

The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

October 2014

Siempre Adalento (Always Forward) Fr Serra's Motto

CALENDAR

October Dinner Meeting	20 Oct
November Officer's Meeting	03 Nov
November Dinner Meeting	17 Nov
December Officer's Meeting	02 Dec

DINNER MEETING IN OCTOBER

We will have our Dinner Meeting on **20 OCTOBER** beginning with a "SOCIAL HOUR" at **6:30 PM** and **DINNER** will be served a little after **7:00 PM**.

THANK-YOU FROM MSGR MARTINI

On behalf of Msgr Martini, a fellow SK, he would like to thank the Color Guard for their presence at his installation as pastor of St Joseph on 14 September at 10 A Mass. He deeply appreciated their prayerful support.

KEEP IN YOUR PRAYERS

Lee Alfano widow of SK Sam Alfano, SK Brian Klinge, Terry Pugh, wife of SK Earl Pugh; SK Steve Schlesselman, SK Larry Torres, SK Bill McNamara, SK Felix Sanchez, Bro. Fritz Cahill and his son Tom Cahill, SK Joseph Connolly (Council 1684 & Color Guard), SK Al Meckelborg, Bro. Roy Fong who has Parkinson's Disease, Camille Moynihan, widow of SK John Moynihan, Carol McLafferty, widow of SK Bill McLafferty, Denise Swiacki wife of SK Walter Swiacki, Donna Abels wife of SK Jim Abels, Cindy Peyton's son who has been deployed for a 3rd tour to Afghanistan, 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, Patricia Schrader, wife of and David, son of SK Roy Schrader, SK Joe & Ruth Duwel, Daughter of PFN Jim Garland, Christian Franzen, nephew of SK Dn Wayne, Bro Dan Engler (Council 1684), Eileen Pando, widow of SK Joe Pando, Frances Diani, wife of Bro. Frank Diani Fr. Dennis, Collins, 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.

BIRTHDAYS FOR OCTOBER

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

Thomas E Puerling	03 October	Robert A. Montgomery	12 October
Stephen Schlesselmann	03 October	Kenneth K. Kuether	13 October
Dcn. Nicholas P. Curran	08 October	Raphael S. Cardenas	22 October
Joseph W Duwel	09 October	Rafael R Sanchez	24 October
Francisco Cabrera	10 October	Ralph J Wengler	25 October
John C. Kirk	11 October		



CHAPTER THREE I DELIVERED TO YOU WHAT I ALSO RECEIVED (CF. 1 COR 15:3) FROM POPE FRANCIS' ENCYCLICAL *LIGHT OF FAITH*

FAITH, PRAYER AND THE DECALOGUE

Two other elements are essential in the faithful transmission of the Church's memory. First, the Lord's Prayer, the "Our Father". Here Christians learn to share in Christ's own spiritual experience and to see all things through his eyes. From him who is light from light, the only-begotten Son of the Father, we come to know God and can thus kindle in others the desire to draw near to him. Similarly important is the link between faith and the Decalogue. Faith, as we have said, takes the form of a journey, a path to be followed, which begins with an encounter with the living God. It is in the light of faith, of complete entrustment to the God who saves, that the Ten Commandments take on their deepest truth, as seen in the words which introduce them: "I am the Lord your God, who brought you out of the land of Egypt" (Ex 20:2). The Decalogue is not a set of negative commands, but concrete directions for emerging from the desert of the selfish and self-enclosed ego in order to enter into dialogue with God, to be embraced by his mercy and then to bring that mercy to others. Faith thus professes the love of God, origin and upholder of all things, and lets itself be guided by this love in order to journey towards the fullness of communion with God. The Decalogue appears as the path of gratitude, the response of love, made possible because in faith we are receptive to the experience of God's transforming love for us. And this path receives new light from Jesus' teaching in the Sermon on the Mount (cf. Mt 5-7). These, then, are the four elements, which comprise the storehouse of memory, which the Church hands down: the profession of faith, the celebration of the sacraments, the path of the Ten Commandments, and prayer. The Church's catechesis has traditionally been structured around these four elements; this includes the Catechism of the Catholic Church, which is a fundamental aid for that unitary act with which the Church communicates the entire content of her faith: "all that she herself is, and all that she believes" (Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, ¶18).

