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Parents Must Wake Up

Text of the address given by Dr. Michael Waldstein, Professor of Theology at Ave Maria University, Florida, at the 6th World Meeting of Families, in Mexico on January 16, 2009. The address was titled: "The Family: Forming Human and Christian Values: Overview of USA and Canada."

In his letter to the World Meeting of Families in Valencia, Pope Benedict wrote, "Today more than ever, the Christian family has a very noble mission that it cannot shirk: the transmission of the faith, which involves the gift of self to Jesus Christ who died and rose, and insertion into the Ecclesial Community. Parents are the first evangelizers of children, a precious gift from the Creator (cf. *Gaudium et Spes*, n. 50), and begin by teaching them to say their first prayers. In this way a moral universe is built up, rooted in the will of God, where the child grows in the human and Christian values that give life its full meaning."

The vision of this statement is clear and strong. Do families in the United States and Canada live up to it? Do they introduce their children to the sincere gift of self to Christ? Do they help them become mature members of the Ecclesial Community? The positive side needs to be mentioned first. Many families do follow their mission with admirable strength and devotion.

At the same time one must admit that many families fall short of their mission. The United States and Canada built up extensive systems of Catholic schools. Catholic parents have traditionally delegated much of their responsibility as educators to these schools and they are still delegating it. The schools, however, have changed. Like all academic institutions, they have become increasingly secularized, which severely compromises the transmission of the faith.

Strong efforts are being made in some places to strengthen the identity and effectiveness of Catholic schools. A few weeks ago, Archbishop Donald Wuerl of Washington, DC, published a pastoral letter that is spearheading a renewal of the Catholic school system in his diocese. He sees the urgency of the situation and is calling for broad cooperation in the renewal. Yet this is only one diocese among many.

A more fundamental problem, however, arises from the strong reliance of most parents on the schools. Children spend much time at school and relatively little time with their parents. Only during vacations is the situation different. Since the life they share with their parents is often reduced to a minimum when school is in session, it is not easy to build up such a life during vacations. Parents and children often do not know what to do with each other during vacations.

There is another major force that is taking much of education out of the hands of the family, namely, the global youth culture. It is important to realize that this youth culture is a new phenomenon. It only began after the Second World War.

Two forces are perhaps the most formative in this youth culture. One of them is the sexual revolution. The sexual revolution is a child of the dominant utilitarian and consumerist adult culture after the Second World War. Utilitarianism and consumerism inevitably destroy the link between sex and love, between sex and procreation by reducing the other person in erotic experience to a means for pleasure. In the formation of the teenager, the piercing sexual passions of adolescent children were suddenly released into destructive premature relationships. Instead of being introduced into a culture of love, children were and are abandoned to a culture of the use of each other for pleasure or, to use their own preferred word, fun.

The second major force, intimately connected with the first, is the rise of a new music produced specifically for adolescent children. It is a music tailor-made for the absence of deeper personal formation of sexual passion by authentic love. This music and its cultural trappings could not have achieved the power it achieved without a large economic muscle behind it. American and European adolescents after the Second World War were perhaps the first generation of children who constituted a strong market by themselves in distinction from the adult world, because they got large amounts of discretionary money from their parents. The parents were happy enough to let the children do what they wanted while they themselves pursued their professional lives. The removal of women from the home and their induction into the work force increased the cultural vacuum in which children lived. It also increased the economic power of this vacuum. The entertainment industry exploded, aided by technological progress, especially by the invention of the radio and the television. Music turned out to be the single most important article of trade in this exploding market. It is a music that consistently conquers market share by preying on the most intense and most immature passions of adolescents, above all on erotic passion and on anger. The hearts of children were simply abandoned to the formative power of this music.

What should we do in this difficult situation? Many parents feel completely helpless. They see their children

taken out of their hands and increasingly formed by another culture. Sociologists call this phenomenon the “generation gap.” History as a whole shows that the generation gap is not a normal developmental phase. The normal situation is for children to grow in the culture of their parents and their society. The generation gap is without precedent. Children in Jewish communities grew up Jewish; in Catholic communities they grew up Catholic; in Buddhist communities they grew up Buddhist. Now Jewish, Catholic and Buddhist children grow to be one and the same thing: they become copies of their peers in the global youth culture.

We parents must wake up and take action! We must recall that it is our inalienable duty and therefore also our inalienable right to educate our children. In his encyclical *Divini illius magistri* of 1929 Pius XI writes, “The family ... holds directly from the Creator the mission (munus) and hence the right to educate the offspring, a right inalienable because inseparably joined to a strict obligation, a right anterior to any right whatever of civil society and of the state, and therefore inviolable on the part of any power on earth” (*Divini illius magistri*, 59, DS 3690). Following Vatican II, John Paul II insists on the same point. “The task of giving education is rooted in the primary vocation of married couples to participate in God’s creative activity: by begetting in love and for love a new person who has within himself or herself the vocation to growth and development, parents by that very fact take on the task of helping that person effectively to live a fully human life. As the Second Vatican Council recalled, since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and others that a well-rounded personal and social development will be fostered among the children.... (Vatican II, *Gravissimum educationis*, 3). The right and duty of parents to give education is [1-] essential since it is connected with the transmission of human life; [2-] it is original and primary with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; [3-] and it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others” (John Paul II, *Familiaris consortio*, 36).

