

Smile & Grimace

CSA Collection Down Meetings Ask Why

Recently the Archdiocese sponsored about 10 nightly meetings to determine why Catholics in this diocese are not giving to the Catholic Service Appeal.

The meetings were sponsored by the Archdiocese Stewardship and Development Committee and conducted by an outside consulting firm. Each meeting, while not well publicized, was attended by 10-15 people.

At almost every meeting it did not take long to determine why Catholics were not giving. At several meetings the reason given was no trust in the archdiocesan leadership. Apparently some people attending did not hold back on their comments concerning the current condition of the Catholic Church in Louisville.

First We Have "NOW" and Now We Have "NOW CAN"

NOW Focuses on Young Feminist

A National Organization for Women (NOW) flyer passed out at the recent Kentucky State Fair explains the advantage of having young women exposed to the feminist movement on high school and college campuses. To accomplish this NOW hopes to form a Young Feminist Task Force.

CAN stands for **Campus Action Network**. The **NOW CAN** program was designed especially for young women eager to organize around progressive issues and upcoming legislation at their colleges and high schools.

Please be aware of the peer pressure on your daughters and granddaughters and make sure that **"NOW CAN'T"** indoctrinate them into believing that their so-called reproductive rights extend to killing innocent babies.

Right to Life of Northern Kentucky Accuses Local Priest of Clerical Heresy

On April 4, 2005, Fr. Tony Smith of the Archdiocese of Louisville appeared as a spokesman for the Kentucky Catholic Conference of Kentucky on a program debating the handling of the Terri Schiavo case. Fr. Smith was the third pro-death advocate on that program which included a Methodist minister, an American Civil Liberties Union lawyer and himself. The only advocate representing the traditional Judeo-Christian ethic was attorney Amy Dougherty.

Fr. Smith defended the killing of Terri Schiavo and questioned the definition of food and water as he justified the removal of her feeding tube. He also asserted that Terri really died as a result of her underlying pathology, rather than the removal of her feeding tube – even though she had never been diagnosed as having any terminal disease, and in fact didn't die until 13 days after she was deprived of the same life maintenance which maintains all of us, nutrition and hydration.

Sadly, the moderator never put to Fr. Smith the unanswerable question as to how he appeared there as a Catholic priest, purportedly representing the four Catholic Bishops of Kentucky, in direct contradiction to the formal, explicit, and recent teaching of Pope John Paul II in March of 2004.

"...the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use...{is} morally obligatory...Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal...such an act is always a serious violation of the law of God...". *Right to Life of Northern Kentucky Newsletter, July 2005*

Tenth Annual CALL TO HOLINESS CONFERENCE

Raymond Arroya of EWTN will be the Keynote Speaker at the Call to Holiness Conference September 31-October 1-2, 2005 in Sterling Heights, Michigan.

Call to Holiness could be described as an "antidote" to Call to Action. The first CTH conference was held in Sterling Heights, a suburb of Detroit, at the very same time that the Call to Action meeting was being held in Detroit.

Bishop John Quinn and Bishop Emilio Allue' will be Conference guests. Conference Speakers include Fathers of Mercy Bill Casey and Louis Guardiola.

Courageous Children

How blest we are in this country. When our children are ready to make their First Communion, they prepare by attending Religious Ed classes, making a First Confession and facing some questioning from the parish priest. They are not in fear of their life.

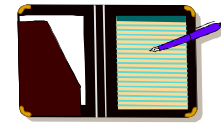
In Mosul, Iraq, 81 children braved check points, risking their lives as bombs exploded all around. The children aged 11-14 did this for two months preparing for the "great day".

Sometimes they found themselves caught in the midst of U.S. Troops; at other times roadblocks prevented them from reaching the church. They accepted the challenge and won.

Their parish priest, Fr. Ragheed Ganni, was proud of his little parishioners. What kept them going and overcoming discouragement was keeping their eye on the prize, that is, "closely knowing Jesus, being with Him, no matter what, and at any price, he said.

