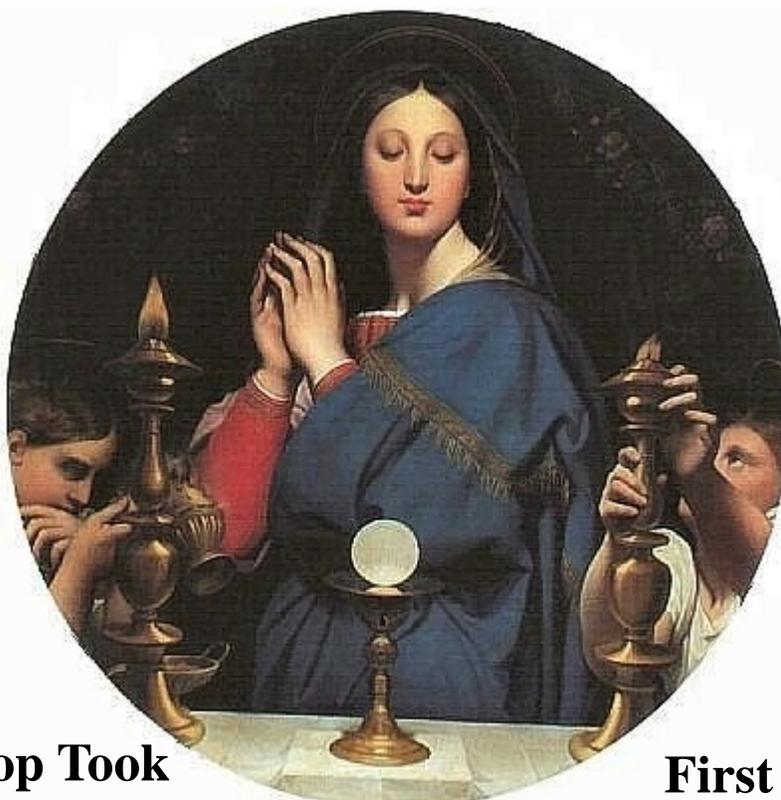


Los Pequeños Pepper

Publication of Los Pequeños de Cristo

June 2008



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Cover: Jean-Auguste-Dominique Ingres, *Virgin of the Host* (1854. Oil on canvas. Musée d'Orsay, Paris, France. Deposit from Louvre)

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

Pro-choice Politicians and Communion

By Stephanie Block

Church law says that reception of Communion by unrepentant public sinners is a grave sacrilege. This was reaffirmed in a 2004 order from the future Pope Benedict XVI, which said that pro-choice Catholic politicians should first be privately admonished to cease their activism on the abortion issue and then — if there was no change — to refuse the sacrament. The Vatican issued this document because Eucharistic reception was being used as photo-propaganda to persuade Catholics they could conscientiously vote for pro-aborts. Anyone who objected to such abuse of the sacred was — ironically — himself accused of “politicizing” the Eucharist.

The papal Masses during Pope Benedict’s XVI’s recent visit to the United States, however, presented a different situation. Here, presumably, no one was running for office but five elected officials twice received the sacrament in full public view.

Cardinal Edward Egan of New York issued a statement condemning the reception of Holy Communion by former New York Mayor Rudy Giuliani that said, in part, “... I had an understanding with Mr. Rudolph Giuliani, when I became Archbishop of New York and he was serving as Mayor of New York, that he was not to receive the Eucharist because of his well-known support of abortion.” He also chastised Giuliani for taking Communion during an April 19 Mass at St. Patrick’s Cathedral.

Further, a number of bishops, supported by the pope and the Vatican’s leading prelate on the Sacraments, Cardinal Francis Arinze, have made public statements that they will not permit known pro-abortion, Catholic politicians to receive Communion in their dioceses. A number of other bishops have issued statements that known pro-abortion, Catholic politicians *ought* not to receive Communion but leave the decision to the individual Catholic rather than to the priest’s judgment — making it clear that unworthy reception is damnable.



**Cardinal Edward Egan,
Archdiocese of New York**

On the Other Side...

By contrast, other bishops winked at sacrilegious Eucharistic reception during the papal masses. The abortion-supporter, Sen. Edward M. Kennedy, had pre-arranged delivery of Communion, which was at first denied and later acknowledged by an archdiocese spokeswoman. One observer said skeptically, “They know which priest was assigned to distribute Communion in that section. Those priests couldn’t wander around. They had 47,000 people receive Communion in 15 minutes. That was orchestrated. They knew who was where.”

Three other pro-choice Catholic politicians who took Communion were House Speaker Nancy Pelosi, Sen. Christopher J. Dodd, and Sen. John Kerry. The Washington archdiocese released an April 28 statement explaining Washington Archbishop Donald W. Wuerl’s silence, “The decision concerning the refusal of Holy Communion to an individual can best be made by the bishop in the person’s home diocese with whom he or she presumably is in conversation. Archbishop Wuerl respects the role of the local bishop as each bishop grapples with this decision.”

