



The Beacon

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2020-2021 Columbian Year

Council Awarded Triple Star



GK Jim Gambardella receiving Triple Star award from DD Ken Maynard

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Grand Knights Korner

By [GK Jim Gambardella]

The 20-21 year brought many challenges, but it has proven that Knights of Columbus only grow stronger during trying times. As we look forward to the new year, may each of us turn to the inspiration of Blessed Michael McGivney and resolve to stand together as the strong right arm of the Church, leaving no neighbor behind.

The Fraternal Year 2020-2021 was another great year of accomplishments for our council. Pending review of our program accomplishments for the Columbian year with the Supreme Office, St. Augustine is in line to receive the **Star Council award** for this year! This is a great accomplishment under the current quarantine circumstances when the world seems to have turned upside down. Due to the pandemic, it is the hard work of all the members who are witnesses to the strength and brotherhood of the council by their good works and actions.

Congratulations fellow Brother Knights on a job well done!

As Knights, our faith is our foundation. Dedicated to the Catholic Church's growth and her good works, we support religious outreach and promote vocations in an effort to strengthen the faith that unites us. As committed as we are to our faith, so are we to building our families and communities. Whether it's through supporting community events or hosting family-focused activities, Knights serve as valuable role models for the Catholic men, as well as mentors for all children. To honor our brother Knights and their service to Christ, his Church and to all those in need, listed below are highlights the Knights accomplishments over the past year.

It has been said that "where there's a need, there's a Knight" — in 2020, we proved that once again. Even as we met challenges head-on, we advanced the mission given to us by Blessed Michael McGivney.

Programs supported by the Knights:

- Faith:** **RSVP** - supported Seminarians with financial assistance during their year of study
Into the Breach – video series to support men and their families
Rosary Program - meet quarterly to pray for special intentions with the parish
- Family:** **Keep Chris In Christmas** – Christmas card sales and School programs
Food for Families - donations to support families at Thanksgiving and Christmas
- Community:** **Coats for Kids** – collected more than 300 coats during the coast drive
Catholic Citizens Essay - students in grades 8-12
Elmhurst Green & Clean – Community services to beautify the neighborhood
Free Throw contest - grades 6-12
- Life:** **March of Life** – support the efforts of all unborn children & the Mother of Life Center
Special Olympics - provided financial support
Silver Rose - a mass

**To join the Knights, go to: KofC.org/Join
Enter Council # 10557**



Five Myths About Columbus

By: Robert Royal



A painting depicts Christopher Columbus and shipmates landing at sunrise Oct. 12, 1492, on the island he named San Salvador. *The Disembarkation of Christopher Columbus with Companions on Three Launches, 1892, by Ivan Aivazovsky / Wikimedia Commons*

Outrageous claims about Columbus need to be tempered by a sober look at the historical record...

At a moment when even George Washington and Thomas Jefferson are under attack, it was inevitable that the current unrest would also engulf Christopher Columbus. His case is unique, though, because unlike the others, few people — least of all those who took turns stomping on his statues — know much about him.

They assume that he brought slavery and genocide to the New World. Europeans did, of course, commit many sins. But they did not introduce new evils; all of them — including slavery and genocide — already existed among Indigenous peoples, as they did throughout the world.

One person who knew Columbus personally was the Dominican missionary Bartolomé de las Casas. He earned the name *defensor de los indios* (“defender of the Indians”) because of his passionate diatribes against exploiters of native peoples in the Americas. Las Casas did not spare Columbus from criticism, but he also defended him against those who blamed him for all the disorders and violence that followed the first contacts with Indigenous peoples.

The great explorer’s missteps, he said, were the result of ignorance and misjudgments about how to proceed: “Truly, I would not dare blame the admiral’s intentions for I knew him well and I knew his intentions were good.”

It’s good, then, to examine some of the contemporary charges against Columbus in order to assess him fairly.

Myth 1: He was a violent man.

Las Casas spoke of Columbus' "sweetness and benignity." Far from being a violent man, he often got into difficulties because he would be indulgent — toward natives and Spaniards — and would then take extreme measures against both when things got out of hand. He was a great navigator but a poor governor. By his third voyage, he was cautioning Ferdinand and Isabella about who they were allowing to sail to the New World. He needed, he said, 60 missionaries to preach Christianity to arrogant and abusive Spaniards, and another 60 upstanding men to help him run the colony.

