

## For The Bulletin Of July 28, 2019



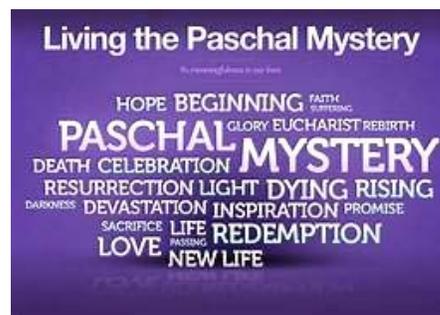
### *From Father Robert*

The Lord's Prayer is something we likely learned as children, perhaps one of the first memorized or "rote" prayers we acquired. So, today's gospel and its version of the prayer might strike us a bit odd. It's not the version we find in Matthew, which is much closer to the version we have memorized and recite at Liturgy. Instead, Luke's version has some elements that might be closer to the words spoken by Jesus Himself. The Lukan version is certainly shorter and does not seem to have undergone the Matthean expansion from apparent liturgical use. Luke's version also begins dramatically with the direct address, "Father," rather than the more communal, "Our Father." The two petitions about the Father (three in Matthew) are shorter in Luke as well, "Hallowed be *Your* name, / *Your* kingdom come." But there are elements in Matthew that point to the words of Jesus as well. For it seems a favorite Lukan theme, "forgive us our sins" overcame the original "forgive us our debts" that Matthew preserves.

In the end, this short prayer of Jesus addressed directly to the Father likely offended sensibilities of the time. This was not the mere recitation of a psalm,

this was not a lengthy sacrifice of praise and thanksgiving; this was not rooted in prophets, Moses, or the Law. This was the prayer of Jesus given to His disciples. And in just one generation the curt address was expanded as we find in Matthew. And some of the imagery, "forgive debts" was changed by Luke to conform more closely to his theological outlook of "forgive sins." And yet, this prayer is not found in Mark, John, or anywhere else in the New Testament. Only Luke and Matthew give us their respective versions. Still, they are so similar – their differences can be understood and explained – that scholars believe we have here something very close to the words of the historical Jesus when He taught His disciples this prayer.

The next time we rush through this memorized prayer at Liturgy or another occasion, it might be good to set ourselves in the context of Jesus and His disciples, imagining receiving this prayer and His instruction. Let's consider the words we are praying and the worldview they depict. Ultimately, the prayer constitutes a way of life and disposition much deeper than mere prattle.



Jesus was no mere myth as were the ancient Greek and Roman gods and goddesses. He was a human being Who walked the face of the earth, as even pagan historians relate. The Christian

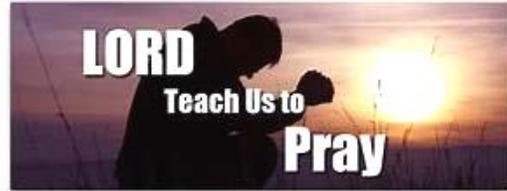
claim is not merely that Jesus existed, but that He was the Son of God, the Incarnate Word of God. But His existence as a human being on this earth is something that nearly every single noteworthy scholar admits.

Part of His time on earth consisted of prayer and teaching, and this prayer known as The Lord's Prayer is something that scholars can attribute to the Jesus of history with great certainty. As Luke has it, the prayer includes an injunction to keep us from the final test. The astute reader immediately thinks of Jesus and His coming passion. Later in the gospel, Jesus will pray that the cup pass Him by, for such a passion and death is the desire of no one, not even Jesus. But His prayer has strengthened Him for such a moment. After this final test He will be raised to new life in paradise eternally. Such a future awaits us too when we will ultimately live the paschal mystery *par excellence*.

- In today's gospel we are given the beginnings of the Lord's Prayer, our most treasured prayer. Say the Lord's Prayer slowly. Which line stands out to you? Why?
- Jesus tells us, "As and you will receive." How have you experienced God answering prayer?
- In the movie, *Shadowlands*, about Christian author C.S. Lewis, there is a well-known quote about prayer: "It doesn't change God – it changes me." How have you been changed by prayer?
- How do you pray at this time in your faith journey? Alone or with others? Spontaneously or

by reciting the memorized prayers of the church? How is Jesus calling you to deepen your prayer life?

