

CATHOLICS IN ACTION

GOLDSMITH OFFICE BUILDING. P.O. BOX 5336. LOUISVILLE, KY 40205-5336

www.catholics-in-action.org

NO. 65

March-April, 2005

Vol.12

CATHOLICS IN ACTION PRESENTS

James & Helen Hull Hitchcock

Friday, April 22, 2005

Executive West - Queen Room - 7:00 p.m.



Helen Hull Hitchcock

"U.S. Bishops' Conference Meeting"

Mrs. Hitchcock is a loyal daughter of the church. She has lectured throughout the country on issues involving the Catholic Faith, women and families. She has written numerous articles, essays and reviews in various publications. She is well known for her work with the Adoremus Bulletin. She has appeared on numerous radio and TV programs including Mother Angelica, MacNeil Lehrer News Hour, Nightline and several others.



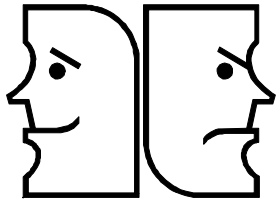
James Hitchcock

"Abuses in the Liturgy"

James Hitchcock is a renowned Catholic author and lecturer. He is very astute in analyzing secular humanism; modern Catholicism; abuses in the liturgy; and numerous other areas relating to our Catholic Faith. Professor Hitchcock has written: The Decline and Fall of Radical Catholicism; The Recovery of the Sacred; Catholicism and Modernity; What Is Secular Humanism; Years of Crisis and numerous other books and scholarly publications.

**Mail your request for tickets
with payment (\$5.00 each) to:
Catholics In Action
P.O. Box 5336
Louisville, KY 40205**

For additional information call 777-5499



Smile & Grimace

Dear Catholics In Action:

Thanks for fighting for the faith in Louisville. I can certainly see why there is a need. The following is a letter I sent to Sharan Benton

Ms. Sharan Benton
Pastoral Administrator
St. William Church
1226 West Oak St.
Louisville, KY 40210

Dear Ms. Benton,

I happened to visit your website and really enjoyed reading all the interesting items. I am, however, still trying to figure out exactly what denomination you are. I thought St. William was a Catholic Church, but I must have been mistaken.

The first clue was your statement on inclusive language. Catholics do not bless themselves in the name of the "Creator, Redeemer, and Holy Sanctifier." Do you use that same formula for baptisms? I know the Methodists do some very creative things. I remember hearing of baptizing with rose petals - so aromatic. Do you do that?

Second clue: I see that you change the Eucharistic prayer to address God as "Gentle Father and Loving Mother" and that you use an inclusive language lectionary "approved by the Pastoral Council" that eliminates male pronouns among other things. Since Catholics use a common lectionary approved by the Church and, since according to Catholic doctrine, no one, not even a priest, has the authority to change the words of the Mass, you obviously aren't Catholic. Are you perhaps Episcopalians?

I wish there was a picture of the "prayer bowl" you use to call people to prayer and "to balance, to harmony of life and space." Wow, that's deep. Maybe you're Zen. I could almost here the oom when I read that "energy and vibration cannot be confined" and that you use the bowl's resonance to "send out prayer and love beyond St. William to all parts of our planet." Gosh that bowl must be really big and loud. What do you hit it with? I'll bet my five year old grandson could get it to resonate all the way to China.

Third clue: I read your "Parish Assembly" page which described how the "parish gathers as the Parish Assembly in order to offer input, discuss vital issues and share collective wisdom. The insights and will of the Parish Assembly is that which guides the action of all of St. William's Leadership." No mention of doctrine... operating by the collective will of the group - sounds Protestant all right.

Nothing on the website about the sacrament of Confession. Yes indeed, you are definitely Protestant - Lutheran maybe?