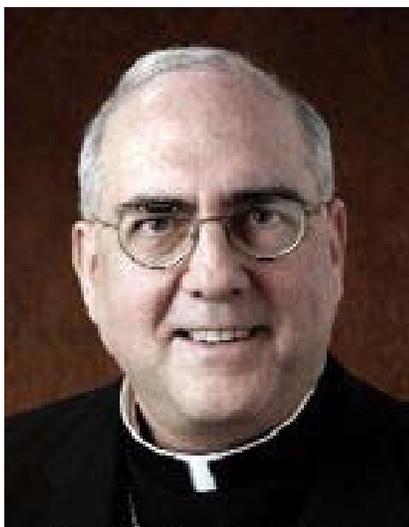
Nor has any disciplinary action been taken by the local bishops of these politicians. According to the American Life League, “Archbishop Wuerl is right that it’s up to the bishop to discipline their members, but to deny Communion is not a disciplinary action; it is a defense of the Holy Eucharist.”)

**U CAN'T B BOTH
Catholic & PRO-CHOICE**

How One Bishop Took on a Governor

It can be done...

The following is an excerpt from a column by Kansas City Archbishop Joseph F. Naumann in this week's archdiocesan newspaper, The Leaven..



**Archbishop Joseph F.
Naumann**

Since becoming archbishop, I have met with Governor [Kathleen] Sebelius several times over many months to discuss with her the grave spiritual and moral consequences of her public actions by which she has cooperated in the procurement of abortions performed in Kansas. My concern has been, as a pastor, both for the spiritual well-being of the governor but also for those who have been misled (scandalized) by her very public support for legalized abortion.

It has been my hope that through this dialogue the governor would come to understand her obligation: 1) to take the difficult political step, but necessary moral step, of repudiating her past actions in support of legalized abortion; and 2) in the future would use her exceptional leadership abilities to develop public policies extending the maximum legal protection possible to the unborn children of Kansas.

Having made every effort to inform and to persuade Governor Sebelius and after consultation with Bishop Ron Gilmore (Dodge City), Bishop Paul Coakley (Salina) and Bishop Michael Jackels (Wichita), I wrote the governor last August requesting that she refrain from presenting herself for reception of the Eucharist until she had acknowledged the error of her past positions, made a worthy sacramental confession and taken the necessary steps for amendment of her life which would include a public repudiation of her previous efforts and actions in support of laws and policies sanctioning abortion.

Recently, it came to my attention that the governor had received holy Communion at one of our parishes. I have written to her again, asking her to respect my previous request and not require from me any additional pastoral actions.

The governor has spoken to me on more than one occasion about her obligation to uphold state and federal laws and court decisions. I have asked her to show a similar sense of obligation to honor divine law and the laws, teaching and legitimate authority within the church.

I have not made lightly this request of Governor Sebelius, but only after much prayer and reflection. The spiritually lethal message, communicated by our governor, as well as many other high profile Catholics in public life, has been in effect: "The church's teaching on abortion is optional!"

I reissue my request of the faithful of the archdiocese to pray for Governor Sebelius. I hope that my request of the governor, not to present herself for holy Communion, will provoke her to reconsider the serious spiritual and moral consequences of her past and present actions. At the same time, I pray this pastoral action on my part will help alert other Catholics to the moral gravity of participating in and/or cooperating with the performance of abortions.)

Open Letter to Senator Brownback

Dear Senator Brownback,

As a member of the Catholic Church, personally involved in a pro-life education and crisis pregnancy ministry, I am seriously concerned about Senator John McCain's understanding of the moral evil of destructive human embryonic research. Pro-Life America will resist supporting McCain's run for the Presidency if he does not clearly condemn the practice of destructive human embryonic research.

It is clear to me, Sir, that you are fully informed about the evil of legalizing human embryonic research and a strong advocate for safeguarding the lives of embryonic humans. Sacrificing the lives of embryonic humans for the sake of scientific discovery and medical research is an abomination. Is it not incumbent on any man or woman of principle running for political office where he or she will be in a position to decide the legality of this heinous practice to be well informed about not only the technical, but, more importantly, the ethical considerations of such research? Should a man or woman informed by their Christian faith and/or the natural moral law not then be guided by human reason to discern good and evil, cognizant of the 5th commandment of the Decalogue when considering laws pertaining to the destruction of human life?

As members of the Catholic Church we are guided by magisterial teaching authority (See *Catechism of the Catholic Church*, par. 77) in matters of moral ethics. According the authoritative *Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation (Donum Vitae, 1987)*, "Human life must be absolutely respected and protected from the moment of conception". (*Donum Vitae*, Section I: Respect for Human Embryos)

Senator McCain has taken the position that destroying human embryos is acceptable where there's hope of some potential positive end brought about by medical research. According to fairly recent news reports, you have been attempting to influence Senator McCain's views on this critically important issue. This is of course a laudable spiritual work of mercy ("Instruct the uninformed or ignorant"). We, as Catholics, understand that supporting or promoting an "intrinsic moral evil" such as the killing of embryonic human life is always without exception morally wrong. A "potentially" good end never justifies the evil means. (see CCC, par. 1749-1756)

Senator Brownback, in good conscience, I cannot support at this time Restore America PAC's fundraising campaign on behalf of Senator John McCain. As the PAC's honorary chairman, you approve the organization's admirable governing principles which include this statement on your Restore America PAC website: "As a nation, we have an obligation to protect innocent life from the moment of conception until natural death." You of all pro-life U.S. Senators know that killing embryonic humans does not fulfill this obligation. I pray that in the near future you will be successful in convincing Senator McCain to correct his position on legalizing human embryonic research and I thank you for your efforts.