17th Sunday in Ordinary Time



### ***About Liturgy: The Lord's Prayer***

In the year's leading up to the 2011 promulgation of the new English translation of the Liturgy, one thing was a common concern: that the words of The Lord's Prayer not be changed. Although the words remain the same, how we pray this prayer varies greatly varies from parish to parish, and even from Liturgy to Liturgy.

One variation is in the gestures of the assembly during the prayer. The rubrics (directives) in the Roman Missal say that the presider extends his hands as he leads the prayer. However, the ritual text gives no prescribed gesture for the people to make as they pray The Lord's Prayer. The United States bishops have determined that they would give no specific directive regarding this issue. In some communities, the custom is to hold their neighbors' hands during the prayer. Others have chosen to extend their hands as the presider does. Still others keep their hands lowered or folded, heads bowed, eyes closed.

Should there be uniformity in gesture in this prayer that expresses our unity? The answer is unclear. However, where unity can certainly be fostered, beyond gestures, is the way in which the prayer

is prayed. The preferred form is singing by the entire assembly. The communal praying of The Lord's Prayer can never be replaced by a solo performance of it, no matter how stirring the rendition. Nor should a musical setting known only by a portion of the assembly be used. If the prayer is to be sung, then the best option for most assemblies will be the setting that is most and best well-known to them.

## EWTN: connected to conservative Catholic money, anti-Francis elements

Jul 17, 2019

by [Heidi Schlumpf](#)

"The Papal Posse," a recurring segment on EWTN's "The World Over," features Fr. Gerald Murray, Robert Royal, and the show's anchor, Raymond Arroyo. The segment often dedicates its airtime to criticizing Pope Francis.

This series represents a continuation of NCR's look at the effect of money, largely making its way through the expanding and uniquely American non-profit system, on the Catholic narrative both inside the church and beyond. EWTN is one of the major vehicles for that narrative. NCR delves into the development of the network that now has a truly global reach and includes several print publishing arms as well as the TV enterprise. This is Part Two.

After more than a century of secret machinations, a group of Freemasons and Communists —aided by liberals, modernists and a mafia of reforming church leaders — are able to subvert the Catholic Church from within, including

electing a corrupt pope, all as part of a diabolical plot for world domination. The latest Dan Brown novel? No, it is the thesis of *Infiltration: The Plot to Destroy the Church from Within*, by radical traditionalist Taylor Marshall. The so-called "scholarly" book made it to the No. 1 spot in several categories on Amazon, including Christian Church History, shortly after its release in May.

The book is so full of conspiracy theories that even conservative Catholic media are panning it. A co-founder of Christendom College called it "[An idiot's guide to the problems of the church](#)," and [Catholic World Report](#) bashed it for its "appalling lapse of scholarship and judgement."

The book's publisher turns out to be a small Catholic press that is affiliated with the Eternal Word Television Network, best known for its cable television channel but also the owner of a radio station and broadcasts, a newspaper, two online news services, a religious goods catalog and a book publishing arm.

A truly global media empire that has given favorable coverage to Republican politicians and the Trump White House, EWTN also is the media star in a web of connections among wealthy conservative Catholics donors and even some anti-Pope Francis extremists.

Its partnership with Sophia Institute Press, [announced](#) in 2015, ostensibly was to produce publications related to EWTN founder Mother Angelica. That same year, Dan Burke — now president and chief operating officer of EWTN News Inc. — joined Sophia Institute's board.

Located in Manchester, New Hampshire, Sophia Institute publishes books, educational curricula and Crisis magazine, which describes itself as a "voice of Catholic neoconservative political and cultural thought."

Sophia Institute was [founded](#) in 1983 by John Barger, a philosophy professor and former agnostic at Magdalen College in New Hampshire,\* and one of his former students Paul DiIulio.

In 2011, Sophia Institute became the publishing arm of two other colleges: Thomas More College of Liberal Arts in New Hampshire and Holy Spirit College in Atlanta, the latter founded by EWTN board member and donor Frank Hanna III through his Solidarity Association. All three schools are known as traditionalist Catholic.

EWTN COO [Burke](#), who formerly served as executive director of the National Catholic Register newspaper before it was acquired by EWTN, used to work for the evangelical organization Focus on the Family. Jewish by birth, he became a Southern Baptist, then an Anglican, before joining the Catholic Church, according to a [profile of him](#) by Legatus, an organization for wealthy Catholic business leaders.

