

# 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.

We are nearing the end of our service year. Spring continues, with temperatures climbing into the 70's, and sunlight lasting well into the evening. The school year is ending. This is still 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.

June has several events scheduled. Don't forget that our June general meeting will be Tuesday, June 6th, 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. I look forward to seeing many of you at the Tacoma Rainiers baseball game on Thursday, June 15th. Make sure you've paid for those tickets! See you there!

Other activities include our last monthly planning meeting of the year, which will be held on Tuesday, June 20th starting at 7 pm in the South Narthex. The Life Vigil, as usual, will be held

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## From Your Lecturer

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

In this article we conclude our presentation of the mass as presented by Dr. Edward Sri in his insightful book titled "A Biblical Walk Through the Mass". In this article we look into The Liturgy of the Eucharist and The Concluding Rites.



#### The Liturgy of the Eucharist

In the second half of the Mass, called the Liturgy of the Eucharist, Jesus' sacrifice on the Cross is made present by the priest, who carries out what Jesus did at the Last Supper and what he commanded the apostles to do in his memory. There are three principal parts to consider: the Preparation of the Gifts, the Eucharistic Prayer, and the Communion Rite.

The Preparation of the Gifts has its roots in the early church. In AD 155, St. Justin Martyr mentioned the custom of bringing bread and wine to the priest after the prayers of intercession. As the

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## FS Notes

Dear Brother Knights of St. Joseph Council #7528,

The council will be wrapping up its activities and charitable contributions during June as the fraternal year ends June 30.

Congratulations to GK Jim Stiles for his leadership this past year. John Mills picked up the duties of Council Treasurer mid year and is doing a great job for the council.

Each year, the WSC State Secretary issues an invoice to each council to support the Pennies for Heaven Fund, which is payable in June. The goal this year for Council #7528 is \$667.95. I am happy to report that the council has raised \$801.37 for the Pennies for Heaven Fund.

A new initiative, started by Kim Washburn, Washington State Deputy, is the LEAST OF ALL MY BRETHREN (LAMB) 1882 PROGRAM. The goal was to encourage each member to donate \$18.82 during the fraternal year to LAMB. "The LAMB Program will help support organizations that aid those who most need our help in our local communities: housing the homeless, feeding the hungry, aiding the disa-



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ritual developed, the faithful would process to the altar to present a wide range of gifts in addition to bread and wine, such as oil, honey, wool, fruit, etc. The bread and wine were used in the Eucharistic Liturgy, while the other gifts were given to support the priests or serve the poor.

This part of the mass has been known as the Offertory. Though now also known as the Presentation of the Gifts, sacrificial themes remain. The offering of bread and wine has deep roots in Scripture. For the ancient Israelites bread was the most basic type of food, seen as necessary to sustain life. The expression "to eat bread" could describe eating in general. (Gen 31:54, I Kings 13). To part with one's bread would have been a personal sacrifice, expressing the individual's giving of themselves to God. Similarly, wine was not just a side beverage but a common part of ancient Israelite meals. Like bread wine was offered up in sacrifices. It was one of the first fruits presented to the temple as a tithe. (Neh 100), and it was poured out as a drink offering in thanksgiving and in sacrifices (Ex 29; Num 15). The same is true with presentation of our gifts in the mass. As the prayer of the mass calls them "fruit of the earth and work of human hands.", the rite symbolizes our giving of our entire lives to God.

The practice of giving money can be seen in the same light. Putting money in the basket is not simply a contribution to some good cause. It too expresses the giving of our lives to God. Our money embodies the hours of our lives and our hard work, which we now offer to God.

Yet some might wonder, "Why does God need our gifts? He sent his Son to die for our sins. Why does he need our meager sacrifices?" Ultimately, God does not need these things. But we need to grow in self-giving love. These small offerings help us expand our hearts and grow in sacrificial love. We are uniting our lives and our meager gifts with Christ's perfect sacrifice.

