

CATHOLICS IN ACTION

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Retiring Archbishop Thomas C. Kelly Presents Crosier to Archbishop Joseph E. Kurtz

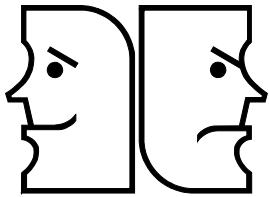


Prayer for our new Archbishop

Most merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity,

and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord Jesus, the righteous Judge, who liveth and reigneth with thee and the same Holy Spirit, one God, world without end.

Amen.



Smile & Grimace

Hopeful Sign

According to a recent newspaper article, one of the biggest challenges of Louisville's new archbishop will be finding men to confront the shortage of priests to serve the archdiocese's Catholics.

While for the second time in 3 years, the archdiocese of Louisville will ordain no priests this year, there are 6 men who will be in the seminary this fall. This is a hopeful sign and we must all continue to pray each and every day for an increase in vocations.

For the past decade, the archdiocese has ordained, on average, less than 2 priests per year, even as the Catholic population has grown 7 percent. The Louisville archdiocese has 88 active (full-time) priests, roughly 1/3 the number in 1970.

Have you encouraged your son, grandson or a member of your parish to consider becoming a priest? If not – why not?

A new administration offers new hope and new ideas. Let's do what we can to help our new archbishop promote vocations in our diocese.

Bishop Resigns

Amnesty International

British Catholic Bishop Michael Evans has resigned from Amnesty International after the international human rights organization approved a new policy affirming the right to abortion.

BBC News reports that Bishop Michael Evans of East Anglia said he could not agree to the new Amnesty stance and therefore resigned after the organization voted to support the right of women to have access to abortion where pregnancy is a grave risk to their life or health

Bishop, Robert Baker, "has respect" for EWTN

The Vatican announced the appointment of Bishop Robert J. Baker of Charleston, S.C., as the new bishop

for north Alabama, a region that includes the Eternal Word Television Network, an influential Roman Catholic broadcasting operation. Baker, who has met EWTN founder Mother Angelica and visited her convent north of Birmingham, said he has great respect for the way the network's TV and radio services reach out to people of other faiths from its base in the South, an area that is predominantly Protestant.

"To me that's on target for the South, and I think the rest of the country would benefit from it," said Baker.

Local Priest Slams Holy Father

On Wednesday, July 11, 2007 a priest of the Archdiocese of Louisville, Rev. Isaac McDaniel, submitted a letter to the *Courier Journal* criticizing Pope Benedict XVI.

In his criticism of the Holy Father's approval of reviving the "old Latin Mass", he referred to the Pope as "a German Pope who wore the uniform of the Hitler Youth."

The priest, closed by saying the Pope's encouragement of reviving the prayers associated with the Tridentine Mass was a setback for harmony and respect between people of every faith.

One must ask if it is respectful to the Holy Father to insinuate, by mentioning his wearing the "uniform of the Hitler Youth", that he in any way approved of the horrific conduct of Hitler.

Louisville Native Sues Vatican

Eighty-six year old James O'Bryan claims he was sexually abused by a parish priest in 1928. O'Bryan said he was befriended by a priest at St. Cecilia Church. He lived across the street from the school, went to daily Mass, and often played on school grounds.

When he was 7 years old he volunteered at the school library. One day, while on a ladder shelving books, the priest, allegedly grabbed O'Bryan's genitals from behind. (O'Bryan names the priest in his suit. We will not.) At the time, the priest claimed

that the boy lost his balance on the ladder and he merely caught him.

No one but those intimately involved know for sure what really happened. But after nearly 80 years, the death of the priest involved, and no other known accusations against that priest, what benefit can come from suing the Vatican?

Attorney, William McMurry, who won an approximate \$26 million settlement from the Archdiocese of Louisville on behalf of sex abuse victims, has made sure to get Mr. O'Bryan's deposition on tape, "due to his advanced years". O'Bryan blames his four failed marriages and his loss of faith on the actions of this priest in 1928. He does admit that he suffered a cerebral hemorrhage in the 1950's which affected his memory.