Then again - I notice that you celebrated the feast of Christ the King and the Assumption. That sounds very Catholic. But, no, since Anne Walter and Jeanne Tessier Barone gave the respective homilies on those feast days, you can't be. Only clergy may give the homilies at Mass. So you surely must be Episcopalian. I did note however Jeanne Barone's snide comment about Cardinal Ratzinger so perhaps you are anti-Catholic Episcopalians.

I'm only curious now why you bother to have Call to Action and Voice of the Faithful meetings in your parish. You've already achieved most of their dissenting goals.

Sincerely,
Mary Ann Kreitzer

copy to:
Most Rev. Thomas Kelly
His Eminence Joseph Cardinal Ratzinger, Congregation for the Doctrine of the Faith
His Eminence Francis Cardinal Arinze, Congregation for Divine Worship

"The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth."
Pope Leo XIII

Thou Shalt Not Kneel

An article by the Director of the Office of Worship for the Archdiocese of Louisville appears in the January 27, 2005 issue of *The Record*. This article attempts to explain the importance of standing rather than kneeling after one receives Holy Communion.

The November/December 1998 issue of Catholics In Action included an article from a correspondent who attended an Archdiocesan Liturgical Workshop. Below is an excerpt from that article.

A Report On: The Fifth Archdiocesan Liturgical Conference Conducted by the Archdiocese of Louisville Office of Worship Held at St. Pius X Church on Goldsmith Lane Saturday, Sept. 19, 1998 9:30-3:00

The second point was that the Archbishop wanted us to “look at what we are doing in the Communion Rite.” During their travels through different parishes, they noted a number of “divisive practices”. “You have all probably seen the person come back from communion and bury their face in their hands”, the female leader said. This is not the place for that. “This is not the time for our personal prayer, but for communal prayer.” The “documents call for “communal prayer”. The Eucharistic image is “one bread, one people” and for that reason we need to be “attentive to all participants” during this time.

“We should be in “attendance” and the proper posture during this time is *standing*. She said the Rubrics call for standing during this time. We should be standing from the beginning of the Eucharistic Prayer to the time when the last person receives the “holy wine and bread”. We should not be focusing on “the object” (the Host), but “the process” that is taking place. “The process is what God calls us to do; to commune as one people with one bread. We’re not doing “the process” in the correct spirit unless we stand and are attentive to the community in participation. “The inference is on attending to one another and not just receiving for yourself.” “It is not an option to kneel during the Communion Rite.”

(It would appear that this “standing” directive has been in the planning stage for some time.)

Sing and Keep On Singing

The final topic was the music during the Communal procession. There was polite criticism from the moderator citing how songs are finished before the last person receives Communion. The song should start when the priest receives and continues through the last person. Everyone should be standing and singing after returning to their pew. The song should be simple and one that everyone knows so that you can “be attentive to everyone during this time and not to a book.”

“The song is the action”. There should be only one song and not a number of songs or medleys during a single procession, because changing songs would “change the theme, change the flow”. The song can be seasonal during Christmas, Easter, etc. but should always “tell us who we are”. It should be a song of *community*, of oneness. It should “express our unity and joy”. It should not be a Marian song, a benediction song, a meditation song, or an instrumental. The song “belongs to the assembly” and should be sung. If you need a longer song for a large gathering, look for a song with multiple verses or “improvise your own song”. (OK to improvise your own song – just *don’t dare* kneel and pray.- editor)

In conclusion, it was pointed out that standing would be the hardest thing to change. “Get enough people prepared and the change won’t be so hard.”

Remember this workshop was held in 1998!

Now the Question Arises - Must a Catholic obediently accept this directive?

The January 9, 2005 issue of *Our Sunday Visitor* contains the following article:

IT’S STILL OK TO SIT OR KNEEL AFTER COMMUNION

WASHINGTON (CNS) -- The Vatican’s top liturgy official has said the Church’s liturgical norms for posture at Mass do not forbid Catholics from sitting or kneeling when they return to their place after Communion, according to the July 2003 newsletter of the US bishops’ Committee on Liturgy.

