



CHAPLAIN'S *report*

KNIGHTS OF COLUMBUS *In service to One. In service to all.*

LEARNING THE FAITH, LIVING THE FAITH ♦ 1 COLUMBUS PLAZA, NEW HAVEN, CT 06510-3326, USA

United for Religious Freedom

A Statement of the Administrative Committee of the United States Conference of Catholic Bishops

March 14, 2012

The Administrative Committee of the United States Conference of Catholic Bishops, gathered for its March 2012 meeting, is strongly unified and intensely focused in its opposition to the various threats to religious freedom in our day. In our role as Bishops, we approach this question prayerfully and as pastors—concerned not only with the protection of the Church's own institutions, but with the care of the souls of the individual faithful, and with the common good.

To address the broader range of religious liberty issues, we look forward to the upcoming publication of "A Statement on Religious Liberty," a document of the Ad Hoc Committee for Religious Liberty. This document reflects on the history of religious liberty in our great Nation; surveys the current range of threats to this foundational principle; and states clearly the resolve of the Bishops to act strongly, in concert with our fellow citizens, in its defense.

One particular religious freedom issue demands our immediate attention: the now-finalized rule of the U.S. Department of Health and Human Services that would force virtually all private health plans nationwide to provide coverage of sterilization and contraception—including abortifacient drugs—subject to an exemption for "religious employers" that is arbitrarily narrow, and to an unspecified and dubious future "accommodation" for other religious organizations that are denied the exemption.

We begin, *first*, with thanks to all who have stood firmly with us in our vigorous opposition to this unjust and illegal mandate: to our brother bishops; to our clergy and religious; to our Catholic faithful; to the wonderful array of Catholic groups and institutions that enliven our civil society; to our ecumenical and interfaith allies; to women and men of all religions (or none at all); to legal scholars; and to civic leaders. It is your enthusiastic unity in defense of religious freedom that has made such a dramatic and positive impact in this historic public debate. With your continued help, we will not be divided, and we will continue forward as one.

Second, we wish to clarify what this debate is—and is not—about. This is not about access to contraception, which is ubiquitous and inexpensive,

even when it is not provided by the Church's hand and with the Church's funds. This is not about the religious freedom of Catholics only, but also of those who recognize that their cherished beliefs may be next on the block. This is not about the Bishops' somehow "banning contraception," when the U.S. Supreme Court took that issue off the table two generations ago. Indeed, this is not about the Church wanting to force anybody to do anything; it is instead about the federal government forcing the Church—consisting of its faithful and all but a few of its institutions—to act against Church teachings. This is not a matter of opposition to universal health care, which has been a concern of the Bishops' Conference since 1919, virtually at its founding. This is not a fight we want or asked for, but one forced upon us by government on its own timing. Finally, this is not a Republican or Democratic, a conservative or liberal issue; it is an American issue.

So what is it about?

An unwarranted government definition of religion. The mandate includes an extremely narrow definition of what HHS deems a "religious employer" deserving exemption employers who, among other things, must hire and serve primarily those of their own faith. We are deeply concerned about this new definition of who we are as people of faith and what constitutes our ministry. The introduction of this unprecedented defining of faith communities and their ministries has precipitated this struggle for religious freedom. Government has no place defining religion and religious ministry. HHS thus creates and enforces a new distinction—alien both to our Catholic tradition and to federal law—between our houses of worship and our great ministries of service to our neighbors, namely, the poor, the homeless, the sick, the students in our schools and universities, and others in need, of any faith community or none. Cf. *Deus Caritas Est*, Nos. 20-33. We are commanded both to love and to serve the Lord;

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The Institution of the Eucharist

The fifth luminous mystery of the rosary teaches us to grow in gratitude for the Blessed Sacrament

Archbishop-Designate
William E. Lori
Supreme Chaplain



Years ago, while still a seminarian, I visited a parish far from home and was astonished by what I saw. The priest did not preach a homily but instead called people up from the congregation and treated them like contestants on a game show. He asked them questions and kept score. The only things lacking were a glamorous assistant and prizes.

