



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

True and False Freedom

In our fight for religious liberty, we must recognize that freedom is grounded in moral truth, not relativism

Archbishop William E. Lori

Supreme Chaplain



As the Fortnight for Freedom culminates in a prayerful celebration of Independence Day, this is an occasion for Americans to give thanks for the wisdom of the Founding Fathers who recognized in the Declaration of

Independence that our fundamental rights are given not by government, but by our Creator. It is also a good time to reflect on how our liberties are protected in the U.S. Constitution. Preeminent among these is religious liberty, which is now very much at risk in our increasingly secular culture. After all, when culture becomes disconnected from religion and claims of moral truth, our understanding of freedom itself becomes distorted.

CHALLENGES REMAIN

By now we are all familiar with the risks to religious freedom in the United States. Among the greatest is the U.S. Department of Health and Human Services mandate that would force conscientious employers and religious organizations to fund or facilitate abortion-inducing drugs, sterilization and contraception. Keep in mind that the Church is not seeking to force anyone to do anything; it is simply defending the freedom to follow Catholic teaching in the workplace, a freedom that federal law and policy has broadly accommodated for a long time. We are not seeking to expand that freedom, just to maintain it against the raw use of administrative power to curtail it.

The Church, together with its ecumenical and interfaith partners, is facing an uphill battle. To be sure, there has been an outpouring of support from across the country, and we have reason to believe that lawsuits to have the mandate overturned stand on firm legal ground, especially regarding the very narrow government definition of what organizations are religious enough to deserve an exemption. To qualify under the current narrow exemption, a religious organization must hire and serve only its own people. In a word, it must be inward-looking. But our Church, from the very beginning, has sought to extend itself to all nations and serve the common good through schools, charities, hospitals and other forms of social outreach.

Even if we win these lawsuits, though, religious freedom will continue to be challenged by our secular culture. Many voices at the forefront of public discourse — including much of the mainstream media — reject the Church's claim that religious freedom hangs in the balance. That claim has been termed "bogus" and "phony" by prominent newspapers. Is this merely a knee-jerk aversion to the Catholic Church and her teachings? I would suggest that something deeper is at stake, namely, competing notions of what freedom itself is.

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The Public Witness of Faith

In boldly preaching the Gospel in word and deed, we serve the common good as loyal citizens

Editor's Note: The following article was adapted from the supreme chaplain's homily during his installation as the Archbishop of Baltimore on May 16 at the Cathedral of Mary Our Queen.

In the first century, during the height of the Roman Empire, St. Paul preached in the Areopagus of Athens. He did not hesitate to bring the Gospel of Jesus Christ into the place where ideas were discussed and debated.

By pointing to the altar to an Unknown God, Paul sought to make connections between the culture of Athens and the Gospel. But never did it occur to him to present the Gospel as mere ideas, as an alternative philosophy. Rather, in that very public square, Paul preached Christ crucified and risen as the source of life itself. His words were met with skepticism and even ridicule, yet among those who heard him, some came to believe.

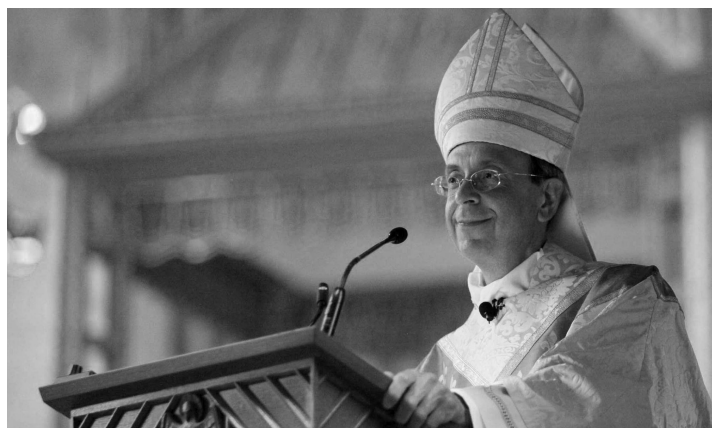
Few people in history went to more areopagai than did Blessed John Paul II as he traveled the length and breadth of the globe proclaiming the Gospel of Christ — just as his successor, Pope Benedict XVI, continues to do. They teach us all how important it is not only to bring the Gospel into the public square, but also to defend the right to do so.

ENTERING THE PUBLIC SQUARE

During his visit to Baltimore in October 1995, Pope John Paul II said: "The challenge facing you, dear friends, is to increase people's awareness of the importance for society of religious freedom; to defend that freedom against those who would take religion out of the public domain and establish secularism as America's official faith. And it is vitally necessary, for the very survival of the American experience, to transmit to the next generation the precious legacy of religious freedom and the convictions which sustain it."