The ruling from Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, in response to a formal question sent by Cardinal Francis E. George of Chicago, said it was not the intent of the congregation to forbid sitting or kneeling after Communion - a customary after-Communion prayer posture used by many U.S. communicants.

The newsletter said a strict reading of the new general instruction would seem to indicate that standing is the required posture.

According to the newsletter, Cardinal Arinze’s response, received in June 2003, said that the relevant norms were intended “to ensure within broad limits a certain uniformity of posture” but at the same time “to not regulate posture rigidly in such a way that those who wish to kneel or sit would no longer be free.”

In light of Cardinal Arinze’s response that this was not the intent, the newsletter commented, “In the implementation of the “general instruction of the Roman Missal, therefore, posture should not be regulated so rigidly as to forbid individual communicants from kneeling or sitting” immediately after they have returned to their place.”

Cardinal Arinze, speaking at the *2003 Church Teaches Forum* held in Louisville, very clearly stated the “right” to kneel following the reception of Holy Communion.

In Msgr. Richard Antal’s Opinion Essay in *Our Sunday Visitor* he referred to the old Latin phrase; *Roma locuta est, causa finita est* – Rome has spoken, the case is settled. So, according to the Roman Congregation for Divine Worship and the Sacraments, it is perfectly okay to kneel after Communion, although others are still receiving.

Don’t let anyone tell you different!

The Stem Cell Debate

By Earl and Lela Kalkbrenner

Since the deaths of former President Ronald Reagan and the actor, Christopher Reeve, the debate on stem cell research has been in the news often. It also is a hot topic in politics.

What is the primary issue among the debaters of stem cell research? The primary issue is the use of *Embryonic* Stem Cells (ESC) vs. *Adult* Stem Cells (ASC).

What is the difference? There is a stark difference between the two; one is not morally acceptable and one is morally acceptable. One requires killing and one does not. It is very important that we understand this issue because it is a source of discussion, speculation, and a matter of life and death!

Embryonic Stem Cell research requires the destructive use of embryos (the fertilized ovum [egg]). These tiny humans are cut open and stem cells are extracted from him or her. The process directly kills a five day old human. Because of this direct killing, the method of “harvesting” these cells has been condemned. Some people would argue that an embryo at this stage of life is not “really human.” Our answer to that would be that all of us were once at that stage of life; otherwise we would not be here. At the time the egg (ovum) is fertilized, an embryo results and is alive and is in fact an entire human body. It proceeds in an ongoing, self-controlled process of growth and development. He or she is sexed as determined by xy male or xx female chromosomes. His/her intact body is complete, for nothing will be added from the first cell until the person dies, nothing but nutrition and oxygen. The process of research on these embryos kills the tiny human. That is why our Catholic Church condemns this. It is homicide. And no amount of verbal engineering can change this fact.

Adult Stem Cell research makes use of many sources of stem cells that are morally acceptable such as adult blood, fat, skin, placenta, amniotic fluid, bone marrow, umbilical cord blood, baby teeth and many other organs. The National Institute of Health in 2004 reported that there are now 74 treatable diseases using these cells in therapy. Some of these are diabetes, leukemia, immune system disorders, blood disorders, cancers, heart attack repair, and many autoimmune diseases. With such success using the Adult Stem Cells one wonders, “What is all the debate about?” Why not just use ASCs?

It is speculated that those who support human embryonic stem cell research are clamoring loudly for taxpayer dollars because private companies know human embryonic stem cell research is neither worth their time nor their money. The popular plea is that ESC research will cure Alzheimer’s disease. However, research shows that it would not help the Alzheimer’s patient at all. Far too many reports of possible treatment for diseases are pure speculation. Media accounts simply ignore the current state of the science. This is misleading and could lead to the deaths of millions of innocent human beings if this type of research is allowed to move forward.

Even if these speculative reports and claims were true, there is no justification for killing one innocent human being, regardless of where he lives—including a freezer in a clinic. Killing is still killing.

