



Council Crier

Santo Rosario Council, No. 14449 • Indianapolis, Indiana

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March 2016

Visit us online at <http://kofcsantorosario.org>

Next meeting is Wednesday, April 6, at 6:45 p.m. — Please plan to attend!

The Jubilee Year of Mercy

Spiritual, Corporal Works of Mercy form foundation of K of C

Brother Knights, we have all heard many references to this being designated a Jubilee year of Mercy. Jubilee years have a long history. The United States Conference of Catholic Bishops explains that historically:

“The practice of a jubilee year has ancient roots in the Jewish tradition and evidence for it can be found in the Old Testament (for example, see Leviticus 25). The jubilee year was called every fifty years and was a time for forgiveness. It stood as a reminder of God’s providence and mercy. The dedication of a year for this emphasis provided the community with a time to come back into right relationship with one another and with God.”

The USCCB explains further that this particular year is a rarity in that it has been designated an “Extraordinary Jubilee Year,” meaning that:

“The Jubilee of Mercy that Pope Francis has called, from December 8, 2015 – November 20, 2016, is an Extraordinary Jubilee. This designation as an ‘Extraordinary Jubilee’ sets it apart from the ordinary cycle of jubilees, or holy years, which are called every 25 years in the Catholic Church. By calling for a holy year outside of the normal cycle, a particular



THE GRAND OPENING

**Lee Ashton
Grand Knight**

event or theme is emphasized. For example, Pope Francis called this particular Extraordinary Jubilee of Mercy to direct our attention and actions ‘on mercy so that we may become a more effective sign of the Father’s actions in our lives ... a time when the witness of believers might grow stronger and more effective.’”

Being a bit of a pragmatist, I thought it would be helpful to put some practical aspects to this unique aspect of the Catholic faith, and reflect upon how it forms a foundation of who we are as Knights of Columbus.

In reading *Misericordiae Vultus*, we discover an element of what makes us as Catholics different than our Christian brethren of other denominations. This document calls out two kinds of works of mercy, Spiritual and Corporal.

The Spiritual Works of Mercy call us to:

- Counsel the doubtful;

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- Instruct the ignorant;
- Admonish sinners;
- Comfort the afflicted;
- Forgive offenses;
- Bear wrongs patiently;
- Pray for the living and the dead.

Corporal Works of Mercy require us to:

- Feed the hungry;
- Give drink to the thirsty;
- Clothe the naked;
- Shelter the homeless;
- Visit the sick;
- Visit the imprisoned;
- Bury the dead.

Some of you who have experienced other Christian faith denominations will recognize that many of those denominations focus very heavily on the Spiritual

Works of Mercy, and that frequently these are seen as primarily the role of the clergy. Catholicism also focuses on Corporal Works of Mercy and calls clergy *and laity* to be intimately involved with both the Spiritual and the Corporal works of mercy. Scripture teaches that these both are so important that *our sincerity as Christians will be judged by these Works!*

In the Parable of the Worthless Servant (which we heard about in a recent Homily!) (Mt 18:35) Pope Francis points out, “Jesus affirms that mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are.” The Holy Father also affirms that, many times, our Corporal and Spiritual works of mercy are the face of our Faith that others see and experience.

This focus on both Spiritual and Corporal works of mercy is the reason that so many Catholic and non-Catholic people’s lives are positively impacted in small and large ways by the Catholic Church. It is excellent to pray for those in need to be helped, but that simply is not enough. Spiritual Works of Mercy must be accompanied by Corporal Works of Mercy for our Faith to bring forth fruit. Some of the ways that Corporal Works of Mercy exist in the Catholic realm are:

- a. Catholic hospitals like St. Vincent and Franciscan St. Francis;
- b. Catholic food pantries and support of Holy Family Shelter;
- c. Support of the poor through myriad Catholic organizations, including:
 - i. Food for the Poor;
 - ii. Missionaries of Charity;
 - iii. Society of St Vincent de Paul;
 - iv. Little Sisters of the Poor.