When the priest is mixing water and wine, washing his hands, and reciting various prayers and blessings at the altar, he is not merely getting things ready. He is acting like an ancient Jewish priest in the temple preparing to enter the Holy of Holies. The priest recites, "By the mystery of this water and wine May we become to share in the divinity of Christ, who humbled himself to share in our humanity." The wine symbolizes Christ's divinity and water symbolizes our humanity. The mingling points to God becoming man, and also points to our call to share in Christ's divine life. We become "partakers of the divine nature" (2 Peter 1).

The prayers which the priest prays over the bread and wine, "Blessed are you, Lord God of all creation ...." have roots in Jewish tradition and are modeled after Jewish blessings used in meals at the time of Jesus. Our response "Blessed be God forever",

acknowledges that God is the source of all our blessings. The priest then connects these gifts by offering ourselves as the givers of the sacrifice, "With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God." This recalls when Shadrach, Meshach, and Abednego cried out to God (Dn 3) and associated their very lives with a sacrifice offered up to God. God heard their cry and rescued them from the fiery furnace.

The priest then washes his hands recalling the rites for priests in the Old Testament where the priests and Levites had to undergo ritual washings before they could perform their duties (Ex 29; Num 8). Clean hands were associated with a pure heart, for ritual washing symbolized the internal cleansing of heart required before a person could draw near to God's presence in the sanctuary (Psalm 24). And to prepare his soul, the priest recites David's humble prayer of contrition: "Wash me thoroughly from my iniquity, and cleanse me from my sin" (Psalm 51).

Finally, the priest turns to the people and asks for their prayers as he is about to begin the Eucharistic Prayer: "Pray, brethren, that my sacrifice and yours may be acceptable to God, the Almighty Father". The priest's part is acting "in the person of Christ", making Christ's sacrifice on the Cross present sacramentally in the Liturgy. Likewise, they point to our uniting our entire lives with Christ's sacrificial gift of himself present in the Mass.

The Eucharistic Prayer has roots in Jewish table prayers recited at every meal. It actually has several distinct parts which are: (1) the Preface, (2) the Sanctus, (3) the epiclesis, (4) the words of institution and consecration, (5) the mystery of faith, and (6) The anamnesis, offering, intercessions and doxology.

The Preface is the three-part dialogue that has been recited in the Church since at least the early third century. The greeting, "The Lord be with you" and our response, "And with your spirit" were used in the Bible to address those whom God called to an important mission. The next part "Lift up your hearts" and the response "We lift them up to the Lord" recalls a similar exhortation in Lamentations 3. The heart is the center of the person from which our thoughts, emotions, and actions originate. In the last exchange, the priest says, "Let us give thanks to the Lord our God" and our response, "It is right and just" acknowledges that the Christian life should be marked by prayers of thanksgiving in all we do. This follows the pattern of thanksgiving in the psalms of the Old Testament.

The Sanctus (Holy, Holy, Holy Lord ...) come from Isaiah 6 in which the prophet receives a vision of the heavenly King in the divine throne room with his angelic court adoring him. In the New Testament John has a similar vision (Rev 4). In the second half of the Sanctus, we repeat the words that the crowds used to greet Jesus

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as he processed into Jerusalem. Now we welcome Jesus as he is about to become present in the Eucharist.

The epiclesis (meaning "invocation upon") is the prayer where the priest prays that the Father send the Holy Spirit upon the gifts of bread and wine to change them into the Body and Blood of the Lord. The same Holy Spirit that brought about the conception of God's Son in the womb of the Virgin Mary is invoked to bring about another miracle. As in ancient Jewish table prayers where the Jewish people ask God to send them a Messiah, the Eucharistic Prayer includes this petition to the Messiah, Jesus, that he be made present once again.

The Words of Institution and Consecration are very familiar to us. But what if we were at the Last Supper and heard Our Lord speak them for the first time? What would these words have meant to us? The Passover meal was not a celebration in the sense that we celebrate holidays. It was a memorial (anamnesis in Greek) that the Jewish people not only recalled their liberation from Egypt, but they relived it. To the apostles Jesus was referencing himself when speaking of the Passover lamb. His body and his blood were being sacrificed. And a new covenant was to result as Moses said on Mount Sinai. The mass similarly memorializes the Last Supper, and the Eucharist makes the events in the Upper Room sacramentally present to us today. After raising the host and cup now transformed into Christ's precious Body and Blood, we profess the mystery of faith, which contain words from St. Paul in his letter to the Corinthians (1 Cor 11). We join the priest in proclaiming the story of salvation summed up in Jesus' death and resurrection.

