

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

November 2008



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Cover: *St. Martin of Tours and the Beggar*, by Simone Martini, @ 1320 for the chapel of St Martin in Assisi

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Newsletter of Los Pequeños de Cristo
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We are an Archdiocesan-wide Catholic lay organization committed to a charitable defense of the Catholic Faith by means of education, communication, and prayer. We are devoted to the Roman Catholic Magisterium, the Holy Father, and to the bishops and clergy in union with him. Our members believe what the Church believes and we promote what the Church teaches. To this end, we believe that no individual, whether cleric or lay person, has the right to alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.

The Chickens Have Come Home to Roost

Obama, ACORN, and the *Catholic Campaign for Human Development*

By Stephanie Block

For nearly forty years, *The Wanderer* has followed the *Catholic Campaign for Human Development's* funding of radical, left-wing political organizations, many of them carrying the brand of Saul Alinsky. *The Wanderer* also covered the first *Call to Action* conference – the months of “hearings” leading up to it, its orchestrated structure and contrived demands – and our reporters commented on the Alinskyian nature of it, not merely in its tactics but in its outcomes. In hindsight, we can see that organized dissent in the Church was a *product* of organized parishes, filled with Alinskyian-trained laity.

The *Catholic Campaign for Human Development* is responsible for that.

It is also responsible, in some part, for the fact that forty years later, we have a virulently pro-abortion, pro-homosexual presidential candidate whose principle political training has been in Alinskyian organizing. While he – Barack Obama – was lead organizer in Chicago for the *Developing Communities Project*, it received a \$40,000 *Catholic Campaign for Human Development* grant in 1985 and a \$33,000 grant in 1986.

While he was in Chicago, Obama was trained by the top Alinskyian organizers. One mentor was the ex-Jesuit, Greg Galuzzo, lead organizer for Gamaliel. The *Developing Communities Project* operated under the Gamaliel Foundation, a network of Alinskyian organizations that receive 4-5% of all *Catholic Campaign for Human Development* grants each year.

The *Developing Communities Project*, which hired Obama as lead organizer, was an offshoot of Jerry Kellman's *Calumet Community Religious Conference*. Kellman, another of Obama's mentors, was himself trained by Alinsky. The network of community organiza-

tions Alinsky founded, the *Industrial Areas Foundation*, receives about 16% of all *Catholic Campaign for Human Development* grants annually.

After Obama went to Harvard Law School, he returned to Chicago and taught Alinskyian organizing to ACORN [*Association of Community Organizations for Reform Now*] staff. Although ACORN has a different structure than other Alinskyian networks, its tactical philosophy and world view are formed by men who were trained by Alinsky, in a sort of diabolical apostolic succession. Obama ran ACORN's 1992 voter-registration drive, *Project Vote*, and in turn received ACORN's endorsement for Illinois senator. ACORN annually receives about 5% of *Catholic Campaign for Human Development* grants.

This translates into millions of dollars of Catholic money over the last four decades going into Alinskyian community organizing. Catholics generously gave their money to the *Catholic Campaign for Human Development* collection because they were told it would “help the poor.”

Relatively little from the *Catholic Campaign for Human Development* collec-



Barack Obama, ACORN organizer—*Project Vote*

tion goes to “help the poor.” Alinskyian networks are political. They work closely with politicians – such as Obama – and other organizations that are fighting for abortion and homosexual “rights.” ACORN’s “People’s Platform” has nothing in common with Catholic social justice teaching and everything in common with socialism. Gamaliel and the *Industrial Areas Foundation* teach liberationism, a form of “Christianized” socialism, among their members.

This has serious ramifications for Catholics. The Alinskyian networks operate ecumenically and include numerous Catholic parishes. The Catholics involved in the extensive trainings these networks offer are not catechized in Catholic principles of social activism or political analysis but in Marxist analysis and praxis. Their worldview is marred by visions of class struggle and perpetual revolution. They are systematically trained to renounce moral truth in favor of consensus-based “values.”



Gregory Galluzzo, ex-priest, head of the Gamaliel network

Catholics trained in Alinskyian thought become confused about the comparative moral weight of the issues they encounter in the public arena. They also become confused about the legitimate authority of the Church, frequently imagining they can apply consensus-building strategies to doctrines and moral truth. They are the same Catholics who people the dissident *Call to Action* chapters around the country.

Ironically, they learned these confused ideas in their parishes, through Church-sponsored “educational” programs such as the *Catholic Campaign for Human Development’s* liberationist “Poverty and Faithjustice”. Because of this confusion, Catholics, who ought to be a powerful, consistent voice for moral values in society, are fragmented and ineffective. The *Catholic Campaign for Human Development* bears much of the responsibility.

