



MEETING:
March 2, 2023

Council was called to order at: 6:30 pm by: GK. Prayer, the lord's prayer, was offered by: GK. The pledge of allegiance was offered by the GK.

The roll of officers (skipped)

The Minutes of the previous meeting: The approval of the Minutes for February business meeting was moved, seconded and approved.

Chaplin's Report. The Chaplin was not present. We did not have a report.

Faith director's Report: This faith director presented his report for the Month of March through Easter Sunday which is April 9, 2023. We need ushers and greater. Tomorrow is the second Friday of Lent. The Knights are responsible for the soup supper after the 6:00 p.m. mass and 5:30 Stations of the Cross. March 17 is St. Patrick's day and the Bishop has provided a special dispensation to allow Catholics to consume meat. The School is having a Food Truck even on March 17, 2023.

Membership Report: We think that Patrick Kelly or Patrick Blake may have a form 100, but did not know. Nicholas Shriver has applied to be a transfer into our council. Shriver was a seminarian and has just joined St. Joseph Church. He is a 4th Degree knight. The GK spoke highly of Shriver. Dr. Bill Ranson has passed. He was a Knight but has not been active recently.

The Grand Knight reported as follows: We just passed the 1st anniversary of the war in Ukraine. The knights have contributed over \$20,000,000 for relief efforts in Ukraine. For the soup supper after tomorrow's mass, please sign up through the Perfect Potluck link on the email from Dan earlier today. We need bread, tea and lemonade. The GK thanked everyone who helped with the barbeque sale and the making of the barbeque. We have been requested with the Cardinal Newman PTO fundraiser on April 1, 2023. They are not planning on doing a raffle. The leftover butts are for sale to the Knights.

We are not meeting on April 6, holy Thursday. We will move the meeting to the following Thursday.

The Treasurer reported the balances (attached hereto). It is believed that we will net around \$2,000 on the sale of Barbeque.

The Financial Secretary presented his report (attached hereto). There was a discussion of placing some money into a CD and the Treasurer is investigating that possibility.

The Pro Life report:

The Trustees reported as follows: None.

The District Meeting will be April 14, 15 and 16 here in Columbia.

Fourth degree – Robb has two 4th degree application in case someone wants to become a 4th degree. They had a meeting a couple of days ago. They had a special guest and it was a very good meeting. There was some concern at the meeting because we had Four 4th Degree Knights that got suspended. If we focus doing good and providing fellowship, the arguments about jewels or uniforms are less important.

On a positive note, Father Frei has become a Fourth Degree. A total of three priests became members of the Fourth Degree.

The Insurance Agent was not present and no report.

New Business: We have in the past assisted by providing raffles for the benefit of different Catholic organizations including the boy scouts and St. Joseph Church. The Scouts in the past raffled off a Henry 22 caliber rifle specially designed for the Scouts. While others can't do raffles, the Knights can do raffles. The motion was made to hold a raffle for the Scouts if asked, the motion was second and unanimously passed.

We will hand out grocery bags on March 25 and 26. We will ask for people to bring the groceries back on Palm Sunday - April 1 and 2.

The lecturer was present and gave his lecture. The lecture is also attached to these minutes.

Knights in Distress:

Please keep the following Brothers in your prayers: Alberto Alvarez, Frank Toth and Ron Childress. We also prayed for First Responders and refugees of the Ukraine and Barundi.

Closing prayer was offered by: GK at _____ pm.

Attest,

Richard R. Gleissner, advocate and substitute recorder.

Knights of Columbus Council #12554
2 March 2023

Financial Secretary's Report

Monthly Report

Receipts:

1. Dues (5 members)	\$ 180.00
2. State Charity Drive	\$ 60.00
3. "Round-Up"	\$ 8.00
4. BBQ Sales	\$1,091.00
5. BBQ Donations	\$ 125.00

TOTAL -----
\$1,464.00

Vouchers:

1. SC K of C Council (<i>per capita</i>)	\$ 217.75
2. SC K of C Council (Liability Insurance)	\$ 145.86
3. Robbie Wiggs (Sam's Club membership)	\$ 54.00

TOTAL -----
\$ 417.61

Faith Director's Report

We are in the Season of Lent. Lent ends with the Sacred Triduum on April 6. The Season of Easter begins with the Great Easter Vigil (April 8).

