

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

November 2012

Experimenting on Human Beings

*There's nothing new under
the sun...*

Page 4



Happy Priest: My Friend Father Michael Jordan, SOLT

Page 7

American Life League 2012 Report: The CCHD Is Just as Bad as Ever

Page 12



*Cover: Blessed Miguel Pro -
November 23*

Los Pequeños Pepper

Newsletter of Los Pequeños de Cristo

November 2012

Volume 13, Number 11

Experimenting on Human Beings <i>There's nothing new under the sun...</i> By Stephanie Block	Page 4
Doctors File Legal Brief: 20-Week-Old Babies Feel Pain during Abortion By Alex Murashko	Page 6
Happy Priest: My Friend Father Michael Jordan, SOLT By Fr. James Farfaglia	Page 7
Ten Catholic Bishops Give Clear, Moral Guidance to Catholic Voters	Page 8
Coming to a Country near You? <i>Ontario Education Minister: Catholic schools can't teach abortion is wrong - that's 'misogyny'</i>	Page 10
The Truth about Catholic Women and Contraception By Emily Stimpson	Page 10
American Life League 2012 Report: The CCHD Is Just as Bad as Ever By Stephanie Block	Page 12
November Calendar	Page 15

Newsletter of Los Pequeños de Cristo
Stephanie Block-editor, Carol Suhr-copy editor
Correspondence to *The Pequeños Pepper* may be addressed to:
P.O. Box 20428, Albuquerque, NM 87154-0428
Phone: 505-866-0977 or email: 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 alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.

Experimenting on Human Beings

There's nothing new under the sun...

By Stephanie Block

In my home state, there's been a good bit of discussion about embryonic stem cell research. One Catholic politician, a Republican state senator, has twice sponsored a bill to permit this sort of research, arguing: "Under the bill, couples with leftover embryos at in-vitro fertilization clinics could donate them for research rather than have them discarded by the clinics. I just want to give these couples another option other than destroying them."⁽¹⁾

This position has generated a good deal of confusion among pro-life Catholics, who are tempted by the thought that these short, abused lives might be given some earthly value after all.

It's an old seduction. We forget that the value of a human being isn't in what he *does* or what he *has* but in that he *is*. It is good to *be*.

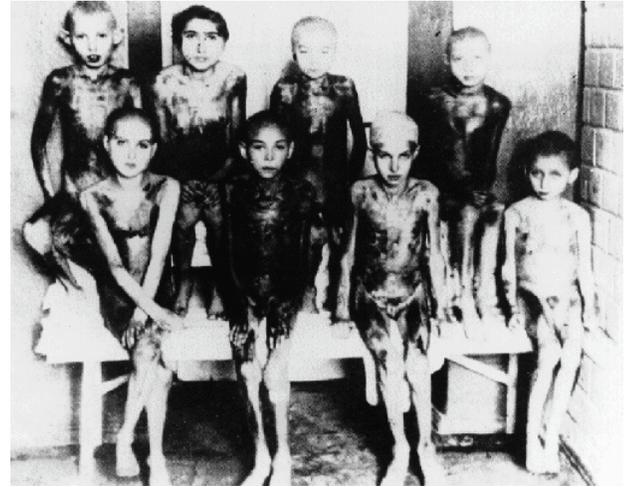
The Catholic Church has defended this fact for as long as it has existed but the heinous actions of various 20th century scientists caused the Church to address specifically the problem of experimentation on human beings.⁽²⁾ Among these documents are:

- Pius XII, "The Intangibility of the Human Person," Allocution to the First International Congress of Histopathology, Sept. 13, 1952.
- Pius XII, "Moral Problems in Medicine," Allocution to the Eighth Congress of the World Medical Association, Sept. 30, 1964.
- John Paul II, "A Patient is a Person," Address to Two Congresses of Physicians and Surgeons, Oct. 27, 1980.
- United States Conference of Catholic Bishops Committee on Doctrine, *Ethical and Religious Directives for Catholic Health Care Services*, fifth edition 9-09.

They boil down to this: you can't experiment on humans unless they give consent (or, if they're unable to consent, their lawful guardian does) and the experiment has a reasonable hope of benefiting the individual who is the subject of the experiment. Obviously, someone who has been murdered can't himself benefit from discoveries made using his tissue.

Is this really an important prohibition? If the babies are going to die anyway, why can't their parents donate their bodies for research? What does it mean to insist that "a human subject cannot be used merely to gain medical knowledge which will serve the common good?"

