



# **KNIGHTS OF COLUMBUS**

**IN SERVICE TO ONE. IN SERVICE TO ALL.**

## **EAST YORK, PENNSYLVANIA COUNCIL #6353**

### **Grand Knight Newsletter March/April 2017**

We must continue to live up to the principles of our Order. We must now move forward and continue to grow. No doubt, we will face difficult times and will need to make difficult choices. But, through God's Grace, we will overcome and rise above those challenges. We will continue to make a difference, for each of us and for everyone in our parish and community.

What a blessing it is to part of this Order and especially this Council--St. Joseph Church Council 6353. Our Council has such a tremendous group of caring, compassionate and committed men. When we gather together, we work together hand-in-hand to serve others and to be there for one another. We will continue to work closely with our parish community. We will also continue to partner with each other and the communities that make up our great faith community known as St. Joseph Church.

How will we do this? It is simple--we will pray to our Lord for the strength and courage to do God's work. We will ask this through the Continued intercession of our Blessed Mother. We must not be afraid to step outside our comfort zone. We must let the Holy Spirit move us in ways that we never could have imagined. Trust me, never in my wildest thoughts, did I ever imagine that I would be standing here, giving these remarks as a Grand Knight.

We do great work together and will continue to work together to accomplish our goals. It is not one person who does all of the work, but a group of men working together. Working together and with God's grace, we can and will accomplish much this year and for years to come.

Now, I ask all of my brothers to help your Council and your fellow Brother Knights--you do not need to come to all of our business meetings, but please, respond to our emails and telephone calls and participate in the many events we coordinate or participate in throughout the year. These events take a lot of work, and we need many hands to make these events a success.

If your health unfortunately does not permit your active participation, please let us know how you are doing and what we can do for you. We are here for one another--for each of our brothers. We will be there for you and will help in any way possible.

And, I pray and ask that all of the inactive members of our Council return and be an active part of your council. We cannot do anything on our own, but united together, we will accomplish much.

Vivat Jesus



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Bill Schreiber, Grand Knight 6353

Harrisburg Diocesan Conference

<http://www.hbgdiocese.org/event/mens-conference/>

We are confident that this is one of the finest Men's Conferences in the country. As evidence of this, we have increased in attendance every year (this will be our 6th Diocesan Men's Conference). Last year, 925 men registered. We are aiming for 1,000+ men registered this year. Given that the conference is on April 1, the theme was relatively easy to come up with: The theme is Scripturally-based, from St. Paul. Theme – Fools for Christ: Men Called to Glorify God through His Catholic Church.

Peter Kreeft's keynote is "Seven Reasons Why Everyone Should Be Catholic." If you are not familiar with him, Kreeft is one of the most popular Catholic speakers and authors in the country. He will also be doing a breakout session on Angels and Demons, which he also wrote a book on (he has written more than 70 books). We have even more workshops this year than in the past (38 workshops over three sessions). Bishop Gainer, besides celebrating Mass, is also presenting a workshop on St. Thomas More as a Model for Conscience Formation.

There will also be Adoration and Benediction of the Blessed Sacrament (100th Anniversary of the Fatima Apparitions), more than 20 Priests on hand to hear Confessions from 11:15 – 2:45 pm, plus good food, good music, good vendors and exhibits, and good fellowship.

I am hoping that every parish will bring a group of men to the conference. Some parishes might even need to bring a bus. That would be wonderful.

Register before March 13 to get the early-bird discount of \$30.

I will be sending reminder e-mails (brief ones) once per week over the next five weeks....so please be patient with that, but it invariably helps a lot more men than it irritates. Then you'll get a break from the emails for another year.

My best to you and to your families!

Yours in Christ,  
James F. Gontis



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" The Glory of God is man fully alive ." - St. Irenaeus

<http://www.hbgdiocese.org/event/mens-conference/>

Yours in Christ,  
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### **PENITENTIAL PRACTICES FOR TODAY'S CATHOLICS**

Penitential Practices for Today's Catholics was originally published as a resource for the Jubilee Year 2000. You can order copies in brochure format (multiples of 25 only) here.

This resource is presented as a pastoral tool for cultivating the penitential practices in one's daily life. While its focus is limited to a discussion of the Church's penitential practices, it serves to promote these practices as intimately related to the sacrament of penance. We exhort all of the faithful to accept the Lord's invitation to experience God's mercy through the sacrament of penance, which stands at the heart of the Church's penitential life.

During the Jubilee Year, we, the Church, focused our attention on the person of Jesus Christ, our Lord and Savior. Our Holy Father, Pope John Paul II, urged all the people of God to grow in conformity to Christ, who leads us to the Father through the gift of the Holy Spirit. One important way to grow in the Lord is to observe the penitential practices that strengthen us for resisting temptation, allow us to express our sorrow for the sins we have committed, and help to repair the tear caused by our sinning.\*



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Penitential practices take many forms: apologizing to an injured party, healing divisions within our families, fasting during the Lenten season, or graciously accepting the menial tasks of life. The purpose of penance is not to diminish life but to enrich it.

