



Monsignor Albury Assembly 2006 ~ Patriot, March/April 2014

Faithful Navigator's Comments

Sir Knights of Monsignor Albury Assembly, it is very gratifying to have our "Patriot" up and running again. Our Faithful Comptroller Sir Knight Brian Gordon has graciously stepped up to the plate and volunteered to accept this important challenge of being the Editor of the Patriot. As you know if it wasn't for such members as SK Brian, nothing would get done. I would like to express my deep appreciation for his efforts. Thank you Sir Brian!

As you may remember from our last meeting we had to change our next scheduled meeting from Campbell River to Courtenay due to a shortage of some key personnel. This of course was easily accomplished. At our next general meeting in Campbell River on 18th May 2014 we will be required to vote on a new slate of Officers for our Assembly. Due to the financial obligations and requirements three of the key positions should be members for the same location. The positions of Faithful Navigator, Faithful Comptroller and Faithful Purser should all reside within the same jurisdiction to help expedite the signing of cheques and other banking requirement. Fortunately for us, three members from the Qualicum/Parksville council have volunteered to take on this important challenge and positions. However notwithstanding the above, any member of our Assembly may place his name forward for any position that they wish to participate in and we encourage you to do so. As required by our Assembly By-Laws; Article III, Officers, each position must be voted upon at our next May general meeting. Vacant positions that need to be filled are as indicated below:

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|---|-------|
| Faithful Navigator: Sir Knight Ron Stothers | (Q/P) |
| Faithful Admiral: Sir Knight Phi Riley | (CV) |
| Faithful Captain: Sir Knight | () |
| Faithful Pilot: Sir Knight | () |
| Faithful Scribe: Sir Knight Shaun Donovan | (CR) |
| Faithful Comptroller: Sir Knight Peter Horsfield | (Q/P) |
| Faithful Purser: Sir Knight Robert Primeau | (Q/P) |
| Faithful Inner Sentinel: Sir Knight Garry Taylor | (Q/P) |
| Faithful Outer Sentinel: Sir Knight | () |
| Faithful Trustee 3 rd Sir Knight Paul Riley | (CV) |
| Faithful Trustee 2 nd Sir Knight Al Walsh Year | (Q/P) |
| Faithful Trustee 1 st Sir Knight | () |

The positions indicated above are not very arduous nor time consuming and require a little or no large amount of work, so please consider supporting you Assembly by placing your name forward.

Yours in Christ,
SK Phi Riley
Faithful Navigator

Presently our Officers are as follows

Faithful Navigator Philip Riley
Faithful Friar Fr. Joe Killoran
Faithful Captain John LeRoss
Faithful Admiral Leif-Eric Wadelius
Faithful Comptroller Brian Gordon
Faithful Purser Newt Worden

Faithful Pilot Rick Graebner
Faithful Scribe Shawn Donovan
Faithful Inner Sentinel Kenneth Davis
Faithful Outer Sentinel Stanley Horsman
Faithful Trustee 3rd Year Bernie Mason
Faithful Trustee 2nd Year Paul Riley
Faithful Trustee 1st Year Al Walsh

March Meeting

The next meeting will be held at Christ the King in Courtenay 1599 Tunner Drive. Mass will be celebrated at 10:30 and lunch will be served immediately thereafter in the parish hall. At the suggestion of our Faithful Friar, Father Joseph Killoran, I am reprinting the Popes Lenten Message for 2014. I hope that you will be able learn from Pope Francis reflection on the words of Saint Paul.

LENTEN MESSAGE OF OUR HOLY FATHER FRANCIS 2014

***He became poor,
so that by his poverty you might become rich***

(cf. 2 Cor 8:9)

Dear Brothers and Sisters,

As Lent draws near, I would like to offer some helpful thoughts on our path of conversion as individuals and as a community. These insights are inspired by the words of Saint Paul: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor8:9). The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul mean for us Christians today? What does this invitation to poverty, a life of evangelical poverty, mean for us today?

1. Christ's grace

First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty: "though He was rich, yet for your sake he became poor ...". Christ, the eternal Son of God, one with the Father in power and glory, chose to be poor; he came amongst us and drew near to each of us; he set aside his glory and emptied himself so that he could be like us in all things (cf.Phil 2:7; Heb 4:15). God's becoming man is a great mystery! But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved. Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this with us. Indeed, Jesus "worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, he truly became one of us, like us in all things except sin." (Gaudium et Spes, 22).