Myth 2: He committed genocide.

There was no "genocide" during these early voyages, though many natives died from unfamiliar diseases and clashes between two very different cultures. The Americas had been isolated from the rest of the world for millennia, which is why people here, though they had had their own plagues, were especially vulnerable to diseases from outside. Nonetheless, the Spaniards never intended to commit "genocide." In even a cynical reading, a ready supply of native workers served Spanish interests.

Myth 3: He instituted the slave trade.

Columbus was not interested in the slave trade; his goal was to set up a trading post or, later, an agricultural colony on the island of Hispaniola, today's Dominican Republic and Haiti. He did, however, take slaves as prisoners of war, or where he found violations of natural law, such as human sacrifice or cannibalism — the only reasons Spain permitted. Slavery was never the admiral's intention, except as a — not very effective — way to maintain order in unprecedented circumstances.

Myth 4: He had only worldly interests.

People often claim that Columbus was motivated by "God, gold and glory," but assume God was just a cover for worldly interests. In fact, his religious devotion was sincere. Among other things, we know from his writings that he felt that he had been given a role in spreading the Gospel to all nations, which had to happen before Christ could return. In later years, he often dressed as a Third Order Franciscan.

Myth 5: He did not accomplish anything extraordinary.

Many also claim that Columbus did not "discover" the New World. Those living here already knew where they were, the argument goes, and didn't need to be discovered. This is a half-truth. Indigenous peoples, of course, knew their own lands. They did not know that they were part of a larger world.

One reason we especially honor Columbus is that he began the process toward the one interconnected world that we now inhabit. Vasco da Gama sailed around Africa and reached "the Indies" five years after Columbus arrived in the New World. But great as that feat was, he only found a new route to longknown lands. Columbus, by skill, imagination and sheer grit gave us the world.

Columbus is often dismissed today on other grounds — usually by people who have come to hate "Western civilization" and, frankly, traditional Christianity. They want to blame him for everything wrong on these shores since 1492. Following that logic, though, he deserves some credit — and gratitude — as well, for the many good things that also followed his discoveries.

ROBERT ROYAL is director of the Faith and Reason Institute in Washington, D.C., and a member of St. John Bosco Council 12846 in Springfield, Va. His latest book, *Columbus and the Crisis of the West*, will be published by Sophia Institute Press this fall.

COLUMBUS REDISCOVERED

By: Felipe Fernández-Armesto



La Pinta, La Niña and La Santa Maria, watercolor by Rafael Monleón y Torres (1843-1900) / Madrid Naval Museum / Album / Art Resource, NY

The navigator who united two hemispheres was not a saint — but his momentous role in history should be celebrated. Misplaced vengeance topples Columbus’ statues. Tweets traduce him. He was mendacious, self-righteous, humorless and mean. But his virtues — including dazzling bravery and ingenuous charm — balanced his vices. He was sympathetic toward cultures other than his own, including those of Native Americans: Detractors are unpardonably ignorant of that. Hero? Yes. Villain? Of course, because you can’t be one without the other. While sainthood is universal, heroism is partisan. Someone’s hero is always someone else’s villain. To understand Columbus’ follies and feats, one has to realize that social ambition drove him: the desire, as some of his men noticed, “to be a great lord.” What mattered was not so much where he was going as whether, in a social sense, he would “arrive.”

From his allusions we know that he read the 15th-century equivalent of station bookstall pulp: Storybook heroes take to the sea, discover islands, battle monsters and become great rulers. That was Columbus’ quest: to imitate in real life the romantic protagonists of sensational tales; or recreate, like the Knights of Columbus, a chivalric trajectory for modern times.

He was willing to take a risk that no real life predecessor embraced: to ride the sea with the prevailing wind. Modern yachtsmen love breeze in their sails, but, until Columbus, seaborne explorers struggled outward against the wind, because the guarantee of a passage homeward was vital.

Columbus needed patrons. He hawked his services, extemporizing proposals suited to the audience of the moment. When he appealed to Ferdinand and Isabella, he emphasized what they wanted: a short route to Asia, where the world’s richest economies beckoned. He scoured the literature. Misreading some data and misrepresenting the rest, he speculated that Asia might lie only “a few days” from Spain.

