



THE PATRIOT

FATHER CHARLES J. WATTERS
ASSEMBLY 2888
WARRENTON, VA
Meets 4th Monday of the Month
May 21, 2016
Volume 12, Issue 8



NAVIGATOR'S MESSAGE

Fraternally, Steve L'Etoile PGK, FN

MAY OUR LORD AND SAVIOR JESUS CHRIST BLESS AND KEEP THE SOUL OF OUR DECEASED BROTHER, SIR KNIGHT VINCENT AGOSTINO, IN HIS LOVING ARMS.



Sir Knights, Ladies and families, your participation in the events leading up to and including Vince's burial ceremony this past Friday were truly remarkable. Coming together as you did in support of Donna, Denise, Maria and all of Vince's family members gave living evidence of practicing the precepts of our order, Charity, Unity, Fraternity and Patriotism. Father Gould's homily was awesome! "Remember our Heroes".

Last Sunday our Assembly supported our VETS by helping with the BINGO games at the VA Medical Facility in Martinsburg WV. This was our second visit to the facility this fraternal year. I believe all of the VETS and volunteers had a great time. I'm sure we will re-visit these fine ladies and gentlemen next year for some more BINGO!

A special thanks goes out to Marta and Jim Florin and PFN Ed Cook for their assistance with scheduling and providing the Beanie Babies awards and gift bags for the players. Thanks as well to our other SK's and Ladies who helped manage the games: Geoff Grambo, Leo Pezzi, Bonita Pezzi, Burrous Snellings, Debbie Snellings, Eileen Drinkwater, PFN Tom Drinkwater, PFN Will Smith, Marie Berzins, PFN Bill Jarrett and yours truly. Great job every one!

Memorial Day is Monday May 30, 2016. Please remember all of the servicemen and ladies who have served in our military to protect our freedoms throughout the years, many of whom paying the ultimate sacrifice.

Elections will be held at the May 23 meeting. Please come out and show your support for the candidates who have volunteered

to guide your Assembly in the next fraternal year 2016-2017.



In modern politics, people are fond of speaking about the rights that people have, some real and some imagined, with some rights more important and some less. In itself, this concern with human rights is a good thing. After all, the Bible speaks many times of the freedom that God gives. For example, the Ten Commandments begins, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery." Deuteronomy 5:6. At the birth of John the Baptist, Zechariah began his famous canticle, "Blessed be the God of Israel, for He has come to His people and set them

free." Luke 1:68. Likewise, in the letter to the Galatians, St. Paul says, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." Galatians 5:1. As the Vatican Congregation of the Doctrine of the Faith wrote in its 1986 document on Christian freedom and liberation. "Awareness of man's freedom and dignity, together with the affirmation of the inalienable rights of individuals and peoples, is one of the major characteristics of our time. . . . The Church of Christ makes these aspirations her own, while exercising discernment in the light of the Gospel which is by its very nature a message of freedom and liberation."

The problem is that, when people and especially politicians talk about freedom and human rights, they rarely ask what the basis is for the value of human freedom and the rights of people. Are human rights based upon whatever the majority wishes, or what the majority of a court decrees, or upon the mere desire to satisfy desires of whatever kind. If that is the basis of human rights, then such rights are merely a tool of the powerful and subject to material desires.

The Church instead affirms that human rights and the call to freedom are based upon the law of God and the role in salvation that He gives us. As Pope Benedict XVI wrote in his latest encyclical *Caritas in Veritate*, "it is important to call for a renewed reflection on how rights presuppose duties, if they are not to become mere license." CV 42. Thus, for example, the Vatican II Council supports

A Pilgrim & Priest

Fr. Edward Horkan
THE DIVINE ORIGIN OF HUMAN RIGHTS



FATHER CHARLES J. WATTERS ASSEMBLY 2888 WARRENTON, VA

the right of parents to raise their children precisely because they have the duty to raise children well. See, e.g., Vatican II Council *Gravissimum Educationis* 3 (1965). People have freedom of speech, press, and the like precisely because there is a duty to seek and share truth. See, e.g., Vatican II Council, *Inter Mirifica* 9-12 (1963). People have the right of free enterprise precisely because there is the duty to work and develop one's talents and abilities. See, e.g., Pope John Paul II, *Centissimus Annus* 43 (1991). And likewise, freedom of religion is so important precisely because there is a duty to seek God and worship Him. See Vatican II Council *Dignitatis Humanae* (1965) 2.

