We have reached our third year of the Chaplains Report. I believe it is very much in keeping that a special word of gratitude be extended to our Supreme Chaplain Bishop William E. Lori. As bishop of the Bridgeport Diocese, you can imagine the volume of work entailed as pastor to his flock. As well as that, he is very much involved in commissions for the Conference of Catholic Bishops. Yet he finds time to participate in many aspects of our Order, and also write his inspiring and very readable monthly column that helps all our chaplains and K of C members to be involved in faith formation. Bishop Lori — on behalf of all the chaplains of the Knights of Columbus — thank you for your leadership and dedication, and may the Lord guard you, direct you and grant you every blessing during this new year of 2010.

During a chaplains meeting in Phoenix last August, it was discussed that we arrange district meetings of chaplains. As a result, we held a meeting in Winnipeg, Manitoba, at the end of October 2009. State Chaplain Msgr. Mitrad Michael Buyachock, in conjunction with the state officers, organized this gathering of the jurisdiction’s chaplains. This was an ideal situation for me, and it turned out to be very special indeed as 38 chaplains arrived for the meeting. Some came from a good distance and all came ready to participate. State Deputy Guy M. Précourt and two state officers were present throughout.

The gathering included presentations by the state deputy, the state chaplain and myself. A PowerPoint presentation was given by a state officer on the organization of the Supreme Council and the state offices. Participants were then invited to share their thoughts, and believe me, they were not shy to offer observations, ask questions, raise objections, or just have their say. Some questions were answered, fears allayed and suggestions noted.

At the end of the meeting, taking into account all of the ideas offered and issues raised, State Deputy Précourt announced that he would write to all grand knights requesting that time be allotted at each council’s general meeting for a prepared input on faith formation. Some had already been doing so, using Bishop Lori’s monthly column as a guide. This was music to my ears!

Following the meeting, we all gathered for a concelebrated Mass in the Ukrainian Rite. The main celebrant was Archbishop-Metropolitan Emeritus, Most Rev. Michael Bzdel, C.S.S.R, who is the honorary
Celebrating the feast of the Baptism of the Lord (this year on Jan. 10) reminds us that, in the course of his public ministry, the Lord gave the Church her sacramental life.

When asked how we become members of the Church, most of us rightly answer, “baptism.” Yet, our answer would not be complete if we omitted the other two sacraments of initiation. We are “born anew in baptism, strengthened in confirmation, and nourished by the Eucharist” (Compendium, 251).

BAPTIZED INTO CHRIST

The word “baptize” means to immerse in water. Whether baptism is carried out through immersion or, more commonly, through the pouring of water, the effect is the same: The newly baptized person is immersed in the death and resurrection of Christ. In baptism, we receive an initial sharing of the Holy Spirit and the theological virtues of faith, hope and charity (252).

In God’s plan of salvation, events such as Noah’s building of the ark and the miraculous passage of the chosen people through the Red Sea, were like a “forecast” or a “prefiguring” of baptism. The story of Noah shows how water is both a source of death and of life, just as in baptism sin and death are “drowned” even as a new life of grace is engendered. In passing through the Red Sea, Israel was freed from slavery to Egypt. So, too, when we pass through the waters of baptism we are freed from the slavery of sin. In crossing the Jordan, Israel inherited the Promised Land, an image of the eternal life that takes root in us (253). All of this was fulfilled in Christ.

To echo the thought of St. Leo the Great, Christ’s passage from death to life passed over into baptism. Accordingly, the risen Christ sent the Apostles out to preach the Gospel and to baptize them in the name of the Trinity from the day of Pentecost onward (254-255).

Who, then, can be baptized? The short answer is, “anyone not yet baptized” (257). This includes infants, who are born with original sin (see 75-78). Through baptism they are freed from the power of Satan and become children of God. When infants are baptized, their parents make a profession of faith for them. After attaining the use of reason, the baptized child makes his or her own profession of faith. The godparents and the whole Church, however, share in the responsibility of attracting people to the faith, helping them to prepare for baptism (in the catechumenate) and to grow in the new life of faith and grace (258-259).

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BORN ANEW & STRENGTHENED IN FAITH

The Sacraments of Baptism and Confirmation Allow Us to Share in the Life of the Trinity

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Bishop William E. Lori
Supreme Chaplain

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SEE CONFIRMED, PAGE 4

DISCUSSION/REFLECTION QUESTIONS

WHAT ARE THE SACRAMENTS of Christian initiation, and which of them can be received only once? (See Compendium, 251)

IN BAPTISM, WHAT DOES WATER effect and symbolize? What are some of the ways that baptism was foreshadowed in salvation history? (See Compendium, 252-255)

WHY DOES THE CATHOLIC CHURCH promote the baptism of infants, whereas many Protestant communities wait until much later to administer the sacrament? How does baptism relate to the profession of faith? (See Compendium, 75-78, 257-259 and 261-262)

WHAT DO THE WORDS “confirmation” and “chrismation” describe in regard to the second sacrament of initiation? (See Compendium, 271)

NAME THE SEVEN GIFTS of the Holy Spirit, which are deepened in the sacrament of confirmation. (See Compendium, 268)

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Pope: Supreme Knight’s Book Providential

At a panel discussion hosted by Vatican spokesman Fr. Federico Lombardi, the Italian language version of Supreme Knight Carl A. Anderson’s best-selling book A Civilization of Love (Una Civilta Dell’Amore) was officially released in Rome on Dec. 9.