THE UNITY AND INTEGRITY OF FAITH

The unity of the Church in time and space is linked to the unity of the faith: "there is one body and one Spirit... one faith" (Eph 4:4-5). These days we can imagine a group of people being united in a common cause, in mutual affection, in sharing the same destiny and a single purpose. But we find it hard to conceive of a unity in one truth. We tend to think that a unity of this sort is incompatible with freedom of thought and personal autonomy. Yet the experience of love shows us that a common vision is possible, for through love we learn how to see reality through the eyes of others, not as something, which impoverishes but instead enriches our vision. Genuine love, after the fashion of God's love, ultimately requires truth, and the shared contemplation of the truth, which is Jesus Christ enables love to become deep and enduring. This is also the great joy of faith: a unity of vision in one body and one spirit. Saint Leo the Great could say: "If faith is not one, then it is not faith" (In Nativitate Domini Sermo, 4, 6: SC 22, 110). What is the secret of this unity? Faith is "one", in the first place, because of the oneness of the God who is known and confessed. All the articles of faith speak of God; they are ways to know him and his works. Consequently, their unity is far superior to any possible construct of human reason. They possess a unity, which enriches us because it is given to us and makes us one. Faith is also one because it is directed to the one Lord, to the life of Jesus, to the concrete history, which he shares with us. Saint Irenaeus of Lyons made this clear in his struggle against Gnosticism. The Gnostics held that there are two kinds of faith: a crude, imperfect faith suited to the masses, which remained at the level of Jesus' flesh and the contemplation of his mysteries; and a deeper, perfect faith reserved to a small circle of initiates who were intellectually capable of rising above the flesh of Jesus towards the mysteries of the unknown divinity. In opposition to this claim, which even today exerts a certain attraction and has its followers, Saint Irenaeus insisted that there is but one faith, for it is grounded in the concrete event of the incarnation and can never transcend the flesh and history of Christ, inasmuch as God willed to reveal himself fully in that flesh. For this reason, he says, there is no difference in the faith of "those able to discourse of it at length" and "those who speak but little", between the greater and the less: the first cannot increase the faith, nor the second diminish it (Cf. Irenaeus, *Adversus Haereses*, I, 10, 2: SC 264, 160). Finally, faith is one because it is shared by the whole Church, which is one body and one Spirit. In the communion of the one subject, which is the Church, we receive a common gaze. By professing the same faith, we stand firm on the same rock, we are transformed by the same Spirit of love, we radiate one light and we have a single insight into reality. Since faith is one, it must be professed in all its purity and integrity. Precisely because all the articles of faith are interconnected, to deny one of them, even of those that seem least important, is tantamount to distorting the whole. Each period of history can find this or that point of faith easier or harder to accept: hence, the need for vigilance in ensuring that the deposit of faith is passed on in its entirety (cf. I Tim 6:20) and that all aspects of the profession of faith are duly emphasized. Indeed, inasmuch as the unity of faith is the unity of the Church, to subtract something from the faith is to subtract something from the veracity of communion. The Fathers described faith as a body, the body of truth composed of various members, by analogy with the body of Christ and its prolongation in the Church. (Cf. Irenaeus, *Adversus Haereses*, II, 27, 1: SC 294, 264). The integrity of the faith was also tied to the image of the Church as a virgin and her fidelity in love for Christ her spouse; harming the faith means harming communion with the Lord (Cf. Augustine, *De Sancta Virginitate*, 48, 48: PL 40, 424- 425). The unity of faith, then, is the unity of a living body; this was clearly brought out by Blessed John Henry Newman when he listed among the characteristic notes for distinguishing the continuity of doctrine over time its power to assimilate everything that it meets in the various settings in which it becomes present and in the diverse cultures which it encounters (Cf. *An Essay on the Development of Christian Doctrine* (Uniform Edition: Longmans, Green and Company, London, 1868- 1881), 185-189) purifying all things and bringing them to their finest expression. Faith is thus shown to be universal, catholic, because its light expands in order to illumine the entire cosmos and all of history.

As a service to the unity of faith and its integral transmission, the Lord gave his Church the gift of apostolic succession. Through this means, the continuity of the Church's memory is ensured and certain access can be had to the wellspring from which faith flows. The assurance of continuity with the origins is thus given by living persons, in a way consonant with the living faith, which the Church is called to transmit.



She depends on the fidelity of witnesses chosen by the Lord for this task. For this reason, the magisterium always speaks in obedience to the prior word on which faith is based; it is reliable because of its trust in the word which it hears, preserves and expounds (Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation Dei Verbum, ¶10). In Saint Paul's farewell discourse to the elders of Ephesus at Miletus, which Saint Luke recounts for us in the Acts of the Apostles, he testifies that he had carried out the task which the Lord had entrusted to him of "declaring the whole counsel of God" (Acts 20:27). Thanks to the Church's magisterium, this counsel can come to us in its integrity, and with it the joy of being able to follow it fully.