But in the modern world, people and even more the press has often lost sight of this connection between rights and the callings that God gives us has given us. And thus supposed rights to abortion, contraception and decadence have replaced the authentic right to life, family and faith, as well as a willingness to ignore those who are marginalized. As Pope Benedict also observed, "A link has often been noted between claims to a right to excess, and even to transgression and vice, within affluent societies, and the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world and on the outskirts of large metropolitan centers. The link consists in this: individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate."

This insistence that rights presuppose duties may seem like a limitation. However, when one considers the matter carefully, one will realize that this teaching gives human rights their most secure basis, for the basis is in the callings of God Himself. As Pope Benedict points out, "Duties thereby reinforce rights and call for their defense and promotion as a task to be undertaken in the service of the common good. Otherwise, if the only basis of human rights is to be found in the deliberations of an assembly of citizens, those rights can be changed at any time, and so the duty to respect and pursue them fades from the common consciousness. Governments and international bodies can then lose sight of the objectivity and inviolability of rights. When this happens, the authentic development of peoples is endangered."

The Founding Fathers understood well this connection between human rights and the law of God. In the Declaration of Independence, they proclaimed that Revolution was justified "by the laws of nature and of nature's God." That Declaration began with a statement of principles that focused on the fact that "that all men are created equal and are endowed by their Creator with certain inalienable rights, that among these are the rights to life, liberty and the pursuit of happiness" (emphasis added). Only then did the Declaration get to the principle of self-governance, which is meant to be exercised consistent with this law of God. During the Revolution, Thomas Jefferson wrote in *Notes on the State of Virginia* about this connection between human liberty and the law of God, saying "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of people that these liberties are a gift of God? That they are not to be violated without His wrath?" Later, in his 1832 classic *Democracy in America*, Alexis de Tocqueville observed the connection between the reverence for God

Fr. Charles J. Watters Assembly 2888 The Patriot Newsletter

and the freedom of the American people, writing for example, "America is still the place where the Christian religion has kept the greatest real power over men's souls; and nothing better demonstrates how useful and natural it is to man, since the country where it now has the widest sway is both the most enlightened and the freest."

Unfortunately, that reverence for God has diminished in the political realm and in culture at large. And with this decline, there has been a reduced the understanding of the true basis for human freedom and rights, making all such rights subject to the whim of the powerful. A religious revival, and the resulting understanding that our rights are from God, is thus essential for this nation to fulfill its calling as a beacon of freedom for our future and for the world. We must understand the truth of God in order to be free. As Thomas Jefferson wrote in an 1816 letter, "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be." Or, as Jesus said more positively, "You will know the truth, and the truth will set you free." John 8:32.



FAITHFUL ADMIRAL

SK Mr. Ed, PGK, PFN, WE

Vincent Agostino, 88 of Warrenton, VA passed away on May 16, 2016 at Fauquier Hospital. He was born on November 2, 1927 in Mamola, Italy, a son of the late Giovanni Agostino and Maria Antonia Gentile Agostino. In addition to his parents, he was preceded in death by his first wife, Dolores Agostino; his siblings, Katherine and Gabriel Agostino and a grandson, Vincent A. Agostino.



21 May 2016

2 of 8

Vince served in the military service with the United States Marine Corps. He retired after a career with the U. S. Government working for multiple branches of military service. He was retired from St. John's School and was a longtime member of St. John the Evangelist Catholic Church, Father Veger Council, and a charter member of Fr. Watters Assembly both of the Knights of Columbus. He also had held memberships in the American Legion, Veterans of Foreign Wars and the Elks. RIP Brother Vince, Semper Fi.

N/A, Dues in Arrears 20, and New Balance of Membership 163.

All Final notices will be coordinated with our Faithful Navigator and Trustees. If you are having hardships in paying your dues this fraternal year, please consult with our Comptroller or Faithful Navigator. Your consultation will remain in strict confidence.