The Eucharistic Prayer concludes with a series of prayers that deepen our acknowledgement of the wonder that has taken place. As stated earlier the whole Eucharistic Prayer is a memorial (anamnesis). But the first of the concluding prayers is called the anamnesis for the priest professes to God, "Therefore, as we celebrate the memorial ...". The second prayer is known as the offering, which expresses how we have the privilege what Jesus offered on Good Friday uniting ourselves with Jesus' sacrifice. As the Eucharistic Prayer draws to its conclusion, the priest makes various intercessions echoing St. Paul's words in his letters to the Corinthians and Romans. Finally, the priest while holding the now transformed Body and Blood of Christ recites the Doxology, "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." These words come from St. Paul's letter to the Romans (Rom 11) and Ephesians (Eph 4). It expresses the Trinitarian nature of our worship in the mass. Our response of Amen joins our voices with those holy ones throughout salvation history and indeed the heavenly chorus of angels. Our voices should not be

passive or robotic. But be as a thunderclap resounding in heaven and earth.

Subsequently, the priest invites us to recite The Lord's Prayer, "At the Savior's command and formed by divine teaching, we dare to say." Why would the priest dare us to pray The Lord's Prayer? Because we are addressing God as Abba which underscores the close relationship God wants to have with us. He wants us to call him like a child would, as Daddy. We find this term in the New Testament (see Mk 14; Rom 8; Gal 4).

In the Rite of Peace, the priest petitions Jesus to grant the Church the kind of peace that he offered to the apostles at the Last Supper. This is not the kind of peace that the world gives. Rather it is a deeper, longer lasting peace, if we allow Jesus to be the foundation of our lives and live according to his plan for us. We then offer each other some sign of peace which serves not just to express our wish that we all receive that same peace, but also to symbolically anticipate the profound unity we will share with each other when we receive Holy Communion.

As we recite the Agnus Dei (Lamb of God), the priest breaks the Eucharistic Host in a symbolic action known as the fraction. For the ancient Jews, the breaking of bread denoted a ritual performed by the head of the home denoting the start of the meal. The Gospels report four occasions when Jesus himself broke bread. He miraculously fed large crowds (Mt 14, 15; Mk 6; Lk 9). Prominently of course is the occasion of the Last Supper at the institution of the Eucharist. Then there was Jesus' appearance to two disciples on the road to Emmaus after his resurrection.

After breaking the Host, the priest places a small piece into the chalice in a ritual called the commingling. At one time, this ritual was used to express unity with the universal church. It also was considered as expressing the reunion of Christ's Body and Blood in his resurrection.

The culmination of the Liturgy of the Mass is Holy Communion. When you receive, do you realize that you are a participant in a wedding feast? Catholic tradition has often portrayed Holy Communion as an intimate union with our Divine Bridegroom, Jesus. The priest recites these words before we receive, "Behold the Lamb of God, behold him who takes away then sins of the world. Blessed are those called to the supper of the Lamb." These words are taken from the book of Revelation (Rev 19), which in part reads, "Let us rejoice and exalt and give him glory, for the marriage of the Lamb has come and his Bride has made herself ready.", and "Blessed are those who are invited to the marriage supper of the Lamb." Therefore, we should realize that we being called to participate in the marriage feast of Jesus and his Church. But we acknowledge that though we be unworthy, we are confident that Jesus invites us and can heal us, "Lord I am not worthy

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that you should enter under my roof, but only say the word and my soul shall be healed."

#### The Concluding Rites

The Concluding Rites are no less important than other parts of the mass, and it is unfortunate that some leave mass immediately after reception of Holy Communion. These rites are meant to prepare our souls to step out of the sacred time and space and return to the routine of our lives. In fact, the common name for the entire Eucharistic Liturgy is derived from its concluding prayer: Mass. The words which were and are still used in the Tridentine or Latin mass *Ita missa est* are rendered as "Go forth, the Mass is ended." We are being sent as Jesus told the apostles, "As the Father has sent me, even so I send you." (John 20). The closing line of the liturgy is a dismissal with a mission for each of us. That mission is to bring the mysteries of Christ into the world.