Attorney McMurry has actively sought out supposed victims of sexual abuse by Catholic priests, encouraging them to seek monetary damages.

Without question those who abuse children should be sought out and punished to the fullest extent of the law.

But come on ... suing the Vatican for monetary damages for abuse which supposedly occurred in Louisville, KY 80 years ago when the supposed perpetrator has been dead since 1952 and the supposed victim acknowledges that his memory is faulty...this doesn't seem like the perfect case.

Is there no End?

Ann Brentwood, a regional director for the Survivors Network of those Abused by Priests, held a press conference last month asking Archbishop Kurtz to visit all parishes and issue apologies for crimes committed by the Church in the person of molesting priests and "emphatically beg victims and witnesses to come forward, get help and contact the police."

Surely, with all the publicity the sex abuse scandal has received, those who were abused have been sufficiently encouraged to come

forward. In many case the accused priests are deceased and cannot defend themselves. Wouldn't it be more pastoral to offer counseling, quietly and privately, to the victims and to encourage those who have been abused to strive to forgive those who have so gravely trespassed against them?

**Vatican Secretary of State
Speaks out on**

Church Teaches Forum 2007: Three Bishops Address Catholic Issues

Bishop Fabian Bruskewitz, Lincoln, Neb.

Speaking after the Friday evening banquet, Bishop Bruskewitz offered a summary of contemporary problems facing the Church, possible solutions, and how laity should confront them.

The first issue he raised was that of "authenticity." Today, he said, many Catholics have moved beyond being merely "cafeteria Catholics," who "picked and choose" what elements of the faith they would accept, to "masquerading" as Catholics, individuals who do not accept or openly reject the faith and the moral imperatives of the Gospel — they simply call themselves "Catholic" and do what they want.

This attitude, he says, permeates many Catholic health institutions and institutions of higher learning. He recalled the recent scandal in which St. Louis University, which is "controlled" by the Jesuits, argued in a lawsuit brought against it by the Freemasons that SLU was not a "Catholic institution."

Another problem the bishop of Lincoln, Neb., identified was the "tension between evangelization and ecumenism." "At the theoretical level," he said, "this tension was settled by Pope John Paul II and by Benedict XVI," with such documents as *Dominus Jesus* and the recent "Responses to Some Questions" issued by the Congregation for the Doctrine of the Faith. But it remains "in the hearts and minds of many people" due to the prevailing religious indifference — the notion that it doesn't matter what people believe, even if it is wrong or immoral, and the "culture of relativism."

Catholics, the bishop said, have to be open to dialogue, "which is preferable to violence," as long as the dialogue "has a purpose, an agenda, and an exit," and they most also understand evangelization is assumed by the "second great commandment" that one is to love their neighbor as oneself.

"We have to love our neighbor," the bishop said, "so much that we love them into the arms of the Church."

The third major problem the bishop identified was the intrusion of the values of the culture into the Church. In a culture obsessed with pleasure, possessions, and power — the three temptations of Jesus in the desert, many Catholics are having difficulty thinking of the beatitudes. The repercussions of this, he said, can be found in the breakdown of family life, our culture of selfishness and hedonism, and in the growing tensions between Church and state, between science and religion, and between faith and reason.

The bishop then offered a list of actions Catholics must undertake to address these problems.

First, he said, they must reinvigorate themselves spiritually, by rededicating themselves to prayer, to having a relationship with God; they must also rededicate themselves to the See of Peter. "Go to the

Pro-Abortion Politicians

Cardinal Bertone the Vatican secretary of State was asked whether or not pro-abortion Catholic politicians should receive Communion and if the Vatican plans to give guidelines to bishops for these cases.

"I don't think that it is necessary to repeat new norms because the norms are well explained in the doctrine of the Church," he said.

"I don't understand how a person in public office or one engaged in political activity can be obliged to renounce his Catholic identity because the party, imposes an ethical choice on the basis of the party's program."

"This, according to me, does not respect freedom of conscience. It even seems to me to be an oppression of conscience. Where is the freedom of conscience that is so proclaimed and defended in America?"

source; read and study what the Pope is about; embrace the See of Peter, it is liberating."