By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says "that by his poverty you might become rich". This is no mere play on words or a catch phrase. Rather, it sums up God's logic, the logic of love, the logic of the incarnation and the cross. God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety. Christ's love is different! When Jesus stepped into the waters of the Jordan and was baptized by John the Baptist, he did so not because he was in need of repentance, or conversion; he did it to be among people who need forgiveness, among us sinners, and to take upon himself the burden of our sins. In this way he chose to comfort us, to save us, to free us from our misery. It is striking that the Apostle states that we were set free, not by Christ's riches but by his poverty. Yet Saint Paul is well aware of the "the unsearchable riches of Christ" (Eph 3:8), that he is

"heir of all things" (Heb 1:2). So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road (cf. Lk 10:25ff). What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love. Christ's poverty which enriches us is his taking flesh and bearing our weaknesses and sins as an expression of God's infinite mercy to us. Christ's poverty is the greatest treasure of all: Jesus' wealth is that of his boundless confidence in God the Father, his constant trust, his desire always and only to do the Father's will and give glory to him. Jesus is rich in the same way as a child who feels loved and who loves its parents, without doubting their love and tenderness for an instant. Jesus' wealth lies in his being the Son; his unique relationship with the Father is the sovereign prerogative of this Messiah who is poor. When Jesus asks us to take up his "yoke which is easy", he asks us to be enriched by his "poverty which is rich" and his "richness which is poor", to share his filial and fraternal Spirit, to become sons and daughters in the Son, brothers and sisters in the firstborn brother (cf. Rom 8:29). It has been said that the only real regret lies in not being a saint (L. Bloy); we could also say that there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ.

2. Our witness

We might think that this "way" of poverty was Jesus' way, whereas we who come after him can save the world with the right kind of human resources. This is not the case. In every time and place God continues to save mankind and the world through the poverty of Christ, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God's wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ. In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. Destitution is not the same as poverty: destitution is poverty without faith, without support, without hope. There are three types of destitution: material, moral and spiritual. Material destitution is what is normally called poverty, and affects those living in conditions opposed to human dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her diakonia, in meeting these needs and binding these wounds which disfigure the face of humanity. In the poor and outcast we see Christ's face; by loving and helping the poor, we love and serve Christ. Our efforts are also directed to ending violations of human dignity, discrimination and abuse in the world, for these are so often the cause of destitution. When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing. No less a concern is moral destitution, which consists in slavery to vice and sin. How much pain is caused in families because one of their members – often a young person - is in thrall to alcohol, drugs, gambling or pornography! How many people no longer see meaning in life or prospects for the future, how many have lost hope! And how many are plunged into this destitution by unjust social conditions, by unemployment, which takes away their dignity as breadwinners, and by lack of equal access to education and health care. In such cases, moral destitution can be considered impending suicide. This type of destitution, which also causes financial ruin, is invariably linked to the spiritual destitution which we experience when we turn away from God and reject his love. If we think we don't need God who reaches out to us through Christ, because we believe we can make do on our own, we are headed for a fall. God alone can truly save and free us. The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope! It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost sheep. In union with Jesus, we can courageously open up new paths of evangelization and human

promotion. Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt. May the Holy Spirit, through whom we are "as poor, yet making many rich; as having nothing, and yet possessing everything" (2 Cor 6:10), sustain us in our resolutions and increase our concern and responsibility for human destitution, so that we can become merciful and act with mercy. In expressing this hope, I likewise pray that each individual member of the faithful and every Church community will undertake a fruitful Lenten journey. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you safe.

From the Vatican, 26 December 2013

Feast of Saint Stephen, Deacon and First Martyr

Thank you, Father Killoran, for the suggestion.

Who Wants To Go Out For Lunch?

The question arose at the January meeting as to whether or not increasing our dues would make it more practical for the Assembly to pay for the meals of our widows. At the time I said that I did not believe that we needed to do this for some time. I still find this is the case. Today we have 94 members, 25 of whom are Honourary Life and 4 Disability. This leaves us with 65 dues paying members, each paying \$30 per year in dues for an annual income from dues of \$1950. But wait, ideally that would be the case. However a number of our members have transferred out and another tells me that he will be doing so. Next year we will have 3 more Honourary Life members and in 2015, 3 more. If everyone can just stay alive that will give us a new total of 31 Honourary Life members not paying dues in 2016. If the council wishes to survive we should be looking to the recruitment of young men and retention of members. The Fourth Degree has a unique character of being made up of engaged and active old men. The Third Degree Councils in our area are full of engaged and active men, albeit, getting a little old as well. So as \$1950 slides back to \$1770 over the next couple of years we should look at what our costs are.

First, and of greatest concern (for heaven only knows what reason) is our luncheon. We arrange and eat a meal and everyone who eats pays for their meal, excepting widows, regardless of their membership status. My grandson pays full load for his meal. This is fair and amicable. If the pricing is done correctly the monies collected at the door will cover the meals purchased. To summarize this item – it costs nothing.

Second, we have the State Convention. In 2013 the costs were \$473.80 and this year we have advanced \$225 for registration and accommodation. Once we have finished shipping our delegate to and from, and paid incidentals it seems reasonable the cost would be much like last year.

Third, is the State per/capita. This is charged at \$8 per member and we are reimbursed @ \$8 for Honourary Life and Disability member. The total is \$552 for this year. This is based on the membership as of the first of the year and is a cost that irritates me as this year alone we have paid the per capita of two members that have already left our council. When you leave this council your new council is paid the prorated dues assessment (\$30/12 times the remaining months in the year). So the member that transferred out of our council in January takes with him \$27.50 leaving us \$2.50 to cover his \$8 per/capita assessment. Grumble, grumble, grumble. OK I'm good now.