One can certainly understand the matter when one considers the actions of "patriotic" doctors who forced their victims to endure painful, debilitating, and often fatal experiments in order to "help the troops," test new drugs and treatments for injuries and illnesses, or limit "undesirable" populations. The Church is not only concerned about protecting vulnerable individuals from tyrannical governments but from oppressive social movements that pit a more powerful faction of society against a weaker. Science at the service of genocidal impulses is diabolical. In the words of Pius XII: "Can the public authority, whose function it is to care for the common good, give the doctor the power to make experiments on the individual in the interests of science and the community, in order to invent



"The Nuremberg Code is a set of research ethics principles for human experimentation set as a result of the Subsequent Nuremberg Trials at the end of the Second World War. Specifically, they were in response to the inhumane Nazi human experimentation carried out during the war by individuals such as Dr. Josef Mengele." <http://standwell.org/2008/06/06/would-nuremberg-tribunals-found-abortion-a-crime>

The ten points of Nuremberg code include mandatory, voluntary consent of the human subject, that experiments be conducted as to avoid all unnecessary physical and mental suffering or injury and never conducted where there is reason to believe death (or disabling injury) will occur.

Embryonic stem cell research requires killing the living embryonic human being for his or her cells.

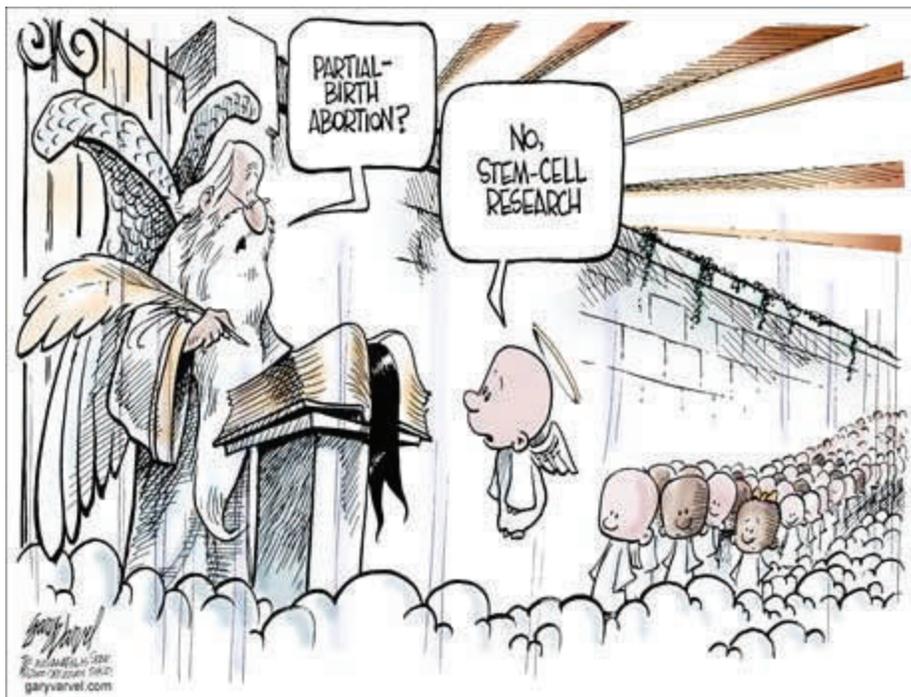
and try out new methods and processes when these experiments infringe on the right of the individual to dispose of himself?...The great postwar trials have brought to light a frightful quantity of documents testifying to the sacrifice of the individual to "medical interests of the community." In these acts are found testimonies and reports which show how, with the assent, and sometimes even by formal command of the public authority, certain centers demanded a regular supply of men from concentration camps for their medical experiments. We learn how men were delivered up to the centers; so many men, so many women, so many for this experiment, so many for that..."⁽³⁾

With the advantage of several sickening historical examples before us, it isn't too difficult to understand the Church's position on this. Catholic politicians wouldn't be easily enticed by legislation to allow experimentation-resulting-in-death on unwilling death-row prisoners, no matter what the promised benefit.

The issue of research that begins with the deliberate killing of an embryo, however, arouses the same confusion that abortion does: is the embryo a human being? Is it alive? Is it a *person* with moral rights? If, as the Church insists and science demonstrates, the answer to these questions is "yes," – the embryo has human DNA, just like any other human being; the embryo will grow and thrive under favorable conditions, just like any other human being; and every innocent, living, human being has a moral, natural, unalienable right to live out his natural, earthly life – then the monstrosity of embryonic stem cell research isn't confusing at all. It's just wrong. ❧

Notes

1. "Senate OKs stem-cell bill," Associated Press (*Silver City Sun News*), 2-20-09
2. All subsequent quotes, unless otherwise noted, in this article may be found in two documents: "Medical Research and Experimentation on Human Subjects: General Principles" and "Commentary on Medical Research and Experimentation on Human Subjects: General Principles." This can be found at: www2.loras.edu/~CatholicHE/Arch/Procedures/Medical_research.html
3. Pius XII, "The Intangibility of the Human Person," Allocution to the First International Congress of Histopathology, Sept. 13, 1952.



Doctors File Legal Brief: 20-Week-Old Babies Feel Pain during Abortion

By Alex Murashko

A doctors group that supports an Arizona law restricting non-emergency abortions after 20 weeks filed a legal brief with the U.S. Court of Appeals for the 9th Circuit showing that babies feel pain during an abortion as early as the same amount of weeks into a pregnancy.

