



Knightline 5300

Division 5

www.kc5300.org



Volume 50, Issue No. 2

GOLETA VALLEY COUNCIL 5300 – 1961 - 2010

August 2010

4th Degree March on State St.



Pictured: SK Francisco Cabrera marching in the 4th of July Parade with SK Ed Barrier (left) and SK Brian Klinge Parade down State Street. Picture by Maria Cabrera

Picture and Article Submissions need to be in by the 20th of the month

All articles are to be submitted to:

Grand Knight Mark Vampola
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Grand Knight's Report



By Mark Vampola, Grand Knight

Brother Knights,

Let me start by saying, "Thank you" to all, for your prayers, supporting words, and help with Council duties and leadership. Over the last 2 months, I have been afflicted with severe back, hip, and leg pain due to a herniated disc in my lower back and sciatica. Although I am not completely healed, I am well on my way. Thank you all for prayers and support.

As we start this Columbian year, I am reminded that this new beginning comes with the retiring of the past year, a year not be forgotten. It seems like it was just a few weeks ago that that we had the installation of Sir Knight William McLafferty installed as our Grand Knight, and within such a short time, he departed from us. This necessitated that many officers step up into a new position, 6 months earlier and without hesitation, they all did. This new Columbian year got its initiation Wednesday, June 23, when we held a joint Installation of Officers with Santa Barbara Council 1684. The Installation was performed by our District Deputy Ernie Guzman and District Warden Mark Weitstock. It was nice to see so many of our members and their family present for this Installation. I would also like to thanks to Brother Jim Bradbury for putting together a dinner for all to enjoy.

(Continued on page 7)



Program Director's Report
By Ed Barrier, Deputy Grand Knight

Dear Brother Knights,

I offer a spiritual reflection from Father Vincent McNabb, OP, an Irish priest and scholar, a member of the Dominican order who was an early Catholic Ecumenist (more info at www.vincentmcnabb.org):

"I always recall that wonderful phrase of St. Paul, "This is the will of God, your sanctification."...It does not only mean that it is God's will we should be holy, but that our holiness will be the doing of His will. God's will is shown to us in many ways. We are born into this world, and the will of God is around us - even before our birth. We are born surrounded by the will of God and that will is now going to be our sanctification. God's will is manifested to us even by what we are ourselves. We are not angels. Had we been angels, our eternity would have been settled by one act. We are human beings with that strange wedlock between body and soul. That is the will of God. Our very body is the will of God, and our sanctification depends on our accepting the will of God with regard to our body and our soul. Do not think, dear children in Jesus Christ, do not think that it is always easy to do the will of God."

As of this writing, the Fiesta Coke booth is being built. If you are around El Mercado, be sure to stop by at our booth. The recent Fiesta Coke Booth schedule is posted on our website: www.kc5300.org. Just click on the Fiesta Coke Booth link on the left. I would also like to draw your attention to the proposed budget for this year on page 8 for your consideration and the resolution on page 9. It will be voted on at the next business meeting.

August, 2010

08/01/10	Sunday	Fiesta Coke Booth setup at El Mercado
08/02/10	Monday	K of C Officers' Meeting at Conference Room, 8:00 PM
08/04/10	Wednesday	Fiesta Coke Booth at El Mercado 10:00 AM-11:00 PM
08/05/10	Thursday	Fiesta Coke Booth at El Mercado 10:00 AM-11:00 PM
08/06/10	Friday	Fiesta Coke Booth at El Mercado 10:00 AM-11:00 PM
08/07/10	Saturday	Fiesta Coke Booth at El Mercado 10:00 AM-11:00 PM
08/08/10	Sunday	Pancake Breakfast after 7:30 and 9:30 AM Masses
08/09/10	Monday	K of C 5300 Business Meeting at Parish Hall, 7:30 PM

September, 2010

09/03/10	Friday	24-Hour Adoration
09/06/10	Monday	Labor Day Picnic
09/07/10	Tuesday	Officers' Meeting at Conference Room 8:00 PM
09/12/10	Sunday	K of C Parish Breakfast from 7:30 AM until 11 AM/Blood Drive at Parish Hall
09/13/10	Monday	K of C 5300 Business Meeting, 7:30 PM at Parish Hall
09/26/10	Sunday	Parish Picnic-Tri-Tip/Beer/Nachos-St. Raphael's School Grounds

October, 2010

10/04/10	Monday	Officers' Meeting at Conference Room 8:00 PM
10/10/10	Sunday	K of C Parish Breakfast from 7:30 AM until 11 AM
10/11/10	Monday	K of C 5300 Business Meeting, 7:30 PM at Parish Hall

Report of the 4th Degree

SK Mike Betilsky, Navigator Editor

DINNER MEETING

Our August Dinner meeting will be held on August 16th with a “social hour” beginning at 6:30 pm and dinner served at a little past 7:00 pm. Those celebrating birthdays in July and August will be honored with a free dinner and recognition. In the tradition of Fiesta, our August dinner will be carne asada, refried beans and Spanish rice.

