

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

December 2014



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Cover: Two Iraqi girls worshipping at Christmas

Last year, reporters noted that Iraqi Christians would be forced to mark the birth of Christ in private, if at all. Putting up a Christmas tree, according to one Christian pastor, or any other display of faith in an increasingly extremist nation can bring violence.

Iraq, which was once home to more than 1 million Christians, has seen an exodus as persecution has risen.

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

It's Time to Take the Islamic State Seriously

By Rev. James V. Schall, S.J.

Islam has no central or definitive body or figure authorized to define what exactly it is. Opinions about its essence and scope vary widely according to the political or philosophic background of its own interpreters. The current effort to establish an Islamic State, with a designated Caliph, again to take up the mission assigned to Islam, brings to our attention the question: "What is Islam?"

The issue of "terror" is a further aspect of this same understanding. Many outside Islam seek to separate "terror" and "Islam" as if they were, in their usage, independent or even opposed ideas. This latter view is almost impossible seriously to maintain in the light of Islamic history and the text of the Qur'an itself.

John Kerry, however, insists that what we see is "terrorism" with nothing to do with Islam. The Obama administration seems to have a rule never to identify Islam with "terrorism," no matter what the evidence or what representatives of the Islamic State themselves say. The vice-president speaks of "Hell" in connection with actions of the Islamic State. Diane Feinstein speaks of "evil" behind the current slaughters in Iraq and Syria. The pope mentions "stopping aggression." The English hate-laws prevent frank and honest discussion of what actually goes on in Islamic countries or communities in the West. Not even Winston Churchill's critical view of Islam is permitted to be read in public.

Ecumenism and liberalism both, in their differing ways, because of their commitment to tolerance and free speech, make it difficult to deal with what is happening in Islamic states. Islam is not friendly to relativism or to subtle distinctions.

Is terror intrinsic to Islam?

What I want to propose here is an opinion. An opinion is a position that sees the plausibility but not certainty of a given proposition. But I think this opinion is well-grounded and makes more sense both of historic and of present Islam than most of the other views that are prevalent. I do not conceive this reflection as definitive. Nor do I document it in any formal sense, though it can be. It is a view that, paradoxically, has, I think, more respect for Islam than most of its current critics or advocates.

This comment is an apologia, as it were, for the Islamic State at least in the sense that it accepts its sincerity and religious purpose. It understands how, in its own terms, the philosophic background that enhances its view does, in its own terms, justify its actions, including the violent ones.

The Islamic State and the broader jihadist movements throughout the world that agree with it are, I think, correct in their basic understanding of Islam. Plenty of evidence is found, both in the long history of early Muslim military expansion and in its theoretical interpretation of the Qur'an itself, to conclude that the Islamic State and its sympathizers have it basically right. The purpose of Islam, with the often violent means it can and does use to accomplish it, is to extend its rule, in the name of Allah, to all the world. The world cannot be at "peace" until it is all Muslim. The "terror" we see does not primarily arise from modern totalitarian theories, nationalism, or from anywhere else but what is considered, on objective evidence, to be a faithful reading of a mission assigned by Allah to the Islamic world, which has been itself largely procrastinating about fulfilling its assigned mission.

To look elsewhere for an explanation is simply not to see what the Islamic State and its friends are telling us about why they act as they do. The tendency among pragmatic Western thinkers, locked into their own narrow views, is to exclude any such motivation as an excuse of raw power. This view shows the intellectual shortcomings of Western leaders and the narrowness of much Western thought.

Jihadism, as it were, is a religious movement before it is anything else. Allah does grant violence a significant place. It is over the truth of this position, or better the inability to disprove it, that the real controversy lies. A recent essay in the *American Thinker* calculated that over the years of its expansion, from its beginning in the seventh and eighth centuries, some 250 million people have been killed in wars and persecutions caused by Islam. Nothing else



A black flag reportedly used by Caucasian jihadists in 2002 displays the phrase *al-jihad fi sabilillah* above the takbir and two crossed swords.

in the history of the world, including the totalitarianisms of the last century, has been so lethal.

If Islam is a religion of peace, what sort of peace does it bring?

Other understandings of Islam's record, though not its mission, within Islam may be also plausible, but no more so than this jihadist interpretation. It may be possible for some to read Islam as a religion of "peace." But its "peace," in its own terms, means the peace of Allah within its boundaries. With the rest of the outside world, it is at war in order to accomplish a religious purpose, namely, to have all submitted to Allah in the passive way that the Qur'an specifies.

