



Cardinal Gibbons Assembly 783
Newsletter
March 2014



PROVERBS 11:9

“By a word the impious ruin their neighbors, but through their knowledge the just are rescued.”

Footnote: What the wicked express harms others; what the righteous leave unsaid protects.

New American Bible – Saint Joseph Edition

SPEAKING IN TONGUES – NO FISH FLOPPING

SK Chris Cooper

Flopping around on the floor like fish out of water and uttering complete gibberish is a strange way to speak in tongues. I have seen this version of people speaking in tongues from time to time on television. Or more accurately people who claim to be speaking in tongues. The three versions of the Bible I consulted did not describe any of the Apostles flopping around on the ground and uttering complete nonsense when they spoke in tongues. Several questions arise on this subject. What is “speaking in tongues” and when is it used? Is everyone required to speak in tongues? How does the Bible clear up the time and place to speak in tongues? First things first let’s look at the definition and uses of speaking in tongues.

The term for speaking in tongues is glossolalia. (Fairchild, 2014) This word is of Greek origin. The word tongue is synonymous with language. (Braham, 1996) In the Bible it is described in Act 2:3 “And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.” (New American Bible - St. Joseph Edition, 1986) Why would the Holy Spirit bestow this ability on the Apostles? St. Paul answers this question in 1 Corinthians chapter 14. His answer is in three parts. The first is a sign to unbelievers, 14:2 “Thus, tongues are a sign not for those who believe but for unbelievers, whereas prophecy is not for unbelievers but for those who believe.” The second part of St. Paul’s answer is to strengthen the Church, 14:5 “Now I should like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be built up.” Keep in mind the word “interprets.” It will be covered later in this article. The last part of St. Paul’s answer is for private prayer, 14:2 “For one who speaks in a tongue does not speak to human beings but to God, for no one listens; he utters mysteries in spirit.” St. Paul makes a compelling argument to speak in tongues, but is it mandatory?

Some of our Evangelical Brethren assert that it is mandatory to speak in tongues and go so far as to say it is requirement for baptism. According to St. Paul it is not mandatory to speak in tongues. His answer is in 1 Corinthians 12:11, “But one and the same Spirit produces all of these [spiritual gifts], distributing them individually to each person as he wishes.” (New American Bible - St. Joseph Edition, 1986) St. Paul makes it clear not everyone is given the gift of speaking in tongues. The second part of the question is it a requirement for the baptized to speak in tongues at the time of their baptism. Here again the answer is no. I found six references to individual being baptized in the Bible. Five are in Acts of the Apostles 2:4; 8:17; 9:17; 10:44; and 19:6. In only two of these references are the baptized documented speaking in tongues. The sixth reference is in the Gospel of St. Matthew 3:13-17, the baptism of Christ in the Jordan River by John the Baptist. Christ did not start speaking in tongues or flopping on the ground like fish out of water. The next question centers on the time and place to speak in tongues.

As the late Paul Harvey would say, “Now for the rest of the story.” Remember earlier in this article about the word “interpret.” St. Paul clarifies the time and place to speak in tongues in 1 Corinthians 14, “27. If anyone speaks

in a tongue, let it be two or at most three, and each in turn, and one should interpret. 28. But if there is no interpreter, the person should keep silent in the church and speak to himself and to God.” (New American Bible - St. Joseph Edition, 1986) In this passage St. Paul brings the entire ancient custom together. When someone is speaking in tongues at least one other person must be able to interpret what is said. If not, the individual is to keep quiet and pray to God in silence. St. Paul is quite clear on this point.

Speaking in tongues is an ancient practice. It is well documented in the Bible. St. Paul gives a time and place of when to speak in tongues. He also states it is not mandatory for everyone to speak in tongues. Individuals who misuse this ancient practice have failed to keep an important passage from 2 Peter 1:20, “Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation...” St. Peter is warning us against false teachings such as following misguided individuals flopping around like fish out of water and uttering complete gibberish claiming to speak in tongues.

Work Cited

Braham, C. G. (1996). *Webster's Dictionary*. New York: Ballantine Books.