Geographers knew the size of the globe and realized that the distance was untraversable. The monarchs, however, had nothing to lose: Bankers and bureaucrats put up the money. In 1492, the king and queen commissioned the attempt, promising Columbus noble rank and ill-defined shares in any profit.

He juggled newfangled instruments of navigation to impress his men, like a conjurer waving a wand; in reality, however, he navigated by timing the hours of daylight and reading the corresponding latitude off printed tables. Stories of impending mutiny among fear-struck seamen were probably part of a legend of his own making: the lonely visionary, persevering in adversity.

The islands he encountered were disappointing, bereft of evidence of the proximity of the Orient. About the natives he was genuinely conflicted. He recognized them as rational, redeemable humans, admiring their nakedness as a token of dependence on God, like the nakedness of St. Francis, or as a relic of the classical Golden Age. On the other hand, it also repelled him as a reputed feature of “savagery.”

As for the natives, at first they treated the strangers not as some in the United States do today, as “illegals” to reject or exploit, but as usefully objective arbiters, marriage partners, allies and holy men, touched with sanctity from the divine horizon.

The following year, however, Columbus’ return to what he called Hispaniola was disastrous. He found that 30 of his men, whom he had left on the island, were dead. The local chief blamed inland enemies for the massacre. Columbus set off with him on a punitive expedition, while desperados from Spain proved uncontrollable. The enterprise got ever costlier and less productive. Columbus’ main banker faced unmanageable debts. He fell back on a desperate, doomed expedient: enslaving natives. The monarchs banned the sale, ordering the liberation of the captives. Eventually, Columbus was recalled in disgrace.

He also turned to religion. He had begun to have visions on his way home on the first voyage, amid a terrible storm. Visions now multiplied. He found “prophecies” of his life in sacred and classical texts. He affected a Franciscan habit. Christopher became “Christoferens” — “bearer for Christ” — and the evangelization of indios became a reward worth more than riches. He wrote self-pitying poetry and petitions. His last few years were spent in disillusionment, begging the monarchs to meet their side of a bargain he had failed to fulfill.

Columbus’ legacy was inauspicious for the people whose islands were ravaged by disease and disrupted by intruders. It was equivocal for his heirs, who spent generations litigating against the crown. He left a myth of his own indomitability that suckered historians for centuries. The adamant Columbus of the old history books must be rebuilt in mercury and opal — poor materials for statues.

Eventually, however, almost everyone in the Americas claimed him, as if he were an adoptive founding father: Italians by right of birth, Spaniards by naturalization. Nineteenth-century immigrants in the United States — Jewish, Portuguese, even Polish, Greek, English and Scottish — invented “evidence” to link him with their own communities. Now, at an even more perverse stage of the myth, postcolonial “correctness” blames him for consequences he never foresaw.

What he really accomplished matters more than the myths. His discovery, not of America but of a viable route there and back, put sundered cultures in touch and opened unimagined prospects for commercial and cultural exchange.

He launched the greatest humanly induced upheaval in the course of evolution: Until Columbus’ second voyage — for perhaps 150,000 years — life forms had diverged as landmasses drifted apart. Now, convergent evolution began, swapping biota between continents, enriching diversity and multiplying sources of food.

Columbus helped launch departures in Western science. China had long been ahead in innovation. But, thanks to Columbus’ wind-riding technique, access to specimens, samples and observations from afar gave Latin Christendom the chance to catch up.

The empire he adumbrated encompassed more cultures and biomes than ever before: a creative — as well as destructive — arena of exchange. Outcomes included ways of life, food, thought, worship, work, language and art that enrich our world. His legacy resembles his life: complex, morally equivocal and full of wonder. Few individuals are more worthy of commemoration.

FELIPE FERNÁNDEZ-ARMESTO is the William P. Reynolds professor of history at the University of Notre Dame and a leading Christopher Columbus scholar. Among his many books are *Columbus* (1991), *1492: The Year the World Began* (2009) and *Columbus on Himself* (2010).

