



# 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

## Three Keys to Manhood

**Archbishop  
William E. Lori**

Supreme Chaplain



*St. Joseph's quiet strength, integrity and fidelity unlock the meaning of man's Christian mission in the world*

**T**he life and example of St. Joseph, the husband of Mary and the foster father of Jesus, hold special meaning for every husband and father seeking to be true to his

vocation, for every priest who wants to be a good pastor to his parish family, and for every deacon who wants to serve the Church in humble charity. Indeed, St. Joseph is a model for every Knight of Columbus who seeks to grow in the likeness of Christ and live the principles of the Order.

When Pope Francis greeted members of the Order's Board of Directors and their families this past October, he referred to St. Joseph as "an admirable model of those many virtues of quiet strength, integrity and fidelity which the Knights of Columbus are committed to preserving, cultivating and passing on to future generations of Catholic men." In doing so, the pope outlined the essential qualities that marked the life of St. Joseph — the same virtues that should be evident in our lives.

### STRENGTH THAT LISTENS

St. Joseph was certainly a man of "quiet strength." In fact, Scripture attributes no words to St. Joseph at all. But as the story of the Incarnation and birth of Jesus unfolds, Joseph remains a tower of stability.

After the Annunciation, when Mary discovered that she was with child through the Holy Spirit, Joseph experienced inner turmoil. As Blessed John Paul II observed, "[Joseph] did not know how to deal with Mary's 'astonishing' pregnancy" (*Redemptoris Custos*, 3). After an angel appeared to Joseph in a dream (as related in Mt 1:20-21), Joseph immediately obeyed the angel's command to take Mary into his home, demonstrating his faith and readiness to cooperate with the plan of God.

The story of how Mary and Joseph journeyed to Bethlehem to comply with the census of Caesar Augustus is well-known. Joseph searched for place for mother and child, and though only a stable could be found, he remained utterly attentive to the needs of Mary and the newborn Savior.

When an angel again instructed him in a dream, St. Joseph swiftly ushered Mary and the Child Jesus into Egypt to escape the bloody clutches of Herod (cf. Mt 2:13-14). Again no words, just quiet strength.

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### FROM THE DIRECTOR'S DESK

## Building "Fraternal Communion and Missionary Fruitfulness"

**Father Jonathan  
D. Kalisch, O.P.**

Director of Chaplains and  
Spiritual Development



**D**esiring to spur the Church to a new phase of witness infused with enthusiasm and vitality, Pope Francis' apostolic exhortation *Evangelii Gaudium* calls for "a definite style of evangelization which I ask you to adopt in every activity which you undertake" (18). Supreme

Knight Carl Anderson has highlighted two key dimensions of *Evangelii Gaudium* for special attention by every Knight of Columbus: the challenge to embrace a "missionary spirit" and the call to offer "a radiant and attractive witness of fraternal communion" (98).

It is the role of the chaplain to assist our brother Knights in ensuring that every activity of our councils looks beyond any self-referential limits to the frontiers of those on the margins, both material and spiritual — especially those activities that bring the Gospel "to those who do not know Jesus Christ or who have always rejected him." *Evangelii Gaudium* reminds us that not only do others have a right to receive the Gospel in all its truth, but believers and brother Knights have the duty "to share their joy," to be those "who point to a horizon of beauty and who invite others to a delicious banquet ... by 'attraction'" (15). Our brother Knights are called to live the missionary spirit that faithfully proclaims the Gospel of Love by a witness that attracts and evangelizes through the example of fraternal communion.

The holy season of Lent once again offers us a great opportunity to assist our brother Knights to live the fullness of the Gospel. "We can count

on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith" (102). As many more return to the sacraments, our brother Knights can assist us in offering a way for men to once again renew their faith lives by inviting them to join our fraternal communion. "No one is saved by himself or herself, individually, or by his or her own effort. God attracts us by taking into account the complex interweaving of personal relationships entailed in the life of a human community ... Jesus did not tell the apostles to form an exclusive and elite group" (113). Lenten fish fries can be the door to Bible studies, days of reflection, prayer and support groups, and an invitation to a deeper life with Christ.