As Knights of Columbus, we are blessed to belong to an organization that also shares in this dual focus on Spiritual Works of Mercy and Corporal Works of Mercy. Many of our routine activities support organizations that help demonstrate this merciful face of our Church to the world. We have eight months left in this Jubilee Year of Mercy. Let’s each think of one special thing we can each do to make this Jubilee Year one to remember.



Bradley Williams
Deputy Grand Knight
Church Committee
Co-Director

A Knight of reflection

On Saturday, March 12, 25 Knights and guests attended the annual Lenten Knight of Reflection in Holy Rosary Church. Father McCarthy delivered a sermon and, together with our guest the Rev. Paul Landwerlen, heard individual confessions.

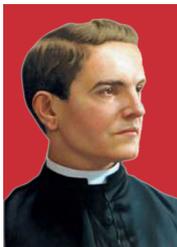
It’s never too soon to mark your calendar: our Second Annual Indulgence Walk is slated for Nov. 5, 2016, the Saturday following All Saints and All Souls days. We’ll be visiting different gravesites and hearing new stories. If last year’s inaugural event is any indication, we’ll have an excellent turnout.

The Church Committee is looking to add another new event around the same time of year — Adoration of the Blessed Sacrament from 6 a.m. to 6 p.m. on Tuesday, Nov. 8. Why then? Because it’s Election Day and faithful Americans are called to pray for their country. In the document, *Forming Consciences for Faithful Citizenship*, which deals specifically with Catholics’ political responsibilities, the U.S. bishops’ conference states:

“Let us all take to heart the urgency of our vocation to live in the service to others through the grace of Christ and ask humbly in prayer for an outpouring of the grace of the Holy Spirit on the United States of America.”

Adoration will take place as long as the polls are open in Indiana. Right now it’s slated to be only at Holy Rosary, but we might want to look into the possibility of having other councils and churches participate as well.

If you have any comments to make about the above plans, or if you have any ideas for other activities, feel free to contact me, Ned Hummel or David Walden.



‘Let not the soft or alluring words of tricky politicians, or the seductive dollar turn you a hair’s breadth from your lawful path.’

— homily on casting ballots in 1884 election

Fr. Michael McGivney, pray for us!





Charles Stevens
Culture of Life Director

Surrogacy opens a can of worms

The Culture of Life Committee is happy to report a couple of significant events that have occurred in the last quarter.

On Feb. 13 the Pro-Life committees of Holy Rosary and St. John parishes continued their joint film series with a screening of “Breeders: A Subclass of Women” at Holy Rosary. I counted five Knights among the 30 participants. The documentary on surrogate mothers highlighted some legal challenges that haven’t been addressed by various states. Issues have arisen between surrogate mothers and the biological parent(s), with abortion being the most touchy. If the biological parents want the child aborted, can the surrogate mother prevent it? What happens if the surrogate mother’s health is at risk — can she solely choose to abort the baby? These are some delicate issues that arise, and are among the many reasons why the Church opposes not only abortion but also surrogacy. The next film in the ongoing series will be in May at St. John’s. I will update everyone on the topic and time (which is usually 6:30 p.m. to 8:30 p.m.).

Throughout Lent, the Archdiocese asked several parishes to participate in the 40 Days for Life, a peaceful, prayerful demonstration against abortion at the Planned Parenthood facility at 86th Street and Georgetown Road. Holy Rosary was one of those parishes. The support level unfortunately was down from previous years’ levels. A group of Santo Rosario Council Knights gathered there on the afternoon of Saturday, March 19, to pray the rosary and the Divine Mercy chaplet. The 40 Days for Life campaign is usually conducted twice a year, in the spring and the fall. I’ll be notifying everyone exactly when the next one will be, and it would be great if more people could participate.

Santo Rosario Council Officers **2015-2016**

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Youth Director.....	
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Council Crier

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Men’s Holy Hour:
First Wednesday every month
9 p.m. @ Holy Rosary



SK Don R. Murphy, FIC, FICF
Field Agent

We stand strong on ethical ground

Some people believe that ethics in business is a contradiction in terms. They think that in order to be profitable, a company and its leaders must abandon morality and embrace the dark, greedy side that they see so often in the news and in movies.