Set Apart

By: Paul D. Scalia



The Church of Christ is holy. And an essential part of holiness is to be set apart. Of course, this separateness can be misconstrued and lead to a “ghetto” mentality – an isolationism and unhealthy self-focus. Nevertheless, that abuse doesn’t eliminate the use. Or the truth. Saint Peter proclaims, “you are a chosen race, a royal priesthood, a holy nation, a people of his own.” (1 Pt 2:9) So, the Church must be distinct and to a degree separate from the world. Today’s account of the Transfiguration (Mk 9:2-10) outlines for us the how and the why of the Church’s being set apart.

First, “Jesus took Peter, James, and John and led them up a high mountain *apart by themselves*.” To form His people, the Lord always draws them away from the world. Abraham, Moses, and Elijah were each called up a mountain, apart by themselves. Their apartness on the mountain signaled a deeper, spiritual distinction from the world. They were not like others; they belonged to God. So now on Mount Tabor our Lord’s Apostles and, by extension, the entire Church are set apart.

Of course, separation hurts. Nobody wants to be the odd man out. Abraham, Moses, and Elijah knew very well the temptation *not* to separate but to conform and fit in. The Israelites repeatedly kicked against their being different and hankered after the things of other nations. They lost their own land as a result. Thus, the constant theme of the prophets: “Be holy – set apart – because the Lord your God is holy.”

The temptation to assimilate to the broader culture is much in evidence today. If Catholics possessed a negative ghetto mentality in the past, we now suffer an almost pathological desire to fit in. We seem more concerned with getting along than proclaiming the truth. We strive to make our words more palatable than convicting. Ironically, we once remained distinct from a Christian culture with which we had much in common. Now we conform ourselves to a culture that abhors our most fundamental beliefs.

We have been set apart. We thus have to push against the temptation to adapt ourselves and our faith to the world. Like the Apostles, we must allow ourselves to be led apart by ourselves, away from the unreality of the world – no matter what discomfort, pain, and persecution that may bring.

And yet, our being set apart is not an end in itself. It is for union with God. As with Abraham, Moses, and Elijah, the Apostles are led up the mountain so that they can encounter God. On a mountain, God calls out to Abraham, gives Moses the Law, and comes to Elijah in a “still small voice.” (1 Kgs 19:12) And for the Apostles on Mount Tabor, our Lord “was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them.” He brings them from the world to be with Him.

So also we detach ourselves from the world and its allurements so that we can become more attached to God and His promises. Indeed, without this purpose of separation, the detachment and sacrifices involved make no sense and soon become an unreasonable burden. Our being set apart is more *for* God than *from* the world.

Now, this applies first to our private prayer. We need to flee from the noise and news of the world in order to encounter the silence and truth of God. Unless we make the difficult ascent up the mountain by turning off the world's distractions and temptations, our prayer will never take off. Likewise, our manner of worship should be apart from the world and for God. For us to benefit from Christ's Eucharistic presence, the Mass must not be shaped by any of the world's noise and superficiality.

But we do not remain at Mass. Which brings us to the final purpose of our being set apart: to return and give witness. When the great men in Scripture come down the mountain, they bring the fruit of their encounter with them. Abraham descends from Mount Moriah able to proclaim that God does not desire barbaric human sacrifice but will Himself provide the Lamb. Moses descends with the tablets of the Law of the Covenant. And Elijah returns to Israel renewed with zeal for that covenant.

The apostolic witness about the Transfiguration would be a little delayed: "He charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead." Still, the Apostles brought to others what they had encountered and received on the mountain. They descend from Mount Tabor able to bear witness to Christ, the Son of God. Peter would later write about "that unique declaration. . . . 'This is my Son, my beloved, with whom I am well pleased.'" Then he adds, "We ourselves heard this voice come from heaven while we were with him on the holy mountain." (2 Pt 1:18)

Separation, communion, and witness. These elements of holiness set the trajectory for Lent. By our mortifications and acts of self-denial we separate ourselves and declare our independence from the world. We do so with a view to encounter and be one with Christ, especially in His passion and death. When we conclude at Easter, we hope to give witness along with the Apostles saying, "We cannot help but speak of what we have seen and heard." (Acts 4:20)

***Image:** *The Transfiguration* by Raphael, 1516-20 [Pinacoteca Vaticana, Vatican City]

Fr. Paul Scalia is a priest of the Diocese of Arlington, VA, where he serves as Episcopal Vicar for Clergy and Pastor of Saint James in Falls Church. He is the author of *That Nothing May Be Lost: Reflections on Catholic Doctrine and Devotion* and the editor of *Sermons in Times of Crisis: Twelve Homilies to Stir Your Soul*.