- March 3: First Friday (Mass: 7:30 AM) -- *day of abstinence*
Stations (5:30 PM), Mass (6:00 PM), **Knights Serve Soup! (6:30 PM)**
- March 4-5 I Care, I Share weekend
- March 4: First Saturday (Mass: 8:30 AM)
- March 5: Second Sunday of Lent -- Combined Scrutinies (8:00 AM)
Adoration (3:00 PM), Vespers (4:00 PM), benediction (4:30 PM)
- March 10: Friday of Lent *day of abstinence*
Stations (5:30 PM), Mass (6:00 PM), Simple Soup Supper (6:30 PM)
- March 12: Third Sunday of Lent
Adoration (3:00 PM), Vespers (4:00 PM), benediction (4:30 PM)
- March 17: Friday of Lent *Bishop's Dispensation due to* St. Patrick's Day
Stations (5:30 PM), Mass (6:00 PM), School Food Truck Festival (5-8 PM)
- March 19: Fourth Sunday of Lent – *Laetare Sunday*
Second Collection: Catholic Relief Services
Adoration (3:00 PM), Vespers (4:00 PM), benediction (4:30 PM)
- March 20 Solemnity of St. Joseph (transferred from March 19)
- March 24: Friday of Lent *day of abstinence*
Stations (5:30 PM), Mass (6:00 PM), Simple Soup Supper (6:30 PM)
- March 25: The Annunciation of the Lord
- March 26: Fifth Sunday of Lent
Adoration (3:00 PM), Vespers (4:00 PM), benediction (4:30 PM)
- March 31: Friday of Lent *day of abstinence*
Stations (5:30 PM), Mass (6:00 PM), Simple Soup Supper (6:30 PM)
- April 1-2 Second Collection for St. Vincent de Paul Society
- April 1: First Saturday (Mass: 8:30 AM)
- April 2: Palm Sunday of the Lord's Passion
- April 4: Chrism Mass at Cathedral of St. John the Baptist, Charleston
- April 6: Holy Thursday Mass at 6:00 PM (tentative).
- April 7: Good Friday – *day of fast & abstinence*
Liturgy of the Passion and Veneration of the Cross at 3:00 PM
NO First Friday Mass
- April 8: Holy Saturday, The Great Easter Vigil (Mass at approx.. 8:00 PM)
- April 9: Easter Sunday

On days of fast, (Ash Wednesday, Good Friday) one full meal is allowed. Two lesser meals, sufficient to maintain strength, may be taken according to each one's needs, but together should not equal another full meal. Eating between meals is not permitted. Catholics who have completed their 18th year are bound by this law until the beginning of their 60th year.

On days of abstinence, (Fridays of Lent) meat and poultry (i.e. warm-blooded animals) should not be eaten at any meal. The law of abstinence binds all Catholics who have completed their 14th year.

Please consider joining our Ministry of Hospitality: Greeters & Ushers

March 2, 2023 Treasurer's Report

TD Bank

Checking Balance	\$10,746.79
Savings Balance	\$ 7,106.61
Totals	\$17,853.40

All monies (4 deposits) have been deposited to date totaling \$1,248.00

Check for US Foods (BBQ) #828 was for \$325.13 – Voucher forthcoming

All checks have cleared with the exception of the St. Joseph's check for \$1,500

As requested, the Treasurer is researching several avenues for CD for the Savings acct.

Thanks

Robbie

March 2023 Lecture to the K of C Council 12554 - Funeral Mass or is it a Memorial Mass?