CAPTAIN'S LOG

SK Mr. Ed, PGK, PFN, WE

SK's please **RSVP** if you are coming to our dinners to **SK Jon Anderson at jon@r3mktg.com**

DATE	EVENT	TIME	LOCATION
5/23	Meeting/Dinner	7pm	Warrenton SKs only
6/27	Meeting/Dinner	7pm	Warrenton SKs w/Ladies
7/25	Meeting/Dinner	7pm	Warrenton SKs only
8/22	Meeting/Dinner	7pm	Warrenton SKs w/Ladies



PILOT'S LOG

Fraternally Ed Cook, Faithful Scribe, PFN

June SK's Birthdays

Ron Haley Jr.	6/7	Jim Reid	6/8
Theodore White	6/10	Robert Wiersberg	6/10
JR Gearhart	6/12	Francis Castelli	6/13
Rev Edward R Horkan	6/19	John Mazurkiewicz	6/19
Thomas Griffin	6/22	William Jarrett	6/24
Bruno Graziano	6/28		

June Spouses Birthdays

Daniel Blessinger's wife Patty	6/1
Robert Taylor's wife Sue	6/4
John Knight's wife Gloria	6/16
Scott Klose's wife Joanna	6/17
James Florin's wife Marta	6/24
James Haley's wife Jeanne	6/26
Stephen Bresnock's wife Donna	6/29



June Anniversaries

Nicola and Rose Bruno	6/2
Amadeo and Anita Tortorelia	6/2
James and Millie Meimer	6/5
Donald and Ellen Khoury	6/14
Joseph and Angie Reinbold	6/17
Thomas and Corinne Griffin	6/21
Daniel and Patty Blessinger	6/28



FAITHFUL COMPTROLLER

Fraternally, SK Raymond Payette

Report: Membership Forward 160, Suspension 0, Transfer 1, Honorary 1, Honorary Life 25, Disability Exemption 4, Obligatory Dues Members 131, Due Paid 111 Dues waived

COMMANDER'S CALL

SK Jon Anderson

Thanks to all SK who were the color Guard at Vince Agostino Wake & Funeral. At 3-5 PM wake was: PFN Tom Drinkwater, PFN Ed Dwyer, PFN Bill Jarrett, PFN Ed Cook, SKs Nick Bruno, and Leo Pezzi.

REMINDER: SK's wishing to serve in the Color Guard, not only need to be initially certified by attending a training session, but then **also need to be re-certified every two years**. Color Guard members, if you forgot when you last attended a training session, check your certification card for the expiration date.

To SK's not in the Color Guard: If you would like to serve, please budget for your purchase of regalia (approximately \$450, not including tax), plan to attend a certification (see dates below) to get officially trained and certified to serve in the Color Guard. Join your brother Sir Knights to represent the Assembly and the Order!

For any SK's interested in serving as Color Guard Commander or Assistant Commander (both positions are appointed by the Faithful Navigator), Commander certification follows the basic Color Guard certification on the same date in the same location.

For an update on certification date and location information, contact Jon Anderson: jon@r3mktg.com

Council 5561 Fr. Veger

SK Joe Tullington



Council 8393 Monsignor Heller

SK Mr. Ed, PGK, PFN, WE

Since September 13 to March 13 we have collected 1066 pounds of food on the 2nd Sunday of the month for Page One food pantry. Thanks to all Parishioners who help make this possible, Keith Robinson for weighing the food and delivering it to Page One, Mr. Ed for doing the paperwork and submitting it to Supreme.

We also collect food for the Loaves and Fishes Backpack Program on the 4th Sunday of the month and since October 14 to March 28 we have collected over 290 pounds, they have a very special list of items to collect. Burrous Snellings is the Chairman of this program for the Parish.

The final count that we raised for The Life Center of Page County was \$575.38 and the estimated value of the items collected at Walmart was \$2,225, about \$370 more than the previous year in money and \$600 in merchandise, not bad for our little community.

Sunday May 22 we had an Appreciation Luncheon for volunteers which include: members of the KCs, Women's Council, Legion of Mary, Religious Education, Readers, Eucharistic Ministers, Alter Servers, Counting Teams, Ushers and everyone else who has in any way volunteered their service to the Parish.

Council 6328 John Cempre

SK Robert Beattie

Our Council has had their KOVAR drive and their annual membership drive within recent weeks.



