

# The Cross and Compass

Knights of Columbus St. Joseph Council #7528



Jim Stiles, Grand Knight

Tim Philomeno, FFS—Editor

## From The Grand Knight

Dear Brother Knights,  
Tempus fugit continues.

The Easter season is upon us. The culmination of this season of joy is, of course, Pentecost. This year Pentecost will be on Sunday, May 28<sup>th</sup>. Spring is here, with temperatures climbing into the 70's, and sunlight lasting well into the evening. This is a great time to take care of projects, find new picnic spots, and generally enjoy this beautiful place we call home. It is also time to help others, in our parish, our local community, and anywhere else we can. There will be more opportunities to do just that. But first, some updates and thanks.

Our Lenten Fish-Fry Fridays are finished for 2023; great attendance, lots of work, great job! Thanks to Paul and Marianne Savino and Bev Mansanarez for their work on our on-line auction. The first parish "Spring Fling" was also a success! The barbeque was well attended, the weather was great, and the Knights were there in force. Hot dogs, hamburgers, mac and cheese, chips, and drinks were gobbled down almost as quickly as we could put out more. Desserts were also available. Lots of activities out in the courtyard, but we spent most of the time cooking and serving. Thanks to Tony Robinson, Vince Mansanarez, Joey Romero, Bob Butzerin, Tim Amato, and several others who made this all possible.

May has several events scheduled. Don't forget that our May general meeting will be Tuesday, May 2nd, starting at 7:30PM. A Rosary, starting at 7 pm, will precede the general meeting. Election of new officers will occur at the May general meeting. Those planning to attend the Tacoma Rainiers baseball game on Thursday, June 15<sup>th</sup> must get their money to Mike Fay or Ralph Osman by Tuesday's general meeting! Checks should be made out to Knights Council #7528.

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## From Your Lecturer

### A BIBLICAL WALK THROUGH THE MASS Part 2 of 3

In this article we continue to learn about the biblical basis for our celebration of the mass as presented by Dr. Edward Sri in his wonderful book titled "*A Biblical Walk Through the Mass*". In this the second of three articles we look into The Introductory Rites and The Liturgy of the Word.

#### The Introductory Rites

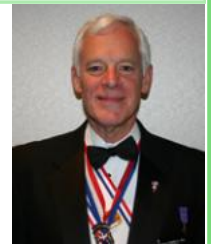
Upon processing into the sanctuary, the celebrant begins with these words: "*In the name of the Father, and the Son, and the Holy Spirit*", while making the Sign of the Cross. In making this sign, we invoke God's presence and ask him to bless us, assist us, and guard us from harm. The act of tracing the Sign of the Cross is a ritual with deep roots in Sacred Scripture. Some Church Fathers saw this as being prefigured in the Old Testament book of Ezekiel where a mysterious mark on the forehead was used as a sign of divine protection and a mark distinguishing the faithful from the wicked which were those in Jerusalem who were unfaithful to God's covenant. The righteous ones would receive a mysterious mark, the Hebrew letter *tahv*, which had the shape of an X or a cross. The New Testament saints are sealed with a similar mark as found in the Book of Revelation. Christians have seen this mark of Ezekiel as a prefiguring of the Sign of the Cross. Every time we trace this sign, we are expressing our desire to be set apart from the corrup-

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## FS Notes

Nothing to report for this month.



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tion of the world in our own day. We are also invoking God's protection guarding us from harm and evil. St. Cyril of Jerusalem noted these two dimensions calling the ritual both "*a badge of the faithful*" and "*a terror to the devils*".

We call on God's name which in Scripture means to invoke his presence. Adam's son, Seth, and his descendants called upon the name of the Lord (Gen 12:8, 13:4, 21:33). Likewise, Abraham and his son, Isaac call on the Lord's name. In Scripture a name represents the essence of a person and carries the power of that person. That is why the ancient Israelites call upon God's name. Not only to praise him and thank him, but also to call on God's name, we invoke his divine presence and ask his assistance. By repeating these words at the start of every mass, we acknowledge the profound fact that we are approaching almighty God in the liturgy. That is why we should make every Sign of the Cross with careful attention and reverence.