Fairchild, M. (2014). *Speaking in Tongues*. Retrieved March 13, 2014, from About.com:

<http://christianity.about.com/od/glossary/g/speakingtongues.htm>

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DEGREE CEREMONIES

Second Degree Ceremony: 20 March 2014. Location: Council 12640, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

Third Degree Ceremony: 29 March 2014. Location: Council 7406, Mooresville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 9 April 2014. Location: Council 9847, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 21 April 2014. Location: Council 15250, Ft. Bragg, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 28 April 2014. Location: Council 11683, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 19 May 2014. Location: Council 11683, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 20 May 2014. Location: Council 2838, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

First Degree Ceremony: 11 June 2014. Location: Council 9847, Fayetteville, NC. For more details go to:
http://www.kofcnc.org/09_10Files/calendar.htm?pli=1

If your Council is hosting a Degree Ceremony send an email to COOP5614@yahoo.com with the information and I will place it in the next Assembly Newsletter and on the website Calendar page.



CARDINAL GIBBONS ASSEMBLY HONOR GUARD

SK LONNIE WATSON - WAKE

Thank you to the Sir Knights who participated in SK Lonnie Watson – Wake (February 24, 2014)

Sir Knight	Jeff Jankovics
Past Faithful Navigator	Rod Komlofske
Honor Guard Commander	Bob Testa

FORT BRAGG CONFIRMATION MASS

Thank you to the Sir Knights who participated in the Fort Bragg Confirmation Mass (March 8 24, 2014)

Faithful Navigator	Jose Santos
Past Faithful Navigator	Rod Komlofske

UPCOMING EVENT

IGNITED BY TRUTH CONFERENCE

Location: NC State Fairgrounds, Jim Graham Bldg., 1025 Blue Ridge Rd, Raleigh NC, 27606

Date: March 29, 2014

Show Time: 3:15 PM

Start Time: 5:00 PM

End Time: 6:30 PM

If you able to participate in this event sign-up at:

<http://cardinalgibbonsassembly783.weebly.com/ignited-by-truth-conference.html>

THE CARTHUSIAN MONASTIC ORDER

SK Chris Cooper

The Carthusian Monastic Order is one of the western monastic orders of the Catholic Church. The Order takes its name from the Chartreuse valley in the Grenoble region of France. (The Origin, 2014) The history of this Order stretches nine centuries with its founding in June 1084 A.D. by St. Bruno. The rule governing the Carthusian Order is called the Statutes. (Statutes, 2014) There are several on-line sources to provide information on the Order. Sadly the Carthusian Order is not without martyrs. Let's begin with the founder, St. Bruno.

St. Bruno was born in Cologne around 1030 A.D. (Mougel, 1908) He belonged to one of the leading families of the city. There is little information about St. Bruno's childhood. When he was a young man he went to Reims, France to complete his education. After a short return to his home city of Cologne, Bishop Gervais recalled St. Bruno back to Reims in 1056 A.D. Bishop Gervais placed St. Bruno in charge of the educational system for the Reims Diocese. In 1057 A.D. Bishop Gervais appointed St. Bruno chancellor of the Diocese.

After St. Bruno's appointment to chancellor a corrupt man, Manasses de Gournai, became Bishop of Reims. (Mougel, 1908) Along with others, St. Bruno had Manasse suspended. In 1080 AD Manasses fled the Reims area. The Reims clergy wanted to install St Bruno as Bishop. However, he had a calling to a solitude life dedicated to pray. St. Bruno along with his companions made their way to Grenoble, France. The local Bishop installed St Bruno

and his companions in the Chartreuse valley in the French Alps in 1084 A.D. Thus began the Carthusian Monastic Order.

Pope Urban II called St. Bruno to Rome in 1090 A.D. (Mougel, 1908) The Pontiff needed St. Bruno to assist him in the continuation of reforms started by Pope Gregory VII. St. Bruno also assisted Pope Urban II in the fight against the antipope, Clement III, and the German King, Henry IV. Pope Urban II along with the Papal Court fled to southern Italy when forces of Henry IV advanced towards Rome.