When the bishops from the region including Washington, D.C., and Baltimore visited Rome in January, Pope Benedict also spoke forcefully about the need to defend religious liberty in the United States: "With her long tradition of respect for the right relationship between faith and reason, the

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TWO VISIONS OF FREEDOM

For many cultural pundits, freedom is simply a person's ability to do what one wants, to enhance one's life as one sees fit. The only limitation is that one must not obstruct the rights of others to make the same choices. This very secular version of freedom is detached from the moral law — from what is true and good — and from God, the author and giver of freedom. It goes beyond saying that our fundamental freedoms are inscribed in our hearts by our Creator. Rather, the secular notion of freedom says that we create our own version of what is true and good and choose accordingly, so long as we do not violate another's right to choose similarly. In this view, freedom is not only highly individualistic but it is also relativistic, since it does not acknowledge a fundamental law protecting the good and the true by which all human beings are bound. When this notion of freedom prevails, it is the strong — those who have money, power and influence — who end up imposing their views on others.

According to the perspective of the administration and editorialists, the Church's freedom extends only to worship, preaching and teaching. It does not extend to putting its teachings into practice through its own institutions when they hire or serve people of other faiths. But when freedom is reduced to individuals choosing whatever they want, so long as it's a choice condoned

by the government, religious liberty is severely limited. Any notion of freedom that links an individual's choices with a moral law is seen as "bogus" or "phony" because it is not consistent with the secular notion of freedom. And the Church's assertion that it is free to run its own institutions according to its own values, even when these are countercultural, is roundly rejected by pundits and power brokers.

Dominican Father Servais Pinkaers, a moral theologian, makes the distinction between the "freedom of indifference" and the "freedom for excellence." The former is the exercise of free will without regard for moral truth. Freedom for excellence, on the other hand, is the use of free will in a way that looks toward what is true and good; it is the freedom to choose what one ought to choose. If we want to preserve the Church's freedom to fulfill its God-given mission and our own freedom to choose what is true and good, then we must hold and convey to others a true notion of freedom.

St. Paul wrote: "Whatever is true, whatever is honorable, whatever is just, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things" (Phil 4:8). We do well to take this advice as we celebrate the birthday of our nation.

+William E. Lovin

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Church has a critical role to play in countering cultural currents, which," he said, "seek to promote notions of freedom detached from moral truth." The pope added that "the legitimate separation of church and state cannot be taken to mean that the Church must be silent on certain issues, nor that the state may choose not to engage or be engaged by the voices of committed believers in determining the values which will shape the future of the nation."

We do not seek to defend religious liberty for partisan or political purposes, as some have suggested. No, we do this because we love human dignity, which was fashioned and imparted not by the government, but by our Creator. We defend religious liberty because we love every human person, seeing in the face of every man and woman the face of Christ, who loved us to the very end and who calls on us to love and serve our neighbors with the same love he has bestowed on us. And we do this because we seek to continue serving those in need while contributing to the common good in accord with the Church's social teaching, and to do so with compassion and effectiveness.

My predecessor, Cardinal James Gibbons, often withstood attacks from people who said it wasn't possible to be a practicing Catholic and a loyal American. More than a century ago, he wrote, "I belong to a country where the civil government holds over us the aegis of its protection, without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ. Our country has liberty without license, and authority without despotism."

Now we must be loyal Americans by being bold and courageous Catholics!

So, dear friends, let us be of good cheer. Let us never imagine that the faith we profess with such personal conviction is merely a private matter. By its nature, the profession of faith is a public matter. It is meant to be spread far and wide, and acted upon in and through Church institutions and in the witness of individual believers. Let us not shrink from entering the public square to proclaim the person of Christ; to teach the values that flow from reason and faith; to uphold our right to go about our daily work in accord with our teachings and values; to defend the sanctity of human life from the moment of conception until natural death; to defend the institution of marriage as between a man and a woman; and to serve effectively those in great need with convictions borne of the moral law.

LIVING THE TRUTH IN LOVE

It is important to note that St. Paul did not enter the public square, the Areopagus, without first carefully studying the culture and religious practices of the Athenians. He also came filled with the love of God poured into his heart by the Holy Spirit. He knew that the churches where he had preached and fostered the faith needed to be strong and vibrant, faithful and fruitful, truthful and loving. He also knew that for his witness of faith to be believed and for the church to flourish both in times of peace and in times of persecution, that its members must not only stand fast in the truth of the Gospel, but must also live the truth in love.

Can there be any doubt how challenging this is? The Church is endowed with the holiness of Christ, yet is in need of constant renewal and purification. We stand in need of God's mercy.

We should pray that, as the upcoming Year of Faith announced by Pope Benedict unfolds, we not only teach the faith but also bear witness to it in a manner that helps to heal the breach between faith and culture. We should also pray that the Lord bless our families and give us the grace to renew family life, which is the bedrock of our society and the strength of our parishes. Let us be a Church that honors our elders, sustains those in the prime of life, welcomes our young with enthusiasm and joy, and supports parents in the task of educating and forming the next generation.