Islam can at times be defeated or stopped, as at Tours or Vienna, but it will always rise again as it is now bent on so doing. To picture the jihadists and leaders of the Islamic State as mere "terrorists" or thugs is to use Western political terms to blind ourselves to the religious dynamism of this movement. No wonder our leaders cannot or will not understand it. This purpose, when successful, is a terrible thing. But we are not seeing a group of gangsters, as many are wont to maintain. The roots of Islam are theological, rather bad theology, but still coherent within its own orbit and presuppositions.

Briefly put, Islam, in its founding, is intended to be, literally, the world religion. Nothing else has any standing in comparison. It is to bring the whole world to worship Allah according to the canons of the Qur'an. It is a belief, based on a supposed revelation to Mohammed, of which there is little evidence. Sufficient justification to expand this religion, once founded, to all the world by use of arms is found in the Qur'an and in its interpreters to explain the violent means used, often successfully, to establish, pacify, and rule tribes, states, territories, and empires.

In Muslim doctrine, everyone born into the world is a Muslim. No one has any right or reason not to be. Hence, everyone who is not a Muslim is to be converted or eliminated. This is also true of the literary, monumental, and other signs of civilizations or states that are not Muslim. They are destroyed as not authorized by the

Qur'an.

It is the religious responsibility of Islam to carry out its assigned mission of subduing the world to Allah. When we try to explain this religion in economic, political, psychological, or other terms, we simply fail to see what is going on. From the outside, it is almost impossible to see how this system coheres within itself. But, granted its premises and the philosophy of voluntarism used to explain and defend it, it becomes much clearer that we are in fact dealing with a religion that claims to be true in insisting that it is carrying out the will of Allah, not its own.

If we are going to deal with it, we have to do so on those terms, on the validity of such a claim. The trouble with this approach, of course, is that truth, *logos*, is not recognized in a voluntarist setting. If Allah transcends the distinction of good and evil, if he can will today its opposite tomorrow, as the omnipotence of Allah is understood to mean in Islam, then there can be no real discussion that is not simply a temporary pragmatic stand-

off, a balance of interest and power.

Whenever incidents of violence are witnessed in the Islamic world, or in other parts of the world caused by Islamic agents, we hear complaints that almost no Muslim voices rise to condemn this violence. When the original 9/11 happened, there was not condemnation coming from within Islam, but widespread celebration. Islam was seen as winning. But all Muslim scholars know that they cannot, on the basis of the Qur'an, condemn the use of violence to expand their religion. There is simply too much evidence that this usage is permitted. To deny it would be to undermine the integrity of the Qur'an.

Obviously, the enemies of the Islamic State and its jihadist allies are not only the "Crusaders" or the West. Some of Islam's bloodiest wars were its invasion of Hindu India, where the tension remains marked. There are also Muslim efforts into China. The Philippines has a major problem as does Russia. But Islam wars with itself. The Sunni/Shiite struggles are legendary. It is important to note that one of the first things on the Islamic State's agenda, if it is successful in surviving, is to unite all of Islam in its creedal unity.



The Battle of Vienna (1683) was instigated by the Turks and Tatars against a handful of Polish, German, and Austrian forces led by Jan Sobieski, a Pole who was later elected King John III. The battle marked the historic end of the expansion of the Ottoman Empire into Europe.

The unfinished business from Tours and Vienna

All existing Islamic states are some sort of compromise between the true Islamic mission and forces, usually military forces that limit this world-wide unification. Almost all standing Muslim governments recognize the danger to themselves of a successful Caliphate. They all have some form of jihadist presence within their boundaries that seek to control it in the name of their very survival. There are or were Christian and other minorities within these states that are, to a greater or lesser extent, tolerated. But they are all, as non-Muslims, treated as second-class citizens. The Islamic movement renews that purist side of Islam that insists in eradicating or expelling non-Muslim presences in Muslim lands.

The Archbishop of Mosul, on seeing his people exiled and killed, forced to choose between conversion and death, empathized that his buildings were destroyed, the archives and all record of the long Christian presence in that area destroyed. He warned that this form of treatment is what the nations of the West could expect sooner or later. There are now significant Muslim enclaves in every part of America and Europe to be of great concern as centers of future uprisings within each city. There are now thousands of mosques in Europe and America, financed largely by oil money, that are parts of a closed enclave that excludes local law and enforces Muslim law.

Yet, we can ask: is this Islamic State anything more than a pipe-dream? No Islamic state has any serious possibility of defeating modern armies. But, ironically, they no longer think that modern armies will be necessary. They are convinced that widespread use of terrorism and other means of civil disorder can be successful. No one really has the will or the means to control the destructive forces that the Islamic State already has in place.

The Islamic State strategists think it is quite possible to take another step in the expansion of Islam, to take up again the assault on Europe left off at Tours and Vienna. Muslim armies have always been known for cruelty and craftiness. Men often shrank in fear before its threat, as they are intended to do. A Muslim theoretician once remarked that their aim was to make the streets of Western cities look like those battlefields we see in the cities of the Middle East. Again with the suicide bomber and believers in their use, for which they are said to be “martyrs,” this may be possible.