Second, Bishop Bruskewitz said, the Catholic faithful must insist on their right to a "true liturgy," and they "have the right to express to their pastors their needs, wants, and desires, and they have the right to improve, with charity." "We need to reinvigorate ourselves and what our role is," he said. "The laity are not leftovers, but God's people."

Bishop Robert Finn, Kansas City/St. Joseph, Mo.

In his address on "Protecting Human Life: The Authentic Vocation of the Laity," Bishop Finn commented on the separate roles laity and clergy have in advancing a "culture of life"; both have separate and distinct roles, and both must fulfill them responsibly or the culture of life cannot advance.

"The world needs priests to be priests," he said, "and the world needs faith-filled lay people to be experts in all fields: science, law, journalism, the trades. These are secular domains which, without the active apostolate of the lay faithful, will be insufficiently addressed."

Finn gave an overview of the Church's teachings on the responsibilities of the lay faithful to the world from Vatican II's Decree on the Apostolate of the Laity, Pope John Paul II's apostolic exhortation, *Christifideles Laici*, and from the Code of Canon Law, which states: "In conducting secular business and exercising secular functions, they [the lay faithful] are to give witness to Christ."

Bishop Finn lamented that one of the misunderstandings that grew out of Vatican II is that many laity mistakenly thought the council was about lay people assuming positions of power and influence in the Church, rather than exercising an apostolic role in the workplace.

While some 30,000 laity in the U.S. exercise some sort of "lay ecclesial ministry," that represents merely 1% of the total Catholic population. "The vital work of the authentic lay vocation does not belong exclusively to them," he said.

In the second part of his address, Bishop Finn spoke of the laity's role in the protection of human life, with specific reference to how he and pro-lifers in Missouri fought against Amendment 2, which would make "unlawful" any attempt to block stem-cell research or experimentation on "leftover" frozen embryos obtained through in vitro fertilization.

Bishop Finn described how powerful business interests in the state, and outside Missouri, conducted a campaign of deception. For example, he said, the 100-word summary of the 2,000-word document purported to ban human cloning when, in reality, it opened the floodgates of taxpayers' money to bio-research firms. Despite a well-financed lobby in favor of human experimentation, Bishop Finn said he and an army of volunteers came close to defeating the amendment.

Turning to the world of law and politics, the bishop recalled how the Missouri bishops went to court to force the rewording of the deceptive ballot summary of Amendment 2, and after a perfunctory

hearing the judge "handed down a previously written decision sustaining the secretary of state's wording.

Law and politics, the bishop said, are vocations that cry out for well-formed Catholic laity who will use their freedom to advance the Gospel of Life.

Continued on page 7

American Education: Beyond Frankfurt and Dewey

By William A. Borst, Ph.D.

(Reprinted from the Mindszenty Report May 2007)

Submitted by Earl and Lela Kalkbrenner

Next year marks the 90th anniversary of the devastating flu epidemic of 1918-19, which killed several million people in Europe, India and the United States. It was called the *Spanish flu* because it was first discovered in Spain. Many called it *the Plague of the Spanish Lady*, a veiled reference to an 18th century Irish ballad. A *Spanish Lady* was considered a woman of *dubious virtue*. To *dance* with the *Spanish Lady* was to catch the flu and maybe die. Oddly, this flu struck a disproportionate number of young adults.

LITTLE ANIMALS

Like the Spanish flu, deadly ideas can also spread their virulent effects across oceans. The 19th century was a boiling cauldron of nefarious ideas that went under a host of different names, including Darwinism, Positivism, and Pragmatism. Their common denominator was the dehumanization of man and the denial of transcendent truth.

Most of the discussion of alien intellectual forces that have impacted American culture has focused on the cultural Marxism of the Frankfurt School. According to historian Dr. Dennis Cuddy the Leipzig School, its older German sister, is *equally important*. As an incubator for some of the most harmful educational ideas in the history of American education, the Leipzig School would do to the American school system what the Frankfurt sibling would do to American morality. To dance with the *German Lady* from Leipzig was to be infected with a deadly flu of intellectual bacilli that would prove to be as lethal to young people as it was to her Spanish kinsman.