Remember that thou art dust and to dust thou shall return. This invocation is given when placing ashes on our foreheads on Ash Wednesday. Tonight's lecture reflects on this invocation, on the many recent funerals at St. Joseph's, and a recent article entitled "This Mass Is Offered for the Repose of the Soul of -" written by Dr. John M. Grondelski, published in The Catholic Thing on Monday, February 20, 2023.

In this article Grondelski opines that the ritual phrase "this Mass is offered for the repose of the soul of -" is: so common that many Catholics probably don't even bother to think about what it is saying." He even suggests "that [only a] small number of people in the pews [could] explain what it's saying, at least not beyond 'we're praying for X. And while that's true, there's more to the story that an earlier generation of Catholics might have articulated but many today, just can't."

He then raises a question "So why do we pray for X? We pray for X because he's dead and so he can't help himself. Now that doesn't mean that the dead just lie there, utterly passive. We invoke the saints in heaven and ask for their prayers. They're dead. Yet we're confident they can help us" and it is a belief of our Church is that those in the Communion of Saints can and do intercede for us. In fact there are many mystic messages that indicate that this is done very efficaciously.

Again he repeats the same question: "So 'why indeed are we praying for X?' Again, "because he can't help himself." He suggests that in times past: "older theologians might have written something like 'in the mystery of God's economy of salvation, the deceased are able to assist others by their prayers but not themselves.' That explanation, however, seems to reduce God to some arbitrary rule maker who 'forces' people to be charitable towards others by preventing them [those in Purgatory] from helping themselves. The problem is: that's just not true [- it is deeper than that]. We can

help others because it's a form of charity – in the full theological sense, not merely giving to some good cause. But to change ourselves requires us fully to be ourselves and, after death, we are not completely ourselves. Human beings are bodily and spiritual beings. My soul may be in Purgatory, but my body is in 'St. Gertrude's Cemetery.' That is why 'we believe in the resurrection of the body,' not just 'the eternal life of the soul.' The whole person - my body and soul - made me good or bad. The whole person - my body and soul - must share together my eternal destiny. So, the soul lacks agency vis-à-vis itself, arguably because it takes a whole person – body and soul – to act, which it cannot. We, however, who are full persons in this world and can act in charity, can help our beloved deceased. Which means we need to appreciate the absolute importance of human embodiment and its relevance to life in this world and the world to come.”

Now if we think about it, [the current relativism, liberalism, socialism,] “and dualism, that warps current Western thinking [both secular and religious thinking, they] are all contrary 'identity' ideologies that depreciate the body or believe it can be changed at mere wish [or through surgery and hormones?], the body is indeed significant.” It is with this awareness that Grondelski then poses “a whole series of other questions about other contemporary funeral practices. For example widespread acceptance of cremation [without a compelling reason and for about the same cost and] the deliberate destruction - 'composting' - of the body in order to make topsoil out of 'Uncle Joe.'”

He continues, “So, we understand why we should pray for the dead. But why offer a Mass? Is it because 'where two or three are gathered in His name' – and we are a 'community?' Or perhaps because some people think communal prayer multiplies efficacy? Maybe to remember our old parishioner who used to come to 9:30 Mass and sat back there? No. We offer 'Mass for the repose of the soul of X' because the Eucharist is a sacrifice, a re-presentation of Christ's sacrifice on the Cross, an offering of the Most Precious Gift that Jesus Christ, true God and true man, offered in and with His Real Body and Blood which is really made present here and now in this sacrament

and really part of His one great offering of Himself ‘for us and for our salvation.’”

Understanding this point “presupposes an understanding of the Eucharist as sacrifice and in terms of Real Presence.” He continues: “at 2019 Pew survey showed that 69 percent of American Catholics today think the Eucharist is only a symbol.” [But] “had the Pew researches asked, [he bets that these same Catholics would have exhibited] “equal theological illiteracy about the Mass as a sacrifice.”