A few bishops understand exactly what the *Catholic Campaign for Human Development* is and approve what it funds. Most, however, swallow the concept of its “helping the poor” and have probed no deeper. Busy about the Lord’s work of minding their dioceses, they’ve trusted others to run the “social justice” offices.

In this sense, the nomination of Barack Obama has been a great blessing. Even the politically naïve are fascinated by the pejorative dismissal of Obama as a “community organizer” and his campaign’s rebuttal that to disrespect community organizers is to disrespect Catholic Action. Obama isn’t Catholic. Catholic thought hasn’t subtly filtered into this ecumenical movement. Amoral Alinskyian thought, on the other hand, has clearly filtered into Catholic circles – to such a degree that some people confuse one for the other.

Obama’s nomination is a window of opportunity to explain – starting with the bishops – the difference between Alinskyian principles and Catholic Action. They and other Catholics should find materials about Obama’s Alinskyian roots quite interesting. We need to be sharing those materials.

After 40 years of funding the bad guys, it’s time to stop.h



Ed Chambers, ex-seminarian, head of the IAF network



Fr. John Baumann, SJ – head of the PICO network



Wade Rathke, founder of ACORN

Excerpts from an interview of Archbishop Chaput ...

Render Unto Caesar

Serving The Nation By Living Our Catholic Beliefs And Political Life.

In August 2008, radio talk show host Hugh Hewitt interviewed Archbishop Charles Chaput of Denver at some length about his recently published book, *Render Unto Caesar: Serving The Nation By Living Our Catholic Beliefs And Political Life*.

Some excerpts from that interview:

...[P]eople sometimes pigeonhole me as a conservative, and I hope what I am is a Catholic. And I preach the Gospel honestly without compromise, and that cuts to the right and to the left, because the Truth is supposed to set all of us free from our parties and from our prejudices or whatever. So I think people who want to follow the Gospel will offend people on all sides of the political spectrum.



**Archbishop Charles Chaput
of Denver**

...[I]t's foolish for Catholics to think they can enter into the political world without bringing their faith with them, because we're required by our faith to engage the world so that human dignity will be supported, and the common good will be served. It's a more complicated way of just saying we have to love our neighbors as ourselves. And God commands us to do that, so we just can't work towards our personal salvation, or you know, just wait for God to save us. God also throws us back into relationship with our neighbors if we truly love Him.

[Quoting from the book:] "People who take God seriously will not remain silent about their faith. They will often disagree about doctrine or policy, but they won't be quiet. For Catholics, the common good can never mean muting themselves in public debate on foundational issues of faith or human dignity. Christian faith is always personal, but never private." ...[T]o tell a believer that he must be silent in public is like telling a married man he must pretend to be single when he's at work. And if he does that, he won't be married very long..."

...[I]t's a duty of a good Catholic not only to vote, but to know the issues. It's more than just voting. You know, voting is kind of a minimal thing, but a vote is foolish if it's not based on knowledge. So we have to know candidates, we have to be aware of party platforms, we have to be really engaged on the issues or our votes will be wasted, and maybe even turned in the wrong direction.

[Quoting from the book:] "Neither party fully represents a Catholic way of thinking about social issues. The sooner Catholics feel at home in any political party, the sooner the party begins to take them for granted, and then to ignore their concerns. Party loyalty is a dead end."

...[T]he Democrat Party has attracted Catholics for generations upon generations. The vast majority of Catholics were Democrats twenty, thirty years ago. But it was precisely at that time when the Democrat Party embraced, began to embrace a platform that favored abortion. If Catholics had stood up and said we're not going to do this, this is not right, we could have kept the Democrat Party from doing that.

...[F]or Senator Obama to say that it's above his pay grade to know when we should begin to respect the human dignity of an unborn person I think is evading the question. We all have to make that decision. Every time we vote, whether to vote in favor or against pro-choice, or pro-abortion legislation, is making a decision. So I think that he's made decisions...

[Quoting from the book:] “My friends often ask me if Catholics in genuinely good conscience can vote for a pro-choice candidate. The answer is I couldn’t. Supporting a right to choose abortion simply masks and evades what abortion really is, the deliberate killing of innocent life. I know of nothing that can morally offset that kind of evil.”

[Quoting from the book:] “One of the pillars of Catholic thought is this – don’t deliberately kill the innocent, and don’t collude in allowing it. We sin if we support candidates because they support a false right to abortion. We sin if we support pro-choice candidates without a truly proportionate reason for doing so, that is a reason grave enough to outweigh our obligation to end the killing of the unborn. And what would a proportionate reason look like? It would be a reason we could, with an honest heart, expect the unborn victims of abortion to accept when we meet them and need to explain our actions as we someday will.” ...It’s hard to imagine in my mind anything worse than the destruction of more than a million unborn children in our country every year through abortion.