The 9th Circuit ruled to temporarily prevent implementation of Arizona H.B. 2036 on Aug. 1. The passed law, which is now being considered by the court, would ban abortions after 20 weeks of pregnancy save in the event of medical emergency.

A district court found that "the unborn child has developed pain sensors all over its body by 20 weeks gestational age" and that there is concern for "the health of the pregnant woman" because the instance of complications is highest after this time.

"Every innocent life deserves to be protected. Not only does this law protect children in the womb who experience horrific pain during a late-term abortion, it also protects mothers from the dangers and tremendous psychological consequences of late-term abortions," said Alliance Defending Freedom Senior Counsel Steven H. Aden. "The ACLU and the Center for Reproductive Rights, who filed this lawsuit, apparently don't care about this. Instead, they prefer to pursue their own agenda."

"This brief is intended to educate the court and the public about the reality that babies feel pain during an abortion as early as 20 weeks into a pregnancy," Aden added. "That's just one reason that Arizona's law is entirely reasonable and constitutional."

Professor of Law Teresa Collett of the University of St. Thomas Law School, and one of nearly 2,200 allied attorneys with ADF, filed the brief Wednesday in the court case, *Isacson v. Horne*, on behalf of Doctors on Fetal Pain, an unincorporated association of physicians and medical researchers.

According to the friend-of-the-court brief, the law "relies upon scientific evidence establishing the unborn child's capacity to feel pain at twenty weeks gestation, and concludes that the acquisition of this capacity makes that child sufficiently like the rest of us to mark a tipping point—a tipping point at which it becomes reasonable for Arizona to restrict abortion."

Arizona is one of 10 states to pass a law banning abortions after 20 weeks of pregnancy. North Carolina has had a ban for some time, while Alabama, Georgia, Idaho, Indiana, Kansas, Louisiana, Nebraska, and Oklahoma enacted similar bans over the past couple years.

Alliance Defending Freedom (formerly Alliance Defense Fund) is an alliance-building legal ministry that advocates for the right of people to freely live out their faith. ☞

Read more at <http://www.christianpost.com/news/doctors-file-legal-brief-20-week-old-babies-feel-pain-during-abortion-83215/#fp6QEghzq06juTKS.99>



Agonizing fetal dismemberment of *unwanted* babies is legal. However, fetal surgery on *wanted* babies requires anesthesia.



Happy Priest: My Friend Father Michael Jordan, SOLT

By Fr. James Farfaglia

A flurry of phone calls, text messages, emails and Facebook notices began to circulate early Tuesday morning, July 10. My friend Father Michael Jordan, SOLT was dead; killed in a tragic car accident on Interstate 37, near Pleasanton, Texas.

The incident occurred about 90 minutes away from his SOLT residence in Robstown, Texas on Monday evening as he was returning from a Mission Appeal in Nebraska.

His community wanted him to take a flight back to Texas in order to be early enough for the SOLT General Assembly which took place last week in Corpus Christi, but that would mean that Fr. Ed Roche, SOLT would have to drive back from the Mission Appeal by himself.

Father Mike refused to take the flight in order to help a fellow priest with the driving.

Father Michael Jordan's entire priesthood was a life of magnanimity.

As one of the founders of the SOLT mission in Rapu-Rapu, a remote island off the coast of the Philippines, Father Mike would frequently receive word that a dying parishioner was in need of his help in the middle of the night.

Rapu-Rapu is a place of extreme poverty. Father did not have a car. Instead, he would walk three hours to reach the needy parishioner. He would hear the person's confession, anoint him or her, and then walk three hours back to the mission only to be ready to celebrate the early morning Mass for his people.

Father Mike was always smiling and always filled with joy.

At the local abortion clinic, we would stand there on the sidewalk together many times. Despite the sad circumstances of so many girls going into the clinic, Father would always be filled with kindness, compassion and love.

He was passionate about his regular visits to the local area prison facilities, the care of the poor in Robstown and the elderly in the nursing homes. Characteristically he was late for his community events, simply because he would always stop to help an elderly priest confined to a wheelchair.

He was known for his long homilies, homilies that would last forty-five minutes. Father Mike was in love with Jesus, in love with the Church, in love with his priesthood and he had a deep zeal for the salvation of souls. Frequently, he would preach ardently against the great evils of abortion.

My favorite Father Mike story took place this past Good Friday. I invited Father to hear confessions at my parish. He started at Noon and continued until 7:00 PM.

He took one ten minute break for a glass of water.

One by one, people entered the confessional. Father was known as a gentle, but thorough confessor. He was always looking for conversions and he would always take the time to help his penitents grow in their relationship with the Lord.

At Noon, I led the Seven Last Words. At three o'clock, we sang the Divine Mercy Chaplet and then we celebrated the Solemn Good Friday Liturgy. After the Liturgy I also heard confessions, so between the two of us combined, we heard nine and half hours of confessions.

When we both finished at 7:00 PM, I figured Father Mike would be totally exhausted. Instead, I found him beaming from one ear to the other, filled with his characteristic joy.

Father Michael Jordan used to introduce himself to new audiences by saying that he was the real Michael Jordan, and he certainly was for real.