He also is the founder of the Avila Institute for Spiritual Formation, an online educational program that [says](#) it is "proudly unaccredited" so it can attract "the right kind of student." Charlie McKinney, current president of Sophia Institute, is an [Avila board member](#), as is Bishop Robert Baker of Birmingham, Alabama, home of EWTN's headquarters.

### **Anti-Francis manifestos**

Sophia Institute's mission statement says it is to publish books "[in conformity with the authentic teachings of the Roman Catholic Church](#)." That apparently includes books about those trying to take down the current pope. And *Infiltration* is not an atypical book for the press.

Among its summer releases is *Viganò vs. Vatican: The Uncensored Testimony of the Italian Journalist Who Helped Break the Story*— although that subtitle doesn't give fair credit to author Marco Tosatti, who has [admitted](#) that he actually helped Archbishop Carlo Maria Viganò write last summer's now-infamous letter that accused Pope Francis of covering up sexual abuse by former Washington Archbishop Theodore McCarrick and demanded that the pontiff resign.

Pope Francis accepts a jersey from Timothy Busch during an audience with members of the Papal Foundation May 10 at the Vatican. Looking on is Cardinal Sean O'Malley of Boston. The group of mainly U.S. donors has given millions of dollars since 1990 to support charitable initiatives of the pope. (CNS/Vatican Media)

Although the Viganò book is not garnering the gangbuster sales of *Infiltration*, its publication confirms another link between EWTN and the former papal nuncio, who continues to [make headlines](#) with attacks against Francis about the Vatican's handling of sexual abuse while he gives previous popes a pass.

Last summer, Viganò reportedly shared his plan for his first letter with EWTN board member Timothy Busch, according to the New York Times.

Although Busch later denied it, the Times stood by its reporting. (Busch and the Napa Institute have other connections to some of the harshest critics of Pope Francis, including Cardinal Raymond Burke, despite Busch's [protestations](#) that the institute does not have some "master plot to overthrow the papacy.")

The Viganò letter was released through several conservative Catholic news outlets, including EWTN's National Catholic Register. In fact, the Register has become a regular vehicle for breaking such pronouncements from church leaders on the right, including a [manifesto](#) by Francis critic German Cardinal Gerhard Müller, released just before the February Vatican summit on clergy sexual abuse. (The former head of the Congregation for the Doctrine of the Faith did not have his term renewed by Pope Francis.)

In the manifesto, Müller blasted the current "dictatorship of relativism" — a theme also common in his appearances on EWTN. In a [2018 interview](#) on the news magazine show "The World Over," Müller decried "the contradiction of doctrine" he sees in the church today. He also attributed sexual abuse by clergy to a "breakdown of moral principles" in society, said he "knew nothing" about sanctions against McCarrick and implied that people close to Pope Francis had undercut the CDF's ability to investigate allegations of sexual abuse.

It was precursor to an even more alarming manifesto to come in April from none other than retired Pope Benedict XVI, whose 5,500-word [scathing indictment](#) of the current sex abuse crisis was released through not

only the Register but also EWTN's Catholic News Agency. Benedict's screed — which many [found embarrassing](#) — blamed the sex abuse crisis on the sexual revolution and modern society's secularism. Some critiques of Francis have come close to sedevacantism, a theory that there has been no valid pope since the Second Vatican Council. [Some contemporary sedevacantists](#) hold that Francis is illegitimate because of his "heresies," such as those detailed in [a May 2019 open letter to the College of Bishops](#).

Several signers of that letter, while insisting they are not technically sedevacantists, have connections to EWTN, such as Brian McCall of Catholic Family News, who has been [a guest on an EWTN radio show](#), and traditionalist liturgist Peter Kwasniewski, who has been [interviewed on EWTN Live](#).

While these connections with EWTN are somewhat ironic, given the network's history and insistence on orthodoxy, the alliances are being noticed by commentators, if not unsuspecting viewers.

The rhetoric against Francis is unprecedented in the past two centuries, said Jesuit Fr. Mark Massa, director of the Boisi Center for Religion and American Public Life at Boston College, who studies religion and history. "This is stirring up a pot, which if it boils over, may very well be guilty of schism," he said.