Finally, the case of the Islamic State and of the jihadists is not just a threat arising out of Islam’s mission to conquer the world for Allah. It is also a moral case, that the life of the West is atheist and decadent. It does not deserve its prosperity and position. The mission of mankind is the submission to Allah in all things. Once this submission is in place, the sphere of war will be over. No more beheading or car-bombings will be necessary or tolerated. No dissent within Islam will be possible or permitted. All will be at peace under the law of Islam. This is the religious purpose of the Islamic State. It is folly to think of it in any other terms.

But with great opposition both from the West and from within Islamic states to this vision, is there any possibility of its success? Pat Buchanan thought that a group of Seals one of these days would eliminate the new Caliph. Existing Muslim government officials know that their days are numbered if the Islamic State succeeds. But, at the same time, this vision does seem to be the real impetus of the Islamic peoples.

It is easy to write this movement off as fanatical and ruthless, which it is. To the outside world, it sounds horrific, but I suspect not to those who believe its truth and see the current revival of Islam with relief. The second or third class ranking of Islam in the modern world is over. But to the degree that we misjudge what is motivating the renewal of Islam, we will never understand why it exists as it does. ❧

Rev. James V. Schall, S.J., taught political science at Georgetown University for many years. His latest books include The Mind That Is Catholic; Remembering Belloc; and Reasonable Pleasures. The above essay first appeared September 17, 2014 on Mercatornet.com and is published under a Creative Commons license.



Our sufferings today are the prelude of those you, Europeans and Western Christians, will also suffer in the near future. I lost my diocese. The physical setting of my apostolate has been occupied by Islamic radicals who want us converted or dead. But my community is still alive.

Please, try to understand us. Your liberal and democratic principles are worth nothing here. You must consider again our reality in the Middle East, because you are welcoming in your countries an ever growing number of Muslims. Also you are in danger. You must take strong and courageous decisions, even at the cost of contradicting your principles. You think all men are equal, but that is not true: Islam does not say that all men are equal. Your values are not their values. If you do not understand this soon enough, you will become the victims of the enemy you have welcomed in your home.

**Archbishop Amel Nona
Chaldean Catholic
Archeparch of Mosul, now
exiled. August 9, 2014**

The Beauty of the Country of Marriage

There are consequences to redefining marriage.

By Matthew J. Franck

MercatorNet recently republished a very important essay titled “Breaking the Silence,” in which Janna Darnelle wrote with heartbreaking candor of what she and her children have suffered since her ex-husband abandoned their marriage, married another man under state law, and obtained joint custody of their children.

When Darnelle’s essay was published, I had just finished reading Anthony Esolen’s new book *Defending Marriage: Twelve Arguments for Sanity*. As I read her essay, I realized that her story encapsulated nearly every one of the book’s arguments.

Anthony Esolen is well-known to readers of *MercatorNet* and *Public Discourse*, and his writings adorn many other websites and publications. He teaches literature at Providence College, has translated Dante’s *Divine Comedy* and other medieval works, and writes with a master’s ease of Shakespeare, Spenser, Tolkien, Orwell, and other authors in this book. And he writes with exceptional beauty, in prose both simple and elegant.

Esolen’s limpid style, the fine clarity of his moral reasoning, and his passionate devotion to the essential goodness of marriage and the family give his twelve arguments tremendous persuasive force.

Yet it would be easy for even sympathetic readers of Esolen’s book to come away unpersuaded, if they talk themselves into believing that his arguments are purely speculative. The institution of marriage is already gravely damaged, thanks to unilateral “no-fault” divorce, the contraceptive mentality and the abortion culture, and the advance of the promiscuous “hook-up” culture. The full impact of the redefinition of marriage to include same-sex couples has not yet been felt, because the campaign to persuade the Supreme Court to foist it on the whole country has yet to succeed (though recently the Court took an unfortunate step in that direction).

So it is still possible to lull oneself into believing that the final destruction and remaking of marriage won’t do much harm to people who remain devoted to the truth about what marriage really is.

Janna Darnelle’s story should be enough to wake anyone from the pleasant dream that all may still be well if same-sex marriage is nationalized. She is already living through some of the direst consequences of which Esolen warns. They happened to her and her family in the most immediate way, but those consequences await us all.

The consequences of marriage redefinition

First, as Esolen shows, the redefinition of marriage means the establishment of the sexual revolution as the *nomos*, the law of the place, in our culture and polity. All of “mankind’s long history of meditation on the difficulties of love,” in this new order of the ages, is “consigned to oblivion,” and replaced with the principle that sexual gratification is its own justification. Chastity, purity, modesty, and the demand that we honor these qualities in one another—all these become impossible to uphold.