The first and most important step is for us parents to embrace our duty and our right. We must defend this right as indeed inalienable. The second most important step is to spend time with our children, to build up a shared life. Only in a loving shared life can we transmit to our children what is dearest to us. The third most important step is to become involved in the education of our children. Archbishop Wuerl is calling on parents in his diocese to become involved in helping to renew the Catholic school system. For the majority of Catholic parents, such involvement in the children’s schooling is the form this third most important step will take.

In describing the situation of the United States and Canada, however, I must also point to a more radical way in which parents are becoming involved in the education of their children, namely, homeschooling. According to recent credible estimates, there are about two million families in the United States that educate their children at home. My wife and I have eight children. We have been and are educating them from first grade all the way up to the end of high school. Four of them have already entered universities. The main reason why we began home schooling was the report we heard from close friends about the effect of home schooling on their family. The children, they said, became more friends with each other, because they shared the same experience of schooling in the home. The parents also became more friends with their children, because they shared more of their life. Like many other homeschoolers, we have seen that the global youth culture is not an irresistible force. It is possible to pass on our own Christian culture. The generation gap is not inevitable.

An Easily Understandable Primer of Derivative Markets

Source Unknown

Heidi is the proprietor of a bar in Detroit. She realizes that virtually all of her customers are unemployed alcoholics and, as such, can no longer afford to patronize her bar. To solve this problem, she comes up with new marketing plan that allows her customers to drink now, but pay later.

She keeps track of the drinks consumed on a ledger thereby granting the customer’s loans.

Word gets around about Heidi’s “drink now, pay later” marketing strategy and, as a result, increasing numbers of customers flood into Heidi’s bar. Soon she has the largest sales volume for any bar in Detroit .

By providing her customers' freedom from immediate payment demands, Heidi gets no resistance when, at regular intervals, she substantially increases her prices for wine and beer, the most consumed beverages.

Consequently, Heidi's gross sales volume increases massively.

A young and dynamic vice-president at the local bank recognizes that these customer debts constitute valuable future assets and increases Heidi's borrowing limit. He sees no reason for any undue concern, since he has the debts of the unemployed alcoholics as collateral.

At the bank's corporate headquarters, expert traders transform these customer loans into DRINKBONDS, ALKIBONDS, and PUKEBONDS. These securities are then bundled and traded on international security markets. Naive investors don't really understand that the securities being sold to them as AAA secured bonds are really the debts of unemployed alcoholics.

Nevertheless, the bond prices continuously climb and the securities soon become the hottest-selling items for some of the nation's leading brokerage houses.

One day, even though the bond prices are still climbing, a risk manager at the original local bank decides that the time has come to demand payment on the debts incurred by the drinkers at Heidi's bar. He so informs Heidi.

Heidi then demands payment from her alcoholic patrons but, being unemployed alcoholics, they cannot pay back their drinking debts. Since Heidi cannot fulfill her loan obligations, she is forced into bankruptcy.

The bar closes and the eleven employees lose their jobs.

Overnight, DRINKBONDS, ALKIBONDS, and PUKEBONDS drop in price by 90%. The collapsed bond asset value destroys the banks liquidity and prevents it from issuing new loans, thus freezing credit and economic activity in the community.

The suppliers of Heidi's bar had granted her generous payment extensions and had invested their firms' pension funds in the various BOND securities. They find they are now faced with having to write off her bad debt and with losing over 90% of the presumed value of the bonds. Her wine supplier also claims bankruptcy, closing the doors on a family business that had endured for three generations, her beer supplier is taken over by a competitor, who immediately closes the local plant and lays off 150 workers.

Fortunately though, the bank, the brokerage houses and their respective executives are saved and bailed out by a multi-billion dollar no-strings attached cash infusion from the Government. The funds required for this bailout are obtained by new taxes levied on employed, middle-class, non-drinkers.

Now, do you understand?

The Song of the Samaritan Woman

By Marie P. Loehr

*An enclosed garden is my sister, my bride, a hidden well, a sealed spring...
a fountain in the garden, a well of living waters... - Canticle 4: 12, 15*

There are three ironic overturnings of ordinary reality immediately in John's story of the Samaritan woman. The Son of God-made-man rests on the edge of a well, weary from his travels in the heat of the day. That is the first irony. Truly God, truly human, Christ needs rest, needs water, ordinary water from an ordinary well.