"They're really afraid of Francis' reform efforts and are willing to do almost anything, or align themselves with anyone, to stop him," Massa added.

"They're complaining about division in the church, but quite honestly they're the people sowing division."

### 'Papal Posse'

Nowhere is that division more blatant than on a recurring segment of "The World Over" called "The Papal Posse," featuring EWTN anchor Raymond Arroyo (who [also has a gig at Fox News](#)), Robert Royal of the Washington-based Faith and Reason Institute, and Archdiocese of New York priest Fr. Gerald Murray, a former U.S. Navy chaplain.

The segment has become little more than a Vatican-bashing roundtable, whether of Francis' [strengthening of Catholic teaching on the death penalty](#), the [pope's handling of sex abuse](#) or the [Synod on Young People, the Faith and Vocational Discernment](#) (or even the synodal process itself). Not surprisingly, they don't like the working document for the [Amazon Synod](#) either.

Guests on the show read like a Who's Who of Francis critics, including New York Times Op-Ed columnist [Ross Douthat](#), U.K. Latin Mass Society president [Joseph Shaw](#) (who signed the 2017 "filial correction" that accused Pope Francis of heresy) and Cardinal Burke, one of four cardinals to openly challenge the pope's apostolic exhortation *Amoris Laetitia*, alleging doctrinal errors.

Burke, who is scheduled to headline this summer's Napa Institute, recently joined Arroyo on "The World Over" to discuss accusations of Vatican mishandling of sexual abuse allegations, while later in the [May 30 program](#), George Weigel of the Ethics and Public Policy Center used

his half-hour appearance to discredit as "rubbish and poppycock" the idea that wealthy Americans are going after Pope Francis because of his critiques of unfettered markets and racist anti-immigration sentiment.

All this pope-bashing has not gone unnoticed by some in the hierarchy. More than one prelate has publicly criticized Arroyo in the past year. In a tweet, [Bishop Rick Stika](#) of Knoxville, Tennessee, called Arroyo's reporting "biased," "deplorable" and "fake news," after the anchor seemed to take the side of removed Memphis Bishop Martin Holley during an interview. South African Cardinal Wilfrid Napier also [denounced](#) Arroyo on Twitter, comparing him to anti-Catholic Northern Ireland radicals.

Of course, the bishop with the closest relationship to EWTN is the one who oversees the diocese where the network's headquarters are located. Bishop Robert Baker, who has headed the Birmingham diocese since 2007, serves on the network's board of governors.

In 2009, Baker called Notre Dame's decision to invite President Obama to speak at graduation "[a travesty to the legacy of Catholic education](#)," and has [called for politicians who support abortion to be denied Communion](#). He has been a supporter of the Latin Mass; shortly after being assigned to Birmingham in 2007, he [lifted the ban](#) by previous Bishop David Foley on *ad orientem* Masses (in which the priest's back is to the congregation). He requires chastity education for all Confirmation candidates and recommends [Family Honor Inc.](#), a chastity program using the controversial

Theology of the Body view of human sexuality.

After the Pennsylvania grand jury report in August 2018, Baker attributed clergy sexual abuse to lust and a lack of chastity, especially the accusations of "[predominately homosexual behavior and abuse](#)."

The diocese is celebrating its 50th anniversary this year, but another important date may be even more meaningful for the diocese — and EWTN. On June 4, Baker turned 75, the age at which bishops submit their resignations to the Holy See. There has not yet been news of its acceptance, but he [told local news](#) a replacement bishop would be expected in six months to a year.

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## Money trail tells the tale of EWTN's direction

Nun with a head for business connected with deep pockets early on

Jul 18, 2019  
by [Heidi Schlumpf](#)

This series represents a continuation of NCR's look at the effect of money, largely making its way through the expanding and uniquely American non-profit system, on the Catholic narrative both inside the church and beyond. EWTN is one of the major vehicles for that narrative. NCR delves into the development of the network that now has a truly global reach and includes

several print publishing arms as well as the TV enterprise. This is Part Three. . EWTN founder Mother Angelica had a clever saying to remind viewers to mail their donations in support of her growing network: "Keep us between your gas and electric bill."

