

Knights of Columbus
St. Joseph Assembly No. 2246
Milpitas, CA



THE CARPENTER'S EDGE

April 2010 Newsletter

Website: <http://www.Kofcassembly2246.org>

Knights of Columbus
St. Joseph Assembly No. 2246
SK. Pedro Ybarra, Editor
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ADDRESS CORRECTION



**We need
them and
they need
us!**

**Year for
the Priest
June
2009
to
June
2010.**

**Sunday, April 25th is World Day of Prayer for Vocations
Plan a program for your Parish.**



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St. Joseph Assembly No. 2246

Newsletter



April, 2010

Volume 5

Number 4

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FAITHFUL CAPTAIN



Editorial Opinion

Last month I mistakenly wrote "our Assembly represents five councils." Our Assembly represents **Four** Councils:

- St. Victors # 4112,
- St. Peter the Apostle # 5796,
- Most Holy Trinity # 9718 and
- St. Elizabeth Council # 8747.

In this month's issue I've included part two of "The Roots of the Fourth Degree" to give us a little history of the Fourth Degree and why we are called to join and be active.

There is an out of print book, "Patriotism and Fraternalism in the Knights of Columbus: A History of the Fourth Degree," written by Christopher J. Kauffman and published by Herder & Herder; it is a comprehensive account of how the anti-Catholicism of the early 20th century was vigorously countered by the Knights of Columbus' "Fourth Degree." In this study, Dr. Christopher J. Kauffman presents the story of the widespread attack upon Catholics' loyalty to the nation, and the explicit rendering of Catholic patriotism that arose in response to it. In competition with organizations which fostered historical memories exclusive of Catholics and immigrants, and which frequently portrayed the Knights of Columbus in

the vanguard of "Vatican Imperialism" in the United States, the Fourth Degree, Patriotism, was founded to assert a distinctively Catholic historical memory. Such symbols of "republicanism" as "the little red school house," were regarded by these anti-Catholic groups as emblematic of the necessary training for citizenship, as opposed to the "Vatican dominated" parochial schools with their alleged conspiracy against national institutions and the democratic spirit. I encourage all Fourth Degree members to find it at their local library and read it.

LET'S GET ACTIVE!... GET IN THE ARENA!

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat."

From Theodore Roosevelt's Speech "The Man In The Arena" at the Sorbonne Paris, France April 23, 1910

The Roots of the Fourth Degree

This is part 2 of The "Roots of the Fourth Degree" an excerpt from Christopher J. Kauffman's "Faith & Fraternality: The History of the Knights of Columbus 1882-1982."



Archbishop John Ireland

To place the spirit of the Fourth Degree within its proper perspective, one should recall specific trends within the Order, the Church, and American society at the turn of the century. We have noted that Columbianism, so impassioned by Thomas H. Cummings in the mid-nineties, was a Catholic fraternal spirit analogous to the Americanist ideals of Archbishop John Ireland.

Both Cummings and Ireland identified America as a land where Catholicism and democratic freedom existed in a symbiotic way. In the relationship, Catholicism brought out the best in American freedom, and within American freedom Catholicism progressed to a higher stage in its development.

Columbianism and Ireland's "Americanism" extolled the Catholic ideals infused into American culture as well as the American ideals infused into Catholicism. "The great theologians of the Church lay the foundation of political democracy which today attains its perfect form.

They [the Knights of Columbus] stand for what is clean, moral, wholesome, and effective in American manhood when that is crowned with the teachings of Holy Mother Church, and as a result, they must achieve in time the social uplift of the entire American people."

In early 1898, when the United States and Spain were on the brink of war, the major spokesmen for the Church, including Archbishop Ireland and Cardinal Gibbons, expressed "a very restrained and peaceful attitude." However, once this easily avoidable (and clearly unjust) war began, Cardinal Gibbons stated the Church's position as in accord with the government's call to arms. The Order reflected the position of Cardinal Gibbons. State Deputy John F. Crowley of Maine reported to the 1899 State Convention that "while our people, as did the people of other faiths, differed as to the means of bringing about a satisfactory settlement of the trouble, still at the declaration of war all personal opinions as to the wisdom of such a course were forgotten, and the Catholic people, imbued with the teachings of our Holy Church, to be always ready to sacrifice everything for our Faith and Country, offered themselves by the hundreds to fight and, if need be, to die in defense of our Country's cause." Crowley

implied that the K. of C. response to the war should be viewed as a strenuous "reply to the cheap agitators whose only principle is hatred to Catholics and who, although professing ardent love for America and American institutions, fly to the woods whenever danger threatens the flag they profess to love so much." The Board of Directors approved the purchase of \$ 100,000 in War Bonds, in the event that such bonds were issued. It also waived the armed forces disqualification for its insurance members who joined the armed services. Crowley proudly commented that "this . . . is the Order who a few months ago . . . [was] denounced by Catholic haters as non-American simply because it was Catholic."

