

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

September 2003



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September 2003

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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 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.

HERE BE DRAGONS:

"I am the Way and the Truth and the . . . Labyrinth!?!"

By Marie P. Lochr

How small is the gate, how narrow the road that leads on to life,
and how few there are that find it!

- Matthew 7:14

Maps show us the way to go from here to there. They are images of pathways. Accuracy is essential for cartography. Without such accuracy, we can lose our way. This is as true in the spiritual life as in temporal reality!

Modern man has an advantage over ancient cartographers. We have clear images of the earth and its geography. So Catholic man has an advantage over those who refuse Christ or never knew Him.

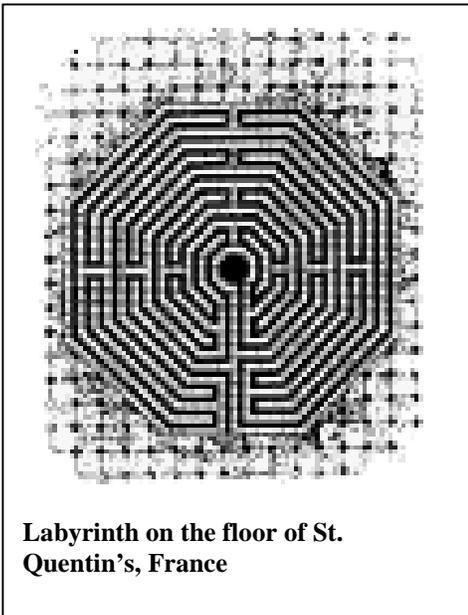
A labyrinth is a map, a path, a way. The classic labyrinth has seven circuits, seven paths to its center. This design comes to us from prehistoric times; yet Teresa of Avila's *Interior Castle*, a profound examination of the stages of contemplative prayer and its final union with God, uses a similar plan – the soul as castle with rooms that form circles around the central throne room where God awaits.

In the epilogue to *Interior Castle* she describes other parts of that castle. She describes the castle of the soul as a diamond filled with many rooms and dwelling places. God – Father, Son, and Spirit -- rests at its heart. Now she adds, "Although no more than seven dwelling places were discussed, in each of these there are many others, below and above and to the sides, with lovely gardens and fountains and labyrinths . . ." [*Interior Castles*, from the *Collected Works of St. Teresa of Avila*, Vol. II, Cavanaugh edition, ICS 1980]

This work was written in 1577. The labyrinth at Chartres dates to circa 1200. From medieval times right up to Teresa's era the labyrinth appears in certain cathedrals and almost certainly as an amusement in palace gardens, given Teresa's mention of these in her castle of the human soul. In those cathedrals where a labyrinth appeared, it was used as substitute and symbol for pilgrimage, penitential or otherwise. It was sometimes called "le chemin de Jerusalem," the road to Jerusalem.

Surely this gives the labyrinth a Catholic lineage. Surely this enables us to adapt it to Catholic prayer and practice. Greek hero, Theseus, enters the most famous or Cretan labyrinth to slay the monster Minotaur at its center, returning safely to daylight, guided by Ariadne's thread. Early Christians saw this pre-figuring of Christ's entering His own Creation and Mary's womb to slay sin and death, then rising out of death and its tomb, releasing us from our captivity to sin's recurring enclosure and entrapment. This is a valid Catholic baptism of an ancient Greek myth.

The Church has always used any kernel of truth in ancient religions. Whether dim intuitions of Christ's coming, or garbled memory of God's revelation after the Fall, the Church has always used such seeds, symbols, and even practices to teach Christ and His salvation. Even as Christ comes not to destroy but to fulfill Judaic



Labyrinth on the floor of St. Quentin's, France

***Sin, with its
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All religions
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be followed.
Only in the
Church do we
find that a
Person is the
Way.***

Law, so He comes to fulfill any truth in all religions.

Christ defines Himself as our true way. John of the Cross calls the journey to God "the ascent of Mount Carmel." It is the spiritual equivalent of the conquest of Everest. Sin, with its dead ends and deadly weather, hampers our ascent. Whether we seek the center of Teresa's diamond castle, or the peaks of John's *Mount Carmel*, we walk the narrow path to the strait gate. All religions speak of a "way," a path to be followed. Only in the Church do we find that a Person is the Way.

Does meditative use of the labyrinth always follow His Way?

PAGAN LABYRINTHS – OLD AND NEW

Unless understood aright, in the light of Christ, the labyrinth is, in fact, the way of the Goddess, the Great Mother of ancient fertility religions. Although some translate the ancient Eastern name for Mt. Everest as "Mountain Mother of the World," the more accurate translation of *Chomolungma* is "Dragon Mother of the World." This reminds us it is impossible to map the truth of the labyrinth without adding the cautionary legend, "Here be dragons."