Jesus, in Matthew's Gospel, calls us to pray, to fast, and to give alms: "when you pray, do not be like the hypocrites," "when you fast, do not look gloomy," "when you give alms, do not let your left hand know what your right is doing" (Mt 6:5, 16, 3, respectively). As a Church, we ponder and pray over this call every Ash Wednesday. In a most profound way, the three spiritual exercises identified by Jesus are directed toward the nurturing of relationships.

Prayer, that process of listening to and responding to God's daily call, sustains and nurtures our relationship with our triune God: Father, Son, and Holy Spirit. Without prayer, personal and communal, this relationship is diminished, sometimes to the point of complete silence on our part.

Every day the Spirit of Jesus

invites us to enter into that serious conversion that leads to blessed communion.

Fasting, a very special form of penance, and Jesus' second call, has been a consistent part of our Catholic tradition. Fasting assists us in getting our own house in order. All of us have to deal with areas of servitude, whether in regard to smoking or alcohol consumption, misused sexuality, uncontrolled gambling, psychological hang-ups, spiritual obsessions, use of stimulants, immoderate use of the Internet, excessive amounts of television watching, or preoccupations with other forms of entertainment. By fasting and self-denial, by living lives of moderation, we have more energy to devote to God's purposes and a better self-esteem that helps us to be more concerned with the well-being of others.

Voluntary fasting from food creates in us a greater openness to God's Spirit and deepens our compassion for those who are forced to go without food. The discomfort brought about by fasting unites us to the sufferings of Christ. Fasting should bring to mind the sufferings of all those for whom Christ suffered. One may refrain from certain foods strictly for dietary purposes, but this would not be Christian penance. Rather, our fasting and refraining is in response to the workings of the Holy Spirit. By fasting we sense a deeper hunger and thirst for God. In a paradoxical way, we feast through fasting—we feast on the spiritual values that lead to works of charity and service. Did not the prophet Isaiah proclaim that such works characterize the fasting that God desires?

This . . . is the fasting that I wish:



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releasing those bound unjustly,  
untying the thongs of the yoke;  
Setting free the oppressed,  
breaking every yoke;  
Sharing your bread with the hungry,  
sheltering the oppressed and the  
homeless;  
Clothing the naked when you see them,  
and not turning your back on your  
own. (Is 58:6-7)

Our weekly—and for some, daily—celebration of the Eucharist also affords us the opportunity to fast before receiving the Lord. This Eucharistic fast disposes us to experience more deeply the coming of the Lord and expresses our seriousness and reverence for the Lord's coming into our lives. This practice, along with all the other penitential practices, is a means to an end: growth in our life in Christ. Whenever the means becomes the end, we are vulnerable to self-righteousness and spiritual arrogance.

The third call of the Lord is to give alms. Jesus was always concerned about those who were poor and in need. He was impressed by the widow who, though having so little, shared her resources with others: "I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood" (Luke 21:3-4). To be a disciple of Christ means to live a life of charity. To be a disciple of Jesus is to live a life of stewardship, generously giving of our time, talent, and treasure.

Our Lord's threefold call to pray, to fast, and to give alms is richly interconnected. In prayer the Holy Spirit, always active in our lives, shows us those areas where we are not free—areas that call for penance—as well as those people who are in need of our care. Through fasting, our spirit becomes more open to hearing God's call, and we receive new energies for performing works of charity. Almsgiving puts us in contact with the needy whom we then bring back to God in prayer.

At the heart of all penance is the call to conversion. Jesus' imperative "Repent, and believe in the gospel" (Mk 1:15) makes explicit this connection between authentic discipleship and penitential discipline. Discipleship, our following of Jesus, embraces discipline, a firm commitment to do whatever is demanded in furthering God's kingdom. Viewed in this way, the virtue of penance is not optional, just as weeding a garden is not optional for a responsible



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caretaker. The gardener is concerned with a bountiful harvest; the disciple is concerned about greater conformity to the person of Jesus.

If we are serious about embracing the penitential discipline that is rooted in the call to discipleship, then we will identify specific times and places for prayer, penance, and works of charity. Growth in spiritual maturity demands a certain level of specificity, for it shows that we take seriously God's call to discipline and are willing to hold ourselves accountable. In our Catholic tradition we specify certain days and seasons for special works of penance: Fridays, on which we commemorate the death of the Lord, and Lent, our forty days of preparation for the Easter mysteries.

