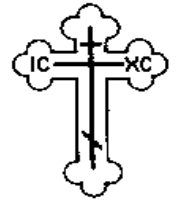


REUNION



Volume 6 No. 5 OF THE CHURCH OF MAN WITH GOD DECEMBER 1, 1996

THANKSGIVING AND GLORIFICATION - MAGNIFICATION AND SACRIFICE IN DIVINE LITURGY versus LORD'S SUPPER AND PROTESTANT LECTURE AND ENTERTAINMENT SERVICES

Reading Isaia 59:1-4; Gospel Luke 23:39-43 (The Sunday of the Good Thief)

The header actually says it all. No matter how hard one tries, the concept of some form of Sunday worship being presented as the Lord's Supper, or as the normal Protestant lecture series with singing, can not compare with the actuality of the focus on the Sacrifice which is the heart of Orthodox Divine Liturgy.

The Novus Ordo of the Roman Catholic Church, has re-focused the Divine Liturgy of the Roman from being on the killing of Christ and His offering Himself to the Father, and has made the normal Sunday worship of the Romans into a sitting around the table and partaking of the Lord's Supper.

The original, Lord's Supper, foretold of the Sacrifice on Golgotha, and was one with that Sacrifice

just as the Divine Liturgy we pray today is one with that Bloody Sacrifice. But that Supper was also Passover, and in it and the Bloody Sacrifice of the next day was the transition from the Old Covenant to the New Covenant.

If Christ had not been killed on Good Friday, then the Lord's Supper would have had no Sacrifice. Therefore, to place emphasis on the Lord's Supper, to the de-traction of emphasis on the Sacrifice of Good Friday, is to focus on a less important portion of the Truth.

We must emphasize that, even without the Sacrifice of Good Friday, bread and wine would have been changed into the Body and Blood of Christ both at the Last Supper and at the Consecration of the Divine Liturgy, and we indeed would eat His Flesh and drink His Blood every Sunday, for Christ

(Continued SACRIFICE on page 34)

UN-FULFILLED YEARNING

Epistle Col 1:9-14
Gospel Mat 24:15-35

No matter who, or what, you have or obtain, no matter what heights in the acclaim of mankind you reach, no matter how successful you are be it in a single endeavor or in everything you do, have you ever noticed the hap-

(Continued SATISFACTION on page 38)

PRAYER REQUESTS

[Please note that prayer requests are also normally posted in HIOC BBS (504) 738-2681, with world wide access]

FALLEN ASLEEP IN THE LORD:

Havley Fontenot, father of Martin Fontenot (Ruthenian Church)

Joseph Cardinal Bernadine

ILLNESS/INJURY:

The Matuska and family of Fr. Kristopher, Pamela (Anna), Elizabeth, and Kristopher, who were injured in an auto accident.

Bishop John Lehman (surgery)

Jan Evertsen

Dr. Edward J. LeBlanc

GETTING OLDER:

Mrs. C. H. Hagans, somewhere in her 90's and still has it "all together"

IN THANKSGIVING:

That we have progressed significantly with the Chapel and physical plant at Holy Innocents.

That we had a very fruitful Synodal meeting.

GENERAL

Denise DeOjay

Tambra Bidy

Peter and Michelle Stewart

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PUBLICATION NOTICE

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The sole purpose of this publication is to comply with the teachings and instructions of Jesus Christ, second person of the Trinity God, and to further His kingdom.

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REUNION
 Holy Innocents Orthodox Church
 311 Hickory Avenue
 Harahan, Louisiana 70123

Name _____
 Address _____
 City _____
 State _____ Zip _____

LETTERS

(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - Ed.)

There were no letters received for publication.

left); **** those who make a donation of \$30.00 (or more) to Holy Innocents Orthodox Church - those who make such a donation will be mailed each print published issue of REUNION which is published from the date the donation is received through to the end of that calendar year. **A donation does not create an obligation for us to publish.**

We try to publish between four and twelve issues per year, and to print publish each electronically published issue, but do not guarantee to do so due to staffing and finances.

Telephones / electronic addresses:
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 311 Hickory Avenue
 Harahan, Louisiana 70123
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 InterNet: fr.lee@reu.org
 FidoNet 1:396/40
REUNION BBS (504) 738-2681

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HOLY INNOCENTS ORTHODOX CHURCH BBS

[HIOC BBS]

HIOC BBS (ELECTRONIC BULLETIN BOARD) has the InterNet domain reu.org and the FidoNet address 1:396/40. E-Mail (electronic mail) can be sent to Fr. Lee at the InterNet address fr.lee@reu.org or at the FidoNet Netmail address Fr. Lee Mc Colloster <1:396/40>.

Instructions how to use the FTP SERVER, including how to obtain a list of the files currently available on HIOC BBS, can be obtained by sending an InterNet e-mail message as follows:

=====

To: ftp@reu.org
 Subject:

In the message body put

HELP
 [END]
 or in FidoNet Netmail freq (file request) with the "magic name" FILES from 1:396/40. The list of files is compressed with PKZip which can be frequed or obtained via ftp as PKZ204G.EXE.

HIOC BBS also originates several InterNet mailing lists A list of the mailing lists, and instructions on how to use the LISTSERVER can be obtained by sending an InterNet e-mail message as follows:

=====

To: listserv@reu.org
 Subject: help

Leave the message body blank and empty

Some of the mailing lists we originate are:
PRAYERS - prayer requests, subscribers agree to try to pray for other users' intentions for a limited time
SERMONS - sermons and sermon notes
ONE-BODY - discussions regarding reunification of the Church and of man with God
 Plus a few more

You may also log on to the BBS direct at (504) 738-2681. HIOC BBS is a much under-used resource. It could be an inexpensive communications and information hub for this Jurisdiction and the programing for this has been set-up.

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RECENT EFFORTS FOR UNITY BETWEEN THE TWO FAMILIES OF THE ORTHODOX CHURCH

“Disputes merely about words must not be suffered to divide those who think alike”

St. Athanasius, Tome to the people of Antioch

INTRODUCTION

Since 451, at the Council of Chalcedon, there has been a division within the Orthodox Church due to different Christological terminology. In recent times, members of the Chalcedonian and non-Chalcedonian Orthodox Churches have met together coming to a clear understanding that both families have always loyally maintained the same authentic Orthodox Christological faith, and the unbroken continuity of the apostolic tradition, though they may have used Christological terms in different ways. It is this common faith and continuous loyalty to the apostolic tradition that has been the basis of the conversations held over the last two decades towards unity and communion.

In 1964 a fresh dialogue began at the University of Aarhus in Denmark. This was followed by meetings at Bristol in 1967, Geneva in 1970 and Addis Ababa in 1971. These were a series of non-official consultations which served as steps towards mutual understanding.

The official consultations in which concrete steps were taken began in 1985 at Chambesy in Geneva. The second official consultation was held at the monastery of Saint Bishoy in Wadi-El-Natroun, Egypt in June 1989. The outcome of this latter meeting was of historical dimensions, since in this meeting the two families of Orthodoxy were able to agree on a Christological for-

mula, thus ending the controversy regarding Christology which had lasted for more than fifteen centuries.

In September 1990, the two families of Orthodoxy signed an agreement on Christology and recommendations were passed to the different Orthodox Churches, to lift the anathemas and enmity of the past, after revising the results of the dialogues. If both agreements are accepted by the various Orthodox Churches, the restoration of communion will be very easy at all levels, even as far as sharing one table in the Eucharist.

“As for its part, the Coptic Orthodox Church has agreed to lift the anathemas, but this will not take place unless it is performed bilaterally, possibly by holding a joint ceremony.” (H.E. Metropolitan Bishoy, Metropolitan of Damiette and Secretary of the Holy Synod, Coptic Orthodox Church, and Co-chairman of the Joint Commission of the Official Dialogue, El-Kerasa English Magazine, May 1992, Vol. 1, No. 1, p. 8).

COMMUNIQUES

AARHUS 1964 AGREED STATEMENT

Ever since the second decade of our century representatives of our Orthodox Churches, some accepting seven Ecumenical Councils and others accepting three, have often met in ecumenical gatherings. The desire to know each other and to restore our unity in the one Church of Christ has been growing all these years. Our meeting together in Ithodos at the Pan-Orthodox Conference of 1961, confirmed this desire.

Out of this has come about our unofficial gathering of fifteen theologians from both sides, for three days of informal conversations, in connection with the meeting of the Faith and Order Commission in Aarhus, Denmark.

We have spoken to each other in the openness of charity and with the conviction of truth. All of us have learned from each other. Our inherited misunderstandings have begun to clear up. We recognize in each other the one orthodox faith of the Church. Fifteen centuries of alienation have not led us astray from the faith of our fathers.

In our common study of the Council of Chalcedon, the well known phrase used by our common father in Christ, St. Cyril of Alexandria, *mia physis (or mia hypostasis) Iou Theou Logou sesarkomene* (the one physis or hypostasis of God's Word Incarnate) with its implications, was at the centre of our conversations. On the essence of the Christological dogma we found ourselves in full agreement. Through the different terminologies used by each side, we saw the same truth expressed. Since we agree in rejecting without reservation the teaching of Eutyches as well as of Nestorius, the acceptance or non-acceptance of the Council of Chalcedon does not entail the acceptance of either heresy. Both sides found themselves fundamentally following the Christological teaching of the one undivided Church as expressed by St. Cyril.

The Council of Chalcedon (451), we realize, can only be understood as reaffirming the decisions of Ephesus (431), and best understood in the light of the later Council of Constantinople (553). All councils, we have recognized, have to be seen as stages in an integral development and no council or dent should be studied in isolation.

The significant role of political, sociological and cultural factors in creating tension between factions in the past should be recognized and studied together. They should not, however, continue to divide us.

We see the need to move forward together. The issue at stake is of crucial importance to all churches in the East and West alike and for the unity of the whole Church of Jesus Christ.

(Continued ORTHODOX on page 8)

PARISH NEWS

HOLY INNOCENTS NEWS

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
(504) 738-3502

The Church (mission) is usually open from 9:00 AM to Noon Sundays, 7:30 AM to 5:00 PM Monday - Friday, as schedules permit, closed Saturdays except for special occasions like weddings.

These schedules are kept unless something extraordinary occurs. Last minute notices are posted on the marquee by the front door.

REGULAR SUNDAY SCHEDULE:

9:30 AM - 9:45 AM, Confessions
9:45 AM Prothesis
10:00 AM Divine Liturgy (Mass)
Western Rite
11:00 AM - Noon, Fellowship Hour

WEEKDAY DIVINE LITURGY:

Weekday Divine Liturgy is at 8:00 AM. Some days we do not have weekday Divine Liturgy due to scheduling problems. Check the Bulletin

When we have weekday Divine Liturgy, Confessions are available from 7:30 AM to 7:45 AM, before Divine Liturgy.

There is no socializing after weekday Divine Liturgy. Social telephone calls should be limited to between 6:30 PM and 8:30 PM.

ST. MARY MAGDALENE NEWS

St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576
(601) 467-3723

RETREATS:

St. Mary Magdalene is primarily a retreat house. Anyone wishing to conduct

or participate in a one day retreat for a group or an individual should call either St. Mary Magdalene, Holy Innocents to schedule. We encourage everyone to go on a retreat at least once each year - more often if possible. Talks on various special subjects can be arranged for groups in retreat, and those on private retreat will be left alone as they desire. Overnight retreats are not now available due to lack of facilities.

Directions: Take I-10 East through Slidell. Cross the Louisiana - Mississippi State line; pass up the truck scales and take the first exit after the truck scales. This is the scenic route to the beaches. (Some people call this the Hwy. 90 exit.) Stay on the highway, pass (and curse) the gambling casino exit until you arrive in Waveland (about 17 miles from I-10). Turn right at the first traffic light, go down the road towards the beach, cross over the rail road tracks and turn left on Central Ave. which is the first road over the rail road tracks. Stay on central until you reach Coleman Ave., which is located at the first stop sign you will come to. Turn right on Coleman and you will see the beach road ahead. Turn right on Beach Road., go two blocks to Hartsie, turn right on Hartsie, travel 550 feet until the bend in the road. St. Mary Magdalene is on the left.

Or, I-10 to Miss Hwy 603 (43), also known as Kiln Rd., then South on Hwy 603 (43) (Kiln Rd.), cross over U. S. Hwy. 90 [Hwy 603 (43) changes its name to Nicholson Ave.], to the Beach, right on Beach Road, pass Coleman Ave., and proceed as above.

ST. BASIL NEWS

St. Basil Cathedral
355 Tusculum Road
Nashville, Tennessee

Sunday Divine Liturgy 10:00 AM.

THE CHAPEL OF ST. MARY MAGDALENE

P.O. Box 248
Brooklyn, NY 11209

Vr. Rev. Fr. Alexander (William J. Walsh), S.S.B., Pastor, (718) 836-6215.

