

CHAPLAIN'S Report



KNIGHTS OF COLUMBUS
IN SERVICE TO ONE. IN SERVICE TO ALL.

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Faith Formation and the Knights of Columbus

Chaplains must work to feed a spiritual "hunger"

In last month's *Chaplain's Report*, Supreme Knight Carl A. Anderson was kind enough to introduce me. The



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position of director of chaplain programs and development is new, and through the medium of this publica-

tion and other means, we hope to open new avenues of communication with the chaplains who work with the Knights of Columbus at all levels.

From the beginning, Knights have held their bishops and priests in very high esteem, and we are very conscious of their solidarity and grateful for their continuous support. I recall going to the State Convention in California a few years ago, when the Church was under great scrutiny and attack because of the sexual abuse scandals. There, for all to see, was a huge banner across the front of the stage read: "In Solidarity With Our Priests." It was so encouraging that I began to feel happy and confident to be a priest in public once again. I have never forgotten that occasion, for the banner spoke volumes of sincerity

in the midst of the doubt and rejection that was all around us.

For their part, Knights are faithful in their service to the clergy. However, I often wonder about the other side of the coin and how we reciprocate their attention. Personally, I have tried to "accompany" Knights in their endeavors. In many cases, they do the work, and all they require from us is a certain recognition for their goodness. This we can do by nurturing their spiritual journey.

We hope to open new avenues of communication with K of C chaplains.

As I have traveled to different gatherings of the Order — to meetings, conventions and special occasions — it has become abundantly clear that there is a tremendous hunger for a deeper spirituality. When I speak about the necessity for faith formation, everyone seems to be in agreement and expresses their enthusiasm. This same message has been related by fellow chaplains from all jurisdictions. So, in an attempt to alleviate some

of that hunger, we are embarking on our present task — to bring to your notice what we as chaplains need to do and how we might do it. This is not just a one-way campaign. Different areas and cultures will have special ways of approaching this situation, so it will be necessary to know what is happening out there "on the ground."

Please allow me to be so bold as to request feedback: How has the monthly catechetical column from Supreme Chaplain Bishop William E. Lori been received so far?

God bless and keep you all.

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Called to Holiness

by Bishop William E. Lori, Supreme Chaplain

Editor's note: Supreme Chaplain Bishop William E. Lori of Bridgeport announced the development of a Knights of Columbus spiritual formation program in his column in the September 2005 issue of *Columbia*. Below is an excerpt.

In his letter on the coming of the new Christian millennium, Pope John Paul II focused on the call to holiness addressed to every baptized person. He taught us that the authentic renewal of the Church demands "a high standard of ordinary Christian living" that includes "training in holiness" (*Novo Millennio Ineunte*, 31, 32). Each of us must heed the words of Jesus: "Be perfect as your heavenly Father is perfect" (Matt 5:48). That call is addressed not just to a few heroic souls. It is etched on the heart of every person and made explicit and actual through the sacrament of baptism. Each of us is called to open our hearts to Christ through knowing, loving and living our faith.

With more than 1.7 million members, the Knights of Columbus is well-positioned to respond to this God-given challenge. But it will require that we commit ourselves to "training in holiness." That is why a formation program is being developed for members of the Knights in cooperation with the chaplains who serve our local councils. It will likely focus on the crucial role of the Christian laity in transforming the world, on the truth and beauty of the vocation of marriage, and on the principles and issues at stake in the defense of human life. The program will be a tool that can be adapted to work well for the various circumstances of our local councils.

THIS MONTH'S TOPIC FOR THE CHAPLAIN'S REPORT

Based on the *Compendium of the Catechism of the Catholic Church*

SUBJECT

COMPENDIUM QUESTIONS

"I Believe in the Holy Catholic Church" 147-160

‘I Believe in the Holy Catholic Church’

The Church, the Body of Christ, is a sign of the kingdom of God on earth

BY BISHOP WILLIAM E. LORI, SUPREME CHAPLAIN

At Pentecost, the Holy Spirit overshadowed the Apostles and the Virgin Mary, and the Church’s mission began in earnest. Henceforth, Christ lives and acts in and with his Church, especially through the preaching of the Word of God and the celebration of the sacraments. The Church will come to fulfillment when, at the end of time, she is gathered in exultant glory around the throne of the Triune God.

In the New Testament, the Greek word for church, *ekklesia*, is used 114 times — 65 times by St. Paul alone. The *Compendium* tells us that this word “refers to the people whom God calls and gathers together from every part of the world.” To be sure, it is more than a group of like-minded people gathered together to support a cause. Rather, it is an assembly of faith and worship made up of those “who through faith and baptism have become children of God, members of Christ, and temples of the Holy Spirit” (147). As “members of Christ,” we are to glorify God by living our vocation, faithfully and robustly, for the common good.

