



The Manogue Helmsman

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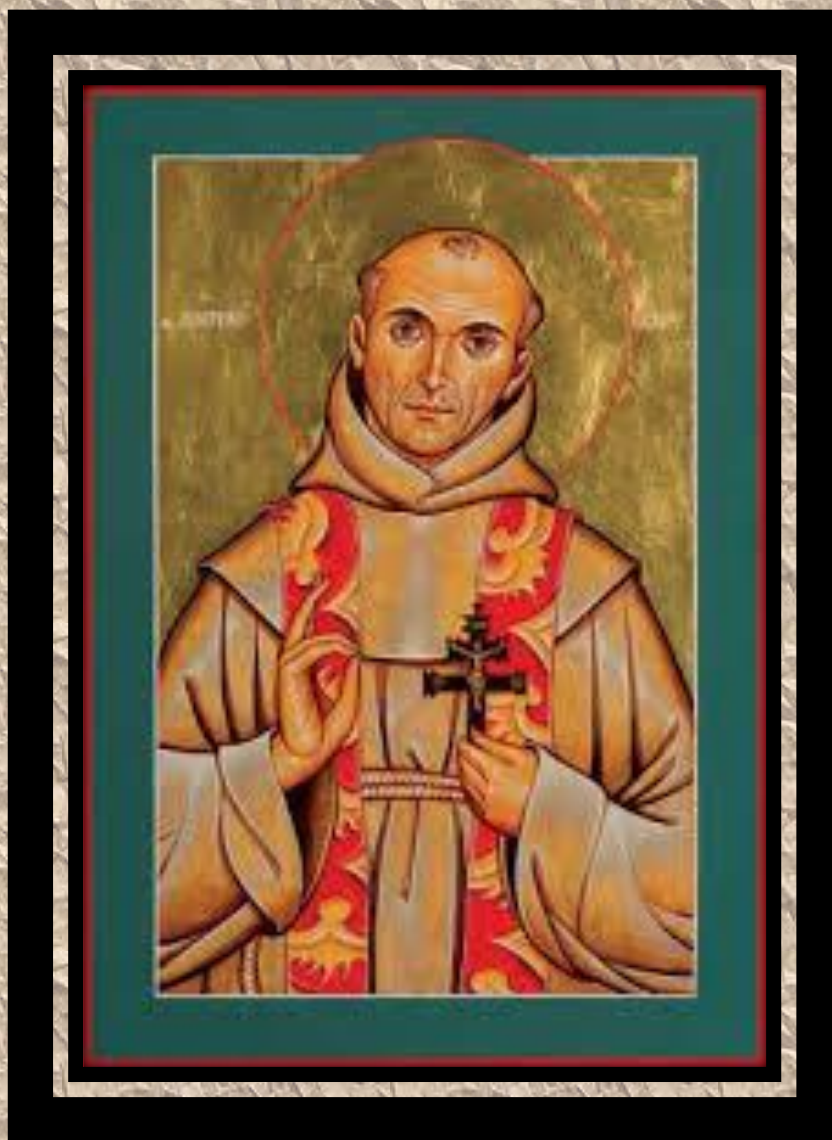
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Volume 15 Issue 4

April 2015



Blessed Junipero Serra 1713 – 1784

A message from our Faithful Navigator...

Happy Easter, 2015!!!

The 115th Exemplification is April 18th.

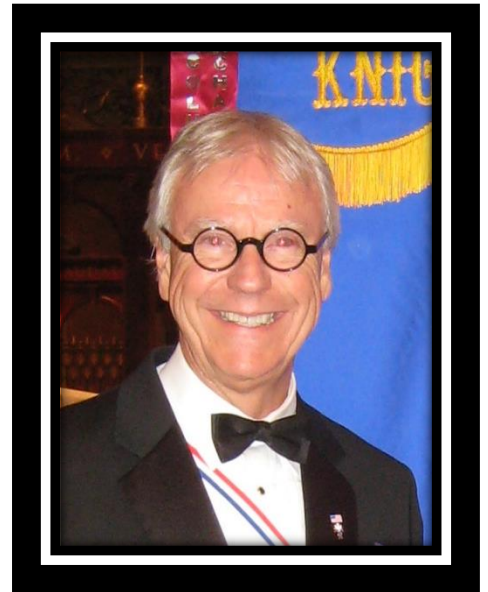
Make your reservations now. The New Sir Knights Dinner for BMA 50 is May 11th at 6:30 PM at 953 Hall.