Those who attempt to deceive the public by using words, like *clump of cells*, *blob of tissue*, *pre-embryo* and so forth are either ignorant of the basic scientific facts or think that most people are gullible enough to believe almost anything.

Arm yourself with the truth to defend the many tiny embryonic human beings who cannot speak for themselves. Spread the word that society must reject human embryonic stem cell research, while encouraging moral, ethical—and already highly successful—work with other forms of stem cells, the adult stem cells.

Sister Lucia Dies on the 13th of the Month

Lucia de Jesus dos Santos, the last of three children who claimed to see the Virgin at Fatima and who revealed a vision the Catholic Church said foretold the attempt to kill Pope John Paul, died on Sunday, February 13th, the Church said.

Lucia and two of her cousins, siblings Jacinta and Francisco, said in 1917 that the Virgin Mary had been appearing to them once a month and predicting events, such as world wars, the reemergence of Christianity in Russia, and one that Church officials say foretold the 1981 attempted assassination of Pope John Paul. The appearances took place on the 13th day of each month in Fatima, a town 110 kilometers north of Lisbon.

The first sighting was May 13, and the appearances took place for another five months, ending abruptly in October that year.

Shortly after, Both Jacinta and Francisco died of respiratory diseases. But Lucia became a nun and penned two memoirs while living in convents.

The Pope believes the Madonna of Fatima saved his life on May 13, 1981, when Turkish gunman Mehmet Ali Agca nearly killed him in St. Peter's Square. The shooting took place on one of the anniversaries of the 1917 apparitions.

In a sign of gratitude a year after the assassination attempt, the Pope had one of the 9mm bullets which Agca fired at him placed in the crown of the statue at Fatima.

The Catholic Church later built a new shrine in Fatima, which is visited each year by millions of people from around the world. More than 100,000 people from dozens of countries routinely attend the annual commemorations of the sightings.

Louisville Archdiocese Needs “*Courage*”

Homosexuality is an issue that has never fully been addressed by the Archdiocese of Louisville. As the catechism of the church points out, Church teaching has always declared that “homosexual acts are intrinsically disordered”. They are contrary to the natural law and under no circumstances can they be approved.

Several years ago there was an attempt (working with Fr. John Harvey) to establish a Chapter of “COURAGE” in the Archdiocese of Louisville. This was a real effort to do something positive to break the sexual bondage of Homosexuality. The ARCHDIOCESE gave little to no support in this effort.

Below is a testimonial entitled *CAROLINE’S STORY*. This testimonial demonstrates how the pastoral approach of “COURAGE” can reach out, with the teaching of the Church, with methods of treating persons with same-sex attractions.

Hi Everyone,

I’m snowed in today so I thought I would make an attempt to share my story. I started acting on my attraction towards other women shortly after I completed college. I started going to gay bars, and gay-lesbian AA meetings - what a combo! I was first involved with older woman who had a teenage son. I thought I was deeply in love, but in hindsight I would have to say I was completely co-dependent. Several times she ended the relationship out of concern for the effect the relationship was having on her son. I was heartbroken at those times, but in foolish attempts to prove I could go on with my life, I would go to the bars, and get involved in several short-term relationships. One time, however, I met another woman who was in an on again.....off again relationship. I thought I was in love with her also, but that relationship would also end when she returned to her first love. So I was again back at the bars.

I was raised Catholic, attended Catholic school, have a sister who is a nun...but my wandering from the faith began when I was in college. When I started to act on my same-sex attractions, I went on a full-scale run away from the Church. I have been in recovery from alcoholism since I was in College. I leapt at the “God as you understand Him” concept as an excuse to write my own rules as to what was moral and what was not. My prayer life (which was minimal) was more centered on telling God what I wanted, rather than surrendering my will to His. It truly is a miracle that I stayed sober. I guess I take as a sign that God’s love continues to reach out to us, even when we choose to run away from Him.