There are many beautiful images of the Church found in the New Testament that have their roots in the Old Testament and that attained fulfillment in Christ. As we will see, these images fit together and highlight a particular facet of the mystery of the Church (*Compendium*, 148).

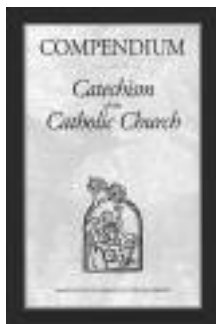
HUMAN AND DIVINE

Jesus summarizes the mission of the Church entrusted to the Apostles in these words: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the

Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20). In preaching the Word and baptizing, the Church seeks to spread the kingdom of God among all the nations of the earth. The Preface for the feast of Christ the King describes this kingdom (for which we pray daily when we recite the Our Father) as “a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.”

The Church, however, does not only *point to* the kingdom of God. Rather, the Church *is* the kingdom of God in seed form. Her mission is to engender the kingdom of God within each of us so that we may live in “righteousness, peace and joy in the Holy Spirit” (Rom 14:17). At the same time, the Church is an effective sign and instrument in accomplishing God’s work of “delivering mankind from the powers of darkness” and transferring the human family “to the kingdom of his beloved Son” (Col 1:13). Thus we speak of the Church as “the universal sacrament of salvation” and as a “mystery” in the sense that her spiritual dimension can only be understood by faith (*Compendium*, 151-152).

Today it is common to separate the so-called “institutional” Church from the so-called “spiritual” Church. In other words, the day-to-day visible life of the Church is sometimes said to have nothing to do with her real mission. However, the Second Vatican Council and the *Catechism of the Catholic Church* explicitly warns against this error (*Lumen Gentium*, 8; CCC, 771). There is only one Church, comprised of human and divine elements. The visible is the sign of the



The 16th installment of Supreme Chaplain Bishop William E. Lori’s faith formation program addresses questions 147-160 of the *Compendium of the Catechism of the Catholic Church*. Archived articles are at www.kofc.org.



CNS/NANCY WIEHEC

The dome of St. Peter’s Basilica is seen from one of the many small portholes along the walls of Castel Sant’Angelo in Rome.

invisible; the human is the sign of the divine.

We can see the significance of the Church as the living sign and instrument of God’s kingdom when we reflect on the Church as the people of God. While we are each rightly concerned for our individual salvation, we are not saved “in isolation” but rather as part of God’s people. The Church as the people of God “has for its origin God the Father; for its head Jesus Christ; for its hallmark the dignity and freedom of the children of God; for its law the new commandment of love; for its mission to be the salt of the earth and the light of the world; and for its destiny the kingdom of God already begun on earth” (*Compendium*, 153-154). As members of this people, we come to share in Christ’s role as priest, prophet and king. We participate in Jesus’ priestly, prophetic and kingly office by offering ourselves, body and soul, as a spiritual sacrifice to God; by bearing witness to our faith before the world, and by serving the needs of others (155).

The Church is an effective sign and instrument in accomplishing God’s work.

BODY, BRIDE & TEMPLE

The principal image of the Church in the writings of St. Paul is the "Body of Christ," which describes the solidarity of the members of the Church, through whom Christ acts. Just as the human body has many members with different functions, so it is with Christ and his Body, the Church. Each member is to contribute to the life of the Church according to his or her vocation and out of concern for the common good. Just as the fullness of divinity is found in Christ, the head of this body, so too are its members filled with divine life. Christ's Spirit is the animating principle. Indeed, so close is the union of head and members that St. Augustine spoke of "the whole Christ" and

St. Thomas Aquinas wrote, "Head and members form, as it were, one and the same mystical person" (*Compendium*, 156-157).

Another beautiful image of the Church is "the Bride of Christ," found principally in the writings of St. Paul but also in the Gospel of Mark (2:19). This image draws on Old Testament passages that speak of the Lord's spousal love for his people, Israel. In Ephesians 5:22 and following, St. Paul uses the relationship of husband and wife to show how deeply Christ loves the Church to whom he has joined himself in an everlasting covenant. His purifying and life-giving love has made the Church the mother of God's children (*Compendium*, 158).

A final image to be considered here is

the Church as temple of the Holy Spirit. As noted earlier, the Holy Spirit dwells within the Church as her animating principle, or "soul." Thanks to the presence of the Spirit who raised Jesus from the dead, the Church grows as a place of faith, worship and service constructed of living stones. It is built up by preaching the Word of God, by the sacraments, by virtue and by charisms, those special gifts of the Holy Spirit bestowed upon individuals for the good of others (see *Compendium*, 160).