CHAPTER FOUR GOD PREPARES A CITY FOR THEM (CF. HEB 11:16)

Faith and the Common Good

In presenting the story of the patriarchs and the righteous men and women of the Old Testament, the Letter to the Hebrews highlights an essential aspect of their faith. That faith is not only presented as a journey, but also as a process of building, the preparing of a place in which human beings can dwell together with one another. The first builder was Noah who saved his family in the ark (Heb 11:7). Then comes Abraham, of whom it is said that by faith he dwelt in tents, as he looked forward to the city with firm foundations (cf. Heb 11:9-10). With faith comes a new reliability, a new firmness, which God alone can give. If the person of faith finds support in the God of fidelity, the God who is Amen (cf. Is 65:16), and thus becomes firm himself, we can now also say that firmness of faith marks the city which God is preparing for humankind. Faith reveals just how firm the bonds between people can be when God is present in their midst. Faith does not merely grant interior firmness, a steadfast conviction on the part of the believer; it also sheds light on every human relationship because it is born of love and reflects God's own love. The God who is himself reliable gives us a city which is reliable. Precisely because it is linked to love (cf. Gal 5:6), the light of faith is concretely placed at the service of justice, law and peace. Faith is born of an encounter with God's primordial love, wherein the meaning and goodness of our life become evident; our life is illumined to the extent that it enters into the space opened by that love, to the extent that it becomes, in other words, a path and praxis leading to the fullness of love. The light of faith is capable of enhancing the richness of human relations, their ability to endure, to be trustworthy, to enrich our life together. Faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women of our time. Without a love, which is trustworthy, nothing could truly keep men and women united. Human unity would be conceivable only on the basis of utility, on a calculus of conflicting interests or on fear, but not on the goodness of living together, not on the joy which the mere presence of others can give. Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such, it becomes a service to the common good. Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope. The Letter to the Hebrews offers an example in this regard when it names, among the men and women of faith, Samuel and David, whose faith enabled them to "administer justice" (Heb 11:33). This expression refers to their justice in governance, to that wisdom which brings peace to the people (cf. 1 Sam 12:3-5; 2 Sam 8:15). The hands of faith are raised up to heaven, even as they go about building in charity a city based on relationships in which the love of God is laid as a foundation.

Faith and the family

In Abraham's journey towards the future city, the Letter to the Hebrews mentions the blessing which was passed on from fathers to sons (cf. Heb 11:20-21). The first setting in which faith enlightens the human city is the family. I think primarily of the stable union of man and woman in marriage. This union is born of their love, as a sign and presence of God's own love, and of the acknowledgment and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh (cf. Gen 2:24) and are enabled to give birth to a new life, a manifestation of the Creator's goodness, wisdom and loving plan. Grounded in this love, a man and a woman can promise each other mutual love in a gesture, which engages their entire lives and mirrors many features of faith. Promising love forever is possible when we perceive a plan bigger than our own ideas and undertakings, a plan, which sustains us and enables us to surrender our future entirely to the one we love. Faith also helps us to grasp in all its depth and richness the begetting of children, as a sign of the love of the Creator who entrusts us with the mystery of a new person. So it was that Sarah, by faith, became a mother, for she trusted in God's fidelity to his promise (cf. Heb 11:11). In the family, faith accompanies every age of life, beginning with childhood: children learn to trust in the love of their parents. This is why it is so important that within their families, parents encourage shared expressions of faith, which can help children gradually to mature in their own faith. Young people in particular, who are going through a period in their lives, which is so complex, rich and important for their faith, ought to feel the constant closeness and support of their families and the Church in their journey of faith. We have all seen, during World Youth Days, the joy that young people show in their faith and their desire for an ever more solid and generous life of faith. Young people want to live life to the fullest. Encountering Christ, letting themselves be caught up in and guided by his love, enlarges the horizons of existence, gives it a firm hope which will not disappoint. Faith is no refuge for the fainthearted, but something, which enhances our lives. It makes us aware of a magnificent calling, the vocation of love. It assures us that this love is trustworthy and worth embracing, for it is based on God's faithfulness which is stronger than our every weakness.

FOR SUBMISSIONS OR TO RECEIVE THE NAVIGATOR BY E-MAIL contact SK Mike Betliskey at 745-1009
or email m2bubs@catholicweb.com

***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

The Navigator



SK Mike Betliskey
5750 Via Real Sp 307
Carpinteria CA 93013-2612

One Nation, Under God