As the late William F. Buckley, Jr. was fond of saying, “Who says A must say B.” He who says that a man can marry a man, or a woman marry a woman, says that our law and culture will honor and uphold partnerships in which fidelity, permanence, and devotion to the bearing and rearing of children are no essential feature of the rela-



The institution of marriage is already gravely damaged, thanks to unilateral “no-fault” divorce, the contraceptive mentality and the abortion culture, and the advance of the promiscuous “hook-up” culture.

tionship between the partners. He who says that is a “marriage” necessarily says that chastity is no longer intelligible as a moral norm binding on anyone. As Esolen puts it, “you cannot say to John and Mary, ‘You two must wait till marriage,’ while saying to Alan and Steve, ‘You two can go right ahead.’ What can chastity or purity even mean, once you have smiled at sodomy?”

Who says A must say B. Those who choose this defenestration of chastity necessarily obliterate every moral alternative to the “radically individualistic” view that “our sexual powers are for ourselves alone.” This in turn promises the estrangement of young men and young women from each other. They may bring their bodies together, but their souls will remain apart. “The sexual revolution is essentially a lonely one. . . . Loneliness is its brick and mortar.” In this moral wasteland, how do girls and boys learn what it means to be women and men?

The fallout from the destruction and redefinition of marriage spreads still more widely, even beyond the immediate territory of the family. Deep friendship between members of the same sex is now in grave danger. To show us why, Esolen asks us to imagine a world in which the incest taboo is erased (and that is a world that may not be far off). In such a place, “You see a father hugging his teenage daughter as she leaves the car to go to school. The possibility flashes before your mind. The language has changed, and the individual can do nothing about it.”

So too, in the world that is rapidly embracing and recognizing homosexual relationships as normal and normative, the space for deep and meaningful male-male or female-female friendships among the young is rapidly shrinking to the vanishing point. “The stigma against sodomy,” Esolen rightly notes, “cleared away ample space for an emotionally powerful friendship that did not involve sexual intercourse, exactly as the stigma against incest allows for the physical and emotional freedom of a family.”

Add, then, the estrangement of boys from boys and girls from girls, in a world in which intimacy always raises the suspicion of sexual desire. This is a bleak horizon to contemplate: plenty of sex, mostly empty and unrewarding, with much less love and friendship. Where do we go to get our taboos back?

A truly slippery slope

Who says A must say B. If the slope we are on is truly slippery—and that is doubtless the case—some things are still lower on the slope, like incest, but others are actually uphill of us. These are consequences we have already embraced in principle and that only wait on practice to catch up. The acceptance of polygamy is one of these “uphill” consequences. As Esolen shows, it is “much easier to justify than are homosexual relations.” But so what if polygamy is irresistible? Can’t those who don’t wish it for themselves—like those who do not wish to enter same-sex marriages—just go on their merry way, living and letting live?

No, they can’t. “For starters, [polygamy] would render marriage porous as a matter of principle. It would . . . turn every married person into an eligible bachelor or bachelorette.” And even for those personally strong enough to keep the faith, the world they inhabit will have utterly changed. In one of his more memorable images, Esolen remarks that some folks may want to stay clothed at the “clothing-optional” beach, but make no mistake: it’s now a nude beach. A nude public beach. And there’s nowhere else to live.

Also “uphill” of us, once marriage is redefined to include same-sex couples, is our contemporary divorce regime. Rampant, widely accepted no-fault divorce paved the way for the same-sex marriage campaign and would



“For starters, [polygamy] would render marriage porous as a matter of principle. It would . . . turn every married person into an eligible bachelor or bachelorette.”

now be fixed in place, with no hope of reform, if that campaign is finally successful. By their nature, same-sex relationships have no intrinsic reason to be permanent, and permanently faithful. Why should the law make it difficult for any couple—or “throuple,” or quartet—to part ways, once marriage no longer means the comprehensive union of a man and a woman, cleaving together to be mother and father to any children they generate?

And speaking of children . . . well, who says A must say B. Try teaching children who live on the nude beach that clothing should be worn. In the world where marriage is redefined, “we will have a culture whose moral structure is abusive to children.” Already in too many of our schools, where teachers and school officials usurp the authority of parents, the learning of boys to be men and of girls to be women is “short-circuited by a forced precocity in matters of sex.” How could it be otherwise? The revolution relies, by an iron law of necessity, on propaganda. It is no accident that in Plato’s Republic Socrates recommends that if we wish to remake a society entirely, we must banish the adults and take over the education of their children.