At the Knights of Columbus, we know this isn't true. A business can be both ethical and successful. We are.

As a Catholic organization, we understand the value and importance of our core beliefs and the original mission of Venerable Father Michael J. McGivney. In fact, much of the strength and financial security we provide to members and their families can be attributed to our ethical, moral standards.

More than 96 percent of Knights who buy our life insurance keep it, year in and year out. The Order takes this commitment to our members very seriously. This means carefully planning when it comes time to invest. Our professional staff researches all transactions to insure that they fall in line with Catholic values. If a transaction makes them uncomfortable, they don't make it.

"We exclude any company engaged in activity that conflicts with Catholic moral teaching: companies directly involved in abortion, contraception, human cloning, embryonic stem cell research, for-profit health care that pays for any of these, or pornography," said Supreme Knight Carl Anderson. "There are many companies in the pharmaceutical and communications industries that would undoubtedly provide excellent returns for us, but which are not in our portfolio because they engage in research and development or programming in ways that violate the sanctity or dignity of human life."

In the end, the Knights of Columbus investment strategy is motivated by morality, not money. Yet, each year we remain profitable, increase our assets and stay dedicated to this vision that will keep the Order financially sound for generations to come.

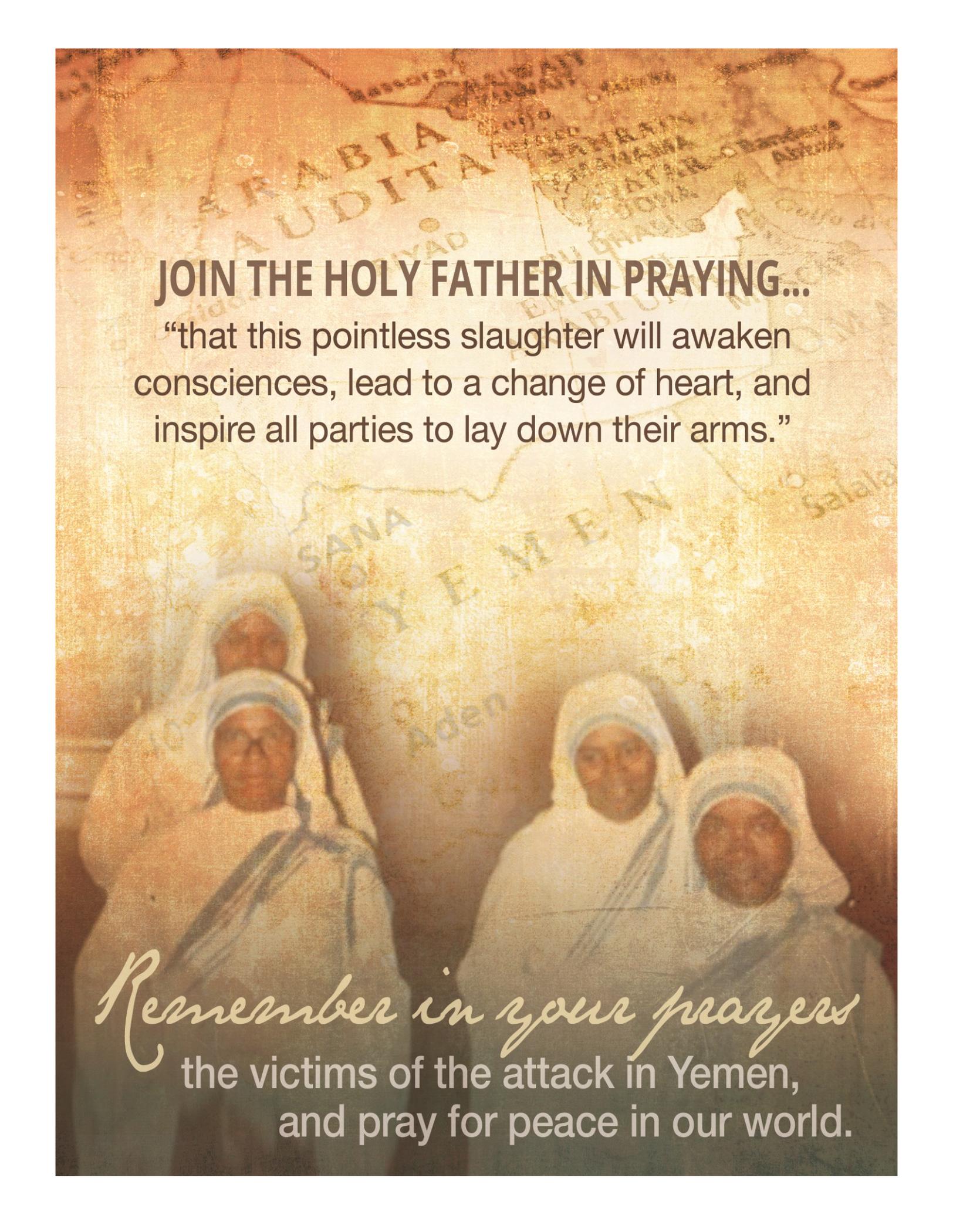
But don't just take our word for it. In 2014 and 2015 the Knights of Columbus was named a "World's Most Ethical Company" by the Ethisphere Institute. We were one of only two life insurance companies to earn the honor.