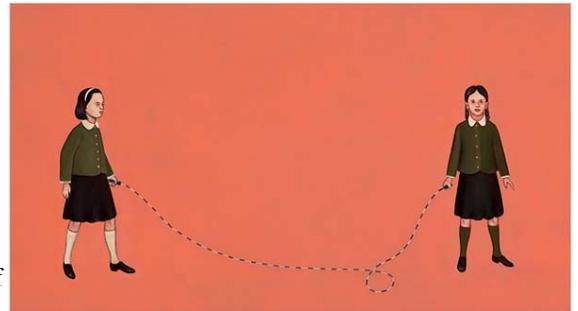
...[M]any people have written about the diminishing numbers of children in Europe, and in some sense, it’s kind of an unspoken death wish. If people don’t have children, they have no future. And there are very few countries in Europe, if any, where there’s a replacement rate in terms of birth. I mean, there’s some countries who are growing because of immigration from other countries. But you know, our being open to abortion is in some sense, a death wish, because we’re destroying the future that God would give us through children, and that we don’t want to repeat what’s going on in Europe.

[Quoting from the book:] “No one addresses these problems [of homelessness, poverty, immigration, abortion, about a dozen other issues] more directly or effectively than the Catholic Church and other religious communities. Over the past decade, I’ve grown increasingly tired of the Church and her people being told to keep quiet on public issues that urgently concern us.”

...There’s nothing wrong with stem cell research. In fact, it can be a very, very positive thing in terms of curing our human illnesses. But how we obtain those stem cells is what’s important. And so what the Catholic Church opposes is embryonic stem cell research, where you kill an embryo in order to harvest its stem cells in order to help other people. We would see it the equivalent of harvesting body parts of people who are living to help other human beings. And we think that’s undermining dignity. You don’t kill someone to help another person live.

[Quoting from the book:] “Conscience is never a matter of personal preference or opinion. Nor is it a self esteem coach. It’s a gift of God, the strong, still, uncomfortable, honest voice inside us that speaks the truth if we let it. In fact, to continue with Cardinal Newman, the more a person tries to obey his conscience, the more he gets alarmed with himself for obeying it so imperfectly. But next, while he grows in self-knowledge, he also understands more and more clearly that the voice of conscience has nothing gentle, nothing of mercy in its tone. It is severe and even stern. It does not speak of forgiveness, but of punishment. It suggests to him a future judgment. It does not tell him how he can avoid it.”

[Quoting from the book:] “The greatest danger facing the Church in our country today is an excessive and indiscreet accommodation.”



In European countries, the birthrate has been dropping well below the “replacement rate”.

The entire transcript of this interview can be read at: hughhewitt.townhall.com/talkradio/transcripts/Transcript.aspx?ContentGuid=e744c7d0-8a7f-4177-b266-5582ee075176 *h*

Tent and Tabernacle

By Marie P. Loehr

Where your treasure is, there will your heart be also . . .

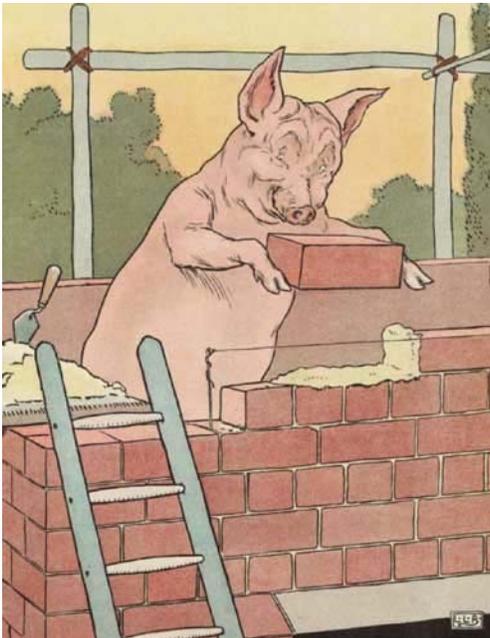
Home is where the heart is . . .

Who can forget the Disney version of the *Three Little Pigs* fable?

“Who’s afraid of the big bad wolf, ho ho ho ho?!”

Each of the pigs builds a house for himself, one of straw, one of twigs, and one of bricks. Although they live in these three “tents” or booths, separately—as in monastic hermitages, or as in Peter’s three tabernacles, one for Christ, one for Moses, one for Elijah, on Mt. Tabor—the three houses are all next door to one another. The pigs are happy and content in their homes. Then the big bad wolf comes along, hungry for pork . . .

One by one he huffs and he puffs, and he blows the first two houses down. Each pig barely escapes with his life to his brother’s house. Finally, all three huddle in the wise brother’s well-built house of brick. The wolf blows his



lungs out, but he cannot gain entry to this house. And the third piggy’s line runs something like this, “By the hair on my chinny chin chin, you are the wolf and you can’t get in!”