The charitable activities of our brother Knights begin with our own understanding of the liberating action of grace within us. Knowledge of the love of God begets a gratitude that can overflow into daily acts of solidarity and Gospel charity. "The word 'solidarity' is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all" (188). The missionary spirit can foster a deeper solidarity with those on the periphery of the material and spiritual realms and in turn lead to a great outpouring of the charity that evangelizes.

*Vivat Jesus!*

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# Pope Francis on Lent

Prior to his election as pope, then-Cardinal Jorge Mario Bergoglio issued a Lenten letter to his archdiocese. Below are some excerpts from this message.

*And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil* (Joel 2:13).

“Lent is presented us as a shout of truth and certain hope that comes us to say, ‘Yes, it is possible to not slap on makeup, and not draw plastic smiles as if nothing happened.’ Yes, it is possible that all is made new and different because God remains ‘rich in kindness and mercy, always willing to forgive’ and He encourages us to begin anew time and again. Today, again, we are invited to undertake a Paschal road toward Life, a path that includes the cross and resignation; a path that will be uncomfortable but not fruitless. We are invited to admit that something inside us is not going well, (in society or in the Church) to change, to turn around, to be converted.

“Today, the words of the prophet Joel are strong and challenging: Rend your heart, not your clothing; be converted to the Lord, your God. These [words] are an invitation to all people, nobody is excluded.

“Rend your heart, not the clothing of artificial penance without [an eternal] future. Rend your heart, not the clothing of technical fasting of compliance that [only serves to keep us] satisfied.

Rend your heart, not the clothing of egotistical and superficial prayer that does not reach the inmost part of [your] life to allow it to be touched by God. Rend your heart, that we may say with the Psalmist: ‘We have sinned.’

“‘The wound of the soul is sin: Oh, poor wounded one, recognize your Doctor! Show him the wounds of your faults. And, since from Him our most secret thoughts cannot hide themselves, make the cry of your heart felt [to Him]. Move him to compassion with your tears, with your insistence. Let Him hear your sighs, that your pain reaches Him so that, at the end, He can tell you: The Lord has forgiven your sins’ (St. Gregory the Great).

“This is the reality of our human condition. This is the truth that approaches authentic reconciliation between God and men. This is not a matter of discrediting [one's] self-worth but of penetrating, to its fullest depth, our heart and to take charge of the mystery of suffering and pain that had tied us down for centuries, for thousands of years, [in fact,] forever.

“Rend your hearts so that through this opening we can truly see.

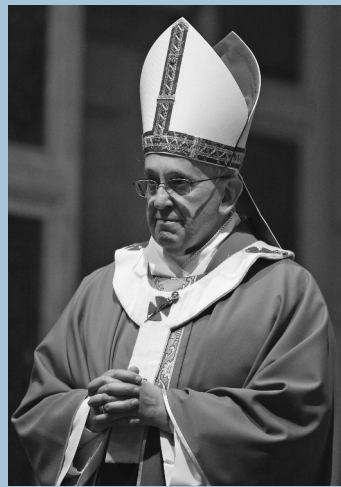
“Rend your hearts, open your hearts, because only with [such a] heart can we allow the entry of the merciful love of the Father, who loves us and heals us.

“Rend your hearts the prophet says, and Paul asks us — almost on his knees — ‘be reconciled with God.’ Changing our way of living is both a sign and fruit of a torn heart, reconciled by a love that overwhelms us.

“This is [God's] invitation, juxtaposed against so many injuries that wound us and can tempt us temptation to be hardened: Rend your hearts to experience, in serene and silent prayer, the gentle tenderness of God.

“Rend your hearts to hear the echo of so many torn lives, that indifference [to suffering] does not paralyze us.

“Rend your hearts to be able to love with the love with which we are beloved, to console with the consolation with which we are consoled and to share what we have received.”