He was a real friend but, most importantly, he was a great priest.✍



**Father Michael Jordan,
SOLT**

Father James Farfaglia, is a contributing writer for Catholic Online (www.catholic.org) and author of *Get Serious! - A Survival Guide for Serious Catholics*.

Ten Catholic Bishops Give Clear, Moral Guidance to Catholic Voters

FIRST THINGS FIRST: VOTE LIFE!

The question to ask is this: Are any of the candidates of either party, or independents, standing for something that is intrinsically evil, evil no matter what the circumstances? If that's the case, **a Catholic, regardless of his party affiliation, shouldn't be voting for such a person.**

– Archbishop William Lori, Diocese of Baltimore , Maryland

Journalist: Is it ever licit for a Catholic to vote for a pro-abortion candidate. Is it ever valid?

Cardinal Burke: No. **You can never vote for someone who favors absolutely the right to choice of a woman to destroy a human life in her womb.** Where you don't have any candidate who is proposing to eliminate all abortion [voters may] choose the candidate who will most limit this grave evil in our country. But **you could never justify voting for a candidate who not only does not want to limit abortion but believes that it should be available to everyone.**

– Cardinal Raymond Burke, Vatican Prefect of the Supreme Tribunal of the Apostolic Signatura

I certainly can't vote for somebody who's either pro-choice or pro-abortion. Jesus tells us very clearly that if we don't help the poor, we're going to go to hell. But Jesus didn't say the government has to take care of them, or that we have to pay taxes to take care of them. Those are prudential judgments. You can't say that somebody's not Christian because they want to limit taxation. **To say that it's somehow intrinsically evil like abortion doesn't make any sense at all.**

– Archbishop Charles Chaput, Diocese of Philadelphia , Pennsylvania

One might argue for different methods to address the needs of the poor, to feed the hungry and to solve the challenges of immigration, but these are prudential judgments not intrinsic evils... You need to think and pray very carefully about your vote, because **a vote for a candidate who promotes actions or behaviors that are intrinsically evil and gravely sinful makes you morally complicit and places the eternal salvation of your own soul in serious jeopardy.**

– Bishop Thomas Paprocki, Diocese of Springfield , Illinois

Other pieces of legislation touch on the building of a good and just society and may be open to prudential judgment, ... [but] 'Forming Consciences' tells us that in the political debate today **there is no other issue that rises to this level of moral certitude: Abortion is always wrong.** To support political platforms that protect so-called 'abortion rights' is to participate in the inexorable conclusion: many, many innocent unborn children will be killed. **Sometimes a single issue will be so important it overrides a whole range of lesser issues.**

– Cardinal Donald Wuerl, Archbishop of Washington , D.C.

Could a Catholic in good conscience vote for a candidate who supports legalized abortion when there is a choice of another candidate who does not? Could a voter's preference for the candidate's positions on the pursuit of peace, economic policies, health care, etc., overcome a candidate's support for legalized abortion? **The Catholic voter must ask and answer the question: What could possibly be a proportionate reason for the more than 45 million children killed by abortion? We cannot conceive of such a proportionate reason.**

– Archbishop Joseph Naumann & Bishop Robert Finn, Diocese of Kansas City , Kansas

[I]n good conscience, we must give preference to the candidate who does not oppose our God given moral principles.

In all of Church teaching, **the Life Issues, particularly the protection of unborn children against the crime of abortion, has to be our greatest priority.** This is an ongoing slaughter of 4,000 children every single day for the last 40 years. If we support and promote persons who have pledged to extend it and intensify the slaughter, then we bear great responsibility with them.

– Bishop Robert Finn, Diocese of Kansas City, Kansas

A committed and convinced Catholic is always pro-life on the issue of abortion and euthanasia, and **that includes in the voting booth.**

– Archbishop Dennis Schnurr, Diocese of Cincinnati, Ohio

The failure to protect and defend life in its most vulnerable stages renders suspect any claims to the ‘rightness’ of positions in other matters affecting the poorest and least powerful.

– United States Conference of Catholic Bishops

It is my responsibility to remind you that, for us Catholics, **some issues are simply never morally acceptable.** The taking of an innocent human life, whether inside the womb or not, and up until natural death, is always and everywhere intrinsically evil. Such issues as embryonic stem cell research and attempts at human cloning are also direct attacks against the dignity and uniqueness of human life made in the image of God. Finally, preserving the dignity of traditional marriage is of central importance and must never be undermined because marriage is a cornerstone of any stable society. **Any attempts to re-define marriage as something other than between a man and a woman, should be vigorously opposed** by a Catholic as contrary to reason, the natural law, and the divinely revealed truths of the Bible. Beyond these fundamental issues, and closely related to them is the issue of religious liberty – our ability as Catholics to live our lives publically according to our faith and morals at all levels of society. **As Catholics we must first consider the various candidates and party platforms in light of those immutable issues I have mentioned above. Then, in good conscience, we must give preference to the candidate who does not oppose our God given moral principles.**