In short, the third little pig has built his house on rock, by building it of rock—brick and mortar, one of rock’s many derivations. His brothers built on sand, by using straw and twigs, easily blown away. When Christ warns us to build our houses on rock, not sand, what is he saying?

First, he’s enunciating a sound engineering and architectural principle! As He Who made the universe knows exactly, rock is the firm foundation. The fortress and castle are invariably built on rock, and of rock. They are almost always built on the mountain, as well. God is the Rock of Israel, its sure foundation, enduring, unchanging, overwhelming.

Christ builds his Church on the rock of Peter, playing on all the meanings of rock and witness, crucible and head—*cephale* in Greek, pattern and father implicit in the name of Cephas. Peter is the image of the Father, the Rock, the firm foundation.

In fact, we ourselves are built on the firm foundation of spirit and its immortal being in God’s Being. Our bodies are further set on the firm foundation of our skeletons, which bear us up and give us shape and definition. In the same way buildings are set not only on solid

ground, but are defined and supported by an interior skeleton of steel girders or wood framing and roof trusses.

Even so, they can be blown down—as September 11, 2001 or a succession of hurricanes show us. There appears to be no secure foundation for our homes on the face of the earth and its natural catastrophes. There is no security in a fallen Creation for any lasting home of any sort.

Christ reminds us of this subtly. In saying that the foxes have dens and the birds of the air have nests, but the Son of Man has no place to lay his head, he gives himself as the exemplar of our own status. We are all wanderers and pilgrims on a journey. Earth is our Sinai, only a temporary sojourn: a tent, easily blown down, struck, folded up and carried away.

So where and what is our secure home? How secure is it? How susceptible is it to the winds of Lucifer’s envy and anger and angst?

Our first earthly home is our mother’s womb. We know in this era exactly how susceptible the womb/nest is to the Big Bad Wolf of abortion. Too many people—fearful mothers, opportunistic medical personnel, secular scientists, venal politicians—are like the first two little pigs. They themselves live on the surface of reality. Their loyalties and opinions are guided by materialism: secular or pragmatic trends. Their own philosophical houses are straw or twigs. They see the womb as a mechanistic body part to be manipulated at whim: the fetus a miniscule tent to be blown away, struck, torn apart, and trashed.

Despite their sinful myopia, God shows us that our primary temporal home IS our body/soul tent and tabernacle. He does this through his Son's emptying himself of his majesty and glory to become one with us, a man like us in all things save sin. John the Evangelist describes Christ's Word becoming flesh: "he pitched his tent among us." That tent is his flesh. This is a reference to the tent built by Moses in Sinai, at God's command.

That Mosaic tent is the meeting place of God and man. It holds the tabernacle, the mercy seat, the Ark of the Covenant. Here God—in the visible pillar of cloud or fire, his revealed glory or Shekinah—rests between the golden cherubim. Here in the Holy of Holies God encounters us. Here we are face to face with him, in a manner of speaking, since we cannot see his face and remain alive—in our fallen, unredeemed state.

This tabernacle tent is re-created in our churches. The church building is the ecclesiastical re-remembering of that tent. Wherever possible, it is built of rock, on rock—although Christ comes to us in his Body and Blood, Soul and Divinity anywhere a true priest celebrates the Mass. [Even so, in a temporary situation, an altar stone, a compact symbol and image of the rock and foundation, *i.e.*, the Rock of Israel, must be part of any temporary altar. See John Hardon's *Pocket Catholic Dictionary*, p. 16 for a detailed description and explanation.]

In a church building, the sanctuary represents the Holy of Holies, and demands similar reverence from all who enter it. The tabernacle that contains the ciborium and its Eucharistic Real Presence, God in Christ, is the image of the Ark of the Covenant at the heart of the Holy of Holies.

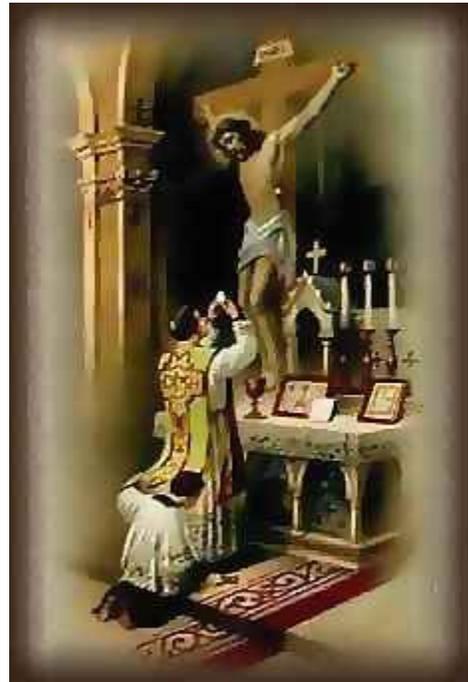
This is the heart of any church. This is why so many battles have been fought since Vatican II on where the tabernacle should be placed in the church: between those who understand the implicit symbolism of church/tent, tabernacle/Ark of the Covenant, vs. those who do not grasp this reality, or reject it—opting to remove the heart from its primary placement, collapsing the liturgical reality, carting it away.

