



The Manogue Helmsman

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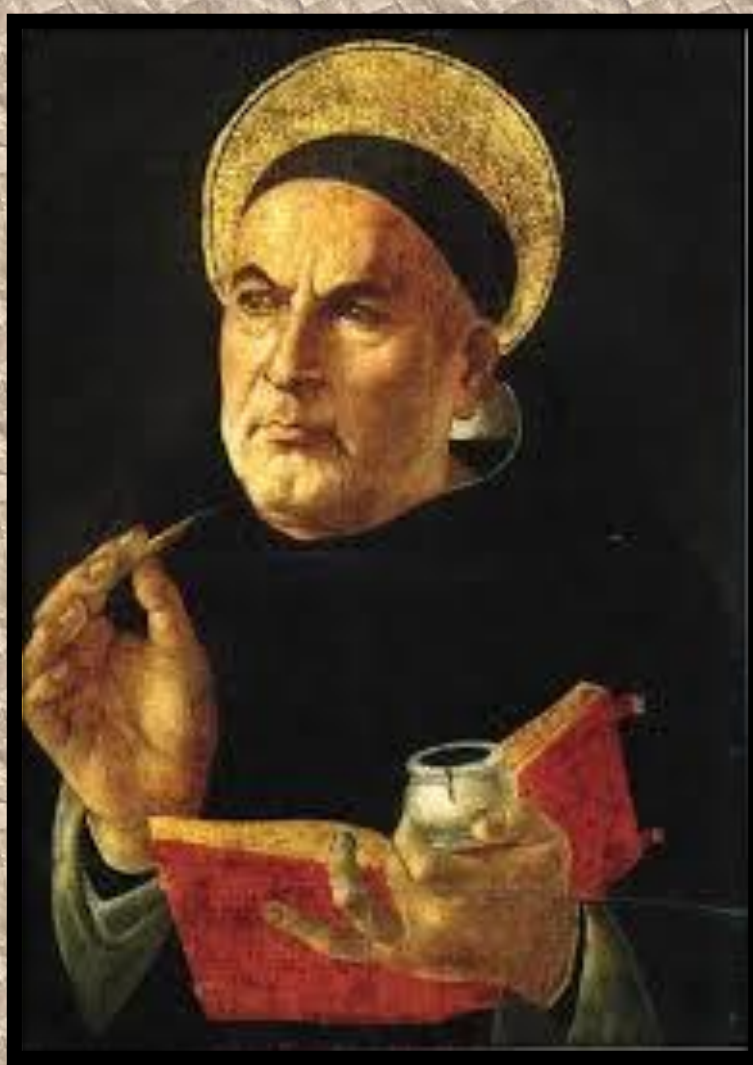
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Thomas Aquinas, *Doctores Ecclesiae*

1225 - 1274

A message from our Faithful Navigator...

Happy New Year Sir Knights and Families!!!

Save the date: Bishop Manogue Assembly's 100th Year Celebration; Saturday, October 3, 2015.

The Christmas Party was held on December 15th at 953 Hall at 5:30, hosted by Worthy Faithful Inner Sentinel SK Charles Mudd and Worthy Faithful Outer Sentinel SK Mario Mejia with the entrée by Worthy Faithful Captain SK Ricardo Saldana. A fun and festive time was had by all including a lot of children and some new faces. We thank Sir Knights Charles, Mario and Ricardo for their party planning and all who brought holiday dishes. Also, \$100.00 was raised for donation to the Bishop Gallegos Maternity Home.

Mark your calendars for the Annual PFN Dinner to be held February 21, 2015, 6:30 PM at El Torito's, Mexican restaurant, 1598 Arden Way, planned by our Worthy Faithful Admiral SK Rob Reavis, PFN. More information about the menu will be provided for RSVP reservations.

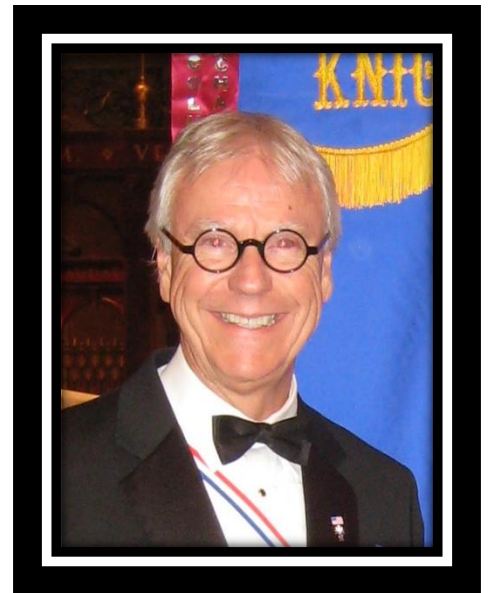
He was called Jesus

What's the significance of a name? For the Jewish people the giving of a name had great importance. When a name was given it represented what that person should be in the future. An unknown name meant that someone could not be completely known.