ANYWAY...I thought that I might have better luck at finding “true love” if I moved to a larger area, and thus moved from my small town, to the big city. I got involved in a relationship with a woman whom I had met through a gay AA meeting. I can’t really claim that I had a deep feelings for her, and over time I found out that she was having a relationship with a woman she had met in an on-line chat room, and several of her “business trips” to California were to meet her.

I wasn’t really feeling too depressed about the relationship, since my feelings for her did not run that deep...but I did start to question the issue of relationships and life in general. I was living a block from the Cathedral in the city. Architecturally, it really is an inspiring building. I wanted to go in but I didn’t think I had a right. Then they had a flower show which was open to the public, so I went. Following that

I would go in the mornings during my walks, just to think ...and pretty quickly my thinking focused on the beautiful, large crucifix. It had been a long time since I had thought about Jesus, his death, and resurrection. My understanding of God took on some vague “God is good” outlook. Now I found myself asking the questions, “Is Jesus real? Why did he have to die?” About that same time, our Archdiocese was hosting a “We Miss You” program for lapsed Catholics. I thought about it but I couldn’t quite make up my mind. Then, as I listened to the radio one morning, they were reporting the results of this Gallup poll survey on the percentage of Catholics who believed Church teaching on certain issues. I can’t remember what the numbers were, but it was enough to make me think, “Well, maybe the Church is more open-minded. Maybe I can come back. I called the “Miss You” program. I started attending Sunday Mass at first, and soon I found myself drawn to daily Mass. I felt so much peace there. It was a new kind of joy. God was real and he loved me.

I still thought that I could live my lesbian/feminist lifestyle. Then I started waking up at 3 in the morning, questioning that too. Finally, after too many sleepless nights, I got up and started walking and praying with the idea that I would not stop until God and I had this worked out. After some time I made a deal with God. I would not go to the bars or in any other way act out my attraction towards women for six months, if he would show me that it was possible, without going crazy

I first called the Family Life Office for help. They had no resources and told me to I should think about trying to live with the church’s teaching on homosexuality?” They directed me to a religious brother. Upon our meeting, he said “the church is wrong about this issue and I’ll see you down at the bars”. Frankly, I was floored. I was not committed yet to this idea of chastity...but I at least wanted to hear the Church’s side.

A few days later, I picked up a magazine at the back of Church that had a question/answer column which referred the writer to COURAGE and gave the phone number. I called and talked to Fr. Harvey and they sent some materials to me. I also read *Out of Egypt* by Jeanette Howard. About that same time, my job transferred me to a town outside of the city. This town had a very small Catholic Church. It was a great way to experience “parish life” at its best. I had three years to just re-establish my faith. There were fewer temptations. I did get involved with a Charismatic Prayer group and found some friends through that. I’ve since been transferred back to the city, and there have been occasional struggles, but if I don’t wrap this up now, the snow may all be melted!

I do want to say how great it is now to have connection to others who share in the same journey. Although I don’t get the opportunity for face to face contact often, it’s great just to know you are there. So consider yourselves all hugged today, and Praise God for His wonderful, boundless mercy!

This testimonial appeared in Vol. 2004, No.4 of the Courage Newsletter.

VOICE OF THE FAITHFUL

On April 22, 2003 about a dozen people gathered across from the Cathedral of the Assumption in Louisville to announce their affiliation with the national Voice of the Faithful Organization (VOTF). VOTF was formed in Massachusetts a year earlier and soon spread worldwide. Investigation into the organization revealed that its true agenda is to promote a democratic American Church. Some bishops have refused to allow VOTF to exist in their diocese.

How is VOTF faring in Louisville?

On Monday, December 6, the priests of Region IV of the Louisville Archdiocese met at St. Ignatius Martyr Rectory with four members of Voice of the Faithful. This is the ninth of twelve Regional Council groups they have met with since last summer. Prior to that, about twenty priests came to three dialogues with Voice of the Faithful. They have now met in dialogue with about half of the diocesan priests, as well as a number of order priests.