The labyrinth is a truly ancient symbol and practice. It appears in pre-historic caves as the spiral. In Chaco Canyon in New Mexico, we find a sun spiral high on Fajada Butte, marking the cycles of the seasons, the circular rhythms of sun and moon. Eventually the spiral evolves into the labyrinth, which appears in ancient caves, in burial sites, in all parts of the world over many millennia. It is a pathway, but whose?

"The shape of the labyrinth is already familiar from Paleolithic and Neolithic drawings of the meander, symbolizing the waters beneath the earth, also imagined as a serpent, and referring to the dimensions of the other world. The labyrinthine passages of approach to the inner sanctuary of the Paleolithic cave also share in this symbolism. . . . the word *labrys* meant the double-headed axe. So the labyrinth was both the 'House of the Double Axe'--that is, the temple of the goddess, where her mysteries were celebrated--and the place of rebirth." (*The Myth of the Goddess* by Ann Baring and Jules Cashford, Viking 1991.) In other words, the labyrinth is in fact the ritual space -- womb and tomb -- used by many for worship of the Mother Goddess, for seeking rebirth through her womb. That path was often danced in ecstatic rites.

Dance movements through the labyrinth also traced the movement of sun and moon as they circled in their own dance across the skies and through the seasons, suggesting sympathetic magic was invoked. It also represented the soul's wanderings before or after death. To reach the center is to reach union or integration with the god, goddess, or self. That transformation enables the seeker to take the path outward from the center of the labyrinth to experience rebirth. Not simply spiritual rebirth is intended, but also physical reincarnation--which is both a pagan and a New Age concept. The spiral dance was combined with sexual rites and often with hallucinatory drugs. "Sexual magic was practiced for the sake of ecstatic self-transcendence, a sexual-spiritual fusion of the human with the cosmic All." (*The Great Cosmic Mother*, Sjöo and Mor, Harper and Row 1987.)

When we compare Isaiah's condemnation of the Goddess and her orgiastic temptation for the Israelites with the "whore of Babylon" riding on the Dragon in the Apocalypse, we see that the apocalyptic whore is the Great Mother, still identified with her dragon-serpent familiar (an attendant spirit-guide). Much of modern religious feminism smacks of the Goddess, barely disguised. Donna Steichen's *Ungodly Rage* from Ignatius Press details some of this transference among radical nuns and their following. As with the Israelites of old, worshipping on the high places, the mountains where the Goddess was enthroned, so we see many vowed religious transferring their worship from the Father and Son to the Mother. A scan of websites dedicated to the labyrinth reveals a considerable number of Catholic women's colleges, under the tutelage of "Catholic" nuns, embracing not merely a "baptized" labyrinth as meditative device, but as an ecstatic discovery of "womanspirit rising." *Womanspirit Rising* is also a book by Judith Plaskow and Carol Christ, an enthusiastic account of the deliberate subversion of Christianity and Judaism by dedicated adherents to goddess worship.

For the Catholic, Christ's entry into time has destroyed the coil of recurrence, the spiral trap of the labyrinth. Christ opens it out into eternity with His cross--a straight path, a series of open angles. The elevenfold labyrinth on the floor of Chartres expresses this in its division into quadrants, revealing the cross overlaid on the coiled serpent-trap of the labyrinth, with the heavenly rose of Dante's *Divine Comedy* open at its heart. (More on this can be found in Painton Cowen's *Rose Windows*, Chronicle Books 1979.)

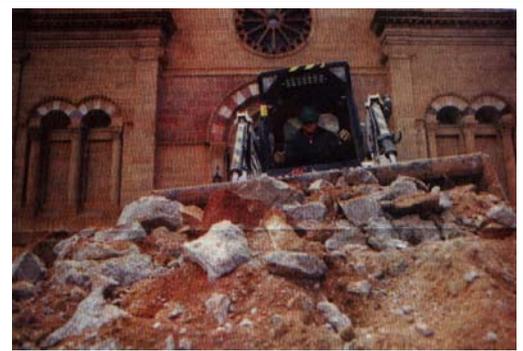
Our way is not the serpent path. Our way is Christ Himself. Not Mother Goddess, but Mother Church gives us the accurate map to follow Him.

We can follow Him in many ways in daily life, making every day a little way of the cross in union with Him, making the Way of the Cross in church or at outdoor sanctuaries or in our minds and hearts. We can use the Gospels to meditate on His journeys through Palestine and how His works along that way can be practiced in our lives and work. We can use the rosary as a path or way, following His life in that multi-dimensional prayer.