Fourth, – The Fourth Degree Fund at Supreme. Supreme supplies come to a couple of hundred dollars each year. Now that the financial records are all done on line and we no longer need to buy accounting supplies this should come down somewhat.

Fifth, GAE. The catch all of General Assembly Expenses covers a lot of little things. Postage for past due bills for dues came to about \$35 this year, so far. If anyone wants to have these last two

categorize itemized I will write another column on what a pain it is to have to send Supreme an envelope with more postage on it than the cheque inside is worth. This gives us a total Assembly commitment of less than \$1400 a year. As you can see the \$1950 covers it as will the \$1770 in three years. Just resist the urge to make a motion to pay for everyone's meal! (That would work out to about a \$70 per year increase)

Name Tags For You And Your Lady

If you are Sir Knight Gerard Taylor or the spouse of Mrs. Nancy Horsfield, Mrs. Yvonne Stothers, or Mrs. Debi Donovan then I am pleased to advise you that I have a request from Andre Melançon that you pick up your name tags at the next meeting.

Is Your Bell Made Of Lead?

I have noticed of late that many Altar servers both adult and children are in the habit of snubbing the altar bells immediately after ringing them. I love bells. It should not be difficult for you to visualize that a man who spent many years measuring and interpreting the vibration of matter should enjoy the vibration of matter. I do not enjoy the sweet sound of a bells vibration decaying come to a sudden end as the Altar server snubs each bell with their fingers. I would sooner the bell be left alone. The Altar bell is a relatively new innovation probably beginning in the thirteenth century. In 1898 the Congregation of Sacred Rites declared the use of a gong inappropriate to replace the bells. I would like to think this was because the gong is a "dead" instrument and the bell is clearly "alive". The Altar bells were designed and mounted in such a way that the excitation of the bell would create a response that would last as long as possible and decay, amusingly, on a bell curve. Let the bells ring, let the people sing, God has come here, today, to give His Body and His Blood that we might live. Stifling the bell ends the musical proclamation that something supernatural has just occurred in our presence.

The Election Of Officers

To be perfectly clear let me state that I agree with our Faithful Navigator that the individuals who must deal with finances of our assembly would probably wish to be living in relative proximity. If the Faithful Navigator lives in Qualicum, the Faithful Purser lives in Victoria and the Faithful Comptroller lives in Port McNeil – someone is going to do a great deal of driving. The way this works is someone pays money to the FC for which he gives a receipt. When practical (or at each meeting) he gives the money to the FP who gives the FC a receipt and then deposits the money in the bank. Well that's not too difficult. But let's spend some money. Supreme sends a bill to the FC for \$5 because one of our members transferred to the Nanaimo Assembly in October and we owe them the remaining two months dues. The FC makes out a Voucher for \$5 to be paid to the Fourth Degree Fund (Supreme), signs it and passes it to FN to counter sign. Then it is taken to the FP who looks at it and writes a cheque for \$5 payable to the fund and forwards it to the FN to be countersigned. At this point the FC is wishing he had passed along a stamped and addressed envelope with the payment stub and the FN could just send it along to supreme else it all comes back to the FC who will put the cheque in an envelope addressed to the Fourth degree fund along with the payment stub from the original bill and mail it to Supreme. Now guess what is supposed to happen when we need more postage, or envelopes, or some other silly thing. This is all very doable if the three participants are members of the same parish and go to the same Timmy's for their morning coffee, but if one of them lives forty miles from the others all of them will begin to understand how reasonable that ancient Japanese rite of seppuku really is. The reason for my reflection is that, if you really want a position on the executive, if you are willing to deal with the geography, if you can commit to making your tenure work not only for yourself but for others, don't be held back. This assembly is a democracy and if you wish to have your name in the chapeau, then in the chapeau it shall go. Be prudent, be considerate of how your decisions will affect others, go for it. This is my second rodeo as Faithful Comptroller and with four

years doing this job I am quite willing to hand over the password to the next guy. (in reality he will get his own password) Our accounts are now done online, gone are the paper files. In many ways it is much easier but the program has some inadequacies which my replacement will soon see. My penultimate act as Faithful Comptroller will be to file the new list of officers with Supreme and then my final act will be to answer question about our accounts at the annual audit. After that it will be Faithful Editor, if you please.

A New Editor, Do You Hear That Echo?

If the rush to add things to our newsletter is any indication of your desire to see a newsletter I would only have to send this to Phil Riley, Father Killoran, Andre Melançon, and myself. If you want something more interesting in Mays edition than my further observations on the mass then let's hear from you. This is our newsletter not Brian Gordon's newsletter. I would hope that the area representatives would contribute something on a regular basis but I have absolutely no intention of nagging anyone. Even if you nag me to nag you! If anyone wants to make a counter point, and you are a member of the assembly I will print it. Possibly with an Editor's Note, but I will include it. This is a very simple newsletter, hardly qualifying as such actually, I apologize. I will try to polish it a little next time.

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Vivat Jesus
Brian Gordon