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LITURGICAL CALENDAR HOLY ORTHODOX CHURCH (AMERICAN JURISDICTION) WESTERN AND EASTERN RITES

{NOTE: Calendar not guaranteed to be free of errors}

Codes: (W) indicates Western Rite; (E) indicated Eastern rite; (J) indicates Old Calendar or Julian Calendar presented for perspective (the Old Calendar - Julian - date actually being 13 days behind the Gregorian Calendar date on the Gregorian Calendar); (T) indicates a traditional or local feast or commemoration not actually part of the official calendar but presented for perspective and/or that it not be forgotten; [C] indicates a commemoration, normally not part of the official calendar, but presented that it be remembered; (HD) indicates a Holy Day, Western; (GF) indicates a Great Feast, Eastern; (r) (w) (v) (g) indicate the color vestments; (C) Confessor, (B) Bishop, (M) Martyr, (D) Doctor; * indicates movable feast (designation not always used if proper notation is included in calendar notations); (RC) indicates Roman Jurisdiction date/feast; (S) and "Sec." and "Civil" indicate secular or civil observances.

DECEMBER

Dec 1 SUN First Sun in Advent (W) St. Bibiana of Rome (VM) (r); (E) Prophet Naham; Rt. Philaret Almsgiver; St. Theocletus W/wkr.

Dec 2 MON (W) St. Birinius of W. Saxony (BC); (E) Prophet Abbaacum; V. Jesse, Bp. Tsilcan; St. Stephen Urosj.

Dec 3 TUE (W) St. Peter Chrysologus (BCD); (E) Prophet Sophonias; V Sabbas Storozhev; Neo M Angela of Chios.

(Continued CALENDAR on page 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

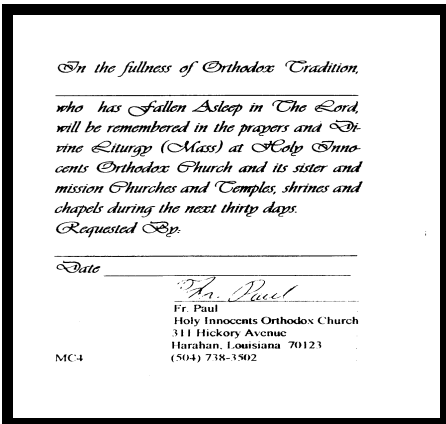


SOUFANIEH

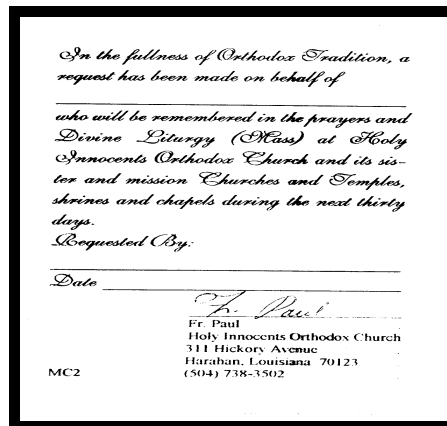
“MASS CARDS”

Commonly called “Mass Cards”, these 4 1/4” by 5 1/2” (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this column) inside:



General Intentions For the Living, for weddings, illnesses, general need, and for the sake of prayer itself, etc., cards, have Icons nos. 4, 7, 11, and 26, and a photograph of the Icon of Our Lady of Soufanieh showing the olive oil dripping from the bottom of the Icon’s frame, are available on the covers. All the Icons are full color printed cards, except Our Lady of Soufanieh, which is a color photograph.



The text on the inside of the cards for the living is given above, again reduced here to fit inside the column.

These cards are very beautiful, bamboo in color, but they are only a product - something to induce you to make a donation which we use to support the various works we provide, including publication of **REUNION**.

To have a person included in our prayers and at Divine Liturgy, send us a note, or fill out the form in the right column of this page and send it to us. There is no fee for the prayers and Masses, that would be Simony.

These cards are

also available without prayer intentions, and can be used for regular note or religiously oriented note stationery.

Consider obtaining a small supply, and send the prayer request slip which accompanies the cards when you actually use the card.

Like Monasteries which obtain donations for their Icons, or sell Icons and other items, the donations we receive from these cards are of great use to us. Your help is always appreciated.

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Dear Fr. Paul,
Please include and remember

in the Divine Liturgy and Prayers for the (living - dead) at Holy Innocents Orthodox Church and its sister and mission places of worship during the next thirty days, beginning _____, 19_____, on the occasion of _____

Requested by (optional) _____

(Name) _____

(Address) _____

(City, State Zip) _____

Please mail this slip to:
Fr. Paul
Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123
or telephone (504) 738-3502
[Please note that prayer requests are also normally posted in REUNION BBS (504) 738-1207, with world wide access]

PRODUCTS REQUEST FORM

ITEM	QUANTITY	REQUESTED DONATION	TOTAL
Mass Cards:		Each	
Icon # 4	_____	\$2.00	\$ _____
Icon #7	_____	\$2.00	\$ _____
Icon #11	_____	\$2.00	\$ _____
Icon #19 (Deceased)	_____	\$2.00	\$ _____
Icon #26	_____	\$2.00	\$ _____
Soufanieh	_____	\$3.00	\$ _____

Icon Stationery Cards: (same as Mass cards but without inside inscription, packs of 10 cards and 11 envelopes)

Icon #4	_____	\$15.00	\$ _____
Icon #7	_____	\$15.00	\$ _____
Icon #11	_____	\$15.00	\$ _____
Icon #19	_____	\$15.00	\$ _____
Icon #26	_____	\$15.00	\$ _____
Soufanieh	_____	\$22.00	\$ _____

Liturgical Calendars: (may contain errors, we try to correct them as we receive notice)

General Calendar	_____	\$5.00 for one	\$ _____
(55 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____
For Year 1996	_____	\$5.00 for one	\$ _____
(49 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____

Western Rite Divine Liturgy with rubrics:

Pew Size	_____	\$5.00 for one	\$ _____
	_____	\$2.00 for each additional ordered at same time	\$ _____
8 1/2" x 11 " pages	_____	\$9.00 for one	\$ _____
	_____	\$4.00 for each additional ordered at same time	\$ _____

PLEASE PRINT !!!

REQUEST PLACED BY:

Name _____
 Address _____
 City/State _____
 Zip _____

Total \$ _____

There are no shipping charges. Propriety requires the total requested donation amount accompany your products request. Send product request with donation to:

Holy Innocents Orthodox Church
 311 Hickory Ave.
 Harahan, Louisiana 70123

(Continued CALENDAR from page 4)

Dec 4 WED (W) St. Barbara (VM); (E) Gr. M Barbara; V. John Damas; SM Seraphim; (J) The Presentation in the Temple of the Birth-giver of God.

Dec 5 THU (W) St. Sabbas of Palestine (Abt); (E) V. Sabbas Sabctified; St. Gurias, Abp. Kazan; V. Nevtarius of Bitol.

Dec 6 FRI (W) St. Nicholas of Myra (BC); (E) St. Nicholas of Myra.

Dec 7 SAT (W) St. Ambrose (BCD); (E) St. Ambrose, Bp. Milan; V. Nilus Stoloben; M. Philothea of Ternovo.

Dec 8 SUN Second Sunnin Avent (W) (HD) CONCEPTION OF THE THEOTOKOS, THE BLESSED VIRGIN MARY (blue or w); (T) FEAST OF THE IMMACULATE CONCEPTION; (E) Ven. Patapius; App. Sosthenes, Apollos; Ven. Cyril Chelmogor.

Dec 9 MON (W) St. Clement of Alexandria (CD); (E) Conception of St. Anne; St. Sophronius.

Dec 10 TUE (W) St. Hipparchus of Samasota; St. Melchiades, Patriarch of Rome (C) (BC); (E) MM Menas, Hermogenes; Bll. John, Angelina; S. Joasaph, Bp. of Belgorod.

Dec 11 WED (W) St. Daniel, Stylite (C); (E) Ven. Daniel Stylite; Ven. Luke, Stylite; Ven. Nicon K-P Laura.

Dec 12 THU (W) St. Damasus of Spain (BC); (T) Our Lady of Guadalupe; (E) Ven. Spyridon, W/wkr; Ven Theapont.

Dec 13 FRI (W) St. Lucy of Syracuse (VM) (r); (E) MM Eustrat, Auxentius; M Gabriel, Patr. Serbia; Mar Lucy, Vir.

Dec 14 SAT (W) St. Spiridon of Cyprus (BC); (E) MM Thyrsus, Leusius, Callanic, Philemon; (Forefathers on nearest Sunday).

Dec 15 SUN (W) FEAST OF THE

(Continued CALENDAR on page 7)

(Continued CALENDAR from page 6)

HOLY SPIRIT, GUIDE AND PROTECTOR OF HOLY MOTHER CHURCH (r) (superceeds third Sunday in Advent); (E) SS Eluetherius and his mother; Mar Anthia.

Dec 16 MON (W) St. Eusebius of Ver-cellis (BM) (r); (E) Prophet Aggeus; Bl. Empress Theophania; M. Mariana.

Dec 17 TUE (W) St. Lazarus (C); (E) Proph. Daniel and three youths; S. Dionysius, Bp. of Aegina; MM Paisius Abbacum.

Dec 18 WED (W) Feast of the Un-known Martyrs (r), Ember Wed in Ad-vent, Wdd in Ember Week; (E) Mar Se-bastian and companions; Mar Modest, Abp. Jerus; Ven. Florus, Bp. of Amea.

Dec 19 THU (W) St. Julian of Nicodemia (VM) (r or w); St. Nemesius of Syria (Abt); (E) M. Boniface; M Agalaia; V. Elias of Murom; (J) St. Nicholas thge Wonderworker.

Dec 20 FRI (W) St. Amon of Nitra (Abt), Ember Fri in Advent, Fri in Em-ber Week; (E) Antefete of Nativity; SM Ignatius Theophore; S. Philogon, Bp. Antioch.

Dec 21 SAT (W) St. Thomas, Apostle and Martyr (r), Ember Sat in Advent, Sat in Ember Week; (E) M. Juliana and 630 MM; St. Peter Metr.

Dec 22 SUN Fourth Sun in Advent (W) St. Anastasia (WM) (r); (E) Gr. M. Anastasia, Chrysogon, Theodotia, Evodis, Eutychian, et al.

Dec 23 MON (W) The Holy Martyrs of Crete (r); (E) Ten MM of Crete: Theod-ule, Saturnine, et al; Ven Nahum Ohrid.

Dec 24 TUE (W) St. Eugenia (M) (r); Christmas Eve (w), VIGIL OF THE NATIVITY (w); (E) Nativity Vigil; Ven. Mar Eugenia; Ven. Nicholas - Warrior.

Dec 25 WED (W) (E) THE NATIVITY OF CHRIST (HD) (GF).

Dec 26 THU (W) St. Stephen, Pro-tomartyr (DnM) (r); (E) Syn. Theotokos.

Dec 27 FRI (W) St. John the Divine, Apostle/M (r); (E) Ap/M Dcn. Stephen.

Dec 28 SAT (W) The Holy Innocents (MM) (r); (E) Twenty Thousand MM Burned in Nicomedia; Glycerius.

Dec 29 SUN (W) Sunday within the Oc-tave of the Nativity, St. Alypius the Stylite; (E) Fourteen Thousand Chil-dren slain by Herod; Ven. Marcellus.

Dec 30 MON (W) St. Sabbas the Goth (M) (r); (E) Ven. M Anysia; M. Phileteres; Nev. Neo M Gedeon.

Dec 31 TUE (W) St. Sylvester of Rome (BC); (E) Apodosis of Nativity; Ven. Melany of Rome; Ven. Zoticus, pres-byter.

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Kids' Biblical Bloopers

"In the first book of the Bible, Guinnessis, God got tired of cre-ating the world so he took the Sabbath off. Adam and Eve were created from an apple tree. Noah's wife was called Joan of Ark, Lot's wife was a pillar of salt by day, but a ball of fire by night."

"Samson slayed the Philistines with the axe of the apostles.

Moses led the Hebrews to the Red Sea, where they made unleavened bread, which is bread made with-out any ingredients. The Egyp-tians were all drowned in the dessert. Moses went up to Mount Cyanide to get the Ten Amend-ments. The Fifth Commandment is humor thy father and mother.

The Seventh Commandment is thou shalt not admit adultery."

"Moses died before he ever reached Canada. Then, Joshua led the He-brews in the battle of Geritol. *The greatest miracle in the Bible is when Joshua told his son to stand still and he obeyed him.*"

"Solomon, one of David's sons, had 300 wives and 700 porcupines. A Republican is a sinner mentioned in the Bible. Christians can have only one wife. This is called monotony. It is sometimes difficult to hear what is being said in church because the agnostics are so terrible."

"The people who followed the Lord were called the 12 decibels. The epis-tles were the wives of the apostles. One of the opposums was St. Matthew, who was by profession a taximan."

"When Mary heard that she was the Mother of Jesus, she sand the Magna Carta. Jesus said, 'Man does not live by sweat alone.' It was a miracle when Jesus rose from the dead and managed to get the tomb stone off the entrance."