On January 6, three representatives of Voice of the Faithful met with the priests of Region IX at Epiphany. This was the thirteenth dialogue VOTF has had with diocesan priests since last summer.

Excerpts from VOTF minutes:

- ?? "As far as we know, no other Voice of the Faithful affiliate has accomplished anything quite like this. "
- ?? "More and more lay persons are accepting personal responsibility for correcting our leaders and guiding our Church (emphasis added) and are getting more actively involved in ministries of service, leadership and prophecy. We think especially of the women, including many Sisters, who give so generously of themselves without expecting (and usually not getting) recognition for what they do.....We want you to be a part of Catholic Church history with us. Let your Voice be heard!"
- ?? "Have you marked your calendar for Thursday evening, April 28th yet? That is the night Dr. Brian Reynolds, Chancellor of our Archdiocese, will come to our meeting for a dialogue. This meeting is not open to the public. It is only for members of Voice of the Faithful. If you know someone who supports VOTF and would like to come, but they are not a VOTF member, tell them to contact Barbara Williams, our Membership Coordinator at 282-2293 or at barbarakwilliams@msn.com. There are no dues to be a member of Voice of the Faithful. "

Despite calling for women priests, married priests, acceptance of the homosexual lifestyle and a democratically elected church hierarchy, VOTF seems to have achieved complete acceptance in this archdiocese in a relatively short period of time.

Since the meeting with the Chancellor of our Archdiocese, Dr. Brian Reynolds, is not open to the "public" perhaps he will discuss his meeting with VOTF in the archdiocesan newspaper. One must wonder what will be said at this meeting that is not suitable for the Catholic "public" to hear.

The Urgency of Evangelization

From a Christian standpoint it makes little sense to say that "religion is a private matter" or that "it doesn't matter what religion one belongs to.

Why, if religion is a private matter, did Jesus command his disciples to preach to all nations (Matt. 28:19)? Our Lord told his apostles that what He spoke in private they were to shout from the housetops (Matt. 10:27); also that one does not light a lamp and put it under a bushel basket (Matt. 5:15). Nowhere in the New Testament is there any justification whatever for indifferentism of the "I'm OK, you're OK" variety.

Human nature has not changed, and Scripture teaches that men are born with a built-in yearning for the truth. They are prompted by their conscience to search it out. Once they find it, they must embrace it. And once they embrace it, they must live accordingly. The gift of faith is available to all who seek it with a sincere heart. We have no one but ourselves to blame when we go astray or fall under the spell of lying teachers, because Scripture has it that no one who is truly on the side of the Lord can ever be snatched from His hands.

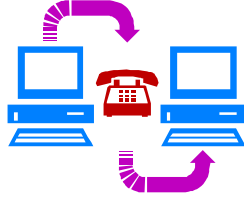
The fact is that our faith is a perishable commodity. It will not keep unless it is shared. Take away the missionary element from Christianity and what's left is no longer the religion of Peter and Paul, John and Jesus. Peter wrote that one must be "ready always with an answer to everyone who asks a reason for the hope" that is in us. (1 Pet. 3:15).

John Paul II, in his *Redemptoris Missio* (1990), characterized the Church as a "missionary" organization and stated pointedly that all men without exception have an "obligation to seek the truth, above all religious truth...[and] hold to the truth once it is known." Calling for the re-evangelization of a secularized West, he condemned "indifferentism," which he termed "widespread" owing to theological error and distortion. He also made short shrift of the idea that "one religion is as good as another," insisting that the Church alone "possesses the fullness of the means of salvation." Three years later, at World Youth Day in Denver, he told young people to stand up and be counted: "Do not be afraid to go on the streets and into public places...this is no time to be ashamed of the Gospel. It is time to preach it from the rooftops."

All of which brings us full circle to the word "urgency." We can be proud, as well as grateful, that ours is the true faith. But in our pride we have work to do. It is harvest time in Christ's vineyard. We have been called to gather in the ripening fruit. And our answer to the divine summons must be, "Yes, Lord, your servant is listening."