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From My Mother's Womb, You Are My Strength

By: Randall Smith

There were several especially interesting readings for the recent Solemnity of St. John the Baptist. One set begins with this text from Jeremiah 1:5:

Before I formed you in the womb I knew you,
before you were born I dedicated you,
a prophet to the nations I appointed you.

The responsorial psalm was a selection of verses from Psalm 71 that contained these lines:

R. Since my mother's womb, you have been my strength.

Be my rock of refuge,
a stronghold to give me safety,
for you are my rock and my fortress.
O my God, rescue me from the hand of the wicked.

R. Since my mother's womb, you have been my strength.

For you are my hope, O Lord;
my trust, O LORD, from my youth.
On you I depend from birth;
from my mother's womb you are my strength.

The other option for the day contained a reading from Isaiah 49 that included these two passages:

The LORD called me from birth,
from my mother's womb he gave me my name. (Is 49:1)
. . . my reward is with the LORD,
my recompense is with my God.

For now the LORD has spoken
who formed me as his servant from the womb. (Is 49:4-5)

The responsorial psalm that went with that reading was taken from Psalm 139 and contained these popular words: "I give you thanks that I am fearfully, wonderfully made." The sermon I heard that day took its basic theme from these words. I am grateful any time the readings of the day are mentioned in a homily, but I have yet to hear anyone comment on the following words in that same psalm:

R. I praise you for I am wonderfully made.

Truly you have formed my inmost being;
you knit me in my mother's womb.
I give you thanks that I am fearfully, wonderfully made.

Both sets of readings make sense as precursors to the Gospel reading for the day, which recounts the story of John's naming. When Elizabeth announced that the child in her womb would be named John, her family members objected, saying that no one else in the family had that name. When they appealed to

Zechariah, who had been struck dumb during his service in the Temple, he wrote: “His name is John,” and his tongue was loosed.