"Faithful Catholics have choices when buying life insurance," said the Supreme Knight. "But they know that at the Knights of Columbus their policy is supplied by an insurer that shares their moral and ethical values and is guided in all of its investment and sales practices by those values."

Contact me today to learn more about our products.

Don Murphy
317-532-7330
Don.murphy@kofc.org

'We exclude any company engaged in activity that conflicts with Catholic moral teaching: companies directly involved in abortion, contraception, human cloning, embryonic stem cell research, for-profit health care that pays for any of these, or pornography.'



JOIN THE HOLY FATHER IN PRAYING...

“that this pointless slaughter will awaken consciences, lead to a change of heart, and inspire all parties to lay down their arms.”

Remember in your prayers
the victims of the attack in Yemen,
and pray for peace in our world.



Carl A. Anderson
Supreme Knight

This article first appeared in the March 2016 edition of Columbia.

Consecration and renewal

In my [Columbia] column last month, I related a part of the conversation the supreme chaplain and I had with Pope Francis regarding our Order's new emphasis on strengthening Catholic family life.

During the last fraternal year, we implemented a new family life program titled Building the Domestic Church: The Family Fully Alive. Each month, it provides prayers, Scripture readings and meditations for families on different aspects of the domestic church and recommends charitable activities that councils can sponsor. At last August's Supreme Convention, we began our 17th Orderwide rosary-based pilgrim icon prayer program — this year dedicated to the Holy Family.

Then, at the midyear State Deputies meeting, I announced an important new initiative: Building the Domestic Church While Strengthening Our Parish. It encourages councils to sponsor programs promoting Catholic family life while integrating their activities more closely into the life of their parish.

Last month, I asked that the opening Mass at all state conventions this year include an act of family consecration to the Holy Family. This should become an essential part of our family life programs, and should move from state convention Masses to the parishes where our local councils are based.

The response of Pope Francis and of many bishops and priests to these programs has been greatly encouraging, and I now take this opportunity to announce another expansion of our initiative.

Our Holy Family Prayer Program has met with such success that we should take it to a new level. I have asked our state deputies and state chaplains to continue our Holy Family Prayer Program in local parishes, but also to select one Saturday this October to offer the program as a diocesan-wide event, and to invite all Catholic families.

The diocesan-wide event should retain the rosary, papal meditations on family life, and the litany to the Holy Family that is already a part of the parish-based prayer program. But it should be expanded to include recitation of the new act of family consecration to the Holy Family and solemn Benediction of the Blessed Sacrament.

State councils should begin now to make preparations for this diocesan-wide Holy Family Prayer Program. State chaplains should also assist in selecting a suitable parish in each diocese and in coordinating the event with the local bishop.