In 1879 the Leipzig School's leading scientist, Wilhelm Wundt (1832-1920) established his experimental laboratory at Leipzig University. Years before at Heidelberg University Wundt had first applied experimental scientific methods to the human mind. His detailed pioneer experiments in human emotions, ideas, sensations, and feelings, appeared in his 1874 book *Principles of Physiological Psychology*. Wundt's iconoclastic approach to science transferred psychology from the domain of philosophy to that of the natural sciences. As the *Father of Social and Experimental Psychology*, he applied Charles Darwin's godless science to the schools. Just as Darwin had produced a philosophical basis for a godless worldview, Wundt created the psychological basis for not only denying God's existence, but also transforming society.

Wundt believed that man was an animal who could be put under a microscope and reprogrammed for the good of society. Relationships were no longer based on mutual respect for a fellow-child of God but on pragmatic exploitation. Children were mere *little animals*, who needed to be conditioned into good workers for the state. Along with Darwin and later Kinsey, Wundt reduced man to the same status of a lab rodent.

Wundt's first prodigy was Granville Stanley Hall (1844-1924). After receiving his Ph.D under philosopher William James at Harvard University, Hall studied under Wundt in Leipzig. He was a former preacher, but *Darwinian psychology* became Hall's new religion. His interests in child development invariably led him to educational issues and child psychology. After a brief stint at Harvard, he taught at Baltimore's Johns Hopkins University where his most apt pupil was John Dewey.

THE AMERICAN FUTURE

In 1884 the Vermont-born Dewey, (1859-1952) destined to become the *Father of Progressive Education*, received his doctorate from Hopkins. In 1894 he became the chairman of the Rockefeller-funded education department at the University of Chicago. Here Dewey established a laboratory where he tested his empirically based theories of knowledge. A pioneer in Behavior Psychology, Dewey published his first major work in 1899 *The School and Society*. In 1904 after a series of disagreements with the Chicago University administration, he transferred to Columbia Teachers College, part of the prestigious Columbia University system in New York City. At Columbia his influence was unparalleled in the history of American education. By the early 1950s Columbia was producing a third of the nation's largest school systems' principals and superintendents.

A confirmed socialist, Dewey experienced the *Soviet future* during the 1920s. He was mesmerized by the Soviet ideal of a world without capitalists, traditional families, and religion. In 1933 his Russian sojourn inspired him to contribute to the Humanist Manifesto which promised to do to society what the Communist Manifesto had done to economics. Dewey's Manifesto called for a New World religion that would be a *synthesizing and dynamic force for today that must be shaped for the needs of this age*.

Dewey's thinking was an eclectic blend of Plato, Rousseau, and Darwin. He rejected the concept of God and denied the existence of all immutable truth, especially fixed moral laws. Man was a mere biological organism, devoid of a human soul. Individual freedom reduced a person's meaningful contributions to society.

Dewey had set the stage for the decline of traditional education as early as 1897 with his book *My Pedagogic Creed*. In the book he opined that *we violate the child's nature and render difficult the best ethical results by introducing the child too abruptly to a number of special studies, of reading, writing, geography etc.* Personal experience, the key to all learning, replaced rote memory in Dewey's hierarchy of educational values. His reformist ideas created several generations of feelers, not thinkers given to analytical thought and moral understanding. All activities were to be evaluated only according to their contributions to society. Dewey's education philosophy

advanced the progressive education movement and fostered a swarm of experimental education programs.

ALICE IN WONDERLAND

Progressive education's early history in the United States promised to educate the *whole child*. In doing so, progressive educators developed a student-based system that stifled bright students and favored slower-minded children. Its legacy includes such unfeasible principles of pedagogy as open classrooms, cooperative learning, whole language, and alternate schooling, such as non-graded classrooms and schools without walls. Failure was unacceptable because of its long-term damage to the student's self-esteem. *Social promotions* became the rule of the day. Moral absolutes disappeared in favor of moral relativism, values clarification, and situation ethics.

Dewey did much to adapt progressive education to what he had learned from Hall and experienced in Soviet Russia. According to the reliable educator Dr. Samuel L. Blumenfeld, Dewey was the first to shift the emphasis from language-based learning to a *hands-on basket-weaving curriculum of progressive education*. In his book, *The Marketing of Evil*, internet editor David Kupelian warns that the public school system *has been cultivated to indoctrinate, to mold, and to socialize children*.

