



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

April 2015

Siempre Adalento (Always Forward) Fr Serra's Motto

CALENDAR

Easter's Dinner Meeting	20 Apr
May's Officer's Meeting	04 May
May's Dinner Meeting	18 May
June's Officer Meeting	1 June

KEEP IN YOUR PRAYERS

Lee Alfano widow of SK Sam Alfano, SK Brian Klinge, Terry Pugh, wife of SK Earl Pugh; 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, SK Roy Schrader, 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, SK Dn Mike Betliskey.

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

DINNER MEETING IN APRIL

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

BIRTHDAYS FOR APRIL

The following Sir Knights will celebrate a birthday during the months 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

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SACRAMENTS OF INITIATION PART I

Sacraments of Initiations

Of the seven sacraments, Baptism, Confirmation and Eucharist are referred to as the “*Sacraments of Christian Initiation*” It is by reception of these three Sacraments that a person is fully received into communion with the Church. Baptism and Confirmation can only be received once. In the Eastern Catholic Church, an infant receive all three Sacraments. In the Western Catholic Church, an infant receive Baptism, at a later age a child receive Eucharist then Confirmation. In the Western Catholic Church, when an unbaptized person reaches the age of reason (age 7) through the RCIA, a process of initiation, one receives all 3 Sacraments at one time usually at the Easter Vigil.

Baptism

Baptism is often called the door to the other sacraments and is the first sacrament a person receives. The word “*baptize*” means to plunge or immerse. The “*plunge*” into the water symbolizes the burial into Christ’s death, from which one rises up with Him as a “*new creation*” (2Cor. 5:17). Essential for the celebration of Baptism is the threefold immersion or pouring over the head of water of the person while saying, “*I baptize you in the Name of the Father, of the Son and of the Holy Spirit*”.

Baptism was prefigured several places in the Old Testament. In creation, the Holy Spirit, the breath of life, hovers over the water (Gen. 1:2). In the Flood, Noah with his family “*were saved through water*” (1Pet. 3:20). In the crossing of the Israelites through the Red Sea, the people were set free from Egyptian slavery (Ex. 14). In the crossing of the Jordan River by the Israelites, the People of God entered into the Promised Land, foreshadowing Christ opening the Heavens at His baptism in the Jordan River to offer God’s people the gift of eternal life (Jos. 3). In the cleansing of Naaman the Syrian in the Jordan River (2 Kings 5:14). “*It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized, but [this served] as an indication to us. For as we are lepers in sin, we are made clean, by means of the sacred water and the invocation of the Lord, from our old transgressions, being spiritually regenerated as newborn babes.*” (St. Irenaeus, *Fragment* 34, A.D. 190).

Baptism of Jesus

There are several reasons why Jesus consented to a baptism by John the Baptist that He did not need. His Baptism expresses His self-emptying and another way He identifies with humanity, which stands in need of God’s grace and forgiveness (CCC 1224). It begins His Public Ministry, wherein He is anointed by the Spirit for His ministry (Luke 4:16-20). (See also: CCC 536) In His baptism, Christ sacramentally sanctifies the waters for us. His baptism reveals what occurs spiritually every time a person is baptized. When one comes to the Holy Font, the heavens are opened, the Spirit descends, and the Father pronounces, “*You are my beloved son or daughter.*”

Effects of Baptism

Upon being baptized, there comes the initial outpouring of Holy Spirit with His sanctifying grace making one’s soul His Temple. Baptism opens a Christian to graces to live out the Baptismal Promise to live for God and goodness, to share His love and avoid evil. One enters into Christ’s threefold ministry of king, priest and prophet. One becomes an adopted child of God, the beginning of one’s relationship with the Triune God. Baptism confers a special character, an indelible mark of being an adopted child of God. Baptism removes all sins including Original Sin and actual sin as well as any effects, any stain, and any impact of those sins. At Baptism, the virtues of faith, hope and love are placed (infused) in a Christian soul. While one enters the Church, one forms a spiritual bond with Christ and other Christians.

Confirmation

From the time of the apostles, in fulfillment of Christ’s will, they imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. (CCC 1288) In addition to the laying on of hands, sacred oil (chrism) was very early on added to the rite in order to better highlight the name “*Christian*,” which means “*anointed*,” so one is sealed with the Holy Spirit. Any baptized person who has not already been confirmed can receive Confirmation. One must be in a state of grace to receive Confirmation thus the need for an honest sincere sacramental confession beforehand. Usually, the Bishop confirms because as the shepherd of the (arch)diocese and successor to the apostles he provides a link to the universal Church for the one being confirmed. A parish priest may confirm a person, especially at the Easter Vigil.

Effects of Confirmation

The reception of Confirmation brings a further outpouring of the Holy Spirit to increase and deepen baptismal grace. Gives a Christian special strength of the Holy Spirit to spread and defend the Faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the cross. Increases the gifts of the Holy Spirit in us. God deepens His relationship with the Christian as one enters more fully into being an adopted child of God. Unites more closely to Christ and His Church. Like Baptism, it confers an indelible spiritual mark, the “*character*,” or sign that a person is marked with the Holy Spirit by Jesus Christ.



Eucharist

The Church teaches that the bread and wine are entirely changed into the Body and Blood of Risen Lord that all remains is the “appearance” “signs” of bread and wine (*Transubstantiation*). To paraphrase St Thomas Aquinas, “*what the eyes of the senses fail to grasp the eyes of faith do*”. Bread and wine are important symbols in Old Testament. The Church sees in the gesture of the king-priest Melchizedek in Genesis 14:18-20, who “*brought out bread and wine,*” a prefiguring of her own offering of the Eucharist. The Catechism says, “*In the Old Covenant bread and wine were offered in sacrifice among the first fruits of the earth as a sign of grateful acknowledgment to the Creator.*” ¶1334 During the Exodus, Israel eats the unleavened bread because of Israel’s hastily departure from Egypt, which is commemorated every year at Passover. The remembrance of the manna in the desert will always recall to Israel that she lives by the bread of the Word of God. The “*cup of blessing*” at the end of the Jewish Passover meal adds to the festive joy of wine, also expresses the messianic expectation of the rebuilding of Jerusalem and the Temple. The miracles of the multiplication of the loaves, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigures the superabundance of His Eucharist. When Jesus instituted the Eucharist, He gave a new and definitive meaning to the blessing of the bread and the cup. The wedding feast like the one at Cana where Jesus turned water into wine (John 2) anticipates the heavenly wedding feast in the Father’s kingdom. In John’s Bread of Life Discourse (John 6), Jesus’ claim “*to eat His flesh and to drink His blood.*” divided the disciples, “*This is a hard saying; who can listen to it?*” “*Will you also go away?*” Unleavened wheat bread, grape wine, a bishop or priest in good standing with the Church is necessary for the valid celebration of the Eucharist.

The Real Presence of Christ

The Risen Lord continues the sacrifice of Calvary at each Eucharist in an unbloody manner, thus Christ the eternal High Priest is truly present upon the altar to offer Himself to the Father for the remission of sins. This presence is called the *Real Presence*. Christ’s presence in the sacrament is truly actually His body, blood, soul and divinity. This is more than any mere purely spiritual symbolic presence.

*To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross” (Council of Trent), but especially under the Eucharistic species. By His power, He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes (St Augustine). He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Mt. 18:20) (Vatican II **CONSTITUTION ON LITURGY** ¶7).*

So important is Christ’s presence in the Eucharist that almost all of what the Catholic Church does and believes is incomprehensible without the Eucharist. This presence does not belittle other ways that Christ is present to us but rather enhances them and flows from the Eucharist.

***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



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One Nation, Under God