

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

November 2003

Shooting Yourself in the Foot

A Pro-life Church with a Pro-Death Funding History

Page 4

Down the Garden Path

Part 3 concerning the labyrinth.

Again? Well, sure. It's a never-ending journey...

Page 7

The Partial Birth Abortion Scam

"Pro-life" legislators just approved Roe v Wade

Page 14





Cover: Requiem Mass

Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

November 2003

Volume 5, Number 11

Shooting Yourself in the Foot

CCHD: It's baaack...and it's dangerous.

Page 4

November Pope Teaches Conference

Fr. Ron Stone speaks about the Eucharist.

Page 10

Down the Garden Path...Again?

Last in our series on the labyrinth, though the subject keeps coming up.

Page 11

November Calendar

Page 14

Women Who Want to Be Priests

And can't take "no" for an answer.

Page 14

The Partial Birth Abortion Scam

The ten-year debate over the location of a child's head prior to its execution – guess how your "pro-life" legislators voted.

Page 14

Newsletter of Los Pequeños de Cristo
Stephanie Block-editor, Carol Suhr-copy editor
Correspondence to *The Pequeños Pepper* may be addressed to:
325 Ellen St. NW;
Los Lunas, NM 87031
or phone: 505 866 0977 or www.lospequenos.org
The Pequeños Pepper is published monthly.

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 independently alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.

How to Shoot Yourself

One of the Most Potent Weapons Serving the Culture of Death Lies in the Pockets of Good Catholics

By Stephanie Block

The Catholic Church is one institution in contemporary society, perhaps the only one, that has consistently decried the evil of abortion at all stages and by all methods. Yet in the United States, it promotes a charity that puts large sums of money into the hands of those who serve the culture of death.

It takes a certain degree of sophistication to follow this donated money along its various circuitous routes, but failure to do so is deadly.

The Catholic Campaign for Human Development ((C)CHD; The acronym for the Catholic Campaign for Human Development is written with parentheses around the first “C” – (C)CHD – to indicate the organization both before and after the word “Catholic” was added to the name in 1998), aided and abetted by glitzy ad campaigns and appealing slogans, spends million of dollars annually on organizations that have death at the end of the trail.

BITING THE HAND THAT FEEDS: THE INDUSTRIAL AREAS FOUNDATION IN THE DIOCESE OF BROWNSVILLE, TEXAS

In 2002, about 30 employees from four Catholic parishes in the Diocese of Brownsville signed union contracts with their pastors. The union is the (C)CHD-supported United Farm Workers.

The situation is intriguing from a number of viewpoints.

First is the consideration of the paid church employee. Hasn't he the same needs as any other worker? Is it just that he may find himself terminated without unemployment compensation?

The bishop has another perspective. Lay personnel in chancery and parish offices are a fairly new phenomena in the history of the Church. The religious who formerly held such positions worked for the love of God and had the safety network of their communities. While the lay employee may be every bit as idealistic and committed as the religious of the past, the social structures that protected religious employee from personality conflicts and economic vicissitudes simply don't exist for the laity. From where should the safety net come?

Unionization, the solution under consideration, puts parish employees, their pastors, and bishops, into complex relationships. Priests coming into a new parish are bound by the negotiations of the predecessors, for example. Personnel changes become increasingly cumbersome, bureaucratic and external to parish life. These are not attractive developments.

Just how unattractive was seen one year after the ink on the union contracts had dried. Rev. Jerry Frank was moved from the unionized Holy Spirit in McAllen, June 2003 and the newly appointed Rev. Ruben Delgado promptly dismissed four of his parish workers. Parishioners from the four unionized parishes protested.

The fur flew. According to Fr. Frank, the firings were arranged by the bishop to break the union. According to the bishop, the protests were orchestrated events, not spontaneous expressions of public displeasure.

The bishop ought to know. The four unionized churches have more in common than the United Farm Workers union. For one thing, they are all members of the (C)CHD-supported Valley Interfaith. Fr. Frank and Rev. Bart Flaata, then pastor of St. Joseph the Worker of McAllen, have both been particularly active as Valley Interfaith leaders.



CCHD AD

See November 2002 *Pepper* for further information about CCHD advertising. Available at www.lospequeños.org

In addition, although not too surprising if one knows the longstanding connections, Fr. Frank's parish is the seat of dissident Call to Action activity in the diocese. Immediately after the firings, the local Call to Action chapter had 300 people meeting at a local community center, and calling for the bishop's resignation.

The situation has compelled national Call to Action attention. A national spokesman for Call to Action was interviewed in the McAllen paper. Over a dozen articles about the four firings are carried on the Call to Action website.

The bishop, sounding defensive, is quoted as saying: "I have always been an advocate for social justice in Texas. I have supported labor's right to collective bargaining, and I support it now. Cesar Chavez [founder of the UFW] was my friend, and as a young priest I supported his organizing efforts."

He's speaking the truth. Bishop Raymundo Peña has been a strong supporter of Alinskyan organizing as far back as 1982, when he was bishop of El Paso. In addition to his friendship with the United Farm Workers, Bishop Peña helped found the El Paso Interfaith Sponsoring Committee (known as EPISO), a local affiliate of the Industrial Areas Foundation (IAF). The IAF is a network of organizations which includes Valley Interfaith and which receives, through its affiliates, between 15% -16% of (C)CHD funding annually.