Council 7771 John Jenkins

SK Jon Anderson

The fourth annual Vocations Celebration Dinner will be held on June 11th. Ten young men and women from St. John the Baptist parish in Front Royal are now in formation! Please join us for the celebration. Details on the event and ticket information can be found at www.kofc7771.org.

The Council-sponsored parish food drive generated 4,500 pounds of food and raised over \$1,500 for the SJTB Soup Kitchen and the Loaves and Fishes food pantry.

Two cinnamon bun sales have helped raise funds to support the Middle School Girls basketball and soccer teams.

Council 14755 Fr. Castillon

SK Bill Jarrett, PFN

NAMI Piedmont Mission is to provide advocacy, education, support and public awareness so that all individuals and families affected by mental illness can build better lives. NAMI Piedmont is here to help! We offer support to anyone concerned about mental health challenges:

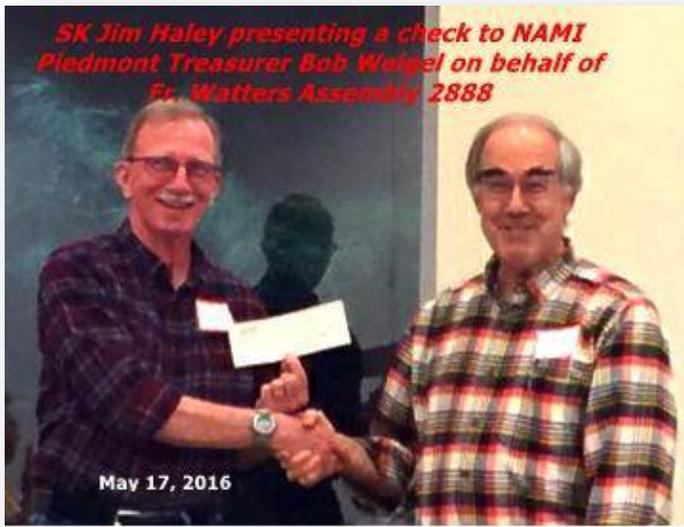
A. To provide support, education and advocacy for individuals living with mental health concerns and their families.

B. To promote better quality of care, rights and interests of people with mental illness, particularly for those who cannot advocate for themselves, and advocate policies at the local, state and national levels to accomplish these objectives.

C. To help families and friends of people with mental illness by providing emotional support, education and information.

REMINDER, save the date: 2016 Virginia NAMIWalks in Richmond on Saturday October 15th for additional information and meeting time please contact Kathy Weigel (weigellw@yahoo.com) President, NAMI Piedmont.





In company with Christ,
 Who died and now lives,
 may they rejoice in Your kingdom,
 where all our tears are wiped away.
 Unite us together again in one family,
 to sing Your praise forever and ever.
 Amen.

FOOD FOR THOUGHT

SK Mr. Ed, PGK, PFN, WE

The Basics of Prayer

Saint Paul tells us that we should "pray without ceasing," yet in the modern world, it sometimes seems that prayer takes a back seat not only to our work but to entertainment. As a result, many of us have fallen out of the habit of daily prayer that characterized the lives of Christians in centuries past. Yet an active prayer life is essential to our growth in grace. Learn more about prayer and about how to integrate prayer into every aspect of your daily life.

PRAYER REQUESTS

SK Mr. Ed, PGK, PFN, WE

Please keep the following and their families in your prayers: the soul of SK Vincent Agostino, for his wife Donna and his family, SK Scott Klose's wife Joanna, Catholic church, Pope Francis, priests, country, KC brothers and their families, our men and women in military service to our country, all veterans both living and those who have given their all and are with the Holy family, "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them".

Please email any prayer requests for the newsletter to me at TheMr.Ed@comcast.net



PRO LIFE

SK Raymond Payette

Women and Abortion:

Getting to the Heart of the Matter

by Kevin Burke and Janet Morana within Abortion
 May 16th, 2016

Pro-abortion groups promote stories that present abortion as an empowering experience, but those in post-abortion recovery ministries know a different reality. Many women and men are deeply wounded by their experience of abortion.

