



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

February 2014

Siempre Adalento (Always Forward) Fr Serra's Motto

CALENDAR

Lady's Night Out	17 Feb
March Officer's Meeting	03 Mar
March's Meeting Dinner	17 Mar
April Officer's Meeting	07 Apr

NO DINNER MEETING IN FEBRUARY

LADY' NIGHT OUT AT PEPE'S

KEEP IN YOUR PRAYERS

Bishop Curry, SK Earl and Terry Pugh; SK Steve Schlesselman, SK Mel Hueston, SK Jim Wasil, Bro. Fritz Cahill and his son Tom Cahill, SK Joseph Connolly (Council 1684 & Color Guard), SK Bernie Jochum, SK Al Meckelborg, Bro. Roy Fong who has been diagnosed with 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, Maureen Lacey, widow of SK John Lacey, Alice Velasco, wife of SK Bruce Velasco, Patricia Schrader, wife of SK Roy Schrader, SK Joe & Ruth Duwel, Christian Franzen, nephew of SK Dn Wayne, Dan Engler (Council 1684), Fr. Dennis Collins of Our Lady of Sorrows, Fr. Bruce, 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.

We will have a Lady's Night Out on President's Day at Pepe's Restaurant 254 Orange Ave in Goleta with a "SOCIAL HOUR" beginning at 6:30 PM and DINNER will be served 7:00 PM. If we have over 40 people, then we will partake of the buffet for \$15 plus tip and drinks as well as being in the big dinner room. Otherwise, we will order from the menu and be in the smaller dinner room or outside under the heaters. Dress will be casual.

BIRTHDAYS FOR FEBRUARY

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

Rev Anthony Cacciapuoti	2 Feb
Edward Corral	8 Feb
Joseph R.Darga	11 Feb
Gerald N Liponi	14 Feb
Max F. Keller	18 Feb
Rev Cyril I Nnadi	19 Feb
Brian Klinge	25 Feb

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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 and Truth

In the Greek text, prophet Isaiah spoke to King Ahaz, “*Unless you believe, you will not understand.*” Is 7:9 In this way, the issue of the knowledge of truth became central to faith. The Hebrew text, though, reads differently; the prophet says to the king: “*If you will not believe, you shall not be established*”. Here there is a play on words, based on two forms of the verb ‘amān: “*you will believe*” (ta’amīnû) and “*you shall be established*” (tē’amēnû). Terrified by the might of his enemies, the king seeks the security that an alliance with the great Assyrian empire can offer. The prophet tells him instead to trust completely in the solid and steadfast rock, which is the God of Israel. Because God is trustworthy, it is reasonable to have faith in him, to stand fast on his word. He is the same God that Isaiah will later call, twice in one verse, the God who is Amen, “*the God of truth*” (cf. Is 65:16), the enduring foundation of covenant fidelity. It might seem that the Greek version of the Bible, by translating “*be established*” as “*understand*”, profoundly altered the meaning of the text by moving away from the biblical notion of trust in God towards a Greek notion of intellectual understanding. Yet this translation, while certainly reflecting a dialogue with Hellenistic culture, is not alien to the underlying spirit of the Hebrew text. The firm foundation that Isaiah promises to the king is indeed grounded in an understanding of God’s activity and the unity, which he gives to human life and to the history of his people. The prophet challenges the king, and us, to understand the Lord’s ways, seeing in God’s faithfulness the wise plan, which governs the ages. Saint Augustine took up this synthesis of the ideas of “*understanding*” and “*being established*” in his Confessions (XI, 30, 40: PL 32, 825) when he spoke of the truth on which one may rely in order to stand fast: “*Then I shall be cast and set firm in the mold of your truth*”. From the context we know that Augustine was concerned to show that this trustworthy truth of God is, as the Bible makes clear, his own faithful presence throughout history, his ability to hold together times and ages, and to gather into one the scattered strands of our lives. (XI, 30, 40: PL 32, 825-6)

The prophetic text leads to one conclusion: we need knowledge, we need truth, because without these we cannot stand firm, we cannot move forward. Faith without truth does not save; it does not provide a sure footing. It remains a beautiful story, the projection of our deep yearning for happiness, something capable of satisfying us to the extent that we are willing to deceive ourselves. Either that or it is reduced to a lofty sentiment which brings consolation and cheer, yet remains prey to the vagaries of our spirit and the changing seasons, incapable of sustaining a steady journey through life. If such were faith, King Ahaz would be right not to stake his life and the security of his kingdom on a feeling. But precisely because of its intrinsic link to truth, faith is instead able to offer a new light, superior to the king’s calculations, for it sees further into the distance and takes into account the hand of God, who remains faithful to his covenant and his promises.



Today more than ever, we need to be reminded of this bond between faith and truth, given the crisis of truth in our age. In contemporary culture, we often tend to consider the only real truth to be that of technology: truth is what we succeed in building and measuring by our scientific knowhow, truth is what works and what makes life easier and more comfortable. Nowadays this appears as the only truth that is certain, the only truth that can be shared, the only truth that can serve as a basis for discussion or for common undertakings. Yet at the other end of the scale we are willing to allow for subjective truths of the individual, which consist in fidelity to his or her deepest convictions, yet these are truths valid only for that individual and not capable of being proposed to others in an effort to serve the common good. But Truth itself, the truth which would comprehensively explain our life as individuals and in society, is regarded with suspicion. Surely this kind of truth is what was claimed by the great totalitarian movements of the last century, a truth that imposed its own world view in order to crush the actual lives of individuals. In the end, what we are left with is relativism, in which the question of universal truth and ultimately this means the question of God is no longer relevant. It would be logical, from this point of view, to attempt to sever the bond between religion and truth, because it seems to lie at the root of fanaticism, which proves oppressive for anyone who does not share the same beliefs. In this regard, though, we can speak of a massive amnesia in our contemporary world. The question of truth is really a question of memory, deep memory, for it deals with something prior to ourselves and can succeed in uniting us in a way that transcends our petty and limited individual consciousness. It is a question about the origin of all that is, in whose light we can glimpse the goal and thus the meaning of our common path.

***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