



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

FROM THE DIRECTOR'S DESK

Look Upon the Wounds of Christ and Bear Witness to His Mercy

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We have just lived through the extraordinary canonization of two pope saints. In his homily for the canonization Mass, Pope Francis recalled the witness of Sts. John XXIII and John Paul II as one by which they both were not afraid to “look upon the wounds of Jesus.” Pope Francis reminded us that our two new pope saints were not

scandalized, afraid or ashamed of the cross, nor did they despise the cross or its manifestations of wounds in their brothers. Rather, the two pope saints gave witness to the power and mercy of God.

In Rome, the Knights of Columbus hosted hundreds of teenagers, young adults and families from Poland who camped on the K of C-owned sports fields for the days surrounding the canonization. Over 30 brother Knights and their wives served as volunteers during these days, making the K of C playgrounds one of the very few refuges for the more than one million who descended on Rome, traveling between 24-36 hours, at least, by car. It was amazing to witness the pilgrims trickling in, including more than 100 who hitchhiked to Poland from Rome and another 40 who bicycled to our pilgrimage fields.

Most of the pilgrims who stayed with us were too young to even remember St. John Paul II. The pilgrimage to the canonization provided an opportunity for their pastors to promote again the examples of the two pope saints and to begin introducing their writings. The charitable witness of our brother Knights and their families from Poland was a great example of faith in action that builds community, which left a deep impression on the young pilgrims who stayed at our fields.

At the school of the two new pope saints, let us encourage our brother Knights to take a new look at the witness and writings of these saints. Pope Francis called especially St. John Paul II the “Pope of the Family.” Perhaps a reading and discussion of St. John Paul II’s writing on the family would inspire new works of charity among our councils: a charity which is not afraid of those whom we normally do not reach out to, a charity which puts the life of mercy and venerates the wounds of Christ at the heart of all we do. May our two new pope saints inspire our every action.

Vivat Jesus!



A concelebrated Mass for the volunteers and early pilgrims on the Knights of Columbus soccer fields.



After Mass on the morning of April 26, Supreme Knight Carl Anderson and Supreme Chaplain Archbishop William Lori (seated at center) joined priests and pilgrims from Poland who were staying at the Knights of Columbus sports fields in Rome.



Supreme Knight Carl Anderson visits the Knights of Columbus Rome sports fields in San Lorenzo, one of two facilities that the Order opened for nearly 1,000 pilgrims to camp for free in the days surrounding the canonization.

Star of the New Evangelization and Mother of the Civilization of Love

The following is an extract from the presentation made by Supreme Knight Carl Anderson at the December 2012 Ecclesia in America Conference.

On December 12, 1531, the last day of the apparitions of Our Lady of Guadalupe, when St. Juan Diego took a different path in order to find a priest for his dying uncle, Our Lady met him on his detour and posed these questions: “My youngest son, what is going on? Where are you going? Where are you headed?”

Today, during this Congress, we ask the very same questions: What is going on? Where are we going? Where are we headed?

As we reflect on the situation of the Church in America, something resonates with us in Juan Diego’s reply to Our Lady: “Though it grieves me, though I will cause your face and your heart anguish, I must tell you ... that one of your servants ... is very ill. A terrible sickness has taken hold of him; he will surely die from it soon.”

Juan Diego spoke of the plague killing his uncle. We confront another illness — one just as deadly. And like Juan Diego, it is the care for the human family which brings us here today. Her intervention can come none too soon.

Five centuries ago, our hemisphere was given the perfect example of an inculturated evangelization when Mary appeared to Saint Juan Diego. Her message of reconciliation, unity and love brought forth the great evangelization of an entire hemisphere. By her very presence, Our Lady of Guadalupe became the first and great model of Christian unity presented to all peoples, rising above national and ethnic partisanship. As the *mestiza* Virgin of Tepeyac, she called herself the compassionate mother of “all the people that live together in this land, and also of all the other various lineages of men.”

And yet the Star of the New Evangelization is an evangelist like no other. She is not, at the moment of encounter with Juan Diego, working out her own salvation. She is the evangelist par excellence, in part because she enters the world, as it were, from the beatific vision, a state of supreme closeness to God. Her example and continued motherhood of all peoples is a sure path today for the New Evangelization.