Save the date: Bishop Manogue Assembly's 100th Year Celebration; Saturday, October 3, 2015. The lapel pins have arrive ask about them at our Exemplification. The event venue is St. Mary's Catholic Church, 1333 58th Street, Sacramento, for Mass and the Social Hall for the dinner and program. Be looking for historic photos and articles that we can use in developing the Centennial program; email them to michael.brady@cshqa.com.

The New Member Orientation was held on March 16th. Nine Candidates were signed up at that time. We want to thank our Orientation Team: SK's Charlie Clark, PSD; Frank Donagher, CVP; Dale Edwards, CCC and John Cox, PFN for their participation in the presentation.

What was it like for the disciple who had stood at the cross of Jesus and then laid him in a tomb on Good Friday, to come back three days later and discover that the sealed tomb was now empty? John, along with Peter, was the first apostle to reach the tomb of Jesus on Easter Sunday morning. Like Mary Magdalene and the other disciples, John was not ready to see an empty tomb and to hear the angel's message, Why do you seek the living among the dead

(Luke 24:5)? What did John see in the tomb that led him to believe in the resurrection of Jesus? It was certainly not a dead body. The dead body of Jesus would have disproven the resurrection and made his death a tragic conclusion to a glorious career as a great teacher and miracle worker. When John saw the empty tomb he must have recalled Jesus' prophecy that he would rise again after three days. Through the gift of faith John realized that no tomb on earth could contain the Lord and giver of life. John saw and believed (John 20:8).



John had to first deal with the empty tomb before he could meet the risen Lord later that evening along with the other apostles who had locked themselves in the upper room out of fear of the Jewish authorities (John 20:19-23). John testified as an eye-witness to the life, death, and resurrection of Jesus Christ: What we have seen, heard, and touched we proclaim as the eternal word of life which existed from the beginning (1 John 1:1-4). John bears witness to what has existed from all eternity. This "word of life" is Jesus the word incarnate, but also Jesus as the word announced by the prophets and Jesus the word now preached throughout the Christian church for all ages to come.

One thing is certain, if Jesus had not risen from the dead and appeared to his disciples, we would never have heard of him. Nothing else could have changed sad and despairing men and women into people radiant with joy and courage. The reality of the resurrection is the central fact of the Christian faith. Through the gift of the Holy Spirit, the Lord gives us "eyes of faith" to know him and the power of his resurrection. The greatest joy we can have is to encounter the living Christ and to know him personally as our Lord and Savior. Do you accept the good news of Jesus' death and resurrection with skeptical doubt and disbelief or with trusting faith and joyful wonderment?

"Lord Jesus Christ, you have triumphed over the grave and you have won for us new life and resurrection power. Give me the eyes of faith to see you in your glory. Help me to draw near to you and to grow in the knowledge of your great love for us and your great victory over sin and death."

A Daily Quote for the Easter season: Christ destroyed death to bring us life, from a sermon by Leo the Great, 400-461 A.D.

"God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the

sinful, and, though the divine nature could not be touched by the sting of death, he took to himself, through his birth as one of us, something he could offer on our behalf. The power of his death once confronted our death. In the words of Hosea the prophet: Death, I shall be your death; grave, I shall swallow you up. By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. As we all die in Adam, so all will be brought to life in Christ."

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: My favorite rapper is the Easter Bunny, he is really into hip hop!!!



Our Faithful Friar...

The liturgical weekday readings during the first week of Easter are rich in consolation and spiritual instruction. Even though that week is now past, it is worth taking a look at them again, and praying and reflecting on them a little longer. The first reading each day has to do with the events that took place immediately after Pentecost, and shows how the gifts of the Holy Spirit, which the apostles received on that occasion led them to proclaim the gospel with such power and conviction. Those readings are all taken from the early chapters of the Acts of the Apostles (chapters 2, 3 and 4). The gospel readings all describe the various ways in which Christ revealed His Resurrection to the disciples and others of His followers, and their astonishment, which later turned to joy, as they gradually realized He had risen, and that everything in the Old Testament now made sense to them.