But Alinskyan organizations teach that there are no permanent enemies or allies. Bishop Peña enjoyed Valley Interfaith, and its attendant Call to Action, support only so long as he followed their agenda. Once he crossed them, they bit back hard.

There's another issue in this (C)CHD story in all this, buried beneath the layers of betrayal, honest struggle, and raw manipulation. A press release celebrating the 5th anniversary "miracle" of El Milagro Clinic is on the St. Joseph the Worker parish of McAllen website. It says that El Milagro was opened thanks to "three years of hard work by leaders of Valley Interfaith," which has received well over half a million dollars of (C)CHD grants in the past ten years.

What doesn't appear on the St. Joseph the Worker press release is that El Milagro Clinic is one facet of the Integrated Health Outreach System Project (IHOS). IHOS is a "community health development approach" that partners various health care workers, educators, and human services. It sounds innocuous until one examines the project's partners, including Planned Parenthood, which is working weekly in the *colonias*, doing patient screenings.

The betrayal is complete. Buried behind layers of rebellion against Church teaching and hidden within the secular and highly politicized organizing of the "Interfaith," the culture of death comes disguised as the Church to vulnerable immigrant women – your (C)CHD dollars at work.

PICO: Healthcare in California

Another network of affiliated Alinskyan organizations is the Pacific Institute for Community Organizing – PICO. PICO receives about 6% of the annual (C)CHD budget.

The California Right to Life was particularly disturbed by mobile health vans that travel around to different area dispensing health care services. As these vans are under the supervision of the County Public Health Department, they refer their clientele, including school children, to county agencies and non-profits such as Planned Parenthood that dispense birth control and abortion. Families without medical insurance are encouraged to sign up for Healthy Families, a California medical care program with options to cover such referrals.

The Contra Costa PICO affiliate was the primary promoter of the mobile medical van. In addition, PICO affiliates are the major source for lobbying in Sacramento for more school-based health clinics and government health care programs.

Even more insidious, individuals have become "application assistants" within their church communities, trained and authorized to sign up fellow congregants with Healthy Families.



Fr. Bart Flaar, pastor of St. Joseph the Worker, at El Milagro Clinic anniversary celebration

**DOES THE CATHOLIC
CAMPAIGN FOR
HUMAN
DEVELOPMENT
REALLY HELP THE
POOR?**

**Do You Know How Your
Catholic Campaign for
Human Development
Donations Are Spent?**

The Catholic Campaign for Human Development (CCHD) is an annual collection taken up in Catholic parishes around the United States.

CCHD's Annual Reports show that well over one third of the national CCHD grants awarded go to Alinsky-style networks of community organizations. The largest and most generously funded by the CCHD of these networks are the Industrial Areas Foundation (IAF), Pacific Institute for Community Organizing (PICO), Direct Action and Research Training Institute (DART), Gamaliel, and ACORN.

Alinsky-style community organizations do **not** provide direct services to relieve the suffering of the poor nor do they provide economic development grants for the poor. Rather, they organize institutions, particularly faith-based communities like churches, to fight for "progressive" political power.

How is a simple person expected to sort through this? The gift of medical care is a life and death issue. Here is the church community, offering to help sort through the bureaucratic maze of applications. A list of benefits arrives in the mail – including the ability to obtain contraceptive drugs and a quick fix for unplanned pregnancies. It sure looks as though it's Church approved.

**WEAVING ABORTION INTO THE PACKAGE:
THE CHICAGO IAF'S "METROPOLITAN MEGA-CREATURE"**

Chicago's Industrial Areas Foundation (IAF) affiliation received organizational assistance of amazing magnitude on March 16, 1995. Joseph Cardinal Bernardin of the Archdiocese of Chicago and other sponsoring churches from the city's main-stream denominations held a news conference at which they announced that they would be paying \$2.6 million over the following six years to organize Chicago churches.

What was being organized? The *US Catholic* provides a pretty good description of the Chicago IAF:

First of all, United Power is enormous—with 340 congregations and organizations from the entire Chicago metropolitan area, which claims a population of 7.5 million, and initial pledges of almost \$3 million. "Nothing before has been attempted on this size and scale," says Chambers [IAF executive director].

Second, it includes—in addition to churches, synagogues, Muslim mosques, and Buddhist temples—a vast, growing enrollment of secular entities: labor unions, hospital and health networks, civic coalitions, and professional groups. As a result, says Chambers, United Power should be regarded as "a broad-based citizens' organization" rather than a strictly congregation-based one. "We're trying to draw on both the faith tradition in the churches and the democratic tradition in unions and associations," he says.

...Only months later, after dialogue and consultation within all sectors of its map, did the organization announce two major initiatives: obtaining health coverage for the uninsured and making home ownership more available. Meanwhile, United Power groups in various areas began to flex their own muscle, winning a few victories—for example, helping to establish a transitional residence for formerly homeless women in Chicago and obtaining a \$1 million federal grant for services for the homeless in the northern suburbs.

Some fear the titanic size of this new creature will make it unwieldy, if not impossible to steer, but Chambers insists organizations of great size stand a better chance of success in the New World Order and in the free market system of the third millennium.

The standard-size community organization must give way, in Chambers' view, to something grander and more potent. City and suburban dwellers at last understand and acknowledge their interdependency, he says. Organizations working just for the poor or minorities will not succeed, in his view, because there's no such thing as a single issue or a small social problem: Great power must be confronted with great power.

