

KNIGHTS OF COLUMBUS

St. Mary's Parish Pinckney, Michigan

Council # 11761

General Business Meeting: August, 13 2025

OFFICERS

E	Chaplain	Fr. Tyler Arens
—	Grand Knight	Andy Weisel
E	Deputy Grd Knight	Dan Cooke
—	Chancellor	Dave Esser
—	Recorder	Paul Cassar
—	Financial Secretary	John Kukalis
—	Treasurer	Scott Berry
—	Lecturer	Pat Hohl
—	Advocate	Eric Shanes
E	Warden	Todd Darling
—	Inside Guard	Tony O'Branovic
E	Outside Guard	Hank Kiel
—	Trustee (3 yr)	Jim Bonifer
E	Trustee (2 yr)	John Korneder
—	Trustee (1 yr)	Pat Hohl

DIRECTORS

Program	Dave Esser
Faith	Dcn. Randy Coffelt
Vocations	Dcn. Dan Hall
Community	Tim Rolling
Life	Rick Kolnitys
Health	Dale Pepper
Public Relations	Dan Cooke
Family	Todd Darling
Membership	TBD
Retention	Dave Esser
4 th Degree Liaison	Dave Iwanski
Faith Formation	Jim Bonifer
Pastoral Council Rep	Phil Meilak
Youth	Dan Cooke
Field Agent	Patrick Arndt
District Deputy	Steve Schafer

E = Excused X = Absent

Pending Membership Approval

Meeting Opened: 7:30 pm

Opening Prayer offered by: Andy Weisel

The minutes of the preceding meeting were read and approved as amended (UNA)

Treasurer Report: Br. Scott Berry

General	Fish Fry & Breakfast	Money Market	Total
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7/31/2025 Bank Balances

- Transfer re Square - Golf
Uncleared Items
Ledger balance
- Kans for Kids included above

Deposits Tonight

Kans4Kids	\$
Golf Sponsorship	\$
Dues	\$

Bills Paid Tonight – See Attachment

Grand Knight: Andy Weisel

- BBOH fundraiser dinner raised over \$30k – thanks to all who helped
- 4th degree meeting at St. Mary next Thursday, August 21 – if you're 4th degree, please plan on attending
- Kids fishing event August 23rd – will need help, bring your kids and grandkids
- 1st Pasty making coming Sept 12-13, needs help, please sign up
- 1st breakfast is September 7, need volunteers
- Fr. Tyler Installation September 20, so cancelling Picnic
- Retreat September 27 afternoon, so cancelling Pasty dates 27-28
- Oct 4, 2025 - 4th Degree Exemplification – Chuck, Eric, Ben ...anyone else?
- Kitchen Cleanup – Need to choose Date, need 5-10 people
 - o Tentatively plan for Aug 23rd (assuming that we can get at least 6 volunteers; otherwise, we'll reschedule) – get Signup Genius set up, plan to begin at 8:30 am
- Membership report -
 - o Fishers of Men (everyone - please find one man, free first year – will send out a code).

Financial Secretary: John Kukalis

- All submitted forms have been received well from Supreme. Audit to come next month
- BBOH line-item budget for this quarter was \$[REDACTED]. We previously agreed to spend up to \$[REDACTED] for dinner. The dinner cost ended up being ~\$[REDACTED], so we will donate the difference, along with the \$[REDACTED], for a total of \$[REDACTED] this quarter

Lecturer: Pat Hohl

- 4 Dogmas of the Immaculate Mother – in preparation for the feast of Her Assumption this Friday
 - o Perpetual Virginity
 - o Mother of God
 - o Immaculate Conception
 - o Assumed into Heaven – body and soul

Unfinished Business / New Business:

- Blue Star Service Dogs – motion to donate \$[REDACTED] (UNA)
- RSVP – motion to sponsor a religious sister in Ann Arbor for \$[REDACTED] (in addition to the other four seminarians) (UNA)
- \$[REDACTED] for a standing wheelchair (total cost is ~\$15k) for Angeline Levasseur and family (1/2) (UNA)
- Motion for a donation to buy a box of Coats for Kids for \$[REDACTED] (the state will match) (UNA)

Sick and Prayer: Fr. Tyler, Dcn. Randy, Dcn. Dan, Dcn Ryan, Br. Brian Corwin, Br. Bill Backlund, Br. Lee Hazel, Br. Adam Carlile, Br. Mike Bourdeau, Br. Darren Casey, Kathy Meyer, Marlene Beck, Ruth Miller, Kay Muller, Susan Gurta, Ben Storemski, Bob Tedrick, Betty Zielinski, Laura O'Branovic, Tony Esser, Marie Esser, John Esser, Kathy Esser, Elizabeth Hohl, Br. Dave Iwanski, Br. Jeff Gabel, Reno Cassar, and for the intentions of the Holy Father, Pope Leo, for August: Mutual Coexistence: Let us pray that societies where coexistence seems more difficult might not succumb to the temptation of confrontation for ethnic, political, religious, or ideological reasons.