Although it sounds dated in an era of online bill-paying, surely, thousands, if not millions, of viewers over the years have sent in their hard-earned money to contribute to what has become the largest religious network in the world. But as essential as these smaller donors have been to EWTN's success, they pale in comparison to the contributions of a smaller number of wealthy contributors — individuals and organizations — whose financial support correlates with the pro-Republican and anti-Francis editorial direction of the network's programming and news coverage.

Although Mother Angelica and her order initially sold everything from fishing lures to peanuts to cassette tapes of her talks to raise money for their ministries, the nun with a head for business seems to have successfully connected with deeper pockets early on.

A biography of Mother Angelica written by EWTN anchor Raymond Arroyo provides some insight into her early financial strategy, which she termed "a theology of risk" that involved trusting that God will provide. EWTN started its first year "more than a million dollars in debt and facing operating expenses of \$1.5 million a year," according to "[Mother Angelica: The Remarkable Story of a Nun, Her Nerve, and a Network of Miracles](#)."

Some of the wealthy donors are unnamed, such as "a businessman calling from his yacht in the Bahamas" who sent Mother Angelica \$600,000 to pay off debt from buying a satellite dish, or a "lawyer and his wife" in Florida who gave \$700,000 to pay off most of EWTN's loans in 1984.

But other early individual donors are named in the biography, such as:

- Peter Grace of the Grace Foundation, who provided Mother Angelica with loans in excess of \$750,000;
- Joe and Lee Bruno of Birmingham's Bruno's supermarket chain, who provided EWTN with a mobile production facility worth well over \$600,000;
- New Orleans banker and real estate developer Joseph Canizaro, who gave Mother Angelica \$1 million;
- and the Bombergers of Florida, who gave at least \$150,000. (Carolyn Bomberger runs the Catholic Koch Foundation created by her parents, Carl and Paula Koch—no relation to Charles Koch and David H. Koch, known for their funding of conservative political causes.)

Another major donor was Harry G. John, the controversial heir to the Miller Brewing fortune, through his De Rance Foundation, which was the world's largest Catholic charity until it was dissolved in 1992 after John was found guilty of gross mismanagement.

John had tried to fund his own conservative Catholic media outlet through a partnership with Santa Fe Communications, which still broadcasts a live Mass in the Milwaukee area. Arroyo said that Mother Angelica sold

re-broadcasts of her shows and talks to Santa Fe for \$200 a minute, generating enough income to forgive any debt EWTN owed John.

But the largest early individual donor was Dutch millionaire Piet Derksen, who after a brief meeting with Mother Angelica in a Rome hotel lobby, gave her \$23 million to start her first short-wave radio station, WEWN. Derksen, who died in 1996, made his money from a chain of sports stores.

In addition to individual donors, foundations and groups such as the Knights of Columbus, the Cardinal Bernard Law Foundation, and the German-based Aid to the Church, are mentioned in the Arroyo biography. By 1998, after less than two decades on the air, EWTN claimed \$49 million in assets and annual income from contributions of \$19 million, according to IRS figures quoted by Arroyo.

### **Complex assets**

EWTN's assets today are less easily summarized, since its empire is diversified and complex.

According to tax data from 2016 (the most recent year that includes complete numbers, as EWTN changed the dates of its fiscal year in 2017 and filed a shortened return), Eternal Word Television Network Inc. shows total revenue of \$60 million, net assets of \$50.7 million, net income of \$3.8 million and \$23.8 million in salaries for 371 employees. Reports from previous years show total contributions from 2013-17 of \$230 million.

But the EWTN 501c3 nonprofit is just one financial entity and does not include

other "related" organizations in which EWTN is a direct controlling entity, both in the United States and around the world.

Those global entities include EWTN Canada and EWTN-TV gGmbH in Germany, which has been broadcasting since 2011. According to tax documents, EWTN Inc. has given the German entity more than \$1 million in gifts in the past three years. EWTN also controls EWTN-TV Stiftung, a foundation that supports the network's work in Germany.

Another related entity listed on the EWTN's tax documents is ACI Prensa, a news agency in Peru. In 2014, the ACI Group—which included the Spanish-language ACI Prensa, the Portuguese ACI Digital, the Rome-based ACI Stampa and English-language Catholic News Agency (which also has a German edition) — merged with EWTN. No money was exchanged.