... Following on the Chicago initiative, IAF launched in 1998 a similar, though smaller, project in Boston and suburbs called the Greater Boston Interfaith Community. Also in the New York City metro region, IAF is pulling together seven existing community groups into a metropolitan mega-creature.

The same process, says Chambers, is under way in the Los Angeles area with six smaller organizations merging into one big one.



Chicago-based IAF meeting

In Texas, which has been a hotbed of IAF activity for 25 years, 12 of its organizations have formed a less formal cooperative network to address statewide problems such as funding for schools, job training, and immigration services. “All our organizations are expanding and pulling in the suburbs, becoming more metropolitan,” says Sister Christine Stephens, C.D.P., supervisor of the Texas network. “Two thirds of our people are poor, but we need allies to create change, and everybody’s beginning to realize that.”

A large percentage of the “seed money” to build the Chicago IAF, \$1 million, came from the Archdiocese of Chicago. (C)CHD money came into play later, to support the expansion of this mega-creature. It also funds some of the subsidiary organizations within the larger IAF coalition. These (C)CHD-funded organizations then pay dues to the Chicago IAF affiliate. It’s quite an arrangement.

What are they building?

As described by the *US Catholic* article, one of the Chicago IAF’s first areas of concern is healthcare. To that end, it initiated the Gilead Campaign for the Uninsured, which seeks to expand health coverage in a number of ways, using already existing network of private providers to complement public health efforts. It also created the Gilead Outreach and Referral center to connect uninsured people with health benefit programs.

Health organizations participating in the design of the Gilead Center include Advocate Health Care Network. Advocate Health Care maintains a number of hospitals and community health care centers as well as a parish-nursing program (that has operated in several Roman Catholic churches). It is also an abortion provider. Advocate’s abortion policy states that abortions may be done “prior to fetal viability when identifiable factors that significantly threaten the life or health of the mother or of the prospective newborn are adjudged to be present, or in the event of a pregnancy resulting from rape or incest.”

Another organization participating in the design of the Gilead Center is the American Federation of State, County, and Municipal Employees Union (AFSCME). AFSCME is one of the organizers of a march on Washington being planned for spring 2004 in defense of abortion “rights.” Other organizers are NARAL, NOW, and Planned Parenthood Federation of America.

AFSCME is a member of the Chicago IAF.

Most of what this IAF Gilead Project will do is helpful to poor people. But the help comes at an unspeakable cost. Government and foundation money raised to support the project – and at least \$2 million is committed so far – goes not only to support vaccinations and well baby checkups but contraceptives and abortions. Advocate Health Care swells its clientele with the ranks of the uninsured... with the blessing and assistance of the neighborhood pro-life Catholic church. There’s a diabolical irony in that.

WHAT IS THE INDUSTRIAL AREAS FOUNDATION?

The Industrial Areas Foundation (IAF) is an “organization of organizations” founded in 1940 by Saul Alinsky who wrote:

Lest we forget at least an over-the-shoulder acknowledgment to the very first radical; from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins - or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom - Lucifer. [Saul Alinsky, dedication to Rules for Radicals]

Alinsky meant what he said. The “ethics” he proposed to his community organizers are straight from hell. A few examples from Alinsky’s writings make that clear:

- *The third rule of the ethics of means and ends is that... the end justifies almost any means.*
- *The seventh rule of the ethics of means and ends is that generally success or failure is a mighty determinant of ethics.... There can be no such thing as a successful traitor, for if one succeeds, he becomes a founding father.*
- *The tenth rule of the ethics of means and ends is that you do what you can with what you have and clothe it with moral garments.... Moral rationalization is indispensable at all times of action whether to justify the selection or the use of ends or means.... All effective actions require the passport of morality. [Saul Alinsky, Rules for Radicals (pp. 29, 34, 36, 43, 44)]*

The IAF has not repudiated its Alinskyan foundation. Albuquerque Interfaith, an IAF organization in New Mexico, has recommended Rules for Radicals to its developing local leadership.

FLOC: Unity above Morality

The case of Baldemar Velasquez, President of the Farm Labor Organizing Committee (FLOC), is a particularly sad one. Velasquez is a Catholic who has never feared to speak openly about his Faith. In fact, the Faith is an important part of FLOC organizing, because so many of its members are Mexican migrant workers who take their Catholicism seriously.

In return, Velasquez’ work has been highly honored in Catholic circles. He was given the Campaign for Human Development’s Development of People Award in 1992 and various FLOC locals are annual recipients of Campaign grants.

In 1999, The Labor Party held its First Constitutional Convention in Pittsburgh, attempting to hammer out party policies. The issue of a universal health-care campaign, dear to many Catholic social activists, was hotly debated, focusing on the language around “a woman’s right to choose” and linking a universal health care system to a “full range of family planning and reproductive services.” Some groups wanted abortion to be specifically rejected by the party; others wanted abortion to be specifically guaranteed.

At last, Baldemar Velasquez addressed the convention. With an air of moral authority, “He argued that he and his members believed that life began at conception, but eloquently argued that building unity in the class struggle was more important.”

So, there you are. Unity in the class struggle is more important to the Catholic organizer Baldemar Velasquez than the deaths of 40 million human beings who have no (C)CHD-funded union to fight for them. Something in Velasquez’ sense of justice rings false.