On July 29, the First Holy Communion Mass was celebrated by the Most Rev. Paulos Faraj Rahho, Chaldean Archbishop of Mosul.

Another Look at Voice of the Faithful



Coming Events

On July 22, 2005 *Catholics In Action* mailed each priest in the Archdiocese of Louisville a copy of a brochure produced by *Catholics United for the Faith* entitled "**Is it the Voice of the Faithful?**", along with a signed cover letter. You are encouraged to ask your pastor if he read the article and what he thought about it.

On August 23, 2005 representatives of VOTF were guests on the WHAS radio *Francine Show*. They discussed the sexual abuse problem in the Catholic Church and discussed the third goal of their organization which is the restructuring of the Catholic Church. The radio host, Francine, who identified herself as Catholic was very blunt concerning her displeasure with the Catholic Church. (*Catholics In Action* is in possession of a tape of the entire show and will be printing excerpts in future additions of the newsletter.)

If VOTF is just a benign group of lay Catholics why have some bishops censured the organization?

Below is a partial list of Bishops Condemning Voice of the Faithful (VOTF) and/or forbidding VOTF chapters to meet on Church property:

- ?? Bishop William Lori, Bridgeport, Connecticut
- ?? Bishop William Murphy, Rockville Center, New York
- ?? Archbishop John Meyers, Newark, New Jersey.
Meyers wrote, "*While certain members of the organization insist that (VOTF) goals and objectives are not determined, other literature and other factors clearly indicate that it is aligned or being aligned with groups in the Church that are clearly in dissent with Church teaching.*"
Myers banned OTF from meeting on Church property.
- ?? Bishop George Coleman, Diocese of Fall River, Massachusetts
- ?? Archbishop Sean O'Malley, Boston, Massachusetts.
- ?? Bishop Nicholas DiMarzio, Camden, New Jersey
- ?? Bishop Robert Vasa, Baker, Oregon
- ?? Auxiliary Bishop Emilio Allue, Boston Archdiocese
- ?? Archbishop John Donoghue, Atlanta, Georgia
- ?? Archbishop Michael Sheelan, Santa Fe, New Mexico
- ?? Bishop Allen Vigneron, Oakland, California

It has been said that you are known by the company you keep: VOTF has kept some very interesting company:

Well known dissenters speaking at the First National VOTF Gathering on July 20, 2002 included:

- ☞ Leonard Swindler: founder of the Call to Action group ARCC (Association for the Rights of Catholics in the Church). ARCC is Call to Action Church. Organization for Renewal and works within the Church for the right to divorce and remarry, use birth control and dissent from Church teaching, among other things.
- ☞ James Carroll, an ex-priest and columnist for the Boston Globe whose positions include support for contraception, abortion, and women's ordination.
- ☞ Tom Groome: a professor at Boston College with widely publicized views supporting women in the priesthood and inclusive language and dissenting from *Humanae Vitae*.
- ☞ Michelle Dillon: a professor and writer who promotes abortion, women's ordination, and homosexual rights.
- ☞ Recipient of the first VOTF "Priests of Integrity" award went to Fr. Thomas Doyle, OP. Fr. Doyle spoke at the 2002 National Call to Action Conference.

Saturday September 10, 2005

Walk For Life

St. Martin of Tours Church

639 South Shelby Street

Registration - 9:00 a.m.

Prayer Service - 9:15 a.m.

Walk - 10:00 a.m.

Sunday, September 11, 2005

32nd Annual Rosary Celebration - 3:00 p.m.

Nelson County High School
Welcome - Archbishop Thomas Kelly
Speaker - Rev. Edmund McCaffrey
Crowning of Mary - Arch. Kelly

Monday, October 10, 2005



RTL Educational Foundation of KY Golf Outing

Shelbyville Country Club
8:30 a.m.

Needed;

Golfers & Hole Sponsors (\$75)

To make a tax-deductible pledge call

Right to Life 895-5959

or Mike Ryan 244-7753

Saturday, October 22, 2005

Right to Life Conference on the hot topic of today: "Stem Cell Research"

Lexington, Griffin Gate Marriott

\$35 for adults - \$50 per couple

\$25 for students

For more information call 895-5959

Sunday, January 22, 2006

3:00 p.m.