"The patron saint of travelers is St. Francis of the Seasick. Paraffin is next in the order after seraphim."

(Continued ORTHODOX from page 3)

The Holy Spirit, Who indwells the Church of Jesus Christ, will lead us together to the fullness of truth and of love. To that end we respectfully submit to our churches the fruit of our common work of three days together. Many practical problems remain, but the same Spirit Who led us together here will, we believe, continue to lead our churches to a common solution of these.

Eastern Orthodox
Oriental Orthodox

Bishop Emilianos,
Archbishop Tiran Nersoyan,
Ecumenical Patriarchate
Armenian Apostlotic Church

The Very Rev. Prof. G. Florovsky,
Bishop Karein Sarkissian,
Ecumenical Patriarchate
Armenian Apostlotic Church

The Very Rev. Prof. J.S. Romanides
Archbishop Mar Severius Zakka Iwas
Ecumenical Patriarchate
Syrian Orthodox Church

The Very Rev. Prof. Vitaly Borovoy
Metropolitan Mar Thoma Dionysius
Russian Orthodox Church
Orthodox Syrian Church of the East

The Rev. Prof. J. Meyendorff
The Rev. Father Dr. N.J. Thomas
Russian Orthodox Greek
Orthodox Syrian Church of the East
Catholic Church of North America

Prof. J.N. Karmiris
Like Siltanat Habte Mariam Worqineh
Church of Greece
Ethiopian Orthodox Church

Prof G. Konidaris
The Rev. Prof. V.C.Sammuel
Church of Greece
Orthodox Syrian Church of the East

Dr. K.N. Khella
Coptic Orthodox Church

Dr. Getachew Haile
Ethiopian Orthodox Church

BRISTOL 1967
AGREED STATEMENT

1. We give thanks to God that we have been able to come together for the second time as a study group, with the blessing of the authorities of our respective Churches. In Aarhus we discovered much common ground for seeking closer ties among our Churches. In Bristol we have found several new areas of agreement. Many questions still remain to be studied and settled. But we wish to make a few common affirmations.

-- ONE --

2. God's infinite love for mankind, by which He has both created and saved us, is our starting point for apprehending the mystery of the union of perfect Godhead and perfect manhood in our Lord Jesus Christ. It is for our salvation that God the Word became one of us. Thus He who is consubstantial with the Father became by the Incarnation consubstantial also with us. By His infinite grace God has called us to attain to His uncreated glory. God became by nature man that man may become by grace God. The manhood of Christ thus reveals and realizes the true vocation of man. God draws us into fullness of communion with Himself in the Body of Christ, that we may be transfigured from glory to glory. It is in this soteriological perspective that we have approached the Christological question.

3. We were reminded again of our common fathers in the universal Church - St. Ignatius and St. Irenaeus, St. Anthony and St. Athanasius, St. Basil and St. Gregory of Nyssa and St. John Chrysostom, St. Ephraim Syrus and St. Cyril of Alexandria and many others of venerable memory. Based on their

teaching, we see the integral relation between Christology and soteriology and also the close relation of both to the doctrine of God and to the doctrine of man, to ecclesiology and to spirituality, and to the whole liturgical life of the Church.

4. Ever since the fifth century, we have used different formulae to confess our common faith in the One Lord Jesus Christ, perfect God and perfect Man. Some of us affirm two natures, wills and energies hypostatically united in the One Lord Jesus Christ. Some of us affirm one united divine-human nature, will and energy in the same Christ. But both sides speak of a union without confusion, without change, without division, without separation. The four adverbs belong to our common tradition. Both affirm the dynamic permanence of the God-head and the Manhood, with all their natural properties and faculties, in the one Christ. Those who speak in terms of "two" do not thereby divide or separate. Those who speak in terms of "one" do not thereby commingle or confuse. The "without division, without separation" of those who say "two," and the "without change, without confusion" of those who say "one" need to be specially underlined, in order that we may understand each other.

5. In this spirit, we have discussed also the continuity of doctrine in the Councils of the Church, and especially the monenergistic and monothelete controversies of the seventh century. All of us agree that the human will is neither absorbed nor suppressed by the divine will in the Incarnate Logos, nor are they contrary one to the other. The uncreated and created natures, with the fullness of their natural properties and faculties, were united without confusion or separation, and continue to operate in the one Christ, our Saviour. The position of those who wish to speak of one divine-human will and energy united without confusion or separation does not appear therefore to be incompatible with the decision of the Council

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cil of Constantinople (680-81), which affirms two natural wills and two natural energies in Him existing indivisibly, inconvertibly, inseparably, inconfusedly.

6. We have sought to formulate several questions which need further study before the full communion between our Churches can be restored. But we are encouraged by the common mind we have on some fundamental issues to pursue our task of common study in the hope that despite the difficulties we have encountered the Holy Spirit will lead us on into full agreement.

-- TWO --

7. Our mutual contacts in the recent past have convinced us that it is a first priority for our Churches to explore with a great sense of urgency adequate steps to restore the full communion between our Churches, which has been sadly interrupted for centuries now. Our conversations at Aarhus in 1964 and at Bristol in 1967 have shown us that, in order to achieve this end by the grace of God, our Churches need to pursue certain preliminary actions.

8. The remarkable measure of agreement so far reached among the theologians on the Christological teaching of our Churches should soon lead to the formulation of a joint declaration in which we express together in the same formula our common faith in the One Lord Jesus Christ whom we all acknowledge to be perfect God and perfect Man. This formula, which will not have the status of a confession of faith or of a creed, should be drawn up by a group of theologians officially commissioned by the Churches, and submitted to the Churches for formal and authoritative approval, or for suggestions for modifications which will have to be considered by the commission before a final text is approved by the Churches.

9. In addition to proposing a formula of agreement on the basic Christological faith in relation to the nature, will and energy of our one Lord Jesus Christ, the joint theological commission will also have to examine the canonical, liturgical and jurisdictional problems involved - e.g anathemas and liturgical deprecations by some Churches of theologians regarded by others as doctors and saints of the Church, the acceptance and nonacceptance of some Councils, and the jurisdictional assurances and agreements necessary before formal restoration of communion.

10. We submit this agreed statement to the authorities and peoples of our Churches with great humility and deep respect. We see our task as a study group only in terms of exploring together common possibilities which will facilitate action by the Churches. Much work still needs to be done, both by us and by the Churches, in order that the unity for which our Lord prayed may become real in the life of the Churches.

Eastern Orthodox
Oriental Orthodox

Metropolitan Emilianos
Vardapet Arsen Berberian
Ecumenical Patriarchate
Armenian Apostolic Church

The Very Rev. Prof. G. Florovsky
Dr. K.N. Khella
Ecumenical Patriarchate
Coptic Orthodox Church

The Very Rev. Prof. J.S. Romanides
Vardapet Dr. M.K.Krekorian
Ecumenical Patriarchate
Armenian Apostolic Church

Archpriest V. Borovoy
Ato G.E. Mikre Selassie
Russian Orthodox Church
Ethiopian Orthodox Church

The Rev. Prof. J. Meyendorff
Metropolitan Theophilos Philippos
Russian Orthodox Greek

Orthodox Syrian Church of the East
Catholic Church of North America

Archimandrite D. Papandreu
Bishop Samuel
Church of Greece
Coptic Orthodox Church

Prof. G. Konidaris
The Rev. Prof. V.C. Samuel
Church of Greece
Orthodox Syrian Church of the East

Prof N.A. Nissiotis
Rev. Fr. P. Vergheze
Church of Greece
Orthodox Syrian Church of the East

Prof. N. Chitescu
Romanian Orthodox Church

Metropolitan Nikodim Sliven
Bulgarian Orthodox Church

Prof. E. Tsonievsky
Bulgarian Orthodox Church

GENEVA 1970

1. SUMMARY OF CONCLUSIONS

1. The third unofficial consultation between the theologians of the Oriental Orthodox and Eastern Orthodox Churches was held from August 16-21, 1970 at the Cenacle, Geneva, in an atmosphere of openness and trust which has been built up thanks to the two previous conversations at Aarhus (1964) and Bristol (1967).

REAFFIRMATION OF CHRISTOLOGICAL AGREEMENT

2. We have reaffirmed our agreements at Aarhus and Bristol on the substance of our common Christology. On the essence of the Christological dogma our two traditions, despite fifteen centuries of separation, still find themselves in full and deep agreement with

(Continued ORTHODOX on page 12)

CHILDREN'S PAGE

**ORTHODOX CHRISTIAN
PENFRIENDS CLUB**

By STEVE HAYES

When I visited the Orthodox Seminary in Nairobi last year, some of the students asked if there was such as thing as an Orthodox pen friends club. I did not know of such a thing, but we decided to start one.

What sparked it off was concern about Orthodox Christians who live far from an Orthodox Church, in countries where the Orthodox are in a minority. It would be very helpful for such people if they could correspond with Orthodox Christians in other countries.

The more we thought about it, the more possibilities there seemed to be. Students at the seminary in Nairobi could write to seminarians in other countries, for example. People who live far from ,an Orthodox Church could learn more about Orthodoxy. Orthodox children who go to schools where their friends are mostly not Orthodox could have more contact with Orthodox children. People who don't have a spiritual father could write to a monk, perhaps. Invalids or disabled people who can't get out much could write to people in other countries, and encourage them, and so have a useful ministry in the Church.

The variations are tremendous - correspondence can range from deep spiritual discussions or theology to ordinary everyday matters. If people in different parishes started corresponding, they could exchange tapes of their services, parish newsletters and other things. Enquirers could learn more about Orthodoxy.

So, are you interested in participating, or do you know anyone who might be - a member of your family or parish, perhaps?

They can be of any age, from 9 to 90, monastic, clergy or laity. The only stip-

ulation is that they must be Orthodox Christians, or interested in Orthodoxy.

If you are interested, or know people who are interested, please send their SNAIL MAIL (postal) addresses to me at any of the following addresses. We will send details of how one can join the Orthodox Christian Penfriends Club by mail.

If you have access to the worldwide Web, you can find out more on the following Web page:

http://www.ocf.org/st_nick.htm

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++ +

**STUDENT'S PRAYER
BEFORE FINAL EXAMS**

Now I Lay Me
Down to Study,
I Pray the Lord I
Won't Go Nutty.

If I Should Fail to
Learn this Junk,
I Pray the Lord I
Will Not Flunk.

But If I Do, Don't
Pity Me at All,
Just Lay My Bones
In the Study Hall.

Tell My Prof I Did
My Best,
Then Pile My
Books upon My Chest.

Now I Lay Me
Down to Rest,
And Pray I'll Pass
Tomorrow's Test.

If I Should Die
Before I Wake,
That's One less Test
I'll Have to Take.

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SPANISH SOCKS

A native of Mexico, who spoke no English, was in need of some socks. He entered a men's wear establishment and told the salesman, "Necessito calcetines." The salesman shook his head, and explained that he understood no Spanish.

He got an idea, and took the Mexican by the arm, and strode over to a display of pants. As he pointed at them and looked at the Mexican expectantly, the Mexican said, "No, no quiero pantalones."

He next walked over to a display of shoes, pointed, and the Mexican said, "No, no deseo zapatos." The shirt display also brought a negative reaction, "No necessito camisas."

Finally he walked over to the socks. He pointed, and the Mexican grinned and said, "Si! Esos si que es!" The salesman, irritated, said, "Why didn't you TELL me you could SPELL IT!"

=====
=====
What wonderful happening does the sketch on the next page depict?

You can colour it if you wish.

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CHILDREN'S PAGE



(Continued ORTHODOX from page 9)

the universal tradition of the one undivided Church. It is the teaching of the blessed Cyril on the hypostatic union of the two natures in Christ that we both affirm, though we may use differing terminology to explain this teaching. We both teach that He who is consubstantial with the Father according to Godhead became consubstantial also with us according to humanity in the Incarnation, that He who was before all ages begotten from the Father, was in these last days for us and for our salvation born of the blessed Virgin Mary, and that in Him the two natures are united in the one hypostasis of the Divine Logos, without confusion, without change, without division, without separation. Jesus Christ is perfect God and perfect man, with all the properties and faculties that belong to Godhead and to humanity.

3. The human will and energy of Christ are neither absorbed nor suppressed by His divine will and energy, nor are the former opposed to the latter, but are united together in perfect concord without division or confusion; He who wills and acts is always the One hypostasis of the Logos Incarnate. One is Emmanuel, God and Man, Our Lord and Saviour, Whom we adore and worship and who yet is one of us.

4. We have become convinced that our agreement extends beyond Christological doctrine to embrace other aspects also of the authentic tradition, though we have not discussed all matters in detail. But through visits to each other, and through study of each other's liturgical traditions and theological and spiritual writings, we have rediscovered, with a sense of gratitude to God, our mutual agreement in the common tradition of the One Church in all important matters liturgy and spirituality, doctrine and canonical practice, in our understanding of the Holy Trinity, of the Incarnation, of the Person and Work of the Holy Spirit, on the nature of the Church as the Communion of Saints with its ministry and Sacraments, and on the life of the world to

come when our Lord and Saviour shall come in all his glory.