Recalling our Lord's Passion and death on Good Friday, we hold all Fridays to have special significance. Jesus' self-denial and self-offering invite us to enter freely into his experience by forgoing food, bearing humiliations, and forgiving those who injure us. Through the grace of the Holy Spirit, the principal agent of all spiritual transformation, this can be done—and done with a spirit of quiet joy. For Christians, suffering and joy are not incompatible.

The season of Lent has traditionally been a time of prolonged penance for the Christian community. Together we prepare for the great Easter mysteries by committing ourselves to fulfill our baptismal call to maturity, holiness, service, and community. Our response to each call will demand sacrifice, mortification, asceticism, and denial of our own self-will. Mortification helps to "put to death" the cancer cells of sin; asceticism brings a discipline that makes us increasingly free and responsible. Again, this action and grace of the Holy Spirit are what enlighten, enkindle, and empower us to live more fully the way of discipleship.

Our American culture, which emphasizes having many possessions and an excessive self-preoccupation, has difficulty accepting the penitential practices of our Catholic tradition. Current philosophies would have us believe that we are here to be entertained and that we are born to be content. Jesus' message is one of service: "For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mk 10:45). In this modern context, we fulfill our mission of evangelization by living the Gospel. Witnessing to gospel values helps to transform our culture. Our culture is in great need of justice and charity, virtues that cannot be achieved without grace and openness to conversion. There are always unconverted areas of minds and hearts; there are always factors in our social structures that need uprooting, repair, or restoration. All of us are called to participate in this evangelizing work of transforming our world.

During the Jubilee Year, our Holy Father called us to conversion, reconciliation, and solidarity. To continue to live that call, we might take the spiritual and corporal works of mercy as a



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penitential model. These fourteen practices demand great sacrifice and generosity; they also draw up most deeply into conformity with the Lord. Focusing on one of these works each week may be a practical way of integrating them into our personal, family, and parish lives.

## Corporal Works of Mercy

- § Feeding the hungry
- § Sheltering the homeless
- § Clothing the naked
- § Visiting the sick
- § Visiting the imprisoned
- § Giving drink to the thirsty
- § Burying the dead

## More about the Corporal Works of Mercy

## Spiritual Works of Mercy

- § Converting sinners
- § Instructing the ignorant
- § Advising the doubtful
- § Comforting the sorrowful
- § Bearing wrongs patiently
- § Forgiving injuries
- § Praying for the living and dead

## More about the Spiritual Works of Mercy

Penitential practices express in visible signs and deeds the interior conversion of heart. Because we are called by Jesus to give our whole selves to the Father, conversion means a radical reorientation of our whole lives toward God's kingdom. We turn away from evil, resolve not to sin, and trust in God's amazing grace. There will be sadness for past wrongs but deep joy in the working of grace.

In the end, our life in Christ is about loving God with our whole heart, mind, and soul, and about sharing God's love with others. Penitential practices are essential if we are to turn away from sin, believe in the Gospel, and share God's love with one another.

## SAMPLE EXPRESSIONS OF PENANCE

- § Efforts at reconciliation with a family member or neighbor
- § Tears of repentance
- § Concern for the salvation of our sisters and brothers
- § Prayer to the saints for their intercession
- § Patient acceptance of the cross we must bear to be faithful to Christ
- § Defense of justice and right



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- § Admission of faults to God and to one another in Mutual correction
- § Offer and acceptance of forgiveness
- § Endurance of persecution for the sake of God's kingdom
- § Development of a spirit of penance

## OUR ETHICS

### Addressing Your Questions or Concerns

Reflecting the moral teachings of the Catholic Church and upholding the core principles of Charity, Unity, Fraternity, and Patriotism in its good works, the Order makes ethics an essential commitment to its business client relationships.

This commitment to ethical leadership has been recognized in the business community when the Knights of Columbus was named a 2016 World's Most Ethical Company® by Ethisphere Institute, a global leader in defining and advancing the standards of ethical business practices. The Knights of Columbus has been recognized among the world's most ethical companies since 2014 when it was one of only two in the life insurance category, underscoring the Knights' commitment to leading ethical business standards and practices.

"For more than 130 years, the Knights of Columbus has been protecting the financial future of Catholic families and providing charity to those on the margins of society," said Knights of Columbus CEO Carl Anderson. "That founding principle of helping those in need is at work in every aspect of our business, guiding our corporate governance, our professional agency force, our investments, and our day-to-day business operations. It is this continued commitment to our foundational, Catholic principles that is the key to our ethical, sustainable and successful business model."

The Knights of Columbus' principles of Charity, Unity, Fraternity and Patriotism serve as the basis of the Order's core values which are Integrity, Professionalism, Excellence, and Respect.

Internally, the Order abides by a Code of Ethics and Conduct that demonstrates how the core values guide employees and contractors in difficult situations.