Annual Pro-Life Mass

Celebrant - Archbishop Thomas Kelly

Homilist - Rev. Frederick Klotter

Rank the Dioceses

The July issue of The Catholic World Report contained an interesting article ranking the 176 dioceses in the United States on the basis of how many seminarians are preparing for ordination. The statistics are for the years 2004 and 2003. The seminarian/Catholic ratio balances out differences in size among dioceses and allows a more accurate comparison of the number of vocations between large and small dioceses.

Results for 2004:

- ?? #1 with 35 seminarians is Lincoln, Nebraska.
- ?? Coming in last at #176 is Honolulu, Hawaii with 1 seminarian.
- ?? Lexington, Kentucky is ranked 24th with 7 seminarians, Covington, Kentucky is 49th with 10, Owensboro is 81st with 4 and Louisville is 150th with 6.

Congratulations:

The Lexington diocese did move up to 24th from 54th place in 2003. Covington made a big move from 97th place to 49th.

Wrong Way:

Owensboro nosedived from 2003 when they ranked 17th all the way to 81st.

Louisville moved down from 143rd place in 2003 to 150th in 2004.

As John Mallon reported in *Inside the Vatican*, there is no secret to attracting vocations. There are plenty of them out there. A bishop who tolerates dissent and ignores abuses will not attract them. A bishop who boldly stands up for Christ and His Church, and Church teachings, despite all costs and opposition, will attract them.

"Dissenters disparage the younger generation as "too conservative" What these young people seek to conserve is human life, sanity and Western Civilization, all of which are under attack from modern liberalism...."

These young people are the future of the Church. Whether or not they are welcomed into their rightful place to which the Lord is calling them lies in the hands of each individual bishop."

And So It Begins...

The Archdiocese of Louisville will ordain its first married priest on May 23, 2006.

Jeffrey Hopper is now serving as a transitional deacon at St. James Church in Elizabethtown. The former Episcopalian priest converted to Catholicism two years ago.

Deacon Harper, who has two adult children and is helping to raise a grandchild, will be ordained to the priesthood through a special provision established by the Vatican in 1980 called the "pastoral provision."

Episcopal priests, who are allowed to marry in the Episcopal priesthood, may seek under the "pastoral provision" ordination to the Catholic priesthood. Since the provision was established about 80 former Episcopal priests have entered the Catholic priesthood in the United States.

When Deacon Hopper is ordained a Catholic priest he will not be allowed to become a pastor of a church under the terms of authorization for his ordination outlined by the Vatican. He will be allowed to serve as a priest in other capacities. He could serve as sacramental moderator of a parish.

Surely, Deacon Hopper's spiritual journey from Baptist to Episcopalian to Catholic, is a happy one for him as well as all those who love and accept the Catholic Church as the Church founded by Christ. But the question is now out there- Is this the beginning of a move to a married priesthood? Many in this diocese have lobbied long and hard for the acceptance of married priests. Supposedly, a former Protestant minister, now employed by a local parish, will become the second married priest in the diocese.

One must ask if the acceptance of some married priests, while at the same time requiring celibacy from other priests, will eventually cause problems. Will those who left the priesthood to marry feel betrayed? Will those who remain celibate begin to envy those who have someone with whom to share joys and sorrows?

Let's pray that this does not become yet another "slippery slope".

All Saints Day

November 1, 2005

"The witnesses who have preceded us into the kingdom, especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today. They contemplate God, praise him and constantly care for those whom they have left on earth. When they entered into the joy of their Master, they were 'put in charge of many things.' Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world."

Catechism of the Catholic Church, 2683.

"To the manifestation of the truth of God by word has succeeded the manifestation of his charity by action. The Holy Spirit carries on the work of the Saviour. While he assists the Church in the preaching of the gospel of Jesus Christ, he writes his own gospel, and he writes it in the hearts of the faithful. All the actions, all the moments of the saints make up the gospel of the Holy Spirit. Their holy souls are the paper, their sufferings and their actions are the ink."