5. We pray that the Holy Spirit may continue to draw us together to find our full unity in the one Body of Christ. Our mutual agreement is not merely verbal or conceptual it is a deep agreement that impels us to beg our Churches to consummate our union by bringing together again the two lines of tradition which have been separated from each other for historical reasons for such a long time. We work in the hope that our Lord will grant us full unity so that we can celebrate together that unity in the Common Eucharist. That is our strong desire and final goal.

SOME DIFFERENCES

6. Despite our agreement on the substance of the tradition, the long period of separation has brought about certain differences in the formal expression of that tradition. These differences have to do with three basic ecclesiological issues - (a) the meaning and place of certain councils in the life of the Church, (b) the anathematization or acclamation as Saints of certain controversial teachers in the Church, and (c) the jurisdictional questions related to manifestation of the unity of the Church at local, regional and world levels.

(a) Theologians from the Eastern Orthodox Church have drawn attention to the fact that for them the Church teaches that the seven ecumenical councils which they acknowledge have an inner coherence and continuity that make them a single indivisible complex to be viewed in its entirety of dogmatic definition. Theologians from the Oriental Orthodox Church feel, however, that the authentic Christological tradition has so far been held by them on the basis of the three ecumenical councils, supplemented by the liturgical and patristic tradition of the Church. It is our hope that further study will lead to the solution of this problem

by the decision of our Churches.

As for the Councils and their authority for the tradition, we all agree that the Councils should be seen as charismatic events in the life of the Church rather than as an authority over the Church; where some Councils are acknowledged as true Councils, whether as ecumenical or as local, by the Church's tradition, their authority is to be seen as coming from the Holy Spirit. Distinction is to be made not only between the doctrinal definitions and canonical legislations of a Council, but also between the true intention of the dogmatic definition of a Council and the particular terminology in which it is expressed, which latter has less authority than the intention.

(b) The reuniting of the two traditions which have their own separate continuity poses certain problems in relation to certain revered teachers of one family being condemned or anathematized by the other. It may not be necessary formally to lift these anathemas, nor for these teachers to be recognised as Saints by the condemning side. But the restoration of Communion obviously implies, among other things, that formal anathemas and condemnation of revered teachers of the other side should be discontinued as in the case of Leo, Dioscurus, Severus, and others.

(c) It is recognised that jurisdiction is not to be regarded only as an administrative matter, but that it also touches the question of ecclesiology in some aspects. The traditional pattern of territorial autonomy or autocephaly has its own pragmatic, as well as theological, justification. The manifestation of local unity in the early centuries was to have one bishop, with one college of presbyters united in one Eucharist. In more recent times pragmatic considerations, however, have made it necessary in some cases to have more than one bishop and one Eucharist in one city, but it is important that the norm required by the nature of the Church be safe guarded at least in principle and

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expressed in Eucharistic Communion and in local conciliar structures.

7. The universal tradition of the Church does not demand uniformity in all details of doctrinal formulation, forms of worship and canonical practice. But the limits of pluralistic variability need to be more clearly worked out, in the areas of the forms of worship, in terminology of expressing the faith, in spirituality, in canonical practice, in administrative or jurisdictional patterns, and in the other structural or formal expressions of tradition, including the names of teachers and Saints in the Church.

TOWARDS A STATEMENT OF RECONCILIATION

8. We reaffirm the suggestion made by the Bristol consultation that one of the next steps is for the Churches of our two families to appoint an official joint commission to examine those things which have separated us in the past, to discuss our mutual agreements and disagreements and to see if the degree of agreement is adequate to justify the drafting of an explanatory statement of reconciliation, which will not have the status of a confession of faith or a dogmatic definition, but can be the basis on which our Churches can take the steps necessary for our being united in a common Eucharist.

We have given attention to some of the issues that need to be officially decided in such a statement of reconciliation. Its basic content would of course be the common Christological agreement; it should be made clear that this is not an innovation on either side, but an explanation of what has been held on both sides for centuries, as is attested by the liturgical and patristic documents. The common understanding of Christology is the fundamental basis for the life, orthodoxy and unity of the Church.

Such a statement of reconciliation could

make use of the theology of St. Cyril of Alexandria as well as expressions used in the Formula of Concord of 433 between St. Cyril and John of Antioch, the terminology used in the four later Councils and in the patristic and liturgical texts on both sides. Such terminology should not be used in an ambiguous way to cover up real disagreement, but should help to make manifest the agreement that really exists.

SOME PRACTICAL STEPS

9. Contacts between Churches of the two families have developed at a pace that is encouraging. Visits to each other, in some cases at the level of heads of Churches, and in others at episcopal level or at the level of theologians have helped to mark further progress in the growing degree of mutual trust, understanding and agreement. Theological students from the Oriental Orthodox Churches have been studying in institutions of the Eastern Orthodox Churches for some time now; special efforts should be made now to encourage more students from the Eastern Orthodox Churches to study in Oriental Orthodox institutions. There should be more exchange at the level of theological professors and church dignitaries.

It is our hope and prayer that more official action on the part of the two families of Churches will make the continuation of this series of unofficial conversations no longer necessary. But much work still needs to be done, some of which can be initiated at an informal level.

10. With this in mind this third unofficial meeting of theologians from the two families constitutes:

(a) a Continuation Committee of which all the participants of the three conversations at Aarhus, Bristol and Geneva would be corresponding members, and

(b) a Special Executive Committee of this Continuation Committee consisting of the following members, and who shall have the functions detailed further below:

1. Metropolitan Emilianos of Calabria
2. Archpriest Vitaly Borovoy
3. Vardapet Mesrob Krikorian
4. Professor Nikos Nissiotis
5. Father Paul Verghese

Functions:

(a) To edit, publish and transmit to the Churches a report of this third series of conversations, through the Greek Orthodox Theological Review.

(b) To produce, on the basis of a common statement of which the substance is agreed upon in this meeting, a resume of the main points of the three unofficial conversations in a form which can be discussed, studied and acted upon by the different autocephalous Churches;

(c) To publish a handbook containing statistical, historical, theological and other information regarding the various autocephalous Churches;

(d) To explore the possibility of constituting an association of Theological Schools, in which all the seminaries, academies and theological faculties of the various autocephalous Churches of both families can be members;

(e) To publish a periodical which will continue to provide information about the autocephalous Churches and to pursue further discussion of theological, historical and ecclesiological issues;

(f) To make available to the Churches the original sources for an informed and accurate study of the historical developments in the common theology and spirituality as well as the mutual relations of our Churches;

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(g) To sponsor or encourage theological consultations on local, regional or world levels, with a view to deepening our own understanding of, and approach to, contemporary problems especially in relation to our participation in the ecumenical movement;

(h) To explore the possibilities of and to carry out the preliminary steps for the establishment of one or more common research centres where theological and historical studies in relation to the universal orthodox tradition can be further developed;

(i) To explore the possibility of producing materials on a common basis for the instruction of our believers including children and youth and also theological text-books.

Eastern Orthodox
Oriental Orthodox

Dr. A. Arvanitis
Kahali Alemu C.
Church of Greece
Ethiopian Orthodox Church

Archpriest V. Borovoy
The Very Rev. N. Bozabalian
Russian Orthodox Church
Armenian Apostolic Church

Prof. N. Chitescu
Abba G.E. Degou
Romanian Orthodox Church
Ethiopian Orthodox Church

Metropolitan Emilianos
Bishop Gregorius
Ecumenical Patriarchate
Coptic Orthodox Church

The Very Rev. Prof. G. Florovsky
Metropolitan Severius Zakka Iwas
Ecumenical Patriarchate
Syrian Orthodox Church of India

Metropolitan Georges
The Rev. Dr. K.C. Joseph
Greek Orthodox Patriarchate of Anti-

och
Syrian Orthodox Church of India

Prof. J.Karmiris
Dr. M.K.Krekorian
Church of Greece
Armenian Apostolic Church

Prof. G. Konidaris
Metropolitan Theophilos Philippos
Church of Alexandria
Syrian Orthodox Church of India

The Rev. Prof. J. Meyendorff
Rev. Fr. P. Vergheze
Orthodox Church in America
Syrian Orthodox Church of India

Metropolitan Nikodim
Liqe Seltanat Habte Mariam Worqneh
Bulgarian Orthodox Church
Ethiopian Orthodox Church

Prof N.A. Nissiotis
Church of Greece

Archimandrite D. Papandreu
Church of Greece

Prof. B. Piperov
Bulgarian Orthodox Church

The Very Rev. Prof. J.S. Romanides
Church of Greece

Prof. L. Voronov
Russian Orthodox Church

Dr. J.D. Zizioulas
Church of Greece

Prof. I. Zonewski
Bulgarian Orthodox Church

ADDIS ABABA 1971

1. SUMMARY OF CONCLUSIONS

The following conclusions and questions have arisen out of our informal discussions in Addis Ababa about the

lifting of anathemas and the recognition of Saints:

1. We agree that the lifting of the anathemas pronounced by one side against those regarded as saints and teachers by the other side seems to be an indispensable step on the way to unity between our two traditions,

2. We are also agreed that the lifting of the anathemas would be with a view to restoring communion between our two traditions, and therefore that it presupposes essential unity in the faith between our two traditions. The official announcement by both sides that there is in fact such essential unity in faith, a basis for which is already provided by the reports of our earlier conversations at Aarhus, Bristol and Geneva, would thus appear to be essential for the lifting of anathemas.

3. We agree further that once the anathemas against certain persons cease to be effective, there is no need to require their recognition as saints by those who previously anathematized them. Different autocephalous churches have differing liturgical calendars and lists of Saints. There is no need to impose uniformity in this matter. The place of these persons in the future united church can be discussed and decided after the union.

4. Should there be a formal declaration or ceremony in which the anathemas are lifted? Many of us felt that it is much simpler gradually to drop these anathemas in a quiet way as some churches have already begun to do. Each church should choose the way most suited to its situation. The fact that these anathemas have been lifted can then be formally announced at the time of union.

5. Who has the authority to lift these anathemas? We are agreed that the Church has been given authority by her Lord both to bind and to loose. The Church which imposed the anathemas for pastoral or other reasons of that

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time, has also the power to lift them for the same pastoral or other reasons of our time. This is part of the stewardship or Oikonomia of the Church.

6. Does the lifting of an anathema imposed by an ecumenical council call in question the infallibility of the Church? Are we by such actions implying that a Council was essentially mistaken and therefore fallible? What are the specific limits within which the infallibility of the Church with her divine-human nature operates? We are agreed that the lifting of the anathemas is fully within the authority of the Church and does not compromise her infallibility in essential matters of the faith. There was some question as to whether only another ecumenical council could lift the anathema imposed by an ecumenical council. There was general agreement that a Council is but one of the principal elements expressing the authority of the Church, and that the Church has always the authority to clarify the decisions of a Council in accordance with its true intention. No decision of a Council can be separated from the total tradition of the Church. Each council brings forth or emphasizes some special aspect of the one truth, and should therefore be seen as stages on the way to a fuller articulation of the truth. The dogmatic definitions of each council are to be understood and made more explicit in terms of subsequent conciliar decisions and definitions.

7. The lifting of anathemas should be prepared for by careful study of the teaching of these men, the accusations levelled against them, the circumstances under which they were anathematized, and the true intention of their teaching. Such study should be sympathetic and motivated by the desire to understand and therefore to overlook minor errors. An accurate and complete list of the persons on both sides to be so studied should also be prepared. The study should also make a survey of how anathemas have been lifted in the past. It would appear that in many instances in the past anathe-

mas have been lifted without any formal action beyond the mere reception of each other by the estranged parties on the basis of their common faith. Such a study would bring out the variety of ways in which anathemas were imposed and lifted.

8. There has also to be a process of education in the churches both before and after the lifting of the anathemas, especially where anathemas and condemnations are written into the liturgical texts and hymnody of the church. The worshipping people have to be prepared to accept the revised texts and hymns purged of the condemnations. Each church should make use of its ecclesiastical journals and other media for the pastoral preparation of the people.

9. Another important element of such education is the rewriting of Church history, text-books, theological manuals and catechetical materials. Especially in Church history, there has been a temptation on both sides to interpret the sources on a partisan basis. Common study of the sources with fresh objectivity and an eirenic attitude can produce common texts for use in both our families. Since this is a difficult and time consuming project, we need not await its completion for the lifting of anathemas or even for the restoration of Communion.

10. The editing of liturgical texts and hymns to eliminate the condemnations is but part of the task of liturgical renewal. We need also to make use of the infinite variety and richness of our liturgical traditions, so that each church can be enriched by the heritage of others.