All three news agencies had been part of the Colorado-based Catholic Information Agency, headed by Alejandro Bermudez, who is a member of the Peru-based Sodalitium Christianae Vitae movement. A Vatican investigation has determined that the group's lay founder abused young men, including a minor.

The ACI group is now part of EWTN News Inc., a separate entity that also includes the National Catholic Register newspaper (which EWTN acquired in 2011 from the Legion of Christ), ChurchPop (a "Christian culture brand"), the D.C. News Production group and EWTN's Vatican Bureau as well as news shows such as "EWTN News Nightly,"

"The World Over," "EWTN Pro-Life Weekly" and "Force for Good" (a business-themed show that is a co-production with Busch School of Business at The Catholic University of America).

EWTN News Inc. had \$4.5 million in revenue in 2016, with total assets of \$1.1 million. Because of expenses, it operated at a \$6 million loss that year, however.

EWTN Publishing — a partnership with Sophia Institute Press— also is a separate entity, with its 2016 tax documents showing \$153,000 in income and total assets of \$291,000.

EWTN Religious Catalogue Inc. had an additional \$3.1 million in revenue in 2016, total assets of \$1.8 million and \$1.5 million in salaries for its 40 employees.

The catalogue company sells books, DVDs, statues, art, rosaries, crucifixes, jewelry and other specialty items, such as Sts. Peter and Paul bookends, and a choice of a dozen different chapel veils for women and a "Man of Strength" pottery mug for men. A monstrance pendant and Infant of Prague statues are listed under "Mother's favorites," while a single-decade rosary bracelet with a diamond chip will put buyers back \$995.

Other EWTN assets include trusts and endowments, such as the Sebastian Paul Long Testamentary Trust (\$1.1 million), the Failla Endowment (\$1.8 million), the Harnischfeger Trust (\$981,000) and others, for a total of more than \$4 million, according to 2016 tax documents.

Current tax documents also reveal EWTN's own charitable giving, with its most sizeable grants going to the religious orders and institutions founded by Mother Angelica. EWTN gives about \$300,000 a year to the Our Lady of the Angels Monastery in Hanceville, Alabama, home of the Shrine of the Most Blessed Sacrament and the cloistered Poor Clare Nuns of Perpetual Adoration. The order of priests and brothers, the Franciscan Missionaries of the Eternal Word, also founded by Mother Angelica, receives another \$150,000 or more per year from EWTN.

Other donations from EWTN indicate an ideological slant. They include \$8,000 in 2016 to the neoconservative think tank Project for the New American Century, \$7,500 in 2016 to Young Catholic Professionals, and \$10,000 in 2017 to the Susan B. Anthony List, an anti-abortion group that heavily supports Republican politicians.

In 2016, EWTN donated \$7,500 to the Becket Fund for Religious Liberty, which represented the Little Sisters of the Poor in their fight against accommodations regarding the contraceptive mandate in the Affordable Care Act.

### **Generous contributors**

Where does EWTN get the money to operate all these entities? Since it provides much of its programming for free, a substantial portion of its income comes from contributions, both from foundations and individuals, according to documents summarizing charitable gifts to the organization.

The Knights of Columbus, which supports a number of conservative

Catholic causes, gave \$1.25 million to EWTN in 2014, specifically to sponsor its news show. It gave two more gifts of \$250,000 each in 2015, according to NCR reporting.

Other major donors have similar connections to conservative causes. The Stephen and Mary Birch Foundation, based in Wilmington, Delaware, has given six grants totaling \$705,000 to EWTN.

The Birch Foundation (no connection to the John Birch Society) was created by the founder of the largest copper producing company in the U.S. and is now run by Rose Patek, a Catholic lay woman active in many Catholic ministries in the Boston area. The foundation donates to many civic and Catholic groups, including Focus on the Family; a school affiliated with the Legion of Christ/Regnum Christi; the Cardinal Newman Society, which sees itself as a "watchdog" for Catholic identity in higher education; and the Alliance Defending Freedom, which defends religious freedom.

The Wisconsin-based Mercy Works Foundation has given EWTN five grants totaling \$117,500. This charity, founded by Anchor Food Products founder Robert Follett, also contributes to the Legion of Christ and is a major funder of Relevant Radio, having given \$6 million over three years, 2005 to 2007.