If you are planning to attend, please advise SK Jim Bradbury at 698 5431.

INSTALLATION OF OFFICERS

The installation of new officers in the Fourth Degree will be held on July 31st at 11:30 am in the Parish Hall at St. Raphael’s Church. The ceremony will be conducted by the Worthy Master Glenn Hollenhorst and Worthy Marshall Ernie Bingham.

A light lunch will be served afterwards

All officers should arrive 15 minutes early before the ceremony in full tux.

All members are encouraged to attend this important event.

COLOR CORPS NEWS

Ralph Wengler has retired from the Color Corps. He joined the Knights in September of 1968. Became a 4th Degree Knight in Oct. 1969. He was Grand Knight of Council 5300 for the 1976-77 year. He was Faithful Navigator of Junipero Serra Assembly for 1982-3. He was elected Chapter President of the Los Padres Chapter.

He has served the Color Corps for many years and has donated his regalia to our present Faithful Navigator. We sincerely thank Ralph for his faithful service and wish him well.

Bill Fuhrer has joined the Color Corps. Bill joined the Knights in December of 1985. He became a 4th Degree Knight in November 2008. He was elected Faithful Navigator of Junipero Serra Assembly in July 2010. Welcome aboard Bill.

Please advise Color Corps Commander SK Paul Coyne (967-7880) if you plan to participate in any of these events.

CONDOLENCES

The Junipero Serra Assembly of the 4th Degree would like to extend our condolences to the family of SK Joseph Paul Pando.

SK Joseph Paul Pando passed away on July 3 at age 92. He was a long time member of the Knights of Columbus Council 5300, a member of Junipero Serra Assembly #44 and a member of the Color Corps. The Assembly extends our condolences to his wife, Eileen and their 6 children, Judy, Joseph Jr., Jim, Joan, Janice, and Jackie. He had 14 grandchildren and 3 great-grandchildren. He will be missed by all who knew him.

May Brother Joe rest in peace and let the Perpetual Light shine upon him.

KEEP IN YOUR PRAYERS

SK Ralph Modugno and his wife Helen, SK Sam Alfano, SK Bobby Sanchez for his continuing recovery, SK Steve Schlesselmann for his continuing recovery, SK Jim Wasil, SK Val Taylor, Judy Klinge, wife of SK Brian Klinge, Ray and Lupe Villa, Socorro Sieckmann, brother-in-law and sister-in-law to SK Felix Sanchez.



Insurance Agent’s Report

David Farebrother, Field Agent

Why choose an Annual Renewable Term plan?

The Order’s portfolio of top-rated products includes a variety of term and permanent plans that can be custom-tailored to meet the needs, goals and budget of every Catholic family. Among these is our Annual Renewable Term (ART) plan, which provides the maximum amount of insurance protection per premium dollar.

ART plans provide life insurance protection for a specific, temporary period of time. Many have likened it to “renting” life insurance protection. It is appropriate coverage when the life insurance need is temporary in nature, such as to provide mortgage protection or to cover a business loan.

Among the advantages, in addition to the economical premium, is that ART plans can be converted to a permanent plan of protection with no additional underwriting required at any time prior to age 65. In a sense, ART plans can be used to guarantee your insurability. If you need protection

for your entire life, but the premiums for permanent insurance just aren't in the budget right now, purchasing an ART plan with the intent to convert might be the way to go.

Who benefits from ART plans:

- Those who want to supplement permanent insurance protection;
- Small business owners who want to cover the life of a key employee until retirement;
- Those who need guaranteed coverage for life, but need time to budget additional premium dollars and want guaranteed conversion to a permanent plan of insurance;
- Anyone who needs life insurance for only a certain period.

I will be happy to meet with you at your convenience to discuss how Knights of Columbus ART life insurance, or any other of our top-rated portfolio of products, can help you meet your needs and goals.

Fraternally

David L. Farebrother, FICF
CA DOI Lic # 0E547974
Office (805) 684-0053
Cellular (805) 766-2144



E-Mail: david.farebrother@kofc.org

August Birthdays

Knight	B'day
Leland E. Jansen	01-Aug
Ray Lyra Jr	01-Aug
Garrett M. Van Wyk	04-Aug
Constantino E. Garcia	07-Aug
LeRoy W. Noyes Sr	12-Aug
Robert P. Richards Jr	13-Aug
Thomas R. Turner	17-Aug
Michael G. Mc Clenathen	21-Aug
Christopher W. Terpening	25-Aug
Jesse M. Garcia	26-Aug
Edward L. Barrier	28-Aug
Mark A. Mc Clenathen	28-Aug
Dcn Stephen J. Montross	29-Aug
Roberto A. Pacheco	31-Aug
Esteban Valenzuela	31-Aug

19 GK's Are Deceased

49 Grand Knights of Council 5300 Since 1961

By Joe T. Kovach, KC Knight since 1996

The history of the Knights of Columbus, Goleta Valley Council 5300, goes back to 1961 when Walter Daniel Merrigan, Jr., served two years as Grand Knight. Merrigan became a Knight at age 18 in Las Vegas before moving to Santa Barbara and becoming the Grand Knight at age 32. Forty-nine Knights have served as Grand Knights since then with Mark Vampola the current installed leader.