The public schools have become the new Marxist laboratories for social engineering. The average public school is mired in a sociological swamp of pornographic sex education, declining test scores, violence, and speech codes. They have created what Kupelian calls an *Alice in Wonderland environment*, where small boys are dosed with Ritalin to contain their natural restlessness while others are suspended for playing Cowboys and Indians.

One of the great casualties of progressive education has been literacy. The progressives abandoned traditional phonics, the sounding out of phonetically structured words for *whole language*, which ironically necessitated the memorization of each individual word. Using this method, according to Rudolf Flesch's 1955 seminal study *Why Johnny Can't Read*, it is akin to teaching the Chinese language, which does not have an alphabet and must rely on the memorization of individual ideographs or word pictures. Whole language is a tool designed to make students intellectually dysfunctional. An illiterate society cannot recognize nor defend itself against an intrusive government.

WITH A CAPITAL T

One of the leading spokesmen for an updated version of Dewey's socialistic pedagogy has been Marc Tucker, a former education *apparatchik* during the George H. W. Bush administration in the early 1990s. In his celebrated *Dear Hillary Letter* of November 11, 1992 Tucker outlined his plan for the federal take-over of all public schools. As he wrote the First Lady-elect, *what is essential is that we create a seamless web of opportunities to develop one's skills that literally extend from cradle to grave and is the same system for everyone*.

Noted authority Samuel Blumenfeld accurately described Tuckers' letter as a plan for *the take-over of American public schools by behavioral scientists and psychologists*. Tucker wants to eliminate the traditional education model *root and branch*. To accomplish this will require a disastrous change in the prevailing American culture. He wants to put all 4-year olds and 3-year olds into universal public preschool, operated by independent contractors and run by teachers. Tucker wants the Federal Government to create regional economic development authorities that would develop goals and strategies for their regions. Tucker is also a strong advocate of *systems education*, known by many names, most notably *outcome-based education*. In place of educating independent thinking students, Tucker

wants the government to direct students to the needs of the state.

Political science professor Allen Quist has been monitoring Tucker's career for many years. In the January 2007 issue of the Education Reporter he warned that there is a sinister agenda, hidden behind the exaggerated promises, detailed in Tucker's 2006 education initiative *Tough Choices or Tough Times*. If the U.S. adopts his plans he boasts no one will fail and we can send almost everyone to college. This is a utopian fantasy that might just seal the fate of the American public school system.

Tucker's philosophy has laid the basis for the Goals 2000 and the School-To-Work Acts passed by Congress in 2000. This legislation effectively usurped decision-making away from the local school boards, damaging its local control. Tucker's contagious ideas provided the drive for the 2002 No Child Left Behind, which has prompted most teachers to teach just the tests, leaving little time for education.

It is quite possible Tucker is pinning his hopes on Senator Clinton's chances for the presidency in 2008. Choosing Tucker to run her Department of Education where he can implement his dangerous plans for America's school children would be entirely consistent with Mrs. Clinton's views on education. However, Tucker may not be satisfied with the DOE. His is a global vision that spells trouble with a capital T.

A LIFELONG EPIDEMIC

Mark Tucker wants to take the plague of Dewey's ideas globally. He has reapplied Dewey's ideas to the ephemeral world of global capitalism. His ambitious program includes the idea of *lifelong education*, where all facets of human life—school, work, health, leisure and religion will be monitored from cradle to grave through a comprehensive system. To effect the *global village*, he plans to use the United Nation's education wing, UNESCO, the United Nations Scientific and Cultural Organization.

According to Tucker, in order to compete in the world economy, the United States *must adopt internationally benchmarked standards for education and its students and workers*. UNESCO would establish these educational standards to be used around the world. It would determine what is taught in all schools, not just those in the United States.

Tucker holds that all education should be vocational. That means he plans to adapt his out-come-based education to the global economy. All around the world, students will have to pass a national standards test, established by the UN that would determine their future. The tests, taken in the 10th grade, will be based on the UN's secular humanist worldview.