And the W.G. Christianson Foundation, based in Minneapolis, gave a total of \$860,000 from 2002-13. It also is a funder of the American Life League, Priests for Life, the Population Research Institute and the apologetics organization Catholic Answers.

EWTN also receives substantial money through non-religious community foundations, many of which are "donor-advised funds," which act as a parent fund for individuals' charitable contributions without having to set up their own foundation.

The San Diego Foundation has given EWTN three grants totaling \$1,020,000. Other smaller grants have come from community foundations from Omaha, Minneapolis, Rochester (New York), Fort Wayne (Indiana), Houston, Grand Rapids (Michigan), Louisville, New Orleans, Kansas City, Atlanta, Southeast Michigan, Columbus, Denver and Arizona.

One donor whose financial contributions cannot be quantified is Frank Hanna III, a former corporate attorney turned investment banker and founder of Hanna Capital LLC, who has shown up on lists of Atlanta's wealthiest people. A member of the Legion of Christ's consecrated lay movement Regnum Christi, Hanna is very active in conservative Catholic philanthropy.

Hanna has served or advised the boards of numerous conservative Catholic organizations, in addition to EWTN's, including the Napa Institute and the Catholic University of America business school named for Napa founder Timothy Busch; the Catholic Leadership Institute (a sponsor of the Napa Institute); Seton Education Partners (for homeschoolers); the Institute for the Psychological Sciences (part of the Legion of Christ-sponsored Divine Mercy University in Arlington, Virginia). He also has served on the boards of the Acton Institute and American Enterprise Institute, a

libertarian and laissez-faire think tank, respectively.

According to his biography, Hanna has been instrumental in founding 13 schools, from preschool through post-secondary, and served as chair of a Commission on Education Excellence under President George W. Bush. He is a knight in three Catholic organizations: the Knights of Malta, the Knights of the Holy Sepulchre, and the Knights of the Grand Cross of the Order of St. Gregory. He is a steward of the Papal Foundation, which requires a \$1 million minimum donation.

He founded the Solidarity Association, which is best known for its purchase of the oldest surviving copy of portions of the gospels, which he donated to Pope Benedict XVI. The association's list of supported organizations provides a fairly comprehensive list of the web of conservative Catholic organizations in the U.S.

The Solidarity Association is set up as a Catholic "association of the faithful," rather than a regular 501c3 nonprofit, and thus does not have to file the tax documents that reveal an organization's budget, net worth, boards of directors and other information.

Other EWTN board members include Alabama native John N. "Jack" McAleer, former executive vice president of Krispy Kreme (whose father initially brought that company to financial success). Called "modern models of the Medicis," because of their financing of artistic ventures like a new production company, McAleer and his wife, Jamie, are on the board of Legatus, an organization for wealthy Catholic

business leaders, and the traditionalist Franciscan University at Steubenville. They also are behind 4PM Media, a for-profit religious film company started by their son-in-law, Dan Johnson. Jamie is a convert to Catholicism; Jack describes himself as a "revert," said to have been inspired by Bishop Robert Barron. They have served on the board of Life Teen and Impact Center.

Another board member with conservative ties is Bernarda "Berni" Neal, a former marketing professional who now is dedicated to Catholic evangelization and philanthropy. In addition to serving on EWTN's board, she sits on boards for Legatus, Thomas Aquinas College, the Catholic Leadership Institute and Obria Group, a nonprofit aimed at creating a brand of pro-life health clinics. Neal is also involved with the Leonine Forum — which sponsors young "fellows" in Washington, D.C., and New York City for Catholic formation — and the Magnificat Foundation, which puts out a worship aid. She and her husband, Rob, a partner in a commercial and industrial real estate firm, are stewards with the Papal Foundation.

These board members have oversight over all of EWTN's operations, including new operations. In less than a month, EWTN will launch its latest project, ACI-Africa, a Kenya-based news agency that will produce content in publish content in English, French and Portuguese.

"The Church in Africa is vibrant and continues to see exponential growth," said EWTN CEO Michael Warsaw in a [press release announcing the new project in May](#). "My hope is that this

new service from EWTN will help continue to build up the African Church and also ensure that the voice of the African Church is heard more clearly around the world with content that is shared through EWTN's other news platforms."

