



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

October 2018

Siempre Adalento (Always Forward) Fr Serra's Motto

CALENDAR

October's Dinner Meeting 15 Oct
November's Officers Meeting 05 Nov
4th Degree Exemplification 17 Nov

October's Dinner Meeting

On **Monday 15 October**, we will have our October 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 October

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

Thomas E Puerling	03 October
Dcn. Nicholas P. Curran	08 October
Joseph W Duwel	09 October
Francisco Cabrera	10 October
John C. Kirk	11 October
Robert A. Montgomery	12 October
Kenneth K. Kuether	13 October
Raphael S. Cardenas	22 October
Ralph J Wengler	25 October
John Bravo	28 October

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

BLUE MASS AND DINNER THANK-YOU

We would like to thank all that helped to make the Blue Mass and Dinner successful this year. We had a good turnout, mostly Sheriff's Deputies. We look forward to encouraging more attendance from fire personnel next year. Thank you again!!!

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

COUNCIL 5300 FISH FRY

The Council will be putting on a Fish Fry on Friday, **October 19th** in the Parish Hall, starting at **6:00 pm**. The cost of each dinner will be **\$10, children under 12, \$5**. Take-outs will be available. Jim Bradbury is the Executive Chef for the evening and will be looking for help to make this a huge success.

REPLACEMENT OF ST RAPHAEL'S SIGN

In a joint effort by Council 5300 and Assembly 44, the old termite infected sign facing Hollister Av that announces St Raphael's Church has been replaced after forty years. Jim Bradbury PGK, PFN with his son-in-law took the lead in making the new sign.



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.



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.

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

CHAPTER TWO TWO SUBTLE ENEMIES OF HOLINESS

35. Here, I would like to mention two false forms of holiness that can lead us astray: Gnosticism and Pelagianism. They are two heresies from early Christian times, yet they continue to plague us. In our times too, many Christians, perhaps without realizing it, can be seduced by these deceptive ideas, which reflect an anthropocentric immanentism (*human-centered denial of the reality of God's transcendence*) disguised as Catholic truth. *"Both neo-Pelagian individualism and the neo-Gnostic disregard of the body deface the confession of faith in Christ, the one, universal Savior". -*

Congregation for the Doctrine of the Faith Let us take a look at these two forms of doctrinal or disciplinary security that give rise *"to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyses and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying. In neither case is one really concerned about Jesus Christ or others". -Pope Francis*

CONTEMPORARY GNOSTICISM

36. Gnosticism presumes *"a purely subjective faith whose only interest is a certain experience or a set of ideas and bits of information which are meant to console and enlighten, but which ultimately keep one imprisoned in his or her own thoughts and feelings". -Pope Francis*

An intellect without God and without flesh

37. Thanks be to God, throughout the history of the Church it has always been clear that a person's perfection is measured not by the information or knowledge they possess, but by the depth of their charity.



"Gnostics" do not understand this, because they judge others based on their ability to understand the complexity of certain doctrines. They think of the intellect as separate from the flesh, and thus become incapable of touching Christ's suffering flesh in others, locked up as they are in an encyclopaedia of abstractions. In the end, by disembodied the mystery, they prefer "a God without Christ, a Christ without the Church, a Church without her people". -*Pope Francis*

38. Certainly this is a superficial conceit: there is much movement on the surface, but the mind is neither deeply moved nor affected. Still, Gnosticism exercises a deceptive attraction for some people, since the gnostic approach is strict and allegedly pure, and can appear to possess a certain harmony or order that encompasses everything.

39. Here we have to be careful. I am not referring to a rationalism inimical to Christian faith (a robotic adherence to the faith without the use of the mind's ability to rationalize a concept God). It can be present within the Church, both among the laity in parishes and teachers of philosophy and theology in centers of formation. Gnostics think that their explanations can make the entirety of the faith and the Gospel perfectly comprehensible. They absolutize their own theories and force others to submit to their way of thinking. A healthy and humble use of reason in order to reflect on the theological and moral teaching of the Gospel is one thing. It is another to reduce Jesus' teaching to a cold and harsh logic that seeks to dominate everything. As Saint Bonaventure teaches, "we must suspend all the operations of the mind and we must transform the peak of our affections, directing them to God alone... Since nature can achieve nothing and personal effort very little, it is necessary to give little importance to investigation and much to unctio, little to speech and much to interior joy, little to words or writing but all to the gift of God, namely the Holy Spirit, little or no importance should be given to the creature, but all to the Creator, the Father and the Son and the Holy Spirit"