BRICKS AND MORTAR

Catholic schools have not been immune to John Dewey and Marc Tucker's leveling philosophy. Since no school can keep its windows permanently closed, it has been impossible to keep the progressive virus from infecting the Catholic school system.

With the mass exodus of teaching nuns in the 1960s, Catholic schools filled their ranks with lay teachers, many of whom did not have the same religious fervor and dedication to the faith that the Sisters had. Like spiritual mothers who rocked the student cradle with their starch habits of love and discipline, the religious Sisterhood had stood watch over generations of Catholic moral development. Also their financial cost was negligible. In replacing the Sisters, parishes have been morally obliged to pay their teachers a living wage. To do this the Catholic schools had to charge increased tuition. This has put a severe financial strain on their parishioners, who could send their children to their public schools for free. Many of these lay teachers were also educated in teachers colleges or university schools of education that taught the secular humanism of Dewey and his behaviorists.

Catholic demographics have also changed. Many Catholics have left the inner cities for the suburbs, leaving their

old parishes with nearly empty brick and mortar schools. Due to a declining population and financial base, many parishes have had to close their schools and others had to consolidate, moving Dewey and Tucker that closer to victory.

THE NEW GOLDEN RULE

Some see school vouchers as a means to strengthen their schools enrollment. They see vouchers as an antidote to the Catholic schools financial crunch. Others who stress tax credits, instead of vouchers, fear these tuition tax grants will become a Trojan Horse of government largesse with strings attached.

The primary purpose of Catholic schools according to journalist Joseph Sobran is to *teach Catholicism*. Anything else

defeats their essential role. Catholic education is an *instrument of salvation*. Catholic schools must teach the habits of faith, prayer, the sacraments and works of charity. Their mission is not to replace failed public schools, but to teach the faith. Success should not be measured in test scores but in the degree of fidelity to Church teachings. If its students lose their faith, no matter what their scores, the system has failed. That is the only report card that counts.

Te Deum Laudamus

[By Barbara Kralis](#)



The Supreme Vicar of Christ on earth, Pope Benedict XVI, has recently spoken in a most wonderful way for the spiritual benefit of all the universal church, for the living and the dead, and for the memory of the victories of the Saints who have gone before us.ⁱ

In releasing his *Motu proprio*, [‘Summorum Pontificum’](#), on July 07, 2007, Pope Benedict XVI gave precise rules for the Catholic clergy and the faithful laity’s wider access to the Traditional Latin Mass, without fear of stigma or marginalization.

A great treasure of the Catholic Church, the Traditional Latin Mass draws the faithful out of their ordinary lives into the world of Christ. It promotes through its beautiful liturgy of prayers and postures the ultimate reverence of the faithful imbued with the sacred reality of Christ.ⁱⁱ

Pope Benedict’s *Motu proprio* allows any duly ordained priest who is *‘worthy and not impeded by law’* to celebrate the Tridentine Mass without permission from his bishop. Codified in the 16th century, the very reverent Traditional Latin Mass has been the Mass of the many Martyrs and Saints before us and delivered to us as a precious heritage.

This *Motu proprio* or Apostolic Letter, published originally in [Latin](#), makes it very clear that the Traditional Latin Mass was never abrogated and therefore the faithful may assist at it without any scruple of conscience.

Monsignor Ignacio Barreiro, S.T.D., Director of the Rome Office of Human Life International [Vita Umana Internazionale], a doctor of theology, civil lawyer, and author and writer, graciously spoke to us regarding the Pope’s recent *Motu proprio*:

Question: “Dear Monsignor, regarding the *Motu proprio* *Summorum Pontificum*’s rights, are they given and taught infallibly, or would these rights within this teaching, be easy to derogate?”

Answer: “This Apostolic Letter is not a constitutive document, it does not create new rights, instead it is of a declarative nature recognizing the existence of previous rights, because the 1962 Missal, as the Holy Father notes in his introductory letter, **“was never juridically**

abrogated and, consequently, in principle, was always permitted.” What is new is the regulation of those rights, because all rights need to be exercised in a fashion regulated by the law in any well ordered society. The declarative nature of this document brings about two consequences:

“1. That the faithful that for many years we were supportive of the preservation of the classical liturgy of the Church we were never disobedient, but instead we were acting in accordance to an existing liturgy.