To not acknowledge someone's name meant both denial of the person, destruction of their personality, and change in their destiny. A person's name expressed the reality of his or her being at its deepest level. A Jewish male child was named at the time of circumcision, eight days after birth. This rite was instituted by God as an

outward sign to single out those who belonged to the chosen people (Genesis 17:10-12). It was a sign of the covenant that God made with Abraham and his posterity.

In fulfilment of this precept, Mary's newborn child is given the name Jesus on the eighth day according to the Jewish custom. Joseph and Mary gave the name Jesus because that is the name given by God's messenger before Jesus was conceived in Mary's womb (Luke 1:31, Matthew 1:21). This name signifies Jesus' identity and his mission. The literal Hebrew



means the Lord saves. Since God alone can forgive sins and free us from death, it is God who, in Jesus his eternal Son became a man to offer up his life as the atoning sacrifice to save his people from their sins (Matthew 1:21). The son that Mary bore is both God and man - the "Word who was God" (John 1:1) and who "became flesh and dwelt among us" (John 1:14). That is why Mary is not only called the mother of the Christ (the Greek word for Messiah in Hebrew) but also the mother of God or Theotokos in Greek which literally means "God bearer."

In the birth and naming of this child we see the wondrous design and plan of God in giving us a Savior who would bring us grace (the gift of God's favor), mercy, and freedom from the power of sin and the fear of death. The name Jesus signifies that the very name of God is present in the person of his Son who became man for our salvation. Peter the Apostle exclaimed that there is no other name under heaven given among mortals by which we must be saved (Acts 2:12). In the name of Jesus demons flee, cripples walk, the blind see, the deaf hear, and the dead are raised. His name is exalted far above every other name (Philippians 2:9-11).

The name Jesus is at the heart of all Christian prayer. It is through and in Jesus

that we pray to the Father in the power of the Holy Spirit. Many Christians have died with one word on their lips, the name of Jesus. Do you exalt the name of Jesus and pray with confidence in his name?

"Lord Jesus Christ, I exalt your name above every other name. For in you I have pardon, mercy, grace and victory over sin and death. You humbled yourself for my sake and for the sake of all sinners by sharing in our humanity and by dying on the cross. Help me to always praise your holy name and to live for your greater glory."

Our commitment to excellence and obedience to God are a part of our daily lives as Catholic gentlemen conducting the business of the Knights of Columbus while following the principles of our Order - Charity, Unity, Fraternity and Patriotism through the conduit of our Assemblies and Councils as was the vision of our founder, Venerable Fr. Michael J. McGivney.

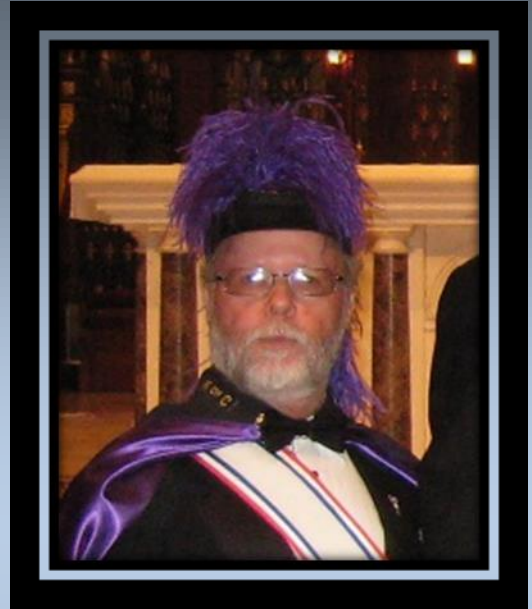
❖ ***Your Faithful Navigator, SK
Michael Brady***

Did you know... I ate so much over the Holidays than I decided to quit cold turkey! And: I have always pictured myself taking selfies!



Color Corps Report

Happy New Year Brother Sir Knights. Our color corps had several events to cover during December, starting with the Our Lady of Guadalupe early morning Mass on Dec. 12th and procession on Dec. 14th. Thereafter there were a couple of Rosaries and Funeral Masses for members of Christ the King Assembly where a few of our members participated to assist SK Michael Langer who was acting Color Corps Commander in place of SK John Habr who is recovering from shoulder surgery. Hopefully we will not have more Rosaries or Funeral Masses to attend for a good while. Confirmation season is fast approaching. Our Assembly will be providing color to nine confirmations in March starting on March 2nd at Presentation Parish in Carmichael. I will put call outs for any unexpected events that may come up before March, and I will be putting out multiple call outs in March through June for confirmations. March, April and May will be the busiest months for confirmations.