With the assistance from Maria Romero at the parish rectory, Gwen Hueston at Calvary Cemetery, David Farebrother of KC Insurance, Bill McNamara, PGK and former Financial Secretary, Paul Christiansen, PGK, widows Gloria Merrigan, Marian Nowak, Jean Barens, Chawa Ramirez and Marie Mackey, the information on the 19 deceased GKs is 99.9 percent complete. If you have the missing information on PGK Stephens, please give Joe Kovach a call at 964-0881.

Checking the names of these special Knights brings back many memories especially for the "Senior" current members. Nineteen past Grand Knights are deceased and are denoted below with a "D" after their names with birthdate and when they died.

- 1961-63 - Walter Daniel Merrigan, Jr., (D) 2-23-1929 -- 6-24-1977
- 1963-64 - Andrew T. Fitzpatrick (D) 11-10-1928 -- 8-26-1988
- 1964-65 - John E. Barens (D) 11-27-1928 -- 10-6-1996
- 1965-66 - Paul E. Christiansen; 5-9-1929
- 1966-67 - Charles H. Burke (D) 6-9-1927 -- 5-10-2006
- 1967-68 - Paul J. Larsen (D) 12-8-1920 -- 4-30-1996
- 1968-69 - Valdez A. Taylor; 6-12-1924
- 1969-70 - Jerry A. Stephens; 3-____-1919 -- _____;
- 1970-71 - Elmer J. Schmitz (D) 3-30-1919 -- 7-31-1971
- 1971-72 - William J. Molloy; 9-9-1939
- 1972-73 - Richard H. Hopper (D) 8-5-1932 -- 2-1-2007
- 1973-74 - Walter J. Swiacki, Sr.; 6-27-1934

1974-75 - Bernard M. Jochum; 7-17-1922
1975-76 - Art Pesta (D) 7-24-1933 -- 2-11-1982
1976-77 - Ralph J. Wengler; 10-25-1930
1977-78 - Max F. Keller; 2-19-1930
1978-79 - Firmin R. "Dick" Mohr (D) 2-1-1921 -- 2-2-2001
1979-80 - Bertrand E. Chatel (D) 2-28-1919 -- 3-6-1998
1980-81 - Stanley L. Nowak (D) 10-6-1922 -- 8-7-2002
1981-82 - Robert A. Montgomery; 10-12-1940
1982-83 - Walter Francis Dudziak (D) 1-7-23 -- 3-12-2003
1983-84 - Donald R. Aubrey; 1-14-1928
1984-85 - Lawrence L. Stigney (D) 6-18-1934 -- 6-5-2010
1985-86 - Pablo Herrera Jr., (D) 2-1-1932 --4-21-2001
1986-87 - Paul H. Coyne; 12-9-1936
1987-88 - Richard G. Martinez; 1-19-1928
1988-89 - Thomas F. Quinn (D) 2-29-1936 -- 4-16-2009
1989-90 - Mario G. Bertuzzi (D) 9-26-1936 -- 3-29-1995
1990-91 - William McNamara; 3-26-1936
1991-92 - Kenneth K. Kuether; 10-13-1934
1992-93 - Frank H. Mackey (D) 10-31-1928 -- 4-30-2010
1993-94 - Jesse Ponce; 11-16-1939
1994-95 - Ygnacio Ramirez, Jr., (D) 11-15-1937 -- 12-4-2006
1995-96 - George Fischer; 10-1-1939
1996-97 - Francis J. Donohoe; 5-18-1937
1997-98 - Tom E. Puerling; 10-3-1936
1998-99 - Solomon (Felix) G. Sanchez; 1-13-1936
1999-00 - Dale J. Wenzenger; 2-17-1929
2000-01 - Frank M. Castelo; 4-12-1944
2001-02 - Michael J. Donovan; 11-17-1941
2002-03 - Brian F. Klinge; 2-25-1946
2003-04 - Richard M. Scholl; 8-29-1946
2004-05 - John V. Vogel; 10-9-1961
2005-06 - Francis Chris Arnoult; 7-10-1945
2006-07 - Stephen J. Schlesselmann; 10-3-1955
2007-08 - Francisco G. Cabrera; 10-10-1953
2008-09 - Daniel Paul Knauss; 9-30-1964
2009-10 - J. William McLafferty (D) 6-14-1939 --1-15-2010
2010-11 - Mark P. Vampola; 6-10-1963