11. There seems to exist some need for a deeper study of the question: "Who is a Saint?" Neither the criteria for sainthood nor the processes for declaring a person as a Saint are the same in the Eastern and Western traditions. A study of the distinctions between universal, national and local saints, as well as of the processes by which they came

to be acknowledged as such, could be undertaken by Church historians and theologians. The lifting of anathemas need not await the results of such a study, but may merely provide the occasion for a necessary clarification of the tradition in relation to the concept of sainthood.

12. Perhaps we should conclude this statement with the observation that this is now the fourth of these unofficial conversations in a period of seven years. It is our hope that the work done at an informal level can soon be taken up officially by the churches, so that the work of the Spirit in bringing us together can now find full ecclesiastical response. In that hope we submit this fourth report to the churches.

Eastern Orthodox
 Oriental Orthodox

Metropolitan Parthenion
 Bishop Samuel
 Patriarchate of Alexandria
 Coptic Orthodox Church

Metropolitan Nikodim
 Bishop K. Sarkissian
 Moscow Patriarchate
 Armenian Apostolic Church

Metropolitan Nikodim
 Rev. Fr. P. Vergheese
 Church of Greece
 Syrian Orthodox Church of India

Metropolitan Methodios
 Dr. V.C. Samuel
 Patriarchate of Alexandria
 Syrian Orthodox Church of India

Archpriest L. Voronov
 Like Seltanat Habte Mariam Workineh
 Moscow Patriarchate
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Prof. S. Agourides
 Prof. M. Selassie Gebre Ammanuel
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 Ethiopian Orthodox Church

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Prof. N.A. Nissiotis
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Dr. K.M. Simon
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Syrian Orthodox Patriarchate

Prof. P. Fouyas
Ato Abebaw Yigzaw
Church of Greece
Ethiopian Orthodox Church

Dr. A. Mitsides
Ato Adamu Amare
Church of Cyprus
Ethiopian Orthodox Church

Fr. S. Hackel
Ato Aberra Bekele
Russian Orthodox Church
Ethiopian Orthodox Church

Fr. N. Osolin
Ato Wolde Selassie
Russian Orthodox Church
Ethiopian Orthodox Church

Ato Ayele Gulte
Ethiopian Orthodox Church

Archpriest Memher Ketsela
Ethiopian Orthodox Church

Melakem Berhanat Tesfa
Ethiopian Orthodox Church

CHAMBESY,
10-15 December, 1985

Joint-Commission of the Theological Dialogue Between the Orthodox Church and the Oriental Orthodox

Non-Chalcedonian Churches

After two decades of unofficial theological consultations and meetings (1964-1985), moved forward by the reconciling grace of the Holy Spirit, we, the representatives of the two families of the Orthodox tradition, were delegated by our Churches in their faithfulness to the Holy Trinity, and out of their concern for the unity of the Body of Jesus Christ to take up our theological dialogue on an official level.

We thank God, the Holy Trinity, the Father, the Son and the Holy Spirit, for granting us the fraternal spirit of the love and understanding which dominated our meeting throughout.

The first part of our discussions centered on the appellation of the two families in our dialogue. Some discussion was also devoted to the four unofficial consultations of Aarhus (1964), Bristol (1967), Geneva (1970), and Addis Ababa (1971). It was thought that the studies and "agreed statements" of these unofficial consultations as well as the studies of our theologians could provide useful material for our official dialogue.

A concrete form of methodology to be followed in our dialogue was adopted by the Joint-Commission. A Joint Sub-Committee of six theologians was set up, three from each side, with the mandate to prepare common texts for our future work.

For the next meetings, whose aim would be to re-discover our common grounds in Christology and Ecclesiology, the following main theme and subsequent sub-themes were agreed upon:

Towards a common Christology

- a) Problems of terminology
- b) Conciliar formulations
- c) Historical factors
- d) Interpretation of Christological dogmas today.

Special thanks were expressed to the Ecumenical Patriarchate for convening this official dialogue, as well as for the services and facilities which were offered for our first meeting here in Chambesy, Geneva, at the Orthodox Centre.

We hope that the faithful of our Churches will pray with us for the continuation and success of our work.

Prof. Dr. Chrysostomos Konstantinidis
Bishop Bishop
Metropolitan of Myra
Coptic Orthodox Church
Ecumenical Patriarchate
Co-President of the Commission

Co-President of the Commission

CORINTH,
23rd to 26th September, 1987

Meeting of the Joint Sub-Committee of the Joint-Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox non-Chalcedonian Churches

We, a group of theologians forming and representing the Joint Sub-Committee of the Joint-Commission of the theological Dialogue between the Orthodox Church and the Oriental Orthodox non-Chalcedonian Churches, met at Corinth, in Greece, from 23rd to 26th September 1987 in order to discuss problems of terminology as decided by the first Plenary Session (Chambesy, 10-15 December 1985).

Although not all official members of the Joint Sub-Committee were able to participate in this meeting for different reasons, the group however could accomplish its mandate in preparing a common text for the future work.

We discuss the main problems of christological terminology and were con-

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vinced that though using some terms in different nuances or sense, both sides express the same Orthodox theology. We focused our dialogue on the terms: physis, ousia, hypostasis, prosopon,} and attested that they have not been used with conformity in different traditions and by different theologians of the same tradition. Following St. Cyril who in his key phrase sometimes used "mia physis (tou theou Logou sesarkomeni)" and sometimes "mia hypostasis", the non-Chalcedonians pay special attention to the formula "mia physis", and at the same time they confess the "mia hypostasis" of Jesus Christ, where as the Chalcedonians stress specially the term "hypostasis" to express the unity of both the divine and human natures in Christ. Yet we all confirmed our agreement that the unique and wonderful union of the two natures of Christ is a "hypostatic", natural and real unity.

We affirmed that the term "Theotokos" used for the Virgin Mary, is a basic element of faith in our common tradition. In this connection for the solution of the terminological problems of Christology could be helpful the confession of St. Cyril of Alexandria, our common father:

"Almost the whole of our struggle is central in order to assure that Holy Virgin is "Theotokos" ", (Ep. 39, PG 77, 177).

"Therefore it is sufficient for the confession of our true and irreproachable faith to say and to confess that the Holy Virgin is "Theotokos", (Hom. 15, PG 77, 1093).

We were convinced therefore, in confessing Jesus Christ, the only begotten Son of God the Father, truly born of the Holy and Virgin Mary, our Churches have avoided and rejected the heretical teachings of both Nestorius and Eutyches. Both lines of terminological development produced the same true faith through different terms, because both condemned Nestorianism and Eutychi-

anism. The common denominator of these two interpretations was the common doctrine of the two real births of the Logos. The Logos, the Only-begotten of the Father before the ages, became man through His second birth in time from the Virgin Mary. Both interpretations accepted the two real births of the Logos, whereas Nestorianism denied his second birth - "for that which is born of flesh is flesh". Every theologian who accepted the two real births of the Logos, was to be considered orthodox, regardless to every terminological differentiation.

We concluded our discussions expressing our faith that the hypostatic union of the two natures of Christ was necessary for the salvation of the human kind. Only the Incarnate Logos, as perfect God and at the same time perfect man, could redeem man and peoples from sin and condemnation.

The four attributes of the wonderful union of the natures belong also to the common tradition of the Chalcedonian and non-Chalcedonian Christology, since both sides speak of it as "without confusion, without change, without division, without separation". Both affirm the dynamic permanence of the Godhead and the Manhood with all their natural properties and faculties, in the one Christ. Those who speak in terms of "two", don't thereby divide or separate. Those who speak in terms of "one", don't thereby co-mingle or confuse. The "without division, without separation" of those who say "two" and the "without change, without confusion" of those who say "one", need to be specially underlined, in order that we may understand and accept each other.

Heart-felt thanks were expressed to His Eminence Panteleimon, Metropolitan of Corinth and president of the Commission of Interorthodox Relations, for his friendly and generous hospitality as well as for the services and facilities offered for our meeting in Corinth.

We hope that the faithful of our Churches will pray with us for the

continuation and success of our dialogue.

Elias Bishoy
Metropolitan of Beirut
Bishop of Damiette

Chrysostomos
Dr. Mesrob K. Krikorian
Metropolitan of Peristerion
Patriarchal Delegate for Central Europe and Sweden

Prof. Vlassios Phidas
Father Tadros Y. Malaty
Canada
Coptic Orthodox Church

Secretary: Dr. M.K.Krikorian,

Kolonitzgasse 11/11, 1030 Vienna,
Austria

EGYPT,
20-24 June, 1989

Anba Bishoy Monastery - Wadi El-Natroun

Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

The second meeting of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches took place at the Anba Bishoy Monastery in Wadi-El-Natroun, Egypt from June 20th to 24th, 1989.

The official representatives of the two families of the Orthodox Churches met in an atmosphere of warm cordiality and Christian brotherhood for four days at the guest house of the Patriarchal Residence at the Monastery, and experienced the gracious hospitality and kindness of the Coptic Orthodox Pope and Patriarch of Alexandria and his

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Church.

His Holiness Pope and Patriarch Shenouda addressed the opening session of the meeting and appealed to the participants to find a way to restore communion between the two families of Churches. The participants also travelled to Cairo to listen to the weekly address of Pope Shenouda to thousands of the faithful in the Great Cathedral of Cairo. Pope Shenouda also received the participants at his residence later.

The twenty three participants came from thirteen countries and represented 13 Churches. The main item for consideration was the report of the Joint Sub-Committee of six theologians on the problems of terminology and interpretation of Christological dogmas today. The meetings were co-chaired by his Eminence Metropolitan Damaskinos of Switzerland and his Grace Bishop Bishoy of Damiette. In his response to Pope Shenouda Metropolitan Damaskinos appealed to the participants to overcome the difficulties caused by differences of formulation. Words should serve and express the essence, which is our common search for restoration of full communion. "This division is an anomaly, a bleeding wound in the body of Christ, a wound which according to His will that we humbly serve, must be healed."

A small drafting group composed of Metropolitan Paulos Mar Gregorios of New Delhi, Professor Vlassios Phidas, Prof. Fr. John Romanides, Prof. Dimitroff, and Mr. Joseph Moris Faltas produced a brief statement of faith based on the report of the Joint Sub-Committee, in which the common Christological convictions of the two sides were expressed. This statement, after certain modifications, was adopted by the Joint Commission for transmission to our churches, for their approval and as an expression for our common faith, on the way to restoration of full communion between the two families of Churches. The statement follows :

Agreed Statement

We have inherited from our fathers in Christ the one apostolic faith and tradition, though as churches we have been separated from each other for centuries. As two families of Orthodox Churches long out of communion with each other we now pray and trust in God to restore that communion on the basis of common apostolic faith of the undivided church of the first centuries which we confess in our common creed. What follows is a simple reverent statement of what we do believe, on our way to restore communion between our two families of Orthodox Churches.

Throughout our discussions we have found our common ground in the formula of our common father, St. Cyril, of Alexandria : *mia physis (hypostasis) tou Theou Logou sesarkomene*, and his dictum that "it is sufficient for the confession of our true and irreproachable faith to say and to confess that the Holy Virgin is Theotokos (Hom : 15, cf. Ep. 39) ".

Great indeed is the wonderful mystery of the Father, Son and Holy Spirit, one True God, one ousia in three hypostases or three prosopa. Blessed be the Name of the Lord our God, for ever and ever.

Great indeed is also the ineffable mystery of the Incarnation of our Lord Jesus Christ, for us and for our salvation.

The Logos, eternally consubstantial with the Father and the Holy Spirit in his Divinity, has in these last days, become incarnate of the Holy Spirit and Blessed Virgin Mary Theotokos, and thus became man, consubstantial with us in His humanity but without sin. He is true God and true man at the same time, perfect in His Divinity, perfect in His humanity. Because the One she bore in her womb was at the same time fully God as well as fully human we call her the Blessed Virgin Theotokos.

When we speak of the one composite (synthetos) hypostasis of our Lord Jesus

Christ, we do not say that in Him a divine hypostasis and a human hypostasis came together. It is that the one eternal hypostasis of the Second Person of the Trinity has assumed our created human nature in that act uniting it with His own uncreated divine nature, to form an inseparably and unconfusedly united real divine-human being, the natures being distinguished from each other in contemplation (theotia) only.

The hypostasis of the Logos before the incarnation, even with His divine nature, is of course not composite. The same hypostasis, as distinct from nature, of the Incarnate Logos, is not composite either. The unique theandric person (prosopon) of Jesus Christ is one eternal hypostasis who has assumed human nature by the Incarnation. So we call that hypostasis composite, on account of the natures which are united to form one composite unity. It is not the case that our fathers used *physis* and *hypostasis* always interchangeably and confused the one with the other. The term *hypostasis* can be used to denote both the person as distinct from nature, and also the person with the nature, for a hypostasis never in fact exists without a nature.

It is the same hypostasis of the Second Person of the Trinity, eternally begotten from the Father who in these last days became a human being and was born of the Blessed Virgin. This is the mystery of the hypostatic union we confess in humble adoration - the real union of the divine with the human, with all the properties and functions of the uncreated divine nature, including natural will and natural energy, inseparably and unconfusedly united with the created human nature with all its properties and functions, including natural will and natural energy. It is the Logos Incarnate who is the subject of all the willing and acting of Jesus Christ.