– Bishop Felipe J. Estévez, Diocese of St. Augustine, FL

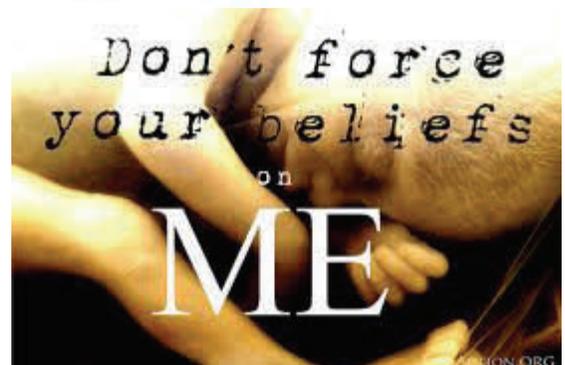
Vote Pro-Life!



This November 2nd, vote for what's right.
Your vote is bigger than just a vote. It's a voice for the voiceless. Your vote, as well as the votes of those you know, can help save the lives of the unborn.
We urge you to contact at least FIVE of your friends, family, or neighbors and let them know that this November 2nd, the power to save lives is just a vote away. There's no bigger gift to give than the gift of life!



This November 2nd



Coming to a Country near You?

Ontario Education Minister: Catholic schools can't teach abortion is wrong - that's 'misogyny'

By Patrick B Craine

In what pro-life leaders are calling a stunning and unprecedented attack on religious freedom, Ontario's Education Minister has apparently declared that Catholic schools can no longer teach that abortion is wrong.

Laurel Broten, who serves under Liberal Premier Dalton McGuinty, said Wednesday that Catholic schools are barred from teaching this core moral belief because Bill 13, the government's controversial "anti-bullying" law, prohibits "misogyny."

"Taking away a woman's right to choose could arguably be considered one of the most misogynistic actions that one could take," she told the Canadian Press. "I don't think there is a conflict between choosing Catholic education for your children and supporting a woman's right to choose."

Bill 13 had already been slammed by Ontario's bishops as an attack on religious freedom because it forces Catholic schools to allow "gay-straight alliance" clubs.

"This is absolutely unbelievable and shocking," said Jim Hughes, National President of Campaign Life Coalition. "The rights of the Catholic schools are protected in Canada's Constitution. Especially coming from somebody who's a purported Catholic with her children in Catholic schools." ❧

Reprinted from LifeSite News: LifeSiteNews.com

The Truth about Catholic Women and Contraception

By Emily Stimpson

Catholics take note: When it comes to helping women understand what the Church teaches about contraception, our job isn't nearly as tough as we thought.

I know. It doesn't always seem that way, especially if one of last spring's favorite statistics—"98 percent of Catholic women use contraception"—is still echoing in your ears.

Trying to tell 98 percent of any population that they're wrong is a task that would daunt most anyone. Make that population a female one, and even the likes of Isaiah and Jeremiah would start quaking in their boots.

Nevertheless, in presenting the Church's teachings about married love and the gift of life, that's not what we're doing. Ninety-eight percent of Catholic women don't disagree with the Church. And thanks to the *Women, Faith, and Culture Project*, there's now a study to prove that.

"What Catholic Women Think: Faith, Conscience, and Contraception" was released last week by the inestimable Mary Hasson and her co-author, Michelle Hill. In great detail, it confirms what some of us have been saying all along: Catholic women's attitudes about contraception are much more nuanced and diverse than MSNBC would have people believe.

In a nutshell, the study found that while only 13 percent of church-going Catholic women are completely on board with the Church's teachings on family planning, young women (ages 18-34) are far more receptive, with 27 percent in full agreement with Rome.

Moreover, when the women in question are women who go to Mass weekly and have been to confession at least once in the past year, 37 percent stand with the Church on the issue of contraception. Which, is to say that more than a third of the women sitting in the pews on most Sundays believe and live what the Church teaches.

Furthermore, the study shows that even many of the women who aren't 100 percent in line with the Church aren't waiting to throw rotten tomatoes at anyone who dares utter the letters "NFP." 44 percent of all Mass-going

women accept at least some of the Church's teachings on family planning. And 53 percent of those women say they're open to learning more about what the Church teaches. 50 percent of younger Catholic women overall said the same.

Unfortunately, not all the news from the study is quite so cheering.

The results also show that somewhere along the line, 85 percent of Mass-going Catholics have picked up the idea that they can be good Catholics without following the Church's teachings on contraception.

But they can't.

As uncomfortable as it is to say and as unpleasant as it is to hear, contraception is still a mortal sin, which in Catholic speak is as serious as sin gets. It's a sin that robs the soul of sanctifying grace. And sanctifying grace is what enables us to be good Catholics. It's the fuel upon which our souls run: It's God's own life in us. Without that life, we can't receive Christ in the Eucharist. Without that life, we can't be conformed into the images of Christ we're called to be.