We can use the seven sacraments as a way He gives us to follow in our daily lives: Baptism's cleansing and refreshment, Penance's pruning and weeding, Eucharist's eating and nourishment, Confirmation's speaking and witness, Holy Orders' service and sacrifice, Matrimony's spousal surrender and union, Healing's anointing and viaticum (the way bread, or Eucharist, for the soul's journey to God). The way of the Eucharist in Mass and adoration begins with our presence and attention--then our going forth to live its life in ours. We also journey in pilgrimage to shrines hallowed by His presence, by His mother's consecration, by saints and their work--such are legitimate ways to seek Christ, to find God.

The labyrinth is intriguing. The labyrinth satisfies our modern need for movement and change. The labyrinth comes highly recommended by all sorts of religious "gurus."

Or so it seems. Nevertheless, although the labyrinth is ancient and recurring, although the Church has attempted to baptize it on occasion, in a less innocent age it may become a distraction from our faith in Christ who IS the Way and the Truth and the Life. Christ alone is the necessary sacred path. He is the only WAY for a Catholic. As Ignatius says: "...and with this I will be rich enough, and can desire nothing more." ✚



Demolition in front of St. Francis Cathedral, Santa Fe as part of remodeling work that will include construction of a labyrinth.

The New Mexican, April 27, 2003

There's a labyrinth being built in the Archdiocese of Santa Fe's Cathedral of St. Francis. Supporters claim they're returning to a form of medieval spirituality, emulating designs found in Chartres Cathedral, France. Critics scoff and say this latest fad is pure New Age wacko.

Excerpts from...

STRANGE DIVERSITIES

(Or, The Episcopal Church Welcomes You)

By Lee Penn

Strange new forms of spirituality have gained a foothold within the Episcopal Church in the United States (ECUSA) - the Labyrinth-walking fad, the weird eclectic spirituality practiced at the Cathedral of St. John the Divine in New York City, and the "Creation Spirituality" promoted by Matthew Fox, the renegade Dominican whom California Bishop William Swing received as an Episcopal priest in 1994.

All these new movements have set up shop in ECUSA with little organized resistance, and with the open support of members of the ECUSA hierarchy. The leaders of these spiritual ventures all support Bishop Swing's controversial United Religions Initiative (URI). ECUSA's theological troubles, in other words, extend well beyond the sexual issues that are grabbing today's headlines.

At the Episcopal General Convention now underway in Minneapolis, today's "Morning of Prayer" included several ways to reflect on "reconciliation," including "an outdoor labyrinth."

But Bishop Swing's Grace Cathedral is the center of the modern-day Labyrinth-walking fad that has spread through New Age workshops, mainline Protestant churches, and Roman Catholic retreat centers and convents. The leader of this movement is Lauren Artress, an Episcopal priest who runs Veriditas - also known as the Labyrinth Project.

Artress, Canon for Special Ministries at Grace Cathedral, says that she first encountered the Labyrinth in January 1991, when she decided to "return to a Mystery School seminar with Dr. Jean Houston, an internationally known psychologist, author, and scholar whom I studied with in 1985." (In the 1990s, Houston was best known to the public as the guru who helped Hillary Clinton contact the spirit of Eleanor Roosevelt.)

Artress says, "as soon as I set foot into the labyrinth I was overcome with an almost violent anxiety"; the next morning, she "awoke, distressed from a dream of having a heart attack." Nevertheless, she has devoted herself since then to spreading the labyrinth walk as a "spiritual tool" for all faiths.

Labyrinths were built into some medieval Cathedrals in Western Europe before 1500, but no documentation survives to show how - or whether - Catholics used labyrinths as part of their public liturgies or private devotions. After 1500, most labyrinths were removed from cathedral floors; the Chartres labyrinth is one of the few that has survived from the Middle Ages to the present day. It went unused - and was usually covered with chairs for worshippers - until Artress began taking pilgrims to Chartres in the 1990s.

Those who resurrect the labyrinth now are making up a new religious tradition in ancient costume, as the Neopagans have done since World War II and as the Freemasons did after 1717.



Rev. Lauren Artress

The labyrinth movement has long been intertwined with the URI. Barbara Hartford, a URI staff member in San Francisco, accompanied Artress on her first visit to the Chartres labyrinth in the early 1990s. Artress also acknowledges Sally Ackerly, who has been a URI staffer, as one of those who provided “help in launching the labyrinth.”

