the books "Life, Life Support and Death," "Beyond Brain Death," and "Is 'Brain Death' True Death?" To learn more about the Life Guardian Foundation's work, visit: <http://www.lifeguardianfoundation.org>.

## Addendum

Re: Americans United for Life (AUL) and support for organ donations and brain death declaration.

When news about the brain-death declaration for the pregnant Texas mother, Marlise Munoz, was in the news, I received a request, sent also to several others, from the Texas Right to Life group which was fighting to keep Munoz on life-support. They wanted to know, for some reason I couldn't fathom then, what had been the position of the now-deceased Mr. Dennis Horan, attorney and former president of AUL on these two subjects. It seems they were aware of some of his writings in support of this and were concerned that the Munoz family attorney might use Horan's position in a court case.

Dr. Byrne, while speaking to the March 6 group in Oakland, mentioned Mr. Horan in response to a question. He stated emphatically that Mr. Horan had, in fact, been the author of the Universal Declaration of Death legal document. Through an acquaintance who is a contributor to AUL, I was put in touch with its current president, Clark Forsythe, and a past president, Ed Grant. As I understand it, Mr. Horan was the chairman of a Harvard Law group of attorneys who crafted the predecessor to the UDDA. Mr. Grant stated quite unequivocally that Mr. Horan and currently the AUL stand behind the UDDA, a legal document (not a medical document or a moral document), believing that a brain dead person is indeed dead and quite appropriately a candidate for organ transplant.

I am now awaiting a response from Mr. Grant for clarification regarding how this should be viewed in regard to any religious beliefs admonishing the faithful not to intentionally take a human life, especially in order to benefit another human being.

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## Rogation Days 2014

The Church has always observed special days of fasting and penance to praise and thank God and to ask for special blessings. One such devotion is the "Rogation Days."

Traditionally, there were four Rogation Days. The Major Rogation fell on April 25th and the Minor Rogations on three days prior to the Feast of the Ascension. As Ascension Thursday is May 29 this year, the Minor Rogations are Monday, Tuesday, and Wednesday, May 26-28.

Where these days have been observed, the faithful recited a Litany of the Saints while walking around parish boundaries, begging God for a good planting season. The procession ended with a Rogation Mass.

In contemporary times, public observance of Rogation Days is up to the discretion of each bishop and is therefore more likely to be found in agricultural communities. Local farmers and gardeners, however, are free to take advantage of the Church's rich store of prayers and devotional practice to privately pray for the sprouting of seed, reasonable weather, and protection from natural calamities—quite an attractive idea in an area overwhelmed by drought. ☞



For more information, including a Litany of the Saints, see: <http://fisheaters.com/customseastertide3.html>

# Bishop Zubik Rejects Common Core for Pittsburgh

March 18, 2014

Dear Sisters and Brothers in Christ,

In recent months some parents have asked whether our Catholic schools in the Diocese of Pittsburgh are using a set of educational standards known as the Common Core. **The answer is no.**

The Diocese of Pittsburgh has not adopted the Common Core, nor have we adopted a curriculum based on it. The Common Core was developed over the past decade under the direction of the National Governors' Association and the Council of Chief State School Officers. It is not a federal mandate, but states can choose whether or not to adopt it. The Pennsylvania State Board of Education has not adopted the Common Core and, even if it had, Catholic schools would not be bound.

The Common Core is a set of minimum standards, intended to help public schools with their effort to prepare students for higher education and the workforce. Schools in the Diocese of Pittsburgh have always set higher standards, and we continue to challenge students to exceed those standards.

**A number of parents have raised questions about Common Core-related resource materials that conflict with Catholic teaching** and have expressed concern about Common Core requirements to collect and report student data in a way that might violate the privacy of students. Be assured that **our Catholic identity is the core of our curriculum.** Our Catholic faith guides the selection of all curricula, goals, textbooks and other resources. Furthermore, schools in the Diocese of Pittsburgh do not share data on individual students with any state or federal databases.

Some of the same parents also raised questions about our membership in the National Catholic Education Association, which is assisting Catholic schools in a number of other dioceses to adapt the Common Core standards for Catholic education. That project has **no bearing on education in the Diocese of**

**Pittsburgh.** It is important to understand that the NCEA is not a governing body for Catholic schools. By Church law as your bishop, **I am the highest authority on Catholic education in the diocese.**

A hallmark of Catholic education is our conviction as the Church of Pittsburgh that parents are the first and most important educators of their children. We seek to support each and every parent in doing so, and we thank you for the loving concern that you have shown about the education of your children.

