



# The Knights Scroll

Monthly Newsletter of the Albert E. Chipman Council # 11042  
Knights of Columbus



Volume 5

March 2002

## Council Officers

### Grand Knight

Marty Thomas 478-4825

### Past Grand Knight

Frank Gerloff 779-1645

### Chaplain

Fr. Jim Begley 746-4911

### Deputy Grand Knight

Jeff Soniat 746-9671

### Chancellor

Bob Birmingham 746-9122

### Recorder

Mike Martin 559-5858

### Financial Secretary

Ron Reger 550-0659

### Treasurer

Paul Byrnes 746-1245

### Lecturer

Rich White 559-5655

### Advocate

Dan Riley 746-0514

### Warden

Bill Taylor 746-2077

### Inside Guards

Bob Kemmler 746-7772

Dan Baird 730-3530

### Outside Guards

Jeff Decker 559-4070

George Kraynak 746-4116

### Trustee 3 Year

Frank Gerloff 779-1645

### Trustee 2 Year

Dave DeHetre 746-1645

### Trustee 1 Year

Tad Stilwell 730-9640

### District Deputy

Ed Gillikin, Sr. 737-7628

## Grand Knight's Message



Brothers:

CHARITY, UNITY and FRATERNITY! As you very well know, these are the three principals of the Order. "The compass always points to Charity." Although Charity should always be foremost in our actions, I would like to address the principals of Unity and Fraternity. So often we, as Brother Knights, focus on the charitable aspects of the Order and forget about the importance of the unity and fraternal principals.

Like a table with one leg, our Order can't stand on just the one principal. However, like a tripod, our Order can stand strong on the three principals. Charity, Unity and Fraternity represent the adherence that Father McGivney wanted so much for his Catholic gentlemen.

Not only did he want to provide charitable deeds for those in need, he also wanted to provide a united fraternity (a safe harbor based on religious freedom) for his followers. I'm sure the founding Brothers didn't always see 'eye to eye' on all issues, but they were fraternally united for the good of the Order. Some twelve decades later, "the compass still points to Charity", but we can't forget the principals of Unity and Fraternity. We need to focus on all three principals and strive to live them in our daily lives as well as for the good of the Order. Brothers, continue to pray for the canonization of Father McGivney. If you or your family are not members of The Father McGivney Guild, please enroll or see me. It is very easy to enroll and there is no cost to join.

Lastly, our State Convention will be held in Virginia Beach April 26-28, 2002. Any Brother and his family who is interested in attending, please contact me or the Deputy Grand Knight before March 14, 2002.

Thanks for all you do in support of our Council and Vivat Jesus!

Fraternally yours,

Marty Thomas  
Grand Knight

## COMMITTEE CHAIRMEN

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### Church

Ed Soniat 746-9671  
Asoniat@hotmail.com

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### Council

Dan Auspach 730-8258  
Dan@auspach.com

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### Youth

Chuck Toombs 1-769-1635  
Chris Kinsler 343-0000  
ckinsler@digucom.com

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### Community

Bob Kemmler 746-7772  
Jim Connolly 730-1184

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### Family

Norm Gallagher 746-4686

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### Fraternal

Paul Byrnes 746-1245  
John Barrow 746-3301

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### Historian

PGK Joe Suarez 746-4835

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### Crusade for Life

Steve & Debbie Preston  
559-9952

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### KOVAR

Bob Birmingham 746-9122

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### Recruitment

Stephen Gerloff 730-0319

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### Membership

Mike Smith 550-1388

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### Retention

Dana Nelson 746-7481

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### SCAN

Mark Borysewicz 550-2895

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### Scouting

Mike Bonelli 779-3298  
Dave Jackson 559-1649

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### Squires

Dave DeHetre 746-1645  
kofc11042@excite.com

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### Telephone

Bob Gunn 746-0024

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### Keep Christ In Christmas

Lin Diacont 730-9047

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### Charity

Kirk McClure 730-7740

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### Cheers

Paul Byrnes 746-1245  
Bill Taylor 746-2077  
Tad Stilwell 730-9640

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### Organ Donation

Dan Baird 730-3530

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### Meals On Wheels

John Barrow 746-3301  
Pat Gies 746-7819  
Bob Doutney 550-2572

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### Newsletter

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fdd8@aol.com (home)  
mike\_roberts@dom.com (work)