Repose of the Souls: Fr. John Rocus, Jo Ann Burton, Donald Detter

Knight of the Month: Dale Pepper for running the blood drive

Family of the Month: Rod & Mary Forman for helping facilitate at the Bob Barba Golf Classic for the last three years

Closing Prayer: Andy Weisel

Meeting Closed: 8:30 pm

Respectfully submitted by Recorder Br. Paul X. Cassar



Report of Pending Vouchers

Voucher Date	Member/Payee / Address Account: Sub Account	Event	Description	Amount
08-13-2025	American Awards and Engraving 422 W. Main / Brighto, MI 48116 Council Expenses: Supplies		Updated award plaques	
08-13-2025	Building Bridges of Hope Donations		BBOH Quarterly Donation	
08-13-2025	Econo Print Council Expenses: Supplies	Golf Outing	Sponsor Signs	
08-13-2025	K of C Assembly 2050 Donations		4th Degree Golf Outing Hole Sponsorship	
08-13-2025	K of C Supreme Kof C Council Accounts / PO Box 1480 / New Haven, CT 06506-1480 Per Capita: Supreme Council		Per Capita Supreme Tax	
08-13-2025	King Hood Cleaning Community Activities: Country Breakfast		Range Cleaning for Parish Kitchen	
08-13-2025	Livingston County Ultra sound Donations		LCUI Lunch Sponsor	
08-13-2025	Michigan State Council State Per Capita		Seminarian Tuition Assistance	

Voucher Date	Member/Payee / Address Account: Sub Account	Event	Description	Amount
08-13-2025	Michigan State Council Donations		Coats for Kids	
08-13-2025	RTL Livingston County 802 E Grand River Ave / #201 / Brighton, MI 48116 Church Activities: Right to Life Dinner		Table Reservation for Pro-Life Dinner	
08-13-2025	Steve Schafer (DD 509) Donations		DD Expenses	
08-13-2025	Village Bakery Donations		BBOH Fundraiser Desserts	
08-13-2025	Mr Brendan D Burke 7522 Pingree Rd / Pinckney, MI 48169-8812 Donations	Focus Missionary	Support of Brendan Burke at Oakland U.	
Total Pending Vouchers:				

Pat Hohl, Theology 301, Winter 2017, Father David Rosenberg, M Div.

My presentation of Mariology will cover the four dogmas of Mary's Perpetual Virginity, The Mother of God, The Immaculate Conception and The Assumption of Blessed Mary into Heaven. I will also discuss how the Church approves apparitions, the apparitions of Mary that are approved by the Church, and a brief investigation into a possible fifth Marian dogma of Mary as Coredemptrix, Mediatrix and Advocate.

The Four Dogmas of Mary

The Mother of God

In the early fifth century, the bishop of Constantinople refused to refer to Mary as *Theotokos*, "God-Bearer," because Bishop Nestorius did not want to confuse the human with the divine—Mary did not bring God into existence. However, bishop Cyril of Alexandria believed that Mary was the Mother of God united Jesus' divinity and human nature.¹

One of the decrees of the Council of Nicaea (325) was the Nicene Creed. We recite the following at Mass...and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

The Council of Ephesus (431) further defined the dogma of Mary The Mother of God. The Council of Ephesus was seated primarily to determine who it was that was conceived in Mary's womb. Was Mary the bearer of Christ, *Christotokos*, or the bearer of God, *Theotokos*? The Council definitively ruled that Mary was the Mother of God, thereby, reaffirming the validity of the Nicene Creed.

CCC 466: "The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man." Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh." ²

St John of The Cross (1542 –1591) provides a beautiful meditative poem on Mary, The Mother of God.

Then He summoned an archangel,
Saint Gabriel: and when he came,
Sent him forth to find a maiden,
Mary was her name.

Only through her consenting love
Could the mystery be preferred
That the Trinity in human flesh
Might be clothed in the Word.