The second irony is that this is a Samaritan well, "Samaritan water", as it were. Daniel-Rops notes in both *Jesus and His Times* and *Life in the Time of Jesus* that the Jewish teachers had a saying, the water of Samaria is worse than the blood of swine! A fierce denunciation of how unclean the Samaritans were in the Jewish mind.

The last ironic shock is that Christ asks a woman for a drink. The rabbinic rule was that a man never spoke to a woman in public, not even his wife or mother or sisters, lest it be construed as an improper advance. Moreover, he addresses a woman of loose morals.

How do we know that?

She comes to the well at midday, in the heat, rather than in the cool of the morning, when the women gathered at the town wells to draw their water for the day, and to socialize. Either the other women ostracize her due to her lifestyle, or in her own pride and declaration of freedom from cultural *mores*, she prefers to come out alone. In any case, she has a jar to draw the water from this deep well, and Christ is thirsty.

This particular well had ancient significance, as well.

It signifies life in the desert, generally. Without water nothing can live or grow, much less come to fruition. Water is essential to life, all life.

It signifies in this case the life of the Israelites as a Chosen People. It is associated with the great patriarchs, the founding fathers--Abraham, Isaac, and Jacob, the generative source, who gave life to the Israelites as a people. It is so ancient that it can be traced back to their wanderings and works. Thus it is deeply historical in its significance.

Finally, it has romantic connotations for the Jews. Here Abraham's servant discovered Rebecca, and brought her home as bride to Isaac. Here Jacob, their son, discovered Rachel and vowed to win her, working fourteen years for her father, before he could wed her. In each case the well, a woman, and the flocks of sheep associated with her are key elements in the biblical history, and reality.

All these connotations are surely in Christ's mind.

For him, the well is first and foremost water and life at that moment, yes. But it is also a reminder of the living water of the Spirit, the bond of love, the gift of love in the life of the Trinity, and thus a reminder of his Father's generative will.

It is also a reminder of the history of the Chosen People, not merely through its first patriarchs, but also through Moses and the living water he struck from the rock at Meribah in the desert on the flight from Egypt—the Passover from slavery to freedom—recalling to Christ his mission to save us from the slavery of sin.

Finally, it has romantic connotations for him as Bridegroom. There are a surprising number of associations with the *Canticle*, *The Song of Solomon*, in this gospel vignette. Here is woman, the type of each soul he seeks, the reflection of Eve, the shadow of Mary. She loves, not wisely but way too well! She is restless in love, if five husbands and a current lover are any indication. We may infer that, as with the rich young man, he looks on her and loves her. He has made her for himself, and her heart is restless until it rests in him—as Augustine would say. That might seem ludicrous to us, if we do not think with his mind and love with his heart.

The exchange that follows is humorous in its banter. It is banter. Her immediate reaction to his request for water has something of the flirt in it. She is perhaps too familiar with men approaching her with such casual "lines." Her response is bold. She is no shrinking violet. What are you, a Jew—and a man—doing, asking me—a Samaritan and a woman—for water?! She wants to know what's going on, is there a hidden meaning to this unexpected and highly unusual encounter?

Christ answers in kind. "If you knew . . . who is speaking to you . . ." he says, she would ask him for a drink of water, and he would give her living water. This is a gentle bit of teasing, a little tantalizing to draw her on. And so they banter until the superficially flirting element leads into a religious conversation! At last, seeing he is more than a casual encounter, a "catch," her heart leaps for a reason she had not expected in an encounter with a man. She rushes back into the town, her water olla no doubt left behind in her excitement. There, she gathers the townspeople to come share her joy—not unlike the woman who finds her missing coins in Christ's parable.

Christ too has found something, a soul, the lost lamb found. He has come to spread wildfire and she has in fact kindled it. She will set the townspeople she normally shuns, as they shun her, on fire with curiosity and enthusiasm. They follow her back to the well as the daughters of Jerusalem accompany the Shulamite to the Bridegroom in the *Canticle*.

The apostles, like the Bridegroom's retinue, arrive on the scene with food and refreshment, as usual—after the fact. They find Christ unexpectedly refreshed by the meat and drink that is the will of his Father. Is there a smile on his face? He is always surprising them. Their very consternation and confusion are a subtle bit of humorous byplay in itself.

We do not think of the Samaritan woman as the Beloved in the *Canticle*. But who better personifies that Bride in a different key, a humorous key, low-key verbal sparring full of banter and wit? Here is the Beloved, a soul to be saved, a gift for the Father, come to the ancient well with all its historical and romantic and life-giving connotations. Who more likely than the Samaritan woman to sigh, yearning, "let him kiss me with the kisses of his mouth"? She who comes to the well in the heat of the day is almost certainly able to describe herself, physically, as "I am dark but comely." She could describe her soul in the same way. She loves, she risks love – in all the wrong ways and places, leaping before she looks. Thus, however, she is open to penetrate Christ's disguise, as it were. She is transparent to his gaze. He sees a soul apt for true love – the true God, who IS love.

