



MEETING: 6 JAN 2022

Council was called to order at: 6:35 pm by GK Robb McBurney

Prayer was offered by: Robb McBurney

Pledge of Allegiance

The Minutes of the previous meeting: Motion to approve last meeting's minutes passed. Minutes posted online to Council's website.

Chaplain's Message: n/a

The Grand Knight reported as follows:

- We had planned to discuss helping Cardinal Newman students to get to the March for Life, but Cardinal Newman canceled the trip due to COVID. Robb thanked the council for wishing to be involved in this and would like to partner with the council at St John Neumann to host a pro-life event at Cardinal Newman in the future.
- For the time we are back to a hybrid meeting (in person and virtual) due to COVID quarantines for some members.
- Tomorrow is the SCCFL pro-life dinner. We had a goal of funding two tables for the youth and collected over \$800 for this purpose. The amount is more than two tables. Dan suggested members contact Tom Militello if anyone wants to see about a ticket, as there may be trouble filling them with the current COVID situation.
- Robb thanks the members for participation in the confession/Craft and Draft event with Ft. Frei. We hope to do similar social events in the future. Robb would like to consider confession and a service project during Lent. A possible Holy Hour is also being planned.
- Planning is well under way for the men's investing conference, headed up by Luke Gleissner. Promotional materials should be available next week.

Financial Report: by Dan Wagner and Robbie Wiggs (see attached)

- Checking balance: \$5490.01
- Savings balance: \$7103.67
- Vouchers: vouchers for total of \$0.00
- Receipts: receipts for total of \$0.00

Membership Report:

- Dave is working on getting form 100s from several people. Robb also has more prospects.
- Jim Corbett brought up the name of Brad Henry as a possible recruit.
- Robert Startz sent an email to Robb about a potential new member.

Trustees' Report:

- n/a

Program Reports:

- Pro-life: by Bob Nerbun
Bob spoke about the meeting times of the pro-life group (see attached.)
Bob asked to add this to the attached report: On the first Sunday after the 8 am Mass a Pro-Life Rosary is said between the Church and the Roland Educational Building at the Statue of the Unborn Child.
- Fundraising: n/a
- Youth: n/a



- Community: n/a
- Church: see attached Faith Director's Report provided by Dan Wagner
- Family and Council Committee: n/a
- Retention: n/a

Report of Fourth Degree: by Robbie Wiggs
See attached

The Insurance Agent reported as follows:

- n/a

The District Deputy reported as follows:

- We are strongly encouraged to recruit for new members. We are offered help with Exemplifications, etc.
- We were reminded of the Winter Meeting for GKs and DGKs and encouraged to attend.
- The DD is hoping to attend the pro-life dinner and the pro-life march but is currently quarantined for COVID.
- A number of finger rosaries were given to Robb and can be handed out.
- The DD asked Robb about getting social workers for the Honor Bound program. They will have a separate conversation about this.

Unfinished business was taken up and disposed as follows:

- n/a

New business was taken up and disposed as follows:

- Robb was asked about the availability of church facilities for social gatherings and will look into it. Due to COVID the parish is still reluctant to hold events.

Good of the Order: n/a

Lecture Reflection: by Bob Nerbun

- See attached

Grand Knight Summary: n/a

Knights in Distress:

- Please keep the following Brothers and family members in your prayers: Lester Johnson, Frank Toth, Bill Jones, Rick Gleissner, William Gatling, Bernard Corbett, Allison Corbett, Lagaré Kopack, Alberto Alvarez, Shobit Svarna

Closing prayer was offered by: Robb McBurney at 7:20pm.

Attest,
Mitch Michaelis
Mitch Michaelis
Recorder

K of C Council #12554

January 6, 2022

Financial Secretary's Report

No Receipts
No Vouchers

Dues are due. We are having trouble with the online system to generate dues statements. Annual dues are \$36. You may pay in cash, check or online.

State Charity Drive is underway. Tickets are \$5.00 each and Knights are asked to purchase 4. This would be \$20. You can include payment for your tickets with your dues.

