



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

April 2014

Siempre Adalento (Always Forward) Fr Serra's Motto

CALENDAR

Easter Dinner Meeting	21 Apr
May's Officer Meeting	05 May
May's Dinner Meeting	19 May
June Officer's Meeting	02 Jun

FAITHFUL NAVIGATOR REPORT

Palm Sunday is here and all of the Christian story seems to unfold before us. I am humbled by the experience. We are at that time of electing new officers for the upcoming Columbian year, and ask for all of our members prayerful consideration in choosing positions both for ourselves and for others. Remember, by serving others and the community, we most closely follow the example given to us by our Lord. May the great joy of Easter be with everyone, despite our persistent difficulties, we march always forward. Peace be with you!
James Garland FN

BIRTHDAYS FOR APRIL

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

Rev Juan Antonio Ruiz	4 Apr
Jacques Benoit	5 Apr
Kenneth Fitzpatrick	11 Apr
Richard S Bilski	19 Apr
James Bradbury	21 Apr
Rev William L. Edens	22 Apr
John Mc Laffery	22 Apr

DINNER MEETING IN APRIL

We will have our Easter Dinner Meeting on **21 APRIL** beginning with a "SOCIAL HOUR" at **6:30 PM** and **DINNER** will be served a little after **7:00 PM**.

EASTER GRACE BEFORE MEAL

Leader: In the name of the Father, and of the Son and of the Holy Spirit.

All: Amen

Leader: Christ has risen. Alleluia!

All: He is risen indeed. Alleluia!

Leader: Throughout Lent, we have been preparing for the Resurrection of the Lord by prayer, almsgiving and fasting. Our Lenten fast is a reminder of our own longing for holiness, which is only satisfied by Christ who nourishes with His Word and the Eucharist. As we gather as a family of God, may this food we are about to eat be sign of the heavenly banquet that the risen Lord calls us.

Let us pray. God of glory, the eyes of all turn to you as we celebrate Christ's victory over sin and death. Bless us and this Easter Meal. May we who gather at the Lord's Eucharistic table continue to celebrate the joy of His Resurrection and be admitted finally to His heavenly banquet. Grant this through our risen Lord Jesus Christ.

All: Amen



KEEP IN YOUR PRAYERS

Bishop Curry, Terry Pugh; SK Steve Schlesselman, SK Don Aubrey, SK Larry Torres, SK Felix Sanchez, Bro. Fritz Cahill and his son Tom Cahill, SK Joseph Connolly (Council 1684 & Color Guard), SK Bernie Jochum, SK Al Meckelborg, SK Ken Kuether, Bro. Roy Fong who has Parkinson's Disease, Judy Klinge wife of SK Brian Klinge, Camille Moynihan, widow of SK John Moynihan, Denise Swiacki wife of SK Walter Swiacki, Donna Abels wife of SK Jim Abels, Anita Pullens sisters-in-law to SK Felix Sanchez, Sr. Teresa Meza, Sister of SK José Meza, Joe Vampola, brother of SK Mark Vampola, Nancy Herrera, widow of SK Pablo Herrera, Alice Velasco, wife of SK Bruce Velasco, Patricia Schrader, wife of and David, son of SK Roy Schrader, SK Joe & Ruth Duwel, Daughter of FN Jim Garland, Martha Farebrother, wife of SK David Farebrother, Christian Franzen, nephew of SK Dn Wayne, Bro Dan Engler (Council 1684), Nick Canata, Fr. Dennis Collins of Our Lady of Sorrows, Fr. Bruce, who is having some medical issues, Fr. James, who is having some medical issues, Fr. David Velasquez of St Joseph who is dealing with many medical issues, Fr. Frank Colburn, and Fr. Tom Ellis.

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

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CHAPTER TWO UNLESS YOU BELIEVE, YOU WILL NOT UNDERSTAND (CF. IS 7:9) FROM POPE FRANCIS' ENCYCLICAL *LIGHT OF FAITH*

Faith As Hearing And Sight

Precisely because faith-knowledge is linked to the covenant with a faithful God who enters into a relationship of love with His people and speaks his word to them, the Bible presents it as a form of hearing; it is associated with the sense of hearing. Saint Paul would use a formula which became classic: "faith comes from hearing" (Rom 10:17). Knowledge linked to a word is always personal knowledge; it recognizes the voice of the one speaking, opens up to that person in freedom and follows him or her in obedience. Paul could thus speak of the "obedience of faith" (cf. Rom 1:5; 16:26). *"The obedience of faith (Rom 16:26; compare Rom 1:5, 2 Cor 10:5-6) must be our response to the God who reveals. By faith one freely submits oneself entirely to God making the full submission of intellect and will to God who reveals, and willingly assenting to the revelation given by God. For this faith to be accorded, we need the grace of God, anticipating it and assisting it, as well as the interior helps of the Holy Spirit, who moves the heart and converts it to God, and opens the eyes of the mind and makes it easy for all to accept and believe the truth. The same Holy Spirit constantly perfects faith by his gifts, so that revelation may be more and more deeply understood"* (Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation Dei Verbum, 5). Faith is also a knowledge bound to the passage of time, for words take time to be pronounced, and it is a knowledge assimilated only along a journey of discipleship. The experience of hearing can thus help to bring out more clearly the bond between knowledge and love. At times, where knowledge of the truth is concerned, hearing has been opposed to sight; it has been claimed that an emphasis on sight was characteristic of Greek culture. If light makes possible that contemplation of the whole to which humanity has always aspired, it would also seem to leave no space for freedom, since it comes down from heaven directly to the eye, without calling for a response. It would also seem to call for a kind of static contemplation, far removed from the world of history with its joys and sufferings.