As the Supreme Court prepared to hear arguments in Whole Woman's Health v. Hellerstedt, hundreds of post-abortive women shared their stories in amicus briefs. Pro-abortion activists are now recognizing what abortion healing ministries have known for decades: women and men who were part of abortion decisions and procedures benefit from telling their stories. This can be a cathartic and empowering experience, ending their secrecy and isolation and putting them on the road to recovery.

It's not only telling the stories that is powerful. Hearing such stories can also have a profound impact on those who have



PRAYER

SK Mr. Ed, PGK, PFN, WE

God our Father,

**Your power brings us to birth,
 Your providence guides our lives,
 and by Your command we return to dust.**

**Lord, those who die still live in Your presence,
 their lives change but do not end.**

**I pray in hope for my family,
 relatives and friends,
 and for all the dead known to You alone.**

not experienced abortion. Savvy pro-abortion advocates have begun to use the power of personal stories to support allegations that Texas abortion restrictions unfairly limit women's access to an essential and empowering medical procedure.

As co-founders of Rachel's Vineyard post-abortion recovery programs and the Silent No More Awareness Campaign, respectively, we have each encountered thousands of women and men across the United States and around the world who have experienced abortion loss. Their stories reveal that many women and men are deeply wounded by their experience of abortion.

Positive or Traumatic? A recent piece in The Washington Post captures these divergent experiences. It begins: Kate Banfield and Tammy Romo-Alcala have never met. But more than 25 years ago, the two women found themselves in the same position: freshmen in college, pregnant and scared of derailing all they had worked toward.

Both women, on a day each recalls vividly, walked into a Dallas abortion clinic. It's what happened when they walked out, and in the weeks and decades that followed, that places them on opposite ends of the most significant abortion case to be heard by the Supreme Court in a quarter of a century.

Banfield, who graduated from college and is now a mother of three, said she has no regrets. "I knew I did what was right for myself," she said.

Romo-Alcala, who dropped out of school and had two children before undergoing a hysterectomy at age 28, said she should have had the baby. "Women need to know your life doesn't go on being the same," she said.

Is it possible, as Banfield's story suggests, that some women have no negative after-effects, physical symptoms, internal conflict, or painful feelings after the procedure? Do some women see their abortions as necessary, positive, and even empowering experiences?

Clearly, Banfield's abortion did not lead to the debilitating physical and emotional symptoms that Romo-Alcala experienced. She was able to complete college, meet her future husband, and begin a family on the timetable she believed to be best.

But this is only a partial picture of what happens during the decision to have an abortion, the procedure itself, and the aftermath. Even when an abortion appears to have been a positive and empowering experience, it inevitably and intimately impacts women's bodies and emotions in ways that sharply contradict the narrative of empowerment and liberation.

Is the Female Body Pro-Choice?

The foundation of the pro-abortion movement is the mantra "My body, my choice." The problem is, this pro-abortion language of personal rights and physical autonomy is clearly at odds with the natural response of the female body to a healthy developing fetus. The female body is not at all ambivalent about the abortion issue. When a woman becomes pregnant, everything in her body is gearing up to welcome the new life she carries. At conception, a complex transformation begins, one that is designed to protect and nurture the developing fetus. A mere eight days after fertilization, the growing embryo produces human chorionic gonadotropin, HCG. HCG is what enables the pregnancy to continue—and what gives a positive result on a pregnancy test. Endocrinologist Joel Brind calls this "baby's first cry."

When a woman decides not to carry her child to term, a division takes place in her mind and heart. This is powerfully apparent for women whose abortion decisions are fraught with anxiety, confusion, and pressure or coercion from others. Yet it is also true for those who seem to approach the decision with ease.

Rachel's Vineyard has held over one thousand weekend healing programs in the last twelve months alone. As women and men who were involved in abortion go through that healing process, they begin to understand that the heart of their wound—and the source of the many painful symptoms that arise after the abortion—actually began prior to the procedure, in the emotional

rejection of that unborn child. All who participate in the death of their unborn child share an experience of emotional disconnection that begins once the possibility of abortion enters the conscious mind.