The heart is central to our bodies. It is the life of our bodies in its pumping blood, oxygen and nourishment to all the body's cells. The tabernacle is central to the sanctuary, and the sanctuary to the church building in the same way. Here is the Holy of Holies. Here is Emmanuel, God-with-us. Here is the Shekinah, both hidden and revealed.

We seldom think of it this way, yet our skin and muscle, blood and bone are also tent and tabernacle. In his coming, as Emmanuel, Christ sanctifies the womb as home to the developing baby. In this way he sanctifies our flesh as home, a tent that is alive, for our living, a dwelling place from conception to natural death.

It is home not only to our being and person. It is also home to God in the tabernacle of our hearts and minds and spirits. This is true simply as he holds us in being. Paul says, in him we live and move and have our being. Yet he is also within us, closer to us than we are to ourselves. Catherine of Siena tells us that, in God, we are like fishes in the ocean, because the ocean is also in the fish, flowing through their gills, in their bodies, filling them with life, providing the environment of their life. Water is home to fish. God is home to man.

The more we think with his mind, love with his heart, serve with his hands, the more truly we become his dwelling place, his tabernacle, the tent of his flesh. And this is our true, our secure, our only home. Here, in his heart, is where our treasure and our hearts can rest secure. h



Around the World

What Would Genuine Human-Centered Development Look Like? Unlike the unabashed politicking of the *Catholic Campaign for Human Development*, the Vatican has prepared an analysis of authentic human-centered development.

Submitted last spring by the Vatican Secretariat of State as part of the preparations of the 12th U.N. Conference on Trade and Development in Accra, Ghana, the paper detailed the principles of solidarity and subsidiarity that must undergird such development.

Describing a “crisis of multilateralism,” it expressed concern that international organizations wrestle with the lack of representation and grassroots involvement “in development-oriented initiatives undertaken by multilateral institutions. Such an approach presents the risk of formulating policy strategy that is not centered on the poor but rather on governments of poor countries.”

The paper advised “a change in perspective.” “It must be clear that development is not only about the growth of the economy in general; it is about the development of the human being with his/her capabilities and relationships with intermediary social groups - family, social, political, cultural groups etc. - within which he/she lives. This requires a change in perspective that recognizes peoples as united by a common factor, their humanity being created with the imprint of the common God creator. *Only by starting from this premise can we aim, within pluralist institutions, toward the achievement of the common good, which needs to be the primary objective of any society.*

The common good is neither an abstract goal nor a simple list of targets. It is simply the realization of the primary needs of the person: the need of truth, love, and justice.”

If development centers on the human person, the paper concludes, it will address education, health care, decent work opportunities, economic freedom, and the encouragement of entrepreneurship. “Without the institutional setting that provides a stable economic environment where the rule of law is enforced and property rights are respected, economic development inevitably is repressed.”

What Is the Church? At a public audience in October, Pope Benedict XVI reaffirmed that the Church is not a man-made institution: “Paul knows and makes us understand that the Church is neither his nor ours. It is the Body of Christ, the ‘Church of God...God’s building.”

The Holy Father pointed out that the term “Church” first appears in the Letter to the Thessalonians, where St. Paul refers to “the Church of God.” He describes the Church as a single body, despite the existence of local “churches”, such as the Church in Corinth or in Galatia. The universal Church “is not an association of local churches, but that these are the realization of the one Church of God.”

The community of believers in Christ is not a human construction but a response to a divine initiative. The epistles show that “believers are called by God, Who unites them in a community, his Church.”

In the Old Testament, a reference to the “People of God” meant the community of Israel, the Pope said. But under the new covenant all the peoples of the pagan world “become the People of God thanks to their unification with Christ through the Word and the sacraments.”

h



Pope Benedict XVI

Around the Nation

Bishop Soto Address to the NACDLGM Bishop Jaime Soto, soon to take over the diocese of Sacramento from retiring Bishop William Weigand, addressed The National Association of Catholic Diocesan Lesbian and Gay Ministries (NACDLGM) Conference, based in Berkeley, this past September. His talk was straightforward: “Sexual relations between people of the same sex can be alluring for homosexuals, but it deviates from the true meaning of the act and distracts them from the true nature of love to which God has called us all. For this reason, it is sinful. Married love is a beautiful, heroic expression of faithful, life-giving, life-creating love. It should not be accommodated and manipulated for those who would believe that they can and have a right to mimic its unique expression.”