She inspires the townspeople, like the chorus in the *Canticle*. Christ has ravished her heart, but she has stirred him as well. To her alone he reveals what he has admitted openly to no one else at that point. He reveals himself as the Anointed One of God, the Messiah, the source of living water that will flow long after this well has run dry, and mere temporal, sexual love—sinful or sanctified—is long evaporated, only dust and ashes.

There is gentle humor in the situation as well as its byplay. There is irony and astonishment in the interplay of *bouleversements* in this encounter that links the Old Covenant so delightfully with the New. Love IS stronger than death, stronger than sin. He has awakened her to the love that cannot be drowned by floods or devoured by fire.

For her, the long winter is truly over. He has called her from her cleft in the rock. She is the turtledove singing in that dry land, singing that the vines and the flowers, the True Vine, now burst into bloom. The Bridegroom, the Prince, the Messiah—Christ—is come. “Arise, take my hand, love, and run . . .” to meet him, to hear what he has to say, this man who has read her heart so clearly, this man who has told her everything she’s ever done!

The laughter in this encounter is the laughter of spring and salvation, the fountain of living water – the divine comedy in all its glory and upwelling joy.

Is Pius X High School Catholic?

By Phil Sevilla, President, *Catholic Coalition*

In the late 1990s, public scandal exploded at Pius X, the only Catholic high school in Albuquerque, when a prominent family discovered a troubling homosexual conspiracy within the school that drew their bright, happy teen-age daughter into a ring of lesbian activists and recruiters, members of the girls’ organized sports team.

When the daughter grew confused, rebellious, and suicidal, her parents found out she was being counseled at the school to accept and embrace her homosexual “orientation”. They initiated meetings with the school counselor, principal, and the Archbishop. When Church and school authorities circled the wagons rather than confront their serious complaints openly, the parents went public and sued the archdiocese. Many Pius X supporters today suggest a thorough housecleaning took place at the school after this incident but did it?

Perhaps it’s time for parents and alumni to seriously question once again the Catholic *bona fides* of this accredited, and presumably Catholic, high school. In the school’s publication (Spring 2009) titled *Quarterly*, addressing alumni and friends “with news, information and inspiration”, the school principal’s letter informed alumni that “the traditions of our Catholic faith call you to make a difference in our world . . . to ‘serve God and the community through faith, love, and respect . . .’”

Unfortunately, this publication provides clear evidence that the administrators of Pius X do not understand that following the traditions of our Catholic faith and serving God mean faithful adherence to and acceptance of the magisterial teachings and doctrines of the Catholic Church. The spring ‘09 *Quarterly* featured a full page spread with photos of the Obamas, President Barack and First Lady Michelle. The purpose was to highlight the story of a Pius X alumni family who supported and played a part in the Obama campaign. Other featured articles in the publication highlighted prominent public figures and Pius X High School alumni, State Senators John Ryan (‘80) and Cisco McSorley (‘69).

Most New Mexicans do not know that Catholics in the state overwhelmingly voted for Barack Obama (71%) and other candidates whose public views and voting records proved their values and beliefs were incontrovertibly opposed to the moral teachings of the Catholic Church. Before the election, Obama voted against banning partial birth abortion; voted NO on notifying parents of minors going out-of-state for abortions; voted NO on the constitutional ban of same-sex marriage. Obama was ranked the most liberal in the U.S. Senate based on 99 votes. In his first 100 days in office, he signed an order authorizing hundreds of millions of taxpayer dollars for abortions overseas. He started the process to rescind conscience exemptions which protect health care providers and picked a radical ACORN fundraiser as his first judicial appointment. ACORN has been found guilty of widespread multi-state voter fraud. His choices for high level cabinet and executive branch office assignments are mostly pro-abortion proponents of the culture of death like Kathleen Sibelius and Janet Napolitano. His pick for Deputy Attorney General, David Ogden, is an ACLU lawyer who defended the pornography industry.

State Senator John C. Ryan has twice in two years promoted a human embryo-destructive bill in the state legislature (both defeated). Ryan’s bill approved the legal killing of *in vitro*-fertilized human life, 14 days or younger, to gain access to stem cells for research purposes. According to Pope John Paul II, legislation legalizing the destruction of human embryos like the ones Ryan has sponsored “*constitutes a crime*”. Pope John Paul II forcefully and repeatedly condemned such research: “The use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person.” (Pope John Paul II, *Evangelium Vitae*, no. 63).