Self-Abandonment, by Fr. J. deCassade

We know everything we need to know to get to heaven, to become a saint. No one, however, was ever canonized because of what he knows, but only by what he did. Heroic virtue is what makes a saint. It is our will that gets us into heaven.

Sermon, WLCR Holy Family Catholic Radio

Catholics In Action

www.catholics-in-action.org



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Answer to Vocations Crisis

The answer to the crisis of vocations to the consecrated life lies in the *holiness* of consecrated persons and in the *prayer* of the whole Church, says John Paul II.

In a message for the 61st World Day of Prayer for Vocations the Pope said: "The force of the witness of those who have received the call depends on their holiness," which should be able "to attract other persons, impelling them to entrust their life to Christ."

"This is the way of opposing the decrease of vocations to the consecrated life, which threatens the existence of many apostolic works, especially in mission countries," the Pope said in the message published by the Vatican press office.

Prayer is the second key to overcoming the lack of consecrated persons, the Holy Father stated. "Many of the sick in the world join their sufferings to the cross of Jesus to implore for holy vocations," he observed.

Thus, the Pope called "all Christian communities to be genuine schools of prayer, where prayers are offered so that laborers will not be lacking in the vast apostolic field."

He added that the Church must offer constant spiritual care to those whom God has already called so that they will "be faithful to their vocation and attain the highest possible degree of evangelical perfection."

The papal message concludes with a prayer to God, through the intercession of Mary, so that vocations will never be lacking in the Church.

The Pope also prays that the Lord will help those who have received the call to follow him, so that they will "respond with joy to the wonderful mission that you entrust to them for the good of your people and of all human beings."

ZenitNews www.zenit.org

The Sheep-Dog

We offer ourselves, one way or another, to try to work for God. We want, as it were, to be among the sheep-dogs employed by the Good Shepherd. Have you ever watched a good sheep-dog at work? He is not an emotional animal. He goes on with his job quite steadily; takes no notice of bad weather, rough ground or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are of the loveliest things in the world. Now and then, he looks at the shepherd. And when the time comes for rest, they are generally to be found together.

Let this be the model of your love.

An Anthology of the Love of God,
by Evelyn Underhill

Peter Kreeft on Prayer

Eating keeps your body alive, and prayer keeps your soul alive. Praying is more important than eating because your soul is more important than your body. Your soul is more important than your body because your soul is you, your personality, your self. You will get a new body after death, in the resurrection at the end of the world. But you will not get a new soul...

Becoming saints is the meaning of life. It is why we exist. It is why God created us. It is the reason he banged out the Big Bang, and why he waited eighteen million years for human life to evolve, and why he providentially provided this one perfect planet, and why he breathed his Spirit into the Adam he formed out of its dust, and why he does the same to every baby conceived, and why he prepared a chosen people, and sent prophets among them, and finally came down from Heaven into a mother and a manger and a Cross, and was forsaken by God so that we need never be forsaken, and rose again, and sent his Spirit to haunt our hearts--all this stupendous effort was for one end: to make saints, to make little Christs, to give his Son brothers and sisters. The whole universe is a saint-making machine. And prayer is the fuel that powers it...

Our conversation with God should be utterly free and familiar, because God is the only person who will never, ever misunderstand us and never, ever reject us...

What kept him on the Cross was not the nails, for he could have called on twelve legions of angels to take him down. His people said, "Come down from the Cross and we will believe in you." But if he *had* come down from the Cross, he would have made it *impossible* for them to believe in him, for he would have substituted sight for faith. That is why he does not take us down from our crosses: so that we do not substitute feelings and experiences for faith. He wants the very best for us, the strongest and most precious gift, and that is faith. Therefore he hides his presence from us *so that we can practice* his presence by faith. This hiding is one of his most precious gifts, and one for which he is hardly ever thanked...