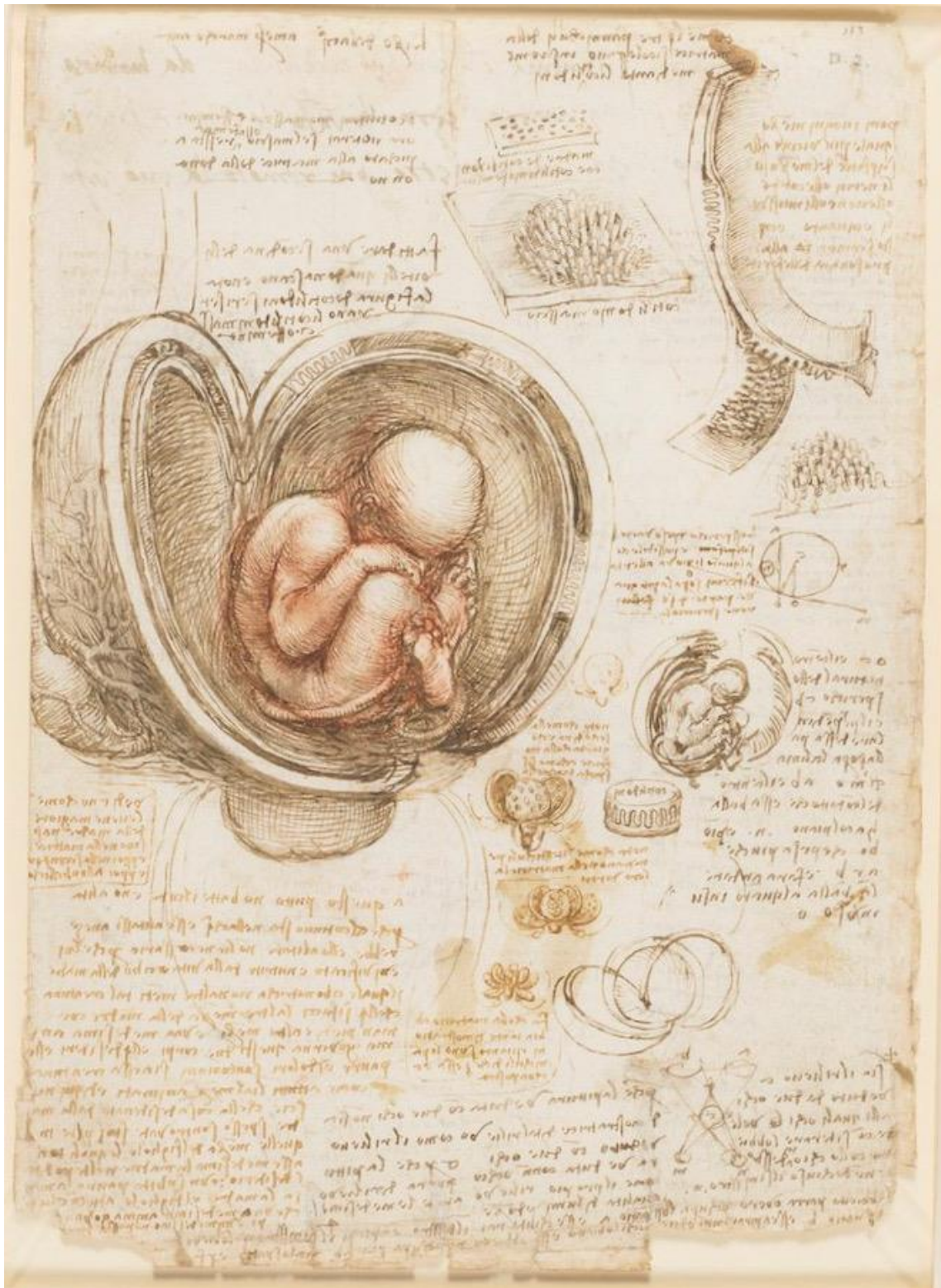


Image: *The Fetus in the Womb* by Leonardo da Vinci, c. 1511 [Royal Trust Collection, London]

What should we make of all this? Well, one thing we might take from it is the rather obvious conclusion that human beings are “known by God” in the womb. Or to put this in modern terms, fetuses are persons intended

by God. I am aware that a Scriptural argument of this sort would not be credible to the non-Christians in our society. Fine. But what about the rest of us? What about Catholics? What about our Protestant brethren? Wasn't the Protestant Reformation supposed to be about defending the Scriptures as the inspired and authoritative word of God? Scholars throughout history, both Protestant and Catholic, have pored over the Scriptures diligently, exhaustively, trying to unlock its innermost secrets in the conviction that the Scriptures contain the words of truth and life. Is something hidden or obscure in the passages I've quoted? Or is it not rather that the truth of the matter is proclaimed like a loud trumpet blast? Is Christ both fully man and fully God from the moment of His conception or not? If He is, then all the rest of mankind is fully human from the moment of their conception too. And if so, then one cannot "terminate" these lives without violating the commandment, "Thou shalt not kill."

Please understand, this isn't meant as a partisan political appeal. I set it before any reader who is Christian as an existential choice. Do the Scriptures contain God's inspired word and truth or not? And if they do, are we really listening to God's word to understand what it teaches and to heed its directives? Or are we picking through to find passages that fit our prejudices and preconceptions while avoiding the ones calling us to something we might find unpleasant? Have we, like so many in Christ's day, simply closed our ears, our minds, and our hearts to a message we need to hear?

Because if the constant teaching of the Church that has for centuries unequivocally condemned abortion is to be easily ignored and if even the words of the Scriptures have become a dead letter to us, then I really have no idea who we are or what we're doing in all these "Christian" churches. Are we simply making ourselves feel better about ourselves? Banking some "brownie points" to earn our way into heaven – or perhaps into the local country club? If we fail to be moved by God's word and harden our heart against these little ones, can we really call ourselves "Christians" in any serious sense? Wouldn't we be guilty of the "cheap grace" that the great Dietrich Bonhoeffer warned about? Could any of our blessed ancestors who gave their lives in defense of the faith fail to be disgusted by the hypocrisy of this generation, much the way we are disgusted at the hypocrisy of the German Christians who failed to condemn the murders of millions of Jews?

