



The Navigator

Knights of Columbus - Fourth Degree

Junipero Serra Assembly 0044

April 2019

Siempre Adelanto (Always Forward) Fr Serra's Motto

CALENDAR

April's Dinner Meeting	15 Apr
May's Officers Meeting	06 May
May's Dinner Meeting	20 May

April's Dinner Meeting

On **Monday 15 April**, we will have our April dinner meeting beginning with a "social hour" at **6:30 PM** and a dinner will be served a little after **7:00 PM**.

BIRTHDAYS for April

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

Rev Juan Antonio Ruiz	4 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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LENTEN FISH FRY

Goleta Council 5300 is having their annual Fish Fries every Friday during Lent at the Parish Hall. Doors open at 6:00 PM. The cost is \$10 per person.

EASTER TRIDUUM

The three-day period from sundown on Holy Thursday to sundown on Easter Sunday is known as the *Easter Triduum*, also known as the *Sacred Triduum*, or *Paschal Triduum*. These days are considered the most solemn part of the liturgical year. The Easter Triduum is one liturgical festival that recall Jesus' Passion, Death and Resurrection. Christ the Lamb of God laid down his life in atonement for our sins. The Church celebrates these days not trying to recreate them by going back to the events that occurred surrounding his Death and Resurrection. Rather, the Church celebrates these sacred days to reflect on his Death and Resurrection, the core of Christianity. The Church delves deeper into his Death and Resurrection so that God can reveal more of himself to us. If we open ourselves to the Spirit, these days can be life changing.

The evening Mass on Holy Thursday is referred to as *The Mass of the Lord's Supper*. This is where the Church recalls the institution of the Eucharist and the Holy Sacrifice of the Mass at the Last Supper, as well as the institution of Holy Orders (bishop, priest and deacon).

On Good Friday, the Church enters into the Passion and Death of Cross. Today and Holy Saturday are the two days that Mass is not celebrated. The reflective service with the Tabernacle empty with the door open and the altar bare begins with a silent entrance and reverence to the altar of sacrifice. The scripture readings follow that depict Christ's Death with Passion from the Gospel of John being proclaimed. Petitions for various intentions are then sung. A cross is venerated. Communion service pursues. All depart in silence.

On Holy Saturday, the Church continues to contemplate why Christ died for us sinners as she watches at the tomb of Christ.

At the Easter Vigil, the vigil of all vigils, the Christian Passover is when we celebrate going from death to new life. The vigil is divided into four parts: 1) the service of light, 2) the liturgy of the Word, 3) the liturgy of Baptism, and 4) the liturgy of the Eucharist. At this is vigil, we celebrate those coming into the Church through Baptism, Confirmation and First Communion. This night, we also bring Christians into full communion with the Catholic Church.

On Easter Sunday, we gloriously celebrate the resurrection of Christ. This begins the eight-day octave and fifty day celebration of the Easter Season.



KEEP in YOUR PRAYERS

Teresa Barrier, Zea Bauer who suffered a stroke, Joe Kovach, John Schlesselmann, Billy Scroggins, Roberta Coyne wife of SK Paul Coyne, SK Bob Marks, SK Mark Vampola, SK Ken Kuether, Frank Donohoe PFN, Sharon Donohoe, daughter of PFN Frank and Cay Donohoe and sister of FN Patrick Donohoe, Manual Cabrera and his spouse, brother and sister-in-law of SK Francisco Cabrera, Miguel Cabrera, father of SK Francisco Cabrera, Steve Armitage, Maggie Crosby, Francis Sanchez, Teresa Barrier, SK Ed Barrier, Bradley Stephens, son-in-law of Jack Turney who has with a Stage IV melanoma cancer, 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, Ruben Sanchez, brother of SK Felix Sanchez, Anita Pullens sisters-in-law to SK Felix Sanchez, Sr. Teresa Meza, Sister of SK José Meza, Maria Sanchez, wife of José Meza, SK Dn Wayne Rascati, Christian Franzen, nephew of SK Dn Wayne, Hannah Fay Salupen, Fr. Bruce, who is having some medical issues, Fr. James, who is having some medical issues, Fr. David Velasquez who is dealing with many medical issues, Fr. Frank Colburn, and Fr. Tomas Elis.

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

APOSTOLIC EXHORTATION OF THE HOLY FATHER FRANCIS ON THE CALL TO HOLINESS IN TODAY'S WORLD

CHAPTER THREE IN THE LIGHT OF THE MASTER

THE WORSHIP MOST ACCEPTABLE TO GOD

104. We may think that we give glory to God only by our worship and prayer, or simply by following certain ethical norms. It is true that the primacy belongs to our relationship with God, but we cannot forget that the ultimate criterion on which our lives will be judged is what we have done for others. Prayer is most precious, for it nourishes a daily commitment to love. Our worship becomes pleasing to God when we devote ourselves to living generously, and allow God's gift, granted in prayer, to be shown in our concern for our brothers and sisters.