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### Insurance Agent

Daniel Kane  
795-2041  
pkg5@mindspring.com

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## FRATERNAL

### BIRTHDAYS

Andy Davis	3-2
Mike Ritz	3-2
Mike Smith	3-3
Pete Florey	3-4
Bill Taylor	3-8
Ed Ceol	3-10
Bubba Crawford	3-10
Mike Chudoba	3-11
Steve Martin	3-11
Ken Ritz	3-13
Gary Hall	3-15
Dave Tinney	3-15
Ed Cutright	3-21
Bill Roberts	3-25
Clint Norris	3-26
Johnny Ward	3-31

### ANNIVERSARIES

Roy & Barbara Theisen	3-2-57
Happy 45th	
Kevin & Theresa Harvey	3-3-79
Mark & Kathy Evans	3-8-86
Norm & Sheila Gallagher	3-8-80
Mike & Joann Bonelli	3-12-77
Happy 25th	
Bob & Mary Kemmler	3-14-81
John & Carol Keymont	3-15-80
Bob & Deborah Miller	3-23-89
Andy & Margaret Davis	3-30-85

### PLEASE KEEP THESE KNIGHTS & FRIENDS IN YOUR PRAYERS

Father of Lin Diacont\*\*Walter & Clara Harris\*\*.Lisa Lippa\*\* Jeff Decker's Father .\*\* Jack & Barbara Mcneice\*\*  
Dana Nelson \*\*Sister Of John Pohida\*\*Dewey Pourciau\*\* Brother Of Dave Wallo\*\*Father Jim Begley \*\*  
Laura Condon\*\*Bob Birmingham's Mother In Law\*\*Dan Baird\*\*\*Bob Gunn\*\*Andy Davis\*\* Jeff Soniat

### Please pray for the souls of those who have died recently as well as their family, relatives and friends.

Anne Williams her husband Brooks and son in-law Kevin Harvey are both members of our council.  
Ann died 2-11-02

Francis Bartos who died 2-14-02 a brother of John Bartos a member of our council.

Ernest Rieger father in-law of Tony Lanasa, who is not a knight but does a lot for our council. Ernest died 2-16-02

Mother of Ed Lucas

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## NAME TAGS

Knights of Columbus name tags are available through Mike Roberts. When you become a member of Council 11042 whether as a new member, transfer or reinstatement your first name tag will be provided free of charge. If you need a new one or an extra one there is a \$6.00 charge.

Please wear your name tag at all Knights of Columbus functions as well as all Redeemer functions. Call Mike if you need one at 730-4121. If Mike is not available call Paul at 746-1245.

The following name tags are waiting to be picked up:

Greg Austin\*\*Rick Bowles\*\*Bill Dougherty\*\*Tim Holt\*\*John Hurst\*\*Mike Pyle\*\*Dave Vermeer

Call Paul at 746-1245 and we will get together.  
Thanks.

## March 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3 3rd Degree	4 Business Meeting	5	6	7	8	9
10	11	12	13 Bingo Hanover Health	14	15	16
17 <small>Director Meeting Religious Meals, Sausa SCAV @ Rare Old Time St. Patrick's Day</small>	18 Directors Meeting	19	20 Spring Begins	21	22	23 Easter Egg Hunt
24 Palm Sunday	25	26	27	28 Holy Thursday	29 Good Friday	30 Holy Saturday
31 Easter Sunday						

## April 2002

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Business Meeting	2	3	4	5 State Bowling Tournament	6 State Bowling Tournament
7 State Bowling Tournament	8 Annunciation of the Lord	9	10 Bingo Hanover Health	11	12	13
14	15 Directors Meeting	16	17	18 KOVAR	19 KOVAR	20 KOVAR
21 Vocation Sunday	22	23	24	25	26	27
28 Pancake Breakfast	29	30				

## SCAN - STOP CHILD ABUSE NOW

St. Patrick's day March 17<sup>th</sup> our council will be doing a fund raiser for scan at "Rare Olde Times". We will collect the cover charge at the door from noon till probably 10pm. Andy Jennings in turn will give us half of this collection so we can give it to SCAN. This is our major fund raiser for this important organization. Please come to our March meeting on the 4<sup>th</sup> prepared to sign up for a shift on this day. See Mark Borysewicz or Paul Byrnes to sign up. If you don't get to the meeting call Mark at 550-2895 or Paul at 746-1245.  
Thanks for your help.

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### *Chancellor's Report*

Brothers,

March is Vocations month. Remember to pray for vocations. It is good for your family to pray together for vocations, prayer before the evening meal is a great time for this prayer.

Kovar collections are coming fast upon us. We will be collecting at Ukrops and the ABC stores on April 18, 19, and 20th. We will be collecting at the three area Food Lion Stores on May 6th. Please be prepared at our next meeting to sign up for these dates.