**Senator Sam Brownback,
Republican of Kansas**

Respectfully,

Phil Sevilla
Executive Director
Project Defending Life

Albuquerque, NM)

Free to all priests in North America

Priestly Fraternity of St. Peter offers instructional video on Extraordinary Form of the Roman Rite

News Release

**Priestly Fraternity of St. Peter
For Immediate Release**



Pope Benedict XVI celebrating the Extraordinary Form of the Roman Rite, according to the version of the Roman Missal promulgated by Blessed Pope John XXIII in 1962

The Priestly Fraternity of St. Peter, in conjunction with the EWTN Global Television Network, is pleased to announce the production of an instructional training video on the ceremony of Low Mass in the Extraordinary Form of the Roman Rite.

This training video has been endorsed by His Eminence, Darío Cardinal Castrillón Hoyos, president of the Pontifical Commission Ecclesia Dei, and has been reviewed by His Excellency, Bishop Arthur J. Serratelli, chairman of the Committee for Divine Worship of the United States Conference of Catholic Bishops.

The video comprises more than three hours of footage on two DVD discs including: A comprehensive step-by-step explanation and demonstration of the ceremony of Low Mass in the Extraordinary Form; multiple appendices containing instructions on the general principles of gesture and movement as well as all the variable elements of the Mass and commonly encountered variations; a real-time demonstration of the Mass viewable from multiple camera angles which can be switched at any time; an introduction by Cardinal Castrillón Hoyos; liturgical principles of the Extraordinary Form by Fr. Calvin Goodwin, FSSP; a spiritual commentary on the Mass; and English and Spanish audio options.

Courtesy of Keep the Faith Inc., Una Voce America, and the William C. Meier foundation, the video will be offered free of cost and without further obligation of any kind to all priests in

North America.

The video is expected to be available for distribution in early June. All interested priests are urged to visit www.fsspdvd.com to see video clips and to reserve a free copy.

In his *motu proprio*, *Summorum Pontificum* Pope Benedict XVI permitted the free celebration of the Latin Rite according to the 1962 missal.)



First Fruits: Oasis

By Marie P. Loehr

You have ravished my heart, my sister, my bride, ravished me with one glance of your eyes...
- The Canticle of Canticles 4:9

John of the Cross tells us in his commentary on his own *Spiritual Canticle* that “In that sweet drink of God, in which the soul is imbibed in him, she most willingly and with intense delight *surrenders herself wholly to him in the desire to be totally his and never to possess in herself anything other than him...*”

Surely this is the state of being in which Mary finds herself at the Annunciation above all, so filled with grace and the Spirit from birth, now enveloped in the fullness of Spirit upon her. John of the Cross likens this mutuality of will, and love between God and the soul, to the dispositions of one who is espoused to her bridegroom, who “does not love, care, or work for any other than her bridegroom.” She has no other appetite, no affection of the will, no knowledge of the intellect than for her Beloved. *The Canticle of Canticles* expresses this clearly.

This is not only a suggestion of Mary’s relationship to God in her interior spiritual life. It also expresses what her relationship to Joseph must have been.

Why do we need to examine the spousal union of Mary and Joseph’s marriage? Is this prurient curiosity? Is it to counter many claims that Mary and Joseph did “know” one another in the biblical sense, and had children after the birth of Christ, contrary to Church teaching? What’s the point?

The point is that if we are to understand how to live chastity in Matrimony, celibacy in Orders, and virginity in the single or religious life, we need to understand or glimpse or attempt to discern Mary and Joseph’s maternal virginity and paternal purity, in two contexts. One is of human chastity before the Fall in Eden; the second is the Holy Family’s restoration of that purity in a higher key, as “first fruits” of Christ’s redeeming work.