The *California Daily* reported that at least five members of the audience walked out during the bishop’s address and that there was scant applause at its close. “The chairman of the conference then announced that the bishop would answer questions at a reception that would be held in another room. That led to widespread expressions of disapproval from members of the audience, who said they wanted to be able to express their responses immediately. It was agreed that those who wanted to speak would line up. The bishop was told twice by the chairman that he was free to leave if he wanted - or to stay and listen. Bishop Soto stayed and sat quietly listening to every response. A series of about eight speakers came to the microphone to express their unhappiness with what the bishop had said - and what they felt he had not said. One woman said, in essence, ‘We know what the Church says. What we wanted you to talk about is the value of our lived experience as lesbian women and gay men.’”

A NACDLGM board member then came around to the tables, saying, “On behalf of the board, I apologize. We had no idea Bishop Soto was going to say what he said.”



Bishop Jaime Soto's speech at NADGLM conference apparently not what they were expecting.

Does voting for pro-abortion legislation entail automatic excommunication? In an interview, Bishop Gerald Kicanas of Tucson, vice president of the United States Conference of Catholic Bishops, revealed that this is a topic the US bishops will discuss at their November meeting. “I think there are several issues to be discussed,” he said. “One is, what is the level of cooperation involved in a legislator voting for legislation that encourages, or allows, intrinsically evil acts? Is that formal cooperation, or isn’t it? That’s a critical question, because if it is formal cooperation, then serious consequences flow from it.”

When asked if he meant automatic excommunication, Bishop Kicanas answered, “Right. That’s one question that has not been answered,” making it clear there was no consensus among the bishops about this or if Holy Communion should be withheld from pro-abortion Catholic politicians.

Criticism of some of the older US religious orders During a talk in Massachusetts, Cardinal Franc Rode, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, spoke about the problem of faithless religious communities in the US. “There are those who have opted for ways that take them outside communion with Christ in the Catholic Church, although they themselves may have opted to ‘stay’ in the Church physically.”

He said, “One can hardly overestimate the importance of consecrated life for the good of the Church and of humanity at large. From the birth of Christianity, some men and women were moved by the Spirit to devote their entire lives to imitating Christ more closely. Their consecration gradually took on the multiple forms we are familiar with today — rules and ways of life that at once express and give continuity to the charisms given by the Spirit.”

However, “In the last forty years, the Church has undergone one of her greatest crises of all times. We all know that the dramatic situation of consecrated life has not been marginal in this state of affairs. In practically all Western countries, observers note that most religious communities are entering the end-game of a prolonged crisis whose outcome, they say, is already determined by the statistics.”

Cardinal Rode pointed to the one bright light to an otherwise gloomy picture—the vitality of younger communities that are faithful to the teaching of the Church, the person of the Holy Father, and the charisms of their founders. h



Some of the younger, orthodox communities have a vocations ‘crisis’ of another sort—the happy problem of where to put everybody.

Could This Be A Step in the Right Direction?

Defunding ACORN is laudable but insufficient

By Stephanie Block

This October, 2008, the *Catholic Campaign for Human Development* (CCHD) announced that it is suspending further funding to ACORN after learning that Dale Rathke, the brother of ACORN founder Wade Rathke, embezzled nearly \$1 million from the organization between 1999 and 2000. Thanks to a whistle-blower, the incident became public this summer, as the organization had been handling the matter “in-house”, according to Maud Hurd, ACORN’s president.

CCHD, which claims to give grants to groups “fighting poverty”, has finally had to distance itself from at least one of them. Having given more than \$7.3 million to ACORN projects over the last 10 years and \$1.13 million just this year, this latest disclosure among a slew of convictions, indictments, investigations, and lawsuits against ACORN for voter fraud has tipped the scale.

It’s about time. After decades of warnings, Ralph McCloud, executive director of CCHD, told a reporter from *Catholic News Service*, “The whole idea is making sure that the efforts of the groups we fund are working in non-partisan efforts and focusing on the kind of work that we would like for them to do”.

Good! Now it’s time to take the next step and distance itself from Alinsky’s *Industrial Areas Foundation* and its affiliates who in 1996, set its membership to work in a get-out-the-vote drive called *Active Citizenship Campaign*. The effort included working with individuals from the Democrat Party to “streamline” the naturalization process and fraudulently put an IAF-backed candidate, favorable to legalized abortion, into Congress rather than her pro-life opponent. Though *Active Citizenship Campaign* was found guilty of abusing the naturalization process and a congressional investigation concurred that the seat they had supported was not honestly obtained, the CCHD continues to pour money into this network.



We’ve been telling you for *decades*...