Consider what Ashley, who had an abortion in her sophomore year of college, has to say:

When I found out I was pregnant, everyone that I shared this with, including the baby's father, convinced me that abortion was the only right decision. To be honest, it's also what I wanted to hear. I was scared and just wanted to get things back to how they were before I was pregnant. But looking back on it now, I also realized there was a part of me that wanted to embrace and love that baby, even as scared as I was. I didn't really see that until I took responsibility for the fact that my boyfriend and I sacrificed our child's life out of fear. The truth is I aborted her first in my heart before I even had the procedure. That was so painful to finally acknowledge many years later.

The Washington Post reports: "More than anything [Kate Banfield] wanted to be a mother someday but knew she wasn't ready." This sentiment reveals a fundamental difference between pro-choice and pro-life perspectives. The pro-abortion side contends that a woman becomes a mother (and her fetus a person) when she is ready to make a rational positive assent to carry and birth the child. But from a purely biological perspective, once conception occurs, the woman is already a mother, and an intimate physiological relationship has begun.

For a woman to consider abortion her best option, she must reject any intuitive sense that she is already a mother to her child. This denial, whether conscious or unconscious, is the beginning of a powerful conflict between the natural love of a parent for her developing child and a pressing need to repress this truth of the human heart, burying any painful feelings and memories of the abortion. The enduring consequences of this internal conflict can contribute to the common symptoms experienced after abortion, such as depression, anxiety, addiction, and sleep disturbance.

Even for women like Banfield, who are able to function quite well and achieve success after their abortion, there can still be emotional and relational fallout. Women and men often do not think there is any causal connection between their past experiences with abortion and their tendencies to over-work, relationship issues, addictions, emotional problems, or anxiety-based parenting. Of course, there can be many other reasons for these symptoms. Still, abortion can be a contributing factor, even for those who still view it as the right choice.

Regardless of one's position on abortion, the prevalence of these post-abortion symptoms calls attention to the disconnection and loss that is an unavoidable part of this procedure.

The Hero of the Story

With this understanding of the complex and dynamic physical and emotional experience of abortion, we can better understand Banfield's need to tell her story in a way that makes her seem strong and powerful. Banfield recalls that "she mouthed the rowing phrase 'power 10' — used to push rowers to find a new depth of strength — as she walked with a friend, arms linked, past a man shouting in her face and into a clinic that performed the procedure."

This way of telling the story does not portray Kate as a victim who is controlled by her circumstances or as a villain who sacrifices her child for her own personal gain. No, in this telling, Kate is the hero: a brave and courageous woman who was able, in the midst of a crisis, to remain focused, resolute, and powerful. By sheer force of will, she fights through the storm of hostile pro-lifers to bravely embrace her destiny.

This is the narrative and emotional construct that enables Banfield to proclaim to the Supreme Court, her family, and the world that aborting her child was the right thing to do.

This is also an illustration of the limited way in which pro-abortion advocates allow women to talk about their abortion experience by pro-abortion advocates. For Banfield, understanding her own story in this way keeps her from exploring any grief, pain, or guilt she may feel and any ways that her disenfranchised grief may have hurt her or affected her life.

When we talk to women who have reconciled their abortion loss and attended an abortion recovery program, we hear a much more comprehensive understanding of that abortion experience reflected in their stories. We hear the reasons they had their abortion; the pressure from fathers and family to abort; the fear, anxiety, and perhaps selfishness that may have been part of that decision.

They can honestly share the ways in which they felt unprepared to deal with the responsibilities of being a mom and explain any connections this may have had to their family history. They can acknowledge if their abortion allowed them to go on and pursue educational and career goals. But they can also humbly share that this was not without consequences and tell of the physical, emotional, relational, and spiritual damage that their participation in the child's death brought into their lives.

It's Time to Open Up the Story

There are millions of Kate Banfields out there. We have personally worked with thousands of them in our years of post-abortion counseling. Judy and Susan, two post-abortive women, were like Banfield and millions of others: they declared themselves to be pro-choice, with no regrets about their choice. Yet years later, they came to a fuller understanding of their abortion experiences.

Judy shares: I was a successful broadcaster and strongly pro-choice for many years following my abortion in college and in my second abortion a few years later. It was later in my life when I began a process of deepening my faith life that I looked more honestly at my experience. I realized that the prescription sleep medicine and antidepressants, the tendency to work and drink too much at times were connected to my buried grief and loss about my two abortions.

