



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

November 2018

Siempre Adelanto (Always Forward) Fr Serra's Motto

CALENDAR

4th Degree Exemplification 17 Nov
 November's Dinner Meeting 19 Nov
 December's Officers Meeting 03 Dec
 December's Dinner Meeting 17 Dec
 January's Officers Meeting 07 Jan

November's Dinner Meeting

On **Monday 19 November**, we will have our November dinner meeting beginning with a "social hour" at **6:30 PM** and a dinner will be served a little after **7:00 PM**.

BIRTHDAYS for November

The following Sir Knights will celebrate a birthday during the month November.

Bruce M Velasco	06 Nov
William F. Keenan	15 Nov
Edmund Page	19 Nov
Tim Hogan	22 Nov
Dcn Michael Betliskey	26 Nov
Michael J. Donovan	27 Nov
Earl W Pugh	29 Nov

For submissions or to receive the Navigator by E-mail contact SK Mike Betliskey at **805-280-1103** or email bubs4carp@gmail.com

4TH DEGREE EXEMPLIFICATIONS

4TH DEGREE on **NOVEMBER 17** at **ST PETER CLAVER CATHOLIC CHURCH** 5649 Pittman St. Simi Valley. Sponsored by Fr. Patrick McDonagh Assembly 2257. Invite all Knights of the 3rd Degree to become members of the Junipero Serra Assembly. Please contact SK Fred Valdez Faithful Comptroller at fvaldez@yahoo.com or 805-428-6411 / 805-428-6413

A THANKSGIVING DAY PRAYER

But Lord, I'd like to take a few minute more to really give thanks to what I'm thankful for my family, my health, a nice soft bed, my friends, my freedom, a roof over my head. I am thankful right now to be surrounded by those whose lives touch me more than they will ever possibly know. Thankful Lord, You have blessed me beyond measure. Thankful that in my heart lives life's greatest treasure that You, dear Jesus, reside in that place. And I am ever so grateful for Your unending grace. So please, heavenly Father, bless this food You have provided and bless each and every person invited. Amen!
 Scott Wesemann



OneLife LA invites all people on **Saturday 19 January 2019** to join us in declaring a commitment to valuing and protecting all human life, particularly the most vulnerable in our community to which every Catholic and Knight needs to uphold and does whatever one can to protect the sacredness of life. This is the premier event promoting life in southern CA. It includes a short peaceful march, inspirational speakers, food and drinks and camaraderie in the heart of LA. Check it out at <https://onelifela.org/event/>. Call Rich Scholl at 805-964-6384 to set up carpooling.



KEEP in YOUR PRAYERS

Zea Bauer who suffered a stroke, Joe Kovach, John Schlesselmann, Billy Scroggins, Roberta Coyne wife of SK Paul Coyne, SK Bob Marks, SK Mark Vampola, SK Ken Kuether, Frank Donohoe PFN, Sharon Donohoe, daughter of PFN Frank and Cay Donohoe and sister of FN Patrick Donohoe, Manual Cabrera and his spouse, brother and sister-in-law of SK Francisco Cabrera, Miguel Cabrera, father of SK Francisco Cabrera, Steve Armitage, Maggie Crosby, Francis Sanchez, Teresa Barrier, SK Ed Barrier, Bradley Stephens, son-in-law of Jack Turney who has with a Stage IV melanoma cancer, Lee Alfano widow of SK Sam Alfano, SK Brian Klinge, Terry Pugh, wife of SK Earl Pugh; SK Larry Torres, SK Bill McNamara, SK Felix Sanchez, Ruben Sanchez, brother of SK Felix Sanchez, Camille Moynihan, widow of SK John Moynihan, Anita Pullens sisters-in-law to SK Felix Sanchez, Sr. Teresa Meza, Sister of SK José Meza, Maria Sanchez, wife of José Meza, Christian Franzen, nephew of SK Dn Wayne, Hannah Fay Salupen, Fr Lucio Juarez's mother, Rosa, Fr. Bruce, who is having some medical issues, Fr. James, who is having some medical issues, Fr. David Velasquez who is dealing with many medical issues, Fr. Frank Colburn, and Fr. Tomas Elis.

Pray for Pope Francis, our bishops, priests and deacons who are our spiritual leaders in our spiritual community.