The civilization of love cannot be imposed from above or from outside of a particular historical culture. This is the starting point for an authentic, inculturated new evangelization. And it is precisely why we need to turn our gaze always to Our Lady of Guadalupe — Star of the New Evangelization. This is also why we may see Our Lady of Guadalupe under another title as well — Mother of the Civilization of Love.

At Puebla in 1979, Blessed John Paul II described the three pillars necessary for “the present and the future of evangelization.” These three pillars are “the truth about Jesus the Savior,” “the truth about the Church,” and “the truth about man and his dignity.” But if we want to return to those three truths, Pope Benedict has noted in the past, “it is necessary to go back to Mary.”

It seems imperative then to deepen our reflection of why we call Mary under the title of Our Lady of Guadalupe — the Star of the New

Evangelization. Five hundred years ago, Our Lady of Guadalupe appeared to the indigenous American peoples as the perfectly inculturated proclamation of the Gospel. The young woman who received the Word in silence and allowed him to bear fruit in her was a far more effective evangelizer than those preachers who had attempted to convert a vast new continent.



What we need now, in this critical moment in history, is a radical return to the Source, who is the Lord, and this return cannot take place without something akin to what happened at the earliest beginnings of the proclamation of the Word and to what Our Lady of Guadalupe points.

In the many iconic representations of Pentecost, we see the Church as it was, is and must continually become. We see the Church in its theological reality — the apostles are gathered around the Mother of God, awaiting the gift of the Spirit who will allow the Word of God to be perfectly inculturated not only in one tongue or on one continent, but in all cultures and for peoples of the earth.

Mary, the holy and immaculate core of the believing Church, teaches us what it means to receive the Word of God, to contemplate him and to allow him to bear fruit in our lives. In her, we see what it means to beg for and to receive the “intelligent,” transforming and renewing fire that in the words of our Holy Father allows us to become “light in God.”

Mary is the “Star of the New Evangelization” because she is the contemplative, loving, compassionate, ever faithful presence that allowed the Church to come into being not as a work of man, but as the gift of the God who is Love.

Mary leads to Christ, not herself. As Blessed John Paul II described the Wedding at Cana: “The Mother of Christ presents herself as the spokeswoman of her Son’s will, pointing out those things which must be done so that the salvific power of the Messiah may be manifested.” In this she walks in the spirit of the Jewish prophets, as it were, in that she, like John the Baptist, drew souls to “prepare the way of the Lord, [and to] make straight his paths.”

In Our Lady of Guadalupe, the native peoples saw a true reflection of themselves and at the same time a perfect expression of a new inculturation of the Christian faith. She communicated eternal, universal truths in the language and custom of the native peoples. Her words, as recorded in the *Nican Mopohua*, show also how she affirmed the seeds of truth in those elements of their culture and history: their appreciation for truth, their belief in a creator and in a divine master of heaven and earth. She also — in a move which overturns the recent tendencies to speak only of the “historical Christ” — abandoned her own historical identity; she assumed the form of the *mestiza*, a child of the inhabitants, and she spoke in their Nahuatl language with their rich, varied formal speech.

The Mother of God

Excerpts from the Wednesday, January 1, 2014, homily of Pope Francis.

The Mother of God. This is the first and most important title of Our Lady. It refers to a quality, a role which the faith of the Christian people, in its tender and genuine devotion to our heavenly Mother, has understood from the beginning.

We recall that great moment in the history of the ancient Church, the Council of Ephesus, in which the divine motherhood of the Virgin Mary was authoritatively defined. The truth of her divine maternity found an echo in Rome where, a little later, the Basilica of Saint Mary Major was built, the first Marian shrine in Rome and in the entire West, in which the image of the Mother of God — the *Theotokos* — is venerated under the title of *Salus Populi Romani*. It is said that the residents of Ephesus used to gather at the gates of the basilica where the bishops were meeting and shout, “Mother of God!” The faithful, by asking them to officially define this title of Our Lady, showed that they acknowledged her divine motherhood. Theirs was the spontaneous and sincere reaction of children who know their Mother well, for they love her with immense tenderness. But it is more: it is the *sensus fidei* of the holy People of God which, in its unity, never errs.

Mary has always been present in the hearts, the piety and above all the pilgrimage of faith of the Christian people. “The Church journeys through time ... and on this journey she proceeds along the path already trodden by the Virgin Mary” (*Redemptoris Mater*, 2). Our journey of faith is the same as that of Mary, and so we feel that she is particularly close to us. As far as faith, the hinge of the Christian life, is concerned, the Mother of God shared our condition. She had to take the same path as ourselves, a path which is sometimes difficult and obscure. She had to advance in the “pilgrimage of faith” (*Lumen gentium*, 58).