Dr. Frederick W. Marks, "homiletic & pastoral review," JANUARY 2005.

From the Mail



To the Editor:

This letter was sent to *The Record* in late January. As of press time it has not been printed in the *Archdiocesan Catholic paper*.

Dear Editor,

I read with interest Judy Bullock's article about the new changes to the liturgy in the archdiocese of Louisville, but I must respectfully challenge the implication of the article. Specifically, that standing after Communion is the intention of the Holy See's General Instruction of the Roman Missal. It is not.

Cardinal Francis George, chairman of the Bishop's Committee on the Liturgy of the United States Conference of Catholic Bishops, submitted a question to the Congregation for Divine Worship and the Discipline of the Sacraments (CDW) on May 26, 2003 specifically about the posture after Communion: "In many places, the faithful are accustomed to kneeling or sitting in personal prayer upon returning to their places after having individually receiving Holy Communion during Mass. Is it the intention of the *Missale Romanum*, editio typical tertia, to forbid this practice?"

Cardinal Francis Arinze, Perfect of the CDW, responded to the question on June 5, 2003 (Prot. N. 855/03/L):

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

The United States Catholic Conference of Bishops Committee on Liturgy published in its newsletter, "In the implementation of the General Instruction of the Roman Missal, therefore, posture should not be regulated so rigidly as to forbid individual communicants from kneeling or sitting when returning from having received Holy Communion" (p.26. emphasis added.)

Some feel very strongly about sitting or kneeling in private prayer after Communion and their deeply held faith convictions in this regard should be respected by this archdiocese as they are by the Vatican

- Michael Janocik

Dear Editor:

This letter was sent to the Office of Worship.

Ms. Judy Bullock, Director
Archdiocesan Office of Worship
1200 S. Shelby St.
Louisville, KY. 40203-2600

In the months and years following Vatican II, we ordinary Catholics were treated to a period of unrelenting liturgical experimentation: our parish churches were stripped bare of religious statuary; tabernacles were re-located out of sight; the Church's centuries-old Latin liturgical language was unceremoniously tossed overboard in favor of a mostly-vulgar vernacular translation. The Church's treasure house of Gregorian chant and other sacred music was sealed shut. Instead, we sang to the sounds strummed guitars. The predominant influence was American folk music, vaguely reminiscent of "Kumbaya" or a version thereof, redounding not to the glory of God but to a celebration of ourselves as "God's people." The tenor of those times was captured sarcastically and humorously thus: Q. What is the difference between a communist and a liturgist? A. A communist, unlike a liturgist, is someone you can negotiate with.

I read the January 27th article in *The RECORD* with interest. I am concerned about this new mandate to stand continuously during the Communion rite. Psalm 46:10 is sometimes rendered: "Be still, and know that I am God." Even better is the story of Martha and Mary. During a visit to their house, Luke tells us that Mary "...seated herself at the Lord's feet and listened to his words." When Martha tried to get Mary to do something other than just sit there, Jesus said to her: "Martha, Martha, you are anxious and upset about many things: one thing only is required. Mary has chosen the better portion and she shall not be deprived of it." I realize that Scripture is sometimes used to justify one theological viewpoint over another; however, I do feel that this new mandate to stand continuously during Communion glorifies "doing" over "being", and robs me of my time to sit at Jesus's feet and listen to his words. Why should I be deprived of that?

Sincerely,

David M. Bauscher

Anti-Christianity:

The Accepted Form of Bigotry

In the first class of the semester, a Georgetown professor called the crucifixes that hang upon the walls in every classroom "weaknesses that look down upon us". He said this during class, before all his students. No one said a word to him, not even after class. All were silent as Christ was mocked and Christianity denigrated.

Crucifixes are not "weaknesses". The crucifixion is a sign of strength. For a man to stand up for what he believes, even to the point of a brutal death, is remarkable and deserving of the highest praise.