APOSTOLIC EXHORTATION OF THE HOLY FATHER FRANCIS ON THE CALL TO HOLINESS IN TODAY'S WORLD

CHAPTER TWO TWO SUBTLE ENEMIES OF HOLINESS

CONTEMPORARY PELAGIANISM

47. Gnosticism gave way to another heresy, likewise present in our day. As time passed, many came to realize that it is not knowledge that betters us or makes us saints, but the kind of life we lead. But this subtly led back to the old error of the Gnostics, which was simply transformed rather than eliminated.

48. The same power that the Gnostics attributed to the intellect, others now began to attribute to the human will, to personal effort. This was the case with the Pelagians and semi-Pelagians. Now it was not intelligence that took the place of mystery and grace, but our human will. It was forgotten that everything "depends not on human will or exertion, but on God who shows mercy" (Rom 9:16) and that "he first loved us" (cf. 1 Jn 4:19).

A WILL LACKING HUMILITY

49. Those who yield to this Pelagian or semi-Pelagian mindset, even though they speak warmly of God's grace, "ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style." - *Pope Francis* When some of them tell the weak that all things can be accomplished with God's grace, deep down they tend to give the idea that all things are possible by the human will, as if it were something pure, perfect, all-powerful, to which grace is then added. They fail to realize that "not everyone can do everything", and that in this life human weaknesses are not healed completely and once for all by grace. "But here grace is to some extent imperfect, inasmuch as it does not completely heal man, as we have said." - *St Thomas Aquinas, Summa Theologiae*

In every case, as Saint Augustine taught, God commands you to do what you can and to ask for what you cannot, and indeed to pray to him humbly: "Grant what you command, and command what you will".

50. Ultimately, the lack of a heartfelt and prayerful acknowledgment of our limitations prevents grace from working more effectively within us, for no room is left for bringing about the potential good that is part of a sincere and genuine journey of growth. - *Pope Francis* Grace, precisely because it builds on nature, does not make us superhuman all at once. That kind of thinking would show too much confidence in our own abilities. Underneath our orthodoxy, our attitudes might not correspond to our talk about the need for grace, and in specific situations, we can end up putting little trust in it. Unless we can acknowledge our concrete and limited situation, we will not be able to see the real and possible steps that the Lord demands of us at every moment, once we are attracted and empowered by his gift. Grace acts in history; ordinarily it takes hold of us and transforms us progressively. "In the understanding of Christian faith, grace precedes, accompanies and follows all our actions" - *Ecumenical Council Of Trent, Session VI, Decree on Justification* If we reject this historical and progressive reality, we can actually refuse and block grace, even as we extol it by our words.

51. When God speaks to Abraham, he tells him: "I am God Almighty, walk before me, and be blameless" (Gen 17:1). In order to be blameless, as he would have us, we need to live humbly in his presence, cloaked in his glory; we need to walk in union with him, recognizing his constant love in our lives. We need to lose our fear before that presence which can only be for our good. God is the Father who gave us life and loves us greatly. Once we accept him, and stop trying to live our lives without him, the anguish of loneliness will disappear (cf. Ps 139:23-24). In this way we will know the pleasing and perfect will of the Lord (cf. Rom 12:1-2) and allow him to mold us like a potter (cf. Is 29:16). So often we say that God dwells in us, but it is better to say that we dwell in him, that he enables us to dwell in his light and love. He is our temple; we ask to dwell in the house of the Lord all the days of our life (cf. Ps 27:4). "For one day in your courts is better than a thousand elsewhere" (Ps 84:10). In him is our holiness.



AN OFTEN OVERLOOKED CHURCH TEACHING

52. The Church has repeatedly taught that we are justified not by our own works or efforts, but by the grace of the Lord, who always takes the initiative. The Fathers of the Church, even before Saint Augustine, clearly expressed this fundamental belief. Saint John Chrysostom said that God pours into us the very source of all his gifts even before we enter into battle. Saint Basil the Great remarked that the faithful glory in God alone, for *“they realize that they lack true justice and are justified only through faith in Christ”*.