In a note sent through Vatican Secretary of State Tarcisio Bertone, Pope Benedict XVI called the book “a providential editorial initiative.” The full text of Cardinal Bertone’s message read:

“On the occasion of the presentation of the book A Civilization of Love by Carl Anderson, Supreme Knight of the Knights of Columbus, The Supreme Pontiff directs his auspicious well wishes and hopes that this providential editorial initiative arouses a renewed fidelity in Christ and a generous evangelical witness. The Pope willingly imparts to all present at this significant occasion his implored apostolic blessings. I send his personal greetings and good wishes.”

Anderson wrote the book “as part of a discussion that has been going on in the Catholic Church for more than 40 years.” The Second Vatican Council, he notes, “challenged cultures on a global basis by a set of values inspired by its understanding of each person’s true vocation.” Popes John Paul II and Benedict XVI have called for an effort to combat the 21st century’s culture of death by working together to build a civilization of love. Anderson’s book explores “the implications of this call,” which is not limited to Catholics. “While I believe the building of a civilization of love is the responsibility of every Christian, all Christians must work to realize this vision in such a way that Jews, Muslims and others were welcome to participate,” Anderson states in the book’s introduction.


On Dec. 10, 2009, His Holiness Pope Benedict XVI met privately with Supreme Knight Carl A. Anderson, accompanied by Supreme Chaplain Bishop William E. Lori of Bridgeport. During the course of their meeting, the Supreme Knight presented the Holy Father with a check for $1.6 million, representing the earnings from the Order’s Vicarius Christi Fund, the annual proceeds from which are given for the Holy Father’s personal charities and causes.
Normally, in the Latin Church, the bishop, priest or deacon administers the sacrament of baptism. In case of necessity, anyone can do so, provided that he or she has the intention of “doing what the Church does” and employs the correct form of the sacrament (260). Such latitude regarding the minister of baptism is due to its importance. The words of the Compendium are instructive: “Baptism is necessary for salvation for all those to whom the Gospel has been proclaimed and who have had the possibility of asking for the sacrament” (261). In the strength of Christ’s salvific will, however, others are saved without ordinary baptism, including those who die for the faith (baptism of blood); those who wish for the sacrament but cannot receive it; or those who, moved by grace, sincerely seek God (baptism of desire). Children who die without baptism are also entrusted to the mercy of God (262).

We should be grateful for the gift of our baptism, particularly when we reflect on its effects. It not only removes original sin, but also takes away any sins committed prior to baptism. Through the sacrament, we share in the life of the Trinity. This is called “sanctifying grace,” and it joins us to Christ and makes us a member of his Body, the Church. Baptism also gives us a share in Christ’s priesthood. United to his self-offering and freed from sin, we are enabled to offer up every aspect of our lives to God.

**CONFIRMED BY THE HOLY SPIRIT**

The second sacrament of initiation, given to those already baptized, “is called confirmation because it confirms and strengthens baptismal grace.” In the Eastern Churches it is called chrismation to describe the heart of the rite itself — anointing with holy oil or chrism, blessed by the bishop on Holy Thursday (271). Like baptism, confirmation can only be received once (269). In the West, the bishop normally administers the sacrament, although he can delegate a priest to do so. In the East, priests ordinarily confer chrismation immediately after baptism (270).

This sacrament has deep roots in Scripture and tradition. The Old Testament prophets were anointed by the Holy Spirit. Not only was Jesus conceived by the power of the Holy Spirit, but he also lived his entire life and conducted his whole ministry in complete oneness with the Holy Spirit. At Pentecost, the Holy Spirit came upon the Apostles and enabled them to proclaim the teaching and saving deeds of Christ with courage and power. The Apostles imparted the gift of the Holy Spirit to the newly baptized by the laying on of hands. Bishops, who are successors to the Apostles, continue to do so in the sacrament of confirmation (263).

In a sense, confirmation enables the recipient to share in the mystery of Pentecost. It brings about a special outpouring of the Holy Spirit in whom we are “sealed.”

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**CONFIRMED, FROM PAGE 2**

Encourage Knights to join the Father McGivney Guild at [www.fathermcgivney.org](http://www.fathermcgivney.org)