(Grand Knight's Report-Continued from page 1)

Every year, the Grand Knight puts forward something that he would like to accomplish during his term. What I would like to see our council work on over the next 12 months is to see if we can get most (if not nearly all) of our Brother Knights of Council 5300 to become involved in at least one activity during the next year. I joined the Knights of Columbus because I knew of much of the help and service they provided to the community. What I didn't know was what a great group of folks they were too, and so enjoyable to interact with. I think many of our Brother Knights have lost touch and forgotten about these over the years. With so many activities, there are ample opportunities to help out in council service projects or to join us in many of the other activities that go on within our council, throughout the year, be it helping at the Coke Booth, assisting in Tootsie roll drive, attending any of our many dinner functions throughout the year. With this said, be warned that many of you will get calls to participate in some activities. Remember, council activities in general give you the opportunity serve others as Jesus has commanded us and we get the benefit of each other's company too! By the first week of July, a tentative schedule of the 2010-2011 Columbian year will be posted on our website at www.kc5300.org under New and Events.

Lastly, I ask that we all continue our Prayers for the families of those who have passed, including Grand Knights William "Bill" McLafferty, Frank Mackey, and Larry Stigney, Brother Knight Msgr. Henry Van Son, and those Knights still in need of prayers, love and support, especially Joe Pando.

Note: The proposed Officers' Slate for 2010-11 has been posted on the Council website and in page 8 of the ***Knightline***.

The Philanthropy Budget Resolution is on page 9.

Pray the Rosary

KNIGHTS OF COLUMBUS, COUNCIL 5300 OFFICERS FOR YEAR 2010-2011

Grand Knight	Mark Vampola	(805) 708-2631	vamperz@cox.net
Chaplain	Msgr. Stephen Downes	(805) 969-6868	
Deputy Grand Knight	Ed Barrier	(805) 683-4534	ebarrier@att.net
Chancellor	Tim Hogan	(805) 683-6344	t4210@cox.net
Warden	Jim Bradbury	(805) 964-8001	cowbou@cox.net
Advocate	Patrick Donohoe	(805) 698-6102	
Recorder	John Peyton	(805) 964-1685	jpeyton999@msn.com
Financial Secretary	Chris Arnoult	(805) 964-6324	francisarnoult@cox.net
Treasurer	Joseph Darga	(805) 964-3264	newheart1229@cox.net
Lecturer	Joe Baurer		
Outside Guard	Jose Meza	(805) 682-8637	
Inside Guard	Raphael Cardenas	(805) 967-2309	ggcon51@cox.net
Trustee-Three Years	Daniel Knauss	(805) 964-2442	daniel@gvoptical.com
Trustee-Two Years	Francisco Cabrera	(805) 964-9485	fcocabrera@cox.net
Trustee-One Year	Stephen Schlesselmann	(805) 968-9440	sjschlesselmann@cox.net

SERVICE PROGRAM ORGANIZATIONS

Program Director	Ed Barrier	(805) 683-4534	ebarrier@att.net
Church Director	Vacant		
Community Director	Vacant		
Council Director	Tim Hogan	(805) 683-6344	t4210@cox.net
Family Director	Vacant		
Youth Director	John Vasellina	(805) 964-3466	srym12@yahoo.com
Pro-Life Couple	Robert & Cecilia Marks	(805) 968-6008	bobceci_marks@yahoo.com
Membership Director	Sam Alfano	(805) 967-0595	r123range1@cox.net

OTHER IMPORTANT CONTACTS

Supreme Knight	Carl Anderson	(203) 772-2130	info@kofc.org
State Deputy	Vince Pacis	(650) 588-8408	state.deputy@kofc-california.org
District Deputy	Ernie Guzman	(805) 320-8452	ernieguz@sbcglobal.net
Faithful Navigator	Jacques Benoit	(805) 682-2126	benoitenterprises@cox.net
Insurance Field Agent	David Farebrother	(805) 684-0053	dlfarebrother@aol.com

CALLING COMMITTEE-COLUMBIAN YEAR 2009-2010

Abels-Bunke	Mary Arnoult	(805) 964-6324	fcarnoult@juno.com
Cabrera-De Ponce	Vacant	(805) 683-4546	
Diani-Hazher	Evelina Curzan	(805) 964-4493	dutchevy@cox.net
Hernandez-Lima	Patty Salcedo	(805) 245-2545	patty_lopez@hotmail.com
Liponi-Modugno	Jacqueline Knauss	(805) 964-2442	jackie@gvoptical.com
Moiso-Nungaray	Elaine McNamara	(805) 964-4526	billmcnamara@alum.mit.edu
Osborne-Ruiz	Chawa Ramirez	(805) 964-3775	
Salcedo-Turney	Julie Sanchez	(805) 964-3398	
Uhte-Znovena	Vacant		