“2. The declarative nature of the *Motu proprio* leads me to believe that its basic historical affirmation can not be changed by a future pontiff.

“At the same time it is evident that the legislative regulation of the exercise of these rights can be changed, which is the prerogative of the Pope as Supreme legislator of the Church. That being stated, it is also evident that *Summorum Pontificum* in recognizing rights, creates a new juridical situation of acquired rights, so a move to negate those rights could be offensive to Divine and Natural Law.”

Words cannot adequately express the joy – and the relief - that traditional Catholics the world over have experienced since *Summorum Pontificum* was publicly promulgated. Many Catholics around the world would like to express personally their profound gratitude to His Holiness Pope Benedict XVI for his recent ‘mandate’ setting free this Traditional Latin Mass.

(Log onto the Catholics In Action webpage for complete details and reference material related to this article.)

Barbara Kralis the article's author and a frequent contributor to Catholic In Action, writes for various Christian and conservative publications. Her columns have been featured at RenewAmerica.us, Catholic World Report, Catholic World News, Alliance Defense Fund, Intellectual Conservative, LifeIssues.net, LifeSite.com, Catholic Culture.org, The Wanderer newspaper, New Oxford Review, Phil Brennan's WOW, MichNews, ChronWatch, North Carolina Conservative, Catholic Citizens, Illinois Family Institute, and others. She and her husband, Mitch, live in the great State of Texas. She can be reached at: AveMaria@earthlink.net



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- THANK YOU!

Knights of Columbus Reaffirm Resolution to Prohibit Pro-Abortion Politicians from Knights-Sponsored Events

At the Knights of Columbus 125th annual August convention, the Order officially resolved to forbid pro-abortion politicians from attending their events. The Order also renewed its support for the traditional definition of marriage and called for the protection of conscience for people in the medical field.

During the final session of the Knights of Columbus convention at the Gaylord Opryland Hotel on August 9, delegates passed the pro-life resolution, stating, "**we reaffirm our long-standing policy of not inviting to any Knights of Columbus event, persons, especially public officials or candidates for public office, who do not support the legal protection of unborn children, or who advocate for the legalization of assisted suicide or euthanasia.**"

In addition, they resolved to continue "prohibiting such persons from renting or otherwise using facilities over which we have control, or speaking at Knights of Columbus events, or bestowing on them honors or privileges of our Order of any kind, or inviting them to serve as honorary chairpersons of events, celebrations, or committees, or hold any office in the Knights of Columbus."

In the same resolution, the Knights stated their official opposition to political moves towards allowing any scientific or clinical methods that jeopardize human life. They stated, "we renew our deep commitment to oppose any governmental action or policy that promotes abortion, embryonic stem cell research, human cloning, euthanasia, assisted-suicide, and other offenses against life, and that we continue to speak out to our elected representatives about the need to enact legislation to oppose these practices and protect human life in all its stages."

With this in mind, the Knights also called for laws protecting medical professionals and Catholic hospitals from acting against their conscience. They resolved to work for "the adoption of laws that recognize and protect in law the right of conscience for doctors, nurses, pharmacists and other medical personnel, guaranteeing that they may not be forced to provide medical services which violate their religious beliefs." They also resolved to "insist on similar protection for Catholic hospitals."

Inspired by Pope John Paul II's reminder (Evangelium Vitae) to grapple with the modern culture by means of proper moral formation, the Order committed to providing solid pro-life education within society. They stated, "We continue our efforts to inform, educate, and motivate, in a charitable manner, our elected officials, the public, and our own members about the importance of being consistently and unequivocally pro-life."

They concluded with a resolution to pray the rosary and do penance in reparation for the sins against life.

Pray Daily for an End to Abortion!