On St. Patrick's Day, (March 17th, 2002) we will once again be collecting for SCAN. Please sign up with Mark Borsewicz to assist with this charitable endeavor.

On March 23, 2002 we will be sponsoring our annual Easter Egg hunt in Genesis Hall from 12:00 noon to 1:30. Please bring your family to join us for this event.

The state bowling tournament will be held at the AMF Bowling Lanes in Mechanicsville, the weekend of April 5th, 6th and 7th. Mike Bonelli will be needing assistance with this event. Please volunteer to help him.

I wish to thank all who assisted with any pancake breakfasts this year. Our next one is scheduled for April 28th. Please plan to attend.

Fraternally Yours,

Bob

## **Knights in Action**

In an effort to show our thanks to Brothers that not only are dedicated Knights, Catholics and true family men but give of them selves to the Community they live in above and beyond the norm. This new section of the newsletter will be run from time to time, we hope monthly, to, in our way, honor these men of Council 11042. For this first article we would like to recognize Dana Nelson...

Dana Nelson has been very active in supporting both Church of the Redeemer and Educational programs in Hanover County for a number of years.

While dealing with the personal handicap of Multiple Sclerosis over the past 5 years Dana has continued to remain active in giving his time and financial support to many projects benefiting students of Hanover County, the Church and other individuals afflicted with Multiple Sclerosis. A few examples of Dana's involvement with the Schools include:

- Serving a term as Parent Teacher Organization President
- Starting an arts program at Atlee High School
- Convincing a well known artist to visit the program and lend support
- Raising funds to Start up an after prom party at Atlee High School in order to prevent tragedy which is so common from drinking and unsupervised after prom activities.
- Giving speeches to civic groups on being a Vietnam Veteran
- Providing letters of recommendation to deserving students who need financial support for College

Through his company, Commonwealth Wholesale, Dana had contributed financially to many worthwhile projects benefiting the County Schools and the Church. Some examples include:

- Helping pay the way for band students who could not afford to pay for band trips themselves
- Providing financial support for students to get started in college
- Donating sports equipment to girls sports at Atlee High School
- Donation of door prizes for church events

In addition Dana has been very active in supporting other individuals afflicted with Multiple Sclerosis in the Richmond area. He has:

- Provided transportation for local residents afflicted with Multiple Sclerosis to visit a specialist in Washington, D. C.
- Held monthly meetings at his place of business for an Multiple Sclerosis support group

The above are just a few examples of the continuous effort and support that Dana has provided to his Church and Community.

## Hard Questions for Peacemakers

Theologians of nonviolence wrestle with how to resist terrorism.

By Jim Wallis

This has been a very difficult time for Christian peacemakers, for those of us who believe that following Jesus leads us to the path of nonviolence. Despite the great challenges to that commitment since the terrorist attacks, I still identify myself as a Christian peacemaker. But since Sept. 11, I think we have to go deeper in that commitment. I've been part of the peace movement for more than three decades. But the U.S. government's "war on terrorism" presents far more difficult challenges than the other wars and interventions I've fought against. In those other wars—declared and otherwise, from Vietnam to Central America, from Chile to the Congo—there was no worthy goal to be pursued, and any notion of "defending" America was nothing but propaganda. In fact, I believe that most American foreign policy since World War II has been wrong. In the name of anti-communism, the United States violated its professed values by backing a succession of ugly regimes that killed tens of thousands of their own people, trampling on every human right we hold dear. Our government backed the wrong people in South Africa until the very end. We have never really stood up for Palestinian rights against our ally Israel, and we made the Persian Gulf safe not for democracy but for our own oil interests. For 50 years, U.S. nuclear weapons policy has been based on a willingness to exterminate hundreds of millions of people. U.S. weapons sales have fueled conflicts around the world. Under both Republican and Democratic presidents, U.S. foreign policy has been morally flawed at its core. That's what I believe, and I've protested it with 20 arrests in 30 years, all for nonviolent civil disobedience.

But the current challenge is much more complicated. The Sept. 11 terrorists murdered almost 4,000 people in one day, and they did so with a cruel intentionality. That those people were civilians mattered nothing to the mass murderers. While President Bush's morally simplistic "good vs. evil" rhetoric is unacceptable (America has hardly been "good," given the above litany of grievances), an inability to see the stark face of evil in the events of Sept. 11 is a moral failure. Our postmodern and politically correct world has a hard time naming evil, but Christians shouldn't. This was a horrific crime against humanity. Although I've opposed the language and tactics of war in this campaign against terrorism, the task of preventing further terrorist violence against innocent people is a very worthy goal, and the self-defense of Americans and other people is clearly at stake here. If there is a good—and even necessary—purpose in defeating terrorism, and if the lives of my neighbors and my family are indeed at risk, how do I respond?