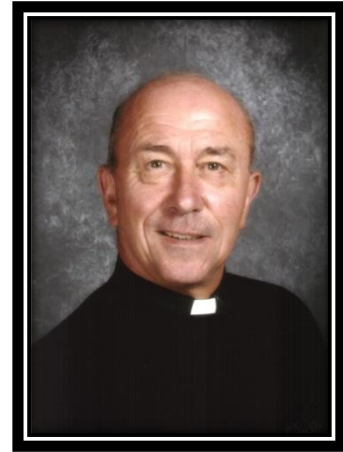
Monday's first reading is taken from Acts chapter 2. It describes Peter speaking fearlessly to the crowd (Acts 2:14) about Jesus. He tells them that "This Jesus" was truly the Messiah, sent by God, and they – yes, those listening to Peter – had killed Him. But God had raised Him but in fulfillment of the Prophecy in Psalm 16 (the responsorial psalm for that day). Peter quotes the psalm;

*I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad and my tongue
has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul to the nether
world,
nor will you suffer your holy one to see corruption.
You have made known to me the paths of life;
you will fill me with joy in your presence.*

Psalm 16 is a prophecy that the Messiah (to whom it refers) will be rescued from death by God, because of His faith in and loyalty to God. The apostles who quoted the words of the psalm to their hearers (Acts 2:25-28) identify

Christ as the one who is really referred to in the prophecy. They said "This man (Jesus), delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it" (Acts 2:23-24). We can see it also as a pledge of our resurrection with Christ.

The apostles were speaking to "You who are Jews" (Acts 2:14) or "You who are children of Israel" (Acts 2:22). As a result the Jews were coming to realize that they had killed the Messiah, the one whom they had been so eagerly awaiting for so long. It was a terrifying realization. There is something obviously irreparable about killing someone. The deed can never be undone, the damage never repaired. They had not only killed someone, but the most important person in the world, the one who was sent to save them. In Tuesday's first reading (again from Acts 2) we read 'Now when they heard this, they were cut to the heart, and they asked Peter and the other Apostles, "What are we to do, my brothers?"'. That should also be our reaction. For, although, we were not there demanding Christ's death, we have, in fact, demanded it in many ways by our sins. It was for our sins that He died, as well as for those of the Jews. Peter gives a most consoling answer. Not only can the damage be repaired, but it can be turned to our good. Peter said "Repent and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call" (Acts 2:38-39). We, too, receive the same message of consolation. Not only are we forgiven, but if we accept Christ we can gain



eternal life because of His death, Resurrection and Ascension.

Not only that. A further message of consolation is given to the two disciples on the road to Emmaus. That is described in Wednesday's gospel reading (Luke 24:13-35). In that beautiful story, Jesus assures the sad and bewildered disciples that what happened on the first Good Friday was not the tragedy they believed it to be, but in fact the great culmination of God's plan for His people; 'And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these

things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures'. God's had was at work in all that had happened. Their sadness was turned into consolation. May the Resurrection of Christ, and the glorious feast of Easter turn our sadness into joy.

Yours in Christ,

❖ **Fr. Patrick Lee**

Rancho Cordova	St. John Vianney	Monday	4/13/2015	6:30 PM	Soto
Sacramento	St. Stephen the Martyr	Monday	4/13/2015	6:30 PM	Cotta
Sacramento	Immaculate Conception	Sunday	4/19/2015	9:00 AM	Soto
Clarksburg	St. Joseph	Sunday	4/19/2015	11:00 AM	Weigand

Color Corps Report

We had a busy March with eight confirmation Masses. My thanks to SKs Langer and Hancock for helping out with leading the color corps for some of these, and to all those CC members that participated. We have lighter duty for April with just four confirmation Masses. Unfortunately, there are two happening on the same day and time, and the other two one the same day and too close in time, as shown below. If you are able and available on the dates shown, please come join us.