Since 1995, labyrinth walks have been common at URI events - from many of the URI-sponsored “religious cease fire” events held at the time of Y2K, to the most recent URI Global Assembly, held in Rio de Janeiro in the summer of 2002 (attended by, among others, Canada's Bishop of New Westminster, Michael Ingham, who recently oversaw the first same-sex blessing rite in his diocese).

As promoted by Artress, the labyrinth movement is New Age in form and content. In *Walking A Sacred Path*, her foundational book on the movement, Artress says, “The labyrinth introduces us to the idea of a wide and gracious path. It redefines the journey to God: from a vertical perspective that goes from earth up to heaven to a horizontal perspective in which we are all walking the path together.”

“When I am in the center of the labyrinth ... I pause to honor and bring into my being first the mineral consciousness, then the vegetable, then animal, human, and angelic. Finally I come to rest in the consciousness of the Unknown, which is the mystery, the divine pattern of evolution that is unfolding.” She continues, “When walking the labyrinth, you can feel that powerful energies have been set in motion. The labyrinth functions like a spiral, creating a vortex in its center.”

With Artress' New Age cosmology comes unorthodox theology - as shown by the following lifts from her book:

The labyrinth is a large, complex spiral circle which is an ancient symbol for the Divine Mother, the God within, the Goddess, the Holy in all of creation. Matriarchal spirituality celebrates the hidden and the unseen For many of us the feminine aspect of the Divine has been painfully absent from our lives, our spirituality, and our Western culture. The Divine feminine is often the missing piece for which both women and men are searching...

This Yahweh is supposed to have been the God that created all of the natural order, usurping the role of the Mother, the creator of life. Yahweh, God the Father, is the only version of the Transcendent God that is offered in Western Christianity. He is seen as the first cause of all things, the God of history. He is a faraway God whom we do not know personally. He does not seem to want to know us, either...

May we lead a spiritual revolution that includes us all, relies on inner wisdom, accepts the guidance of a wisdom tradition, and recognizes compassion as its guiding principle. Let us allow the Father and Mother God to unite in sacred mystery. Let us build a world community in which all people have the opportunity to create meaning in their own lives.

The literature produced by Veriditas (the Labyrinth Project) since 1995 is as heterodox as Artress' book. The project's publications

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*--Rev. Lauren Artress,
Walking a Sacred Path*

Snakes in the Grass?!

Although we used Kieran Cavanaugh's translation of Teresa of Avila's *Interior Castle*, his use of "labyrinth" as the word used in Teresa's epilogue, describing the multitude of splendors in God's mansions, puzzled us. Labyrinths were a popular Renaissance amusement among the aristocracy. Mazes were even more so. The maze was used for hide-and-seek, for lovers' trysts, for a thrill. Labyrinths were more of a dancing ground or meditative walk at most.

Considering the modern confusion over legitimate spiritual practices, and occult or superstitious practices, we went back to our well-worn Doubleday Image paperback edition of *Interior Castle* from 1961, with an imprimatur from 1944. This translation is by E. Allison Peers, which Doubleday describes as "its most celebrated English translation" on the cover. Until Cavanaugh's recent work, Peers was considered the definitive translator of Teresa and John of the Cross. What does he say in the epilogue?

He translates thus, p. 235: "Although I have spoken here only of seven Mansions, yet in each there are comprised many more, both above and below and around, with lovely gardens and fountains and things so delectable..." After "fountains" there is a footnote. It says: "'And mazes,' adds Luis de Leon. The words also occur in several copies of the autograph, . . . but not in the autograph itself."

So we should take Cavanaugh's use of the word labyrinth with a grain of salt. As all labyrinth promoters tell us, we must *never* confuse a maze with a labyrinth. They're quite opposite in function and goal! So they are. It would be instructive to sit down with Teresa and find out what she actually meant--although labyrinthists might point out that her *Castle* is built on a seven-fold pattern from entrance to center. We should take that with a lime chaser, and some research into medieval architecture and its necessities.

assiduously avoid providing the specific Christian content that anyone could get from the Lord's Prayer, the Creed, the Rosary, the Stations of the Cross (a Catholic walking meditation on the Passion of Our Lord), or the Jesus Prayer. In the Labyrinth Project newsletters published between 1996 and 2001, there is no mention of the Trinity, the Crucifixion, the Resurrection, the Empty Tomb, God the Father, or God as Lord and King. The words - and the concepts - of sin, divine judgment, heaven, hell, repentance, redemption, and salvation are likewise absent. The Project's newsletters rarely mentioned Jesus.