I hope that these articles on a biblical walk through the mass were instrumental in deepening your appreciation for the wonder of our mass. May they be a source of inspiration for your own walk of faith.

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*bled, providing education, promoting pro-life, and several other efforts."* The donations to LAMB from the members of Council #7528 totaled \$132.92 compared to the goal of \$3,575.80. Thank you to those members who did contribute this year to LAMB. Hopefully, more members will contribute next year.

As of May 23, 2023 the council has 171 active members, including 46 honorary life members. Thank you to the 115 members that paid their annual dues for 2023.

I want to thank the members of Council #7528 for allowing me to continue to serve you as your financial secretary.

Fraternally,

Mike Fay, FS, PGK

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at S. 348th St, on Saturday, June 3rd at 10 am. Please help at the Nativity House on Saturday morning, June 17th.

Our end-of-year banquet is coming this month. Stay tuned for important information like location, date, time, cost. A fun time should be had by all.

Congratulations to our incoming officers, and special congratulations and thanks to Brother Joey Romero, our in-

coming Grand Knight for the 2023-2024. The new year starts in July, and I know that Joey will do a great job. I also believe that, with all of us chipping in, it will be a great opportunity to help in the ways that the Knights of St. Joseph Council #7528 have always helped... and maybe some in new ones as well.

While the Easter season has ended, and we are back in "Ordinary" time in our liturgical calendar, this 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 have asked you before, 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 to others. Share yourself as a gift to others... because you are willing to answer that call.

God Bless You.

### Birthdays and Anniversaries for June

Member's Birthdays		Anniversaries	
3rd	Thomas Appleton	3rd	Patrick and Amy McGuire
7th	Joe Mansanarez	7th	Alejandro and Anita Paves
11th	Leo Satriawan	8th	Joseph and Robin Penwell
13th	Michael Fay	9th	Pablo and Christine Molina
17th	Anthony Robinson	13th	Mitch and Mary Czuk
24th	Cary Wright	14th	Joseph and Tracey Rockwell
28th	Thomas Kornell	23th	Ralph and Peggy Horner
		24th	William and Francis Thomas
		25th	C and Norma Anderson
Member Wife's Birthdays		26th	Frank and Christine Zink
12th	Karen Markwith	28th	Edward and Peggy Novak
13th	Rosita Anusiem	28th	James and Colleen Clevenger
15th	Isabel Tessier	29th	Gerald and Trese Graddon
27th	Linda Herbert	30th	Siyagunekosgodeg and Dona Fernando
29th	Shannon Foeller		

### 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

TITLE	NAME	EMAIL ALIAS	Phone #
Chaplain	Rev Thomas Vandenberg		253-839-2320
Grand Knight	James Stiles	<a href="mailto:gk@kofc7528.org">gk@kofc7528.org</a>	253-312-1711
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Chancellor	William Lie	<a href="mailto:chancellor@kofc7528.org">chancellor@kofc7528.org</a>	206-240-4546
Warden	Larry Neville	<a href="mailto:warden@kofc7528.org">warden@kofc7528.org</a>	406-600-6903
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#### Knight of the Month - May

TBA

#### Nativity House!

Come help feed the homeless Saturday June 17th. 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 - May

TBA

#### 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](#)

## Upcoming Events!

### June

- 3rd Life Vigil—348th St @10:00am
- 6th General Meeting—Narthex — Rosary @7:00pm
- 15th Tacoma Rainiers Baseball
- 17th End of the Year Banquet—Social Hall @5:30pm
- 17th Nativity House—meet in the church parking lot at
- 27th Planning Meeting—Narthex @ 7:00pm

### July

- 18th Summer Knights - @Don Miller's
- Have a Safe Summer

Knights of Columbus

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**ADDRESS SERVICE REQUESTED**

Member One