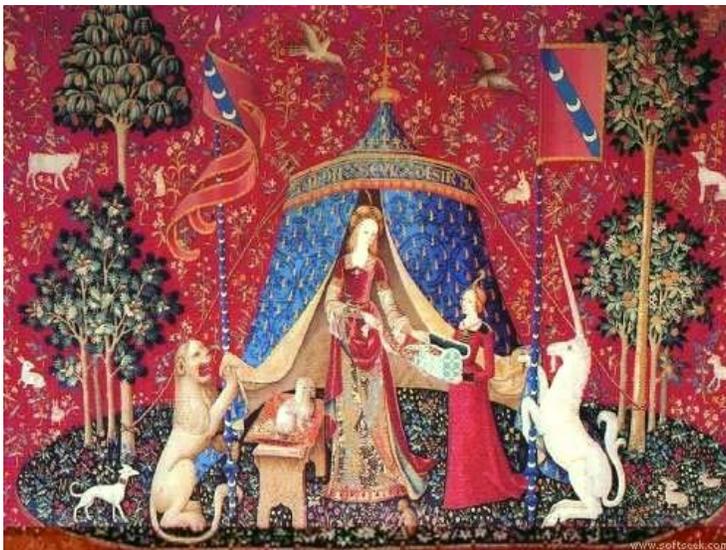
We can also extrapolate that Joseph’s love for her, centered in God, arrives at the same mutuality and surrender, due to his own particular holiness and humility. They are both surrendered to God entirely. It is this surrender that makes possible

their interior commitment, communion and spiritual creativity with one another in chastity and purity.

The deepest and most intimate point of union for us all is in the Eucharist.

Mary and Joseph possessed this intimacy in the highest degree - because they lived in the Real Presence every minute of every day. In ordinary marriage we see the child as the image of the parents’ union. Their two-in-one-flesh is incarnate in the child. In the Holy Family’s marriage, their two-in-one-flesh is possible through the Child, Christ.

Mary and Joseph lived Eucharistic marriage. The Real Presence really lived with them, in the flesh! Joseph could say to Mary, as Adam to Eve, you are flesh of my flesh, in the Word made flesh, the Eucharistic flesh of Christ, living, loving, laughing with them every day. He is the bond and union between them, making their interior union and its totality not only possible, but actual. Like Adam and Eve walking with God in the Garden, Abraham breaking bread with the Trinity at Mamre, or “I AM” speaking to Moses from the burning bush, so God walked and worked with Mary and Joseph in the flesh, in total Presence, how-



ever veiled. There's an icon in Orthodoxy of Mary with Christ in her womb, showing her as the Theotokos of the Burning Bush. So she is.

This means eros is centered, subordinated, fulfilled in the fullness of Being who is God. It is not a thorn in the flesh. The letter of the Law is burnt away and transfigured in the flowering glory of the Spirit.

This would not be abstraction for them, or dogmatic discourse. It wld be fact and act in simplicity and surrender.

Christopher West, explicating John Paul II's "Theology of the Body" in *The Theology of the Body Explained*, says on p. 93:

According to St. Augustine, the deepest desire of the human heart is to *see* another and *be seen* by that other's loving look....We are talking about an interior "look" manifested through the eyes that knows and affirms the other as a person.

He goes on to say that Adam and Eve, prior to sin, see one another "radiating God's glory." They had no shame with one another because in this awareness of God's glory in one another, they experience "peace and a profound awareness of their own goodness." [West, *ibid.*, p.94] This is what Mary and Joseph almost certainly would have experienced in and with one another in their relationship as a couple, but most particularly in their experience of one another as parents in the presence of Christ. When they looked at one another, in their humility - and the humor that attends humility - they looked with the "contemplative gaze of love."

This is what we experience in an adoration chapel or at Benediction - or simply in a visit to the Blessed Sacrament, veiled in the tabernacle, as Christ's totality was veiled in his human flesh.

Nietzsche says if you stare into the Abyss long enough, the Abyss stares into you - and you will be lost in that. This is wholly true in the contemplative gaze of love in Eucharistic adoration. We stare into the Real Presence veiled in Host and monstrance at peace and surrender before God. Even more, God stares, gazes into us with his own contemplative gaze of love. We are indeed lost in him, rapt - as Teresa of Avila or John of the Cross might say.

This is what Joseph and Mary would have experienced in their marital life and its communion in the Real Presence, the living Body and Blood, Soul and Divinity who IS Christ. This is a totality of union, beyond mere carnality, that satisfies entirely. Augustine says to God, "we are made for you, and our hearts are restless until they rest in thee." Mary and Joseph had this rest, Mary of Bethany's "better part," the "one thing necessary" as Christ says - and it could not be taken from them.

For love, the Love who IS God, is a shield on their arms. As the *Canticle* says, "stronger than death is love...its flames are a blazing fire. Deep waters cannot quench love, nor floods sweep it away..." [*Canticle* 8:6-7]

Shakespeare sums it up in perhaps his most famous sonnet, "Let me not to the marriage of true minds admit impediments," when he calls love "an ever fixed marke that looks on tempests and is never shaken . . . love alters not with his breefe houres and weekes, but beares it out even to the edge of doome..." We see in everything that Scripture records of Joseph's actions, and Mary's steadfastness, this totality of love and surrender to one another--because they are both surrendered to God, living in God's real



and tangible presence more surely than Adam and Eve in the Garden of Eden, walking with God in the cool of the evening, Abraham breaking bread with Angels of the Trinity at Mamre.