Winston Churchill gave the shortest and most memorable commencement address in history, at his alma mater during World War II. It consisted of just one sentence: "Never, never, never, never, never, never, never give up." Churchill's "never" was only for his battle against Hitler; ours is for our battle against Satan. His was only to save England; ours is to save our eternal souls. His ally was only the armies of America; our ally is the armies of Heaven...

Excerpts from Peter Kreeft's Prayer for Beginners, Ignatius Press

***Pray Daily for
Our Priests and
Bishops***

Church Teaching on Capital Punishment

Contributed by Earl and Lela Kalkbrenner

There is much confusion today about the Church's teaching on capital punishment. Has the Church changed her teaching on the state's right to inflict the death penalty? The answer is no. We will try to clear up the misunderstanding on this subject that exists today.

Our Catholic faith has always affirmed the sanctity of human life, from the moment of conception to natural death. Life is for God to give and to take, and not for us. However, the Church's traditional teaching has always affirmed the legitimacy of executing a duly convicted criminal. This means that society has the right to put a criminal to death for a heinous crime. The question is: do the circumstances of the modern world warrant society's exercise of this right?

We will now try to explain Catholic teaching on the state's right to carry out the death penalty and why the Church is telling us today that it should seldom, if ever, be imposed.

The Church supports her teaching on society's right to execute a duly convicted criminal by always turning to what God has revealed to us in sacred Scripture and Tradition. We could cite several Scriptural sources and what the Church has often said down through the centuries to support her teaching, but it is not within the scope of this article to do so. However, we will give three general prerequisites for applying capital punishment. First, only a legitimate public authority can impose it. Second, the penalty must correspond with the gravity of the crime, and, finally, moral certainty of the wrongdoer's guilt must exist. Arbitrary or indiscriminate use of the death penalty must never occur. Capital punishment must never be employed to serve hatred; it may be used only for justice.

Even though authoritative Catholic teaching does not deny the lawfulness of imposing the death penalty under certain conditions, the Church is opposed to its modern application, given the circumstances of our culture and our times. In explaining civil society's right to inflict the death penalty, the Catechism of the Catholic Church adds a very important caveat: "If...non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person." While our late Holy Father, Pope John Paul II, did not deny traditional Church teaching on capital punishment, he did oppose its modern application for the reason given above. Pope John Paul II elaborated on his reasons for being against capital punishment in the modern world, but we do not have room in this article to discuss them.

It's not **TOO LATE**

Several members have already submitted written questions for Dr. Brain Clowes, the guest lecturer at our annual *Catholics In Action* meeting on September 16, 2005.

Written questions will allow for several more "burning questions" to be answered in the allotted time period. Often when a question comes from the audience the person asking the question has difficulty in expressing it in concise/brief terms. This can severely limit the number of questions in the Q & A period.

So – this is your chance!

Get the answer to those questions that have been troubling you for some time. Just write it down and mail to:

Catholics In Action
PO Box 5336
Louisville, KY 40205

Do it now!

**To make sure your question arrives in time,
mail it today**

Given the irreversibility of the death penalty, the execution of a wrongfully convicted person remains a very disturbing possibility. Without meaning to lessen the gravity of putting an innocent person to death, the potentiality for this no way approximates the number of preborn babies that are murdered through abortion. We should never equate the conviction of criminals of capital offenses with the preborn, the aged or the handicapped. However, the abolition of capital punishment would nevertheless bolster the consistent ethic of life. This the Church proclaims.

Please refer to the *Catechism of the Catholic Church* and *Evangelium Vitae (The Gospel of Life)* for definitive sources of recent authoritative Catholic teaching on capital punishment.

Judge Not, Not Lest Ye Be Judged?

(a reply to a dissenting Catholic)

by Kevin Lents

Note: The following is a reply by a faithful Catholic on behalf of a group of parishioners not too far from the Archdiocese of Louisville who have concerns about one of their parish council members.

This parishioner is not only a member of the notorious dissenting "Catholic" group called **Call To Action**, she is an employee of **Planned Parenthood**. She also lectures at the Holy Sacrifice of the Mass. In reply to a letter by concerned parishioners, the pastor, himself a member of **Call to Action**, defended said parishioner with the oft-used "Judge not lest ye be judged" words of Christ.