St. Paul speaks of a variety of roles in the Church, but also of their orderly functioning for the health of the whole Body of Christ. As we enter the public square to proclaim the Gospel and to defend human rights and dignity, may our Catholic communities be marked by a deep sense of inner solidarity and harmony. In this way, we prove ourselves to be worthy ecumenical and interfaith partners, both in our search for unity in truth and in our service to the common good. We also prove ourselves to be worthy partners, together with government, the business sector and community groups, in serving the needs of all.

Finally, it was only with the coming of the Holy Spirit at Pentecost that the Apostles truly grasped the mystery of Christ and truth of the Gospel, and found the courage to proclaim the Gospel boldly to the ends of the earth. Let us beg the Holy Spirit to pour the love of God into our hearts so that we may be formed in Christ and proclaim the faith by living the truth in love and embracing love in truth. Through the prayers of Mary, our Queen, may God bless us and keep us always in his love!

Encouraging Membership in the Father McGivney Guild



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

Director of Chaplain
Programs & Development

This month we address the fourth Key to Success as a Chaplain.

Promote devotion to Knights of Columbus founder, Venerable Father Michael J. McGivney.

- Join the McGivney Guild, and encourage council members to join as well.
- *Parish Priest*, the biography of Father McGivney by Douglas Brinkley and Julie Fenster, can provide many ideas for your council discussions, as well as an understanding of how the organization grew and developed.

The Knights of Columbus has established the Father McGivney Guild to promote the cause for canonization of our founder. The goal of the Guild is to spread the good word about his holiness of life, encourage devotion to his memory, and seek his intercession before the throne of God. The Guild serves as a clearinghouse for information about Father McGivney, his life and works, and any favors attributed to his intercession.

Father McGivney is a unique model for today's Catholic and today's Catholic priests because of his attention to the social ills and injustices of his day and his collaboration with the laity. He was zealous for the life of union with God through prayer and the sacraments, and he would have been right at home in today's world. He was then and would be today an eager apostle for the Gospel of Life, and a determined foe of the culture of death.

Membership in the Guild is open to anyone who wishes to share in this mission of making known the life and work of Father McGivney and of encouraging devotion to his memory. All one needs to do is fill out the application and mail it in to become enrolled. There is no charge to enroll. The Guild is anxious to receive reports of favors received through Father McGivney's intercession. It is not only miracles that are required to move the cause forward, but witnesses to the power of the venerable servant of God's prayers before the throne of God.

As a member of the Guild you will receive a newsletter and periodic updates on the progress of the cause for canonization. Enrollment needs to be done on a personal level. It would not be proper for one person just to gather a number of names and send them all in together as one block enrollment. Someone might be tempted to send in all the names of some group or even all the names on the register of a council. However, as chaplains, we should encourage all our brother Knights and their families to

become Guild members.

At our state deputy and state chaplain meeting last November in Nashville, the supreme knight said that chaplains can help promote devotion to Father McGivney, and his cause for beatification, particularly through the Father McGivney Guild. He continued that not only is Father McGivney a model for priesthood and work with the laity, but he is also a model for a positive influence on civil society.

Parish Priest, the biography of Father McGivney, offers us an understanding of how the Order was founded, grew and developed. As chaplains, we are the spiritual descendants of Father McGivney. It may be stating the obvious to say that we need to understand who our venerable founder was and how he influences us today. To quote from the cover of the book, "...Father Michael McGivney's legacy of hope is still celebrated around the world. At a time when discrimination against American Catholics, homelessness, and starvation were widespread, Father McGivney founded the Knights of Columbus, an organization that has helped save countless families from the indignity of destitution." That statement is topical for today as there is still discrimination against Catholics, much

foreclosure and homelessness, and a great starvation in moral attitudes. He was an outstanding figure of holiness and determination, an inspirational ray of hope and as they say, a man before his time. A description of him, read at his first memorial service in 1890, states: "He was a man of the people. He was zealous of the people's welfare, and all the kindness of his priestly soul asserted itself more strongly in his unceasing efforts for the betterment of their condition."

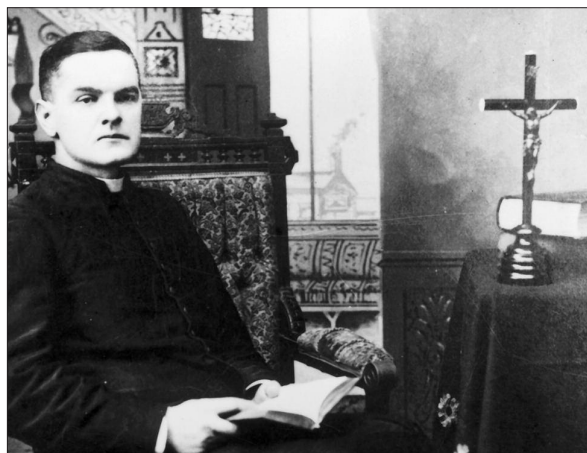
Referring to the spirit of our beloved founder, Blessed Pope John Paul II stated that his "vision remains as relevant as ever in the changed circumstances of today's Church and society."