And what will we teach them, both in school and, tragically, in a great many homes? “The boy doesn’t need a father, because sex doesn’t matter; but his mother needs a ‘wife’ and can’t possibly be expected to take a man, because in this case sex matters more than everything else in the world.” Sometimes, he who says A gets to say B and not-B simultaneously. Perhaps we can repeal the law of non-contradiction as well as the laws of nature.

Ruthlessly enforcing the new normal

Only ruthless state power—legislative and judicial, peaceful and armed, educational and coercive—can achieve this repeal of civilization’s hard-won wisdom. Hearts must be broken, families torn apart, children treated alternately as prized commodities and inconvenient nuisances. (Just ask Janna Darnelle.) And the almighty state will enforce the new normal:

What the State essentially does, when it requires us to be parties to the lie that a man can marry a man, is to deny the anterior reality of marriage itself. It says, “Marriage is what we say it shall be,” and that implies, “Families are what we say they are,” and that implies, “There are no zones of natural authority outside the supervision and regulation and management of the State.”

In the two bravest chapters of this book, Esolen argues, first, that “we should not normalize an abnormal behavior”—homosexual conduct—and second, that “to celebrate an abnormal

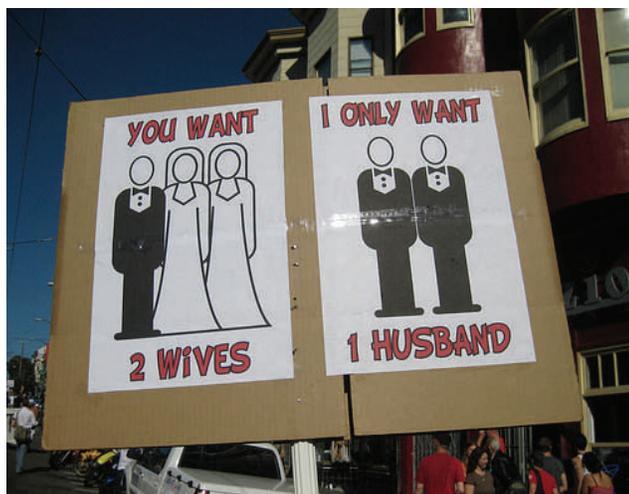
behavior makes things worse, not better, for those inclined to engage in it.” The best thing we can do for young people who experience same-sex desires is not to encourage those desires but help them to resist them if they can, as many will successfully do as they mature.

As for those who enter fully into the homosexual life as adults, Esolen writes: “They deserve our patience and our compassion. But the tolerance on our part requires from them an acknowledgement that we indeed do have something considerable to tolerate. From them, then, we rightly require discretion.”

The author of this fine book can expect to be the recipient of much abuse for having written it. In a country in which two men have the temerity to feel aggrieved that they cannot “marry” one another and continue to receive communion in a Catholic church, Anthony Esolen’s plea for their “discretion” is sure to provoke howls of outrage.

But in his final chapter, “The Beauty of the Country of Marriage,” Esolen paints a moving portrait of what we are throwing away, and what very different country awaits us, just over the horizon. As Janna Darnelle can attest, that country is now frighteningly nearby.☞

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“...to celebrate an abnormal behavior makes things worse, not better, for those inclined to engage in it.”

Alinskyian organizers “stir the pot” of discontent in Ferguson

By Stephanie Block

Rev. Tracey Blackman, speaking on “webinar video” about the Gamaliel Foundation’s activism in Ferguson(1), said that the Gamaliel-involved clergy must be “protectors of the narrative” and that they would be the ones to tell what really happened in Ferguson.

In an era when media regularly “shape” the news for their own political ends, we understand what Rev. Blackman means by a “narrative.” The facts – that a young Missouri man, Michael Brown, was shot and killed by a policeman or that “communities of color” suffer disenfranchisement, disproportionate unemployment, and substandard education – are rarely presented in unadorned form. They are “embroidered” with unsubstantiated claims. One hears from one source that “Michael Brown was weaponless and unresisting” and from another that “Michael Brown had gunpowder on his hands.” Eyewitnesses say he was shot despite having his hands in the air; eyewitnesses say he *didn’t* have his hands in the air.

Gamaliel wants to be sure that *its* “narrative” is the one broadcast across the country – that Michael Brown was a victim of police brutality and a racist system that targets young black men. This narrative counters another that would dismiss Michael Brown’s neighborhood as violent, crime-riddled, disrespectful of the law, and trying to blame the police for its problems.

In between these two “narratives” sits a frightened, long-suffering community with far more of its share of problems than anyone deserves.

In true Alinskyian fashion, the Gamaliel Foundation is “rubbing raw the sores of discontent” to further *its* own ends.

On the webinar, Rev. Blackman says that violence is not coming from the men of Michael Brown’s neighborhood but from *outsiders*. That’s an important point to her – an example, she says, of what she means by “controlling the narrative.”