Labor Day Picnic

Monday, September 6, 2010

Tucker's Grove Park
(Area 5 – near Kiwanis Meadows)

For Knights of Columbus Members and their Guests

Chefs Joe Salcedo & Family will be preparing:

*Tri-tip, chicken, beans, salad, garlic bread, dessert,
Salsa, chips, and beverages*

Adults: \$7.00

Children (under 12): \$3.00

Social time begins at 1:30 pm
Dinner will be served at 4:00 pm

50/50 Raffle

Limited (non-reserved) Parking

Enter the park, turn right and drive to the farthest parking lot
. . . the one past the creek

The Philanthropy Committee is proposing that this document be used as a basis for a Council 5300 Resolution to be adopted at the June 8th Business Meeting to disburse these monies before the end of the current Columbian Year 2010—2011:

**Resolution for the Knights of Columbus Council 5300
Philanthropy Beneficiaries for Columbian Year 2010--2011**

<u>Category</u>	<u>Priority</u>	<u>Beneficiary Recipient</u>	<u>Description</u>	<u>Resolution Amt. for 2008- 2009</u>
<i>Priests & Ministry</i>	2	Fr. Marco Ortiz	Former St. Raphael Assoc. priest.	\$500.00
	2	K of C RSVP aid to seminarians thru KofC CA state	Beneficiary TBD	\$500.00
<i>Sub-total</i>				<i>\$1,000.00</i>
<i>Catholic youth Organizations</i>	3	St. Raphael Youth Groups	John Vaselina administered Confirmation study and youth ministry	\$1,000.00
	3	St. Marks Youth Retreat	Retreat for UCSB Students Newman Ctr.	\$1,000.00
<i>Sub-total</i>				<i>\$2,000.00</i>
<i>Catholic Schools</i>	4	St. Raphael School	Adopt a student scholarships	\$1,000.00
<i>Sub-total</i>				<i>\$1,000.00</i>
<i>Catholicism in the Community</i>				
<i>Catholic Scouting</i>	5	Catholic Committee on Scouting	Emblems & awards, W. Rascati	\$300.00
<i>Handicapped</i>	5	KofC Wheelchair Foundation	Sponsors wheelchairs for poor handicapped	\$150.00
<i>Prison Ministry</i>	6	Kairos Prison Ministry	Provides bibles and Christians training	\$200.00
<i>Aid to poor</i>	6	Catholic Charities Santa Barbara	Food pantry money	\$1,300.00
<i>Aid to poor</i>	6	St. Francis Foundation	St. Raphael parish nurse program for individuals with health care needs	\$400.00
<i>Aid to poor</i>	6	St. Vincent de Paul Society	aid for the needy in St. Raphael chapter	\$1,000.00
<i>Youth Organization</i>	6	St. Vincent de Paul Society	Summer camp scholarship at Circle-V Ranch	\$200.00
<i>Pro-life</i>	6	Villa Majella	Pregnancy counseling & unwed mothers	\$400.00
<i>Pro-life</i>	6	Sr. Alicia Martin/Sr. Judith Daughters of Charity	Parenting classes for new mothers	\$400.00
<i>Propagation of the Faith</i>	7	Over there, Say a prayer	Janet Fanucchi Rosary Guild	\$200.00
<i>La Cumbre Jr. High</i>	7	Gary Smith, Dir. Theatre Arts @ La Cumbre Jr. High	Quid pro quo for support for KofC events needing sound & light	\$250.00
<i>Sub-total</i>				<i>\$4,800.00</i>
Total All Planned Philanthropy				\$8,800.00

What Every Catholic Needs to Know about the Church's uniqueness

By Mark Shea and Sr. Sister Janet Schaeffler, Our Sunday Visitor (OSV)

The Church's uniqueness necessarily involves it with all human belief systems of the world.

Here's how:

The Catholic faith is utterly unique — because it is so much like so many other religious and philosophical traditions. Many people get confused by this paradox, but the strenuous efforts of the debunkers to reduce Jesus to the level of every other religious figure is itself the firmest testimony to that fact. That's why, while you constantly run across books and news articles that Jesus is “nothing but” a rehash of Osiris or Mithra, you never see excited news stories announcing that Zeus is very much the same sort of thing as Janus, or that Athena is pretty much the same thing as Isis. Nobody wastes time trying to prove that Greek legends of an afterlife were like Egyptian legends of an afterlife. It is only in the ... what's the word I'm looking for? ... unique case of Jesus that massive amounts of energy are spent trying to prove that there is nothing unique about Jesus.

Yet Jesus remains himself, and the relationship of Jesus to the other religious traditions of the world is unique because Jesus is, in fact, unique. The best human teachers of wisdom are, at their best, like him, but he is like nobody else, because he is both true man and true God.