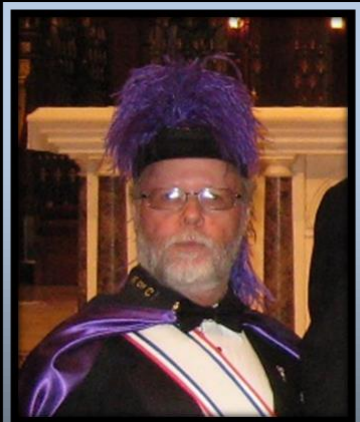
In addition, our color corps has been requested to participate in a Divine Mercy Mass at the Cathedral on Sunday, April 12th at 3:00 p.m. So watch your emails for call outs for each of these.

May will be another busy month with eight confirmation Masses.

I hope everyone had a wonderful Easter Sunday with God and family.

Your Brother in Christ,

❖ **SK Dale, Color Corps Commander**



Please Remember in your prayers: SK Richard Schultz, SK Dennis Calvo, SK Ron Bei, Fran Hancock (wife of SK Bill Hancock), 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), and for the peaceful repose of the souls of SK Eduardo Murallon, 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), Evangelista Estaris, Joseph Greco (Uncle of SK JC Greco), the Acosta family, 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!**



☼☼☼ **Please search your archives for meaningful photos of our Assembly's activities over the past 100 years. We are compiling a historic review of our Assembly for the Centennial Celebration event. Please forward any photos to: cmudd79@hotmail.com Thank you!**



Confirmation Schedule 2015

<u>Parish City</u>	<u>Parish Name</u>	<u>Day</u>	<u>Date</u>	<u>Time</u>	<u>Bishop</u>	<u>Lead</u>
Sacramento	Immaculate Conception	Sunday	4/19/2015	9:00 AM	Soto	Edwards
Clarksburg	St. Joseph	Sunday	4/19/2015	11:00 AM	Weigand	Hancock
<u>May (8)</u>						
West Sacramento	Holy Cross	Monday	5/4/2015	6:30 PM	Weigand	Edwards
Sacramento	St. Ignatius	Monday	5/4/2015	6:30 PM	Cotta	Langer
Winters	St. Anthony	Monday	5/11/2015	1:00 PM	Cotta	Edwards
Dixon (Cathedral)	St. Peter	Saturday	5/16/2015	5:30 PM	Cotta	Hancock
Sacramento	St. Rose	Thursday	5/21/2015	5:30 PM	Weigand	Edwards
Sacramento	Our Lady of Guadalupe	Saturday	5/23/2015	10:00 AM	Weigand	Edwards
Sacramento	Cathedral (Adult Confirmation)	Saturday	5/23/2015	5:00 PM	Soto	Hancock
Sacramento	Cathedral	Sunday	5/24/2015	11:00 AM	Soto	Hancock
<u>June (3)</u>						
Sacramento	St. Peter/ All Hallows	Monday	6/1/2015	6:30 PM	Soto	Edwards
Sacramento	St. Peter/ All Hallows	Friday	6/5/2015	6:30 PM	Soto	Edwards
Sacramento	St. Elizabeth	Saturday	6/20/2015	5:00 PM	Cotta	Edwards
<u>September</u>						
Davis	St. James	Friday	9/11/2015	6:30 PM	Cotta	Edwards
<u>October</u>						
Sacramento	St. Philomene	Saturday	10/3/2015	10:00 AM	Weigand	Hancock

Bishop Manogue Assembly 100th Anniversary

The date October 4th, 2015 denoting Bishop Manogue Assembly's 100th Anniversary is fast approaching. Our Faithful Navigator Michael Brady and Anniversary Chairman SK Ricardo Saldana are working hard to plan a number of events to celebrate this milestone. To ensure that these events are carried out as planned, supporting funds are needed!

Bishop Manogue Assembly has a long history in support of the Diocese of Sacramento resulting from the activities of all of the Sir Knights enrolled in the Assembly. It is fitting, therefore, for us to invite all of the Sir Knights now on our rolls to be supporters of our 100th Anniversary. Since every request needs a goal, **we are asking that every Sir Knight consider making a donation equal to the number of years he has been a Sir Knight.** To ensure that the funds donated are properly designated, please do the following:

1. Make your check out to Bishop Manogue Assembly and indicate to support the 100th Anniversary.
2. Send your check to SK Dick Cutting PSD at 3500 D St. Sacramento, Calif. 95816-3412.
3. Your receipt will be your name listed in **The Manogue Helmsman**.
4. Your reward will be the satisfaction that you have been a part of the 100th Anniversary of Bishop Manogue Assembly.