Grateful for our belief that "Nothing is Impossible with God," I am

Your brother in Christ,

Most Reverend David A. Zubik Bishop of Pittsburgh

*The Diocese of Superior, Wisconsin has also recently announced that its schools would not implement the new national curriculum. Bishop Peter Christensen's decision<sup>1</sup> follows that of several other Wisconsin dioceses, including the Diocese of Madison (Bishop Robert Morlino)<sup>2</sup>, the Diocese of Green Bay (Bishop Ricken)<sup>3</sup>, Diocese of Gaylord (vacant)<sup>4</sup>, and the Diocese of La Crosse, which issued similar statements rejecting Common Core.*

1. [www.scribd.com/doc/195312623/SuperiorDioceseStatement1-02-14](http://www.scribd.com/doc/195312623/SuperiorDioceseStatement1-02-14)

2. [www.madisondiocese.org/Portals/0/Schools/Curriculum%20documents/Common%20Core%20Letter%20Nov2013](http://www.madisondiocese.org/Portals/0/Schools/Curriculum%20documents/Common%20Core%20Letter%20Nov2013)

3. [www.thecompassnews.org/2013/11/common-core-standards-reference-replacement-catholic-school-standards](http://www.thecompassnews.org/2013/11/common-core-standards-reference-replacement-catholic-school-standards)

4. [www.dioceseofgaylord.org/inside/superintendent%27s-statement-on-the-common-core-769](http://www.dioceseofgaylord.org/inside/superintendent%27s-statement-on-the-common-core-769)

# Comparison of Auschwitz to the Abortion Holocaust

By Jim Fritz

What was Auschwitz? Built by the Nazis as both a concentration camp (prison) and death camp, Auschwitz was the largest of the Nazi camps and the most streamlined mass killing center ever created. It was at Auschwitz that 1.1 million people were murdered. The majority of the people killed in the Holocaust were Jews; however many Catholics and Catholic priests were also killed. The most famous Catholic priest was Maximilian Kolbe, a Polish priest who died as prisoner 16770 in Auschwitz on August 14, 1941. After a prisoner had escaped from the camp, another prisoner was scheduled for execution – a prisoner with a wife and children. Kolbe volunteered to take his place.

The concentration camp was actually opened in May 1940 and operated until January 1945, shortly before the war ended. Auschwitz, only 37 miles from Krakow, Poland, was the largest camp, but only one of many and included 45 sub-camps. It was the scene of medical experiments, and the home of Block 11 (a place of severe torture) and the Black Wall (a place of execution).

Auschwitz II was built approximately two miles away from Auschwitz I and was the primary killing center of the Auschwitz death camp. Auschwitz III was built as "housing" for the slave laborers at a synthetic rubber factory. The 45 other sub-camps also housed prisoners used for forced labor.

Jews, gypsies, homosexuals, anti-socials, criminals and prisoners of war were rounded up, stuffed into railroad cattle cars and sent to Auschwitz. When the trains stopped at Auschwitz II, the newly arrived were told to get off the train, leaving all their belongings on board, and gather on the railway platform known as "the ramp." Families who had disembarked together were quickly and brutally separated as an SS officer, usually a Nazi doctor, ordered each individual into one of two lines. Most women, children, older men, and those who looked unfit or unhealthy were ordered to the left; while most young men and others who looked strong enough to perform hard labor were sent to the right. Unbeknownst to the people in the two lines, the left line led to immediate death in the gas chambers, and people in the right line were imprisoned in the camp.

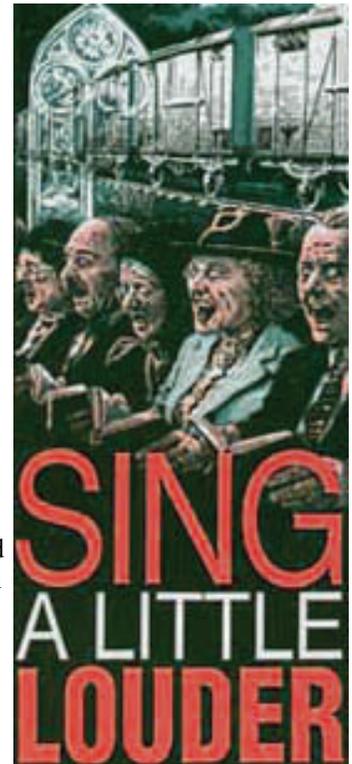
Once the selection process concluded, a select group of Auschwitz prisoners gathered up all the belongings, and these items (including clothing, eyeglasses, medicine, shoes, books, pictures, jewelry and prayer shawls) would periodically be bundled and shipped back to Germany (the spoils of war).