We agree in condemning the Nestorian and Eutychian heresies. We neither separate nor divide the human nature in Christ from His divine nature,

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nor do we think that the former was absorbed in the latter and thus ceased to exist.

The four adverbs used to qualify the mystery of the hypostatic union belong to our common tradition - without comingling (or confusion) (asyngchytos), without change (atreptos), without separation (achoristos) and without division (adiairetos). Those among us who speak of two natures in Christ, do not thereby deny their inseparable, indivisible union; those among us who speak of one united divine-human nature in Christ do not thereby deny the continuing dynamic presence in Christ of the divine and the human, without change, without confusion.

Our mutual agreement is not limited to Christology, but encompasses the whole faith of the one undivided church of the early centuries. We are agreed also in our understanding of the Person and Work of God the Holy Spirit, who proceeds from the Father alone, and is always adored with the Father and the Son.

The Joint Commission also appointed a Joint Sub-Committee for Pastoral Problems between churches of the two families, composed of the following ten persons.

- Metropolitan Damaskinos, Co-President, Ex officio
- Bishop Bishoy, Co-President, Ex officio
- Prof. Vlassios Phidas, Co-Secretary, Ex officio
- Bishop Mesrob Krikorian, Co-Secretary, Ex officio
- Metropolitan Georges Khordr of Mt Liban
- Metropolitan Petros of Axum
- Prof. Gosevic (Serbia)
- Prof. Dr. K. M. George (India)
- A nominee of Patriarch Ignatius Zaka Iwas of Syria
- Metropolitan Gregorios of Shoa

This Joint Sub-Committee will have its

first meeting from December 5th to 9th in Anba Bishoy Monastery and will prepare a report for the next meeting of the Joint Commission.

It was also decided that the next meeting of the Joint Commission would be held in September 1990 at Chambesy, Geneva, to consider :

- a) The report of the Joint Sub-Committee on Pastoral Problems.
- b) Conciliar formulations and anathemas. (Rev. Prof. John S. Romanides, H. E. Dr. Paulos Mar Gregorios).
- c) Historical factors. (Prof. Vlassios Phidas, Rev. Father Tadros Y. Malaty).
- d) Interpretation of Christological dogmas today. (Metropolitan Georges Khodr of Mt Liban, Bishop Mesrob Krikorian, and Mr. Joseph Moris).
- e) Future steps.

It was also decided that the name of the Joint Commission would be Joint Commission of the Orthodox Church and the Oriental Orthodox Churches.

Eastern Orthodox
Oriental Orthodox

Metropolitan Damaskinos Papandreouy
Bishop Bishoy
Metropolitan of Switzerland
Bishop of Damiette

Orthodox Co-president of the
Joint General Secretary Holy Synod
Commission.
Coptic Orthodox Church and

Orient. Orth.
Co-president of
the Joint Commission.

Prof. Vlassios Phidas
Dr. Paulos Mar Gregorios
Co-Secretary
Metropolitan of Delhi
Sec. to Synod for Inter Ch. Relations

Mr. Joseph Moris Faltas
Dipl. Theol. Assistant Co-Secretary

EGYPT,
31 January - 4 February, 1990

Anba Bishoy Monastery - Wadi El-Natroun

Report of the Joint Sub-Committee about the Pastoral Problems

I- The General Committee of the Joint Theological Dialogue between the Orthodox Church and the Eastern Orthodox Churches, met at Anba Bishoy Monastery - Wadi El-Natroun, during the period 31/1 - 4/2/1990. In an atmosphere of hearty love and Christian brotherhood, both His Eminence Metropolitan Damaskinos, Bishop of Switzerland and His Grace Bishop Bishoy of Damiette, chaired the works of the Committee.

At the inaugural session His Holiness Pope Shenouda III welcomed and addressed the members, focussing on the importance of the joint agreement concerning the issue of Christology, the text of which was signed by the Joint Commission for the Theological Dialogue in its meeting in summer 1989. He also pin pointed the widespread acceptance of this agreement by everybody.

Moreover, he showed great interest in the joint work between our churches taking part in the dialogue, to overcome our pastoral problems. Furthermore, he drew the attention of the Committee to the importance of mutual recognition of Baptism, and taking into consideration marriage, divorce, etc

Both of the two Secretaries of the Committee Professor Vlassios Vidas and Mr. Joseph Morris Faltas, recorded the outcomes of these discussions and then put them down in the present text of the Report, which expresses the spirit of the discussions and the final proposals of the Joint Sub-Committee for Pastoral Affairs.

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II- The Orthodox Church and the Eastern Orthodox Churches have a clear feeling that they live in, and confess Jesus Christ in the same faith, that is fed continuously and uninterruptedly from the fatherly apostolic source of the early centuries. The lack of mutual understanding of the Christological explanations and expressions, did not affect the substance of the faith, in the humanity at its fullness and the divinity at its fullness of the Incarnate Logos Jesus Christ, the only begotten Son of God (Monogenis Eiou Oheou).

This common feeling did not only yield many fruits, in the attempts of brotherhood and theological initiatives and discussions, but also yielded the common spiritual experience of the believers.

The greatest criterion of the fatherly apostolic tradition is that it formed the teachings, worship of God, the conception of asceticism, and the ecclesiastic life in general. It also identified in the past, and even more today, the deep meaning of brotherhood and spiritual approach between the Orthodox Church and the Eastern Orthodox Churches.

In this respect, it is worth confirming that while the faith unifies us, history keeps us distant, or isolates brotherly believers from each other. This is because it creates ecclesiastical practical problems, which often are more difficult in its outcomes than those of the historical difference, which are caused by theological expressions or dogmatic explanations.

In fact, the start of the official theological dialogue between the Orthodox Church and the Oriental Orthodox Churches always indicates the wealthy faith and tradition that we possess, and the common basis of our faith through the common theological texts. However, this alone does not automatically solve the problems of our ecclesiastical relations existing since many centuries.

And although these problems do not have a deep theological cause, they renew the feelings of suspicion and pain among us, and will diminish the value of the theological fruits of our official dialogue that we started together.

Our assessment of the historical theological problems through our theological dialogue differs from our assessment of these problems through our practical ecclesiastical relations. This does not express our commitment as in the theological dialogue we all express our agreement of our overcoming approximately fifteen centuries on one hand, and in our ecclesiastical relations we still abide to the preservations of the past on the other.

In this case, we give a perception that either the theological dialogue is theoretical and will remain without practical outcomes in the liturgical life of the Church, or that the actual liturgical practical life of the Church does not interact with its theological reality.

Only love and common sincere desire in unity are able to complement what is lacking in our relations through the common faith and ties of love.

The reaction in the Christian world regarding the fruits of our theological dialogue, proves the importance of the effort exerted.

Today the approaching and common work between the Orthodox Church and the Oriental Orthodox Churches, is increasing continuously, not only due to our feeling of the same spirit, but also due to the need of the Christian world for the dogmatic and moral principles.

Denial of the divinity of Jesus Christ, authenticity of the Holy Bible, the problem of ordination of women to priesthood, and the problems facing the spiritual life, impose on us a common witness, not only in the area of the Ecumenical Movement, but also to the civilised world of today.

The things that separate us can be overcome by the spirit of love, mutual understanding, and through our common witness to the whole world.

The proposals of the Sub-Committee for Pastoral Affairs can be identified in two areas :-

- 1- The relation of the two Orthodox Families.
- 2- Our common relations with the rest of the Christian world.

1 - In the area of the relation between the two Orthodox families:-

a) The official ecclesiastical acceptance by the two parties of the theological agreement related to the Christology and the joint theological text signed by the joint Committee for the dialogue, as this will also apply to the ecclesiastical relations.

b) The clear official acceptance and recognition of the Baptism performed by the two families through the spirit of our common tradition and the unity of the mysteries and its distinctions as regards the gifts granted on one hand, and on the other, we can not separate Christ of the mysteries from Christ of the faith.

c) Regular attempts in our joint theological work to benefit of the fruits of our theological dialogue in the writings and publications of each of the two families, towards a farther objective to create ecclesiastical relations. This can be realised through exchanging the theological writings, professors and students of the Theological Institutes.

d) Preparation of publications to the congregation of the two families to be acquainted with what is taking place in the theological dialogue, and the relations existing between us.

e) Joint confrontation of the practical problems in the two families such as

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the problems of marriage - divorce (consideration of the marriage as having taken place) etc

f) Preparation of a book containing information about the churches taking part in the dialogue.

g) A summary of the most important Christological terms together with a brief explanation and analysis, based upon the fathers' theology and writings.

h) Preparation and publication in different languages of a separate pamphlet comprising the joint text agreed upon in the meeting of the committee held in July 1989, related to our agreement on the issue of Christology, and its necessity for the unity of the Church.

2 - Regarding our relation with the external world :-

The following is of utmost importance from the practical point of view :

a) Serious joint work of the two families to adopt the same attitude in relation to the theological dialogue within the framework of the World Council of Churches (WCC) and with the countries of the whole world through the ecumenical movement.

b) To issue a joint communique against the modern conceptions, which are completely in contradiction with our Apostolic tradition, whether those related to the faith and the campaigns of suspicion, or those related to ecclesiastical issues, such as the ordination of women, and the moral issues.

c) As regards the issue of the woman's position in the church and also not allowing her to be ordained as a priest, the attitude of our churches is the same. Also the joint General Committee for the Dialogue can issue a declaration indicating the importance of the theological basis, which will depend upon the outcomes of the World Orthodox Summit Meeting held in Rhodos in

1988, as well as the address of H.H. Pope Shenouda III to the meeting of the Anglican Churches held at Lambeth 1988, and other sources.

d) The common work in view of neutralising the trends of proselytism among the churches.

e) The joint work to confront the religious groups who use twisted and dangerous means to mislead believers from the faith, such as Jehovah's witnesses, Adventists, etc

 GENEVA,
 September 23 - 28, 1990

Orthodox Centre of Ecumenical Patriarchate - Chambesy

Joint-Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches

INTRODUCTION

The third meeting of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches took place at the Orthodox Centre of the Ecumenical Patriarchate, Chambesy, Geneva, from September 23rd to 28th, 1990.

The official representatives of the two families of the Orthodox Churches and their advisors met in an atmosphere of prayerful waiting on the Holy Spirit and warm, cordial, Christian brotherly affection. We experienced the gracious and generous hospitality of His Holiness Patriarch Dimitrios I, through His Eminence Metropolitan Damaskinos of Switzerland in the Orthodox Centre of the Ecumenical Patriarchate. We were also received two grand receptions, one at the residence of Metropolitan Damaskinos and the other at the residence of His Excellency Mr. Kerkinos, the Ambassador of Greece to the United Nations, and Mrs Kerkinos.

The 34 participants (see list of participants) came from Austria, Bulgaria, Cyprus, Czechoslovakia, Egypt, Ethiopia, Finland, Greece, India, Lebanon, Poland, Switzerland, Syria, U.K., U.S.A., U.S.S.R. (Russian Church, Georgian Church and Armenian Church), and Yugoslavia. The six days of meetings were co-chaired by His Eminence Metropolitan Damaskinos of Switzerland and His Grace Metropolitan Bishoy of Damiette. His Eminence Metropolitan Damaskinos in his inaugural address exhorted the participants to "work in a spirit of humility, brotherly love and mutual recognition" so that "the Lord of the Faith and Head of His Church" will guide us by the Holy Spirit on the speedier way towards unity and communion.

The meeting received two reports, one from its Theological Sub-Committee, which met at the Orthodox Centre, Chambesy (20-22, 1990), and the other from its Sub-Committee on Pastoral Relations, which met at the Anba Bishoy Monastery, Egypt (Jan 31 - Feb 4, 1990). The following papers which had been presented to the Theological Sub-Committee were distributed to the participants:

1. "Dogmatic Formulations and Anathemas by Local and Ecumenical Synods within their Social Context", Rev. Prof. John S. Romanides, Church of Greece.
2. "Anathemas and Conciliar Decisions - Two Issues to be settled for Restoration of Communion among Oriental Orthodox and Eastern Orthodox Churches", Dr. Paulos Mar Gregorios, Metropolitan of Delhi, Orthodox Syrian Church of the East.
3. "Historical Factors and the Council of Chalcedon", Rev. Fr. T.Y.Malaty, Coptic Orthodox Church.
4. "Historical Factors and the Terminology of the Synod of Chalcedon (451)", Prof. Dr. Vlassios Phidas, Greek Orthodox Patriarchate of Alexandria.

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5. "Interpretation of Christological Dogmas Today", Metropolitan George Khodr, Greek Orthodox Patriarchate of Antioch.

6. "Interpretation of Christological Dogmas Today", Bishop Mesrob Krikorian, Armenian Apostolic Church of Etchmiadzin.