Organizing the people of Michael Brown’s neighborhood for non-violent protest is also coming from “outsiders,” however. The Gamaliel local in St. Louis, Metropolitan Congregations United (MCU), staged a Call to Action – an “organized resistance” of people joining “those already standing in Ferguson” – during October 10-13, calling it a “Weekend of Resistance.”

People from around the country were asked to travel to Ferguson for an October 10 training in nonviolent resistance, in preparation for a march the following day. Gamaliel’s National Campaign Director wrote after the event that: “Luminaries, old guard civil rights leaders, and out-of-state activists poured into St. Louis for the Mass Mobilization on Oct 11-13, wanting to participate in, or organize, what they may deem to be the latest incarnation of the civil rights movement.”(2)

Sunday, October 12 was designated as “Hands Up Sabbath.” The clergy of “faith communities” were asked to speak about the issues of police brutality and racism, using materials specially prepared by a coalition of groups that include another Alinskyian organizing network, PICO. The “Hands Up Sabbath Toolkit” contains “reflections” and prayers for congregational use, such as a liberationist “Prayer Patterned after the Lord’s Prayer” with the stunningly twisted and telling petition: “May **our** will be done on earth and in heaven and in the church in the United States.”(3)[emphasis added.]

Then, on Monday, Gamaliel called for clergy-led civil disobedience, with the plan being that many would go to jail, presumably gaining national media coverage by the act.

Lastly, protestors encouraged the signing of a national petition directed at local county executive candidates. (4) MCU’s – and Gamaliel’s – demands are that, whoever wins the election, will “within 30 days of taking office...



hold a summit for the 90+ mayors of St. Louis County municipalities and all heads of law enforcement divisions. MCU wants the summit to focus on commitments from each mayor and police chief to implement community policing procedures, reform excessive traffic fines and abolish the unjust debtor prison system, so that traffic violators, especially those of low income, are not being exploited to boost city coffers.”(5)

Debtor prison? Boost city coffers? Really?

Gamaliel rhetoric is inflammatory and rousing. One speaker on the webinar called the shooting of Michael Brown an act of *genocide* and that “Jesus was martyred in same manner as a lot of our black men... we have churches that are ready to get out there on the front line but other churches are ready to retreat and close their doors...as an organizer, I have to navigate that tension between those that are ready to be there.”

Another, Rev. John Welch, chair of Gamaliel’s board of directors, said in response to a pointed question that it was not the role of clergy to be “peacemakers” but “developers of disturbance.”

Is this a “narrative” that best serves a beleaguered people or is there, perhaps, still another, yet to be explored? Is there “good news” that clergy might carry, petitioning God’s will rather than Gamaliel’s? Are there ways to help hurting people that don’t perpetuate structures of injustice?

If Gamaliel were a purely secular political organization, such questions would make no sense. As an organization with clergy among its leadership and that is funded by religious institutions(6), these questions are not merely reasonable – they are long overdue. ☞

Notes

1. Gamaliel webinar video, “MCU and Gamaliel's October Push for Ferguson” October 7, 2014: www.youtube.com/watch?v=OgGE3gfJwcM&feature=youtu.be (accessed 10-15-14). Link to the video appeared on the Gamaliel Foundation homepage: www.gamaliel.org (also accessed 10-15-14).
2. Laura Barrett, “A Generational Divide Between Organizers in Ferguson,” *Rooflines* (Shelterforce blog), 10-15-14.
3. “Hands Up Sabbath Toolkit:” www.gamaliel.org/Portals/0/Documents/Hands-Up-Sabbath-Toolkit.pdf
4. Gamaliel petition, “After Ferguson, We Must Change Police and Court Practices in St. Louis County, To: County Executive Candidates Rick Stream and Steve Stenger:” action.groundswell-mvmt.org/petitions/change-police-and-court-practices-in-st-louis-county
5. Laura Barrett, “A Generational Divide Between Organizers in Ferguson,” *Rooflines* (Shelterforce blog), 10-15-14.
6. To give an example, the Catholic Campaign for Human Development has given MCU the following national grants: \$25,000 (2007-2008); \$30,000 (2008-2009); \$30,000 (2009-2010); \$40,000 (2010-2011); \$45,000 (2011-2012); \$55,000 (2012-2013).