As my ordination drew near, the wise, holy priests who mentored my classmates and me warned us against calling attention to ourselves during the celebration of the Eucharist. One of them said, "Don't try to be stars when you are in the presence of the Sun." Long before Blessed Pope John Paul II gave the Church the luminous mysteries of the rosary, these priests understood the Eucharist as a mystery of light, which originated on the cusp of Calvary's darkness.

SEE EUCHARIST PAGE 2

Supreme Chaplain Named Archbishop of Baltimore

Pope Benedict XVI named Supreme Chaplain Bishop William E. Lori, on March 20, as the 16th Archbishop of Baltimore. Archbishop-designate Lori's installation will be May 16.

"The Knights of Columbus congratulates our Supreme Chaplain, Bishop William Lori on his appointment as Archbishop of Baltimore,"

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A MYSTERY OF LIGHT

Jesus instituted the Eucharist the night before he died, during the Last Supper. Twenty centuries later, the Church still celebrates the institution of the Eucharist on Holy Thursday. During the evening Mass of the Lord's Supper, we are ushered into the glow of the Upper Room as Jesus shares a paschal meal with his closest followers. As the Lord stoops to wash the feet of the Apostles, he teaches us the beauty of self-giving love and how to be signs of hope for a world shrouded in darkness. And as the Holy Thursday liturgy unfolds, we draw near to him who is "God from God and light from light." The Eucharist, the pledge of our future glory, allows us to reflect the radiance of Christ's charity. We are connected to Christ's sacrifice of love on Calvary, by which the darkness of sin and death is defeated. The Mass concludes with a solemn procession of the Blessed Sacrament to a repository, a temporary tabernacle where the faithful can spend time in adoration, contemplating the Lord's real presence.

Whether in a grand cathedral or a small chapel, the same mystery of light unfolds whenever Mass is celebrated. When the Scripture readings are proclaimed, it is the eternal Word of the Father, Christ himself, who speaks to us, shedding the light of the Gospel upon our lives. As the bread and wine are offered and transformed into Christ's body and blood, his sacrifice is made truly present. In this way, we share in what the Lord did to save us, caught up in Jesus' self-offering to the Father for the sake of our salvation. Taking part in the Eucharist, we enter into a love that is pure and holy, with no shadow of the selfishness of sin, so that our souls might shine with the glory of Christ, the light of the world.

MARY, THE WOMAN OF THE EUCHARIST

Who better to help us grow in our understanding and love of the Eucharist than Mary, the Mother of our eucharistic Lord and "the sanctuary of the Holy Spirit" (*Rosary of the Virgin Mary*, 16)? Although the

Blessed Virgin Mary was not present at the Last Supper, she remains for all time "The Woman of the Eucharist," as John Paul II called her in his encyclical *Ecclesia de Eucharistia*. We know from the Acts of the Apostles that Mary was present at the earliest celebrations of the Mass (2:42), and the Eucharist is never celebrated without our invoking her name in the communion of saints.

But Mary's role in the Eucharist goes even deeper. Mary conceived the Word of God in her sinless heart before she conceived him in her womb. By the power of the Holy Spirit, she conceived physically the one whom we receive, "Body, Blood, Soul, and Divinity," each time we go to Communion. As she carried Jesus in her womb to visit her cousin Elizabeth, "[Mary] became in some way a 'tabernacle' — the first 'tabernacle' in history" (*Ecclesia de Eucharistia*, 55).

More than anyone else, Mary followed her son and embodied the kingdom of the Beatitudes that he preached. She stood beneath the cross, sharing in her son's sacrifice, her soul pierced with sorrow. She received the good news of the resurrection with joy and prayed with the Apostles as the Holy Spirit descended at Pentecost. She stored in her heart the living memory of Jesus and his saving deeds, which the Church remembers and re-presents every time the Eucharist is celebrated. Mary, who assented to the mysteries of Christ, teaches us to say "Amen!" to the mysteries in which we are so privileged to share at every Mass.