The people sent to the left line were never told they had been chosen for death. They were told that they were going to be sent to work but first must shower and be disinfected. The victims were ushered into an anteroom and told to remove all their clothing. Totally naked, these men, women and children were ushered into a large room which resembled a large shower room. After the doors closed, a Nazi would pour Zyklon-B pellets which turned into poison gas upon contact with air. The gas killed quickly.

Once everyone in the room was dead, special prisoners would air out the room and remove the bodies. The bodies were searched for gold and placed in the crematoria. Auschwitz II had four main gas chambers, each with its own crematorium. Each gas chamber could incinerate about 6,000 people a day.

When the Allies overtook Germany and the war ended, I was a teenager. I would view newsreels showing these death camps before each movie. I saw pictures of the gas chambers and naked bodies stacked like piles of wood; the crematoriums and the tall smoke stacks. I saw the gold and other items extracted from the bodies before cremation. One soldier had a small lamp shade made from the tattooed skin of a victim. All of us who viewed these scenes wondered how a society could tolerate this.

The German population denied knowledge of this holocaust and to some extent, this may have been true as Jews and other victims boxed into train cars did not envision being gassed and cremated. However, the Germans were aware of the treatment of Jews and others. The Germans knew of the incarceration and evacuation of Jews in boxcars to labor camps, yet most did nothing to intervene.



There is an excellent pro-life flyer called “Sing a Little Louder” which recalls the holocaust and the reaction of the German people. It contains a story of an old man who approached pro-life activist Penny Lea after a speech. He told her he had lived in Germany during this time. He was a Christian and every week attended Sunday services. Like most people, he had heard what was happening to the Jews, but *like most people he tried to distance himself from reality.*

Railroad trains passed behind his small church, and each Sunday morning the parishioners could hear the whistle from a distance followed by the clacking of the train’s wheels as it passed by. The parishioners grimly realized the train was carrying Jews as cattle in those cars. They dreaded hearing the whistle and wheels because they knew the Jews would begin to cry out as they passed the church. It was terribly disturbing to them, but they felt there was nothing they could do to help these poor, miserable people.

They knew exactly what time the train would come by the church, at the same time they would be singing hymns. When they heard the whistle they sang as loudly as possible to drown out the screams.

The old man ended his story by confessing he still hears the train whistle and screams in his sleep. He asks God to forgive all of those who called themselves Christians yet did nothing to intervene.

How many Christians today are doing the same thing in regard to the Abortion Holocaust? The old man said, “It is happening all over again in America with abortion.” *More babies are killed in one year in America than were killed in the entire history of Auschwitz.*

**Another similarity of abortion to Auschwitz is the recent disclosure of 15,000 aborted babies who were incinerated by a British hospital as a heating source.** This report of babies burned to heat UK hospitals is a shocking wakeup to how callous people are toward abortion. It is comparable to the way the Nazi regime treated human life.

Now, I am no longer a teenager, but an old man and I engage in sidewalk counseling at an abortion facility in Hagerstown, Maryland. There are three churches within a block of the abortuary. I often plead for people to



***Project Defending Life, in Albuquerque, is the umbrella for a number of pro-life ministries ... including prayerful, public witness outside area abortuaries.***

come and witness in front of the facility. I ask them to do this by holding a sign, or praying or counseling. I see those from local churches walk by and look away. I see those who walk on the other side of the street to avoid us. At most, we get an answer such as, “I will pray for you.”