The six papers and the two Sub-Committee reports, along with the "Summary of Conclusions" of the Fourth Unofficial Conversations at Addis Ababa (1971) which was appended to the reports of the Theological Sub-Committee, formed the basis of our intensive and friendly discussion on the issues and actions to be taken. A drafting committee composed of Metropolitan George Khodr, Metropolitan Paulos Mar Gregorios, Archbishop Kashishian, Archbishop Garima, Rev. Prof. John Romanides, Metropolitan Matta Mar Eustathius (Syria), Prof. Ivan Dimitrov (Bulgaria) with Prof. V. Phidas and Bishop Krikorian as co-secretaries, produced the draft for the Second Agreed Statement and Recommendations to Churches. Another drafting committee composed of Prof. Papavassiliou (Cyprus), Bishop Christoforos (Czechoslovakia), Metropolitan Paulos Mar Gregorios and Liqaseltanat Habtemariam (Ethiopia), with Fr. Dr. George Dragas as secretary, produced the draft for the Recommendations on Pastoral Issues.

The following is the text of the unanimously approved Second Agreed and Recommendations.

SECOND AGREED STATEMENT AND RECOMMENDATIONS TO THE CHURCHES

The first Agreed Statement on Christology (Annex 1) adopted by the Joint

Commission of the Theological Dialogue between the Orthodox and the Oriental Orthodox Churches, at our historic meeting at the Anba Bishoy Monastery, Egypt, from 20th to 24th June, 1989, forms the basis of this Second Agreed Statement on the following affirmations of our common faith and understanding, and recommendations on steps to be taken for the communion of our two families of Churches in Jesus Christ our Lord, who prayed "that they all may be one".

1. Both families agreed in condemning the Eutychian heresy. Both families confess that the Logos, the Second Person of the Holy Trinity, only begotten of the Father before the ages and consubstantial with Him, was incarnate and was born from the Virgin Mary Theotokos; fully consubstantial with us, perfect man with soul, body and mind (\$ \nu o \upsilon \text{psilonpsilon} \text{zeta} \$); He was crucified, died, was buried and rose from the dead on the third day, ascended to the Heavenly Father, where He sits on the right hand of the Father as Lord of all creation. At Pentecost, by the coming of the Holy Spirit He manifested the Church as His Body. We look forward to His coming again in the fullness of His glory, according to the Scriptures.

2. Both families condemn the Nestorian heresy and the crypto-Nestorianism of Theodoret of Cyrus. They agree that it is not sufficient merely to say that Christ is consubstantial both with His Father and with us, by nature God and by nature man; it is necessary to affirm also that the Logos, Who is by nature God, became by nature man, by His incarnation in the fullness of time.

3. Both families agree that the Hypostasis of the Logos became composite by uniting to His divine uncreated nature with its natural will and energy, which He has in common with the Father and the Holy Spirit, created human nature, which He assumed at the Incarnation and made His own, with its natural will and energy.

4. Both families agree that the natures with their proper energies and wills are united hypostatically and naturally without confusion, without change, without division and without separation, and that they are distinguished in thought alone.

5. Both families agree that He who wills and acts is always the one Hypostasis of the Logos Incarnate.

6. Both families agree in rejecting interpretations of Councils which do not fully agree with the Hosios of the Third Ecumenical Council and the letter (433) of Cyril of Alexandria to John of Antioch.

7. The Orthodox agree that the Oriental Orthodox will continue to maintain their traditional Cyrillian terminology of "One nature of the Incarnate Logos", since they acknowledge the double consubstantiality of the Logos which Eutyches denied. The Orthodox also use this terminology. The Oriental Orthodox agree that the Orthodox are justified in their use of the two-natures formula, since they acknowledge that the distinction is "in thought alone". Cyril interpreted correctly this use in his letter to John of Antioch and his letters to Acacius of Melitene (pages 77, 184-201), and to Eulogius (pages 77, 224-228) and to Succensus ((pages 77, 228-245).

8. Both families accept the first three ecumenical councils, which form our common heritage. In relation to the four later councils of the Orthodox Church, the Orthodox state that for them the above points 1-7 are the teachings also of the four later councils of the Orthodox Church, while the Oriental Orthodox consider this statement of the Orthodox as their interpretation. With this understanding, the Oriental Orthodox respond to it positively.

In relation to the teaching of the Seventh Ecumenical Council of the Orthodox Church, the Oriental Orthodox

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agree that the theology and practice of the veneration of icons taught by the council are in basic agreement with the teaching and practice of the Oriental Orthodox from ancient times, long before the convening of the council, and that we have no disagreement in this regard.

9. In the light of our Agreed Statement on Christology as well as the above common affirmations, we have now clearly understood that both families have always loyally maintained the same authentic Orthodox Christological faith, and the unbroken continuity of the apostolic tradition, though they may have used Christological terms in different ways. It is this common faith and continuous loyalty to the apostolic tradition that should be the basis of our unity and communion.

10. Both families agree that all the anathemas and condemnations of the past, which now divide us should be lifted by the Churches in order that the last obstacle to the full unity and communion of our two families can be removed by the grace and power of God. Both families agree that the lifting of anathemas and condemnations will be consummated on the basis that the councils and the fathers previously anathematised or condemned are not heretical.

We therefore recommend to our Churches the following practical steps:

A. The Orthodox should lift all anathemas and condemnations against all Oriental Orthodox councils and fathers whom they have anathematised or condemned in the past.

B. The Oriental Orthodox should at the same time lift all anathemas and condemnations against all Orthodox councils and fathers whom they have anathematised or condemned in the past.

C. The manner in which the anathemas are to be lifted should be decided by the

Churches individually.

Trusting in the power of the Holy Spirit, the Spirit of Truth, Unity and Love, we submit this Agreed Statement and Recommendations to our venerable Churches for their consideration and action, praying that the same Spirit will lead us to that unity for which our Lord prayed and prays.

Signatures of the Second Agreed Statement and Recommendations to the Churches- Chambesy, 28 September 1990,

Eastern Orthodox
Oriental Orthodox

Metropolitan Damaskinos
Metropolitan Bishop
Co-President
Co-President
(Ecumenical Patriarchate)
(Coptic Orthodox Church)

Prof. Vlassios Phidas
Bishop Dr. Mesrob Krikorian
Co-Secretary
Co-Secretary
(Greek Orth. Patr. Alexandria)
(Armenian Church of Etchmiadzin)

Prof. Athanasios Arvanitis
Metropolitan Dr. Paulos Mar Gregorios
(Ecumenical Patriarchate)
(Orth. Syrian Church of the East)

Metropolitan Chrysostomos
Dr. Joseph M. Faltas
of Peristerion
Assistant Co-Secretary
(Ecumenical Patriarchate)
(Coptic Orthodox Church)

Ecumenical Patriarchate
Coptic Orthodox Church
Prof. Father George Dragas
Bishop Serapion

Greek Orth. Patr. Alexandria
Coptic Orthodox Church
Metropolitan Petros of Aksum
Father Tadros Y. Malaty

Greek Orth. Patr. Antioch
Syrian Orth. Patr. Antioch
Metropolitan George Khodr
Metropolitan Eustathius Matta Rouhm
Metropolitan Damaskinos

Russian Patriarchate
Armenian Church of Etchmiadzin
Mr. Nikolai Zabolotski
(see co-secretary)

Russian patriarchate
Catholicate of Cilicia
Mr. Grigorij Skobej
Archbishop Aram Keshishian

Serbian Patriarchate
Catholicate of Cilicia
Prof. Stojan Gosevic
Archbishop Mestrob Ashdjian

Bulgarian Patriarchate
Orth. Syrian Church of the East
Dr. Ivan Zhelev Dimitrov
Father George Kondortha

Gregorian Patriarchate
Ethiopian Orthodox Church
Metropolitan David of Sukhum
Archbishop Abba Gerima of Eluvabur

Gregorian Patriarchate
Ethiopian Orthodox Church
Mr. Boris Gagua
Rev. Habte Mariam Warkineh

Church of Cyprus
Horepiskopos Barnabas of Salamis

Church of Cyprus
Prof. Andreas Papavasiliou

Church of Greece
Metropolitan Meletios of Nikopolis

Church of Greece
Prof. Father John Romanides

Polish Orthodox Church
Bishop Jeremiasz of Wroclaw
per
Metropolitan Damaskinos

Orthodox Church of Czechoslovakia

(Continued *ORTHODOX* on page 24)

(Continued *ORTHODOX* from page 23)
 Bishop Christoforos of Olomouc

Orthodox Church of Czechoslovakia
 Father Joseph Hauser

Finish Orthodox Church
 Father Heikki Huttunen
 per
 Metropolitan Damaskinos

 GENEVA,
 September 23 - 28, 1990

Orthodox Centre of Ecumenical Patriar-
 chate - Chambesy

Joint-Commission of the Theological
 Dialogue between the Orthodox Church
 and the Oriental Orthodox Churches

RECOMMENDATIONS ON PAS-
 TORAL ISSUES

1. The Joint-Commission of the theo-
 logical dialogue between the Orthodox
 Church and the Oriental Orthodox
 Churches, at its meeting at the Ortho-
 dox Centre of the Ecumenical Patriar-
 chate, in Chambesy, Geneva from
 September 23rd to 28th, 1990, received
 a report from its Joint Pastoral Sub-
 Committee which had met at the Anba
 Bishoy Monastery in Egypt from 31st
 January to 4th February 1990. The
 report was the starting point for an ex-
 tended discussion of four types of pas-
 toral issues:

I. Relations among our two families of
 Churches, and our preparation for
 unity.

II. Relations of our Churches with
 other Christian Churches and our com-
 mon participation in the ecumenical
 movement.

III. Our common service to the world of
 suffering, need, injustice and con-
 flicts.

IV. Our cooperation in the propagation

of our common faith and tradition.

I. Relations among our two families of
 Churches

We feel as a Joint Theological Commis-
 sion that a period of intense preparation
 of our people to participate in the imple-
 mentation of our recommendations and
 in the restoration of communion of our
 Churches is needed. To this end we
 propose the following practical proce-
 dure.

2. It is important to plan an exchange of
 visits by our heads of Churches and
 prelates, priests and lay people of each
 one of our two families of Churches to
 the other.

3. It is important to give further en-
 couragement to exchange of theological
 professors and students among theolog-
 ical institutions of the two families for
 periods varying from one week to sev-
 eral years.

4. In localities where Churches of
 the two families co-exist, the con-
 gregations should organize participa-
 tion of one group of people - men,
 women, youth and children, includ-
 ing priests, where possible from one
 congregation of one family to a con-
 gregation of the other to attend in the
 latter's eucharistic worship on sundays
 and feast days.

5. Publications:

(a) We need to publish, in the various
 languages of our Churches, the key
 documents of this Joint Commission
 with explanatory notes, in small pam-
 phlets to be sold at a reasonable price in
 all our congregations.

(b) It will be useful also to have brief
 pamphlets explaining in simple terms
 the meaning of the Christological ter-
 minology and interpreting the variety of
 terminology taken by various persons
 and groups in the course of history in
 the light of our agreed statement on
 Christology.

(c) We need a book which gives
 some brief account, both historical and
 descriptive, of all the Churches of our
 two families. This should also be pro-
 duced in the various languages of
 our peoples, with pictures and pho-
 tographs as much as possible.

(d) We need to promote brief books of
 Church History by specialist authors
 giving a more positive understanding
 of the divergencies of the fifth, sixth
 and seventh centuries.

6. Churches of both families should
 agree that they will not re-baptize
 members of each other, for recognition
 of the baptism of the Churches of our
 two families, if they have not already
 done so.

7. Churches should initiate bilateral ne-
 gotiations for facilitating each other in
 using each other's church premises in
 special cases where any of them is de-
 prived of such means.

8. Where conflicts arise between
 Churches of our two families, e.g. (a)
 marriages consecrated in one Church
 annulled by a bishop of another
 Church; (b) marriages between mem-
 bers of our two families, being cele-
 brated in one church over against the
 other; (c) or children from such mar-
 riages being forced to join the one
 church against the other; the Churches
 involved should come to bilateral
 agreements on the procedure to be
 adopted until such problems are finally
 solved by our union.

9. The Churches of both families
 should be encouraged to look into the
 theological curriculum and books used
 in their institutions and make necessary
 additions and changes in them with
 the view to promoting better understand-
 ing of the other family of Churches.
 They may also profitably devise pro-
 grammes for instructing the pastors and
 people in our congregations on the
 issues related to the union of the two
 families.

(Continued *ORTHODOX* on page 25)

(Continued ORTHODOX from page 24)

II. Relations of our Churches with other Christian Churches in the world

Our common participation in the ecumenical movement and our involvement in the World Council of Churches needs better co-ordination to make it more effective and fruitful for the promotion of the faith which was once delivered to the saints in the context of the ecumenical movement. We could have a preliminary discussion of this question at the Seventh Assembly of the WCC at Canberra, Australia, in February 1991 as well as in regional and national councils of Churches and work out an appropriate scheme for more effective co-ordination of our efforts.