The newest addition to the EWTN media empire, the press release reminds, "is the latest development in EWTN's efforts to continue to expand its news presence in the global Catholic digital and multimedia marketplace."

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### ***The Donald W. Pearson Concert Series***

Last Friday evening was the latest concert in the "Donald W. Pearson Concert Series, featuring Don and Nancy Bachmann, performing music for two organs, harpsichord, and piano. Music of the 17<sup>th</sup> century and composers J.S. Bach, G.F. Handel, Domenico Scarlatti, Pietro Domenico Paradies were stunningly played by our artists. It was the first time for the parish and guests to hear Nancy in concert and she was absolutely brilliant in her playing of the harpsichord, the Heissler Portativ Organ, and the piano. Of special note was her performance on the piano of the Toccata in D Major for piano. A large and

appreciative audience gave Don and Nancy a standing ovation at the conclusion of the concert and many were overheard to exclaim “This was the BEST concert yet!”

A wonderful reception, prepared by the members of The Parish Choir and the members of the St. Martha’s Guild, took place in the parish hall following the performance. The environment of the parish hall was transformed by panels of cloth in purple and lavender hues accented with differing sized “mandalas.” This was truly a memorable event.



On behalf of all of us, I wish to thank once again all those volunteers who do so much each day to help us a variety of ways with the mission and ministry of the parish: those who arrive early every Saturday morning to clean both the church and parish hall in preparation for the weekend: **Reno & Thelma Benasfre, Carole Miller, Jun Bajet, Jean Rogers, Mency Osborne, and Angela Bueno.**

...those who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Rose Salamanca, Steve Rojek, Mary Ewing, Fr. Robert, and Patricia Britton.**

...to **Dilcia Aparicio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week:

**Peter Degl’Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Monika Kauer, Adora Pesapane, Nancy Santos and Rose Salamanca.**

...to **our counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week:

**Frances Rojek, Mel Costanza, Maryann Peddicord, Estrella Rusk, Alicia Perez, Bev Iacona, Joe Fanfa and Paul Riofski.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week’s donations: **Frank Zamora and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Dave Costanza (Lead), Carole Miller, Kathy Augusta, Vince Augusta, and Pat Kramer.**

...to our wonderful Parking Lot Security who keeps watch over our vehicles during the weekend Liturgies: **Don Benson, Steve Rojek and Jose Perez.**



Please remember to send in your Tithes and Offerings during the summer months. While we are able to take vacation and get away, the bills, financial obligations, staff salaries, and other financial responsibilities continue. We appreciate how faithful you are in supporting the parish and the building of God’s kingdom here at St. Ignatius of Antioch. The summer months, June

through August, present the greatest challenge to our budget. Thank you in advance for making sure that your weekly offering/tithe/pledge is sent in.



### *Parish Tour To France*

I have begun to plan another tour in 2020 to Paris and the North of France, visiting its famous cathedrals, museums, historical sites, Normandy, and Lourdes.

**Linda Grelli and Black Diamond Travel** are our travel consultants and are putting the tour together. I am very pleased to share with you, that after consultation with Linda, we have set the dates for the tour as the following: August 25 – September 5, 2020. I have attached the proposed itinerary to the Insert.

If you think you might be interested in joining us, please give the parish office a call and leave your contact information, name, phone number, etc. and we will be in touch to firm up the arrangements. Also, watch my Insert for updates and detailed information.

July 22, 2019



Make Every Day Earth Day!

## EARTH DAY REFLECTIONS

We, at The Interfaith Peace Project, thought it might be a good idea to reconsider and ponder the Earth Charter over the next several months in honor of Earth Day, April 22, 2019. We will publish a portion of the Earth Charter over the next several months. This is the fourth installment of the series.

### The Earth Charter Principle 2: Ecological Integrity

**5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.**

1. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
2. Establish and safeguard viable

- nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
3. Promote the recovery of endangered species and ecosystems.
  4. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
  5. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
  6. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

**6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.**

1. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
2. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.
3. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
4. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
5. Avoid military activities damaging to the environment.

**7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community**

**well-being.**

1. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
2. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
3. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
4. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
5. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
6. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

**8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.**

1. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
2. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.
3. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.