FLOC, despite the oftentimes righteous words of Velasquez, was one of the supportive participants in the UN’s 1995 Beijing *Platform for Action for Equality, Development and Peace*, designed among other things to assure “reproductive rights” to women all over the world – whether they want them or not. In fact, Chile’s pro-life government is concerned that ratifying the UN Protocol may overthrow Chile’s constitutional law protecting the lives of children yet to be born, branding it a “rights abuse.”

The Deadly Dozen: Politics Above All

Another (C)CHD funded network is ACORN, which generally takes 5-6% of the national (C)CHD annual budget. It’s one of the most flagrantly political among (C)CHD’s grantees, having formed a political party, the New Party, in a political alliance with the Democratic Socialists of America (DSA), among others.

There’s no secret about ACORN’s political activism. In 1999, Illinois ACORN president and Chicago New Party chair, Ted Thomas, became a Chicago alderman from the 15th ward. ACORN state chair in Arkansas, Jonnie Pugh, was recruited by the New Party in 1998 to run for city council in Little Rock. And in New York, the Working Families Party, which is affiliated with the New Party, was co-chaired by NY ACORN president Bertha Lewis.

The New Party is pro-abortion. It’s website links to such “friends” as the Abortion Rights Activist Home Page, NARAL (National Abortion and Reproduction Rights Action League), and NOW (National Organization for Women).

ACORN is also pro-abortion. Maud Hurd, ACORN’s national president, was a speaker at Expo ‘96 for Woman’s Empowerment. The purpose of the exposition was to develop a response to “the conservative use of ballot initiatives to attack women’s rights and to galvanize a right-wing vote...” The Expo promotional material stated that: “The attack on women’s rights and sex discrimination law has

galvanized our coming together...Never before has the woman's movement been under so much attack..." This network of feminists seeks to "...ignite the women's movement on the fight to save affirmative action and sex discrimination law; will develop a feminist national budget for the United States; and will envision a feminist future."

Since politics, to the Alinskyan trained mind, is about building power, ACORN allies itself to progressive politicians – many of them Catholic. For example, ACORN was the originator of the Living Wage movement, which is also supported by the IAF. They have waged dozens of living wage campaigns across the country.

The Harvard Living Wage Campaign, run by the Progressive Student Labor Movement (PSLM) is one such localized effort. It staged a student "sit-in" that demanded raises for Harvard employees who were paid less than a "living wage." AFL-CIO president John Sweeney (who not only leads the country's largest union organization but also serves as an advisor to the United States Conference of Catholic Bishops) and Sen. Ted Kennedy gave speeches at the sit-in and the AFL-CIO sent 2 of its lawyers to negotiate with the Harvard administration. Massachusetts Senator John Kerry also endorsed the campaign. A local Catholic Church held Mass for the sit-in students. The (C)CHD-funded Greater Boston Interfaith Organization (an IAF affiliate) and local ACORN are both supporters.

Kennedy and Kerry are at home in the above scenario. They have progressive viewpoints that compliment the aims of the student protestors. They are also two of the "Deadly Dozen" identified by the American Life League as politicians who campaign as Catholics, make a point of receiving Communion, but who feel free to dissent from Church teaching in their public lives.

The Catholic members of the U.S. Senate and House of Representatives, of which there are well over a hundred, cast more votes in favor of abortion than not. In fact, Catholic politicians – whose Church teaches the sanctity of human life from the moment of conception – have demonstrated a *worse* voting record on life issues than their Presbyterian and Methodist counterparts.

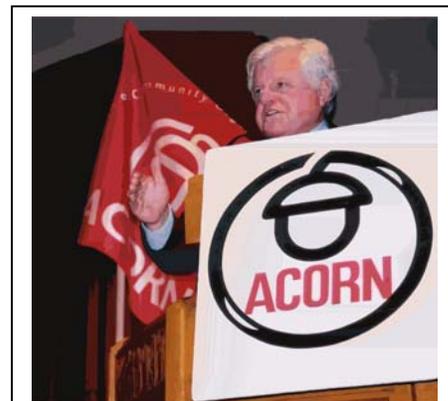
Defenders of progressive politics argue that politicians like Kennedy and Kerry are important for their broad spectrum of positions and that no single issue – like abortion – ought to disqualify them from representing a constituency that, after all, voted them into office and is itself extremely diverse.

Catholics respond that once there is a failure to respect life at its beginning and at its end, a critical injustice has been perpetrated that has such magnitude, such darkness, that issues of well-being are dwarfed. After all, a dead man is beyond the reach of economics, health care, education and other worldly considerations.

The network of politics and power grabs and self-interest makes it painful to accept that we Catholics are as much – if not more – to blame for our aborting country than our pro-abortion neighbors. *We know*. We have Church teaching, with its constant reminder that human life is sacred.

This year, when the collection plate comes around, remember that you can sabotage Church teaching with a flick of your wrist. You can shoot it down by paying for organizations to fight for health clinics that dispense contraceptives and make abortion referrals. You can shoot it down by paying for organizing that supports pro-abortion politicians. You can shoot it down by paying for organizing that trains Catholics to dissent.

Just don't be surprised by the blood on your hands. ✍



Sen. Ted Kennedy addressing 11th annual ACORN legislative and political conference in Washington D.C.