Susan says: It was after my father died that my twenty-year pro-choice attitude started to soften. I started thinking about the child that I aborted while in graduate school and wondered if my father would meet this child in heaven. Once I went through a healing program I was able to see how my parenting was very much affected by my abortion.

I was what people now call a "helicopter parent." I was a good mom in many ways, but I was also at times over-involved and over-anxious about my kids. We have all grown up together, and they are doing fine now, but I was diverting some of that buried grief and anxiety about my abortion experience onto my relationship with my living children.

It's a relief now to be able to acknowledge my daughter that I lost to abortion but also have the healing experience of discovering that I never stopped being a mother of my aborted child. I was able to develop a spiritual relationship with my daughter. I didn't realize that at the deepest part of my being I was wounded, and now I have a deep sense of peace and gratefulness that I was open to that journey of healing.

Can our culture really only offer one narrative to women? Is the only narrative we allow one that forces women to sacrifice something that is so essential to their identities? Must women choose between embracing motherhood and pursuing their goals?

Abortion is a complex issue, even when the decision appears to be the only clear and rational course of action. We can't minimize the anxiety and stress of an unplanned pregnancy and the conflicts that pregnant women face. But abortion is not just a choice—it is not a mere decision, based on a list of "pros" and "cons."

Abortion is fundamentally about relationship, a relationship that is broken by the procedure—and one that desperately needs to be healed.

Kevin Burke, LSW, is the co-founder of Rachel's Vineyard and has worked in post-abortion ministry for more than two

decades. Janet Morana is the executive director of Priests for Life and co-founder of the Silent No More Awareness Campaign





THE PATRIOT
 Editor and Publisher SK Mr. Ed,
 PGK, PFN, WE

**All issues of The Patriot are posted
 at the following web site:**

<http://kofc8393.org/blog/the-patriot/>

The Patriot is published by and for the membership of Father Charles J. Watters Assembly 2888 Knights of Columbus. Opinions expressed are those of the author and do not

necessarily reflect those of Father Watters Assembly, the Editor, or the Knights of Columbus. Comments should be directed to the Faithful Navigator. **Next Deadline is June 20.** Articles must be e-mail to

TheMr.Ed@comcast.net Always in Christ, Mr. Ed

ASSEMBLY OFFICERS

Office	Name	Phone
Navigator	Stephen M. L'Etoile	347-0513
Friar	Rev. Mark Moretti	347-2922
Captain	Jon Anderson	635-8615
Admiral	Edward "Mr. Ed" G. Dwyer, Jr.	778-1703
Pilot	Tim Whitney	207-7171
Comptroller	Ray Payette	703-735-3262
Purser	Jim Florin	349-2312
Scribe	Edward F. Cook	219-3508
Inner Sentinel	Eric Anderson	551-0099
	Ed Kuta	703-303-3159
Outer Sentinel	Scott Klose	718-7574
	Joseph Tullington	349-4285
Trustee 1 year	Wilbur L. Smith	349-9852
Trustee 2 years	Roy Francis	364-4903
Trustee 3 years	Bill Jarrett	675-1000



- Admissions** F. Admiral Mr. Ed, PGK, PFN
- Membership** F. Admiral Mr. Ed, PGK, PFN
- Welfare** F. Pilot Tim Whitney, FDD
- Commander** Jon Anderson
- Parliamentarian** Burrous Snellings PGK, PFN, FDD
- Funeral/Memorial** F. Pilot Tim Whitney, FDD
- Council Liaison**
- 5561 Father Veger Joe Tullington
- 6328 John Cempre Scott Klose
- 7771 John Jenkins Jon Anderson
- 8393 Msgr. Heller Mr. Ed., PGK, PFN
- 14755 Fr. Castillon Bill Jarrett, PGK, PFN
- Birthdays/Anniversaries** Edward F. Cook, PGK, PFN
- Communications Coordinator** Ray Payette
- Veterans Affairs Voluntary Service Programs**
- Jon Anderson
- Veterans Fundraisers** Edward F. Cook, PFN
- Newsletter Editor** Mr. Ed, PGK, PFN
- Monthly Dinner Coordinator** Jon Anderson

Parting Shot