I think, “Yes, they will pray for us from the comfort of their pews or living rooms while the prayer warriors and counselors are out there for hour after hour in the bitter cold of winter, rain in spring and heat in summer.” Those who say, “I will pray for you” are ignoring the unheard cries of the babies being killed less than a block from their churches. They are ignoring the likelihood these woman going through the abortion will suffer from this for the rest of their lives through depression, breast cancer and even suicide. They will ignore the fact that two thirds of these women are forced into the abortion by boyfriends, husbands, parents or others. *I wonder how they manage to distance themselves from reality. I sometimes wonder if they also sing a little louder.* ☞

*Jim Fritz is from Berkeley Springs, West Virginia and is one of the founders and the executive director of Defenders of the Faith. DOTF publishes a newsletter (The Defender) twice a year. It also has a website at [www.thedefender.org](http://www.thedefender.org), which contains all back issues. In addition, Jim is the founder of a Catholic radio station broadcasting in the Berkeley Springs, Hancock, Maryland area and parts of Pennsylvania. Jim is also one of the founders and an officer of Catholic Media Coalition—an organization of nationally known Catholic writers. He is an avid pro-lifer, has done sidewalk counseling for many years, and is a chapter leader of Morgan County West Virginians for Life.*

# Defending CCHD

*Alinskyian organizing is intrinsic to the Catholic Campaign for Human Development vision.*

By Stephanie Block

After three years of intense scrutiny of problematic Catholic Campaign for Human Development (CCHD) grants, the American Life League and other concerned groups gave the beleaguered “charity” some space to reorganize. CCHD’s 2013 collection came and went with hardly a peep from its critics and the next year of grants was announced unchallenged.

CCHD allies, however, have used the hiatus to argue against any reform or redirection.

One of those allies is Faith in Public Life. In anticipation of the 2008 elections, Faith in Public Life was created by Soros-connected individuals<sup>1</sup> to be a media machine that could give a *religious* voice to progressive political positions. To this end, progressive clergy from various “faith traditions” were brought together to deliver coordinated messages concerning the election – most critically, that voting for a president needed to be about more than his abortion record. They were so successful that the organization continued to coordinate other campaigns, such as a push for universal health care regardless of any moral failures built into the new system.<sup>2</sup>

The secular media was encouraged to use Faith in Public Life sources for commentary about how “faith communities” saw particular policy proposals. *Progressive* clergy, rather than more conservatively-oriented religious spokespersons, would represent the “moral” perspective. And this “moral” perspective quite deliberately laid the question of abortion and same-sex marriage to the side. There were, Faith in Public Life insisted, more relevant things to discuss.

Who came under the Faith in Public Life umbrella? Most of the individuals and groups who are part of this religious-progressive media machine were – and are – exactly what might be expected: people from denominations that officially support abortion and homosexual “rights” as well as activist groups founded to further these particular causes.<sup>3</sup>

It is shocking, however, to realize the number of *Catholic* organizations that also appear as Faith in Public Life contacts. Catholics are staunchly opposed to abortion. Yet, because of nuanced positions on issues such as universal health care and immigration, official Catholic bodies are often positioned in active political fellowship with pro-aborts and homosexual activists. And because there are many genuinely progressive individuals at the helm of Catholic institutions – individuals who often have a compromised personal relationship to Church teaching – this political fellowship is extremely comfortable.

So, when CCHD came under increasing internal examination, Faith in Public Life sprang to its defense. One recent defense is in the form of a report titled “‘Be Not Afraid?’ Guilt by Association, Catholic McCarthyism and Growing Threats to the U.S. Bishops’ Anti-Poverty Mission,” authored by John Gehring and released in the summer of 2013.<sup>4</sup> Gehring, very wisely, got a number of progressive Catholics to “endorse” the report and a quick glance at the list reveals that most, if not all, of the report’s endorsing Catholic groups have been associated with Faith in Public Life since its inception. The report’s endorsing individuals – many directly working for the CCHD, either currently or in the past – show how closely Faith in Public Life’s progressive political ambitions and CCHD’s grant patterns are associated.

The report’s introductory comments set the stage. It begins by characterizing its critics: “Using guilt by association and other tactics from the McCarthy-era playbook, these activists are part of an increasingly aggressive movement of Catholic culture warriors who view themselves as fighting for a smaller, “purer” church.” (page 2) A few pages further, the report complains that “[t]hreats to anti-poverty work are part of a toxic climate of fear in which efforts to narrow Catholic identity to a few hot-button issues distort the debate over Catholic values in public life, and social justice advocates face character assassination.” (page 4)

In particular, the Faith in Public Life report makes a point of defending CCHD’s funding of community organizing – and not just *any* community organizing but *Alinskyian* community organizing. Alinskyian community organizing is the key to understanding CCHD’s response to poverty. “Not all of CCHD defunding involves guilt



by association,” the report admits in a section called “A rejection of ‘Alinsky-Style’ Organizing.” “In some cases, there is also a deeper hostility toward the principles of community organizing despite the church’s long history of shaping and supporting this movement.” (page 17).