From this standpoint, the biblical understanding of knowledge would be antithetical to the Greek understanding, inasmuch as the latter linked knowledge to sight in its attempt to attain a comprehensive understanding of reality. The Old Testament combined both kinds of knowledge, since hearing God's word is accompanied by the desire to see his face. Hearing emphasizes personal vocation and obedience, and the fact that truth is revealed in time. Sight provides a vision of the entire journey and allows it to be situated within God's overall plan; without this vision, we would be left only with unconnected parts of an unknown whole.

The bond between seeing and hearing in faith-knowledge is most clearly evident in John's Gospel. For the Fourth Gospel, to believe is both to hear and to see. Faith's hearing emerges as a form of knowing proper to love: it is a personal hearing, one which recognizes the voice of the Good Shepherd (cf. Jn 10:3-5); it is a hearing which calls for discipleship, as was the case with the first disciples: "*Hearing him say these things, they followed Jesus*" (Jn 1:37). But faith is also tied to sight. Seeing the signs which Jesus worked leads at times to faith, as in the case of the Jews who, following the raising of Lazarus, "*having seen what he did, believed in him*" (Jn 11:45). At other times, faith itself leads to deeper vision: "*If you believe, you will see the glory of God*" (Jn 11:40). In the end, belief and sight intersect: "*Whoever believes in me believes in him who sent me. And whoever sees me sees him who sent me*" (Jn 12:44-45). Joined to hearing, seeing then becomes a form of following Christ, and faith appears as a process of gazing, in which our eyes grow accustomed to peering into the depths. Easter morning thus passes from John who, standing in the early morning darkness before the empty tomb, "*saw and believed*" (Jn 20:8), to Mary Magdalene who, after seeing Jesus (cf. Jn 20:14) and wanting to cling to him, is asked to contemplate him as he ascends to the Father, and finally to her full confession before the disciples: "*I have seen the Lord!*" (Jn 20:18). How does one attain this synthesis between hearing and seeing? It becomes possible through the person of Christ himself, who can be seen and heard. He is the Word made flesh, whose glory we have seen (cf. Jn 1:14). The light of faith is the light of a countenance in which the Father is seen. In the Fourth Gospel, the truth which faith attains is the revelation of the Father in the Son, in his flesh and in his earthly deeds, a truth which can be defined as the "*light-filled life*" of Jesus. (Cf. H. schlier, *Meditationen über den Johanneischen Begriff der Wahrheit, in Besinnung auf das Neue Testament. Exegetische Aufsätze und Vorträge* 2, Freiburg, Basel, Wien, 1959, 272.) This means that faith-knowledge does not direct our gaze to a purely inward truth. The truth which faith discloses to us is a truth centered on an encounter with Christ, on the contemplation of his life and on the awareness of his presence. Saint Thomas Aquinas speaks of the Apostles' "*a faith which sees!*" in the presence of the body of the Risen Lord. (Cf. S. Th. III, q. 55, a. 2, ad 1.) With their own eyes they saw the risen Jesus and they believed; in a word, they were able to peer into the depths of what they were seeing and to confess their faith in the Son of God, seated at the right hand of the Father.

It was only in this way, by taking flesh, by sharing our humanity, that the knowledge proper to love could come to full fruition. For the light of love is born when our hearts are touched and we open ourselves to the interior presence of the beloved, who enables us to recognize his mystery. Thus we can understand why, together with hearing and seeing, Saint John can speak of faith as touch, as he says in his First Letter: "*What we have heard, what we have seen with our eyes and touched with our hands, concerning the word of life*" (1 Jn 1:1). By his taking flesh and coming among us, Jesus has touched us, and through the sacraments he continues to touch us even today; transforming our hearts, he unceasingly enables us to acknowledge and acclaim him as the Son of God. In faith, we can touch him and receive the power of his grace. Saint Augustine, commenting on the account of the woman suffering from hemorrhages who touched Jesus and was cured (cf. Lk 8:45-46), says: "*To touch him with our hearts: that is what it means to believe*". (Sermo 229/L (Guelf. 14), 2 (Miscellanea Augustiniana 1, 487/488) The crowd presses in on Jesus, but they do not reach him with the personal touch of faith, which apprehends the mystery that he is the Son who reveals the Father. Only when we are configured to Jesus do we receive the eyes needed to see him.

***INTERCESSION TO APOSTLE OF CALIFORNIA
PADRE JUNIPERO SERRA***

O Lord Jesus Christ, reward the apostolic zeal of Your servant, Padre Junipero Serra, who departing his native Spain, labored for the salvation of souls in Mexico and California. Graciously deign by evident signs and prodigies to glorify him, so that for the exaltation of Your Most Holy Name, he may be elevated to the honors of the altar. Through Padre's intercession kindly grant the special favor, I request.

Our Father, Hail Mary, Glory be to the Father

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One Nation, Under God