Thank you for your support of our Assembly!

SK Dick Cutting, PSD

ASSEMBLY EVENTS

Date/Function	Time	Chairperson/Location
April 18 Exemp. of the 4 th Deg. (S, T)	10:00 AM Registration 12:00 Exemplification	SK Thomas FComp SK Saldano FCapt SK Brady FNav Double Tree Hotel (Sac)
April 27 RBM (T)	7:30 PM	SK Brady 953 Hall
May 4 Officers Meeting (C)	7:30 PM	SK Mejia 953 Hall
May 11 New Member Dinner (T, S)	6:30 PM Social 7:30 PM Dinner	SK Rositani 953 Hall
May 14 Ascension of Our Lord (Observed on Sunday, May 17)		
May 24 Pentecost Sunday/Memorial Mass (T, S)	11:00 AM Mass	Our Lady of Grace West Sacramento
May 30 Assembly Social Dinner (C)	6:30 PM	SK Brady TBD
May 31 Trinity Sunday		
No RBM in May		
June 1 RBM/Election of Officers (T)	7:30 PM	SK Brady 953 Hall
June 4 Feast of Corpus Christi (Observed Sunday, June 7)		
June 12 Sacred Heart of Jesus		
June 22 RBM/ FN Dinner (C)	6:30 PM RBM 7:00 PM Dinner	SK Brady 953 Hall
July 6 Planning Meeting 2015/16 (C)	7:00 PM	FN Elect YBD

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

Catholic Definitions...

Authentic Authority...

Almost everything these days is seen in terms of power, and almost nothing in terms of authority. To put this another way, our first question is too often about what we can do, and too seldom about what we are. This attitude both animates and confuses many complex issues. From politics to theology, empowerment appears to be the name of the game.

What's in a Name?

Authority differs from power in that the term "authority" suggests a right to or fittingness for the power that goes with it. True authority is justified by what a person is, by what he has received from a higher authority, or by his relationship to other persons. Through any or all of these means he is

connected to the “authorship” or origination of the power he will exercise. It is this connection that constitutes authority. When things are well-ordered, power derives neither from the will to exercise it nor from the strength to enforce that will. Power derives from authority, which is rooted in the nature or office of persons in their relationships with one another. A few common examples may help. A parent has not only power but authority over his children in the order of nature precisely because he is the parent. His relationship to the child, which is rooted in their respective natures, engenders a web of responsibilities, rights and powers. Businessmen exercise power in the workplace by virtue of an authority which derives ultimately from ownership, which likewise involves certain relationships and all that goes with them. The power of public officials derives from political and social conventions which have evolved to secure the common good. If an official takes office according to these conventions, he enters a political relationship with other citizens which permits him to act with authority within the accepted scope of his office. Finally, a priest exercises sacramental power by a gift from God Himself which actually changes his very being, placing him in a new relationship with others in the order of grace.

This may appear obvious, but in a world which reduces everything to material gratification, we often tend to think in terms of what we possess and what we can do rather than who we are, or what relationships we have. A citizen insists that government has no right to curtail his power for the common good. Advocacy groups work to “empower” children against their parents. We equate wealth with power, abusing others if we are rich, and seeking political redress if we are poor. Some lay persons desire to do what priests do, while some priests feel so guilty about possessing a special power that they are uncomfortable in its exercise.

I am not ignoring the fact that those in authority can abuse power. Quite the contrary, both the abuse of power and the unfulfilled lust for it come from the same confusion—a failure to reflect truthfully on who we are and in what relationship we stand to others. Who we are is best determined in light of who God is, but even if we do not understand that relationship, we can understand that it is in the nature of persons to be relational. In fact only persons can enter into relationships, which makes relationality a defining element of who we are. Moreover, it is the nature of all relationships to be reciprocal. There is a giving and taking on both sides, and so the understanding of the nature of each relationship is the key to understanding the nature and limits of our authority. Within this understanding, the proper

exercise of authority is essential to the well-being of those on both sides of the relationship. It is only here that power and authority become one, that no part of our power is tainted by a lack of authority.