Looking at all these strands of history and truth drawn together and fulfilled in the marriage of Mary and Joseph, we can say that they are truly and deeply united:

1] spiritually in their focus on God, their surrender of self to God, their straightness, rightness, conformity to God, and in their mutual humility which makes this all possible;

2] Intellectually in their sharing of Scripture, their prayer, their conversation, their devotion to the Law and its fulfillment in their daily lives;

3] psychologically in their mutual acceptance and embrace of virginity and chastity or continence in their flesh and their generous affection for one another, made possible by their total love and trust in God, sealed in the Real Presence who is Christ with them, continually delighting them--and sometimes worrying them--in his daily life and submission to them;

4] emotionally in their cherishing of one another, their courtesy, tenderness, generosity that follows from such cherishing, seeing one another as a gift from God, and the true revelation of his presence in and with one another, and Christ;

5] physically in the sharing of the duties of home and work and child-rearing, in facing danger and trials together, living with God together in the bodily routines and effort of daily life, living as a couple in all things except conjugal union.

They are united in physical work, emotional tenderness, psychological surrender to God, intellectual unity in belief and practice, spiritual surrender to the least whisper of God's will.

We consider this, and say, sure - but they had special graces. They were prepared by God for a special vocation. We're just us. We're sinners, weak, struggling, not like them at all. How does this apply to us? Who can expect this of "just us"?

Nevertheless, this does apply to us. We are meant to contemplate the Holy Family and model our lives after theirs.

The model of the Holy Family announces the presence of God in our lives: married or single, ordained or vowed religious. It reveals how we are to center ourselves and our lives on Christ and his Eucharistic Presence in both our homes and our churches. It reminds us that we are called to follow the commandments, fulfill the duties of our state in life, and find God in ALL things. It shows us the Beatitudes lived, the corporal and spiritual works of mercy practiced, Paul's definition of love in 1 Cor. 13 fulfilled, the marital interaction in Ephesians 5 embodied, the contrast between the works of the flesh and the fruits of the Spirit in Galatians 5:16-25 thrown into sharp relief.

Reflection on the marriage of Mary and Joseph makes clear that none of the above exhortations are merely beautiful ideals to be honored with our lip service, but ignored in practice. The Holy Family shows us what it means to follow the Way and Truth and Life in thought, word, and act. They show us what it means to follow Christ, imitate Christ, "put on" Christ. So Mary and Joseph did. So must we - one instant, one step at a time.)



Expelling Intelligent Design

Movie Review by Mary Ann Kreitzer
www.lesfemmes-thetruth.org

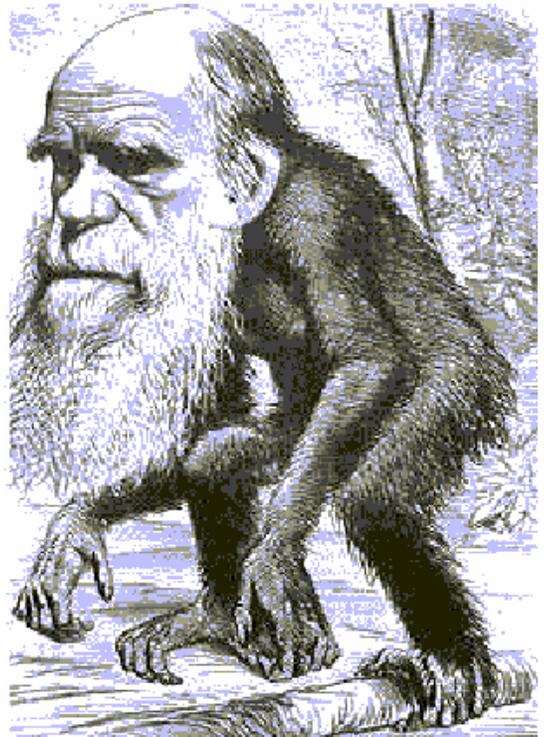
What a weekend! Ben Stein's *Expelled: No Intelligence Allowed* opened on a thousand screens around the country, and the Darwinists are going ballistic. P.Z. Myers and Richard Dawkins accuse Stein of deceit in gaining interviews with them. He denies it. (When did Dawkins, at least, ever miss an opportunity to appear in front of a camera?) Producers are accused of stealing the animation used in the film to demonstrate the complexity of the cell. Not true, they reply, Premise Media created it. Liberal blogland is erupting with the news that Myers, a blogger, was "expelled" from a preview screening of the film on Good Friday. (Why should the producers give him an opportunity to trash the movie before opening?) Dawkins, like a teenage girl all atwitter at the prom, prides himself on getting in.

The evolutionists are trashing the film, of course, mostly, one suspects, because they don't come across very well. No doubt they are embarrassed at their own rants. If anyone appears like a religious fanatic in the movie, it's Richard Dawkins who reads from his book, *The God Delusion* and sounds like a Baptist preacher attacking Satan, or in this case, the Old Testament God. Dawkins is a true believer who holds his atheism with religious fervor and treats anyone who disagrees with ridicule and contempt. What an ironic delight to see him get some of his own medicine.