Recently, Pope Francis reminded us that the Church continues to propose marriage “not as an ideal only for a few” but as “a reality that can be experienced by all the baptized faithful.”

This is precisely the idea of our program. Every family can benefit, and every family should be invited to participate.

One of the great lessons of the recent World Meeting of Families in Philadelphia was that millions of families can be helped by coming together in solidarity with and for each other.

What is also necessary for an effective evangelization of family life is for Catholic families to realize that the principles of charity, unity and fraternity apply also to them as families. This is one of the keys to understanding the family as a “domestic church.”

There is no Catholic organization better positioned today to assist in the renewal of family life than the Knights of Columbus. But the realization of this goal will require the renewed dedication of our local councils.

A renewal of Catholic family life can begin with a simple plan: the consecration of millions of Catholic families to the Holy Family and their dedication to living as a domestic church within their parish communities.

The Knights of Columbus can begin to make this happen. With the intercession of Our Lady of Guadalupe and our venerable founder, Father McGivney, let us begin! *Vivat Jesus!*



**Pope Francis
Supreme Pontiff**

This is an excerpt from the Holy Father's homily at a penance service at the Vatican on March 4, 2016.

'We are all begging for God's love'

"I want to see again" (Mk 10:51). This is what we ask of the Lord today. To see again, because our sins have made us lose sight of all that is good, and have robbed us of the beauty of our calling, leading us instead far away from our journey's end.

This Gospel passage has great symbolic value, because we all find ourselves in the same situation as Bartimaeus. His blindness led him to poverty and to living on the outskirts of the city, dependent on others for everything he needed. Sin also has this effect: it impoverishes and isolates us. It is a blindness of the spirit, which prevents us from seeing what is most important, from fixing our gaze on the love that gives us life. This blindness leads us little by little to dwell on what is superficial, until we are indifferent to others and to what is good. How many temptations have the power to cloud the heart's vision and to make it myopic! How easy and misguided it is to believe that life depends on what we have, on our successes and on the approval we receive; to believe that the economy is only for profit and consumption; that personal desires are more important than social responsibility! When we only look to ourselves, we become blind, lifeless and self-centered, devoid of joy and freedom. What an awful thing!

But Jesus is passing by; He is passing by, and He halts: the Gospel tells us that "He stopped" (v. 49). Our hearts race, because we realize that the Light is gazing upon us, that kindly Light which invites us to come out of our dark blindness. Jesus' closeness to us makes us see that when we are far from Him there is something important missing from our lives. His presence makes us feel in need of salvation, and this begins the healing of our heart. Then, when our desire to be healed becomes more courageous, it leads to prayer, to crying out fervently and persistently for help, as did Bartimaeus: "Jesus, Son of David, have mercy on me!" (v. 47).

Unfortunately, like the "many" in the Gospel, there is always someone who does not want to stop, who does not want to be bothered by someone else crying out in pain, preferring instead to silence and rebuke the person in need who is only a nuisance (cf. v. 48). There is the temptation to move on as if it were nothing, but then we would remain far from the Lord and we would also keep others away from Jesus. May we realize that we are all begging for God's love, and not allow ourselves to miss the Lord as He passes by. "I fear the Lord passing by" said Saint Augustine. Fear that He will pass by and that I will let Him pass by. Let us voice our truest desire: "[Jesus], let me receive my sight!" (v. 51). This Jubilee of Mercy is the favorable time to welcome God's presence, to experience His love and to return to Him with all our heart. Like Bartimaeus, let us cast off our cloak and rise to our feet (cf. v. 50): that is, let us cast aside all that prevents us from racing toward Him, unafraid of leaving behind those things which make us feel safe and to which we are attached. Let us not remain sedentary, but let us get up and find our spiritual worth again, our dignity as loved sons and daughters who stand before the Lord so that we can be seen by Him, forgiven and recreated. The word that perhaps touches our hearts today is the same word used to create man: "Rise up!" God has created us to stand up: "Rise up."