Dorothy Dohen, a sociologist, regards the spirit of anti-Catholicism as a factor within the atmosphere of the late 1890s, but she does not consider it to have been a mitigating factor in what she views as Cardinal Gibbons's failure to lead the American Catholic Church in its prophetic mission to oppose an unjust war. Unfortunately, her judgment is anachronistic. The model of the Church as prophet was almost entirely dormant in Europe



James Cardinal Gibbons

during the nineteenth century. Archbishop Ireland, Cardinal Gibbons, and others broke from the European tradition by extolling the modern spirit of American liberty and thereby expressing a prophetic hope in American culture. Because they were misunderstood by American and European conservatives within the Church, who caricatured them as deviants from orthodoxy, Rome responded with a condemnation of Americanism. Though confident of the Church's future in America, Cardinal Gibbons was particularly aware of both the anti-American attitude of many conservative Catholics and the widespread anti-Catholicism endemic to nineteenth-century America. Hence, one can admire his prudence in not opposing the war on the grounds that the Church was adjusting to American pluralism and was still a suspect minority institution. To accuse Cardinal Gibbons of capitulating to the forces of nationalism is to judge him by standards other than his.

Catholic patriotism during the Spanish-American War ([http://en.wikipedia.org/wiki/Spanish%^{E2}%80%⁹³American_War](http://en.wikipedia.org/wiki/Spanish%E2%80%9C93American_War)) derived from complex motivations, including the immigrant's drive to certify loyalty to one's adopted country and express gratitude for the enormous growth of Catholic culture in America. Hence, it was not excessive nationalism but rather a tempered patriotism.

If it were an unreflective nationalism which motivated the Knights of Columbus to establish a Fourth Degree based upon patriotism, then in the postwar period one would expect the Knights to be uncritical of the nation's imperialistic ventures resulting from its victory in the Spanish-American War. In fact, the monthly magazine devoted to K. of C. interests severely criticized the U.S. government for failing to behave according to the "essentially Catholic concept respecting the natural right of all men. The editor of Columbiad, D. P. Toomey, stated that because the United States "was imposing our civilization on Filipinos and Porto Ricans . . . it looks as if all the old national ideals have been discarded by our government, and that bloody conquest and greed of gain have taken their place in the national mind." Though the *Columbiad* had maintained a strongly patriotic line over the years, this editorial clearly reveals that Catholic patriotism was



Spanish American War

not overcome by excessive nationalism. Toomey was so deeply opposed to imperialism (which may have derived from his antipathy to British imperialism in Ireland) that he saw American domination of Puerto Rico and the Philippines as "a curse to them if not to ourselves."

According to Toomey, "Protestant nations who have acquired dominion over weaker races have exterminated the latter, or . . . the so called inferior race has been held in a state of vassalage and exploited in the commercial interests of the conqueror. . . . To all practical intents and purposes our republic is a Protestant nation, that is to say the dominant thought of its people, even of some who call themselves Catholics, is Protestant or Pagan, respecting so called inferior races. This has been exemplified by our treatment of Indians and Negroes." Toomey linked the problems of imperialism abroad to industrial conflict and attacks upon the liberty of the Church at home. Though his immediate frame of reference may have been Protestant domination of Catholic Ireland, he contended that the "Church militant has always been and will always be engaged in a bitter contest with the powers of darkness." Toomey's magazine was not the official organ of the Order, but it did become so several years later with Toomey as its editor. It is impossible to discern the extent to which his thought was representative of the Order. Yet he was and remained a leading spokesman for the Knights of Columbus, one who was patriotic, but who did not view American Catholicism as swept up in a frenzy of unre-

fective nationalism.

The emblem of the Fourth Degree symbolized the primary significance of Catholicism in Catholic-American citizenship. The uniform of the Fourth Degree was originally styled according to the formal wear of the day: top hat, Prince Albert coat, etc., with a red, white, and blue baldric upon which was pinned an emblem depicting the U.S. Constitution.

Sir Knights wore a sword with a cross-handle grip signifying Christian Knighthood. From its foundation, the Fourth Degree provided honor guards for religious and civic ceremonies. To appreciate this uniformed degree fully, one must recall that before the age of radio and television, civic parades and religious processions played a much more important role in America's public life than they do today. For Catholics to wear their Catholicism literally on their sleeves evoked an experience analogous to that of the patriot witnessing the national flag ascending against a clear blue sky as a band played the national anthem. A later Supreme Knight, John McDevitt (1964-77), proudly recalled his father commenting that he experienced "goose bumps" when he marched in a Holy Name Society parade.