Why not "round up" your dues & raffle ticket payment and include a \$4 donation making your payment \$60? What could be easier?

Semi-annual Audit is due by February 15. The Treasurer and I will get with the Trustees and set a date.

Treasurer's Report

Checking Balance	\$ 5,490.01
Savings Balance	\$ 7,103.67
	=====
Total	\$12,593.68

Faith Director's Report

Merry Christmas!

Today is January 6th, the Epiphany of our Lord, the day the wisemen arrived at the manger.

The Christmas Season runs through this Sunday, the Feast of the Baptism of the Lord.

Monday, January 10 begins the season of Ordinary Time.

Jan 7-8: Proudly Pro-Life Weekend in Columbia

Jan 7: Pro Life Dinner

Jan 8: Pro-Life Rally : March begins at USC Russel House at 11:00 AM

Jan 21: National Pro-Life Rally: Washington DC

January 24: Memorial of St. Francis de Sales, Bishop & Doctor; one of the patrons of our Parish; before we were St. Joseph, we were St. Francis de Sales at the "Cardboard Cathedral" on Wheat St.

Catholic Schools Week: January 30-February 5, 2022

Report of the 4th Degree

1. On December 15th Assembly 1072 hosted the **First Responder's Dinner** at the Marion Street Hall serving approximately 85 dignitaries/families/friends and Sir Knights and spouses/friends.
2. On December 27th Assembly 1072 hosted the **US Army Soldier's Dinner** [Soldiers were from Ft. Jackson] at Our Ladies of the Hills Catholic Church serving approximately 100 soldiers and 25 volunteers including Sir Knights, families, and friends.
3. Christopher Towers – Member of the Board – Primary goals are to get the elevators upgraded & prior to Thanksgiving 2022 upgrade the kitchen facilities [new kitchen].

Was Mary married to Joseph before the Annunciation? What does the bible say?

Two of the most important passages at this time of year are Luke 1:26-38 and Matt. 1:18-25, tracing the angel's message of the Incarnation to the Virgin Mary and Joseph, respectively. We've heard from both of these Gospel accounts ... Yet as familiar as these passages are to most of us, they're ones that we deeply misunderstand. As a result, we can scarcely understand what's going on in either passage. For example, were Mary and Joseph married at the time of the Annunciation? Why does Matthew refer to Joseph as Mary's "husband," and yet common translations of Luke have Mary saying to the angel, "I have no husband" (Matt. 1:19; Luke 1:34)? What does it mean that Joseph "took his wife," or that Joseph "knew her not until she had borne a son" (Matt. 1:24-25)? And finally, why did Joseph consider divorcing Mary, and why does the angel respond by telling him not to be afraid?

To answer these questions, we need to learn to read these Scriptures through Jewish eyes. Jewish weddings have two distinct stages, kiddushin and nisuin. After the first stage, "the woman is legally the wife of the man. The relationship created by kiddushin can only be dissolved by death or divorce." These days, the two stages typically occur in a single ceremony, but because "bachelor pads" weren't really a thing in antiquity, first-century husbands had a short time (upwards of a year) after the wedding to prepare a home for his new wife. By bringing his wife into the home and beginning married life together (nisuin), the marriage process was completed. Thus, when we hear Jesus saying, "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:2-3), we should recognize it as what it is: marital imagery. He's saying to the Church that she's already his bride (wife), and that this life is the short space between the kiddushin and the nisuin, the wedding ceremony and the marital homecoming.

That's also where we encounter Mary and Joseph on their journey towards Christmas. When we hear that Mary is "betrothed" to Joseph (Matt. 1:18, Luke 1:27), this is a poor translation. They're not "betrothed" in the sense of a Western engagement. They're legally married, and could freely have sexual relations. That's why Joseph considers a quiet divorce, because he's "unwilling to put her to shame" (Matt. 1:19). There was no shame, because everyone would assume that Mary's child was the son of Joseph (Luke 3:23), and it was perfectly acceptable to get pregnant by your husband in the time between the kiddushin and the nisuin. This involved more than shaming, though. If Jesus was

conceived out of wedlock, he would have been unable to enter the Temple (Deut. 23:2 is quite clear that “no bastard shall enter the assembly of the Lord”).