When we meditate on the fifth luminous mystery, the institution of the Eucharist, we ask Mary to intercede for us, so that we may enter into the glory of this great mystery of faith. Let us ask Mary, from her place in the heavenly liturgy, to help us love the Eucharist and give thanks. And let us beg her intercession for the many Catholics who absent themselves from this mystery, which is indeed "the source and summit" of the Church's life.

+William E. Lori

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laws that protect our freedom to comply with one of these commands but not the other are nothing to celebrate. Indeed, they must be rejected, for they create a "second class" of citizenship within our religious community. And if this definition is allowed to stand, it will spread throughout federal law, weakening its healthy tradition of generous respect for religious freedom and diversity. All—not just some—of our religious institutions share equally in the very same God-given, legally-recognized right not "to be forced to act in a manner contrary to [their] own beliefs." *Dignitatis Humanae*, No. 2.

A mandate to act against our teachings. The exemption is not merely a government foray into internal Church governance, where government has no legal competence or authority—disturbing though that may be. This error in theory has grave consequences in principle and practice. Those deemed by HHS not to be "religious employers" will be forced by government to violate their own teachings within their very own institutions. This is not only an injustice in itself, but it also undermines the effective proclamation of those teachings to the faithful and to the world. For

decades, the Bishops have led the fight against such government incursions on conscience, particularly in the area of health care. Far from making us waver in this longstanding commitment, the unprecedented magnitude of this latest threat has only strengthened our resolve to maintain that consistent view.

A violation of personal civil rights. The HHS mandate creates still a third class, those with no conscience protection at all: individuals who, in their daily lives, strive constantly to act in accordance with their faith and moral values. They, too, face a government mandate to aid in providing "services" contrary to those values—whether in their sponsoring of, and payment for, insurance as employers; their payment of insurance premiums as employees; or as insurers themselves—without even the semblance of an exemption. This, too, is unprecedented in federal law, which has long been generous in protecting the rights of individuals not to act against their religious beliefs or moral convictions. We have consistently supported these rights, particularly in the area of protecting the dignity of all human life, and we continue to do so.

Third, we want to indicate our next steps. We

will continue our vigorous efforts at education and public advocacy on the principles of religious liberty and their application in this case (and others). We will continue to accept any invitation to dialogue with the Executive Branch to protect the religious freedom that is rightly ours. We will continue to pursue legislation to restore the same level of religious freedom we have enjoyed until just recently. And we will continue to explore our options for relief from the courts, under the U.S. Constitution and other federal laws that protect religious freedom. All of these efforts will proceed concurrently, and in a manner that is mutually reinforcing.

Most importantly of all, we call upon the Catholic faithful, and all people of faith, throughout our country to join us in prayer and penance for our leaders and for the complete protection of our First Freedom—religious liberty—which is not only protected in the laws and customs of our great nation, but rooted in the teachings of our great Tradition. Prayer is the ultimate source of our strength—for without God, we can do nothing; but with God, all things are possible.

MEMBERSHIP IN THE KNIGHTS OF COLUMBUS is open to men 18 years of age or older who are practical (that is, practicing) Catholics in union with the Holy See. This means that an applicant or member accepts the teaching authority of the Catholic Church on matters of faith and morals, aspires to live in accord with the precepts of the Catholic Church, and is in good standing in the Catholic Church.

FROM THE DIRECTOR'S DESK

'10 Keys to Success as a Chaplain'

Learning How the Order Operates



Father John P. Grace, O.S.A.