Following "*The Sign*", the priest greets us with "*The Lord be with you.*" We respond with "*And with your spirit.*" This recognizes as Jesus said, "*where two or more are gathered in my name, there am I in their midst.*" Also, it recognizes God dwelling within our souls by virtue of our baptism. With these words, the priest is praying that the divine life we received continue to grow within us. These words were also spoken to many persons in the Bible, such as Isaac, Jacob, Moses, Joshua, David, Jeremiah, Gideon and the Blessed Virgin Mary. Such a greeting prefaced their call by God as participants in God's salvation mission. Our response is not simply to be viewed as basic reciprocity. By saying "*And with your spirit*", we are acknowledging the Holy Spirit's unique activity through the priest during the liturgy by virtue of his ordination.

The next act by all is the Confiteor which begins with "*I Confess ...*" where we come to terms with the truth about our failings and our need to express genuine sorrow so that we are worthy to approach the holy presence of God in the Mass. Throughout scripture we observe how some threw themselves on the ground, or covered their faces when God manifests his divine presence, because they deemed themselves unworthy. Genesis and Exodus provide some examples from the Old Testament. In the story of the Transfiguration, John falls to the ground when he sees the glorified Christ. We truly are not worthy, so the priest invites us to "*prepare ourselves to celebrate the sacred mysteries.*" We confess our unworthiness also "*to you my brothers and sisters*" as exhorted by St. James (James 5:16). We are challenged to consider four areas in how we failed "*In my thoughts and in my words; in what I have done and in what I have failed to do*". Giving this kind of Examination of Conscience, we realize that we are in need of God's mercy, "*Lord, have mercy. Christ, have mercy.*" In Scripture Psalm 51 stands out as an example for the sincerity and vulnerability of God's people crying out for God's mercy. Likewise, the parable of the Prodigal Son stands out as exemplifying the depth of God's mercy.

The final part of the Introductory Rites is the Gloria and the Collect. The opening is taken from the words sung by the angels over Bethlehem announcing Jesus' birth. The rest of the Gloria is full of words from Sacred Scripture found in both the Old and New Testaments. The Gloria also contains a story in three parts describing Jesus' coming as a child, his death on the Cross, and his triumphant resurrection. The Gloria then praises Jesus with three biblical titles: Holy One, the Lord, and the Most High. God is referred by the biblical title "the Holy One" (Psalm 71, Proverbs 9, Isaiah 1, Hosea 11), and Jesus also referred to himself with this title (Rev 3).

Finally, the priest invites the people to pray a prayer called the Collect which gathers the intentions of those in attendance and concludes the Introductory Rites.

### The Liturgy of the Word

The church considers the mass as consisting of two main parts. The Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word is proclaimed at a "table" which we call the Ambo. There the Scriptures lead us into a deeper communion with Jesus in the Eucharist. The readings not only offer lessons about discipleship, not only talk about God, but we hear God's very words spoken personally to each one of us. Though we encounter God's words, they were written by humans to particular communities at certain moments in history. Each book of the Bible contains the human author's style, personality, theological outlook, and pastoral concerns. But they are inspired by God. Like Jesus himself, scripture is both human and divine.

The practice of having a cycle of readings for worship is rooted in ancient Jewish practice. For example, the Law and the Prophets were regularly read at synagogue in the first century. Likewise, the readings read at Sunday mass are determined by a three-year cycle. Weekday masses follow a two-year cycle. Moreover, the selection of readings is influenced by the seasons and feasts which make up the Liturgical Year.

The First Reading is usually taken from the Old Testament except during the Easter season when it is from the Acts of the Apostles. While not the full story which awaits the fullness of divine revelation in Jesus Christ, it is still accepted with veneration as authentic divine teaching. One cannot fully understand Jesus without knowing the story of Israel in the Old Testament for it points to Jesus who is the last chapter of a great story. At the end of the First Reading, the lector says, "*The Word of the Lord*", which reminds us how marvelous it is for humans to hear God speak. To which we should respond with true gratitude with "*Thanks be to God!*"

We also respond to the First Reading with God's own inspired words of praise and thanksgiving with the Responsorial Psalm. The Psalms consist of a collection of 150 sacred hymns which were used for private devotion and public worship in the Temple liturgy.