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Though the three Persons worked the wonder
It only happened in the One.
So was the Word made incarnation
In Mary's womb, a son.

So He who only had a Father
Now had a Mother undefiled,
Though not as ordinary maids
Had she conceived the Child.

By Mary, and with her own flesh
He was clothed in His own frame:
Both Son of God and Son of Man
Together had one name.³

Perpetual Virginity of Mary

Mary was in a perpetual state of virginity, before the birth of our Lord, during the birth of our Lord and until the present time. Saint Cyril of Jerusalem (315-386) states --"Believe, too, that this Only-begotten Son of God came down from heaven to earth for our sins, taking on this passible human nature of ours, - and being born of the holy Virgin and the Holy Spirit, His incarnation taking place, not in appearance or fantasy but in truth. He did not pass through the Virgin as through a channel, but was truly made flesh from her, and truly nourished with her milk. For, if the Incarnation was a fantasy, salvation is also a fantasy." ⁴

As previously outlined in the discussion of the dogma of Mary, The Mother of God, the Council of Nicaea (325) incorporated not only that Mary was the Mother of God, but also her Virginity—"and by the Holy Spirit was incarnate of the Virgin Mary, and became man."

In 401 A.D. St Augustine wrote the following in his discourse on Mary's Holy Virginity, "In being born of a Virgin who chose to remain a Virgin even before she knew who was to be born of her, Christ wanted to approve virginity rather than to impose it. And he wanted virginity to be of free choice even in that woman in whom he took upon himself the form of a slave" ⁵

St. Augustine wrote in a sermon in 411 A.D.--"It was not the visible sun, but its invisible Creator who consecrated this day for us, when the Virgin Mother, fertile of womb and integral in her virginity, brought him forth, made visible for us, by whom, when he was invisible, she too was created. A Virgin conceiving, a Virgin bearing, a Virgin pregnant, a Virgin bringing forth, a Virgin perpetual. Why do you wonder at this, O man?" ⁵

The Council of Ephesus (431) also incorporated both Mary's role as the Mother of God and her Perpetual virginity in the dogmatic declaration that Mary was, *Theotokos*; The Virgin Mother of God.

Pope John Paul II states in the introduction to his encyclical, *Redemptoris Mater*, "This fullness indicates the moment fixed from all eternity when the Father sent his Son "that whoever believes in him should not perish but have eternal life" (Jn. 3:16) It denotes the blessed moment when the Word that "was

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with God...became flesh and dwelt among us" (Jn. 1:1, 14), and made himself our brother. It marks the moment when the Holy Spirit, who had already infused the fullness of grace into Mary of Nazareth, formed in her virginal womb the human nature of Christ." ⁶

CCC 499: The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the "Ever-virgin".

CCC 501: Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: "The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love."

The Immaculate Conception

It is the dignity of her Immaculate Conception and her sinless state that is singular to Mary alone that leads the Church to venerate her above all other saints. In addition to St. Luke's gospel of the Annunciation, the magisterium and tradition view the biblical source of the truth of Mary's Immaculate Conception in the *proto-evangelium* in Genesis 3:15 "I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head while you strike at his heel" ⁷

"The Holy Spirit is the *uncreated* Immaculate Conception and Mary is the *created* Immaculate Conception." St. Kolbe goes on to expand this concept describing the union of Mary and the Holy Spirit as a shared "essence"; "He himself is uncreated Love in her, the Love of the Father and of the Son, the love by which God loves himself, the very love of the Most Holy Trinity. He is a fruitful Love, a "Conception."" ⁸

Pope Sixtus declared December 8th, 1476 as the feast of the Immaculate Conception of Mary. It was Pope Pius IX, who by *Ineffabilis Deus* on December 8, 1854 made the Immaculate Conception of Mary a dogmatic definition.

The dogma of Mary's Immaculate Conception is further defined in CCC, 491: Through the centuries the Church has become ever more aware that Mary, "full of grace" through God was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin." ²

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Assumption of Mary

As early as the second century there were accounts of the Assumption of Mary which stated that she was assumed, body and soul into heaven. In May of 1946, Pope Pius XII issued the Encyclical *Deiparae Virgins Mariae*. This Encyclical sought the input of bishops and clergy regarding a possible dogma defining the bodily assumption of Mary. On November 1, 1950, Pope Pius XII issued *Munificentissimus Deus* in which he declared that the Assumption of Mary's body and soul into heaven was a "Divinely Revealed dogma." 7

CCC, 966: Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: ...You conceived the living God and, by your prayers, will deliver our souls from death. 2

Scriptural references to the Assumption of Mary include, The Book of Revelation 12:1-2, "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. And in Genesis 3:15 we read, "I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heels". Also in Paul's Letter to the Corinthians 15:54, "And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: "Death is swallowed up in victory"". 9

Saint John Damascene, Doctor of Christian Art and Doctor of the Assumption (676 – 749) – wrote what I believe one of the most loved filled and beautiful verses describing Mary the Mother of God.