While Dawkins and Myers say Stein duped them (They were paid for their interviews, one might add.), they also misrepresent the film as "promoting creationism." It doesn't. The film examines the case of three scientists fired and blacklisted because they dared to go against the prevailing, politically correct view that life on earth in all its variety, evolved from a single-celled organism. The scientists' crimes were to question the inadequacies in evolutionary theory and observe the evidence for Intelligent Design. Isn't that what scientists do – question and observe?

The first scientist interviewed, Dr. Richard Sternberg, was fired from the Smithsonian Institution for daring to publish a *peer-reviewed* article that treated Intelligent Design seriously. George Mason University fired Dr. Carolyn Crocker for mentioning Intelligent Design to her second year biology students. Guillermo Gonzalez, an astronomer with impressive credentials at Iowa State University, was denied tenure and ultimately fired for his views supporting ID. So goes the tolerance of the liberal evolutionary establishment: question the dogma and you are shunned and expelled from the cult.

The movie addresses the issues with humor and examines the views of a number of scientists and others on both sides of the question. It is amusing to see the Intelligent Design scientists refusing to speculate on who or what the "designer" is, while the atheists speculate that life began on a crystal or was "seeded" by alien intelligence. Really! One thing that comes across loud and clear in the movie is that serious scientists are questioning evolution, or at least they were. Using the Berlin Wall as an image, Stein points out that a wall has been erected to prevent discussion in scientific circles of anything challenging the evolution doctrine. Those scientists who dare to breach the wall are likely to lose their careers. Some scientists spoke on camera anonymously. Does scientific inquiry win



Darwin, evolving

"Expelled" ...continued page 15

Sex Education As Risk Management

Benedict XVI and the Lies of the Pro-Choice Movement

By Colin Mason

On 17 April 2008, Pope Benedict XVI addressed a crowd of Catholic educators gathered at the Catholic University of America. After congratulating them on their efforts against a “crisis of faith” and a “crisis of truth,” he went on to tell them why American education was failing.

“We observe today a timidity in the face of the category of the good and an aimless pursuit of novelty parading as the realization of freedom,” the Pope said, seated in a wooden throne designed by CUA students. “We witness an assumption that every experience is of equal worth and a reluctance to admit imperfection and mistakes. And particularly disturbing, is the reduction of the precious and delicate area of education in sexuality to management of ‘risk,’ bereft of any reference to the beauty of conjugal love.”

While these words were primarily intended for Catholic educators across the country, they hold a special meaning for the pro-life movement. They describe, in a beautifully succinct way, what we fight against every day: a sexual culture of lies, misrepresentations and illusions that results in an epidemic of contraception, sterilization, and abortion.



The modern pro-choice movement is the spawn of the “sexual revolution” of the 1960’s, in which a few million angry college students abandoned traditional norms of decency and the marriage bond. In its place they proposed a culture of what they termed “free love,” which turned out to be a euphemism for unbridled lust; sex without responsibility or commitment.

As the world has since seen, sex without responsibility is sex without love. The “free love” of these sexual revolutionaries turned out to be not so free at all, but rather was emotionally and physically destructive on a grand scale.

The sex education establishment denies all this. With typically modern schizophrenia, they aggressively advertise sexuality as a no-strings-attached recreational activity, while at

the same time spending all of their time warning against the risks of this behavior. Having never known the wonder of committed, life-giving conjugal love, its adherents are passing on the only knowledge of sexuality that they do know: sex as a momentarily diverting activity with an alarming collection of risks.

Consequently, says Benedict, sex is taught as risk management. The wonder and beauty of conjugal love is reduced to a series of don’ts: Don’t get a sexually transmitted disease, don’t get overly attached to your temporary “partner,” and, above all, don’t get pregnant.

Never mind that these dangers, real and imagined, vanish when sexual activity is relegated to its proper place; i.e., marriage. For the “children of the revolution,” the traditional route is not an option.

They justify their program by claiming that, once children are taught the “safeguards” against sex’s inherent “risks,” they will be free to make “informed decisions” about when and how to engage in sexual activity. This is nonsense. How can children make informed decisions when they are deliberately left uninformed about the positive purpose and true beauty of the sexual act, as well as its rightful place as the consummation of marriage?

The “freeing” of sex from the marriage bond has instead resulted in the opposite of informed choice:

“Sex Ed”...continued page 15

Where is the Rhetoric Headed?

Shaping public opinion

By Stephanie Block

I won't skate conspiracy theories so long as there are simpler explanations, but please examine the following articles, taken from between December 2007 and February 2008. There were dozens and dozens of *additional* articles one might have chosen to demonstrate the same thing, but one grows weary and the point remains the same, namely that there are a large number of people who are saying roughly the same thing from rather influential positions.