The report singles out bishops who have rejected Alinskyian-style organizing with snarky, comments such as: “In a nod to the 1950s McCarthy era when ‘blacklists’ were emblematic of a culture of fear, the protocol in the Cleveland diocese requires a list of all organizations ‘found to espouse, support, finance or otherwise promote in any way any position or program that is contrary to the teachings of the Catholic Church, whether in practice or in philosophy.’” (page 19)

How much it says about Faith in Public Life (and its Catholic endorsers) that a bishop who rejects funding anti-Catholic programs or positions because those programs or positions are contrary to the teachings of the Catholic Church is dubbed a “McCarthyite.” Isn’t that what a bishop is *supposed* to do – to lay down his life in defense Christ and his Church?

Faith in Public Life has argued that there are *many* Church teachings and that concern for the poor is among them. CCHD critics agree with this statement.

However, the report fails to explain why it insists that the novelty of Alinskyian community organizing is the *only* way to accomplish concern for the poor when, for two millennia, the Church was faithful to her teaching without Alinskyian community organizing. The report also fails to explain why, for the first time in her history, it is necessary for the Church to chose to obey one teaching – concern for the poor – at the expense of others, such as “thou shall not kill.”

The problem is that the CCHD – as represented by the Faith in Public Life and its Catholic endorsers – is part of a progressive political package that is essentially pro-abortion.

And, despite the defunding of a few token organizations, CCHD’s trajectory is exactly what it has been since the 1970s.<sup>5</sup> CCHD grants continue to be skewed toward progressive political organizations, most particularly Alinskyian community organizing.

Of the 193 grantees on the national<sup>6</sup> 2012-2013 CCHD grant list, well over half can be positively identified as belonging to Alinskyian community organizations (the number may be higher given how frequently new affiliates form and old affiliates change their names). Among these, at least 30 went to affiliates of the organization founded by Saul Alinsky, the Industrial Areas Foundation (IAF); over 45 went to IAF clone networks – 20 to PICO affiliates, 15 to Gamaliel affiliates, and about 10 to DART affiliates; and the rest went to affiliates of National People’s Action, Interfaith Worker Justice, USAction, and several of the smaller organizing networks.

These groups are well-represented among the Faith in Public Life media machine. This is not “guilt by association” – these people openly work together in support of a common vision that “serves the poor” *without* charity, via mandatory societal restructuring. They are part of a progressive fellowship that includes Planned Parenthood and chapters of the Religious Coalition for Reproductive Choice.

There have been very real affronts to Church teaching about abortion and homosexual issues in past CCHD grant awards. But the problem is more systemic than a grant here or there.

As the Faith in Public Life report make plain, those affronts are so woven into the fabric of Alinskyian organizing that to address them is to threaten the very essence of not only CCHD but the entire United States progressive machine.

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#### Notes

1. See Sr. Mary Ann Walsh, “Memo to Journalists,” 6-27-12: [www.usccb.org/news/2012/12-118.cfm](http://www.usccb.org/news/2012/12-118.cfm)
2. It was apparent, long before the Affordable Health Care Act became law, that this legislation would have ethical problems: Block, “Alinskyian organizing linked to abortion movement: The Catholic Church is a supporter of Alinskyian community organizing. Why?” [www.speroforum.com/site/print.asp?idarticle=20148](http://www.speroforum.com/site/print.asp?idarticle=20148)
3. A more extensive discussion of the groups making up Faith in Public Life can be read: Block, “American Catholics and Faith in Public Life,” [www.catholicmediacoalition.org/faith\\_public\\_life2.htm](http://www.catholicmediacoalition.org/faith_public_life2.htm)
4. John Gehring is Catholic Program Director at Faith in Public Life. Previously, he served as Director of Communications at Catholics in Alliance for the Common Good and was Assistant Director for Media Relations at the U.S. Conference of Catholic Bishops
5. A few dioceses have attempted to respond to CCHD scandals by including more “economic development” grants and/or awarding unobjectionable grants that are presented in CCHD terms. Thus, the perfectly laudable grant of \$30,000 to the Washington DC Gabriel Network – which provides assistance to women in crisis pregnancies – is described as a “community development” grant.
6. CCHD gives back a percentage of the collection to each diocese who can distribute the money locally as it sees fit. This analysis doesn’t account for those local grants but only those disbursed at the national level.