A DOCTRINE WITHOUT MYSTERY

40. Gnosticism is one of the most sinister ideologies because, while unduly exalting knowledge or a specific experience, it considers its own vision of reality to be perfect. Thus, perhaps without even realizing it, this ideology feeds on itself and becomes even more myopic. It can become all the more illusory when it masks itself as a disembodied spirituality. For Gnosticism "by its very nature seeks to domesticate the mystery", -*Letter to the Grand Chancellor of the Pontifical Catholic University of Argentina for the Centenary of the Founding of the Faculty of Theology* whether the mystery of God and his grace, or the mystery of others' lives.

41. When somebody has an answer for every question, it is a sign that they are not on the right road. They may well be false prophets, who use religion for their own purposes, to promote their own psychological or intellectual theories. God infinitely transcends us; he is full of surprises. We are not the ones to determine when and how we will encounter him; the exact times and places of that encounter are not up to us. Someone who wants everything to be clear and sure presumes to control God's transcendence.

42. Nor can we claim to say where God is not, because God is mysteriously present in the life of every person, in a way that he himself chooses, and we cannot exclude this by our presumed certainties. Even when someone's life appears completely wrecked, even when we see it devastated by vices or addictions, God is present there. If we let ourselves be guided by the Spirit rather than our own preconceptions, we can and must try to find the Lord in every human life. This is part of the mystery that a gnostic mentality cannot accept, since it is beyond its control.

THE LIMITS OF REASON

43. It is not easy to grasp the truth that we have received from the Lord. And it is even more difficult to express it. So we cannot claim that our way of understanding this truth authorizes us to exercise a strict supervision over others' lives. Here I would note that in the Church there legitimately coexist different ways of interpreting many aspects of doctrine and Christian life; in their variety, they "help to express more clearly the immense riches of God's word". It is true that "for those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion". -*Pope Francis* Indeed, some currents of Gnosticism scorned the concrete simplicity of the Gospel and attempted to replace the Trinitarian and incarnate God with a superior Unity, wherein the rich diversity of our history disappeared.

44. In effect, doctrine, or better, our understanding and expression of it, "is not a closed system, devoid of the dynamic capacity to pose questions, doubts, inquiries... The questions of our people, their suffering, their struggles, their dreams, their trials and their worries, all possess an interpretational value that we cannot ignore if we want to take the principle of the incarnation seriously. Their wondering helps us to wonder, their questions question us". -*Video Message to Participants in an International Theological Congress held at the Pontifical Catholic University of Argentina (1-3 September 2015)*

45. A dangerous confusion can arise. We can think that because we know something, or are able to explain it in certain terms, we are already saints, perfect and better than the "ignorant masses". Saint John Paul II warned of the temptation on the part of those in the Church who are more highly educated "to feel somehow superior to other members of the faithful". In point of fact, what we think we know should always motivate us to respond more fully to God's love. Indeed, "you learn so as to live: theology and holiness are inseparable". -*Letter to the Grand Chancellor of the Pontifical Catholic University of Argentina for the Centenary of the Founding of the Faculty of Theology*

46. When Saint Francis of Assisi saw that some of his disciples were engaged in teaching, he wanted to avoid the temptation to Gnosticism. He wrote to Saint Anthony of Padua: "I am pleased that you teach sacred theology to the brothers, provided that... you do not extinguish the spirit of prayer and devotion during study of this kind". Francis recognized the temptation to turn the Christian experience into a set of intellectual exercises that distance us from the freshness of the Gospel. Saint Bonaventure, on the other hand, pointed out that true Christian wisdom can never be separated from mercy towards our neighbor: "The greatest possible wisdom is to share fruitfully what we have to give... Even as mercy is the companion of wisdom, avarice is its enemy". "There are activities that, united to contemplation, do not prevent the latter, but rather facilitate it, such as works of mercy and devotion".