



NEWSLETTER



JOSE MANCHA
FAITHFUL NAVIGATOR
5809 S HGY 36 SOUTH
MILANO, TX 76556
PHONE: 512-455-2123

Knights of Columbus

MARTIN ELMAN
FAITHFUL COMPTROLLER
3098 SOUTH HGY. 77
ROCKDALE, TX. 76567
(512-446-6699)

Msgr. Francis D. Urbanovsky #2587
Somerville, Caldwell, and Rockdale

MARCH 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6 KC FESTIVAL CALDWELL	7	8	9	10	11	12
13	14 MEETING ROCKDALE 7:00 PM	15	16	17	18	19
20 PALM SUNDAY	21	22	23	24 HOLY THURDAY	25 GOOD FRIDAY	26
27 EASTER SUNDAY	28	29	30	31		

NEWS

Caldwell K of C Council 6366 is having their annual festival this Sunday, March 6. There will be the usual BBQ lunch, along with an auction, silent auction, cake sale, kids games, and other ways for you to spend your money and help the KCs support their charitable endeavors.

Our next meeting is in Rockdale on March 14. Meal will be at 7:00 PM.

Contact Hubert Polansky for raffle tickets to be sold for our turkey shoot. We need to sell all 300 of them this year.

Our 4th degree exemplification is set for Saturday, April 9, 2016. Registration starts at 9:30 AM, and ends at 11:30 AM. It will be held at St. Joseph Church in Bryan. Joe Mancha and I have more info if you need it.

Our Turkey Shoot is sneaking up on us. It will be held on Sunday, April 17. Be prepared to eat a good hamburger, and win some money to pay for it, all on the same day.

A NOTE FROM THE EDITOR

We have two important events taking place in May. Mark your calendars for the Ordination to the Order of Deacon, of Jesse Paul Martinez on May 21, 2016, and the 50th anniversary of the ordination of Father Tom Hanus, our Faithful Friar, to be held at St. Mary's Church in Caldwell, on May 28.

Our Easter Prayer:

Lord, the resurrection of Your Son has given us new life and renewed hope. Help us to live as new people in pursuit of the Christian ideal. Grant us wisdom to know what we must do, the will to want to do it, the courage to undertake it, the perseverance to continue to do it, and the strength to complete it. Amen.

With election time coming soon, the following insert is from the article-“Forming Consciences for Faithful Citizenship - Part I - “The U.S. Bishops’ Reflection on Catholic Teaching and Political Life.” The entire article is available on the USCCB website.

Making Moral Choices

31. Decisions about political life are complex and require the exercise of a well-formed conscience aided by prudence. This exercise of conscience begins with outright opposition to laws and other policies that violate human life or weaken its protection. Those who knowingly, willingly, and directly support public policies or legislation that undermine fundamental moral principles cooperate with evil.

32. Sometimes morally flawed laws already exist. In this situation, the process of framing legislation to protect life is subject to prudential judgment and “the art of the possible.” At times this process may restore justice only partially or gradually. For example, St. John Paul II taught that when a government official who fully opposes abortion cannot succeed in completely overturning a pro-abortion law, he or she may work to improve protection for unborn human life, “limiting the harm done by such a law” and lessening its negative impact as much as possible (*Evangelium Vitae*, no. 73). Such incremental improvements in the law are acceptable as steps toward the full restoration of justice. However, Catholics must never abandon the moral requirement to seek full protection for all human life from the moment of conception until natural death.

33. Prudential judgment is also needed in applying moral principles to specific policy choices in areas such as armed conflict, housing, health care, immigration, and others. This does not mean that all choices are equally valid, or that our guidance and that of other Church leaders is just another political opinion or policy preference among many others. Rather, we urge Catholics to listen carefully to the Church’s teachers when we apply Catholic social teaching to specific proposals and situations. The judgments and recommendations that we make as bishops on such specific issues do not carry the same moral authority as statements of universal moral teachings. Nevertheless, the Church’s guidance on these matters is an essential resource for Catholics as they determine whether their own moral judgments are consistent with the Gospel and with Catholic teaching.