# A Christian Search for “Social Justice”

By Reverend Thomas Collins

One of the great problems confronting the Church over the past century has been the temptation to deviate from her mission of evangelization into one of accommodation or even capitulation to the premises and the expectations of secular society. Thus, overlooking the fact that there is a major difference between objective truth and subjective opinions, we have seen the release of official Church documents asserting that we are to propose the truth of the Gospel to the world, rather than proclaim that truth. Likewise, it seems that many Church leaders have chosen to overlook the fact that humanity comes to its true fulfillment through obedience to the creative and redemptive call of God. Instead, forsaking the spiritual reality that the growth and fruition of our humanity is realized through a humble and docile obedience to the truth and the call of God (evocation), they embrace more secular standards for self-fulfillment offered by theories of evolution.

Along the same lines, one particular construct of secular thought that needs to be seriously critiqued is that which is proposed under the heading of “social justice”. Sadly, in order to develop various alliances with others seeking to promote the well-being of humanity, many Catholics have found it to be more expedient to avoid any direct references to Christ, to which some of our non-Catholic coworkers might take offense. To put it rather bluntly, such cooperative efforts allegedly require a renunciation of the Annunciation by Catholic participants, which is indicated by the degradation of Jesus Christ from being our Master to becoming merely a mascot for promoting the various ever-evolving agendas for renewing humanity offered under the banner of “social justice”.

Among the consequences of such a sea change in the thinking of so many Catholics is that it results in the situation wherein we are seeking to put new wine into old wineskins. By failing to challenge the allegation that Christ is not central to the authentic fulfillment of our humanity, Catholics risk embracing the error of secular thought that human development is based upon well-intentioned manipulation, rather than the transformation offered through the mystery of divine graciousness in Christ. In opposition to this, the Church proclaims that it is inadequate, if not inappropriate or even immoral, to change people and societies by manipulation.

God's Word proclaims that each person is to be revered as His child, not programmed like one of Pavlov's dogs. And while psychological manipulation may, for a time, change behaviors, only the gracious love of God offered to us in Christ can transform attitudes and relationships in accordance with the integrity of truth.

This raises some other question regarding “social justice”. Are human beings merely social beings or covenantal beings? Is human dignity rooted in the intrinsic sacredness of one's personhood or in the attributes of one's personality? It should be noted here that human life, from its beginning, is covenantal. One's DNA is the fruit of the sharing of one's mother and father. One's life grows under the protection and care of numerous covenantal relationships. And one's destiny is most integrally realized by investing one's self in covenantal relationships.

Thus it is that to assert that one's humanity is based merely on one's functionality is seriously flawed. After all, such functionality is a standard that must be based upon the particular premises that happen to dominate society at the time. And measuring human dignity in terms of functionality denies a person access to the authentic fulfillment offered through sacred covenantal commitments to God and to others. As a result, the highest form of relationship that can be nurtured is one that is symbiotic. As one popular song expresses it – *‘Some people want to use you; some people want to be used by you. Some people want to abuse you; some people want to be abused by you.’*

Life based on functionality can offer quick transient thrills, but not authentic fulfillment. A third problem with the “social justice” agenda is its understanding of human rights. Such rights are viewed as intrinsic to the person. Although it may seem so for those who tend to think in terms of clichés, a careful critique of the nature of human dignity would show that this perspective is defective.

Even the Second Vatican Council taught that human dignity is dynamic and realized through one's obedience to the dictates of one's rightly-formed conscience. As an aside, it is worth noting that there is a big difference between a sincere conscience and a sin-seared conscience. In view of humanity's sins against the Lord of Life, then, human rights are based on God's right to be gracious and faithful to His original commitment to form us in His image and



likeness. Human rights and human dignity cannot be fully realized in alienation from a reverent and repentant gratitude for the gracious fidelity of God to His Word. Thus it is that authentically human rights, properly appreciated, can never be in conflict with each other.

This brings us to another problem with the "social justice" agenda. Strictly speaking, secular ideas of justice involve giving each person what he/she deserves. Yet the center of the Christian proclamation, the cross of Christ, is based on the fact that, on Calvary, Jesus received what He did not deserve, an agonizing and humiliating death, while we sinners received what we did not deserve, the offer of mercy and eternal life.