Director of Chaplain Programs & Development

This month we continue looking at the second Key to Success: "Acquire a working knowledge of the Order's operation at all levels." Last month featured a discussion of the need to attend council meetings whenever possible. This month, I'd like to start with a discussion of the next bullet under this section: "Make a point of comparing notes with other K of C chaplains in your area and share good ideas."

Invite fellow chaplains to events at your council, and try to attend other councils' events when your schedule allows. This will not only provide an opportunity to get to know your brother Knights of Columbus chaplains, it will also let you see firsthand how other councils operate their programs. It is an opportunity to meet other Knights, and illustrate how our chaplains support each other and the Order as a whole.

Priests often gather together for discussions of parish and diocesan affairs. Each diocese also has its own formation and study days. We have echoed this structure by conducting a number of state chaplains meetings over the past several years. This has encouraged some state chaplains to organize meetings of chaplains in their own jurisdiction. These meetings have turned out to be very successful and offer a wonderful venue for our chaplains to discuss the challenges they face and share ideas on how to meet them.

In many instances these chaplain meetings have been held at the annual state convention, allowing the priests attending that meeting to also be a part of the convention's general meetings and social gatherings.

I have attended some of these state convention meetings, usually held the day before the formal agenda of the convention begins, and the reaction of participants has been very encouraging. It may take time for this to become an established part of the convention, but as interest grows and our state councils start to see the benefits of such meetings, hopefully

they will become a regular part of our annual state gatherings. I also hope that those jurisdictions that do not have a chaplains meeting will realize that they are missing out on an opportunity for spiritual growth that is beginning to impact the Order.

In addition, I've found that when Knights of Columbus chaplains join in the concelebration of Mass during the state convention, it is really welcomed by the state officers, the delegates and their wives. For many of our state conventions, the celebration of Mass is one of the highlights of the meeting, and bishops are often invited to be the main celebrants. Invariably, the convention Mass becomes a time for the delegates, their wives and the attending religious to join together in a celebration of our faith.

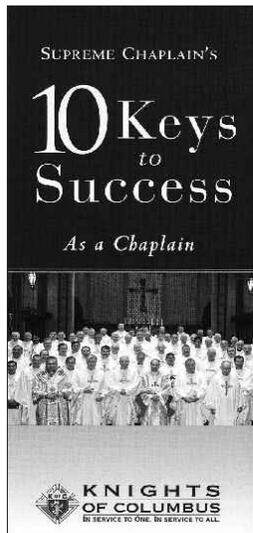
The final bullet of this second Key states: "Stay current with the Order's initiatives by reading *Columbia* magazine, *Chaplain's Report* and *Knightline*, and by visiting www.kofc.org." These resources make excellent reading and provide a good summary of the Order's accomplishments and future goals.

For a moment I'd like to focus specifically on the series of catechetical instructions that our Supreme Chaplain Archbishop-designate William E. Lori wrote for *Columbia* magazine. In January 2008, he began his commentary on the *Compendium of the Catechism of the Catholic Church* and completed it in September of 2011. To quote his own words: "...the series aimed to help Knights of Columbus and

their families grow in understanding of the faith and to engage in the new evangelization."

The *Chaplain's Report* appeared for the first time in January 2008, and the supreme chaplain's column is also printed there every month. The intention was to have the content of the supreme chaplain's column as a focal point for discussion at monthly council meetings. Many chaplains, lectors and other council leaders have used, and continue to use these columns as the basis for instruction/discussion at meetings.

An archive of *Chaplain's Report* back issues (that include the supreme chaplain's column) is available at kofc.org/chaplains. You can also access the chaplains' area of the website by clicking on the "For Chaplains" link on the right hand side of the homepage in the activities



Suggestions for Networking with Other Chaplains

Networking with your peers is always a good way to communicate information on projects that have been successful and also to share lessons learned from undertakings that have been less than a success.

Setting up a network with your fellow chaplains can be as simple as sharing emails and building a distribution group. This is a quick and efficient way to communicate and can also be used in situations where a fast response is needed.