State Senator Cisco McSorley, a Pius X graduate and self-identified Quaker, has been a strong proponent of “domestic partners” same-sex union legislation which was roundly defeated on the Senate floor last February. According to Joseph Cardinal Ratzinger, Prefect of the Congregation of the Faith (now Pope Benedict XVI), in a 2003 doctrinal note titled *Considerations Regarding Proposals To Give Legal Recognition To Unions Between*

Homosexual Person: “(T)he Catholic lawmaker has a moral duty to express his opposition clearly and publicly and to vote against it. To vote in favour of a law so harmful to the common good is gravely immoral.” McSorley is not a Catholic but his moral views were shaped by his attendance at Pius X High School.

Why have these prominent St. Pius X alumni been promoting evil and abominable legislation totally opposed and contrary to the universal Catholic religion? Perhaps the leaders and administrators of Pius X High School are themselves confused about what constitutes a Catholic educational institution and have stopped being Catholic and are no longer teaching the Catholic faith. It is time for a more serious oversight by Church authorities and a mandatum from the Archbishop. Parents must insist that their children are being taught the fullness of the faith by their religion teachers. Parents, what if you paid \$45, 000 for a four-year Catholic high school education for your child, only to find out after graduation that your son or daughter is no longer Catholic?

Pius X High School is part of a very serious problem in a state with a dominant Catholic populace who do not act and vote Catholic. Two highly respected American bishops said it all during the last election season:

- “We sin if we support ‘pro-choice’ candidates without a truly proportionate reason for doing so – that is, grave enough to outweigh our obligation to end the killing of the unborn.” (Archbishop Charles Chaput, Denver)
- “Certainly policies on welfare, national security, the war in Iraq, Social Security or taxes, taken singly or in any combination, do not provide a proportionate reason to vote for a pro-abortion candidate.” (Archbishop John Myers, Newark)

Citizens of The Heavenly City

(A Catechism Of Catholic Social Teaching)

By Arthur Hippler

Citizens of The Heavenly City was written by Dr. Hippler at the request of then Bishop of LaCrosse, Raymond Burke, to help fill the lack of authentic Church teaching in most Catholic high school textbooks. Dr. Hippler served as Director of the Office of Justice and Peace for the Diocese of La Crosse under Bishop Burke.

Citizens of the Heavenly City is a valuable resource for Catholic students as well as other Catholics who need a clear explanation of just what the Church’s social teaching consists of and in what sense it obliges Catholics. In his foreword, Archbishop of St. Louis, Raymond Burke declares that this book “is directed to helping our youth to understand and to observe the pastoral priority of witnessing to Christ in their ordinary Christian living. It is a text which will also be fruitfully studied by adults who desire to deepen their own understanding of what it means to live in Christ.”

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Rev. John Miller, C.S.C., editor, *Social Justice Review*, declares: “*Citizens of the Heavenly City* is excellent and truly remarkable. It goes all the way back to the Ten Commandments and shows how they must necessarily influence the Church’s social teaching.”

Rev. Edward Krause, C.S.C., Ph.D., Asst. Professor of Social Ethics, Gannon University says: “This textbook introduction to Catholic Social Teaching is outstanding. It has a clear, competent focus on the Natural Law, the 10 Commandments, our common moral tradition, and the “truth that binds and limits all of us.” It includes an excellent introduction to Biblical tradition, the early Church Fathers, Augustine, Aquinas, Conciliar teaching and appropriate papal documents. Its focus on the key Cardinal Virtues essential to moral growth and perfection is very well done.”

The Fetal Market

“Are We Ready for a Market in Fetal Organs?”

By Stephanie Block

You owe it to yourself to read Jacob M. Appel’s complete post, “Are We Ready for a Market in Fetal Organs?” [Huffington Post, March 17, 2009] It is unremittingly callous but probably, God have mercy on us, an accurate portent of the next tide of abominations awaiting the human race.

Appel looks at the “promising” use of harvested fetal organs to respond to the growing demand for organ transplants. Fetal organs, at least in mice, develop quickly, and where abortion is legal are in unlimited supply. “Unlike living kidney donors, who must then advance through life with only one functioning kidney, pregnant women who provide fetal kidneys could do so repeatedly without incurring the medical consequences of adult organ loss,” Appel writes, ignoring the problem that someone “donating” fetal kidneys is unable to “advance through life” under *any* conditions, let alone disadvantaged ones.

I’ll spare you Appel’s tortured arguments about preserving ethical markets and his reassurances that now women, in addition to raising a little money for themselves, could feel their abortions were benefiting humanity, and cut to the crux of the problem. “Of course, those who believe that life begins at conception will never find such a market desirable. But for those of us, myself included, who sincerely believe that human life begins far later in the growth process, I believe that we have a moral duty to women to give due consideration to the legalization of such a fetal-organ trade.”

Let’s look a bit more closely at Mr. Appel’s “sincere beliefs.”

When would fetal kidneys be ripe for the harvest? A pre-born baby’s heart begins pumping at about five weeks but the kidneys don’t *begin* developing until six. It isn’t until ten weeks, however, when there are “buds of baby teeth are forming under the gums” that the “stomach and kidneys are kicking into gear, producing digestive juices and urine.” Presumably, a farmer of fetal kidneys would need wait until there’s been sufficient development to make those little organs of use to another person.