All that is truly human is, to that degree, rooted in Jesus, who is truly human. Indeed, there is no thing that does not come from God. Even the devil himself, insofar as he possesses existence, will and power, owes those good things to God. He can never achieve total independence from God because he would thereby cease to exist. Evil always depends on God. God never depends on evil.

This is reflected in the way the Catholic faith relates to all the other religious and philosophical traditions in the world. Since all truth is God's truth, it follows that any truth and any goodness to be found anywhere in creation owes its existence to God who is Father, Son and Holy Spirit. This means that there is no such thing as a religious or philosophical tradition that cannot, somehow, find some commonality with the Catholic faith; though that commonality in no way implies indifferentism, the bogus notion that one religious tradition is the same as another and all are pretty much the same as the Catholic faith. This popular lie of modernity is precisely what the uniqueness of Jesus Christ and the Catholic faith offends — and it is why so many different voices in our culture are constantly laboring to deny that uniqueness of Jesus and his one holy Catholic and apostolic Church. For the truth is, the Catholic faith, like Jesus Christ, makes unique claims about itself. It is, in a word, the Church in which the fullness of the deposit of faith subsists.

Complementary claims

So, how do we reconcile the seemingly contradictory notions that the Church shares something in common with all the religions and philosophies of the world and that the Church is like nothing else in the world?

By recognizing that these claims are complementary, not contradictory. In fact, they are rooted in two sayings of Jesus:

1. Matthew 12:30: “He who is not with me is against me, and he who does not gather with me scatters” (which the Church, the body of Christ, has always understood to imply that “Outside the Church, there is no salvation”), and;
2. Mark 9:40: “For whoever is not against us is for us” (which the Church has always understood to mean “We don't know where ‘outside the Church’ is”).

This leads to two things. The first is the practical command of Jesus to not judge others. That command does not mean “Be a moral imbecile and pretend that nobody ever says, thinks or does evil.” Rather, it means “Don’t pretend you know somebody’s soul or eternal destiny.” You know neither. So fight crime and jail criminals. But also pray and hope for the salvation of the sinner, and work toward that end.

The second thing these verses lead to is the Church’s understanding of the hierarchy of truths and the Church’s awareness that her uniqueness necessarily involves her with all the belief systems of the world.

The Church, knowing that “we are bound by the sacraments, but God is not bound” (Catechism, No. 1257), does not presume to judge those outside of visible communion with it and hopes for the salvation of each person through the secret working of the Spirit of Jesus (as he saved the unbaptized Good Thief, for instance). But because it is bound by the sacraments to proclaim the fullness of the Gospel, it never ceases to call the whole human race into closer communion with it in the hope that, as the prophet Isaiah put it, “the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken” (Is 40:5).

Satanism

“What accord has Christ with Beliar?” asks St. Paul (2 Cor 6:15). Well, none. But commonality is not fellowship. Winston Churchill and Adolf Hitler agreed in common that World War II would determine the fate of Europe for centuries. That doesn’t mean they were drinking buddies.

Similarly, Satanism and the Catholic Church both acknowledge the reality that Satan exists and that he is in rebellion against the living God. In this, they actually have more in common than, say, an atheist who denies the existence of God and Satan altogether. At the same time, a Catholic is a fool if, in rejecting the wiles of the devil, he rejects the truth the devil is misusing or refuses to love the human being the devil has deceived.

Atheism

Even something like atheism will get a searching evaluation from the Church, and what is human (and therefore intended for salvation in Christ) in that system of thought will get its just due from the Church. So, for instance, Pope Benedict XVI writes in his encyclical 2007 *Spe Salvi* (“Saved by Hope”), “The atheism of the 19th and 20th centuries is — in its origins and aims — a type of moralism: a protest against the injustices of the world and of world history” (No. 42). This claim is a million miles away from the common cheap dismissal of atheism as “godless immorality” or the supposition that rejection of belief in God cuts the atheist off from any commonality with Catholic teaching. On the contrary, the pope understands that atheism is typically intensely moralistic: full of rage against injustice, oppression and wrong that both Old Testament prophets and saints of the Church have felt. It approaches the problem of evil with deep seriousness and a burning sense of anger — an anger that cannot be accounted for in the purely materialist world of the atheist.

But because Pope Benedict is a Catholic, he can also see the fundamental self-contradiction at work in the heart of atheistic moralism:

If, in the face of this world’s suffering, protest against God is understandable, the claim that humanity can and must do what no God actually does or is able to do is both presumptuous and intrinsically false. It is no accident that this idea has led to the greatest forms of cruelty and violations of justice; rather, it is grounded in the intrinsic falsity of the claim. A

world which has to create its own justice is a world without hope. No one and nothing can answer for centuries of suffering. No one and nothing can guarantee that the cynicism of power — whatever beguiling ideological mask it adopts — will cease to dominate the world.

The atheist is right to hate sin. But when he hates it so much that he hates the Creator of the sinner, he destroys the basis of his entire protest.