53. The Second Synod of Orange taught with firm authority that nothing human can demand, merit or buy the gift of divine grace, and that all cooperation with it is a prior gift of that same grace: *“Even the desire to be cleansed comes about in us through the outpouring and working of the Holy Spirit”*. Subsequently, the Council of Trent, while emphasizing the importance of our cooperation for spiritual growth, reaffirmed that dogmatic teaching: *“We are said to be justified gratuitously because nothing that precedes justification, neither faith nor works, merits the grace of justification; for ‘if it is by grace, it is no longer on the basis of works; otherwise, grace would no longer be grace’ (Rom 11:6)”*.

54. The Catechism of the Catholic Church also reminds us that the gift of grace *“surpasses the power of human intellect and will” -CCC ¶1998* and that *“with regard to God, there is no strict right to any merit on the part of man. Between God and us there is an immeasurable inequality” -CCC ¶2007*. His friendship infinitely transcends us; we cannot buy it with our works, it can only be a gift born of his loving initiative. This invites us to live in joyful gratitude for this completely unmerited gift, since *“after one has grace, the grace already possessed cannot come under merit” -St Thomas Aquinas, Summa Theologiae*. The saints avoided putting trust in their own works: *“In the evening of this life, I shall appear before you empty-handed, for I do not ask you, Lord, to count my works. All our justices have stains in your sight” -St Theresa of the Child Jesus, “Act of Offering to Merciful Love”*

55. This is one of the great convictions that the Church has come firmly to hold. It is so clearly expressed in the word of God that there can be no question of it. Like the supreme commandment of love, this truth should affect the way we live, for it flows from the heart of the Gospel and demands that we not only accept it intellectually but also make it a source of contagious joy. Yet we cannot celebrate this free gift of the Lord's friendship unless we realize that our earthly life and our natural abilities are his gift. We need *“to acknowledge jubilantly that our life is essentially a gift, and recognize that our freedom is a grace. This is not easy today, in a world that thinks it can keep something for itself, the fruits of its own creativity or freedom” -Lucio Gera, Sobre el misterio del pobre, in P. Grelot-L. Gera-A. Dumas, El Pobre*

56. Only on the basis of God's gift, freely accepted and humbly received, can we cooperate by our own efforts in our progressive transformation. *“This is, in a word, the Catholic doctrine on “merit” subsequent to justification: it has to do with the cooperation of the justified for growth in the life of grace. Yet, this cooperation in no way makes justification itself or friendship with God the object of human merit.” -CCC ¶2010* We must first belong to God, offering ourselves to him who was there first, and entrusting to him our abilities, our efforts, our struggle against evil and our creativity, so that his free gift may grow and develop within us: *“I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God” (Rom 12:1)*. For that matter, the Church has always taught that charity alone makes growth in the life of grace possible, for *“if I do not have love, I am nothing” (1Cor 13:2)*.

NEW PELAGIANS

57. Still, some Christians insist on taking another path, that of justification by their own efforts, the worship of the human will and their own abilities. The result is a self-centered and elitist complacency, bereft of true love. This finds expression in a variety of apparently unconnected ways of thinking and acting: an obsession with the law, an absorption with social and political advantages, a punctilious concern for the Church's liturgy, doctrine and prestige, a vanity about the ability to manage practical matters, and an excessive concern with programs of self-help and personal fulfillment. Some Christians spend their time and energy on these things, rather than letting themselves be led by the Spirit in the way of love, rather than being passionate about communicating the beauty and the joy of the Gospel and seeking out the lost among the immense crowds that thirst for Christ. *-Pope Francis*

58. Not infrequently, contrary to the promptings of the Spirit, the life of the Church can become a museum piece or the possession of a select few. This can occur when some groups of Christians give excessive importance to certain rules, customs or ways of acting. The Gospel then tends to be reduced and constricted, deprived of its simplicity, allure and savor. This may well be a subtle form of Pelagianism, for it appears to subject the life of grace to certain human structures. It can affect groups, movements and communities, and it explains why so often they begin with an intense life in the Spirit, only to end up fossilized or corrupt.

59. Once we believe that everything depends on human effort as channeled by ecclesial rules and structures, we unconsciously complicate the Gospel and become enslaved to a blueprint that leaves few openings for the working of grace. Saint Thomas Aquinas reminded us that the precepts added to the Gospel by the Church should be imposed with moderation *“lest the conduct of the faithful become burdensome”*, for then our religion would become a form of servitude. *-St Thomas Aquinas, Summa Theologiae*