This is no accident; the mission of Veriditas is *not* to promote a specifically Christian use of the labyrinth. Instead, as Artress said in 1995, "the labyrinth is a universal devotional tool. Anyone from any faith can walk it and find refreshment for the soul and renewal of spirit."

In 1996, Artress proposed weekend labyrinth retreats as a way for "all to find healing, self-knowledge and our soul assignments and to continue weaving the Web of Creation." She added that the Labyrinth is "a perfect spiritual tool for helping our global community to order chaos in ways that take us to the vibrant center of our being. You walk to the center of the labyrinth and there at the center you meet the Divine."

In 2000, Artress wrote of the effects of this tool: "I'm surprised by how perfect the labyrinth is for our times. It provides a fluid pattern that allows the structure between body, mind and spirit to break down. That is a tremendous offering at this time, because we are so divided in this world. The fact that people who walk the labyrinth can loosen their strictures and soften their boundaries is truly amazing."

This all-purpose spiritual tool has the approval of the highest authorities in the Episcopal Church. In 1999, 2000, and 2001, Phoebe Griswold - the wife of ECUSA's Presiding Bishop - led labyrinth pilgrimages to Chartres Cathedral, under the auspices of the Labyrinth Project; she also published an article on the labyrinth of Chartres in the Winter 2001 issue of *Anglican Theological Review*. As of 2001, thirteen Episcopal cathedrals had labyrinths, "including St. John the Divine in New York, National Cathedral in Washington and St. Mark's in Seattle." Grace Cathedral, San Francisco--the seat of Bishop Swing--has two labyrinths. One, a large rug with the labyrinth design, is inside the cathedral near the Baptismal font. The other, made of terrazzo stone and open 24 hours a day, is in the plaza outside the cathedral entrance, between the cathedral and the diocesan office.

The labyrinth movement has gained many followers outside the Episcopal Church, as well. In early 2003, the *San Francisco Chronicle* reported, "Millions of people have walked 1,800 labyrinths around the country, with 1,100 people trained specifically to teach others how to walk them. Dozens of labyrinths have been built in the Bay Area." Whether they know it or not, these seekers are being led toward the "Divine feminine," and away from God. ❖

Under the Patronage of Our Lady of Guadalupe...



5th Regional Los Pequeños Conference on

The Persecuted Church



Tim Staples is a full-time evangelist and Director of Evangelization at the Catholic Resource Center. Tim was raised a Baptist and was an Assembly of God Youth Minister before he met a fellow Marine who knew how to defend the Catholic Faith. He soon became convinced that the Catholic Church was indeed the Church started by Christ.

Fr. Christopher Zugger is author of *The Forgotten*, a chronicle of Catholic suffering under the Soviet Empire. Fr. Zugger is pastor of Our Lady of Perpetual Help Byzantine Catholic Church in Albuquerque, New Mexico and is Chaplain to the National Board of the Mission Society of Our Lady of Boronyavo.



Silvio Daneo is Outreach Program Coordinator for Aid to the Church in Need, an international organization under the authority of the Holy See and devoted to the assistance of the Church in places where She suffers persecution. He has worked with the Church in Asia for more than 25 years, understanding the needs and obstacles Christians face in practicing their faith in countries such as Vietnam, China, Myanmar, Pakistan and India, as well as in many other regions throughout the world.

Albuquerque Convention Center - East

September 13, 2003

8:00 AM – 5:00 PM

Holy Sacrifice of the Mass will be celebrated before lunch.

At the Door: \$20/person; \$30/couple; \$10/student
No Charge for Clergy & Religious + Group Rates Available

To register and for additional information phone

(505) 293-8006 or visit www.lospequeños.org

Mail check to: Los Pequeños de Cristo, P.O. Box 16117; Albuquerque, NM 87191

Bad Songs from the Seventies: Why Some 'Hymns' Should Be Silenced

By George Weigel - *Catholic World News*

I love hymns. I love singing them and I love listening to them. Hearing the robust Cardiff Festival Choir belt out the stirring hymns of Ralph Vaughan Williams at what my wife regards as an intolerable volume is, for me, a terrific audio experience. It was only when I got to know certain Lutherans, though, that I began to think about hymns theologically.

For classic Lutheran theology, hymns are a theological "source:" not up there with Scripture, of course, but ranking not-so-far below Luther's "Small Catechism." Hymns, in this tradition, are not liturgical filler. Hymns are distinct forms of confessing the Church's faith. Old school Lutherans take their hymns very seriously.