Professors can very easily get up in front of students beholden to them for a grade and mock Christianity. But, can they do the same if it means that they will be crucified? No, they cannot, for then they would be like Christ, and they would become "weaknesses".

Christianity is the easiest religion to bash in academia because there are no repercussions. It is little wonder university professors do not bash Islam or Judaism. Radical Muslims would kill in the name of Allah for a comment against their faith. Perhaps they would not do so in the USA, for there are laws against such action. But, if they could, they would. Look at any nation that has an Islamic majority. Even being non-Islamic there is dangerous, never mind insulting their faith. The Jewish people, in a more peaceful way, would also rise up in anger and rightfully so. If an anti-Semitic comment were made by a professor, he could say goodbye to his future in academia. The Jews would unite and see to it that he would not be allowed to teach such bigotry.

What is occurring in academia is occurring in America at large. Anti-Christian bigotry is permitted because nothing is being done. Christians either have no faith or have become weak in an effort to be meek. Christians are not taking up the cross. They are turning a blind eye and lending a deaf ear to the insults and mockery. No one is standing up for Christ, just as when He was crucified.

Wishy-washy Christianity is pervasive. Jesus has been reduced to a warm and fuzzy teddy-bear god. Christians have forgotten that He was a man in every sense of the word. He was tough, a construction worker by trade. He was beaten, scourged at a pillar, crowned with thorns, spat on, and crucified. He did not give up. They could not break His spirit. The blows upon His face, the whip upon His back, the nails slammed through His hands were not enough to break Him. He finished the race, and, three days later, He rose again to continue His reign as the King of kings.

What Christ went through for His friends did not feel good. Feel-good Christianity is not Christianity. Being a Christian *always* means taking hits for the Truth. That is why Saint Stephen was stoned, Saint Paul beheaded, Saint Peter crucified upside down, Saint Justin eaten by lions, Saint John boiled in oil, Saint Maximilian Kolbe

Did You Know?

Your contributions to Catholics In Action are tax deductible.

Our motto in Catholics In Action has always been: "The Lord will provide for our needs", and through you, our angels, He has done just that.

Your generosity has kept the office equipment, phone line and other expenses up to date. It has allowed us to provide you the opportunity to hear excellent orthodox *Catholic* speakers.

Like many other worthwhile organizations, **we desperately need your help.** All donations, no matter how small, are greatly appreciated. Please "be an angel"! Send in your tax-deductible contribution today.



Catholics In Action has **no paid staff**. Everyone involved volunteers for the love of God and Holy Mother Church.

Mission Statement

Catholics In Action, Inc. exists to conduct a Christian Witness among the people of the Archdiocese of Louisville and the Roman Catholic Church in general. The purpose of this witness will be to encourage the truth as revealed in Scripture, tradition, and the teaching authority of the Roman Catholic Church, and to work to restore the primacy of traditional family values in the lives of the people and of the Church.

The specific mission of this organization is to be supporting orthodoxy and to expose and oppose error and to provide a forum for communication and mutual support among Catholic laity and clergy in the Archdiocese of Louisville.

In furtherance of these goals, Catholics In Action, Inc. will hold periodic meetings for its members and guests; release public commentary on events and statements of Catholic positions on issues; publish a newsletter; and build a network to enable grassroots lay response to events in the Archdiocese.

Don't Forget!
Order your tickets
for the April 22, 2005
CATHOLICS IN ACTION Meeting With
James & Helen Hitchcock

starved in solitary confinement at Auschwitz, and countless more put to a brutal death for the faith.

Christians need to look to the "weaknesses", the crucifixes, and see what they are called to by faith. They are called to be strong, supernaturally strong. They are called to stand up for the Truth, to put their backside on the line for Christ. They are called not to be signs of weakness but signs of contradiction. This may mean being ridiculed, losing a job, getting a lower grade, suffering torture, or, if they are called, martyrdom.

Peter Reynolds is a senior majoring in philosophy and government
Contact at: prr6@georgetown.edu