We give thanks for the Church as "a people brought into unity from the unity of the Father, the Son and the Holy Spirit" (*Lumen Gentium*, 4, citing St. Cyprian). May the Lord bless the Church and her members! ■

DISCUSSION/REFLECTION QUESTIONS

1. What do we mean by the word "church" (Greek: *ekklesia*) and how does this differ from other associations and organizations?
2. What is the mission of the Church? How does this relate to Jesus Christ and his kingdom? And in what ways do we share in Christ's threefold office of priest, prophet and king?

3. How is the so-called "institutional" Church the same as or different from the so-called "spiritual" Church? How do the Church and the sacraments relate to the two natures of Christ — human and divine?

4. In what way is the Church the "Body of Christ?" What does the image of the "Bride of Christ" reveal about the Church?

For additional questions, refer to the *Compendium*, 147-160.

127th Supreme Convention: Calling all chaplains

A meeting of Knights of Columbus chaplains has always taken place on the Monday before the Supreme Convention. Historically, this has been a meeting between the supreme chaplain and whatever chaplains happen to attend. A larger and more formal meeting is envisaged for this year and for the future.

An invitation to this meeting has been sent to the state chaplains, in the hope that there will be a representative from every jurisdiction present. While this is a for-



GREATER PHOENIX CVB

In August, scenic Phoenix will be the backdrop of the 127th Supreme Convention and first International Marian Congress on Our Lady of Guadalupe. K of C Chaplains will gather there for a special meeting Aug. 3.

mal meeting of state chaplains, it will also be open to any K of C chaplain who can attend. Please take note and mark your calendars. The meeting will be chaired by Supreme Chaplain Bishop William E. Lori and will feature several high-profile speakers, in addition to plenty of time for comments from the floor. The goal is to share ideas, express concerns and look to the future where we can offer greater spiritual guidance to the Order.

The 127th Supreme Convention will take place Aug. 4-6 at the JW Marriott Desert Ridge Resort in Phoenix. The chaplains' meeting will take place Monday, Aug. 3, beginning at 2 p.m. It will be open-ended, but is expected to conclude at approximately 4:30 p.m.

As you are aware, the first international Marian Congress devoted to Our Lady of Guadalupe will immediately follow the Supreme Convention on Aug. 6. It will conclude Saturday, Aug. 8, with the Guadalupe Festival to be held at Jobing.com Arena in Phoenix.

In short, there is a very comprehensive program prepared, which promises to be a wonderful gathering of prayer, education and celebration. For more information, visit www.kofc.org/convention and www.guadalupefestival.org.



Encourage Knights to join the Father McGivney Guild at www.fathermcgivney.org

Visit www.kofc.org/chaplains to sign up to receive future issues of this newsletter via e-mail. Previous issues are also archived at this site.



SUPREME KNIGHT'S BOOK CLUB

Knights were recently invited to kick off the Year for Priests by joining Supreme Knight Carl A. Anderson for an online discussion of *Priests for the Third Millennium* (Our Sunday Visitor, 2000, ISBN: 978-0879733193), by Archbishop Timothy M. Dolan of New York. The book was compiled from talks that then-Msgr. Dolan presented to seminarians while serving as rector of the Pontifical North American College in Rome.



www.kofc.org/bookclub

The May 2009 issue of *Columbia* featured an interview with Archbishop Dolan, among others, on the occasion of the 150th anniversary of the Pontifical North American College. Having served as archbishop of Milwaukee since 2002, Dolan was installed as archbishop of New York on April 15, 2009.

Visit www.kofc.org/bookclub to read the June 25 book club discussion, along with information about past and future book club selections. ❖

CIS BOOKLET: THE HOLY CATHOLIC CHURCH



#107

Why did Christ establish the Church? Is the Church's authority infallible? Why be Catholic? In our pluralistic society, there is a temptation for many to see Catholicism as just another "denomination," failing to recognize its distinctiveness among religions. The booklet *The Holy Catholic Church*, by philosopher and popular author Peter Kreeft, helps to explain the nature and purpose of the Catholic Church. Produced by the Order's Catholic Information Service (CIS), it is the seventh book of the 30-part Luke E. Hart Series based on the *Catechism of the Catholic Church*. To get your free copy or listen to it in MP3 audio format, visit the CIS Web site, www.kofc.org/hart. Or, request a copy by writing: CIS, PO Box 1971, New Haven, CT 06521-1971. ❖