Photo by Catherine May copyrighted 2003, courtesy ACORN

Los Pequeños de Cristo

Pope Teaches Conference

Friday, November 14, 2003

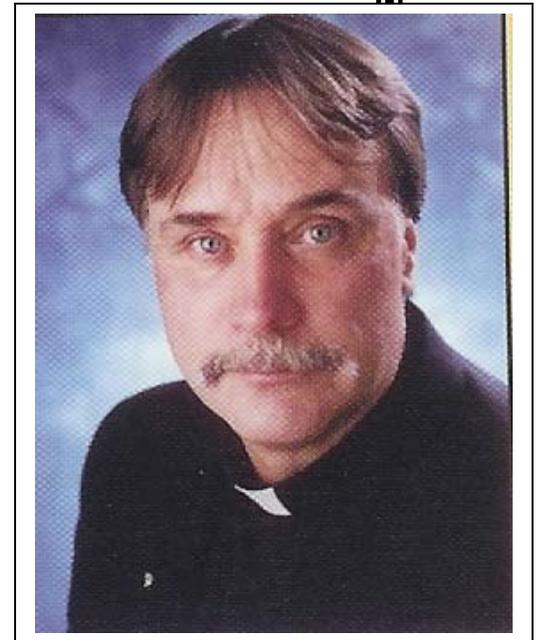
6:30 PM Rosary

7:00 PM Talk

Rev. Ron Stone

Ecclesia de Eucharistia

The 2003 Encyclical
on the Eucharist



University of New Mexico
Building of Continuing Education
1634 University Blvd.
Call (505) 293-8006 for Information

Free will offering

DOWN THE GARDEN PATH . . .

Again?

By Marie P. Loehr

For there will come a time when they will not endure sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables.

-- Paul, 2 Timothy 4: 3-5

The serpent in the Garden of Eden is often pictured wound in a spiral around the trunk of a lush fruit tree, whispering in Eve's open ear. This is not only a Judaeo-Christian image. It is a pagan image, too. Ancient seals show the same image. It is the woman Lucifer tempts first, in the guise of the serpent spiral winding round the tree so tempting with its fruit. Even in our own era, the serpent spiral of the labyrinth attracts women, is propagated by women, including Catholic nuns [see Curry, *The Way of the Labyrinth*, Labyrinth Directory]. Yet the Diocese of Santa Fe is constructing a labyrinth at the Cathedral in Santa Fe? Why? Because Chartres Cathedral in France has a labyrinth?!

The justification for these labyrinths is that they are "a space for healing and transformation." [New Mexico Magazine, "Labyrinths: Going Around in Circles with a Purpose," March 2003] In her book, *Walking a Sacred Path*, Lauren Artress says: "The metaphors within the labyrinth are endless because they are shaped by our creative imaginations. . . . whatever our psyches need to deal with becomes the spiritual lesson of the labyrinth." In other words, the labyrinth leads us not to Christ, but to our selves--an infinity of rationalizations, psychological projections, and self-satisfied illusion.

This is the modern idea of the labyrinth as spiritual technique. Is this how the medieval cathedral builders understood their labyrinths?

The medieval labyrinth was known as "domus daedali," or the house of Daedalus. Other names for it referred to pilgrimage: St. Jacques Road for Compostella, Jerusalem Road for the holy city. It was also known as Solomon's Prison or Troytown. It became the trademark logo of the architects and masons who built the cathedrals, after the mythical master craftsman who built the Cretan labyrinth, Daedalus.

Despite the intermittent appearance of the labyrinth in Catholic usage over the centuries, it has always been suspect after a time. By the end of the Middle Ages many labyrinths had been removed from cathedrals. The labyrinth at Chartres was covered by chairs to discourage its use. It was no longer seen as "sacred space" in itself. The cathedral itself was the microcosm of Creation, and the image of the heavenly Jerusalem--an understanding that reached its peak in the Sainte-Chapelle in Paris.

The great festival and communal processions through the church and around it took precedence over the personal and individual labyrinth pilgrimage, and its increasing ambiguity toward the end of the Middle Ages. "No longer seen as a splendid metaphor of human destiny, the labyrinth is now the accursed place of error, sin, and luxury. [luxury as in lust and lechery, *ed.*] . . . The Church now enjoins the faithful to refuse to enter into the winding and inextricable meanders of paganism. . . ." [Jacques Attali, *The Labyrinth in Culture and Society*, p. 35]

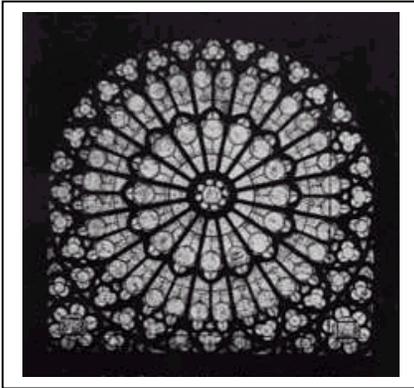
This is still good advice to the faithful, given the history of the labyrinth in its shamanistic, pagan, and occult usages.

It is an archetype of a primal human reality and perception, yet it does not look forward to Christ. It looks backward to Eden, its Fall, and the consequences of sin. Despite its deep roots in history and culture, these are the primary reasons the labyrinth cannot be baptized and "made" Catholic.