*(CNS photo/Paul Haring)*

*Card. Jorge Mario Bergoglio, S.J.*

# Pope Francis and St. Joseph



Soon after taking the office of pope, the Holy Father consecrated Vatican City to St. Joseph and St. Michael the Archangel.

“We also consecrate Vatican City to St. Joseph, the guardian of Jesus, the guardian of the Holy Family. May his presence make us even stronger and more courageous in giving space to God in our lives in order to always overcome evil with good.”

In his prayers for the formal consecrations, Pope Francis asked St. Joseph to “watch over and give peace to this land bathed by the blood of St. Peter,” increase the faith of Vatican employees and visitors, and strengthen the vocations of all the “bishops, priests, consecrated women and lay faithful who work and live in the Vatican.”

*From Pope Francis' March 19, 2013, homily:*

“How does Joseph exercise his role as protector? Discreetly, humbly and silently, but with an unfailing presence and utter fidelity, even when he finds it hard to understand. ... How does Joseph respond to his calling to be the protector of Mary, Jesus and the Church? By being constantly attentive to God, open to the signs of God's presence and receptive to God's plans, and not simply to his own. ...

“Joseph is a ‘protector’ because he is able to hear God's voice and be guided by his will; and for this reason he is all the more sensitive to the persons entrusted to his safekeeping. He can look at things realistically, he is in touch with his surroundings, he can make truly wise decisions. In him, dear friends, we learn how to respond to God's call, readily and willingly, but we also see the core of the Christian vocation, which is Christ! Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! ...

“But to be ‘protectors,’ we also have to keep watch over ourselves! Let us not forget that hatred, envy and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat of good and evil intentions: intentions that build up and tear down! We must not be afraid of goodness or even tenderness!

“Here I would add one more thing: caring, protecting, demands goodness, it calls for a certain tenderness. In the Gospels, Saint Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love. We must not be afraid of goodness, of tenderness!”

In our noisy world where people constantly tout themselves, their opinions and their products, strength is often equated with getting people's attention, winning their approval and getting ahead, even to the point of conquering others.

But think about the really strong people you know. Often, they speak few words; they have no need to boast about their accomplishments because their convictions and their deeds speak for themselves. These are people who know how to face life's problems and tragedies with the strength that comes from faith in God. They are secure in an insecure world.

### INTEGRITY AND FIDELITY

A second virtue of St. Joseph is integrity. Integrity does not mean being stubborn or inflexible, but rather whole or complete. At one level, it has to do with soundness in mind and body. But it also has to do with consistently adhering to sound principles and becoming the person that God has intended you to be.

St. Joseph demonstrated each of these traits. Tradition tells us that he was a hard worker and a good provider for the Holy Family. Scripture depicts a man who was steadfast in his faith and resolute in purpose, even as he faced situations that he never could have imagined. Joseph was ultimately a man of integrity because of his unstinting cooperation with God's saving plan. Integrity is often in short supply today, and it is easy to go along with the crowd. Lacking a sound faith in God and firm principles, many accept as true whatever the prevailing trend happens to be. As a result, right and wrong, truth and error become relative. Virtue is passé. Mere appearance is seen as more compelling than who a person really is.

By contrast, integrity includes taking care of ourselves physically, psychologically and spiritually. It involves asking for the grace of a firm faith and the sound moral principles that light our path. This means having the virtue to withstand temptation, upholding human dignity and doing the right thing for the right reason, even when such decisions aren't popular. Finally, Pope Francis pointed to St. Joseph's fidelity. Joseph remained faithful to the end — to Mary, to Jesus and to the mystery of salvation that had been entrusted to him. He was faithful not only in the crucial events surrounding Jesus' birth, but also in the everyday demands of home and work in Nazareth. Fidelity is faith in action in all the events of daily life, big and small. For husbands, it means loving one's spouse and family to the end. For priests, it means staying true to the priesthood and all it requires. For everyone, it means service given without notice or reward.