CCHD has been collecting money from generous Catholics annually since the early 1970s, ostensibly “to help the poor.” There has always been a group of people, however, complaining that the money has little to do with “the poor” and everything to do with left-wing politics.

In the first years, to take an example, there was CCHD’s \$157,900 to *Alianza Federal de Pueblos Libres*, awarded in the 1972-3 grant period. It wasn’t as though the CCHD didn’t *know* what they were funding. The *Alianza* had made New Mexico news five years earlier in an incident that involved an armed raid on a courthouse, a standoff between the National Guard and the “activists”, and two wounded law officers.



Twelve years after the *Campaign* began, the complaints were growing more strident. One Catholic periodical, *The Wanderer*, called CCHD funding “a scandal” and fired off the following comment: “In little more than ten years, the Bishops have received almost \$60 million from the Catholic people to ‘help break the hellish circle [sic – the actual word used by the *Campaign* was “cycle”] of poverty’ ...and instead directed the funds to groups which seek to ‘empower the poor’ and ‘change sinful institutions’.”

In 1989, researcher Laurene Conner wrote, “While the average Catholic assumes his contribution is for charitable causes, CCHD’s objectives suggest an entirely different set of priorities. Its present executive director, Fr. Alfred P LoPinto, has

been quoted as saying, ‘We’re not really involved in charity...it’s considered funding for justice.’”

Conner goes on to explain that the principle recipients of CCHD grants are “community organizing projects in the Saul Alinsky radical left-wing tradition: the *Industrial Areas Foundation* he founded; *Association of Community Organizations for Reform Now* (ACORN); the *Youth Project*; and the *Citizen Action* groups.”

Ten years further down the road and the Bishops were each sent a 4-inch binder that detailed the continuing problem of funding radical Alinskyian organizations and the progressives with whom they network.

The binder provided source materials from ACORN and the other Alinskyian networks that receive millions of Catholic dollars every year. It demonstrated their socialist ambitions and their political activism – including serious, proven incidents of voter fraud.

It demonstrated the CCHD’s funding pro-abortion networks – such as the *Justice, Economic Dignity, and Independence for Women* (JEDI Women) grants in \$20,000 in 1994 and \$20,000 in 1995 – a group that worked in coalition with Planned Parenthood, Utahans for Choice, and Utah National Organization for Women (NOW).

In 1998, the CCHD added the word “Catholic” to its name and improved its guidelines to disqualify *openly* pro-abortion groups, but has continued to fund the Alinskyian organization that are politically networked to the pro-abortionists.

The CCHD can be applauded for finally acknowledging that illegal activity must not be rewarded with Catholic money, but it must take the next step toward authentic human development funding – one that respects life. h



U CAN'T B BOTH
Catholic & PRO-CHOICE

Second Collection

By Diogenes

The *Catholic Campaign for Human Development* is the Plymouth Duster of the U.S. Bishops Conference, a relic of early-1970s social activism that - except for its value as a fashion statement - was a disappointment when it was launched and hasn't improved with age. Yesterday [October 26, 2007] we were given our official annual spadeful of the 40-year-old rhetoric:

The *Catholic Campaign for Human Development* (CCHD) distributed more than \$9.5 million in grants to local organizations working to overcome poverty in the United States. The 2007, grants, totaling \$9,578,000, will be used by 314 projects in 46 states, the District of Columbia and Puerto Rico. The average award is \$30,500 and will go to local organizations that address the specific concerns of their poor and low-income members. These groups work toward economic justice, fair housing, health care access, living wages, and immigrant and worker rights, among other concerns.

Note the phrase "working to overcome poverty" - this is the key element in the CCHD mission and what we're told makes it different from a conventional charity: i.e., poverty relief through almsgiving. Helping the poor overcome their poverty is a noble endeavor, but the CCHD's idea of overcoming poverty seems in every case to be a statist solution: cash disbursements to Left-leaning action groups aimed at redirecting government funds towards their own purposes. Think of it this way: you'd be pleased to learn your pastor gave your 12-year-old a part-time job; less pleased to discover that what the job consists in is pestering you for a larger allowance.

The grantees the CCHD chose to tell us about are the Mississippi Poultry Workers Center, Natural Home Cleaning Professionals (Oakland), Albany Park Neighborhood Council (Chicago), Women's Community Revitalization (Philadelphia), Families United for Racial and Economic Equality (Brooklyn), and the Disabled Rights Action Committee (Salt Lake City). One notes that organizations aimed at empowering home-schoolers and pregnancy help centers are not much in evidence.