1] *The labyrinth is a symbol of humanity's Fall from grace and integrity of person through Original Sin.*

Erwin Panofsky [*Gothic Architecture and Scholasticism*, pp. 64-71] states that "the very concept of an isolated circular unit conflicted with the ideals of Gothic taste." In other words, the labyrinth was an anomaly for the masters of the cathedrals, and their principles of geometric unity of number and measure in construction. In *The Idea of the Labyrinth: From Classical Antiquity Through the Middle Ages*, Penelope Doob remarks: "...the presence of a circular maze in a Gothic cathedral may be an example of the Gothic and scholastic interest in reconciling opposites..." More likely, it is an interest in showing how redemption tramples sin underfoot.



The rose window, as wheel or circle, also contradicts these principles. But the rose window stands for the wheel of life, of Creation, of the heavens, of Fortuna or Fate or Providence, turned by the hand of God. At its hub sits Christ or His mother in splendor, the still point of the turning world, its heart and meaning. In Chartres, the rose window at certain times of day casts a translucent shadow of rainbow radiance over the labyrinth, superimposing the Rose of Immaculate Mary over the labyrinth's six-petaled rose of pagan Aphrodite, and the Wheel of God's Creation over the labyrinthine maze of sin and error [Painton Cowen, *Rose Windows*, p 98]. Thus medieval man may have intended, by his juxtaposition of rose window over the labyrinth to show sin and its confusions overshadowed and confounded, by Christ through Mary.

In the heavenly Jerusalem of the medieval cathedral, even the largest labyrinth is only one small part of the whole. Its circular windings are defeated by the geometric planes of the cathedral. One enters and confronts the labyrinth first, puts it beneath one's feet, and goes forward into the City of God, leaving sin and its dizzying confusions behind. In this interpretation the labyrinth represents not only sin *per se*, but the fallen City of Man--truly a Troytown, conquered by Christ. At most it may stand for the fallen cosmos, the chaos of sin, and Christ's restoration of right order. At the least it is an image of duality and ambivalence, the trap sin lays for the unwary and the need for the sure guidance of Christ to escape its snares.

2] *The labyrinth is a schematic of the reproductive fertility of the Mother Goddess.*

As we have noted in the previous two columns on the labyrinth, it is the "sacred space" of the Great Mother, her energy spiral, her serpent path, her reproductive organs and fertility.

This is the same Mother Goddess anathematized in the Old Testament. The Mother Goddess was omnipresent in the ancient world, far more powerful than Baal or Moloch. John L. McKenzie, S.J., details the number of figures, seals, and other small images of the naked fertility goddess that have been discovered all over the Near and Middle East [*Dictionary of the Bible*, pp. 382-385]. It is this goddess worship that provokes the greatest wrath of the prophets.

The medieval Church--its architects, artists, and writers--may not have been aware of this aspect of the labyrinth and its rituals. They did understand, however, that the labyrinth well represented woman, as person, as reproductive organs, and as sexual snare. The Labyrinth of Love is a late medieval euphemism or epithet for the female genitalia.

Despite their lack of modern archaeological understanding of the labyrinth and its nature, medieval man did come to see it as alien to Catholicism. Treating it accordingly, the Middle Ages abandoned it, except as a cautionary warning. With our knowledge of archaic and pagan history, archaeologically and Scripturally, we have no excuse for promoting the labyrinth as sacred space, as spiritual discovery, or as prayer technique. To do so is to return to our unredeemed past, to fall into the idolatrous pursuits of the Israelites. Penelope Reed Doob's *The Idea of the*

Labyrinth is a solid treatment of the medieval mind and its approach to the labyrinth, first as a possible image of Christ and salvation, but eventually as an image of sin, heresy, seduction and error.

3] *The labyrinth is a walk down Eden's garden path, yet again.*

The Tree of Life is considered a symbol of the labyrinth in Jewish mystical literature. This is not so far-fetched, when we remember the serpent spiral around the Tree in Eden, as pictured by so many artists, pagan and Christian.

If we look down on the pattern of most labyrinths, we see a geometric abstract of a tree with its whorled branches leading into the central opening of the trunk. Thus the center leads down to the very roots of the tree and of being. Even in the Middle Ages, some labyrinths were made in the shape of a tree.

James Jereb builds labyrinths and temples at Stardreaming, a metaphysical retreat south of Santa Fe. His Temple of Lightning contains a Cosmic Tree of Life. His Temple of Dreams contains a planetary Tree of Life. In this way, he associates the Tree and the labyrinth, and uses them to celebrate solstices, equinoxes, full moon ceremonies [see *NM Magazine*, March 2003, pp. 68-71]. A Catholic can only regard this as occult or pagan spirituality. Isaiah and Jeremiah both speak of the Israelites whoring after strange gods "under the terebinth," or green tree, participating in pagan fertility ceremonies on the high places, in the groves sacred to the Great Goddess in all her manifestations.

The Tree of Knowledge of Good and Evil was forbidden to Adam and Eve. The knowledge it bestowed was the mode of knowledge specific to angels, disembodied spirits. But man's spirit is meant to be embodied. His knowledge is dependent on that body. Man's use of the Tree's fruit "to be as gods," is the cause of the Fall, the Original Sin. With our cooperation, the serpent and the Tree--both subtly imaged in the labyrinth--led to our separation from God and our redemption in Christ. The labyrinth is not only a relic of fallen, unredeemed man and his corrupted worship prior to Christ's coming. It is also the immediate image and "virtual" replay of that Sin and that Fall. [See *The Catechism of the Catholic Church* regarding angelic nature, human nature, and the Fall.]