Most Catholics don't. Instead, we settle for hymns musically indistinguishable from "Les Mis" and hymns of saccharine textual sentimentality. Moreover, some hymn texts in today's Catholic "worship resources" are, to put it bluntly, heretical. Yet Catholics once knew how to write great hymns; and there are great hymns to be borrowed, with gratitude, from Anglican, Lutheran, and other Christian sources. There being a finite amount of material that can fit into a hymnal, however, the first thing to do is clean the stables of today's hymnals. Thus, with tongue only half in cheek, I propose the Index Canticorum Prohibitorum, the "Index of Forbidden Hymns." Herewith, some examples.

The first hymns to go should be hymns that teach heresy. If hymns are more than liturgical filler, hymns that teach ideas contrary to Christian truth have no business in the liturgy. "Ashes" is the prime example here: "We rise again from ashes to create ourselves anew." No, we don't. Christ creates us anew. (Unless Augustine was wrong and Pelagius right).

Then there's "For the Healing of the Nations," which, addressing God, deplors "Dogmas that obscure your plan." Say what? Dogma illuminates God's plan and liberates us in doing so. That, at least, is what the Catholic Church teaches. What's a text that flatly contradicts that teaching doing in hymnals published with official approval?

Next to go should be those "We are Jesus" hymns in which the congregation (for the first time in two millennia of Christian hymnology) pretends that it's Christ. "Love one another as I have loved you/Care for each other, I have cared for you/Bear each other's burdens, bind each other's wounds/and so you will know my return." Who's praying to whom here? And is the Lord's "return" to be confined to our doing of his will? St. John didn't think so.

"Be Not Afraid" and "You Are Mine" fit this category, as does the ubiquitous "I Am the Bread of Life," to which I was recently subjected on, of all days, Corpus Christi -- the one day in the Church year completely devoted to the fact that we are not a self-feeding community giving each other "the bread of life" but a Eucharistic people nourished by the Lord's free gift of himself. "I am the bread of life" inverts that entire imagery, indeed falsifies it.

Then there are hymns that have been flogged to death, to the point where they've lost any evocative power. For one hundred forty years, the fourth movement of Beethoven's Ninth Symphony sent shivers down audiences' spines; does anyone sense its power when it's morphed into the vastly over-used "Joyful, Joyful We Adore You," complete with "chanting bird and flowing fountain"? A fifty-year ban is in order here. As it is for "Gift of Finest Wheat."

The late Omer Westendorf did a lot for liturgical renewal, but he was no poet (as his attempt to improve on Luther in his rewrite of "A Mighty Fortress" - "the guns and nuclear might/stand withered in his sight" -- should have demonstrated). Why Mr. Westendorf was commissioned to write the official hymn



'Reformer' Martin Luther knew simple hymns could effectively change beliefs: So did the Vatican II 'reformers'

for the 1976 International Eucharistic Congress in Philadelphia is one of the minor mysteries of recent years. "You satisfy the hungry heart with gift of finest wheat/Come give to us, O saving Lord, the bread of life to eat" isn't heresy. But it's awful poetry, and it can be read in ways that intensify today's confusions over the Real Presence. It, too, goes under the fifty-year ban.

Hymns are important. Catholics should start treating them seriously. ✚

*George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.
(Reprinted with permission from CWNews.com)*

September Calendar

No September LPC Meeting

Call (505) 293-8006 for more information

September 5, 2003: First Friday Rosary for Life, Our Lady of Belen - Mass: 9 AM, Rosary: 10 AM
Phone (505) 864-2222 for directions

September 13: "The Persecuted Church" with Tim Staples, Rev. Chris Zuger, & Silvio Daneo. Call (505) 293-8006 (see flier, p. 10)

September 17, 19, & 20: Ember Day Celebrations

At the San Mateo Catholic Knights of America Chapel

September 17 & 19: 9 AM, *Apostolate for the Unborn Jesus*, prayer and reparation, offered for vocations, our beloved priests, and for all pregnant women.

September 20: Prayer at 8 AM, Mass offered at 9 AM, Fr. Robert Stanion, SFR, celebrant. Phone: (505) 864-2222

September 26-27, Patrick Madrid, Catholic Author and Apologist, San Clemente, Los Lunas: Friday, September 26, 2003: 7 PM, Saturday, September 27, 2003: Mass 8 AM, Talk 9:30 AM Call (505) 865-7385

Coming Up:

October 24 & 25: Jeff Cavins and Tim Gray, San Clemente, Los Lunas. Call (505) 865-7385

October 31-November 1: Humanae Vitae Retreat, Our Lady of Belen. Phone (505) 864-2222 for information.