The slaughter of 66-million children in the womb since 1973, each of whom (if the Scriptures are telling the truth) is "known by God" and "fearfully and wonderfully made," is no more "just another issue" than was the slaughter of 6-million Jews. No one cares now about the labor policies of the 1937 German government. We only care that Christians didn't protect 6 million Jews from slaughter. If we turn a blind eye to the wholesale slaughter in our own midst, if we do not see in each one of these unborn children the handiwork of the Creator, can we really face the God who made both them and us? More is at stake than Republican vs. Democrat.

Randall B. Smith is a Professor of Theology at the University of St. Thomas. He is the author of *Reading the Sermons of Thomas Aquinas: A Guidebook for Beginners* and *Aquinas, Bonaventure, and the Scholastic Culture of Medieval Paris: Preaching, Prologues, and Biblical Commentary* (2021). His website is: randallbsmith.com.

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Our Council @ Work

Replanting Flags @ North Burial Grounds



From Left to Right: Pro-Life Director Paul Caranci, FS Jerry Scannell, DD Ken Maynard, Past District Master of 4th Degree Bob Gallant, PGK Bob Chase, Trustee Tom Bianco, GK Jim Gambardella, Paul Morry, Family Director Steven Calise

Elmhurst Clean & Green Cleanup



From Left to Right: PGK Bob Chase, Family Director Steven Calise



Council Donating to Special Olympics



From Left to Right: DD Ken Maynard, GK Jim Gambardella, CEO Special Olympics RI Dennis DeJesus, District Master of 4th Degree Peter Lentini

Woonasquacket River Watershed Cleanup



From Left to Right: Jill Davidson, Development Associate of Woonasquacket River Watershed Council, Family Director Steven Calise

Our Council @ Mother of Life Pregnancy Center



Council Members worked hard painting the shutters and weeding @ the Mother of Life Center



From L – R: DGK Fouad Faraj Musleh, GK Jim Gambardella, PGK Bob Chase, Executive Director MOLPC Gail Faraj-Musleh, Inside Guard Ron Volpe, Paul Morry, Community Director Mike Geraghty



Upcoming Events

Saturday August 28th:

Silver Rose @ St Augustine after 8am Mass

Each year, from early March through mid-December, Silver Roses are stewarded by Knights of Columbus councils along routes from Canada to Mexico. Every stop the Silver Rose makes throughout the pilgrimage is a rosary-centered occasion for Knights, parishioners and community members to pray for respect for life, for the spiritual renewal of each nation, and for the advancement of the message of Our Lady of Guadalupe.



Mother of Life Pregnancy Center from 11am – 3pm

RI State Council is sponsoring this event and being coordinated by Fr Donnelly and St Augustine Councils. Come to the Open House at the Mother of Life Pregnancy Center to learn about the Center with guided tours by their staff. See the new ultrasound machine the KOC donated this year, meet the staff and receive answers to questions you may have. This is a family event that could be especially interesting for teenage children. Hot Dogs, Italian Sausage and Chicken sandwiches will be served. Please consider donating diapers, formula or baby clothing for the center when you come.



Thursday September 2nd:

Business Council Meeting & Installment of 21-22 Officers – 7:30pm

Business Council Meetings happens ever 1st Thursday of the month @ O'Brien Hall

Saturday September 4th:

Elmhurst Clean & Green - Place/Time -TBD

Event usually happens every 1st Saturday of the month

Thursday September 16th:

Into the Breach Video Series – O'Brien Hall - 7pm

All men are invited to grow in the faith and be men ready to stand Into the Breach for their family and Church. Event usually happens every 3rd Thursday of the month