Ignoring Mr. Appel’s conviction that human life “begins far later in the growth process” than the point at which a newly functional kidney is ripe for human service, let’s consider another fetal development: by eight weeks, all neuro-anatomic structures are present in the fetus. That means that an eight week old fetus has developed sensory nerves, has a functioning thalamus (a section of the brain), and has motor nerves that send messages to the thalamus. If a researcher or a technician pricks an 8-week-old *pre*-natal human with a pin in the palm of the hand, his heart rate will rise, he will open his mouth and pull away his hand...just as an 8-week old, *post*-natal human will do. Researchers can measure discharged electrical impulses from nociceptors (pain receptors) to the spinal cord and brain as early as 7 weeks.

Mr. Appel considers the minute but rapidly growing, living creature before him with its valuable human organs and delicate human neurological sensitivity and *sincerely believes* that human life begins far later in the growth process. The position may be utterly irrational but it is Mr. Appel’s *sincere belief*...and therefore must be given sincere consideration, along with the consideration that various classes of humans - Celts, say - will never achieve full human life and may therefore provide organs (fairly compensating their donors, of course) at any stage of their development. You, who believe Celts are a lyrical, splendid people will never find such a market desirable, of course, but for those who *sincerely believe* that human life has eluded the Celtic race, there is a moral duty to give due consideration to the legalization of a Celtic-organ trade...at least, that’s how Mr. Appel reasons it.

What, after all, protects the Celts (or the Jews, or the aboriginal, or the pre-natal) from opportunistic abuse by fellow possessors of human DNA? Not much, evidently, where there’s profit to be made...as mankind has known to its sorrow since time immemorial.

Beyond Nixon

By Jose Vasquez, New Mexico Watchman

“Outrage. That’s my adrenaline.” The woman referred to as “First Lady of the Press,” Ms. Helen Thomas, was not actually talking about Santa Fe. She had been manipulated by what the Obama administration called a “town hall” meeting to promote health care reform. In an interview on July 1, 2009, Ms. Thomas said, “*Nixon* didn’t try to do that. They couldn’t control [the media]. They didn’t try. What do they think we are, puppets? I’m not saying there has never been managed news before, but this is carried to a “fare-thee-well” for the town halls, for the press conferences,” she said. “It’s blatant. They don’t give a damn if you know it or not. They ought to be hanging their heads in shame.”

The disgust Ms. Thomas expressed was the result of the insistence by President Obama that all questions be submitted prior to the meeting. That same shamelessness characterized Congressman Ben Ray Lujan’s manipulation of a “town hall” here in Santa Fe on Monday night. Hosted by the Social Justice Committee of the Unitarian Universalist Church of Santa Fe, the event was staged to help the Congressman promote the Health Care Reform Bill, HR 3200, of which he is a co-sponsor.

The Ben Ray Lujan manipulation didn’t stop with screening questions. First, seating was limited to 150 persons. Of those, 72 seats were reserved for Unitarian Church members and those close to Lujan. Their support was obvious when the Congressman reached his first applause line. The front rows erupted, as did about a third of the *hoi polloi* behind.

To set the tone for the evening, Mr. Lujan had written a piece for the *Albuquerque Journal Santa Fe* headlined “Stakes Too High for Shouting Match.” A member of the host church’s Social Justice Committee stated that anyone shouting or making derogatory remarks “will be forcefully removed.” Rev. Jim Grant, the church’s pastor, gave a “make nice” speech. Then everyone had a timed 30 seconds of quiet time to meditate on making nice.

Besides Mr. Lujan, the panel consisted only of two avid supporters of the proposed bill including the so-called “Public Option”: Dr. Taylor Tyler, a physician from Los Alamos, and Lydia Pendley, a private citizen who is president of Health Care Action New Mexico. Rationalizations for the government takeover of the health care system were followed by the forceful demonizations of insurance companies. All the Democratic talking points were reinforced: how terrible insurance profits are, how those with pre-existing conditions are denied insurance, how claims are denied, how inflated health care CEO salaries are. Somehow, they ignored the statistic that 80% of Americans *like* their coverage.

Nothing was said of the government’s failure in its current programs; Medicare and Medicaid, nor about tax increases, bloated government bureaucracies, health care rationing, failed systems in other countries, government funded abortions, or the lack of a “conscience clause” to protect medical personnel from having to terminate life. No one mentioned New Mexico’s Insurance Pool that insures those with 53 preexisting conditions such as AIDS and metastatic cancer. It was an evening of “let’s all make nice about this wonderful new Obama government program.”

Dr. Taylor produced his personal evaluations of various elements of the plan. Although he had given failing grades (Fs) to certain aspects, he did not fault the program, saying only, “Low grades do not necessarily mean failure, but those things need to be worked on.”