We shall see in this reply how to properly interpret the word "judging" used by Christ and by St. Paul to show those who dissent from Church teaching how their exegesis is not being used in the proper context. For the sake of charity the identity of the priest, the parishioner in question, and the parish are deleted.

In defending and retaining said parishioner's various roles at his parish, Father quotes *Luke 6:36-38* and *Matthew 13:24-30*, and points out these Gospel passages are examples of Christ's mercy for us to follow and why we must not judge anyone to Hell.

However, the parishioners of St. (parish name) who want this employee of Planned Parenthood out of any role she has at the parish, **are** extending their mercy--for the salvation of her soul, and for those parishioners whose souls and spiritual lives may have been scandalized, **precisely because of** her association with Planned Parenthood. These parishioners are concerned for this woman's salvation; they are **not** judging her worthiness of heaven, which is what Jesus is speaking of in the reading from Matthew (according to the footnotes of the NAB Bible which Father quotes).

The synoptic Gospel to the Luke 6 reading Father quotes is Matthew 7:15, Jesus' lesson about judging others. The footnote for this reading on verse 1 ("Stop judging that you may not be judged.") says, "This is not a prohibition against recognizing the faults of others which would hardly be compatible with verses 5 and 6, but against passing judgment in a spirit of arrogance, forgetful of one's own faults." Thus, one asks, is Father saying of those who object to this woman's role in the parish that they *do not* recognize their own sinfulness? Is this not being "judgmental"?

Later in chapter 7 of Matthew's Gospel is the teaching about 'False Prophets' (verses 15-20). How does one know if a false prophet is a false one? Does not one have to make a "judgment" about whether they uphold the teachings of Christ and His Church (*which is the 'pillar and bulwark' of the Truth, 1 Tim. 3:15*)? So, if they do not uphold His teachings what is one supposed to do? You must "judge" them.

In verse 16 Jesus says, "By their fruits you will know them." What are the "fruits" of Planned Parenthood? Do we really have to go into the details of that? Father says that this parishioner does "representational work for the

poorest of the poor" (legitimate corporal works of mercy in third world countries). The truth is, that as a "representative" (and employee) of Planned Parenthood, this woman must adhere to all of their beliefs and practices.

One may wonder what kind of work she does for the "poor" babies who are being ripped from their mother's wombs. One may wonder what she does for the "poor" baby who is going through the abominable procedure known as "Partial Birth" abortion when the abortionist is about to stick a pair of scissors into the skull of the baby so he can suck the brains out. One may wonder what kind of work she does for the "poor" young ladies (or even teenage girls) who suddenly die after taking the so-called "morning after pill" (RU486--as happened in California late last year). One may wonder what kind of work this woman does for the "poor" girl/woman who is bleeding to death after a botched abortion where the "surgeon" made a mistake--sending her to her death.

Surely Father knows the "fruits" of this woman's affiliation with Planned Parenthood is the blood money she receives from that organization for simply being an employee. For that is exactly what the profits of Planned Parenthood are--bloody. That is fruit some parishioners at St. (parish name) have a problem with. One must also wonder about the scandal it may cause to have an active parishioner working for an organization that promotes killing babies for a profit.

In citing the Gospel passage from *Matthew 13* Father contends that there will always be "weeds and wheat" in Christ's Kingdom. Allowing this woman to continue in her various roles at this parish raises the question: Is she the "wheat" and the parishioners who object to her roles the "weeds"---or is it the other way around?

Does he really consider her "...a woman of conscience, who values human life as God's gift"? What a strange way to value human life, working for Planned Parenthood which kills nearly a million babies yearly.

Father goes on to say, "...In her unique capacity she has saved many more lives than I shall ever do." How? By her participation in the evil of Planned Parenthood while Father gives us the "Bread of Life" (*John 6, and 14:6*) via the sacrament of the Most Holy Eucharist? What an irresponsible statement from a priest.