And so the first thing we notice is that Mary and Joseph are legally married, and were free to have sexual relations. The second is that, for some reason, they aren't. We see this in the responses of both Mary and Joseph. the RSV:CE records Mary as asking Gabriel, “How can this be, since I have no husband?” (Luke 1:34). That's not what she asked, though (as we just saw, she does have a husband). She actually asked, “How will this be, since I know not a man?” In other words, she's not saying that she doesn't have a husband. She's saying that she doesn't have sex with the husband she has. That's a much stranger response, but it's consonant with Joseph's own response. Remember that he knew both (1) that everyone would assume the child of Mary was his, since they were married, and (2) that the child couldn't possibly be his. The only reason he wouldn't assume he was the father of the child is if he weren't (public assumption to the contrary) having sex with his wife. Early Christian texts (Also, see The Mystical City of God by Venerable Mother Mary of Agreda) claimed that Mary had taken some kind of vow of perpetual virginity in the Temple. Whether that's true or not, we know this much: Mary and Joseph are free to have sex, but aren't, and they already aren't before the angel Gabriel shows up. This continues even after the nisuin, when they start living together. Here's where things get really odd: Matthew tells us that Joseph “took his wife, but knew her not until she had borne a son; and he called his name Jesus” (Matt. 1:24-25). To our ears, “took his wife” may sound sexual. It's not. It's a reference to the nisuin: Joseph has taken Mary into his home, and the marital process is complete. But “knew her not” is sexual (cf. Gen. 4:1). So we might ask, why are Joseph and Mary still not having sex? There's no evidence that the angel told either of them to remain celibate, and yet they are, even as they're living under the same roof.

Protestants typically gloss over all of this, because they're fixated on one word: why does Matthew say that Joseph “knew her not until she had borne a son” (Matt. 1:24-25)? Doesn't that imply that the two had sex after the birth of Christ? Such an interpretation completely misses Matthew's point. Why would Matthew be telling us that Mary and Joseph had sex after the birth of Christ? No, something else is going on here. As St. Jerome pointed out, Scripture is full of statements like “even to your old age I am He and to gray hairs I will carry you” (Isa. 46:4), and “he must reign until he has put all his enemies under his feet” (1 Cor. 15:25). But that doesn't mean that God ceases to be God when you're old, or that Christ stops reigning after his final triumph. The inspired author(s) are simply using “until” language to demark an important period of time. Matthew's doing the same thing. His point is that even after the nisuin, Mary and Joseph continued NOT to have sex. Why does that matter?

Because the Messianic prophecy in Isaiah 7:14 says that a virgin will “conceive and bear” a child. If Mary and Joseph had sex during her pregnancy, it wouldn’t be a virgin birth (and she would not be called by the title The Blessed Mary EVER VIRGIN, for more about this see The Mystical City of God).

That leaves one last piece of the puzzle. Matthew tells us that “When his mother Mary had been betrothed [sic] to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly” (Matt. 1:18-19). Why does Joseph consider divorcing Mary? The general assumption is that Joseph assumes Mary has cheated on him, and so he wants a divorce, but he’s a nice guy and doesn’t want to see her stoned to death, so he’s going to be quiet about it. This interpretation doesn’t hold water. (St.) Jerome notes that, if there were the case, we could hardly call Joseph “just” for trying to cover up sin, since “the Law enacts, “that not only the doers of evil, but they who are privy to any evil done, shall be held to be guilty.” Furthermore, this interpretation has Joseph rushing to judgment of Mary without apparently even asking her how she became pregnant. That’s the kind of rash judgment that you and I might fall into, but none of this comports (denotes??) with what we know of either Mary or Joseph.