Entering the Child's Inner Domain against His Will

Skinner's Erosion of Privacy

By Charlotte Iserbyt

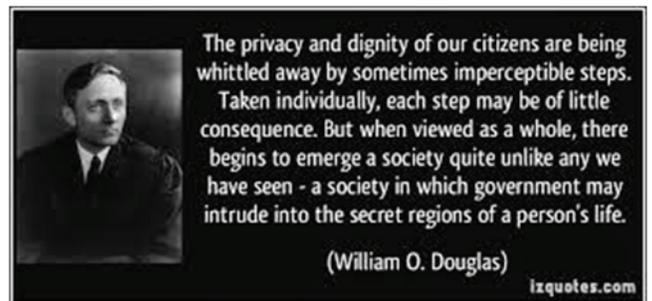
Lawrence P. Grayson of the National Institute of Education, U.S. Department of Education, wrote "Education, Technology, and Individual Privacy" (ECTJ, Vol. 28, No. 3, pp. 195–208) in 1976. The following are some excerpts from this important paper which serves as a clear warning regarding the indiscriminate use of behaviorist methods and technology:

The right to privacy is based on a belief in the essential dignity and worth of the individual. Modern technological devices, along with advances in the behavioral sciences, can threaten the privacy of students. Fortunately, invasions of privacy in education have not been widespread. However, sufficient violations have been noted to warrant specific legislation and to promote a sharp increase in attention to procedures that will ensure protection of individual privacy. Technology that can reveal innermost thoughts and motives or can change basic values and behaviors, must be used judiciously and only by qualified professionals under strictly controlled conditions. Education includes individuals and educational experimentation is human experimentation. The educator must safeguard the privacy of students and their families....

Privacy has been defined as "the right to be let alone" (Cooley, 1888) and as the "right to the immunity of the person—the right to one's personality" (Warren and Brandeis, 1890). Individuals have the right to determine when, how, and to what extent they will share themselves with others. It is their right to be free from unwarranted or undesired revelation of personal information to others, to participate or withdraw as they see fit, and to be free of unwarranted surveillance through physical, psychological, or technological means.

Justice William O. Douglas expressed the concerns of many people when he stated:

We are rapidly entering the age of no privacy; when everyone is open to surveillance at all times; when there are no secrets from the government.... [There is] an alarming trend whereby the privacy and dignity of our citizens is being whittled away by sometimes imperceptible steps. Taken individually, each step may be of little consequence. But when viewed as a whole, there begins to emerge a society quite unlike any we have seen—a society in which government may intrude into the secret regions of a man's life at will.



Behavioral science, which is assuming an increasing role in educational technology, promises to make educational techniques more effective by recognizing individual differences among students and by patterning instruction to meet individual needs. However, behavioral science is more than an unbiased means to an end. It has a basic value position (Skinner, 1971) based on the premise that such "values as freedom and democracy, which imply that the individual ultimately has free will and is responsible for his own actions, are not only cultural inventions, but illusions" (Harman, 1970). This position is contradictory to the basic premise of freedom and is demeaning to the dignity of the individual. Behavioral science inappropriately applied can impinge on individual values without allowing for personal differences and in education can violate the privacy of the student....

Reflecting on the ethical values of our civilization in 1958, Pope Pius XII commented:

There is a large portion of his inner world which the person discloses to a few confidential friends and

shields against the intrusion of others. Certain [other] matters are kept secret at any price and in regard to anyone. Finally, there are other matters which the person is unable to consider.... And just as it is illicit to appropriate another's goods or to make an attempt on his bodily integrity without his consent, so it is not permissible to enter into his inner domain against his will, whatever is the technique or method used....

Whatever the motivations of the teacher or researcher, an individual's privacy must take precedence over effective teaching, unless good cause can be shown to do otherwise. Good cause, however, does not relieve the teacher or school administrator from the responsibility of safeguarding the privacy of the student and the family. Yet, many teachers and administrators remain insensitive to the privacy implications of behavioral science and modern technology in education.

Intent on improving education, educators, scientists, and others concerned with the development and application of technology are often insensitive to the issues of privacy raised by the use of their techniques. For example, many psychological and behavioral practices have been introduced on the ground that they will make education more efficient or effective. However, improvements in efficiency through technological applications can reinforce these practices without regard to their effects. What is now being done in education could be wrong, especially if carried out on a massive scale. As the use of technology becomes more widespread, we may reach the point where errors cannot be detected or corrected. This is especially important because technology interacts with society and culture to change established goals and virtues. Propagating an error on a national level could change the original goals to fit the erroneous situation. The error then becomes acceptable by default.