That being said, contraception is only a mortal sin if you freely choose to contracept and actually know what you're doing is wrong, something that the study says many Catholic women don't know. In fact, 33 percent of Catholic women think that the Church is okey-dokey with couples getting to decide whether or not they're going to use contraception.

That's a problem. The number of Catholic women using contraception is an even bigger problem. But they are both problems that can be fixed...or at least mitigated.

If there's a central truth to which the Hasson/Hill study points, it's this: Women are open to hearing what the Church has to say. Many even want to hear what the Church has to say. They've already heard the culture's point of view. They've experienced the consequences of living according to that point of view. And they know firsthand that point of view is seriously lacking.

But if no one offers them something different, if no one steps up to the plate and shows them a better way, few will look for it on their own. Fewer still will find it.

If, as a Church, we really want to help women (and men), all of us have to get serious about showing them that



better way—explaining how contraception harms their bodies, their souls, and their relationships; introducing them to natural forms of family planning that respect the Church's teachings on life; and schooling them in the true meaning of sexuality.

On one level, that task falls to all of us—parents, friends, co-workers, and religious educators, prudently sharing our thoughts and experiences as the occasion arises.

Far more fundamentally, however, it falls to priests and bishops.

According to the study, 72 percent of the women rely primarily on the Sunday homily for their faith formation. Which means if they're not hearing about the Church's teachings on love and life there, they're not

hearing about them anywhere

And many aren't. For more than two generations, there has been only silence from the majority of our Church's pulpits on the issue of contraception. Too many pastors and shepherds of souls have kept mum on the question, instead leaving it to the culture to form the Catholic conscience. Or, more accurately, malfom the Catholic conscience.

The study doesn't give us a reason for that. Anecdotally, we can hazard a guess that a little of the reticence stems from disagreement with Church teaching; much more from the fear of alienating parishioners.

But that shouldn't be the case. No one has to be afraid. Not anymore. The Hasson/Hill study makes it clear: Women *are* listening.

Doesn't that mean it's high time someone starts talking? ❧

Emily Stimpson is a Contributing Editor to "Our Sunday Visitor" and the author of The Catholic Girl's Survival Guide for the Single Years, where she dishes on the Church's teachings about women, marriage, sex, work, beauty, suffering, and more.

American Life League 2012 Report: The CCHD Is Just as Bad as Ever

By Stephanie Block

In 1997, after decades of complaints, the “charity” called Catholic Campaign for Human Development (CCHD) was publicly informed that one of its major grantees, the Alinskyian organizing network ACORN, had serious problems.⁽¹⁾ Little came of the matter. However, over the next decade it became apparent that *in addition* to ideological incompatibility with Catholic teaching, ACORN was embroiled in embezzlement schemes and voter fraud. At that point, millions of dollars later, public outcry was sufficient to convince CCHD that ACORN was a poor investment.

ACORN wasn’t the only grantee about which CCHD was warned – not by a long shot. Alinskyian organizing comes in different varieties but all have the same political toxins. Last year, American Life League (ALL) issued a report that focused specifically on the anti-life aspects of these grantees, uncovering a disturbingly high number of 2010-2011 CCHD grants⁽²⁾ to organizations that supported – directly or indirectly – contraception, sex education, same-sex marriage and abortion “rights.”

CCHD’s reaction to ALL’s initial report – like its reaction to the reports produced by others over the years – was beyond disappointing. There were a few minor grant adjustments but nothing substantive. CCHD’s most public response was a defensive retort that ALL was being an uncooperative, ideologue, “recycling” old allegations, and unjustly “attacking” CCHD.⁽³⁾

Which is why, a year later, ALL has been forced to produce *another* report, demonstrating that it hasn’t simply been that a few organizations escaped the CCHD vetting process and were “accidentally” funded. Rather, the individual instances of regrettable grant awards exposed in the 2011 report are a window opening out into the larger, more serious CCHD funding of progressive networks that push the “culture of death.”

The Gamaliel Foundation Network

This year, ALL’s CCHD Grants Report⁽⁴⁾ gave particular attention to the Alinskyian organizing network Gamaliel. This national (and expanding) network has over 50 affiliate locals around the country, of which 23 received 2011-2012 CCHD grants equaling \$854,500.

Gamaliel affiliates receiving 2011-2012 CCHD funds are:

1. Atlantans Building Leadership for Empowerment (ABLE) – Georgia: \$50,000
2. Niagara Organizing Alliance for Hope (NOAH) – Buffalo, New York: \$40,000
3. New Jersey Regional Coalition – Camden, New Jersey: \$25,000 (not mentioned in ALL Report)
4. VOICE – Buffalo, New York: \$50,000
5. Alliance of Communities Transforming Syracuse – New York: \$50,000
6. Pittsburgh Interfaith Impact Network – Pennsylvania: \$40,000
7. United Congregations of Metro-East – Springfield, Illinois: \$50,000
8. Faith Coalition for the Common Good - Springfield, Illinois: \$30,000
9. Baltimore Regional Initiative Developing Genuine Equality (BRIDGE) - Maryland: \$25,000 (not mentioned in ALL Report)
10. Metropolitan Organizing Strategy Enabling Strength (MOSES) – Detroit, Michigan: \$25,000
11. Joint-religious Organizing Network for Action and Hope (JONAH) – Kalamazoo, Michigan: \$40,000
12. The Ezekiel Project of Saginaw – Michigan: \$40,000
13. Metropolitan Congregations United – St. Louis, Missouri: \$45,000
14. Justice Organization Sharing Hope & United for Action (JOSHUA) – Green Bay, Wisconsin: \$32,000
15. ESTHER – Green Bay, Wisconsin: \$45,000
16. JONAH – LaCrosse, Wisconsin: \$25,000
17. AMOS – LaCrosse, Wisconsin: \$25,000