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The following link is to a Knights of Columbus newspaper ad published on Thursday, February 1, 1900 in The Morning Record, a Meriden Newspaper, entitled Knights of Columbus – Important Meeting in New York:

<http://news.google.com/newspapers?id=5Wk1AAAIBAJ&sjid=2RMLAAAIBAJ&pg=3770,676219&dq=knights+of+columbus+fourth+degree+history&hl=en>

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TODAY'S FOURTH DEGREE...

'Religiously Devoted and Patriotically Proud'

Visit the Knights of Columbus Fourth Degree web site for more information:

<http://www.kofc.org/eb/en/members/fourth/index.html>

FAITHFUL FRIAR RESURRECTION 2010



The gospels offer no proof of the resurrection. There was no proof then and there is no proof now.

The gospels do reveal signs of the resurrection. One significant sign was the empty tomb. The scene in the empty tomb was orderly. The disorder one would expect to be left by grave robbers is absent. If thieves took the body, they certainly would have taken it away wrapped up in the expensive cloths. The gospel gives a tedious description of the burial cloth folded neatly and put aside. The head cloth placed in a location by itself.

When the apostles Peter and John saw this scene they did not understand what resurrection meant. It was the many appearances of the risen Christ which slowly began to translate into resurrection. These appearances taught the apostles that Jesus had risen. Although, he was changed he was alive and real. Christ appeared on Sunday morning to meet the astonished women at the tomb. He appeared to Mary Magdalene, who thought he was the Gardner, till he called her my name.

The risen Christ joined two disciples on the road to Emmaus. He appeared to them as a stranger. As they walked along, he explained the Old Testament scriptures to them and how the Christ has to suffer, die and rise from the dead. Later, at supper the disciples recognized him at "the breaking of the bread" then, he disappeared. Then, they recalled how their hearts had been burning as they walked and listened to the stranger explain the scriptures.

Several times the risen Christ entered into the locked room where the apostles were hiding in fear for their lives. Christ no longer had any need to eat. Nevertheless, he asked for something to eat. He asked this to reveal that he was not an apparition or a ghost, but the real living person they knew and loved.

At one of his visits in the locked upper room Jesus invited Thomas to touch his wounds from the crucifixion. He said; see Thomas, that I am real. Believe.

The fourth gospel recalls a moving appearance of the risen Christ. The risen lord called out to the apostles from the shore of the lake where they were fishing the apostle John, recognized Jesus, and shouted, "It's the lord!" Overwhelmed with joy, Peter jumped into the water and waded to shore. Peter, saw the fire which the risen Christ built to warm the apostles. Then he joined them in eating the breakfast he cooked for them. These appearances of Christ after the resurrection taught the disciples that Jesus had risen from the dead. He was no longer the human historical Jesus. Now, he was the human risen glorified Christ. May we see and enjoy the breakfast of mercies the risen Christ prepares for us every day. When we ask, the Holy Spirit will teach us how to recognize the risen lord when he comes to us in different ways and disguises. The more we come to experience the risen Lord, as real and living, the more we will love Him.

There is no proof of the resurrection. There are only signs. The resurrection will always be a matter of faith. For those who believe no explanation is necessary. For those who do not believe, not explanation is possible.

COLOR CORPS COMMANDER



Dear Sir Knights,

The month of March has come and gone with not too much happening Color Corps wise. On April 11th, the only event occurring will be that SK Guillermo, SK Ralph Manfredo, and I will be heading up to Sacramento to attend the Master's district meeting in addition to bringing in a new member to our Assembly. We'll take copious notes and keep you informed as to new developments.

Immediately after this Exemplification, we will gather together for a welcoming family potluck dinner on Monday, April 19th to welcome our four new members and their families. Please put this on your calendar.

Planning ahead, May is going to be a bit involved on a multitude of fronts. Let's start with Saturday, May 8th, St. Victor's Church, report time 4:00 PM. Procession begins at 4:30 PM with Mass immediately following at 5:00 PM.

Not long after that, keep May 21st and May 22nd open as the state convention comes to San Jose this year. All Color Corps members are asked to advise me of their availability as the Color Corps will be needed for not just the opening and closing Masses but the guarding of the tabernacle. Our Vice-Supreme Master is encouraging a lot of Color Corps attendance so that we can rotate the guards on a more frequent basis (suggested 10 minute rotations). More information will be made available and disseminated as we receive it.

Remember that the Color Corps is the visible arm of the order. Your participation is not mandatory but voluntary. We encourage all Fourth Degree members to give consideration to joining this prestigious band of men.

Respectively submitted,
Ed Blake, Color Corps Commander
St. Joseph Assembly # 2246
Ph: (408) 263-0247 ~ webmstr@kofc8747.org



St. Joseph Assembly No. 2246

April 2010



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12 7:30 PM Officers Meeting	13	14	15	16	17
18	19 7:30 PM Assembly Business Meeting 7:PM POTLUCK DINNER	20	21	22	23	24
25 World Day of Prayer for Vocations	26	27	28	29	30	