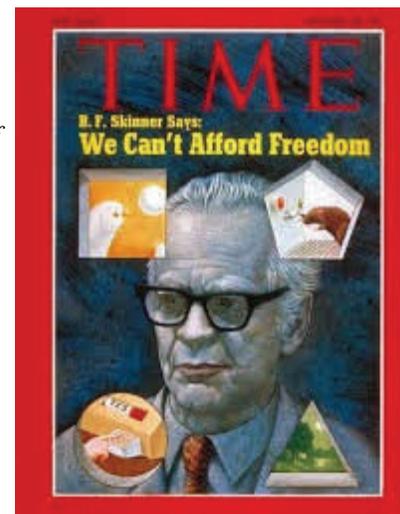


In developing and applying technology to education, potential effects must be analyzed, so that negative possibilities can be identified and overcome before major resources are committed to projects that could produce undesirable long-term social consequences. In matters affecting privacy it is better to err on the side of the individual, than on that of research or improved educational practice. Violations of privacy can never be fully redressed. ❧

NB

Privacy is a constitutionally protected right; education is not. The Supreme Court ruled in *Griswold v. Connecticut* (decided in 1965) that the right of privacy is guaranteed by the Constitution. In *Rodriguez v. San Antonio Independent School District* (decided in 1973), the Court ruled that education is not a protected right under the Constitution.

Charlotte Iserbyt served as Senior Policy Advisor in the U.S. Department of Education during the first Reagan Administration, where she first blew the whistle on a major technology initiative that would control curriculum in America's classrooms. Iserbyt authored The Deliberate Dumbing Down of America, from which the above has been excerpted (pages 137-138).



Don't Use Fetal Cell Lines for Ebola Vaccines!

There are moral alternatives!

ACTION ALERT! DEVELOPING EBOLA VACCINES USE ABORTED FETAL CELL LINES - MORAL OPTIONS EXIST
Children of God for Life announced today that several Ebola vaccines in development for use worldwide are made using aborted fetal cell lines despite the fact that moral alternatives are reported as equally effective.

Glaxo SmithKline (GSK) and NIAID have jointly developed their ChAd3 vector for delivering the Ebola virus gene using HEK - 293 (human embryonic kidney) cells. Likewise, NewLink Genetics of Iowa used HEK - 293 cells for their VSV - EBOV Ebola vaccine in Canada, while Johnson and Johnson/Crucell developed theirs using PER C6 cells, derived from retinal tissue of an 18 week gestation aborted baby.

"There is absolutely no reason to use aborted fetal cell lines," stated Debi Vinnedge, Director of Children of God for Life. "At least two other Ebola vaccines in development by the University of Texas and GeoVax are using either Vero cells or chicken eggs. Likewise, there are therapeutic products such as ZMapp (LeafBio) and TKM - Ebola (Tekmira) that are using plant or Vero cells.

"Vinnedge wrote to the Department of HHS, the NIH, the FDA and NIAID pointing out that even the US Department of Health listed other options such as yeast, insect, plant, bacteria, CHO, BHK, heLa and COS cells, in their own patent, stating, "The attenuated [Ebola] virus can replicate well in a cell line that lacks interferon functions, such as Vero cells."

"It is completely irresponsible of this Administration to put these problem vaccines on fast-track for approval and ignore the fact that a massive number of people may very well refuse them. Why not fast-track a product that everyone can use in good conscience?" asked Vinnedge .

Children of God for Life is urging the public to contact US government agencies and their members of Congress requesting that they expedite the morally acceptable alternatives.

Contact: Sylvia M. Burwell, Secretary
Dept of Health and Human Services
200 Independence Avenue
Washington, DC 20201

Dr Francis S. Collins, Director
National Institutes of Health
9000 Rockville Pike
Bethesda, MD 20892

Dr Anthony Fauci, Director
NIAID Office of Communications and Government
Relations
5601 Fishers Lane, MSC 9806
Bethesda, MD 20892 - 9806

Margaret A. Hamburg,
Commissioner U.S. Food and Drug Administration
10903 New Hampshire Avenue
Silver Spring, MD 20993



List of all aborted fetal products and moral alternatives: www.cogforlife.org/vaccineListOriginalFormatEbola.pdf



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Why would my unvaccinated kids
be a threat
to your vaccinated kids,
if you're so sure
that vaccines
work?



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December Calendar

Los Pequeños Monthly Meeting
December 12, 2014
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



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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.

SHOULD we look to kings and princes to put right the inequalities between rich and poor? Should we require soldiers to come and seize the rich person's gold and distribute it among his destitute neighbors?

Should we beg the emperor to impose a tax on the rich so great that it reduces them to the level of the poor and then to share the proceeds of that tax among everyone?

Equality imposed by force would achieve nothing, and do much harm. Those who combined both cruel hearts and sharp minds would soon find ways of making themselves rich again. Worse still, the rich whose gold was taken away would feel bitter and resentful; while the poor who received the gold from the hands of soldiers would feel no gratitude, because no generosity would have prompted the gift. Far from bringing moral benefit to society, it would actually do moral harm.

Material justice cannot be accomplished by compulsion, a change of heart will not follow. The only way to achieve true justice is to change people's hearts first—and then they will joyfully share their wealth.

St John Chrysostom (d. 407)

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

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