And “if we do not understand the Eucharist as a sacrifice in which Jesus Christ is again made present, here and now, body and blood, soul and divinity, then we also cannot understand the idea of [offering prayers and sufferings up] for the dead, of how and why celebration of the Mass is efficacious ‘for the repose of the soul of X.’ If the Eucharist is but a communal meal that “symbolically” unites us and reminds us of Jesus as well as our beloved dead, then we are functional Protestants. The Catholic idea of the real value of prayer – especially the Mass – may then serve as a pious thought, but it’s not anything real. It doesn’t make sense.”

For ME, I know that our Catholic Church’s belief that the offering of a funeral Mass for the deceased is a perfect prayer and perfect worship by us, and it is of inestimable value for the repose of the soul of “X.” That’s why we pay money for Masses to be said for our deceased loved ones. We can even purchase a set of 150 Gregorian Masses (Masses said over 30 consecutive days) for them with the expectation from St. Gregory the Great that at the end of these masses they will be released from Purgatory. Whether it is 1 Mass or 150 consecutive Masses, this practice is in a way similar to those sacrifices ordered by Judas Maccabee to be offered in the Temple in Jerusalem for slain Jewish soldiers who had worn pagan amulets (good-luck charms) during battle. (2 Maccabees 12:38-46)

Grondelski points out that if we think about considering the holy sacrifice of the Mass as “a communal meal [, one] that “symbolically” unites us and reminds us of Jesus

as well as our beloved dead, then we are functional Protestants. The Catholic idea of the real value of prayer – especially the Mass – may then serve as a pious thought, but it’s not anything real. It doesn’t make sense.” Grondelski says that he has “argued elsewhere that this lack of a Catholic understanding of the value of the Eucharist as a sacrificial offering for the dead is why, not really knowing why we are at a funeral or at Mass, we want to turn them into ‘memorial services’ for “the living as much as the dead, [they become in some minds] the mere recollection of warm memories and sentimental remarks about ‘a better place’ without those words really having deep meaning. [He suggests that] the need for those memories is often driven now by the absence of a traditional wake, or when bodies are replaced by pictures at post-cremation funerals.”

He notes that while: “the American bishops have begun a ‘Eucharistic revival’ in response to the scandal that over two-thirds of Catholics don’t understand the Real Presence, [what these Catholics] also don’t understand [is] the Eucharist as Real Presence offered in sacrifice, and how [this] serves ‘the repose of the soul of X.’” Grondelski believes that “until the fullness of Eucharistic theology is recovered and widely taught, whole swaths of Catholic understanding will remain ‘mysteries,’ not in the proper sense of the suprarational dimensions of the divine [that is dimensions transcending human reasoning - dimensions of the divine], but of religious illiteracy [, i]ncluding why ‘this Mass is offered for the repose of the soul of X.’”

Grondelski further believes that “this lack of a Catholic understanding of the value of the Eucharist as a sacrificial offering for the dead is why many want to turn them into ‘memorial services’ for ‘the living as much as the dead.’” Again he states his belief that they are a “mere recollection of warm ‘memories and sentimental remarks about ‘a better place’ without those words really having deep meaning. [I might also add, Lord forbid, that a Catholic priest would even say that we now believe that the deceased is in heaven.] Grondelski again says that, “the need for those memories is often driven now by the absence of a traditional wake, or when bodies are replaced by pictures at post-cremation funerals.”

Finally he concludes: “the American bishops have begun a ‘Eucharistic revival’ in response to the scandal that over two-thirds of Catholics don’t understand the Real Presence. And, these Catholics also don’t understand the Eucharist as Real Presence offered in sacrifice and how that serves ‘the repose of the soul of X.’ [Continuing his conclusion he states that] “until the fullness of Eucharistic theology is recovered and widely taught, whole swaths of Catholic understanding will remain ‘mysteries,’ not in the proper sense of the supra-rational dimensions of the divine, but of religious illiteracy. THIS INDEED ... INCLUDES WHY “THIS MASS IS OFFERED FOR THE REPOSE OF THE SOUL OF ‘X.’”

John M. Grondelski (Ph.D., Fordham) is a former associate dean of the School of Theology, Seton Hall University, South Orange, New Jersey