“Government can do it better. The public option is the answer,” was the mantra, with the adoring crowd applauding on cue. Congressman Lujan stated that he favors a single payer system and both Ms. Pendley and Dr. Taylor agreed that was the only solution.

One questioner made an alternate point: “If most Americans are insured, why do you have to revamp the whole system?” The question went unanswered, as Mr. Lujan stood up to proclaim, “This bill would improve health care for those who are already insured.” [How?]

Another question dealt with cost. Mr. Lujan answered by *completely misstating* the Congressional Budget Office’s estimate. “The CBO says the plan will yield \$6 billion more,” he said. However, the CBO Report actually estimates “a *deficit* of 239 billion over the next decade.” [See *Wall Street Journal*, Aug. 6, 2009, p A12.] Many other questions were not addressed, such as “Will my taxes pay for abortions?” [Yes.]

There had been some concern that outside supporters might be bused in. However, there was absolutely no need for such a visible measure. When you fill half the room with guaranteed supporters, when you control who can sit where, when you control what questions are being asked, when extensive security ensures that no opposing voice will be heard - you’ve gone beyond Nixon. Nixon had nothing on this evening of blatant, shameless propa-

He Who Would Save His Life Will Lose It

By Alan Peter

For he who would save his life will lose it; but he who loses his life for my sake and for the gospel's sake will save it. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? [Mark 8, 35-36]

The coming "health care reform" will give all of us a chance to live the Gospel, or to apostatize.

Implementing electronic medical records will grant the government the right to take DNA samples from each resident of the USA and develop our complete genome map. Heaven forbid you are knocked unconscious in an accident and the EMT folks can't ask you questions. Or the pharmacist at Walgreens has a concern about a potential drug interaction. Electronic medical records will supposedly ensure against errors, and be implemented with an implantable bio-chip. Go to your neighborhood pet store if you're unsure what a bio-chip is. Don't want to provide any DNA? Stop sealing envelopes with your own spittle if they are mailed to government agencies.

Before you can receive a marriage license, the government will run a computer simulation of how your offspring will *turn out*. If the results aren't acceptable, forget about a license. Suddenly, many couples will be "running off to Mexico" for the weekend, and coming back married.

After you become pregnant, the government will require an amniocentesis. If the test results are negative, you will be given two choices - abortion, or no medical benefits for the child for the remainder of his/her life. If a perfect child is born after a negative test result, imagine fighting the bureaucracy to regain insurance benefits. Even if you win the fight, you will be branded a "troublemaker" and may lose your own benefits.

If a child is born who is not perfect in every measurable way, the hospital will withhold care. They will use the same techniques currently used after babies survive an abortion. And, they may sell parts of the baby on the medical market. That has been done in Russia. In the USA, we buy kidneys from donors who may have been "under undue financial duress." None of this is without precedent.

But let's assume you somehow survive this 9-month horror and everyone is safe at home. When it comes time for a physical, or chicken pox, or various childhood scrapes - you will have to run the gauntlet again. The only doctors licensed to practice will be those doctors who have agreed to the government's "terms and conditions" and are willing to accept government payments for government-approved procedures. If you want a second opinion - well, there are no second opinions.

If you have cash, there will be some doctors working "off the books" but they obviously won't have access to hospitals, or high-tech medical tests, or labs, or sophisticated equipment.

The same dreadful process will close in as we get older. Simply avoiding the hospital after your 70th birthday may be, quite literally, the safest thing you can do for yourself and your parents.

You, and everyone in your family, will have to answer some basic questions. Is there life after death? What is my goal in *this* life? How important is my life, *here on earth*, to me? Would I sell my soul for an operation, the opportunity to have "another 20 good years?" Would I lose my life for Christ's sake and for the Gospel's sake?

Five Hours Inside an Abortion Mill

Update on story of August 5, 2005

By Mabel Ryan

I am the editor of *LEM News*, a publication of *Life Education Ministries* in Florida. In July of 2005, I, another member of *Life Education Ministry*, and three members of *Sarasota Right to Life*, were distributing literature and counseling incoming mothers in front of the *Premier Institute for Women's Health*, one of the Sarasota abortion mills in that city.

We were challenged by Lori Jacobs, director of *Premier*, and invited to "spend time inside where you will see how we help women." Two of us accepted the invitation and returned on August 5, 2005, a day when abortions were scheduled to be performed. We had two compelling reasons to accept the invitation - first, that we could harvest a wealth of information never before available to pro-lifers in their work and, second, we saw it as an opportunity to bring prayer inside and to the scene of the greatest evil of our time.

Prayer groups throughout Florida assembled on that day to pray for our mission and for our safety. Director Jacobs said she would change our minds and we would see what a great service they were doing for pregnant mothers who “terminate” because of confirmed imperfect fetal development, or the baby is believed to suffer from Down’s Syndrome, or if in the judgment of the abortionist, the mother was not capable of properly rearing the child.