105. Similarly, the best way to discern if our prayer is authentic is to judge to what extent our life is being transformed in the light of mercy. For *"mercy is not only an action of the Father; it becomes a criterion for ascertaining who his true children are"*. Mercy *"is the very foundation of the Church's life"*. In this regard, I would like to reiterate that mercy does not exclude justice and truth; indeed, *"we have to say that mercy is the fullness of justice and the most radiant manifestation of God's truth"*. It is *"the key to heaven"*.

106. Here I think of Saint Thomas Aquinas, who asked which actions of ours are noblest, which external works best show our love for God. Thomas answered unhesitatingly that they are the works of mercy towards our neighbor, even more than our acts of worship: *"We worship God by outward sacrifices and gifts, not for his own benefit, but for that of ourselves and our neighbor. For he does not need our sacrifices, but wishes them to be offered to him, in order to stir our devotion and to profit our neighbor. Hence mercy, whereby we supply others' defects, is a sacrifice more acceptable to him, as conducing more directly to our neighbor's well-being"*. -*Summa Theologiae*

107. Those who really wish to give glory to God by their lives, who truly long to grow in holiness, are called to be single-minded and tenacious in their practice of the works of mercy. Saint Teresa of Calcutta clearly realized this: *"Yes, I have many human faults and failures... But God bends down and uses us, you and me, to be his love and his compassion in the world; he bears our sins, our troubles and our faults. He depends on us to love the world and to show how much he loves it. If we are too concerned with ourselves, we will have no time left for others"*. -*Cristo en los Pobres*

108. Hedonism and consumerism can prove our downfall, for when we are obsessed with our own pleasure, we end up being all too concerned about ourselves and our rights, and we feel a desperate need for free time to enjoy ourselves. We will find it hard to feel and show any real concern for those in need, unless we are able to cultivate a certain simplicity of life, resisting the feverish demands of a consumer society, which leave us impoverished and unsatisfied, anxious to have it all now. Similarly, when we allow ourselves to be caught up in superficial information, instant communication and virtual reality, we can waste precious time and become indifferent to the suffering flesh of our brothers and sisters. Yet even amid this whirlwind of activity, the Gospel continues to resound, offering us the promise of a different life, a healthier and happier life.

109. The powerful witness of the saints is revealed in their lives, shaped by the Beatitudes and the criterion of the final judgement. Jesus' words are few and straightforward, yet practical and valid for everyone, for Christianity is meant above all to be put into practice. It can also be an object of study and reflection, but only to help us better live the Gospel in our daily lives. I recommend rereading these great biblical texts frequently, referring back to them, praying with them, trying to embody them. They will benefit us; they will make us genuinely happy.

CHAPTER FOUR SIGNS OF HOLINESS IN TODAY'S WORLD

110. Within the framework of holiness offered by the Beatitudes and Matthew 25:31-46, I would like to mention a few signs or spiritual attitudes that, in my opinion, are necessary if we are to understand the way of life to which the Lord calls us. I will not pause to explain the means of sanctification already known to us: the various methods of prayer, the inestimable sacraments of the Eucharist and Reconciliation,



the offering of personal sacrifices, different forms of devotion, spiritual direction, and many others as well. Here I will speak only of certain aspects of the call to holiness that I hope will prove especially meaningful.

111. The signs I wish to highlight are not the sum total of a model of holiness, but they are five great expressions of love for God and neighbor that I consider of particular importance in the light of certain dangers and limitations present in today's culture. There we see a sense of anxiety, sometimes violent, that distracts and debilitates; negativity and sullenness; the self-content bred by consumerism; individualism; and all those forms of ersatz spirituality, having nothing to do with God, that dominate the current religious marketplace.

PERSEVERANCE, PATIENCE AND MEEKNESS

112. The first of these great signs is solid grounding in the God who loves and sustains us. This source of inner strength enables us to persevere amid life's ups and downs, but also to endure hostility, betrayal and failings on the part of others. "If God is for us, who is against us?" (Rom 8:31): this is the source of the peace found in the saints. Such inner strength makes it possible for us, in our fast-paced, noisy and aggressive world, to give a witness of holiness through patience and constancy in doing good. It is a sign of the fidelity born of love, for those who put their faith in God (*pístis*) can also be faithful to others (*pístós*). They do not desert others in bad times; they accompany them in their anxiety and distress, even though doing so may not bring immediate satisfaction.

113. Saint Paul bade the Romans not to repay evil for evil (cf. Rom 12:17), not to seek revenge (v. 19), and not to be overcome by evil, but instead to "overcome evil with good" (v. 21). This attitude is not a sign of weakness but of true strength, because God himself "is slow to anger but great in power" (Nah 1:3). The word of God exhorts us to "put away all bitterness and wrath and wrangling and slander, together with all malice" (Eph 4:31).