St. Bruno wanted to return to Chartreuse, but Pope Urban II wanted him to stay nearby. (Mougel, 1908) The Pope allowed St. Bruno to set up a monastery in the Diocese of Squillace. The site is in the mountains of Calabria, Italy. St. Bruno lived here until his death in 1101 A.D. He has never gone through the formal canonization process. According to A. Mougel, "His cult, authorized for the Carthusian Order by Leo X in 1514, was extended to the whole church by Gregory XV, 17 February, 1623..." St. Bruno's feast day is August 6. His legacy is the Carthusian Order.

The Carthusian Order is governed by the Statutes. (Statutes, 2014) Like the Rule of St. Benedict, the Statutes allow for monks and nuns to set up separate communities. (Cooper, 2014) The Statutes unlike the Rule of St. Benedict does not have a provision for a Third Order. The day of the monk and nun is a routine of prayer and work. The amount of time devoted to prayer and work depends on several factors. One major factor is if the individual is cloistered or lay. Cloistered monks spend more time in prayer and are usually an ordained priest. Lay monks spend more time working. Their work involves maintaining the monastery.

Maintaining the monastery involves the day to day chores and the financial sustainability of the community. (Material Life, 2014) The day to day chores are food preparation, laundry, cleaning, etc. The financial sustainability of the community is producing agriculture or artisan goods. One artisan good of note is an alcoholic beverage called the Carthusian liquor. To find out more there are on-line resources.

A prominent Carthusian Order website is for the first monastery St. Bruno founded: <http://www.chartreux.org/en/>. There are four YouTube videos which show the daily life of a Carthusian Monk. The videos were shot at the monastery St. Bruno founded in Calabria, Italy:

https://www.youtube.com/watch?v=qc_mb7wu_a0 (Part 1)

<https://www.youtube.com/watch?v=Mz6hOBjRRi4> (Part 2)

<https://www.youtube.com/watch?v=Ni6PsZwSx40> (Part 3)

<https://www.youtube.com/watch?v=DG8rzd2kGcc> (Part 4)

The videos are in Italian with English subtitles. These resources show the solitude and contemplative life the Carthusian Order seeks, but it does not mean the Order completely separates itself from the world as an example from World War II demonstrates.

At the monastery in Calabria, Italy twelve Carthusian monks became martyrs in the summer of August 1944. (Sciascia, 2005) The monks opened the doors of their monastery to 100 refugees fleeing from the 16th Panzergrenadier-Division. The Nazi soldiers gained access to the monastery by deceit. The Nazis captured 60 people twelve of whom were monks. The monks were tortured by the Nazis and finally executed. The Nazis buried them in ditches. The body of the monks were recovered and buried in the monastery's cemetery.

The Carthusian Order has a long history. St. Bruno founded the Order in 1084 A.D. in the Chartreuse valley in the French Alps. He went on to start another community in Calabria, Italy. The Order is governed by the Statutes. The daily life of the Order is solitude, contemplative, and work. Resources are available on-line to research the Order. The Carthusian Order is not completely separated from the world as demonstrated by the sacrifice made in World War II to save victims from the Nazi death camps.

Work Cited:

Cooper, C. R. (2014, February). Benedictine Monastic Order. *Cardinal Gibbons Assembly 783 Newsletter*, pp. 3-4.

Material Life. (2014). Retrieved March 12, 2014, from The Carthusian Order: <http://www.chartreux.org/en/quick-presentation.php#>

Mougel, A. (1908). *St. Bruno*. Retrieved March 11, 2014, from New Advent: <http://www.newadvent.org/cathen/03014b.htm>

Sciascia, G. (2005, February 2). The Silent Summer of '44. *L'Osservatore Romano - Weekly Edition in English*, p. 4.

Statutes. (2014). Retrieved March 11, 2014, from The Carthusian Order: <http://www.chartreux.org/en/texts/statutes-prologue.php>

The Origin. (2014). Retrieved March 11, 2014, from The Carthusian Order: <http://www.chartreux.org/en/origin.php>

IN MEMORIAM:

Please keep in your prayers for the repose of the souls of:
Deceased Knights of Columbus and U.S. Armed Forces.

ARTICLES FROM THE ASSEMBLY MEMBERSHIP

Any Sir Knight who wants to add his article to the Newsletter, submit the article to Faithful Scribe, SK Chris Cooper, at the next Assembly meeting or send it via email to COOP5614@yahoo.com.