Logo from Gamaliel Foundation

18. Milwaukee Inncercity Congregations Allied for Hope – Wisconsin: \$52,500
19. Racine Interfaith Coalition – Milwaukee, Wisconsin: \$35,000
20. Quad City Interfaith – Davenport, Iowa: \$35,000
21. GENESIS – Oakland, California: \$35,000
22. North Bay Organizing Project – Santa Rosa, California: \$35,000 (not mentioned in ALL Report but Gamaliel-related)
23. Advocates Building Lasting Equality in New Hampshire (ABLE-NH) – Manchester: \$25,000

The ALL Report looked closely at all but three of these locals. The Gamaliel Foundation is a founding member of the Steering Committee of the Fair Immigration Reform Movement (FIRM), which in 2010 made an official position statement that homosexual relationships should be recognized as “families” in immigration reform.

The ALL Report explains that when it was “confronted with this information, the Gamaliel Foundation lied to National CCHD by claiming they severed all ties to FIRM in May of 2010, after it had learned of FIRM’s policy statement on homosexual relationships. Gamaliel even went so far as to supply National CCHD with a letter it allegedly wrote to FIRM, dated May 2010, indicating that it was severing its relationship because of this position.”

However, ALL found a folder on Gamaliel’s website marked “FIRM Strategy Session 2011” that contained membership lists and member profiles (all marked 2011), showing that Gamaliel was still a member of FIRM and a member of its steering committee in 2011. Furthermore, minutes from a December 9, 2011 FIRM conference call meeting “lists Ana Garcia-Ashley (Gamaliel’s President) as a participant and specifically states that nominations for executive committee members for the next year included Gamaliel.”



Kim Bobo, Interfaith Worker Justice founder

Other Alinskyian Organizing Networks

The ALL Report looks at several other organizing networks that receive heavy CCHD funding. One is Interfaith Worker Justice, whose CCHD affiliates this past year were:

1. Cincinnati Interfaith Workers’ Center: \$60,000
2. Michigan Organizing Project – Kalamazoo, MI: \$35,000
3. Ventura County Clergy and Laity United for Economic Justice – Los Angeles, California: \$45,000
4. Northwest Arkansas Worker Interfaith Center – Little Rock, Arkansas: \$25,000
5. Workers Interfaith Network - Memphis, Tennessee: \$25,000
6. New Labor - Newark, New Jersey: \$35,000
7. Food AND Medicine - Portland, Maine: \$35,000
8. Tompkins County Workers Center - Rochester, New York: \$35,000
9. Centro de Trabajadores Unidos en Lucha - St. Paul-Minneapolis, Minnesota: \$45,000

Another coalition that frequently works in coalition with IWJ is Jobs with Justice (JwJ). The ALL Report looked at the following five affiliates:

1. Brazilian Woman’s Group – Boston, Massachusetts: \$40,000
2. Massachusetts Senior Action Council – Boston: \$25,000
3. Pioneer Valley Project - Springfield, Massachusetts: \$35,000
4. Latino Union – Chicago, Illinois: \$75,000
5. United Congregations of Metro-East - Springfield, Illinois: \$50,000 (also a Gamaliel affiliate)
6. Georgia Latino Alliance for Human Rights – Atlanta, Georgia: \$50,000

Additionally, there were several affiliates of these two networks that received CCHD grants last year but *weren’t* mentioned in the ALL Report:

1. People United for Sustainable Housing – Buffalo, NY: \$35,000 (NPA/JwJ)
2. Calumet Project for Industrial Jobs – Gary, Indiana: \$35,000 (IWJ)

3. Northeast Ohio Alliance for Hope (NOAH) – Cleveland, Ohio: \$50,000 (NPA/JwJ)

Together, these 18 local groups received \$735,000 from the 2011-2012 CCHD “pie.” The ALL Report demonstrates that Interfaith Worker Justice and Jobs for Justice have fundamental perspectives that gravely differ from Catholic teaching – and they *act* on those perspectives, pushing public policy and national legislation for same-sex “marriage” and abortion, among other things.