Your Brother in Christ,

SK Dale, Color Corps Commander

Please Remember in your prayers: SK Ron Bei, SK Charlie Popp, Marty Condon (widow of SK John Condon), Lorraine Cutting (wife of SK Dick Cutting), Aurora Wallin (wife of SK Loren Wallin), Lt. Paul Hunt (son of SK Herold Hunt), Grand Knight Dennis Zanardi – Council 724, and for the peaceful repose of the souls of SK Alan Zingleman, SK John Condon, SK Carl Ponciano, SK Tom Loftus, SK Kevin Simpson, SK George Donch, SK Arthur Munguia, Martina Okoye (mother of SK Christian Okoye), CMDR John Regelbrugge (USN) and family, Francis F. Mudd (father of SK Charles Mudd), and Eunice Stewart (wife of SK Young Stewart, PFN).

Sick or in distress...

If you know of any Brother Knight, Lady of a Knight, and/or family member of a Knight who is ill or has recently deceased, please notify our Faithful Navigator, SK Michael Brady (916.284.9882).

- ❖ For the Men and Woman protecting our rights by serving in the Military, those in law enforcement, and for all of those who risk their lives every day to protect us...
 - ❖ **We Pray to the Lord... Lord, hear our prayer!**
- ❖ For all of our dearly departed Brother Knights, family, friends, and benefactors...
 - ❖ **Eternal rest, grant to them O Lord, and let perpetual light shine upon them. May their souls, and the souls of all the faithful departed, through Thy mercy, rest in peace. Amen!**

ASSEMBLY EVENTS

Date/Function	Time	Chairperson/Location
January 26 Right-To-Life Mass/Dinner RBM (Tux/Suit, S)	7:30 PM	FN/FF/SK Cutting 953 Hall
February 2 Officers Meeting (C)	7:30 PM	SK Munoz/953 Hall
February 7 Exemplification (S,T)	All Day	Rohnert Park
February 18 Ash Wednesday		
February 21 Valentine's Day/PFN Dinner	6:30 PM	SK Reavis/El Torito Mexican Restaurant – Arden Way
February 23 RBM (T)	7:30 PM	FN/953 Hall
March 2 Officers Meeting	7:30 PM	SK Garrett T./953 Hall
March 16 New Member Orientation (S,T)	7:30 PM	SK Cutting, SK Edwards/953 Hall
March 21 Centennial Fundraising Dinner #2	6:30 PM Cocktails 7:00 PM Dinner	Master, SK Saldana/Location TBD
March 23 RBM (T)	7:30 PM	FN/953 Hall
March 29 Palm Sunday		

(T – Tuxedo for Officers; C – Casual Attire; S – Spouses Welcome!, * Unknown at this time)

Catholic Definitions...

Just War... Colin B. Donovan, STL

The *Catechism of the Catholic Church*, in paragraphs 2302-2317, authoritatively teaches what constitutes the just defense of a nation against an aggressor. Called the Just War Doctrine, it was first enunciated by St. Augustine of Hippo (354-430 AD). Over the centuries it was taught by Doctors of the Church, such as St. Thomas Aquinas, and formally embraced by the Magisterium, which has also adapted it to the situation of modern warfare. The following explanation of Just War Doctrine follows the schema given in the *Catechism*.

Righteous versus Unrighteous Anger (2302-3)

Anger is a desire for revenge. Anger is the passion (emotion) by which a man reacts to evil, real or apparent, and seeks vindication of his rights, that is, justice. By itself the passion is neither moral or immoral, but becomes so by reason or its being ordered or disordered - that is, reasonable according to the circumstances. An ordered anger is directed to a legitimate object, and, with an appropriate degree of vehemence. An inordinate anger is directed either to an illegitimate object, or, with an unreasonable vehemence. As St. Thomas Aquinas notes, vice may be by defect, as well as excess. So, the presence of evil *should* provoke a righteous anger, which if absent constitutes a sinful insensibility.

Consider the just anger of the Lord to the presence in the Temple of the money-changers and the action He took (John 2:13-17). Provoked by this offense against His Father, Jesus formed whips and drove them from the Temple.

Righteous anger, and the acts which flow from it, intend the correction of vice (both for the good of the individual sinner and the common good), the restoring of the order of justice disturbed by sin, and the restraint of further evil. On the other hand, unjust anger seeks to do evil to another for its own sake, the harm to body or soul that it entails. While one may desire, and employ, physical force for the sake of

correction, restraint of evil and restoring justice, even if it entails injury and death, one may never desire it for its own sake. To desire some slight injury for an evil motive would be venially sinful. To desire grave injury or death would be gravely sinful. A Christian may never, of course, desire the damnation of the evil doer. Charity requires that we will the good, especially the ultimate good, salvation, for every human being. Unfortunately, the entertainment media often promotes an image of anger and vengeance which is closer to blood lust than to justice.