While the terrorists use and manipulate American global injustices to justify their crimes and to recruit the angry and desperate for their violent purposes, they have no interest in the global justice and peace that many of us have lived and fought for—indeed, they are its enemies. Their vision for the world is absolutely oppressive; they would destroy democracy, deny human rights, repress women, and persecute people of other faiths and even those of their own religion who disagree with them. Even worse, they blaspheme the name of God by doing their violent work in the name of religion. To dismiss them as merely Islamic fundamentalists or marginal extremists is not enough; these terrorists are educated, well-financed, and coldly calculating ideologues who will quickly and massively kill whenever it suits their clear purpose—which is taking power over Islam and the entire Muslim world. We must be realistic at this moment and confront the fact that terrorists are even now planning further violence against innocent people, on as massive a scale as their weapons and capacities will allow. They are people who seem not to be bound by conscience or limits on the destruction they seek.

SO HOW DO WE stop them? How do we prevent them from killing more innocents? And most poignantly, how do advocates of nonviolence try to stop them? For nonviolence to be credible, it must answer the questions that violence purports to answer, but in a better way. I oppose a widening war that bombs more people and countries, recruiting even more terrorists, and fueling an unending cycle of violence. But those who oppose bombing must have an alternative.

I've advocated the mobilization of the most extensive international and diplomatic pressure the world has ever seen against bin Laden and his networks of terror—focusing the world's political will, intelligence, security,

legal action, and police enforcement against terrorism. The international community must dry up the terrorists' financial networks, isolate them politically, discredit them before an international tribunal, and expose the ugly brutality behind their terror. But when the international community has spoken, tried and found them guilty, and authorized their apprehension and incarceration, we will still have to confront the ethical dilemmas involved in enforcing those measures. The terrorists must be found, captured, and stopped. This involves using some kind of force.

To accept any use of force is a very difficult thing for those of us committed to nonviolent solutions. Is any kind of force consistent with nonviolence? If so, what kind? What limitations are required? What ethical considerations must be brought to bear?

Since Sept. 11, I've talked to a wide range of Christian peacemakers. Some are delving into Dietrich Bonhoeffer's painful decision, as a pacifist, to join the plot to assassinate Hitler. Others are rereading French theologian Jacques Ellul, who explained his decision to support the resistance movement against Nazism by appealing to the "necessity of violence" but wasn't willing to call such recourse "Christian." Many are going back to Gandhi and asking what he meant when he said that nonviolent resistance is the best thing, but that violent resistance to evil is better than no resistance at all.

Some believe that there can be no resistance to terrorism, either because of American foreign policy sins or because of their principled pacifism. Others are only willing to deal with "root causes[to recognize]" and continue to oppose the American foreign policy that, in their view, is behind this terrorism. They point out the true fact that the United States has been guilty itself of sponsoring or supporting "state terrorism"-a painful reality I've observed most recently in the Palestinian West Bank and Gaza, occupied by Israeli Defense Forces.

But many practitioners of Christian peacemaking, including me, can't accept such a nonresponse to horrific terrorism, despite the history of U. S. foreign policy. Gandhi said that if a lunatic is loose in the village and threatening the people, you first deal with the lunatic, and then the lunacy. I believe we must find a way to deal with the threat of terrorism-a threat that must not be avoided or minimized by those committed to nonviolence. We cannot turn away from this. But how do we confront this crisis?

The "just war" theory has been used and abused to justify far too many of our wars. This crisis should not turn us to the just war theory, but rather to a deeper consideration of what peacemaking means. In the modern world of warfare, where far more civilians die than soldiers, war has become ethically obsolete as a way of resolving humankind's inevitable conflicts. Indeed, the number of people, projects, and institutions experimenting in nonviolent methods of conflict resolution has been growing steadily over the past decade with some promising results.

I AM INCREASINGLY convinced that the way forward may be found in the wisdom gained in the practice of conflict resolution and the energy of a faith-based commitment to peacemaking. For example, most nonviolence advocates, even pacifists, support the role of police in protecting people in their neighborhoods. Perhaps it is time to explore a theology for global police forces, including ethics for the use of internationally sanctioned enforcement-precisely as an alternative to war.

Mennonite theologian John Howard Yoder was engaged in that very task near the end of his life. He was asking whether those committed to nonviolence might support the kind of necessary force utilized by police, because it is(or is designed to be) much more constrained, controlled, and circumscribed by the rule of law than is the violence of war, which knows few real boundaries. If that is true for the function of domestic police, how might it be extrapolated to an international police force acting with the multinational authorization of international law? Yoder's work in this area was never completed, but perhaps now it should be. I recently heard New Testament theologian Tom Wright provocatively suggest that the ethics for global policing possibly might be extrapolated from Romans 13.