The Contemporary Crisis

Despite the constant grasping at power for which our culture is known, we are quite wrong to assume that our relationships are necessarily most endangered either by the brutal exercise of power from above or by unreasonable demands from below. To the contrary, the permissive or ineffectual exercise of authority is also seriously disruptive. In the 1960’s a historian named Crane Brinton published a landmark study demonstrating that revolutions destructive of the social fabric are most likely to develop and succeed when there is a debilitating crisis of confidence among the ruling class. The English, French and Communist revolutions were all variations on this theme. Their destructive force was unleashed in large part because those who ruled were unwilling to exercise the authority proper to their relationships in the socio-political order.

What is true of political life is even more true of ecclesiastical life, which adds to the mix a very specific sort of spiritual power. Not recognizing the nature of this power, some lay persons have demanded the right to “do” the sacraments. But a moment’s reflection will remind us that the topsy-turvy character of much of contemporary Catholic experience is not fueled primarily by demands from the laity but by a crisis of confidence among the clergy. Whether we are talking about the false spirit of Vatican II, the chaos in many religious orders, the secularization of seminaries and Catholic universities, or the decline of parish life, what we have found again and again at the center is bishops and priests (usually men of rank and influence) who themselves had lost their understanding of spiritual authority. This created an identity crisis which rendered them incapable of exercising their power effectively.

Instead, they saw power as an unwarranted inequality, and they rushed to define their powers out of existence, flattening all spiritual relationships. They put themselves at the mercy of a revolution of their own making. And just as the resulting upheaval was caused primarily by a crisis of confidence among the clergy, so too will it be resolved only when the clergy once again understand who they are, and who the laity are, and the spiritual relationship between them. In this they will rediscover their authority. The proper exercise of priestly power will follow as surely as running water follows a thaw. Moreover, it is not just the priests who will become happier. So will the laity. Authority derives from relationships. Authority benefits both sides.

A Learning Experience

I once had an experience in the confessional which made me intensely aware of the proper relationship between priest and layman. I was telling my sins when the priest interrupted me in a way that I felt was somewhat rude and high-handed. He accused me of talking too much about extenuating circumstances instead of just humbly confessing that I had done wrong. I was astonished. This was a criticism I could easily recognize as valid for someone else, but...well, I put it to you. Me? Waste words?

My initial reaction led me to chuckle at his obvious misappraisal, explain that I disagreed with his assessment, and then to wonder aloud what this disagreement could possibly cost me. I will never forget his reply. Though not in precisely these words, he asked me if I could spell "absolution".

I don't think any life experience has brought me up short as quickly as this. The plain fact was that I couldn't get absolution from just anybody, not from my wife, and not from my most brilliant and dedicated colleagues. I couldn't get it from hyperactive lay people who love to give spiritual advice, nor from any of the sisters I knew, whether they were possessed of sound traditional spirituality

or preferred to worship the Earth Mother. I couldn't get it from the most rebellious deacon in the diocese. Nor could I get it by quitting: Not by defecting to Protestantism, not by developing a new theory of sin, and not by getting in touch with my inner self.

The simple fact is that priests are different. They don't wield sacramental power through some convention I can break by "doing" my own reconciliation ceremony. They wield spiritual power because of who they are. And they wield it for me because of who I am. They have authority.

There is a larger lesson here. It seems to me that all of our relationships and institutions will continue to erode as long as we ignore the nature of authority. We must start not with power but with being, not with rights but with relationships. Mere power spoils both being and relationships. True authority enhances both. The result is a reciprocity that does more than produce order. It engenders love.

- **Dr. Jeffrey Mirus, CatholicCulture.org,
Feb 1, 2008**
<https://www.catholicculture.org/commentary/articles.cfm?id=232>

Bishop Manogue Assembly 50 - Officers for 2013-2014

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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

Manogue Helmsman - April, 2015

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