So let’s look at the facts in a new light. We’ve just seen that, unlike the general public, Joseph is aware that Mary is remaining a virgin. Scripture doesn’t tell us why, but it’s clear enough from both his and her response. As a just and pious Jew, he would also be aware of the Isaiah prophecies that a virgin would conceive and bear the Messiah. He also was married to Mary, and knew her personally. Matthew also says that Mary was “found to be with child of the Holy Spirit,” meaning that there’s literally no reason to think Mary would have hidden the fact of the Annunciation from her husband. Joseph wouldn’t have to be a rocket scientist or a Scripture scholar to put these pieces together, and then read(ing) ... that Gabriel was saying that Mary was going to be the virgin bearer of the Messiah. That’s huge, since Isaiah says that the Messiah will be called Emmanuel (“God with us”), as well as “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 7:14, 9:6). As a Jew, Joseph would have been intimately aware of the Ark of the Covenant, so holy that Uzzah was struck dead simply for touching it (2 Sam. 6:7). Imagine the realization that your new bride is the Ark of the New Covenant, the one called to bear in her womb the Mighty God himself. Nothing in Isaiah’s prophecy mentions the virgin mother having a husband around, and the spectre of being under the same roof as the new Ark would have been terrifying for any pious Jew ... even one who had already resolved to remain chaste alongside her. That’s how many of the earliest Christians understood the

text. Origen, for example, says that Joseph “sought to put her away, because he saw in her a great sacrament, to approach which he thought himself unworthy.”

This also explains the curious message of the angel to Joseph. Matthew tells us that when the crowds saw Jesus heal a paralytic, “they were afraid, and they glorified God, who had given such authority to men” (Matt. 9:8-9). The fear is a kind of awe, coupled with an awareness of one’s own unworthiness to be in the presence of such glory. It’s why both angels and the glorified Christ often seem to need to introduce themselves by saying “do not be afraid” (Matt. 28:5, 10; Luke 1:13, 30; John 6:20; Acts 18:9, 27:24). St. Peter exemplifies this pious fear after the miraculous catch of fish, when he falls down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord” (Luke 5:8). Jesus responds to him by saying “Do not be afraid; henceforth you will be catching men” (Luke 5:10). Jesus is recognizing that yes, Peter is unworthy; but he’s also been chosen by God for a unique mission. That sounds an awful lot like the angel’s message to Joseph: “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” Notice that the angel doesn’t say “Do not be afraid of me, an angel.” Instead, he tells Joseph not to be afraid of taking his wife into his home. By all appearances, Joseph seems to have a holy terror (fear) of his own wife.

This image of Joseph is both a great deal more Jewish, and explains why Matthew views his plan for divorce as proof of his “being a just man” (Matt. 1:19). He wasn’t rashly judging his wife or trying to cover up sin for her; he was recognizing in her the prophesied virgin mother, the bearer of the long-awaited Messiah. So as we (have approached) ... Christmas this year, (it would have been better that we would have heard) ... th(is) Biblical text through this lens rather than the lens of our modern culture, and (had seen) ... the passages (open) up in a brand new way.

From Through Jewish Eyes: A New Way to Understand the Advent and Christmas Scriptures
by Joe Heschmeyer at Catholic Answers with small editing additions by Bob Nerbun, Lecturer

Pro-Life Report (all of the following Pro-Life activities take place at Planned Parenthood at 2712 Middleburg Dr, Columbia, SC 29204, when abortions are being performed!). If you have a difficult time standing for up to 1.5 hours, bring a lawn chair.

Pro-Life Rosary EVERY Tuesday at 8:15 am (just after the 7:30 am Mass at St. Joseph's
Fridays Pro-Life Stations at 9:30 am, generally at the 1st, 2nd, 4th, and occasionally the 5th Friday
Saturday Rosary for Life on the 3rd Saturday, in person and on Zoom 8 AM. For Zoom contact
Maureen Weingold, see below.

Occasionally a Friday holiday will have a Friday shifted to Wednesday for abortions, so that may
affect the Friday Pro-Life activities. For more information about this, contact Maureen Weingold at:

oll-chapin-respect-life-ministry@googlegroups.com