Theologian Stanley Hauerwas, author of the seminal *The Peaceable Kingdom* and other works, says, "I just don't feel like I've found a voice about all This yet." Hauerwas doesn't like it when people tell pacifists to "just shut up and sit down" during a time like this. He believes that pacifists cannot be expected to have easy policy answers for every difficult political situation that are often created, in part, by not listening to the voices of nonviolence in the first place.

Nevertheless, he believes the advocates of nonviolence can and should offer alternatives that reduce the violence in any conflict. As a professor of ethics, he is quite willing to call governments to observe the principles of a

“just war,” such as the recognition that soldiers killing each other is morally preferable to soldiers murdering civilians. And Hauerwas favors the use of international courts and global police to resolve conflicts. But he doesn’t agree with the conventional wisdom that says “The world changed on Sept. 11.” Hauerwas says, “No, the world changed in 33 A.D. The question is how to narrate what happened on Sept. 11 in light of what happened in 33 A.D.”

Walter Wink, a biblical scholar at Auburn Theological Seminary, offers a crucial critique of how-in the war against terrorism-the “myth of redemptive violence” is again being used to try to prove to us how violence can save us. He remains convinced that it cannot. Nonetheless, he admits to being glad when the “bad guys” lose in Afghanistan and women, among others, are liberated from Taliban tyranny. He too would greatly prefer the course of international law and police. We simply haven’t trained the churches, or anybody else for that matter, in the crucial theology and practice of active nonviolence, says Wink. That must now become our priority. Wink would no doubt agree with the approach of Fuller Theological Seminary professor Glen Stassen, who speaks convincingly of the “transforming initiatives” that can be taken to reduce violence in any situation of conflict. Exploring what practical nonviolent initiatives can be undertaken to open up new possibilities is more important to Stassen than merely reiterating that one doesn’t believe in violence.

John Paul Lederach, who teaches at Notre Dame and Eastern Mennonite University, is perhaps doing more to open up those possibilities than any other contemporary Christian thinker or practitioner of nonviolence. In this terrorism crisis, he has many creative insights into how a network like bin Laden’s might be de-fanged and defeated without bombing an entire country. In particular, Lederach speaks of the need to form “new alliances” with those closest to the “inside” of a violent situation. In this case, he feels that Islamic fundamentalists who don’t share the terrorist’s commitment to violence might be the most instrumental group in defeating them. Undermining violence from within, Lederach feels, can often be more effective than attacking it from without.

In this crisis, Christians must continue to defend the innocent from military reprisal, prevent a dangerous and wider war, and oppose the unilateralism of superpowers. But we must also help stop bin Laden, his networks of violence, and the threat they pose to everything we love and value. All that presents difficult questions for peacemakers, but it is a challenge we dare not turn away from.

No one has all the answers. Humility is a good trait for Christian peacemakers, while self-righteousness is both spiritually inappropriate and politically self-defeating. This much is clear: Jesus calls us to be peacemakers, not just peacelovers. That will inevitably call us to face hard questions with no easy answers. In the end, Christian peacemaking is more a path than a position.

Jim Wallis is editor-in-chief of Sojourners.

Hard Questions for Peacemakers. by Jim Wallis. Sojourners Magazine, January-February 2002 (Vol. 31, No. 1, pp. 29-33). Cover.

## TAX DEFERRED ANNUITIES

Expecting a tax refund? Even if you're not, you certainly wouldn't want to pay more in taxes than you have to, would you?

Yet, that's what you can expect if you have savings that aren't in a tax-deferred account. Examples include bank savings accounts and certificates of deposit.

I can help you to find a good place to put your income-tax refund. The Knights of Columbus offers a highly competitive tax-deferred annuity. You don't pay income tax on the earnings until you withdraw them – which most likely will occur after you retire. And these tax-deferred earnings compound at a faster rate than money saved in a taxable account.

You can make one payment and select the age at which you begin receiving benefits. Or, make periodic payments of as much as you want for as long as you want. Either way, an annuity with the Knights can provide you with a retirement income you can't outlive.

In a financial world characterized by uncertainty, a Knights of Columbus tax-deferred annuity gives you peace of mind. Your principle is guaranteed, and so is a minimum return. What other kinds of investment vehicles give you *those* guarantees?

**I can provide you with a customized illustration of how an annuity would work for you. Just give me a call.**

Fraternally,  
Dan Kane, PGK  
Field Agent  
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