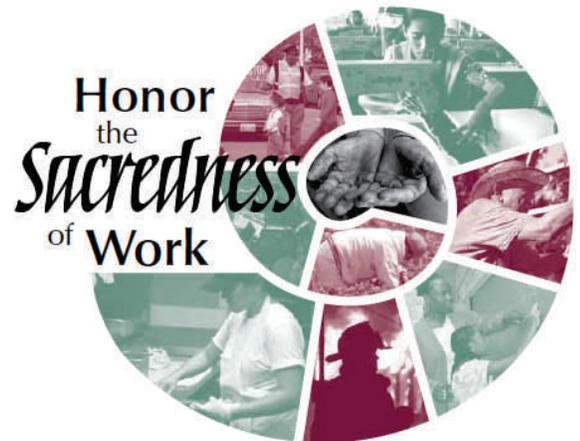
For instance, in 2009 Jobs with Justice joined Planned Parenthood and National Organization for Women (NOW) in a national campaign to force the drugstore chain CVS to “Stop Locking up Condoms,” that is, to make them more readily accessible. Its Workers Rights Board includes Kim Gandy, President of the NOW. JwJ project, “Students Labor Action Project,” works closely with the Young Democratic Socialists and The Young Communist League – both adamantly pro-abortion “rights” and same-sex “marriage.”

As for Interfaith Worker Justice, its founder Kim Bobo has participated in Democratic Socialist of America (DSA) events for years. Her assistant is an open Marxist, as are a good number of other key players in the organization. IWJ is a dues-paying affiliate of the National Committee for Responsive Philanthropy, which advises funding agencies to grant money to homosexual advocacy groups and reproductive rights organizations, and IWJ has also signed and endorsed the Unity Blueprint, calling for passage of the Uniting American Families Act, which “would provide a mechanism that would allow U.S. citizens and legal permanent residents in bi-national same-sex relationships to sponsor their foreign born partner for immigration benefits to the U.S.”

These are not positions the Catholic Church ought to be funding. Yet year after year, millions of Catholic dollars *do* fund the affiliates of networks that are pushing progressive political structures in diametrical opposition to Catholic social and moral principles.

There’s much more. The entire report can be read at Reform CCHD Now: reformcchdnow.com

Over and over again, year after year, CCHD *assures* prospective benefactors that its grantees have been carefully vetted and are in full compliance with ever new, ever more stringent Grant Agreements. It has stated that CCHD “will not fund groups that are members of coalitions which have as their organizational purpose or coalition agenda, positions or actions that contradict fundamental Catholic moral and social teaching.”⁽⁵⁾ Either CCHD is incapable of or unwilling to provide the depth of scrutiny required to keep its word. ❄



Interfaith Worker Justice poster targeting faith institutions

Notes

- (1) Wanderer Forum Foundation Commentary on the Campaign for Human Development, 1997. A copy was sent to every bishop in the United States who headed a diocese.
- (2) United States Conference of Catholic Bishops website, Department of the Catholic Campaign for Human Development, 2010 Grantee List: www.usccb.org/about/catholic-campaign-for-human-development/grants/upload/cchd-grantees-2010.pdf
- (3) Bishop Soto and Bishop Blaire Memo Regarding CCHD, issued 9-28-11: www.usccb.org/about/catholic-campaign-for-human-development/Who-We-Are/soto-blaire-cchd-memo.cfm
- (4) American Life League CCHD 2011-2012 Grants Report: reformcchdnow.com/cchd-2011-2012-grants-report
- (5) United States Conference of Catholic Bishops, “Review and Renewal of the Catholic Campaign for Human Development as Accepted and Affirmed by the USCCB Administrative Committee,” 9-15-10, p. 3.



Don't forget to give us your change of address information!



☞ Please Note ☞
New Post Office Address for all
Los Pequeños de Cristo correspondence:

**P.O. Box 20428
Albuquerque, NM 87154-0428**



*The whole aim of practical
politics is to keep the
populace alarmed (and
hence clamorous to be led
to safety) by menacing it
with an endless series of
hobgoblins, all of them
imaginary.*

- H. L. Mencken

November Calendar

Los Pequeños Monthly Meeting
November 16, 2012
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



**A Los Pequeños Pepper
subscription is only \$10.
(Free for email subscriptions)**

**Back issues of *The Pepper*
are archived at:**
www.lospequenos.org

Check out *Project Defending Life's* radio show, **Lifetalk**,
which airs on 1050 AM KTBL every Saturday at 2:00 pm till
3:00 pm.

“I must say that, among educated people, politics occupies far too great a proportion of time. . . . In truth, questions of higher spirit cannot even be compared to the sort of blinking frivolity of politics. The ultimate problems of life and death show the colossal nature of this difference even more. Modern mankind is characterized precisely by the loss of the ability to answer the principal problems of life and death. People are prepared to stuff their heads with anything, and to talk of any subject, but only to block off the contemplation of this subject. This is the reason for the increasing pettiness of our society, the concentration on the small and irrelevant.”

- Aleksandr Solzhenitsyn

To help us control our costs, please let us know if you have moved within the past few months.

ADDRESS SERVICE REQUESTED

Los Pequeños de Cristo
P.O. Box 20428,
Albuquerque, NM 87154-0428
www.lospequenos.org