For example, the *Tennessean*, carried an article called "Democrats believe evangelicals could deliver presidency" (Bob Smietana, 2-20-08) that said, "According to a post-election poll sponsored by *Faith in Public Life* and the *Center for American Progress Action Fund*, 32 percent of Tennessee Democratic primary voters were evangelicals." It then goes on to say Democrats are targeting the evangelicals. According to one analyst, "as long as the Republican Party remains opposed to abortion... a vast majority of evangelicals will support them. If you take the life issue off the table - and that's a pretty big issue - you give Democrats a license to go hunting for evangelical voters." There followed a story about an evangelical who switched his priorities from abstract moral principles to a issue that hit closer to home, namely health-care, and the observation from a local professor that "evangelicals are expanding their moral agenda to include issues such as poverty and AIDS, along with abortion. That's especially true about younger evangelicals."

A *Washington Post*, Op-Ed by Michael Gerson, "Faith without a Home" (2-27-08) starts with the gleeful, "I have seen the future of evangelical Christianity, and it is pierced. And sometimes tattooed. And often has one of those annoying, wispy chin beards.... Many observers have detected a shift - a broadening or maturation - of evangelical social concerns beyond the traditional agenda of the religious right. But does this have political implications?"

Bill Berkowitz, writing "The Times They Are A-Changin' for the Religious Right" (3-27-08) writes, "The old guard is wondering if 'the younger generation will heed the call' while the young Turks have other things on their minds besides abortion and same-sex marriage. During a recent appearance at the *National Religious Broadcasters* conference, Dr. James Dobson, the founder of *Focus on the Family*, expressed deep concern about the future of the conservative Christian movement he helped build. 'The question is,' Dobson said, 'will the younger generation heed the call? Who will defend the unborn child in the years to come? Who will plead for the Terri Schiavos of the world? Who's going to fight for the institution of marriage, which is on the ropes today?' Berkowitz, one may point out, isn't sorry to see the old guard go.

Let's turn now to the other conservative demographic - the Catholics. Joe Feuerherd, who often writes for the *National Catholic Reporter*, published an opinion piece in the *Washington Post*, "I Voted for Obama. Will I Go Straight to...?" (2-24-08). He writes, "Like most Maryland Democrats, I voted for Sen. Barack Obama in the recent Potomac Primary. By doing so, according to the leaders of my church, I put my soul at risk. That's right, says the U.S. Conference of Catholic Bishops - tap the touch screen for a pro-abortion-rights candidate, and you're probably punching your ticket to Hell.... To Catholics like me who oppose liberal abortion laws but also think that other issues - war or peace, health care, just wages, immigration, affordable housing,



The Democrats borrow a phrase with a long Catholic history (Above, Bill Clinton speaking at Georgetown 2004; below, Quote by Hillary Clinton, 6-29-04)

torture - actually matter, the idea that abortion trumps everything, all the time, no matter what, is both bad religion and bad civics. It's not, for God's sake, as though we're in Nazi Germany and supporting Hitler."

He continues, "Why should non-Catholic Americans care about the bishops' right-wing lurch? Because the bishops can influence a good number of the faithful, many of whom happen to be concentrated in large, electoral-vote-rich states. In the key swing state of Ohio in 2004, for example, bishops vigorously supported an anti-same-sex marriage amendment to the state constitution, which helped drive Republican voters to the polls. Bush won 55 percent of the Catholic vote in the Buckeye State, up from 50 percent in 2000 and enough to provide his margin of victory."

The real point is this: "So what's a pro-life, pro-family, antiwar, pro-immigrant, pro-economic-justice Catholic like me supposed to do in November? That's an easy one. True to my faith, I'll vote for the candidate who offers the best hope of ending an unjust war, who promotes human dignity through universal health care and immigration reform, and whose policies strengthen families and provide alternatives to those in desperate situations. Sounds like I'll be voting for the Democrat - and the bishops be damned."

In February 2007, Jim Wallis, the founder of *Sojourners* magazine and the author of *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It*, wrote in a *Time* magazine essay, that "We have now entered the post-Religious Right era. Though religion has had a negative image in the last few decades, the years ahead may be shaped by a dynamic and more progressive faith that will make needed social

change more possible."

That same month, the *Boston Globe* published an interview with Wallis, "Q and A with Jim Wallis." (Interview by Michael Paulson, 2-17-08) in which we are told "an increasingly influential religious leader [Wallis] explains why evangelicals should worry less about abortion and gay marriage, and more about the poor... evangelicalism appears to be changing. In the primary season now underway, evangelicals failed to coalesce around a single candidate, and the red meat issues of previous election cycles - gay marriage, abortion - were eclipsed by the economy and the Iraq war. And a recent report from the *Pew Forum on Religion & Public Life* declared that younger white evangelicals are drifting away from the Republican Party. Among the most prominent champions of a new evangelical agenda is Jim Wallis..."