Responding to the Devastation of the Vineyard

Excerpts from The Devastated Vineyard, by Dietrich von Hildebrand

...It would be thoroughly false to say: since God allows it, it must be according to His will...When God allows something of great disvalue, such as the triumph of evil, or apostasy, it would not be the right response to say, "Thy will be done." As St. Paul says, God allows these evils in order to test us....The devastation of the vineyard should instead fill us with the deepest pain, and mobilize us for the fight, to be fought with all legitimate means, against everything which is evil and offensive to God, against all heresies.

A second false response would be that of resignation....the right response from us is to strengthen our faith...

...A third false response, and perhaps the most dangerous one, would be to imagine that there is no devastation of the vineyard of the Lord, that it only seems so to us – our task as laymen is simply to adhere with complete loyalty to whatever our bishop says and not to dare pass judgement on all those things which [are]...elements of the devastation of the vineyard of the Lord.

...Our response must be rather a growth in faith, hope, and charity. Is not the devastation of the vineyard of the Lord an exhortation to love God, Christ, and His Holy Church more than ever? Do we not betray Christ if we turn away in disgust? Should not *we* of all people strive to see the true beauty of the vineyard of the Lord, which objectively continues despite the devastation? So our response must be to work for the glorification of God, and toward our own personal sanctification, and to oppose this-worldliness by our own unconditional imitation of Christ.

Some Things Change, Some Things Really Don't

By Most Rev. Charles J. Chaput, O.F.M. Cap. Archbishop of Denver

Some things change, and some things don't. In the summer of 1963, a friend of mine -- she was just 11 at the time -- drove with her family to visit her sister, who had married and moved away to Birmingham, Ala. Stopping for gas in a small Alabama town on a Sunday morning, her father asked where they could find the local Catholic church. The attendant just shrugged and said, "We don't have any of them here."

The family finished gassing up, pulled out of the station -- and less than two blocks away, they passed the local Catholic church. Most people my age remember the '60s in the South as a time of intense struggle for civil rights. Along with pervasive racial discrimination, Southern culture often harbored a suspicion of Catholics, Jews and other minorities. Catholics were few and scattered. In the Deep South, like Alabama, being Catholic often meant being locked out of political and social leadership.

Today, much of the old South is gone. Cities like Atlanta and Raleigh-Durham are major cosmopolitan centers. Time, social reform and migration have transformed the economy along with the political system. The South today is a tribute both to the courage of civil rights activists 40 years ago, and to the goodness of the people of the South themselves. Most people, most of the time, want to do the right thing. And when they change, they also change the world they inhabit, which is one of the reasons why the Archdiocese of Atlanta can now draw thousands of enthusiastic Catholic participants to its Eucharistic Congress each year in a state where Catholics were once second-class citizens.

It also explains how a practicing Catholic, William H. Pryor, can become Alabama's attorney general -- something that was close to inconceivable just four decades ago. I've never met Mr. Pryor, but his political life is a matter of public record. He has served the State of Alabama with distinction, enforcing its laws and court decisions fairly and consistently. This is why President Bush nominated him to the 11th U.S. Circuit Court of Appeals, and why the Senate Judiciary Committee approved him last Wednesday for consideration by the full Senate.

But the committee debate on Pryor was ugly, and the vote to advance his nomination split exactly along party lines. Why? Because Mr. Pryor believes that Catholic teaching about the sanctity of life is true; that the 1973 Supreme Court *Roe v. Wade* decision was a poorly reasoned mistake; and that abortion is wrong in all cases, even rape and incest. As a result, Americans were treated to the bizarre spectacle of non-Catholic Senators Orrin Hatch and Jeff Sessions defending Mr. Pryor's constitutionally protected religious rights to Mr. Pryor's critics, including Senator Richard Durbin, an "abortion-rights" Catholic. According to Senator Durbin (as reported by EWTN), "Many Catholics who oppose abortion personally do not believe the laws of the land should prohibit abortion for all others in extreme cases involving rape, incest and the life and the health of the mother."

This kind of propaganda makes the abortion lobby proud, but it should humiliate any serious Catholic. At a minimum, Catholic members of Congress like Senator Durbin should actually read and pray over the "Catechism of the Catholic Church" and the encyclical "Evangelium Vitae" before they explain the Catholic faith to anyone. They might even try doing something about their "personal opposition" to abortion by supporting competent pro-life judicial appointments. Otherwise, they simply prove what many people already believe -- that a new kind of religious discrimination is very welcome at the Capitol, even among elected officials who claim to be Catholic.