Oddly, God-hating atheists like Christopher Hitchens (who once said of Mother Teresa, “I wish there was a hell for the b--- to go to”) have found a warm welcome in some Catholic circles. For instance, Michael Novak writes that “Christopher Hitchens is a treasure.” How has this oddity come to pass? Because in a post-Sept. 11 world, some Catholics cut atheism more slack when the atheist (such as Hitchens) directs his fire at Islam.

Paganism

The ethnocentric Judaism of first-century Jerusalem tended to assume that pagans were simply contemptible idolators and that any Jew who associated with them was equally contemptible (note, for instance, the reaction of the mob to St. Paul in Acts 22:21-22).

St. Paul, being a Catholic, takes a different path. As a Jew, he grants the truth of the Jewish critique of pagans — that is, worshippers of gods other than the God of Abraham — that they were “vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes” (Rom 1:21-23). But he also sees something else: that God had “all Gentiles to go their own ways; yet, in bestowing his goodness, he did not leave himself without witness, for he gave you rains from heaven and fruitful seasons, and filled you with nourishment and gladness for your hearts” (Acts 14:16-17). More than this, he tells the pagans that all they sought, intuited and guessed at in their own religious traditions concerning the One, the True, the Good, and the Beautiful was found in the One, True, Good and Beautiful God who has now revealed himself definitively in Jesus Christ. So he tells them, “What therefore you unknowingly worship, I proclaim to you” (Acts 17:23).

Catholic Christianity has continued to take this approach with paganism in all its immense variety ever since, affirming and correcting what is of God there while rejecting what is not. So, we find Christians taking pagan customs like Christmas trees, wedding rings and Easter eggs and filling them with Christian content. We see Christians like St. Thomas Aquinas or the Fathers of the Church making use of the thought of Plato and Aristotle or the medical science of Galen, subjecting it to the Gospel and creating the vast intellectual treasure (and scientific revolution) of Catholic Europe.

Eastern spirituality

The Catholic Church’s habit of affirming what can be affirmed in common with all people of good will is what lies behind remarks in *Nostra Aetate*, the Second Vatican Council’s Declaration on the Relationship of the Church to Non-Christian Religions, about the two great systems of Eastern pagan thought, Hinduism and Buddhism:

“The Catholic Church rejects nothing that is true and holy in these religions. It regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones it holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, it proclaims, and ever must

proclaim Christ ‘the way, the truth, and the life’ (Jn 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to himself” (No. 2).

Generally, Catholics have had little trouble with this approach. It boils down to this: Where non-Catholic religions or philosophies affirm what the Church dogmatically affirms or deny what the Church dogmatically denies, they are right. Where they affirm what the Church dogmatically denies or deny what the Church dogmatically affirms they are wrong. In between, there can be room for growth in understanding.

The idea is that $2+2=4$, no matter who is saying it. It is also that all human beings are made in the image and likeness of God and therefore reflect some of his glory, even when they are damaged by sin. For although God has entrusted the fullness of his revelation to the Church in Jesus Christ, he has not utterly denied it to those outside his Church.

Judaism

The relationship of the Church to Judaism is different from its relationship to the other Abrahamic religious tradition, Islam. Our Tradition has elements of commonality with both, but with the Jews we share a unique continuity as well. As St. Paul famously points out in Romans 11, Old Testament Israel is the olive tree and Gentile Christians are the branches who have been grafted on to that tree. The revelation that God began in the Old Testament is completed and fulfilled in Jesus Christ. So every Catholic is a “spiritual Semite,” as Pope Pius XI put it, and the Church is properly understood as the “Israel of God” (Gal 6:16). But Jews and Muslims have, in various ways, a defective understanding of who that God is, precisely because they have, for various reasons, rejected faith in Jesus as Son of God and Savior. This is why Catholics are obliged to bear witness to the truth of Jesus where we differ, even while acknowledging where we agree.

Islam

Many Catholics condemn the magisterium’s allegedly “wishy-washy” treatment of Islam in the Second Vatican Council’s Declaration on the Relationship of the Church to Non-Christian Religions, or *Nostra Aetate*:

“The Church regards with esteem also the Muslims. They adore the one God, living and subsisting in himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even his inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere him as a prophet. They also honor Mary, his virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

“Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Muslims, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom” (No. 3).

The reality, however, is that this is, once again, an example of the Catholic Church affirming what can be affirmed in common with another religious tradition. It is not an example of the Church pretending that “We’re all saying the same thing” or “Muslims are saved by Islam.”

Catholic teaching is acutely aware, for instance, that Islam (though it rightly hails Jesus as a prophet and even honors

Mary as great and holy) radically rejects the truth that Jesus is the Son of God and that Mary conceived him by the Holy Ghost. Islam therefore, of course, errs by rejecting Jesus' salvific death for the sins of the world.