Our pilgrimage of faith has been inseparably linked to Mary ever since Jesus, dying on the Cross, gave her to us as our Mother, saying: “Behold your Mother!” (Jn 19:27). These words serve as a testament, bequeathing to the world a Mother. From that moment on, the Mother of God also



(CNS photo/Paul Haring)

became our Mother! When the faith of the disciples was most tested by difficulties and uncertainties, Jesus entrusted them to Mary, who was the first to believe, and whose faith would never fail. The “woman” became our Mother when she lost her divine Son. Her sorrowing heart was enlarged to make room for all men and women, all, whether good or bad, and she loves them as she loved Jesus. The woman who at the wedding at Cana in Galilee gave her faith-filled cooperation so that the wonders of God could be displayed in the world, at Calvary kept alive the flame of faith in the resurrection of her Son, and she communicates this with maternal affection to each and every person. Mary becomes in this way a source of hope and true joy!

The Mother of the Redeemer goes before us and continually strengthens us in faith, in our vocation and in our mission. By her example of humility and openness to God’s will she helps us to transmit our faith in a joyful proclamation of the Gospel to all, without reservation. In this way our mission will be fruitful, because it is modeled on the motherhood of Mary. To her let us entrust our journey of faith, the desires of our heart, our needs and the needs of the whole world, especially of those who hunger and thirst for justice and peace, and for God. Let us then together invoke her, and I invite you to invoke her three times, following the example of those brothers and sisters of Ephesus: Mother of God!



Mary, The Mother of God

CIS Booklet: Mary, Mother of God

What does it mean to say that Mary is the “Mother of God”? Was Mary really conceived without sin? Questions like these are common among Catholics who have little understanding of the Blessed Virgin Mary and the significant role she plays as Mother of the Church. In the Catholic Information Service (CIS) booklet titled *Mary, Mother of God* (#324), many aspects of the Church’s teachings about Mary are discussed. The booklet, part of the Veritas Series, draws on history, Scripture and Tradition, including the insights of the Second Vatican Council. A free copy may be downloaded in PDF format from the CIS website, www.kofc.org/cis. For more information, write: CIS, PO Box 1971, New Haven, CT 06521-1971 or cis@kofc.org.



“Guide to Praying the Rosary”

A *Guide to Praying the Rosary* (#4772) is a full-color pamphlet that explains how to pray the rosary. This guide (sized to easily fit into a pocket, pocketbook or prayer book) includes scripture passages and images associated with the mysteries of the rosary, the prayers of the rosary and a method of praying the rosary. The guide, offered in lots of 100 for \$4, can be ordered by sending an email to cis@kofc.org or by calling 203-752-4267. This item is also available through the Supreme Council Supply Department.



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EVANGELIZATION FROM PAGE 2

The clash of civilizations that occurred on the American continent between the Spanish and the Native Americans in some ways highlighted the worst aspects of each culture. The Spanish witnessed the brutal human sacrifices of the Aztecs, while the Aztecs witnessed some of the Spanish authorities behaving brutally toward them and even threatening Bishop Zumárraga. It was into this context of cultural conflict that our Lady of Guadalupe appeared as a *mestiza* — the embodiment of both cultures and an appeal to what was best in both.

This was what Pope John Paul II called in *Ecclesia in America* “a perfectly inculturated evangelization.” It was the first step toward bringing together two different cultures under the mantle of Our Lady of Guadalupe and the Gospel of her son, Jesus Christ. Not only did Our Lady of Guadalupe appear as a mixture of both races, but the man she appeared to, Juan Diego, was a humble native. Yet it was not enough that she appeared to him, or even that she left her image. For the work of evangelization to take root in America, it was required that Juan Diego, a Native Mexican, work with Bishop Zumárraga, a Spaniard, to spread her message of love and reconciliation.

In one way, it is not surprising that Our Lady of Guadalupe would bring together cultures while bringing people to her son. From the first days of Christianity, and even during Christ’s life, it was clear that his message of salvation was not only for one group, but for all who were open to it. Wherever they may have come from originally, those early Christians found a unity in Christ that transcended all cultural differences. And Our Lady of Guadalupe has helped her son to do the same in America.