"At the Knights of Columbus, our values influence more than just our investments too. They also inform every aspect of our business, from the way we conduct our business, to the way we sell our products and treat our employees," Supreme Knight Anderson said in his remarks at the Sustainable Investments Conference in Chicago in 2011. "Our marketing code of ethics is based



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on the Ten Commandments and our 'Golden Rule' requires our sales agents to pledge to those they serve the same standards they would apply to themselves. In addition, we work hard to make sure that the same approach is applied to our employees by offering excellent benefits – including health care and a defined benefit pension – and by maintaining an excellent relationship with both our management and union employees.”

### Grand Knight Message

The Knights of Columbus are excited to host this year's golf outing in partnership with Misericordia Nursing & Rehabilitation Center ... the only Catholic nursing & rehabilitation center in York. This is a pivotal time for Misericordia. They have raised over 1.6M (goal 2M) toward the construction of a 7-million-dollar project. Through the continued support of events like this golf outing, Misericordia will be able to renovate and update their physical plant to further enhance the lives of their residents. As the only Medicare "Five Star" rated facility in York, the Knights of Columbus Council 6353 are proud to support such a highly rated facility serving York County residents. We have planned a great outing for you to enjoy fellowship, support a great cause and meet new friends. Please be a Sponsor! Bill Schreiber, Grand Knight Father Jim Menkhus, Chaplin/Honorary Chair St. Joseph-York | Council 6353 Location Springwood Golf Club 601 Chestnut Hill Road York, PA 17402 Contact [Frank@KnightsGolf.info](mailto:Frank@KnightsGolf.info)

Degrees: Second and third degree will be held Sunday March 5 at St. Rose Parish Center at 950 West Market St. York. Will start at 1:30- Candidates to report By 1:00PM.

A First degree will be held @ St. Joseph , Dallastown on Tuesday March 14th. Candidates to report at 6:30 and degree starts at 7:00 PM. A first degree will be held on Tuesday 4/11 & 5/9 at the same time and place.

A First degree will be held at St. Rose School on Wednesday 4/19, 5/17, at St. Rose school in Thomasville. They will start at 7:00 PM with a 6:30 arrival time.

A Fourth degree will be held on 4/2 At the Holiday Inn in Grantville. Mass will start at 9:00 AM followed by degree and other activities throughout the day. Contact Pat Workinger or Dave Simms for this degree. [patworkinger@earthlink.net](mailto:patworkinger@earthlink.net) or [dsimmsfn920@gmail.com](mailto:dsimmsfn920@gmail.com). Details will be furnished upon contact.

For 4Th degree knights that wish to participate in ceremonials loaner Regalia is available upon request.



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Adoration and Baptism schedules are available online on the K of C web page.

Birthday's for March: Charles Abbott, Guy Achtzehn, William Anderson, Phil Bath, Bill Brander, Andy Bria, Jim Crooks, Joseph Crumbling, Pat Doyle, Mike Jones, Walt Keefer, Robert Kessler, Louie Lease, Tony Molinaro, John Olshefski, Michael Rucci, Josh Rutledge, Bill Schreiber, Fr. Joe Tuscan, Brian Weller.

Birthday's for April: Jerry Abenshon, Liborio Borsellini, Shay Coll, Tim Fives, Joseph Hohender, Wayne Kurek, James Mansfield, James Overmiller, Paul Shellenberger, John Stoltz, Christopher Sweeney, Michael Warren, Brother Thomas Wells, Gary Workinger, Bernard Zielinski.

#### Meeting Schedule:

Next General 3/20 @ 7:00. Rosary 6:30 PM. And Home Assn. Mtg. following Next Officers 3/7 @ 7:00 PM Next Fourth on 3/10 @ St. Rose Parish Center. Mass at 6:00-Social and meeting following District Meeting 4/17/17 at St. Rose Parish Center @ 7:00

Prayer Concerns: Bishop Ronald Gainer, All Priests of the Parish, Fr. Louis, Jim Lyter, Ed Bamberg, Gary Workinger, Don Crumbling, Louis Paoli, Joe Spangler, John O'Shefski Richard Lewandowski, Walt Keefer Sr., Fred and Prima Anthony, Wayne Freet, Tracey-Kondrasuk Brander, Susan Brander, Olga Petrolini, Chandler Bankos, John Conaway, Jake Bath, Ron Olson, Thomas Trebatowski, Phyllis and Shawn Bennett, Karen Zutell, All Souls in Purgatory, Missing Baby of York County, & Healing of our Country

Please remember to visit Ed Bamberg in Brunswick Nursing Home Room #39 Submit ant Homebound or Nursing Home Knights that we may be able to provide Visitation.

Pat Workinger  
Newsletter coordinator