Cardinal Pledges to Work for Canonization of Knights Founder

Cardinal Tarcisio Bertone, the Vatican's No. 2 official — making his first U.S. appearance since taking over as secretary of state last year — celebrated Mass at the Knights of Columbus annual meeting in Tennessee and pledged to work for sainthood for the group's founder. He conveyed Pope Benedict XVI's "cordial greetings" and used his Mass homily to speak about the origins of the Knights of Columbus, a fraternal organization for Catholic men considered one of the world's largest lay Catholic groups. He praised the work of the Knights of Columbus founder, the Rev. Michael J. McGivney, and said he would work to have the U.S.-born priest declared a saint. "The plight of Catholics in America was far from easy," said Bertone. "Through the organization he (McGivney) founded, he reached out beyond the boundaries of his parishes to members of

the Catholic community throughout America, many of whom were in great need.

Three Bishops

Continued from page 3

Archbishop Raymond Burke, St. Louis Mo

The Mystery of Suffering

Archbishop Raymond Burke spoke of the mystery of human suffering and euthanasia, recalling the events of two years ago when the world was riveted by the final dramatic days of Terri Schiavo and John Paul II.

Burke described Schiavo's death as "sad for the whole nation" because it demonstrated that the United States, with all its wealth and goods, let her die of hunger and thirst because her life was judged not worthy.

The sad fact, he said, is that she was not dying when her food and hydration were withdrawn. He then launched into an explanation of what natural law and Church teaching have to say about the inalienable right to life, "that it must be protected and promoted at all levels."

Human suffering, the archbishop said, "can be understood in the light of the natural law. Human life is to be given the highest respect. We are not the creators, so we have to respect the work of the Creator. Respect for life is indispensable for good order in our own lives and in our society."

Next year's Church Teaches Forum will be held in Louisville July 18-19. Francis Cardinal Arinze, prefect of the Congregation of Divine Worship, has agreed to address the Forum.



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PRO-LIFE PAGE



CATHOLIC ACTION IS NEEDED FROM CATHOLIC'S IN ACTION!!!!!!!

Lifehouse is getting ready to turn on its beacon of hope! Will you help?

We at Lifehouse have never doubted God's plan for us. Daily we pray for His direction and as we were led from the property at Our Mother of Sorrows we simply asked why? Still not knowing that answer we believe that God in His goodness had an even better plan for our ministry. Believing this and opening every door of opportunity that was presented to us, God did show His plan in that we have acquired a much nicer home, in a beautiful neighborhood and it is ours, not a lease that we would have to walk away from in twenty years.

Like the beacon from a lighthouse, we know that Lifehouse is being given direction from our Lord.

We at Lifehouse can't do our job alone. ***We need each of you.*** The task of providing shelter, counseling, education and the basic needs in life will not be easy or inexpensive, but we can't fret over these earthly things when an innocent life is at stake!

Being called to pro-life ministry should be on the hearts of all Catholics as we strive to follow the teachings of our Holy Father, however we have fallen short of the many opportunities given us when we have failed to educate ourselves or speak out for life.

Lifehouse is giving all Christians and particularly our Catholic community the opportunity to put our church's teachings into action. ***We need all Catholics to take action and help Lifehouse.***

How can you help? Now that we have purchased property at 2710 Riedling we are in the process of recruiting workers to do the necessary remodeling: Right now we need:

- \$\$\$\$ To do the necessary work
- New Windows
- Doors (interior and exterior)
- Kitchen Cabinets and appliances
- Bathroom fixtures
- Plumber and plumbing fixtures
- Electrician and fixtures
- Concrete and concrete work
- Yard maintenance
- Drywall, framing materials, flooring

With your help and prayers we hope to be open by late fall!!

Please call Joan Smith at (812) 288-8034 or (812) 987-4505 to offer your help, services or other donations.

Walk for Life



When?

Saturday, September 8th
9:00 a.m. Registration
10:00 a.m. Walk

Where?

St. Martin of Tours Church
639 South Shelby Street

Why?

Support the Kentucky Right to Life Association in their efforts to educate society on the value of all human life.

What can I do?

- ❖ Ask family and friends to sponsor you for this fund-raising event.
- ❖ If you cannot walk, you may "rock for life". Rock and pray in a church or at your home on the day of the Walk. (Call RTL if you need a rocking chair brought to St. Martin Church.)
- ❖ Invite family and friends to come with you.

There will be an ecumenical prayer service at 9:00 am. Come early and pray for a renewed respect for human life in the hearts and minds of all Americans.