From that moment, the Tree of Life was forbidden to humanity in time, on earth. That Tree awaits us in Parousia. We see it in the Apocalypse as part of the new heaven and new earth. But we can only reach it by the one Way who is Christ. The Tree of our salvation has not the vortex of branches imaged in the labyrinth. The Tree of our salvation is the stark angular Cross, bearing Christ the True Vine on its single straight bough. That Tree alone now opens the way to salvation for us. The labyrinth, even the Chartres labyrinth with its subtle cross, does *not* image the crucifix as Tree of Salvation or our path as Way of the Cross.

We have a true walking meditation: the Way of the Cross, festival processions, the procession that begins and ends the Mass, pilgrimage to shrines, like Chimayo. We have the true sacred space: the Body of Christ in tabernacle, monstrance, our own flesh through the Eucharist, and the Church itself. We have the tried-and-true technique of self-knowledge and healing: examination of conscience, confession, penance.

What more is there, than Christ and His sacraments?

"Wide is the gate and broad is the way that leads to destruction, and many there are that enter that way. How narrow the gate and strait the way that leads to life, and few there are that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Christ's warning here in Matthew 7: 13-15 should be our only guide to the Labyrinth, its Garden path, and all its twisty detours into false spirituality. ♣

Closeup

Richard Rohr's Center for Action and Contemplation in Albuquerque has its own labyrinth, with seven circles or paths signifying the seven stages of life: birth, childhood, adolescence, youth, maturity, senescence, death--presumably.

Its first lesson calls this symbolic journey "a way of learning and praying through movement instead of through thinking." Any animal can move and feel. Only humans think. We are to KNOW God--and His Truth. That means we *must* think, or be less than human.

Second: "there is no one correct lesson or message" in life. Where does that leave Christ, who IS the one Way and Truth and Life, who comes to fulfill the Law--not destroy it?

Third: "life is change and transformation and repentance." True--but like spirit, change is not necessarily good in itself. Change from what to whom? What sort of transformation? Whose repentance?

Fourth: "life is not about doing it right, it is about doing it." This is a sophomoric cliché. Most--even Fr. Rohr perhaps--would prefer our doctors, automakers, electric utilities, restaurateurs, teachers, airline pilots, even other drivers on the road to "do it RIGHT," not merely to do it! Mindless "doing it" is activity for the sake of activity, and it conceals the deadly sin of acedia: spiritual, intellectual and actual sloth--the inertia of despair.

Fifth: "life is not a straight line, nor is it even a clear spiral toward the center." Duh! But if we walk around in circles too long, we become dizzy, easily confused, and lost as well.

Sixth: "we discover we are at home, or better, that we have never left home." Even C.G. Jung, the guru of New Age shamans, would be appalled at this howler. His books on transformation all deal with the quest, the need to leave home, the womb, the enclosed ego. Christ says to Lazarus, dead in the tomb, "Lazarus, come forth!" He tells us to "Go forth, and teach all nations." It is true that God IS our home, "in Him we live and move and have our being." But He is always leading us forth into Sinai, out of the enclosure of sin into the freedom of the sons of God.

Seventh: God is the center. The pole at this labyrinth's center stands for God and the Absolute we all seek. But is this the God of Abraham, Isaac, and Jacob? Or is it the God we fashion in our own image and likeness? The Absolute of self, ego and its delusions--

Here be dragons (and sophistry) indeed!

November Calendar

November 14: Pope Teaches Conference, Fr. Ron Stone at UNM Continuing Ed, 7PM. Call (505) 293-8006 for information.

November XX: LPC monthly meeting. Call (505) 293-8006 for information. All welcome.

Upcoming...

December 12: Potluck & talk on Our Lady of Guadalupe. Call (505) 293-8006 for information.

Women Who Want to Be Priests

A founding member of Call to Action New Mexico and the Executive Director of the Women's Ordination Conference (WOC), Genevieve Chavez, works for the organization from her home in Las Cruces, New Mexico. The October 10, 2003 issue of the *National Catholic Reporter* (Demetria Martinez, "Walking with 'women called,'" interviews Chavez and describes WOC's three areas of "ministry:"

The "ministry of irritation" is about working with the hierarchy to make the church fathers "get it," she [Chavez] said. The second ministry is "walking with women called" – expanding support networks for women who want to be priests, said Chavez.

And the third ministry, she explained, is that of "ecclesial disobedience." This will involve actions such as purchasing billboards in Rome to spread the message of reform. The Women's Ordination Conference will be working closely with Call to Action and Future Church to map out strategies for ecclesial disobedience, Chavez said.



LISTEN TO
CATHOLIC
RADIO!

KKIM 1000AM

Monday-Friday

3:30-4:00PM Various Catholic Teachings

4:00-4:54PM CATHOLIC ANSWERS, LIVE!

4:54-5:00PM Archbishop Michael J. Sheehan

Sponsored by the New Mexico
Catholic Media Coalition (NMC)
P.O. Box 36087, Albuquerque, NM 87176
505-837-1458



Women's Ordination Conference billboard sign that has appeared in several midwestern cities. Is Rome next?

THE PARTIAL BIRTH ABORTION SCAM

By David Brownlow

After 30 years of empty promises by pro-life leaders in the U.S. Congress, it came as no surprise that they would pass a completely meaningless ban on a barbaric and indefensible method of child killing known as the "partial birth abortion." Senate Bill S.3 and House Bill HR 760 provide iron clad proof that it is impossible to spend decades voting for the "lesser of two evils," and end up with anything but evil.