Some things change, and some things don't. The bias against "papism" is alive and well in America. It just has a different address. But at least some people in Alabama now know where the local Catholic church is -- and where she stands -- even if some people in Washington apparently don't. ❖



Bishop Charles Chaput

United States Conference of Catholic Bishops Committee on the Liturgy

Clarification on Posture of the Faithful Following Individual Reception of Holy Communion

During recent months, the Secretariat for the Liturgy has received numerous inquiries concerning the proper posture of the faithful after each communicant has individually received Holy Communion at Mass.

Many Bishops have directed that the appropriate posture of the faithful during the distribution of Holy Communion is to stand. They have based this on the text of the General Instruction of the Roman Missal (GIRM), no. 43 which states that the people stand until the period of sacred silence following the reception of Holy Communion has begun. But when does this period of sacred silence begin? GIRM, no. 86 notes that the singing [of the communion song] is continued for as long as the Sacrament is being administered to the faithful. The period of sacred silence would seem to begin, therefore, once all have received Holy Communion; hence, the appropriate posture of the faithful during the distribution of Holy Communion is standing.

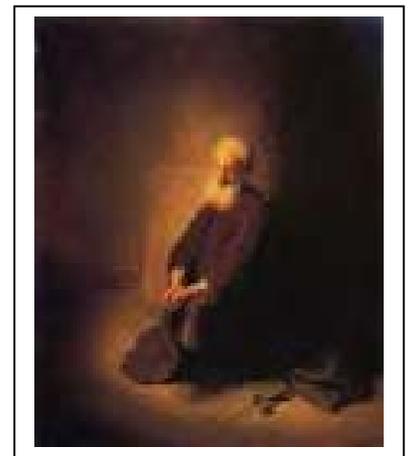
However, because of the widespread and longstanding practice of individuals returning to their places to kneel or sit in private prayer after having individually received Holy Communion, this provision has caused controversy in many dioceses.

In an effort to clarify the situation, Cardinal Francis George, O.M.I., Chairman of the committee on the Liturgy, submitted a *dubium* concerning this matter to the Congregation for Divine Worship and the Discipline of the Sacraments on May 26, 2003. On June 5, 2003, Cardinal George received the following response (Prot. n. 855/03/L) from Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments:

Dubium: In many places, the faithful are accustomed to kneeling or sitting in personal prayer upon returning to their places after having individually received Holy Communion during Mass. Is it the intention of the *Missale Romanum, editio typica tertia*, to forbid this practice?

Responsum: *Negative, et ad mentem.* The means is that the prescription of the *Institutio Generalis Missalis Romani*, no. 43, is intended, on the one hand, to ensure within broad limits a certain uniformity of posture within the congregation for the various parts of the celebration of Holy Mass, and on the other, to not regulate posture rigidly in such a way that those who wish to kneel or sit would no longer be free.

In the implementation of the General Instruction of the Roman Missal, therefore, posture should not be regulated so rigidly as to forbid individual communicants from kneeling or sitting when returning from having received Holy Communion. ✚







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CMC Raises the Cry!

The Catholic News Service headline (8/7/03) read “Florida Bishops Accused of ‘Deafening Silence’ in Euthanasia Case.” It carried the story of Terri Schiavo, a 39-year old Floridian Catholic who “suffered brain damage under uncertain circumstances in 1990” and has been scheduled to be euthanized, pending court appeals.

The bishops’ accuser is the Catholic Media Coalition (CMC). CMC has expressed profound dismay at the indifference and inaction of the bishops. “The Florida bishops have made no less than 10 appeals to the governor for criminals on death row,” said Cecelia Martin, editor of *The Catholic Advocate*, a CMC member, in the St. Augustine Diocese. “For Terri Schiavo there has not been one single public word,” except by one who said that he would “refrain from passing judgement” in the case of this moral innocent, threatened with starvation and dehydration.

The Chicago-based *Catholic Citizens of Illinois* commissioned the above political cartoon to draw public awareness for Terri Schiavo’s plight. Despite the Florida bishops’ cowardice, the Church teaches that human life has inherent value and dignity regardless of its condition.

Los Pequeños de Cristo was one of 18 CMC signatories from around the country pleading that the bishops intervene or Terri Schiavo’s behalf. The young woman is not terminally ill and responds to the presence of loved ones.

On August 26, 2003, the date Schiavo was scheduled to begin her slow march toward death, Governor Bush of Florida faxed the officiating judge, urging him to appoint a guardian ad litem and proceed carefully. The following day, Judge George W. Greer rejected the governor’s request.

Meanwhile, Schiavo has been hospitalized with sepsis and is prohibited from seeing her parents or the priest who has been visiting her weekly for years. Lawyers are working on a federal appeal.

Your prayers are requested. ❖