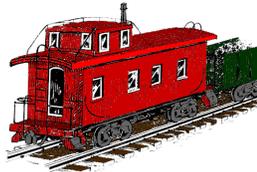
... The conclusion of the Gospel story is significant: Bartimaeus "immediately received his sight and followed Him on the way" (v. 52). When we draw near to Jesus, we too see once more the light which enables us to look to the future with confidence. We find anew the strength and the courage to set out on the way. "Those who believe, see" (*Lumen Fidei*, 1) and they go forth in hope, because they know that the Lord is present, that He is sustaining and guiding them.

Let us follow Him, as faithful disciples, so that we can lead all those we encounter to experience the joy of His love. And after the Father's embrace, the Father's forgiveness, let us celebrate in our hearts! For the Lord Himself celebrates!



THE EDITOR'S CABOOSE

David Walden
Editor



Taking inventory of our false gods

Father and son clashed yet again, their raised voices echoing throughout the house. These disputes were more frequent now that the son was a teenager and, more often than not, they centered on the boy's use of electronic gadgets and video games.

"You might as well bow down and worship that screen!" the father shouted his familiar refrain. "It's become your god!"

"How!?" the son yelled. "How? You know it isn't true!"

"It's the most important part of your life," the father spat.

"No, it isn't!" the son shot back. "God is!"

The father didn't buy it for a second. The son's actions belied his words; he was saying only what he knew the father wanted to hear — and maybe even what the son himself *wanted* to believe. Another shouted response was about to escape the father's lips when he heard his young daughter's bedroom door slam shut. He had noticed before that the arguments visibly upset her; heck, they upset everyone — home was supposed to be a place of peace. With great difficulty, the father swallowed his anger and began taking deep, slow breaths while saying a quick, silent prayer for inspiration. The son's eyes burned hot as fiery coals.

"Look," the father said as calmly as he could, still trying to reign in the anger. "Let's play a little game —" The son began to vent again, and the father held up an arresting arm. " — Hear me out, son! Just do this one little thing for me. I'm going to give you a scenario and ask you a question. I want you to answer that question, not out loud, but just to yourself. With complete honesty in your heart. OK?"

Suspicion filled the boy's eyes, but he nodded almost imperceptibly. The father finally felt calm and in control.

"Let's pretend you bring home another bad report card —" He again arrested the son's interruption. "—and I give you two choices for a punishment. The first is that you lose all electronics for a solid week; that's seven days with no iPhone, iPod, Xbox, computer, TV, etc. The second option is that you can't go to church for two months; that's eight Sundays and however many weekdays at school without Mass or the sacraments. Which would you choose?"

"That's bogus, Dad," the boy said. "We *have* to go to church."

"Just play along, son. Pretend it's possible. Which would you prefer: seven days without video screens or two months without church. Which is easier for you to give up?"

The father watched as anger and suspicion in the boy's eyes changed first to confusion, then thoughtfulness, and finally to understanding and sadness. His point had been made.

The First Commandment tells us not to have false gods. For many, this brings to mind images of Moses' brother Aaron and the ancient Jews dancing around a golden calf, or perhaps a coworker who hasn't darkened the door of a church in decades. But, truth be told, a lot of us practicing Catholics worship false gods without even realizing it.

Do the simple exercise the father in the preceding story laid upon his son. Ask yourself if there is something in your life that would be more difficult to give up than going to Mass and receiving the sacraments. Maybe it's golf, fishing, or watching televised sports. Maybe it's chocolate or booze or politics or work. Maybe it's a person or people whose opinions and approval mean more to you than the precepts of Church and commandments of God.

Worshiping the one, true God through Mass, prayer and the sacraments should be first in our lives. We should rather die than do without these acts of worship. If any *thing* or even any *person* would be more difficult to give up, then we need to change our priorities.

That's a reason why the Church encourages us to give up things during Lent. If we can master our passions and focus on prayer, penance and almsgiving for those forty days, then we can begin to do those things that will keep God first and foremost in heart, mind and soul for the rest of our lives.

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