She brushed off our suggestion that some mothers have none of these reasons in play, but just do not want to be inconvenienced by a baby. She also avoided our suggestion that diagnostic mistakes are common in all fields of medicine including that of determining fetal development. She spoke of mothers who make an appointment to abort but say, “If I am more than twelve weeks pregnant when tested, then I will not abort.” We pressed this point and she agreed that if it is a baby at thirteen weeks, then the clinic will describe it as younger to the mother.

When we discussed adoption instead of abortion, we were shocked that her view is that adoptions and abortions are the same – the mother is getting rid of the baby in both cases. We later learned that Director Jacobs was herself raised by adoptive parents.

We attended a so-called counseling session that consisted of one question: “Have you considered not aborting?”

The mother answered, “No, the decision is made.”

End of counseling.

We did not observe an actual abortion though we were invited to examine the fetus after abortion, to convince us that “it was just tissue.” We declined, knowing that after a baby is mutilated (the arms and legs are removed first), and vacuumed from the mother’s womb, it would appear to be just tissue though still a baby.

The director told us it takes six minutes to complete an abortion and she bragged that in no other field of “medicine” can that much money be made so quickly. She said that most anyone can do abortions, that it takes no real medical skill, and that many abortionists are retired doctors who pick up extra money by joining a “rent-a-doctor service.” Her greatest complaint was that her own employees and others in “women’s services” were ashamed and kept secret where and how they made their livelihood.

The day of our visit, though the clinic was fully staffed, had many clients, and performed an average of nine abortions daily, “only” three abortions were done, which we believe had something to do with our presence there. We met the abortionist, Matthew Kachinas, who was anxious and uncomfortable.

Since that August day in 2005, we have used the information gleaned at the abortuary when we counsel incoming mothers at the Ocala Florida abortion mill and other mills where we work. We gained greater insight in approaching the families who are delivering their babies for death, and we are better able to counter what the abortionist and the staff are telling them.

We spent five hours in what Satan had claimed as his exclusive territory but, on that day his turf was filled with the power of prayer. By the mercy of God, fewer babies lost their lives that day.

Why Are We Revisiting a Four-Year Old Story?

We learned some months ago that *Premier Institute for Women's Health* – the clinic we visited – has closed its doors permanently. Sarasota had three abortion mills, now there are two.

Premier’s decline began shortly after our visit. First, problems with licensing plagued them. Their violations of state law were frequently publicized. Earlier the abortionist himself, Kachinas, was ordered to have psychiatric evaluation and anger management counseling because of his interaction with another pro-lifer. The abortion mill began having financial problems and the number of clients diminished.

Nauert, the abortionist who originally hired Kachinas, took his own life; the director of *Premier*, Lora Jacobs, has disappeared from the area. Kachinas, after the closing of *Premier*, was hired by two other abortion mills, one in Altamonte Springs, Florida and another in Tampa, Florida. Both of these mills fired him after just a few weeks employment with them and at this time, he is unemployed, his personal finances are in shambles, and he is in danger of losing his home.

We are glad that we did not pass up the opportunity to bring Our Lord’s word and the power of prayer directly to the altars of Satan, located in the abortion mills.

Southwest Ecumenical Conference

October 24th, 2009
Albuquerque: Legacy Church
8:00 a.m. to 5:00 p.m.

The *Catholic Coalition*, *Project Defending Life*, Legacy Church, and the *Center for New Mexico Policy* are co-sponsoring a day-long ecumenical conference concerning the direct and relentless assault on the sanctity of life, the family, and marriage by innumerable institutions - public and private.

Speakers

Dr. Scott Lively, founder of *Abiding Truth Ministries* and *Defend the Family International*, pastor, attorney, and author of *Redeeming the Rainbow: A Christian Response to the "Gay" Agenda* and *The Pink Swastika*.

Joe Scheidler, National Director, *Pro-Life Action League*

Pastor Steve Smothermon - Senior Pastor, Legacy Church

Fr. Stephen Imbarrato - Pastor, Our Lady of Sorrows; Director, *Project Defending Life*

Col. Tim Hale (ret.) - Vice-President, the Center for New Mexico Policy

Fr. Conrad Osterhout, CFR - Franciscan Friars of the Renewal

Mrs. Ann Scheidler - Executive Director, *Pro-Life Action League*; mother of 7 children

Fr. Terry Brennan - Pastor, St. John the Baptist Parish, Ohkay Owingeh Pueblo

Atty. Dave Standridge - President, the *Center for New Mexico Policy*

Stephanie Block - Writer, *Catholic Media Coalition*; Editor, *Los Pequeños de Cristo*

Dr. Anthony Levatino - Obstetrician and Gynecologist

Mrs. Martha Beasley - Diocesan Facilitator for *Rachel's Vineyard*, Las Cruces