A Second Reading is found on Sundays and solemnities. They come from a New Testament book that is not one of the four gospels. Many were originally intended to read in a liturgical gathering of the Christian community. They also put us in touch with the church of the apostles, and the struggles they faced living in a non-Christian culture. That is why the Second Reading is so important. For the Church we encounter in the Second Reading is the same Church today.

The mood of the mass changes with extra reverence given for the reading of the Gospel. The Gospels have a special place because they are the principal witness for the life and teaching of Jesus. The people stand as was the reverent posture of Jews when Ezra read from the book of the Law. The people sing "*Alleluia*" which is from the Hebrew expression of joy. It was used by the angels to praise God and announce the coming of Christ. The book of the Gospels is carried from the altar to the ambo accompanying by altar servers carrying candles, which underscores the solemnity of what is to come as we prepare to encounter Christ in the Gospel. To prepare himself for reading the Gospel, the priest quietly prays at the altar, "*Cleanse my heart and my lips, almighty God, that I may worthily proclaim you holy Gospel.*" This prayer recalls how the prophet Isaiah's lips needed to be purified before he proclaimed the Word of the Lord to Israel. When announcing the reading, the priest and the people trace the sign of the cross on the forehead, mouth and breast by which we consecrate ourselves to the word of the Lord.

From the earliest days of Christian liturgy, the Word of God was accompanied by a homily meaning "*explanation*" in Greek typically by the bishop. It is rooted in an ancient Jewish practice where Levites helped the people understand the Law. Jewish synagogues

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Other activities include our monthly planning meeting will be held on Tuesday, May 16<sup>th</sup> starting at 7 pm, a Life Vigil, at S. 348<sup>th</sup> St, starting Saturday, May 6<sup>th</sup> at 10 am, help at the Nativity House on Saturday, May 20<sup>th</sup>. We have an additional parish activity, scheduled for Saturday, May 20<sup>th</sup>. We will need help serving wine and cheese at this event.

Don't forget that we are still celebrating the Resurrection of Jesus Christ, our Redeemer, during this season of the 50 days of Easter. It remains a time to acknowledge who is the Creator of our universe and everything in it, and who is the Sustainer of that Creation... and who is not. Our daily reflection ought to include recognizing the fundamental fact that sin is the rejection of God's will, of God's plan, and God's love for us and for the rest of His Creation. We sin when we substitute our will, our plan, our self-love for God's. Catholics know that we cannot become God. We are not the center of our own creation. We learn to trust in God's love for our world, and for us by loving him, and by loving our neighbor as ourselves.

As I asked last month, what are you doing to make God more directly, specifically, and passionately important in your life? How will you show your family, your parish, your community... your neighbors, that they, as well as you, are made in God's image? The Knights can help to make the "narrow way" even more meaningful if you help us help others. Volunteer for one of our upcoming activities.

We need to help bring our parish back to the old normal, mixed with some new normal as well. This can only happen with the help of more of our members. We will reach out to you, please respond. Don't wait for us to beg, please show up whenever and wherever you can to help bring our parish family back together. They need you, and so do we. We have some changes coming in the Archdiocese and at St. Vincent. The Partners in the Gospel program is coming. We need to listen to each other about this. There will be changes in our area, and feedback from our fellow parishioners is important, even if we don't have many specifics yet.

I will sound the clarion call once again! Come to our meetings. Bring someone new to an event. Let them see what we can do to make a difference. Pray for St. Joseph to intercede on our behalf. Bring your enthusiasm, your time, your talent, and your treasure in service of others. Share yourself as a gift to others... because you are willing to answer that call.

God Bless You.

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followed the same practice as did Jesus himself on reading from Scripture in his synagogue in Nazareth. As is the case for the Gospels, only ordained minister may give a homily.

The Liturgy of the Word concludes with the recitation of the Creed and the Prayers of the Faithful. The Creed or Profession of Faith from a biblical perspective acknowledges that belief in God is not simply an intellectual conviction, but also entails a personal entrusting of one's entire life to God. Originally a part of the rite of Baptism for catechumens, the Creed later served as a means for ensuring right doctrine and curbing heresy. While not a specific part of Scripture, the Creed summarizes the statement of faith from Genesis to Revelation.