Likewise, as Mahatma Mohandas Gandhi pointed out, if we were to live by the rule, "An eye for an eye, and a tooth for a tooth", we would all be walking around blind and toothless. Thus it is that authentic spirituality is based not on a reactive justice, but rather on a proactive and sanctifying righteousness. The attitude of God, in Whose image we are created, is not one of retaliation, but one of reconciliation and regeneration. He is graciously committed to offer forgiveness, healing and a sanctifying intimacy to any who are willing to accept this invitation offered to the world through Jesus, His Son. Through the Gospel, He proclaims to humanity the fact that He wills to embrace all into His regenerative graciousness.

Thus, what we normally think of as human rights are not truly human unless they are in harmony with the reconciling righteousness offered to all in Christ. Thus any attempt to exercise a human right in a way that leads to alienation from the truth and fidelity of God's sanctifying righteousness deforms both the soul and society. Ultimately, a persistent pursuit of a self-righteous exercise of human rights in alienation from others will leave the soul in a state of everlasting perdition.

A final point needs to be made here. The primary purpose of any authentic ministry is not to help the poor, but rather to enter into a sanctifying solidarity with them. Even in situations that seem to be overwhelming, we cannot find true happiness by abandoning the poor to their fate or by nurturing in them a spirit of bitter resentment. It is thus wonderfully ironic, that our greatest wealth is to be found in our shared poverty. In Christ, such poverty does not lead to resentment, but rather to a greater receptivity to the reconciliation, resilience and regenerative graciousness ministered to us through His Holy Spirit. After all, to be perfectly honest with ourselves, we must all admit that all that we have is really merely a tentative sustaining grace entrusted to us to help us to prepare more deeply for the fullness of life offered to us in Christ. And as we grow in solidarity with those whose poverty is more obvious than our own, we are able to join more deeply with them in that hunger and thirst for righteousness, which Christ Himself promises will be satisfied. In Christ, our shared poverty becomes a shared receptivity to the graciousness of a God, Whose generosity cannot be exhausted even in eternity.

All the above points to a basic truth, to which Lord Jesus pointed the night before He died, when He prayed: that we all may be one. Thus the ultimate righteousness is to be realized not by arousing and appeasing resentments, but rather by being embraced more deeply into the compassionate, reconciling and regenerative love offered to all humanity in Christ. Thus, in the New Evangelization, we need to embrace anew the courage of our convictions in proclaiming that only in Him, with Him and through Him, can we realize that dignity which the Father willed to share with us from the beginning. Apart from Christ, try as we may, we can do nothing. But with Him, all things are possible.✠

*Father Thomas Collins is a priest serving in the Diocese of Richmond Virginia.*



# Divorce: It's Way Bigger Than We Thought

*Not down 2% - try up 40%*

By Kay Hymowitz

Most of us in the family studies business have had people look at us strangely when we tell them that divorce has declined over the past three decades. Forget about the anecdotal, we tell them. Those friends, relatives, and perhaps even you yourself, who have been emptying their life savings into the laps of lawyers, can't change the big picture: in the 1970s Americans got divorced like crazy, but after 1980, they calmed down. Since then, divorce rates have declined, pretty much steadily. On hearing this, most people shrug and move on. There's no point in quarreling with the numbers.

Or is there? A new paper by Sheila Kennedy and Steven Ruggles appearing in the most recent issue of the journal *Demography* not only battles with the numbers, it kicks them and much of the accepted wisdom about divorce rates out of the house. Divorce has not gone down, they argue compellingly: it has risen to record highs.

Kennedy and Ruggles spend the first half of their paper, nicely titled "Breaking Up is Hard to Count," explaining why demographers could have been so wrong about what may strike the uninitiated as a rather easily calculated figure. To oversimplify a complex story: the United States has been lousy at collecting data. Individual counties may keep pretty good track of finalized divorce cases, but someone else—meaning the states—has to collect and tabulate that information, and someone else—the Census Bureau—has to put it all together.

There were occasional periods of our history, including between the years 1960 and 1990, when we were pretty good at that. But in 1996 the federal government lost interest in the whole enterprise and stopped providing financial support for detailed state collection. By 2005, six states including Georgia, Minnesota, and California—California!—stopped reporting entirely. In sum, since 1996 and possibly earlier, researchers have been digging divorce information out of a drought-ridden, muddy pool of information.