When Venerable Michael McGivney founded the Knights of Columbus, he envisioned men of quiet strength, integrity and fidelity. In these days when we celebrate the Lord's Incarnation and birth, let us ask St. Joseph for the grace to grow in these virtues and for the wisdom to pass them along to a new generation of Knights.

### GUARDIAN OF THE MYSTERY OF GOD

There are no words spoken by St. Joseph recorded in the Gospels. But in the words of Blessed John Paul II, "the silence of Joseph has its own special eloquence, for thanks to that silence we can understand the truth of the Gospel's judgment that he was 'a just man'" (*Redemptoris Custos*, 17; cf. Mt 1:19).

As so many Knights of Columbus can attest, the day-to-day role of father and head of household is complex, requiring a diverse skill set. After all, a father is called on to do many things — from making repairs around the house and providing for his family to protecting his family from harm and helping to form the faith and moral foundation of his children. Fathers play a critical role in the stability of families, and Jesus' earthly father, Joseph, was no exception.

### JOSEPH'S FATHERHOOD

The importance of St. Joseph's example as a husband and father is perhaps best summarized by John Paul II in his apostolic exhortation on St. Joseph: "St. Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood," the pope wrote. "In recalling that 'the beginnings of our redemption' were entrusted 'to the faithful care of Joseph,' the Liturgy specifies that 'God placed him at the head of his family, as a faithful and prudent servant, so that with fatherly care he might watch over his only begotten Son'" (*Redemptoris Custos*, 8).

Although the Gospels do not provide many details about Joseph, we know that he supported Jesus and Mary by his work as a carpenter and that he was a man of prudence, protective of his family and ever attentive to God's voice. Like many fathers, Joseph taught his son a trade, and the Son of Man learned from his earthly father how to make a living through hard work and the sweat of his brow. It was this historic fact that the Second Vatican Council had in mind when it said of Jesus: "He worked with human hands, he thought with a human mind . . . and loved with a human heart" (*Gaudium et Spes*, 22).

Joseph, as Jesus' foster father, took seriously his responsibility to care for all the needs of his child. Parents are the first teachers of their children in the ways of culture and faith. Jesus acquired much of his human knowledge from both Joseph and Mary, who together provided his first earthly experience of love and influenced the development of his personality. Mary and Joseph also handed on to Jesus the faith of Israel, teaching him how to pray and to live the Law; their home was the "seminary" for the great High Priest.

While Scripture speaks often of Mary's love for her Son, it also depicts the quiet strength and love of Joseph toward his foster child. Both were powerfully displayed when Joseph and Mary, after searching for three days, find the 12-year-old Jesus in the temple. Mary, exasperated, asked: "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously" (Lk 2:48). Jesus replied, "How is it that you sought me? Did you not know that I must be in my Father's house?" (Lk 2:49). Of this famous biblical scene, John Paul II wrote, "The reply of Jesus in the Temple brought once again to the mind of his 'presumed father' what he had heard on that night twelve years earlier: 'Joseph . . . do not fear to take Mary, your wife, for that which is conceived in her is of the Holy Spirit' (Mt 1:20). From that time onward he knew that he was a guardian of the mystery of God" (*Redemptoris Custos*, 15).

### ORDINARY HOLINESS

Not only is Joseph a model of a devoted husband and father, but the Holy Family is rightly called "the prototype and example of all Christian families" (*Familiaris Consortio*, 86). This family lived in cultural circumstances vastly different from ours today, but Jesus, Mary and Joseph teach us certain perennial truths about family life — truths upheld by Knights of Columbus and their families throughout the world. One such truth is the importance of the ordinary. By becoming one of us and choosing to live in an ordinary family, Jesus Christ demonstrated the value that God places on mothers, fathers and children attending to their daily responsibilities. The Lord taught us that our salvation is worked out in our everyday life. God's will for us is often all too obvious.

The example of the Holy Family also teaches us that parents are called to take a direct and personal role in the education of their children, helping them to acquire important life skills and to know the reality of God's love.