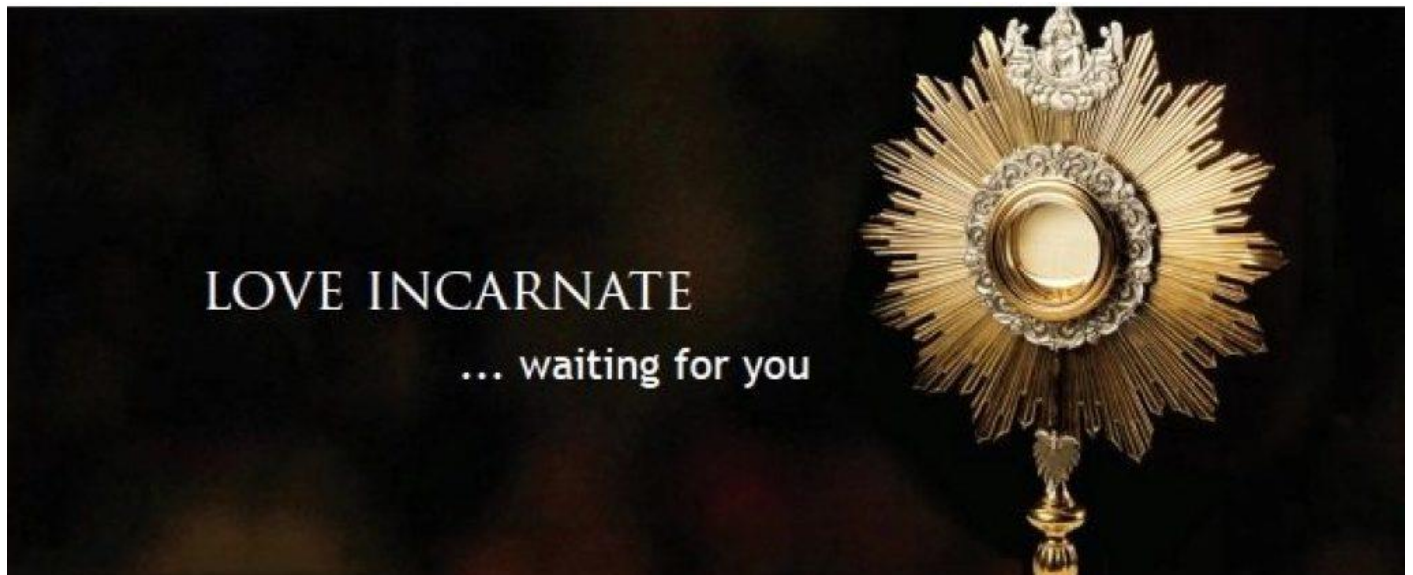
Editor's Editorial

*I fear that people are wandering too far from the Holy Eucharist, that this mystery of love par excellence is not sufficiently proclaimed. So souls are suffering, **becoming more sensual and materialistic and inordinately attached to human beings**. It is because they don't know how to find their consolation and strength in our Lord.*

Saint Peter Julian Eymard

When I recently came across this quote above from a saint who passed away in 1868, his statement is spot on for today as well. Truth never changes no matter if statements are made over a century ago. Our society, culture and even our members of Christ's Church, have become too sensual, materialist and attached to human beings. We live as if we are the masters of our lives, yet that is farthest from the truth. We have become too proud of our technological advancements that we think we don't need God. Ironically, we need Him even more now than ever before! Many of our brothers and sisters do not even recognize the gift of Christ himself being present in the Holy Eucharist - Body, Blood, Soul & Divinity! Heaven on Earth! As I reflected on his statement, I started asking myself: Have I become too sensual? Too materialistic? Attached to human beings? I would like to say of course not! But sadly, that is not the case. How to combat this? He is waiting for me at the tabernacle at every Catholic Church. I need to visit Him there early and often. I encourage all of you to do the same.

Vivat Jesus,
Fouad Faraj Musleh
Deputy Grand Knight





St. Augustine
Knights of Columbus Council 10557
2021 – 2022
Council Officers

Champlain:	Rev. Peter Lee
Grand Knight:	James R. Gambardella
Deputy Grand Knight:	Fouad Faraj Musleh
Chancellor:	Dr. Nicolau R. Amaral
Financial Secretary:	Paul “Jerry” Scannell, PGK, FDD, PFN
Warden:	Steven M. Calise
Recorder:	Fouad Faraj Musleh
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Trustees:	Robert J. Chase, PGK -- 3 Yrs.
	John N. Taylor, PGK -- 2 Yrs.
	Thomas A. Bianco, PGK -- 1 Yr.
Lecturer:	Paul F. Caranci
Inside Guard:	Ronald A. Volpe
Outside Guard:	Richard Lufkin
 <u>Directors:</u>	
Program:	Robert J. Chase, PGK
Membership:	John L. Marcello PSD, PGK, FDD, PFN
Pro-Life:	Paul F. Caranci
Family:	Steven M. Calise
Youth:	Michael Geraghty

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