



# NEWSLETTER



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## Knights of Columbus

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### NOVEMBER 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2	3	4	5	6	7	8
9	10 MEETING CALDWELL 7:00 PM	11	12	13	14	15
16	17	18	19	20	21	22
23 CHRIST THE KING FALLOUT	24	25	26	27 THANKSGIVING DAY	28	29
30						

### NEWS

We want to thank the 4th degree Knights who helped with the Exemplification in Rockdale, and with the fallout at St. Joseph's on October 25.

Our next meeting is in Caldwell, on November 10, starting with a meal at 7:00 PM.

We will fall out in Somerville on November 23, in honor of the feast of Christ the King.

We are now collecting dues for 2015. You can pay at the meeting, or send your check in to Marty Elman at the address listed in the top right hand corner of your Newsletter. The dues are \$24.00.

It's Turkey Shoot Raffle time. Time to think about how each one of us can participate to make this another success.

### A NOTE FROM THE EDITOR

#### PRAYER AT HARVEST AND THANKSGIVING

O God, source and giver of all things,  
You manifest your infinite majesty, power and goodness  
In the earth about us:  
We give you honor and glory.  
For the sun and the rain,  
For the manifold fruits of our fields:  
For the increase of our herds and flocks,  
We thank you.  
For the enrichment of our souls with divine grace,  
We are grateful.  
Supreme Lord of the harvest,  
Graciously accept us and the fruits of our toil,  
In union with Jesus, your Son,  
As atonement for our sins,  
For the growth of your Church,  
For peace and love in our homes,  
And for salvation for all.  
We pray through Christ our Lord. Amen.

## Quotes From Church Documents About Issues Of Human Life, Justice And Peace

### Pro-life

But responsibility likewise falls on the legislators who have promoted and approved abortion laws, and, to the extent that they have a say in the matter, on the administrators of the health-care centers where abortions are performed. In this sense abortion goes beyond the responsibility of individuals and beyond the harm done to them, and takes on a distinctly social dimension. It is a most serious wound inflicted on society and its culture by the very people who ought to be society's promoters and defenders. Pope John Paul II, *Evangelium vitae* (1995), no. 59.

When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a tyrannical decision with regard to the weakest and most defenseless of human beings?...While public authority can sometimes choose not to put a stop to something which were it prohibited would cause more serious harm, it can never presume to legitimize as a right of individuals even if they are the majority of the members of society an offense against other persons caused by the disregard of so fundamental a right as the right to life. Pope John Paul II, *Evangelium vitae* (1995), no.70, 71.

Laws which legitimize the direct killing of innocent human beings through abortion or euthanasia are in complete opposition to the inviolable right to life proper to every individual; they thus deny the equality of everyone before the law. Pope John Paul II, *Evangelium vitae* (1995), no. 72.

The law is not the only means of protecting life, but it plays a key and often decisive role in affecting both human behavior and thinking. Those called to civil leadership, as Pope John Paul II reminds us, "have a duty to make courageous choices in support of life, especially through legislative measures." This is a responsibility that cannot be put aside, "especially when he or she has a legislative or decision-making mandate, which calls that person to answer to God, to his or her own conscience and to the whole of society for choices which may be contrary to the common good." *The Gospel of Life*, no. 90

It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop. A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized. Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace. Pope John Paul II, *Evangelium vitae* (1995), no. 101

The inviolability of the person which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the *inviolability of human life*. Above all, the common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if *the right to life*, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination. Pope John Paul II, *Christifideles Laici* (1988), no. 38

**Utilitarianism** is a civilization of production and of use, a civilization of "things" and not of "persons", a civilization in which persons are used in the same way as things are used. In the context of a civilization of use, woman can become an object for man, children a hindrance to parents, the family an institution obstructing the freedom of its members. To be convinced that this is the case, one need only look at *certain sexual education programmes* introduced into the schools, often notwithstanding the disagreement and even the protests of many parents; or *pro-abortion tendencies* which vainly try to hide behind the so-called "right to choose" ("pro-choice") on the part of both spouses, and in particular on the part of the woman. Pope John Paul II, *Letter to Families*, February 2, 1994, no. 13

We urge those Catholic officials who choose to depart from Church teaching on the inviolability of human life in their public life to consider the consequences for their own spiritual well being, as well as the scandal they risk by leading others into serious sin. We call on them to reflect on the grave contradiction of assuming public roles and presenting themselves as credible Catholics when their actions on fundamental issues of human life are not in agreement with Church teaching. No public official, especially one claiming to be a faithful and serious Catholic, can responsibly advocate for or actively support direct attacks on innocent human life. [N]o appeal to policy, procedure, majority will or pluralism ever excuses a public official from defending life to the greatest extent possible. As is true of leaders in all walks of life, no political leader can evade accountability for his or her exercise of power (*Evangelium Vitae*, 73-4). Those who justify their inaction on the grounds that abortion is the law of the land need to recognize that there is a higher law, the law of God. No human law can validly contradict the Commandment: "Thou shalt not kill." *Living the Gospel of Life: A Challenge to American Catholics* (1998), no. 32

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