If there are a number of your colleagues in the immediate area, consider scheduling a monthly meeting to get together and talk about the challenges facing your councils and your successes. This could rotate among parishes, or local restaurants/coffee shops.

Finally, look to social media (Facebook, Twitter, etc.) as another potential avenue for keeping in touch with each other.

box. While there, you can also sign up to have the monthly *Chaplain's Report* sent to you by e-mail.

If you have not yet begun a faith formation program during your monthly chaplain's message at your council's meeting, you can use the information found on the website as a guide. We'll look at this more closely in a future issue.

By the time this appears in print, Easter will have been celebrated. May the risen Lord grant you fulfillment of your special Lenten endeavors, and may you be renewed in your determination to embrace in a special way the New Evangelization of the Church as we prepare to celebrate the Year of Faith.

God bless and keep you all.

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Copies of 10 Keys to Success as a Chaplain (#4940) can be ordered from the Supply Department by using a Requisition Form (#1)



Supreme Chaplain Bishop Lori delivers the homily during the Memorial Mass at the 129th Supreme Convention in Denver.

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said Supreme Knight Carl Anderson. “His appointment to the Premiere See in the United States is a testament to his excellent spiritual, moral, intellectual and administrative leadership in the Diocese of Bridgeport and his leadership nationally as the Chairman of the USCCB’s Ad Hoc Committee for Religious Liberty.

He was installed as the Fourth Bishop of the Diocese of Bridgeport on March 19, 2001. Bishop Lori was elected supreme chaplain of the Knights of Columbus in April 2005.

“It is notable that his new archdiocese has a long tradition in the area of religious freedom. Baltimore’s first Archbishop, John Carroll was a stalwart defender of religious liberty in the early United States and cousin of Charles Carroll — the only Catholic signer of the Declaration of Independence,” the supreme knight continued. “In addition, Baltimore is

a city that is very important in the history of the Knights of Columbus. In Baltimore, our founder, Venerable Servant of God Father Michael McGivney, studied for the priesthood and was ordained in that city’s Cathedral by then Archbishop James Gibbons in 1877.”

A native of Louisville, Ky., Archbishop-designate Lori obtained a bachelor’s degree from the Seminary of Saint Pius X in Erlanger, Ky, in 1973, and a master’s degree from Mount Saint Mary’s Seminary in Emmitsburg, Md., in 1977. In 1982, he received his doctorate in Sacred Theology (S.T.D.) from The Catholic University of America in Washington, D.C.

Archbishop-designate Lori was ordained to the priesthood for the Archdiocese of Washington by Cardinal William Baum on May 14, 1977, in St. Matthew Cathedral in Washington, D.C. His first assignment was as associate pastor of St. Joseph Parish in Landover, Md., a position he held for five years. Thereafter, he held a number of official chancery positions in the archdiocese, including vicar general, moderator of the Curia, and secretary to Cardinal James Hickey.

In 1995, Msgr. Lori was ordained to the episcopate as auxiliary bishop of Washington and titular bishop of Bulla, an ancient suffragan see in modern-day Tunisia.

Since 2001, Archbishop-designate Lori has been a member of the Committee on Pro-Life Activities and the Committee on Doctrine of the U.S. Conference of Catholic Bishops (USCCB). In 2002, President George W. Bush invited him to join the President’s Committee on Mental Retardation.

In 2002, in recognition of his role as an emerging leader in the Church’s response to the sexual misconduct crisis, Bishop Lori was appointed to the USCCB Ad Hoc Committee on Sexual Abuse. He was instrumental in drafting the landmark *Charter for the Protection of Children and Young People*.

As one of four U.S. bishops on a special Mixed Commission, Bishop Lori journeyed to the Vatican to revise the “Essential Norms” of the Charter, which has now become particular law for the Catholic Church in the United States to ensure that no one who works for the Catholic Church will ever pose a threat of any kind to any person, young or old.