Let's have a look at what St. Paul says about "judging": In *1 Corinthians 5:9-13* St. Paul says, "*I wrote you in my letter not to associate with immoral people, not at all referring to the immoral of this world, or the greedy and robbers or idolaters; for you then would have to leave the world.*"

Continued

Judge Not

Continued

But I write to you not to associate with any one named a brother, if he is immoral, greedy, an idolater, a slanderer, a drunkard, or a robber, not even to eat with such a person. For why should I be judging outsiders? Is it not your business to judge those within? God will judge those outside. 'Purge the evil person from your midst.'" (emphasis added)

What? St. Paul is saying, "Purge the evil person"? The same St. Paul who received the faith from our Lord? (*Galatians 1:12*) I suppose St. Paul didn't hear Jesus tell him "Judge not lest ye be judged," o to leave the "weeds and wheat" in the Kingdom!

He also says, "Expose the fruitless works of darkness" and to "Reprimand publicly those who do sin, so that the rest also will be afraid." (*Eph 5:11, 1 Tim 5:20*)

Our Lord gives a grave warning about scandalizing His flock of believers in *Mt. 18:6-9*, "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a millstone hung around his neck and to be drowned in the depths of the sea."

What the Catechism says about scandal:

2286: Scandal can be provoked by laws or institutions, by fashion or opinion. Therefore, they are guilty of scandal who establish laws or social structures leading to the decline of morals and the corruption of religious practice, or to "social conditions that, intentionally or not, make Christian conduct and obedience to the Commandments difficult and practically impossible. "This is also true of business leaders who make rules encouraging fraud, teachers who provoke their children to anger, or manipulators of public opinion who turn it away from moral values . (Emphasis added--probably safe to say Planned Parenthood does this!)

Would Father be so willing to allow a "White supremacist" to serve in any role at his parish? Would he be willing to allow a Nazi "Brown Shirt" to serve in his parish? Would he allow a member of the Ku Klux Klan to serve in his parish? What about an avowed Communist? Would he allow a Freemason to serve in his parish? (Which, by the way, he may just have a few)

I am sure the above organizations, though all of them go against the Church and her teachings, have individuals who are "men and women of conscience, who value human life as God's gift" and "work on behalf of the poorest of the poor" in some capacity. However, neither these organizations, nor their members, may serve the Church in any capacity canonically. As a matter of fact, it is forbidden for a Catholic to be a member of any of the organizations mentioned above.

The same goes for Planned Parenthood. It is anti-Catholic because it fights against what the Church teaches on moral issues of life. To be an employee of this organization, and serve in a Catholic parish, is a conflict of interest and is a scandalous situation at best. At stake here is the salvation of souls. To keep this woman in any capacity at this parish seriously undermines the Church's authentic role for that purpose. (See the Catechism of the Catholic Church #s 846-848)

Did You Receive Your Letter?

Dues letters for 2005/06 have been mailed. If you have not as yet replied, please consider doing so.

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

Your contributions to Catholics In Action are tax deductible.



From the Mail

7-24-05

To Whom It May Concern:

Today, as well as last Sunday I attended the 7:30 Mass at St. Athanasius Church. I was shocked to see that glass plates and glass goblets were used by the Eucharistic Ministers to distribute the Precious Body and Blood of Christ. Also, I often watch Mass of the Air. Deacon Markert uses inclusive language in his responses to the celebrant. Here are two examples:

1. "May the Lord accept the sacrifice at your hands for the praise and glory of God's name, for our good and the good of God's Church."
2. "Let us give thanks to the Lord our God. It is right to give God thanks and praise."

When the Deacon reads the Gospel, he uses inclusive language whenever and wherever he can-- **Mrs. C.**

Editor's note: Following our mailing to all priests concerning VOTF, we received a very thoughtful and respectful letter from a diocesan priest. While expressing some concerns with VOTF, he suggested that we, as well as VOTF, look for areas in the archdiocese where good things are happening. This is excellent advice and we appreciate his kind response.

Dear CIA:

You continue to do a great job! I enjoy reading the newsletter. I love the Catholic Church and know that it will survive any crisis. Thanks for keeping me informed.

- Tim P.