Some Catholics see in this an opportunity to deny that Islam does not worship the God of Abraham at all. But if this were true, we would also be forced to say that Jews (who likewise deny the deity of Jesus and his saving death and resurrection) worship another god. That, however, is denied by Jesus himself, who tells us that "salvation is from the Jews" (Jn 4:22) and whose apostles remind us that the Jews have been entrusted with the oracles of God (Rom 3:1-2).

It is to the God of the Jews — the God of Abraham — that Christians, Jews and Muslims all look for salvation.

Protestantism

Beyond mere agreement that God is the God of Abraham or trust that the Old Testament (but not the Quran) is the inspired word of God, there is our relationship with all those non-Catholic religious traditions that accept, in some way or other, that Jesus is, indeed, the Son of God and the Savior of the world. At the outer fringes are groups such as the Church of Jesus Christ of Latter-day Saints or the Jehovah's Witnesses. These are groups that share much of Jewish and Christian moral teaching but have radically different understandings of who God is. Mormonism, for instance, is polytheistic, understanding the Trinity to be three gods and God the Father to be a man who graduated to godhood. It is "Christian" in that it acknowledges Jesus as "Son of God" in some sense. But it is so remote from ordinary Christian Trinitarian belief that the Church does not even recognize the validity of Mormon baptism. Similarly, Jehovah's Witnesses are essentially a rehash of the ancient Arian heresy, which denies that Jesus is God and reduces him to a creature.

Various other heretical movements from the early centuries of the Church (now mostly extinct) distort Catholic teaching in other ways, but all of them share some sort of conviction that Jesus is, in some sense, more than a mere mortal prophet. Once again, insofar as they affirm this, they agree with the Church more than they agree with Judaism or Islam. But they fail to go far enough by embracing orthodox Trinitarian teaching.

When we come to the communities born from the Reformation and the various splinterings and subdivisions that follow it, we find the Church using a different kind of language to speak of these groups. The technical term for them is "ecclesial bodies," not churches. What's the difference? One word: Eucharist.

Most Protestant denominations believe in the faith described by the Apostles' Creed or the Nicene Creed (though a given Protestant ecclesial body might never profess and even disdain the use of creeds in favor of "Scripture alone"). But when it comes to their core beliefs, most Protestant groups affirm with Catholics the belief in Father, Son and Holy Spirit, who is One God in three persons. They acknowledge that Jesus is God and Savior of the world. They acknowledge the reality of the forgiveness of sins by the saving death and resurrection of Christ, and (usually) the necessity of baptism, though not necessarily its regenerative power. Therefore the Second Vatican Council's Decree on Ecumenism, again affirming what can be affirmed in common, says:

"... it remains true that all who have been justified by faith in baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church.

"Moreover, some and even very many of the significant elements and endowments that together go to build up and give life to the Church itself can exist outside the visible boundaries of the Catholic Church: the written word of God; the life

of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ” (No. 3).

There is, of course, enormous diversity of belief and practice in the various Protestant denominations. But what marks all these ecclesial bodies is that they do not retain a valid priesthood in succession from the apostles and, therefore, do not have a valid Eucharist. And because of this they are less closely united with the Catholic Church than the apostolic communions (such as the Eastern Orthodox) who do retain valid holy orders and therefore do celebrate a valid Eucharist and other sacraments.

Orthodox Christians

When we reach the Eastern Orthodox and other apostolic Churches, we are now looking at a nearly full glass.

This is why both Pope John Paul II and Pope Benedict XVI have expressed such interest in fostering good relations with our Eastern brethren and the hope for reunion and a Church that, as Pope John Paul put it several times, breathes “with both lungs.”

Here we find agreement about a huge amount (particularly in comparison to other religious traditions): the authority of apostolic tradition, of Scripture, of bishops, the reality of sacramental grace, of the Real Presence in the Eucharist, of apostolic succession, the moral teaching of the Church, the veneration of and devotion to the Mother of God and the saints, and even many of the customs and a great deal more are held in common by East and West.

But, of course, there are serious differences as well that cannot be papered over. These include the place of the pope in the life of the Church, the relationship of the Church to contemporary culture, the liturgical traditions in the various communions, the sundry historical wrongs, both real and perceived, on both sides of the Great Schism of 1054, and many other issues that continue to bedevil conversation between East and West. It’s almost as though, in religion, as in music, the two notes that are closest together create jarring discord.

Of course, the fact that the Church affirms what can be affirmed in common with non-Catholic traditions does not mean the Church is universalist or believes that all will certainly be saved or are “all saying the same thing.” Precisely the point of the Church’s hierarchy of truths is to find the commonality and the distinctions from the Church’s teaching.

But the hope always is that in Christ Jesus, the unique Savior of the whole world, the unique Catholic Church he founded will be all things to all, so that as many as possible may be saved (see 1 Cor 9:22).

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