114. We need to recognize and combat our aggressive and selfish inclinations, and not let them take root. "Be angry but do not sin; do not let the sun go down on your anger" (Eph 4:26). When we feel overwhelmed, we can always cling to the anchor of prayer, which puts us back in God's hands and the source of our peace. "Have no anxiety about anything, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts..." (Phil 4:6-7).

115. Christians too can be caught up in networks of verbal violence through the internet and the various forums of digital communication. Even in Catholic media, limits can be overstepped, defamation and slander can become commonplace, and all ethical standards and respect for the good name of others can be abandoned. The result is a dangerous dichotomy, since things can be said there that would be unacceptable in public discourse, and people look to compensate for their own discontent by lashing out at others. It is striking that at times, in claiming to uphold the other commandments, they completely ignore the eighth, which forbids bearing false witness or lying, and ruthlessly vilify others. Here we see how the unguarded tongue, set on fire by hell, sets all things ablaze (cf. Jas 3:6).

116. Inner strength, as the work of grace, prevents us from becoming carried away by the violence that is so much a part of life today, because grace defuses vanity and makes possible meekness of heart. The saints do not waste energy complaining about the failings of others; they can hold their tongue before the faults of their brothers and sisters, and avoid the verbal violence that demeans and mistreats others. Saints hesitate to treat others harshly; they consider others better than themselves (cf. Phil 2:3).

117. It is not good when we look down on others like heartless judges, lording it over them and always trying to teach them lessons. That is itself a subtle form of violence. There are some forms of bullying that, while seeming delicate or respectful and even quite spiritual, cause great damage to others' self-esteem. Saint John of the Cross proposed a different path: "Always prefer to be taught by all, rather than to desire teaching even the least of all". -*Precautions* And he added advice on how to keep the devil at bay: "Rejoice in the good of others as if it were your own, and desire that they be given precedence over you in all things; this you should do wholeheartedly. You will thereby overcome evil with good, banish the devil, and possess a happy heart. Try to practice this all the more with those who least attract you. Realize that if you do not train yourself in this way, you will not attain real charity or make any progress in it". -*Precautions*

118. Humility can only take root in the heart through humiliations. Without them, there is no humility or holiness. If you are unable to suffer and offer up a few humiliations, you are not humble and you are not on the path to holiness. The holiness that God bestows on his Church comes through the humiliation of his Son. He is the way. Humiliation makes you resemble Jesus; it is an unavoidable aspect of the imitation of Christ. For "Christ suffered for you, leaving you an example, so that you might follow in his steps" (1 Pet 2:21). In turn, he reveals the humility of the Father, who condescends to journey with his people, enduring their infidelities and complaints (cf. Ex 34:6-9; Wis 11:23-12:2; Lk 6:36). For this reason, the Apostles, after suffering humiliation, rejoiced "that they were counted worthy to suffer dishonor for [Jesus'] name" (Acts 5:41).

119. Here I am not speaking only about stark situations of martyrdom, but about the daily humiliations of those who keep silent to save their families, who prefer to praise others rather than boast about themselves, or who choose the less welcome tasks, at times even choosing to bear an injustice so as to offer it to the Lord. "If when you do right and suffer for it, you have God's approval" (1 Pet 2:20). This does not mean walking around with eyes lowered, not saying a word and fleeing the company of others. At times, precisely because someone is free of selfishness, he or she can dare to disagree gently, to demand justice or to defend the weak before the powerful, even if it may harm his or her reputation.

120. I am not saying that such humiliation is pleasant, for that would be masochism, but that it is a way of imitating Jesus and growing in union with him. This is incomprehensible on a purely natural level, and the world mocks any such notion. Instead, it is a grace to be sought in prayer: "Lord, when humiliations come, help me to know that I am following in your footsteps".

121. To act in this way presumes a heart set at peace by Christ, freed from the aggressiveness born of overweening egotism. That same peacefulness, the fruit of grace, makes it possible to preserve our inner trust and persevere in goodness, "though I walk through the valley of the shadow of death" (Ps 23:4) or "a host encamp against me" (Ps 27:3). Standing firm in the Lord, the Rock, we can sing: "In peace I will both lie down and sleep; for you alone, O Lord, make me dwell in safety" (Ps 4:8). Christ, in a word, "is our peace" (Eph 2:14); he came "to guide our feet into the way of peace" (Lk 1:79). As he told Saint Faustina Kowalska, "Mankind will not have peace until it turns with trust to my mercy". -*Diary, Divine Mercy in My Soul*
So let us not fall into the temptation of looking for security in success, vain pleasures, possessions, power over others or social status. Jesus says: "My peace I give to you; I do not give it to you as the world gives peace" (Jn 14:27).

***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