It does look like the Senate and the House will work out the language in their respective bills and send it on for President Bush to sign. Unfortunately, there appears to be no argument on the key wording of the actual "ban." Both of these bills allow a "doctor" to kill a child during the very process of birth until, "in the case of a head-first presentation, the entire fetal head is outside the body of the mother." Or "in the case of breech presentation", the child should be killed before "any part of the fetal trunk past the navel is outside the body of the mother." (Actual text of S.3 and HR 760 in quotes)

That is not a ban. Those are targeting coordinates, plain and simple. The abortionists may be cunning, but they are certainly not stupid. This will not even slow them down.

A law that only protects a child in the last ten seconds of a nine-month pregnancy is a total fraud. It is hard to imagine how anyone could even write a law that would provide fewer restrictions on the legal killing of a human being. As such, it is highly unlikely that even one single child will be saved using the language of this “ban.”

In a somewhat stunning setback for the cause of the unborn, while the pro-life members of the U.S. House managed to simply pass a meaningless piece of pro-life legislation, the “pro-life” members of the U.S. Senate have taken betrayal to a whole new level.

Most in the pro-life community chose to ignore the poison that was slipped into Section 4 of the March 2003 Senate version of the “ban.” As part of S.3, 48 Republicans and 16 Democrats voted to approve the “Sense of the Senate Concerning Roe v. Wade,” which says:

(a) FINDINGS- The Senate finds that— (1) abortion has been a legal and constitutionally protected medical procedure throughout the United States since the Supreme Court decision in Roe v. Wade (410 U.S. 113 (1973)); and (2) the 1973 Supreme Court decision in Roe v. Wade established constitutionally based limits on the power of States to restrict the right of a woman to choose to terminate a pregnancy.

(b) SENSE OF THE SENATE- It is the sense of the Senate that— (1) the decision of the Supreme Court in Roe v. Wade (410 U.S. 113 (1973)) was appropriate and secures an important constitutional right; and (2) such decision should not be overturned.

That has to be one of the most unbelievable and disturbing things I have ever read. We could expect something like that from the life-haters in the Senate, but to have that signed by every Republican Senator who ever told us they were pro-life, is simply amazing! We have spent 30 years supporting “pro-life” Republicans, and this is what we get? What a tragedy.

Republican apologists were quick to make excuses for the betrayal when it was first uncovered. The typical response from “pro-life” leaders was that “the mean ole Democrats stuck that in the bill,” or this was “merely a procedural vote,” which would be “negotiated away” when the House and Senate worked out a compromise.

It turns out that those guys sold us down the river.

If there was ever any doubt about the true intentions of the U.S. Senate regarding Roe v. Wade, they made it perfectly clear last week. On September 17, in a unanimous 93-0 vote, the Senate passed a motion “To Disagree To The Amendment of The House To S.3.” Which was essentially a stern rebuke of the House for removing the Roe v. Wade reaffirmation language in the House version of the bill.

Again, the Republican apologists tried to say that a unanimous vote in support of Roe v. Wade does not mean what it says. I have emailed a number of pro-life leaders about this betrayal and this is typical of the response I got back:

“Pro-life lawmakers voted for this because it moves the process forward. Everyone knows the pro-Roe amendment will be removed in conference committee. Had this vote not occurred, the entire bill would have died.” (Quote from an unnamed national pro-life leader)

Forgive me for sounding a bit old fashioned, but when a man signs his name on a piece of paper, it is supposed to mean something. Now we are being told that is okay to sign not just once, but twice, a despicable declaration that says the killing of 44,000,000 American children was “appropriate,” and should continue. Unbelievable!

This bill needs to die for a number of reasons:

1. It is a complete fraud.
2. It won't save any lives.
3. The signatures of the “pro-life” Republicans who voted to reaffirm Roe v. Wade will permanently stain the Congressional Record.
4. It will give political cover to the phony “pro-lifers” in Congress (“Hey, I'm pro-life, I voted for your ban.”)
5. It will give the Congress an excuse not to pass a real pro-life bill such as an Article 3 reversal of Roe v. Wade, or the inclusion of the unborn in the 5th Amendment definition of a “person.”
6. It will give comfort to pro-lifers that something is being done to save children, when in fact nothing is being done. Millions will continue to die when this bill is passed.

Decades of compromise would seem to have dulled the common senses of otherwise intelligent people. Maybe it is because we have become so desperate for even the tiniest shred of a victory that many are willing to accept even such a hollow one as this sorry excuse for an abortion ban.

Another problem we have is that the partial birth abortion ban has been a very effective fundraising tool. Many pro-life organizations have been milking this “ban” for almost a decade, so they cannot very well back away from it now.

But, now that it has been found the “ban” is nothing but a total scam, those that have raised millions by exploiting this issue should return the money to everyone they ripped off. And in the future, true pro-lifers should refuse to have anything to do with compromises like the “Partial Birth Abortion Ban.”

As long we allow our efforts to be diverted by a ten-year debate over the location of a child's head prior to an execution, we will never begin to deal with the core issue - that our own government is the chief sponsor and protector of a legalized child killing industry that has murdered 44,000,000 Americans. ✍

Reprinted from: NewsWithViews.com, September 25, 2003, www.newswithviews.com/Brownlow/david11.htm