As Knights of Columbus, you help parents fulfill their vocation through your example and your prayers. Let us look upon the Holy Family with gratitude as we ask the intercession of Joseph and Mary for families everywhere — for those that are healthy and for those that struggle. Through these prayers, may family life experience an authentic renewal as we meet the challenges of the new evangelization.

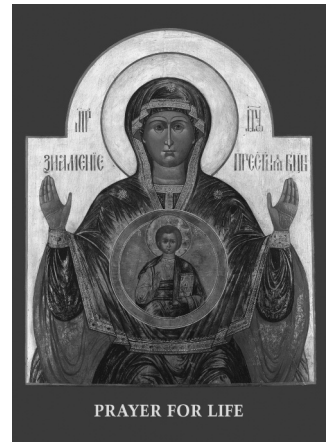




## Day of Prayer for the Unborn Child

**W**ith the Knights of Columbus Day of the Unborn Child soon approaching on March 25, Knights have the opportunity to stand up and speak out against the evil of abortion. All members of the Order are encouraged to hold a special prayer service in council meeting places or local parishes. When celebrating the Day of the Unborn Child, please work with your council to conduct a pro-life Mass or rosary service. Remember to invite all members of the community, including public officials and health care workers. Strength in numbers gives others the courage to speak up and also lets the community know there is a group willing to help women in crisis pregnancies. To plan a service, you can work with your council on the following items:

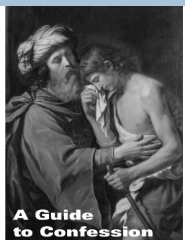
- Establishing a time and the kind of service (i.e. rosary, Mass, etc).
- Making a pulpit or bulletin announcement regarding the program at all Masses the weekend prior to the event.
- Sending a notice to the local diocesan newspaper and local secular media.
- Distributing *Prayer for Life* cards (#4665), available in reasonable quantities from the Supply Department.



In addition, to further assist your pro-life activities, the Supreme Council offers the following materials (all of which are free of charge when ordered in reasonable quantities; there is only a shipping charge):

- The four-page, full-color *Winning Words of Life* flyer (#2275) offers thoughtful responses to common abortion arguments.
- The brochure *A People of Life — And for Life* (#4795) outlines the Order's commitment to reversing the trend toward a culture of death and building a culture that values human life at every stage. A poster (#4804) with a similar design is also available.
- *Pray the Rosary to End Abortion* poster (#2073) and prayer card (#2072).
- *Gospel of Life* poster (#4238) and prayer card (#4237E, F, or S) in English, French or Spanish.

## A Guide to Confession



**PREPARING FOR RECONCILIATION**  
In the Sacrament of Reconciliation (Confession), we encounter Jesus Christ, who after rising from the dead breathed the Holy Spirit on his Apostles — the first priests — and gave them the power to forgive sins in his name (Jn 20:23). The heart of Christ burns with love for us and he wants us to experience his immense and unfathomable mercy by confessing our sins and receiving his forgiveness. This sacrament gives us the consolation of God's pardon and strengthens our relationship with Christ and his Church.

**T**o encourage Knights and their families to receive the sacrament of reconciliation, especially during the Lenten season, the Order offers the *A Guide to Confession* pamphlet (#2075). This pamphlet lists steps on how to go to confession and includes an Examination of Conscience that should be undertaken in preparing for reconciliation. In the sacrament of reconciliation (confession) we encounter Jesus Christ, who after rising from the dead breathed the Holy Spirit on his Apostles — the first priests — and gave them the power to forgive sins in his name (Jn 20:23). The heart of Christ burns with love for us and he wants us to experience his immense and unfathomable mercy by confessing our sins and receiving his forgiveness. This sacrament gives us the consolation of God's pardon and strengthens our relationship with Christ and his Church.

This pamphlet is available in lots of 100 for \$3 and can be ordered from the Supply Department. An online version is also available under "Devotional Items" at [kofc.org/cis](http://kofc.org/cis).