"There was need that the body of her, who in childbirth had preserved her virginity intact, be preserved incorrupt after death. There was need that she who had carried her Creator as a babe on her bosom, should linger lovingly in the dwelling of her God. There was need that the bride whom the Father had betrothed to Himself should live in the bridal chamber of Heaven, that she who had looked so closely upon her very own Son on the Cross, and who there felt in her heart the sword-pangs of sorrow which in bearing Him she had been spared, should look upon Him seated with His Father. There was need that God's Mother should enter into her Son's possession, and as a Mother of God and handmaid, be revered by all creation. 3

A possible fifth dogma, Mary Coredemptrix, Mediatrix, Advocate,

In his book, *Contemporary Insights on a Fifth Marian Dogma*, Dr. Mark Miravalle provides scriptural and historic arguments for a fifth Marian dogma defining direct role Mary plays in our salvation.

The Church recognizes that Jesus Christ is the perfect mediator. This is scripturally defined in, 1 Timothy 2:5-6, "For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all."

In CCC 618 this recognition of Christ as the perfect mediator is defined as a matter of the Church's faith and doctrine. However, it is also in CCC 618 that the Church recognizes Mary, as a matter of faith and doctrine, supremely associated with Christ in the mystery of his redemption.

CCC 618: The cross is the unique sacrifice of Christ, the "one mediator between God and men". But because in his incarnate divine person he has in some way united himself to every man, "the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men. He calls his disciples to "take up [their] cross and follow [him]", for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps." In fact Jesus desires to associate with his redeeming sacrifice those who were its first beneficiaries. This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering.

The concept of Mary's collaborative role in human salvation is also made a matter of faith and doctrine in CCC 964,...There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of the victim, born of her.

In *Lumen Gentium* the Second Vatican Council also references Mary collaboration with Jesus in our salvation. "Mary having entered intimately into the history of salvation, somehow unites in her person and re-echoes the most fundamental doctrines of the faith" ... "in subordination to Christ and with him in the service of the mystery of redemption...union of the Mother with the Son in the work of salvation is apparent from the time of Christ's virginal conception up to his death". However, we also are reminded in *Lumen Gentium* that Mary's role as a mediator is secondary to that of Jesus Christ. "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men originates not in any inner necessity but in the disposition of God. It flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it and draws all its power from it."

Pope John Paul II, in a homily given in Ecuador on January 31, 1985 clearly explains the role of Mary as our advocate. "The Church believes that the Most Holy Virgin, assumed into heaven, is near Christ, forever living to make intercession for us, and that to her Son's Divine mediation there is joined the incessant supplication of his Mother on behalf of men, her sons and daughters. Mary is the dawn, and the dawn unfailingly announces the arrival of the sun. Therefore I recommend to all of you, brothers and sisters of Ecuador, that you honor with profound love and have recourse to the Mother of Christ and the Church the "all-powerful-suppliant" that she will bring us even closer to Christ, her Son and our Mediator.¹⁰

Apparitions of Mary

An apparition of Mary is a supernatural appearance of Blessed Virgin Mary that always involves sight, and may involve the senses of touch, taste, and smell. The Church has approved only 12 of the 295 proposed apparitions submitted for review.¹¹ A thirteenth apparition, the Apparition of Our Lady of the Rosary of San Nicolas, Argentina, was approved on May 27, 2016.¹²

An apparition, as defined in 1985 by Cardinal Joseph Ratzinger (Pope Benedict XVI) when he was head of the Vatican's Congregation for the Doctrine of Faith, "no apparition is indispensable to the faith...Revelation ended with Jesus Christ." "For this reason the Church believes that belief in apparitions is optional. However, many in the Catholic Church believe that if "Mary comes to repeat, to remind, to restate, she also comes to prophesy." ¹¹

The Fifth Lateran Council in 1516 was the first to formally address apparitions. The main concern was the publication of errant teaching. The Council mandated that all predictions and messages be approved by Rome before publication. ¹¹