34. Catholics often face difficult choices about how to vote. This is why it is so important to vote according to a well-formed conscience that perceives the proper relationship among moral goods. A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter’s intent is to support that position. In such cases, a Catholic would be guilty of formal cooperation in grave evil. At the same time, a voter should not use a candidate’s opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity.

35. There may be times when a Catholic who rejects a candidate’s unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons. Voting in this way would be permissible only for truly grave moral reasons, not to advance narrow interests or partisan preferences or to ignore a fundamental moral evil.

36. When all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods.

37. In making these decisions, it is essential for Catholics to be guided by a well-formed conscience that recognizes that all issues do not carry the same moral weight and that the moral obligation to oppose policies promoting intrinsically evil acts has a special claim on our consciences and our actions. These decisions should take into account a candidate’s commitments, character, integrity, and ability to influence a given issue. In the end, this is a decision to be made by each Catholic guided by a conscience formed by Catholic moral teaching.

38. It is important to be clear that the political choices faced by citizens not only have an impact on general peace and prosperity but also may affect the individual’s salvation. Similarly, the kinds of laws and policies supported by public officials affect their spiritual well-being. Pope Benedict XVI, in his recent reflection on the Eucharist as “the sacrament of charity,” challenged all of us to adopt what he calls “a Eucharistic form of life.” This means that the redeeming love we encounter in the Eucharist should shape our thoughts, our words, and our decisions, including those that pertain to the social order. The Holy Father called for “Eucharistic consistency” on the part of every member of the Church:

It is important to consider what the Synod Fathers described as *eucharistic consistency*, a quality which our lives are objectively called to embody. Worship pleasing to God can never be a purely private matter, without consequences for our relationships with others: it demands a public witness to our faith. Evidently, this is true for all the baptized, yet it is especially incumbent upon those who, by virtue of their social or political position, must make decisions regarding fundamental values, such as respect for human life, its defense from conception to natural death, the family built upon marriage between a man and a woman, the freedom to educate one’s children and the promotion of the common good in all its forms. . . . (*Sacramentum Caritatis*, no. 83)

39. This calls for a heroic commitment on the part of Catholics who are politicians and other leaders in society. Having been entrusted with special responsibility for the common good, Catholic leaders must commit themselves to the pursuit of the virtues, especially courage, justice, temperance, and prudence. The culmination of these virtues is the strong public promotion of the dignity of every human person as made in the image of God in accord with the teachings of the Church, even when it conflicts with current public opinion. Catholic politicians and legislators must recognize their grave responsibility in society to support laws shaped by these fundamental human values and oppose laws and policies that violate life and dignity at any stage from conception to natural death. This is not to bring a “Catholic interest” to the political sphere, it is to insist that the truth of the dignity of the human person, as discovered by reason and confirmed by revelation, be at the forefront of all political considerations.

Faithful Friar	Rev. Tom Hanus	979-596-2197	Faithful Scribe	Robert Zapata	512-760-5839
Faithful Navigator	Jose Mancha	512-455-2123	Inner Sentinel	Charlie Watson	512-446-7992
Faithful Comptroller	Martin Elman	512-446-6699	Outer Sentinel	Frankie Wolf	979-567-7447
Faithful Captain	Josiah Barrow	979-535-4929	One Year Trustee	Leon Rieger	254-697-6289
Faithful Admiral	Hubert Polansky P.F.N.	979-567-3508	Two Year Trustee	Jimmy Urbanosky	979-567-4534
Faithful Purser	Lawrence A. Vavra	979-535-7557	Three Year Trustee	Richard Neal	979-272-8944
Faithful Pilot	Tommy Grimes	512-446-4131	Faithful Commander	Lawrence A. Vavra	979-535-7557