Peace - the Work of Justice and the Tranquility of Order (2304-6)

Whether it is justice within society, or the interior justice of holiness, peace is its fruit. Righteous anger, and the means it employs, should not knowingly produce less justice and less peace than existed before evil intervened. Human prudence, however, is fallible. It cannot necessarily predict the ploys of the adversary, both human and demonic. In addition, fallen human nature is inclined to sin, and thus prone to respond with excess to provocation. Thus, even virtue and a well-formed conscience can fail to produce the desired result of justice and peace. Great restraint must be shown, therefore, in the use of violence to achieve justice. In addition to the efforts of those who work assiduously for peace, "the peacemakers", society needs the example of those who renounce violence altogether. Their "witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death" should serve to restrain the use of even justified force.

Such *conscientious objection* is a valuable service to society. As the *Catechism* makes clear, it must be accompanied by the willingness to serve in other capacities (cf. 2311), however.

Just War (2307-17)

All citizens and all governments are obliged to work for the avoidance of war. Despite this admonition of the Church, it sometimes becomes necessary to use force to obtain the end of justice. This is the right, and the duty, of those who have responsibilities for others, such as civil leaders and police forces. While individuals may renounce all violence those who must preserve justice may not do so, though it should be the last resort, "once all peace efforts have failed." [Cf. Vatican II, *Gaudium et spes* 79, 4] As with all moral acts the use of force to obtain justice must comply with three conditions to be morally good. First, the act must be good in itself. The use of force to obtain justice is morally licit in itself. Second, it must be done with a good intention, which as noted earlier must be to correct vice, to restore justice or to restrain evil, and not to inflict evil for its own sake. Thirdly, it must be appropriate in the circumstances. An act which may otherwise be good and well motivated can be sinful by reason of imprudent judgment and execution. In this regard Just War doctrine gives certain conditions for the legitimate exercise of force, all of which must be met:

- "1. the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
 2. all other means of putting an end to it must have been shown to be impractical or ineffective;
 3. there must be serious prospects of success;
 4. the use of arms must not produce evils and disorders graver than the evil to be eliminated.
- The power of modern means of destruction weighs very heavily in evaluating this condition" [CCC 2309].

The responsibility for determining whether these conditions are met belongs to "the prudential judgment of those who have responsibility for the common good." The Church's role consists

in enunciating clearly the principles, in forming the consciences of men and in insisting on the moral exercise of just war.

The Church greatly respects those who have dedicated their lives to the defense of their nation. "If they carry out their duty honorably, they truly contribute to the common good of the nation and the maintenance of peace.


[Cf. *Gaudium et spes* 79, 5]" However, she cautions combatants that not everything is licit in war. Actions which are forbidden, and which constitute morally unlawful orders that may not be followed, include:

- attacks against, and mistreatment of, non-combatants, wounded soldiers, and prisoners;
- genocide, whether of a people, nation or ethnic minorities;
- indiscriminate destruction of whole cities or vast areas with their inhabitants.

Given the modern means of warfare, especially nuclear, biological and chemical, these crimes against humanity must be especially guarded against.

In the end it is not enough to wage war to achieve justice without treating the underlying causes. "Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war" [CCC 2317]. The Church has no illusions that true justice and peace can be attained before the Coming of the Lord. It is the duty of men of good will to work towards it, nonetheless. In the words of the spiritual dictum, we should work as if everything depended upon our efforts, and pray as if everything depended upon God.

https://www.ewtn.com/expert/answers/just_war.htm

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Michael J. McGivney... Pray for us!

Bishop Manogue Assembly 50 - Officers for 2013-2014

Faithful Navigator	SK Michael Brady	Faithful Admiral	SK Robert Reavis, PFN
Faithful Friar	Fr. Patrick Lee	Faithful Inner Sentinel	SK Charles Mudd
Faithful Captain	SK Ricardo Saldana	Faithful Outer Sentinel	SK Mario Mejia
Faithful Pilot	SK Louis Munoz	Faithful 3 rd Year Trustee	SK Dale Edwards, PFN
Faithful Comptroller	SK Garrett Thomas	Faithful 2 nd Year Trustee	SK John Cox, PFN
Faithful Purser	SK John Sheldon	Faithful 1 st Year Trustee	SK Larry Rositani
Faithful Scribe	SK Miguel Acosta		
	Color Corps Commander	SK Dale Edwards, PFN	

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