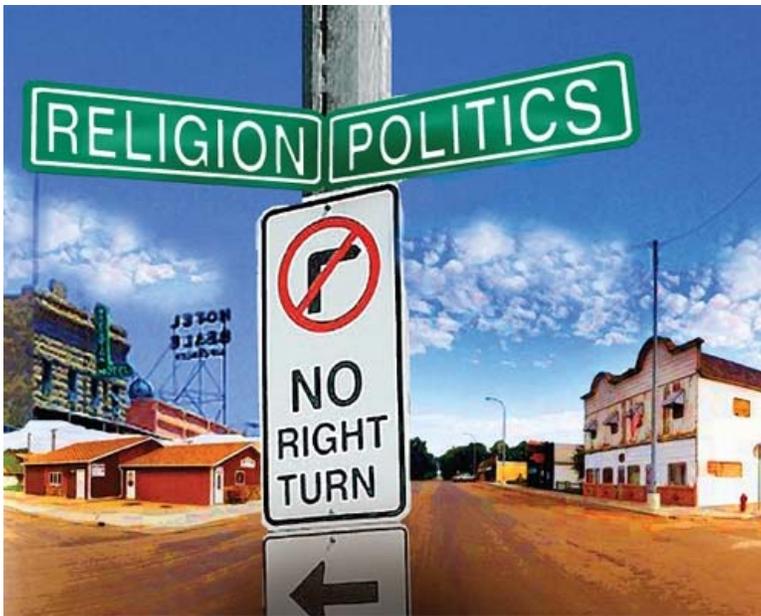
Of course, it's possible that Wallis is correct, that the world is changing and the assumptions

one could once make about Catholics and evangelicals no longer holds.

With a growing population of zealous, young pro-lifers, however, that seems... suspicious. So let's try another explanation. Here it is: there's a concerted push on the part of liberal religionists to convince Catholics and evangelicals that they can and should be voting along liberal lines.

These articles - and dozens more, many with a similar message - come from the *Faith in Public Life Daily News* service, "today's top news on faith and politics, policy, and public life," delivered to the subscriber's email box. Day after day - in mainstream media and in "special demographic" media - the message is hammered: *this upcoming election isn't about abortion or homosexuality. It's about Democrat party issues.*

Did you get that yet?)



"Expelled"...continued from page 11

when questioning is suppressed and people are afraid to speak for fear of retaliation? Keep in mind that big money is involved. Those who question the creed are denied jobs, can not get published (essential for scientists), and are denied research grants. Cutting off jobs and grants is an effective way to suppress a point of view.

Stein's movie resonates with those who have watched academia's love affair with political correctness. Studies show that most professors on college campuses are liberals. The denial of free *conservative* speech on campus is an old problem. The American Center for Law and Justice repeatedly accepts cases defending college students persecuted for their beliefs. What happened to the scientists in *Expelled* just takes the issue to a new level – distinguished professors who dare to challenge the liberal party line (including evolution) can expect the rubber hose treatment.

Don't miss *Expelled*. It's penetratingly informative and amusing to boot. It's worth the price of admission to see Richard Dawkins exposed as the ranting true believer and anti-religious bigot he is. Ben Stein won't get an academy award for this film; they're reserved for faux documentaries like Al Gore's *An Inconvenient Truth*. Just go see the movie and take your friends. The best way to expose simple organisms is to pick up the rock and watch them scurry. *Expelled* has them on the run.)

Mary Ann Kreitzer is the president of the Catholic Media Coalition and editor of Les Femmes, Women of Truth.



"Sex Ed"...continued from page 12

There is a pervasive and fundamental ignorance not only of the true purpose of the sexual act, but the true meaning of conjugal love.

Sex education leads, through the treacherous sexual pragmatism of politicians and social "experts," directly to contraception, sterilization and abortion. If kids must ride their skateboards, they say, then society must mandate helmets and kneepads. In the same way, if they must experiment with sexuality, society will provide them with convenient contraception and abortion. In other words, the "culture of death"--a term coined by Benedict's monumental predecessor, John Paul II--really began as a culture of lies.

This mentality is easily the greatest boon to the pro-abortion movement. Now that love-making has been robbed of love, the fruits turn into liabilities. Children become symptoms, yet another disease that follows upon "risky sex." Abortion becomes the antidote, and the new generation flocks to it because they have never known anything else.

Sex education must be replaced by education in marriage and family; love and truth must replace statistics and risks. Children beg for guidance. It is the duty of pro-life teachers to give it to them, and explain to them why true love is never free of commitment-in the best way possible.)

Colin Mason is Director of Media Production at Population Research Institute.

June Calendar

Los Pequeños Monthly Meeting

Gone Fishing

Call (505) 293-8006 for information.

Pro-life Prayer:

Planned Parenthood Abortuary

701 San Mateo Blvd.

Holy Innocents Chapel:

(505) 266-4100

Times: Daily 8 AM – 3 PM

Tuesdays at Noon

Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

&

Thursdays at 9:30 AM

Fr. Millan Garcia

Holy Sacrifice of the Mass (1962 Missal)

For more information, call

(505) 266-4100

Helpers of God's Precious Infants

1. Planned Parenthood Abortuary

701 San Mateo Blvd.

Tuesdays, Thursdays, Fridays: 8 AM – 11:30 AM

Wednesdays: 12 Noon – 3:00 PM

&

2. Medical Arts (801 Encino Place)

Saturdays: 8AM-11:30AM

For more information, call Phil Leahy:

(505) 440-3040



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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.