Yes, Father McGivney has passed the baton to us. With his spirit, and in our turn, we are now asked to lead our Knights in addressing today's serious onslaughts against our Church's teaching on faith and morals. An understanding of our founder's life and times will inspire us in our endeavors to make sure the Order is at the forefront to ensure true freedom of religion and the right of our Catholic freedom of speech and expression both within the church buildings and in public.

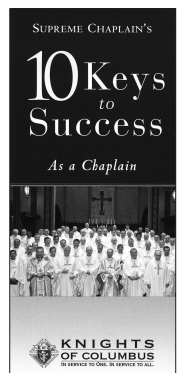
Pray for us, and guide us, Father Michael McGivney.

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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).



Father McGivney, circa 1882





Knights of Columbus Joins Legal Defense of 10th Mountain Division War Memorial

Montana memorial on Forest Service land includes statue of Jesus

It's a war memorial that has commemorated the valor and sacrifice of the U.S. Army's 10th Mountain Division for more than 50 years. The Knights of Columbus — represented by the Becket Fund for Religious Liberty — has asked to intervene in a pending lawsuit to defend the memorial's right to exist on public land in Montana.

The war memorial near Whitefish, Mont., includes a large statue of Jesus. It was erected by Montana members of the Knights of Columbus who were asked by veterans of the 10th Mountain Division to create a memorial reminiscent of the hilltop shrines they encountered in Europe while fighting in World War II. The memorial has been maintained by local Knights in Whitefish since it was erected in 1954.

The Knights of Columbus asked the U.S. District Court in Missoula, Mont., to allow it to intervene as a defendant in the case *Freedom from Religion Foundation vs. Weber*; in order to protect its First Amendment rights — and those of its members in Montana — as it seeks to continue honoring the memory of the soldiers who gave their lives for our country. A U.S. District Judge in Missoula, Mont. ruled that the Knights of Columbus “has a protectable interest in the lawsuit since it holds a special use permit for the statue,” as reported by the Courthouse News Service. This means that the Knights have the right to intervene in the case.

“The idea that a war memorial containing a religious symbol on a remote piece of public land somehow establishes religion in this country is at odds with the historical record, the vision of our Founding Fathers enshrined in the First Amendment and the extensive jurisprudence in this area,” said Supreme Knight Carl Anderson. “It is sad that some in America have become so intolerant of religion that they are willing to remove longstanding memorials to America's war heroes to enforce their narrow view on the rest of us.”

Nearly 60 years ago, Kalispell Council 1328 of the Knights of Columbus leased the 25-foot by 25-foot plot of land on Big Mountain, which lies within a commercial ski resort, from the U.S. Forest Service, to erect a memorial honoring fallen soldiers from World War II.

The permit had been renewed every 10 years without incident until 2010, when the Freedom from Religion Foundation, a Wisconsin-based organization, threatened the Forest Service by claiming that the memorial violated the U.S. Constitution. The Forest Service initially denied the permit, but then renewed it after nationwide media attention and a public outcry. In February, the Freedom from Religion Foundation filed suit to have the memorial permanently removed.

A Knights of Columbus-Marist national poll conducted in 2010 found that 76 percent of Americans believe the First Amendment should protect the free exercise of religion, not keep government land free of religious symbolism. Similarly, a 2009 Rasmussen poll indicated 76 percent of Americans favor the display of religious symbols on public property.

World Day of Prayer for Peace

This Sept. 11 marks the anniversary of the terrorist attacks on the United States. As Knights observe the World Day of Prayer for Peace on that anniversary, we recall the tragic events of that day, and honor the thousands who lost their lives. We also pray for peace among nations, especially in those places where war or turmoil persist. We pray that religion will be a means of peace and accord and not an excuse for violence and division.

At its annual meeting in 2004, the Supreme Council passed a resolution that Sept. 11 be observed each year as a World Day of Prayer for Peace. Thus, all Knights of Columbus leaders are urged to begin planning for this event now and hold an appropriate prayer service in a church, or in a public place such as a war memorial, a municipal park, or on the grounds of the town or city hall. To assist your council in its participation in this event, the Supreme Council offers a Day of Prayer poster (#9483) and prayer card (#9484). The prayer card includes a prayer taken from the remarks of Pope Benedict XVI during his visit to the site in New York where the Twin Towers stood.

For more information please visit kofc.org/prayerforpeace