A visit to the website of Families United for Racial and Economic Equality (FUREE, get it? furee.org/mission.html) provides a list of "victories" chalked up to the organization - victories at overcoming poverty, I presume. For example:

We worked with welfare rights group around the country to influence the debate for TANF Reauthorization in 2002. This included participating in a take over of the ultra-conservative Heritage Foundation, a protest at Hillary Clinton's residence and a historic march on President George W. Bush's ranch in Crawford, Texas. As a part of the core organizing coalition of Still We Rise (an alliance of NYC groups fighting to bring the agenda of poor to low income peoples to the forefront) FUREE helped lead the organizing of the march against the Republican National Convention in NYC on August 30th 2004 with thousands of New Yorkers.

A take-over of the Heritage Foundation? *That'll feed a lot of hungry children.* Try a mirror-image reversal of the party politics and ask yourself how much cash the CCHD would toss at a group that shut down the ACLU or the National Lawyers Guild.

Three points. One: the partisan politics of the CCHD are overwhelmingly lopsided, yet its Leftist bias is never candidly admitted come special collection time.

Two: the funded programs don't teach unskilled workers to become welders or encourage men to marry and stay married to the mothers of their children, but rather take social breakdown for granted and seek government monies to make the breakdown less irksome; it can be argued that this approach doesn't overcome poverty but perpetuates it.



Diogenes, founder of the Cynics, in his earthenware tub
By Jean-Léon Gérôme, 1860.

Three: even where the funds fought for and won serve a good cause, other good causes will thereby go unfunded; who's to say the net change is for the better?

Almost every social ill in the U.S. has its roots in the breakdown of the family, and, conversely, a healthy family situation gives its members advantages that almost no external misfortune can offset. And the Catholic Church is uniquely well-placed to use her teaching to remedy the ills of family life. The irony of the CCHD is that it seems consciously to exclude the Catholic view of the human person from its understanding of poverty and its programs for overcoming it. True, \$9 million isn't a huge sum by the standards of contemporary diocesan pay-outs (barely five creation spirituality convictions, at current rates), but it still seems Catholics could untrouser the cash they have left for purposes closer to their hearts. H

Diogenes' acerbic essays can be read in the same place "Second Collection" first appeared, at Off the Record, www.catholicculture.org

PRAYER FOR THE ELECTION OF GOVERNMENT OFFICIALS AND FOR THE CITIZENS

Thou, O Christ, Sovereign King, hast given men the authority to govern through Thy excellent and inexpressible might, that we may know the glory and honor given to them by Thee, and be subject to them, in agreement with Thy Divine will. Thou hast given to the people of this nation the privilege of electing those who would exercise that authority which comes from Thee. Grant, we beseech Thee, wisdom, prudence and counsel to the people of this nation (state/city) that they may elect officials whose administration will be conducted with due respect for virtue and religion, with a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

We recommend likewise to Thee O unbounded mercy! all our brethren and fellow citizens, throughout this nation, that they may be blessed in the knowledge, and sanctified in the observance, of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Amen.

November Calendar

Los Pequeños Monthly Meeting

November 14, 2008
Call (505) 293-8006 for information.

Pro-life Prayer:

Planned Parenthood Abortuary
701 San Mateo Blvd.
Holy Innocents Chapel:
(505) 266-4100
Times: Daily 8 AM – 3 PM

Mondays and Tuesdays at Noon
Mass at the Holy Innocents Chapel

&

Thursdays at 9:30 AM
Fr. Millan Garcia
Holy Sacrifice of the Mass
(1962 Missal)
For more information, call
(505) 266-4100

Helpers of God's Precious Infants

1. Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM
Wednesdays: 12 Noon – 3:00 PM
&
2. Medical Arts (801 Encino Place)
Saturdays: 8AM-11:30AM
For more information, call Phil Leahy:
(505) 440-3040



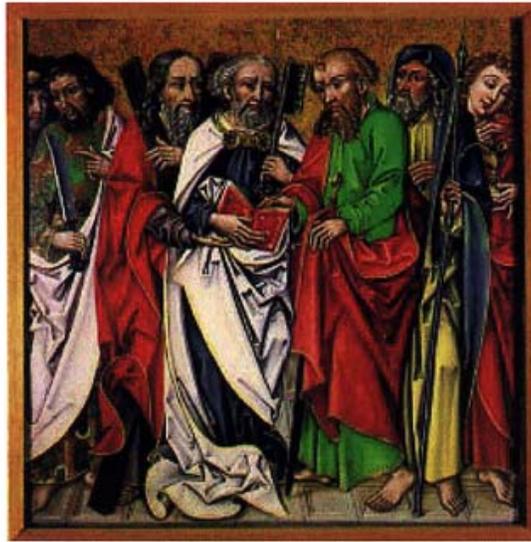
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are archived at:

www.lospequeños.org

Life Talk

Project Defending Life's radio show
1050 am KTBL
Saturday at 2:00 pm - 3:00 pm.



Year of Saint Paul
June 28, 2008-June 29, 2009

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