The Prayers of the Faithful is one of the more ancient parts of the Mass. St. Justin explained how intercessory prayers are offered after the reading and "*offer prayers for ourselves and others*". Peter and Paul offered prayers offered similar intercessions. Indeed, these general intercessions represent an exercise of our Baptismal priesthood.

In the next article, we will conclude our biblical walk through the mass with the Liturgy of the Eucharist and the Concluding Rites.

## From Your Field Agent

Our new Insurance Field Agent is Stephen Fickenscher. You may reach him at [stephen.fickenscher@kofc.org](mailto:stephen.fickenscher@kofc.org) or by phone at 206-492-1014

## Birthdays and Anniversaries for May

Member		Member's Wife	
2nd	Gary Fredrickson	1st	Cindy Mansanarez
5th	David Sakamoto	8th	Anita Paves
14th	Glenn Martin	9th	Teenamarie Callahan
15th	Stephen Young	15th	Maureen Fay
17th	David McArdle	17th	Colleen Clevenger
18th	Benedict Villaruz	20th	Patty Winch
20th	Most Rev Frank Schuster		
22th	Joseph Krick		Anniversaries
25th	Carlos Rodriguez	4th	Maurice and Isabel Tessier
27th	Nathan Ramirez	20th	Kenneth and Kirsten Baune
27th	Thomas Rossetto	28th	Mark and Meschelle Miloscia

## Good of The Order

The following is a list of those Brother Knights or family members who are sick or in distress that we have been asked to pray for:

Pete Anderson, Margie wife of Gary Fredrickson, Mary Garcia wife of Ray Garcia, Ralph & Peggy Horner, Jerry and Kathy Koch, Katherine Myers mother of Dave Myers, Larry and Ann Neville, Ralph Osman, Joe Penwell, Mike Rutland Jr., Marianne Savino, Dean Smith, Fr. Tom Vandenberg, Jim Yokum

Pray for the people of Ukraine and an end to the strife.

Pray for our Brother Knights of Columbus, Church members and families that we remain strong in our faith and pray that the Holy Spirit guide and protect us during these troubling times.

Pray for all priests and clergy that the Holy Spirit strengthen them and help them cope with all the changes as they minister to the faithful.

Pray for Our Country and leaders that the Holy Spirit descend upon us and lead us back to One Nation Under God for without Him we will not survive as a nation.

### 2022-2023 Council Leadership

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**Knight of the Month - April**

**Tim Amato**

**Nativity House!**

Come help feed the homeless Saturday May 20th. Everyone will be meeting in the church parking lot at 7:45 and leaving promptly at 8AM. From there everyone will be heading to the Tacoma Nativity House to feed the homeless pancakes and sausage! This is a great opportunity to help those in need!  
 Contact Ted Colby at [nhb@kofc7528.org](mailto:nhb@kofc7528.org) for any additional information.

**Family of the Month - April**

**Paul and Marianne Savino**

**Pennies for Heaven**

Our goal for this year, as always, is a penny a day for Vocations, \$3.65/yr. Please support our priests!  
 Contact [FS Mike Fay](mailto:FS Mike Fay)

## Upcoming Events!

### May

- 2nd     General Meeting—Narthex — Rosary @7:00pm
- 2nd     Parish/Council Rosary—7pm in Chapel
- 6th     Online Auction
- TBD     Mothers Day Breakfast
- 16th    WA State Convention
- 16th    Planning Meeting—Narthex @ 7:00pm
- 20th    Nativity House—meet in the church parking lot at 7:45am

### June

- 3rd     Life Vigil—348th St @10:00am
- 13th    General Meeting—Narthex — Rosary @7:00pm
- 17th    End of the Year Banquet—Social Hall @5:30pm
- 17th    Nativity House—meet in the church parking lot at 7:45am
- 27th    Planning Meeting—Narthex @ 7:00pm

Knights of Columbus

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**ADDRESS SERVICE REQUESTED**

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