According to new research, far from declining since 1980 as researchers thought, age-adjusted divorce rates have actually risen 40%.

In their paper, Kennedy and Ruggles rely on an entirely different source of information: the American Community Survey, an ongoing sampling of population in every state. Here is what they find: far from going down about 20% since 1980 as researchers had previously concluded, the overall divorce rate has declined only 2.2%. Worse, when you control for the change in the age of the population between 1980 and today—the population of married men and women is considerably older now—the divorce rate has actually risen 40%. By these measures, after a brief pause in the recessionary year of 2009, the divorce rate peaked in 2011. "By 2010," they write, "almost half of ever married Americans had divorced or separated by the time they reached their late 50's."

If you're looking for something or someone to blame for this dismaying state of affairs, the Boomers, those born between 1945 and 1954, are your best bet. They joined the divorce revolution early on and have stayed true to it ever since. In the 1970s, Boomers, who were then in their twenties, and middle-aged couples were more or less equally likely to divorce. By 1990, that was no longer the case; couples in their twenties and early thirties were looking more stable, while Boomers, now in their forties, continued to divorce "at unprecedented rates." Since 1990, the biggest rise in divorce has been among women over 45; there was a particularly "massive increase" in divorce among women in their fifties. (For methodological reasons, the authors track women only.)

Meanwhile, younger married couples, including those in their teens and early twenties, who used to be at high risk of breaking up, are actually enjoying more stable marriages than their older peers did at their age. The authors find that 18% of the most recent marriage cohort separated within five years of marrying; that's compared to 21-22% of first marriages formed by the previous two cohorts.

Cohabiting unions have always been less stable than marriages, and they remain so today.



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Still, Kennedy and Ruggles complicate the Boomers-ruined-marriage story by bringing cohabiters into the mix. They note that the reason divorce is lower for younger married couples today than it was for Boomers is that the population most at risk of divorce—teens and high school dropouts—are not getting married in the first place; instead they're living together. (Interestingly, though as everyone knows men and women are typically marrying at later ages than in the past, they enter a first union—be it marriage or cohabitation—at about the same age as they used to; in fact about 35% of women start living with a partner or spouse in their teens.)

Cohabiting unions have always been less stable than marriages, and they remain so today. Half of cohabiters broke up within five years in all three cohorts, say the authors, but so many more people in the younger cohort live together rather than marry that the result is more union instability overall. "Our results document striking growth in... turbulence since the 1980s," the authors conclude. "Divorce at age 40 or higher is much more common than it was," and "because cohabitation makes up a rapidly growing percentage of all unions... they have an increasing impact on overall union instability."

Skeptics or optimists do have one slender reed to grasp: remember that Kennedy and Ruggles rely on the American Community Survey for their data. It's a household survey filled out by a single individual, and as the authors themselves recognize, it hasn't always been reliable on divorce reports. Guess we'll find out just how unreliable when other researchers decide to quarrel with the numbers. ☞

This article first appeared on the Virginia-based Institute for Family Studies blog. Kay Hymowitz is the author of four books, including *Marriage and Caste in America: Separate and Unequal Families in a Post-Marital Age* and *Manning Up: How the Rise of Women Is Turning Men Into Boys*. She has written for many major publications including the *New York Times*, the *Washington Post*, the *Wall Street Journal*, the *New Republic*, *New York Newsday*, *The Public Interest*, and *The Wilson Quarterly* and *Commentary*.

## May Calendar

**Los Pequeños Monthly Meeting**  
May 23, 2014  
Call (505) 293-8006 for information.

**Pro-life Prayer:**  
Planned Parenthood Abortuary  
701 San Mateo Blvd.  
Holy Innocents Chapel:  
(505) 266-4100  
Times: Monday-Friday 8 AM – 3 PM

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

**Mass at the Holy Innocents Chapel**  
Tuesdays, Thursdays: noon, including  
Eucharistic Procession to Planned  
Parenthood,  
Rosary, and Prayers of Exorcism.

For more information, call  
(505) 266-4100



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**“And so it seems certain to me that the Church is facing very hard times. The real crisis has scarcely begun. We will have to count on terrific upheavals. But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already...but the Church of faith. She may well no longer be the dominant social power to the extent that she was until recently; but she will enjoy a fresh blossoming and be seen as man's home, where he will find life and hope beyond death.”**

- Joseph Ratzinger, Pope Emeritus Benedict XVI, “Faith and the Future,” 1970

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