It was the Council of Trent in 1563 that gave the approval of miracles and apparitions to the local bishop within established guidelines, and through the creation of a diocesan commission. These guidelines were refined in 1730 by Prospero Lambertini, who in 1740 became Pope Benedict XIV. "It is necessary to know that the approbation given by the Church to a private revelation is nothing other than a permission accorded, after an attentive examination, to communicate this revelation for the instruction and good of the faithful. To such revelations, even those approved by the Church, one must not accord an assent of Catholic faith." ¹¹

"The Vatican's Congregation for the Doctrine of the Faith provides guidelines for this assessment process. Those studying alleged apparitions must first collect information on the observed facts of the case and must carefully examine the message. This message cannot contradict or question Christian faith or fundamental Church teachings. Scholars studying apparitions must also obtain a medical-psychological diagnosis to guarantee the health and normalcy of the visionary and eliminate the possibility of hallucinations. Also of concern is the visionary's communion with the Church and spiritual fruits that seem to result from the apparition. Then, the morality and ecclesial nature of the message and its role in the evangelization of the world are considered. Finally, all cures that may be miraculous are carefully studied." ¹¹

The approved apparitions of the Church are; Our Lady of Guadalupe, Mexico (1531); Our Lady of Good Success, Ecuador (1594); Our Lady of Laus, France (1664—1718); Our Lady of Miraculous Medal, France (1830); Our Lady of Ls Salette, France (1846); Our Lady of Lourdes France (1858); Our Lady of Good Help Wisconsin, USA, (appeared 1859, approved 2010) Our Lady of Pontmain France (1871), Our Lady of Knock, Ireland (1879); Our Lady of Fatima, Portugal (1917); Our Lady of Beauraing, Belgium (1932 – 1933); Our Lady of Babbeux, Belgium (1933); Our Lady of the Rosary, Argentina (appeared 1983 – 1990, approved 2016)

Reflections On the Theology of Mary

The theologies of The Blessed Mother of God as, Perpetually Virginal, as the Mother of God, as being Immaculately Conceived and as having been Assumed into Heaven are dogmatic and give Mary a singular dignity above all saints. Although not dogmatic, her position as our mediator and advocate provides us with the most intimate intercessory for our supplications to Jesus Christ, her son. It is unfathomable for me to conceptualize the extent of the sacred status of Mary when contemplated in the light of her Perpetual Virginity, her sinless creation by God, her intimacy with the Holy Spirit in the act of conceiving the Son of God; and her ability to advocate to her Son on our behalf in both the spiritual and physical realm through the miracle of her physical Assumption into heaven.

Contrary to a greater understanding of the theology of the Blessed Mother of God, the humble act of researching this topic has compounded the awe with which I gaze upon the mystery of the salvific nature of the Mother of God.

In times of greatest despair I visualize myself in presence of the Blessed Mother of God—my head upon her lap and the hand that held and cared for our dear Lord upon my forehead. This visualization, and participation in the sacred mass, have become spiritually transcending for me.

¹ Alan Schreck, Ph.D., *The Compact History of the Catholic Church*, Servant Books, 2009, p32

² *Catechism of the Catholic Church*, Pauline Books, 1994

³ Fr. Christopher Rengers, O.F.M. Cap, Tan Books and Publishing Inc., *The 33 Doctors of the Church*, 2000; St. John Damascene, p 242; St. John of the Cross, p 501

⁴ Fr. John Hardon, S.J., *The Treasury of Catholic Wisdom*, Ignatius Press, 1995, p 50

⁵ www.Catholic.com/mary_ever_virgin

⁶ Pope John Paul II, *Redemptoris Mater*, March 25, 1987, Introduction paragraph 3

⁷ St. John Paul II, *Theotokos, Woman, Mother, Disciple*, Pauline Books, 2000, p 93

⁸ Father Michael Gaitley MIC, *33 Days of Morning Glory*, Marian Press, 2014, p 53 & 54

⁹ https://en.wikipedia.org/wiki/Mariology_of_the_Catholic_Church

¹⁰ Dr. Mark Miravalle, S.T.D., Editor, *Contemporary Insights on a Fifth Marian Dogma*, Queen Ship Publishing, 2000, pgs. 1-32

¹¹ Catherine Odell, *Those Who Saw Her*, Our Sunday Visitor Publishing, 2010, pgs. 7 to 38

¹² *National Catholic Register*, A Service of EWTN, Joseph Pronechen, May 27, 2016