11. There are crucial issues in which our two families agree fundamentally and have disagreements with the Roman Catholic and Protestant Churches. We could organize small joint consultations on issues like :

(a) the position and role of the woman in the life of the Church and our common Orthodox response to the contemporary problem of other Christian communities concerning the ordination of women to the priesthood,

(b) pastoral care for mixed marriages between Orthodox and heterodox Christians,

(c) marriages between Orthodox Christians and members of other religions,

(d) the Orthodox position on dissolution or annulment of marriage, divorce and separation of married couples,

(e) abortion.

12. A joint consultation should be held on the burning problem of Proselytism, vis-a-vis religious freedom to draw the framework of an agreement with other Churches, for the procedure to be followed when an Orthodox or Oriental Orthodox person or family wants to

join another (Catholic or Protestant) Church or vice-versa.

13. A special joint consultation should be held on the theology and practice of Uniatism in the Roman Catholic Church, as a prelude to a discussion with the Roman Catholic Church on this subject.

14. We need to have another joint consultation to co-ordinate the results of the several bilateral conversations now going on or held in the past by the Churches of our two families with other Catholic and Protestant Churches.

III. Our common service to the world of suffering, need, injustice and conflicts

15. We need to think together how best we could co-ordinate our existing schemes for promoting our humanitarian and philanthropic projects in the socio-ethnic context of our peoples and of the world at large. This would entail our common approach to such problems as :

- (a) hunger and poverty,
- (b) sickness and suffering,
- (c) political, religious and social discriminations,
- (d) refugees and victims of war,
- (e) youth, drugs and unemployment,
- (f) the mentally and physically handicapped,
- (g) the old and the aged.

IV. Our co-operation in the propagation of the Christian Faith

16. We need to encourage and promote mutual co-operation as far as possible in the work of our inner mission to our people, i.e. in instructing them in the faith, and how to cope with modern dangers arising from contemporary secularism, including cults, ideologies, materialism, aids, homo-sexuality, the permissive society, consumerism, etc.

17. We also need to find a proper way for collaborating with each other and

with the other Christians in the Christian mission to the world without undermining the authority and integrity of the local Orthodox Churches.

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**ATTEMPT TO
'LIBERALIZE' POLAND'S
LAWS REGARDING MUR-
DERING OF UNBORN
CHILDREN
FAILS**

WARSAW, Poland (AP) -- The upper house of parliament today rejected the liberalization of Poland's strict anti-abortion law, as thousands of protesters sang religious songs and prayed outside.

The leftist-dominated Senate voted 52-40 to reject the liberalization, which easily passed the lower house Aug. 30. The lower chamber, or Sejm, now has to muster a 50 percent plus one vote to overrule the Senate's rejection.

The liberalization of Poland's church-sponsored law would allow women to terminate a pregnancy up to the 12th week if they are in a difficult social, family or financial situation.

Opponents of the bill, led by the Roman Catholic Church, argue that it is a return to abortion on demand, allowed during the Communist era -- which ended in 1989 -- and until 1993, when parliament passed the law practically banning the procedure.

Some 10,000 protesters, some with baby carriages, sang religious songs, prayed and carried rosaries and anti-abortion banners.

After a Mass at a downtown Warsaw church, the protesters marched to the parliament building, snarling traffic for two hours. Cardinal Jozef Glemp, head of the Polish Catholic church, ordered church bells to toll at noon in support of the protesters.

(Continued POLAND on page 30)

DEMI'S NEW PROJECT

by Sue Widemark

Demi Moore. Those of us who are into fitness all admire her because she is, well, gorgeous. So when she was on Oprah, we recorded the show and watched.

Basically the show was a sleeper. Demi was, she said early on, not on to tell about her life but to introduce another woman, her psychic. Then followed a laborious discussion filled with tired old generalities about using one's intuition. We were never told exactly how this is done. Just a feeling. Follow your feelings. The philosophy of the psychic with a waiflike look of a fashion model, had an underlying message of Pantheism i.e. if you look into yourself, you-god speaks and is always right. I was nodding off by this time.

The end of the show brought me awake with a jolt. Demi was saying she had made a new film which would be coming out in October and she just KNEW it was the Divine Will to make this film and especially at this time in the election year.

The film is about abortion.

Oprah then showed a scene from the film which consists of three vignettes - one taking place in the '50's, one in the 70's and the last in the '90's. The clip shown was obviously the one from the '50's.

Demi, playing a worried looking nurse, is at her doctor's office and pretty soon in the game, we know she's pregnant. "Well," says she, "I thought perhaps you could give me a prescription for something to take."

The doctor, a kindly white haired looking guy, answers her with "I can't do that. You know it's illegal to terminate a pregnancy. I'll help you find a home where you can stay and arrange for the adoption."

The nurse begins to cry. "But I can't go away for seven months now..."

The face of the aging doctor takes on a stern look and he says, "Well, these are the type of things you think about before you get yourself in this situation."

Several things come to mind. First of all, if the god inside of Demi is telling her to make a pro abortion film, it certainly is NOT the Creator who planned each baby before He plants him or her in the womb. That should alert her that the god inside of her has a definite problem.

Secondly, isn't it interesting that in this scene from the fifties, the viewer is supposed to feel such empathy for this poor young lady who is in this terrible situation through hardly her own fault (yes, of course, her boyfriend pried her legs open...) and is held back by stuffy oppressive laws which prevent her from destroying the growing infant in utero. High drama perhaps, but far from the truth about what would have happened in the fifties.

Let's take the scene over in a more real context.

Demi, playing a worried looking nurse, is at her doctor's office and pretty soon in the game, we know she's pregnant. "Well," says she, "I thought perhaps you could give me a prescription for something to take."

The doctor, a kindly white haired looking guy, answers her with "I can't prescribe anything for you. That is a real baby growing inside of you. Your baby. You don't want to end its life like that!"

As a matter of fact, a movie with Cary Grant made in the late forties, dealt with this same subject and was decidedly pro life. The doctor married the pregnant lady and fathered the child. Although she had asked him for an abortion, after the child was born, she was happy he had not given in to her and the movie ends happily with her realization

that she was very much in love with him.

Much as Demi and Oprah would desire, the truth remains that in the 50's we still had some sense of caring about the unborn child and doctors still believed in the Hypocratic Oath which considered it a terrible thing to do an abortion. Doctors still healed folks back in those days.

I think the thing which annoyed me the most was the use of the term, "Termination of pregnancy" which is a NewSpeak word of the abortion industry. A word which, like the Nazi words for slaughtering the Jews and the Soviet words for Stalin's murder of millions of peasants, does not mention anything about death. Termination of the peasant problem. Termination of the Jewish problem. Termination of pregnancy. i.e. the solution of a problem by the death of a human being.

Not a new thing. The more 'primitive' civilizations would solve the problem of a famine with throwing a young girl or perhaps a baby into the fire of sacrifice. But we are more civilized than that.

Are we? Just because our human sacrifices take place in abortion clinics and the tiny bodies are flushed down the toilet or ground up the garbage disposals?

I don't think so. I think we all know better. Because the ancient civilizations did not use euphemistic language to describe their human sacrifices. They talked openly about the death of the sacrificial victims. We on the other hand, must cover up our shame at what we do by deleting the word, "Death" or "murder" from our descriptions of the human slaughter taking place.

Perhaps Demi would be wise to get rid of the psychic, and clean up her inner god to be in line with the Real Creator. It certainly would be a start which might clear up some things in her mind.

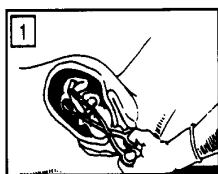
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What the nurse saw...

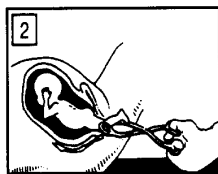
In September, 1993, Brenda Pratt Shafer, a registered nurse with thirteen years of experience, was assigned by her nursing agency to an abortion clinic. Since Nurse Shafer considered herself "very pro-choice," she didn't think this assignment would be a problem. She was wrong. This is what Nurse Shafer saw:

"I stood at the doctor's side and watched him perform a partial-birth abortion on a woman who was six months pregnant. The baby's heartbeat was clearly visible on the ultrasound screen. The doctor delivered the baby's body and arms, everything but his little head. The baby's body was moving. His little fingers were clasp together. He was kicking his feet. The doctor took a pair of scissors and inserted them into the back of the baby's head, and the baby's arms jerked out in a flinch, a startle reaction, like a baby does when he thinks that he might fall. Then the doctor opened the scissors up. Then he stuck the high-powered suction tube into the hole and sucked the baby's brains out. Now the baby was completely limp. I never went back to the clinic. But I am still haunted by the face of that little boy. It was the most perfect, angelic face I have ever seen."

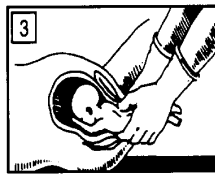
The partial-birth abortion procedure is used after 20 weeks (4 1/2 months) of pregnancy-- often to six months, seven months, and *even* later. **The difference between partial-birth abortion and homicide is a mere three inches.**



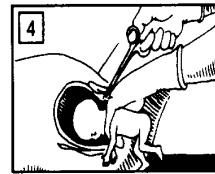
1 Guided by ultrasound, the abortionist grabs the baby's leg with forceps.



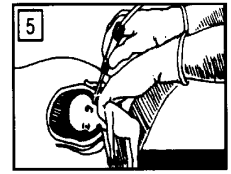
2 The baby's leg is pulled out into the birth canal.



3 The abortionist delivers the baby's entire body except for the head.



4 The abortionist jams scissors into the baby's skull. The scissors are then opened to enlarge the hole.



5 A suction tube is inserted. The child's brains are sucked out, causing the skull to collapse. The dead baby is then removed.

Important Facts About Partial-Birth Abortions...

The "Health" Exception

The bill passed by Congress allows a partial-birth abortion to be performed if necessary to save a woman's life. **But pro-abortion groups and President Clinton also demand an exception for "health" abortions—a huge loophole that would allow partial-birth abortions for "emotional well being" or "depression."**

Anesthesia's Effect on the Baby

The anesthesia given to the mother has little or no effect on the baby, according to congressional testimony by the nation's leading anesthesiologists, including the president of the American Society of Anesthesiologists. Medical experts testified that babies at this age can experience great pain.

Reasons for Partial-Birth Abortion

Dr. Martin Haskell, who has performed over 1000 partial-birth abortions, said that he performs them "routinely" for non-medical reasons, and that 80% are "purely elective." Medical experts testified before congressional committees that it is never necessary to kill a baby that has been almost entirely delivered to preserve the life or health of a mother.

On December 7, 1995, the Senate passed the Act to end partial-birth abortions by a margin of 54 - 44. On March 27, 1996, the House approved the Act by 286 - 129. On April 10, 1996, President Clinton vetoed the Act, thereby allowing this brutal procedure to continue with no restrictions.

GORDO GAZETTE

By Friar Gordo

(The GORDO GAZETTE is a satirical humor cyberspace publication of Martin Fontenot, who is Friar Gordo. Where it has been necessary to edit the GAZETTE for publication in REUNION, we have simply obliterated - Ed.)

Dedicated to Something That it is best not to inquire about

Editor: Friar Gordo
Publisher: Friar Gordo
Copywrite held: Bunch of Italian guys in New Orleans with no necks

FRIAR GORDO NO SHOW IN DECLARING FOR PRESIDENCY

Houston, Tx - Much to the shock of the millions who were counting on it, Friar Gordo, for the 7th straight time since 1968 declined to seek the office of the President of the United States.

As the news sent shockwaves throughout the country, reactions were varied. The Republican national convention, pitched into a cavernously deep gloom, chose Bob Dole, Senator and amateur manakin, as their candidate. Asked to comment on this, party light Gen. Colin Powell said simply, "Who cares, its not worth it. Might as well run the dead guy. Hand me some more of those ashes to pour over my head, would you?"

A more violent reaction set in at the National Democratic convention, with delegates, in a frenzy of anger at the announcement, perversely choosing a amoral yuppie, rumored to have held the post before, named Bill Clinton.

Commented Shadow Senator Jesse Jackson, "We'll show America. If Friar Gordo refuses to lead us into the next century, we'll bury this country once and for all!"

At a press conference called to address

the national crisis, Friar Gordo gave, as his chief reason for not running, "Hey, look what the guy who has the job now has to sleep with...."

OUR LEADERS SPEAK

REACTIONS OF SEVERAL PROMINENT AMERICANS TO THE QUESTION : WHY DID THE CHICKEN CROSS THE ROAD

Pete Wilson : to gouge on the welfare of the people of California.

Bill Clinton: I really can't recall. I think it was Vince Foster's chicken and unfortunately....

Bob Dole: I find that question to be so loaded with partisan innui I wonder if I shouldn't alert the FCC to your asking it.

Pat Buchanan: Because it wanted to rape and destroy this god fearing culture that we have built. If we had the military on one side of the road these chickens would not pose the threat they do to us now!

Jesse Jackson: it is obvious to me that the chicken was seeking the self esteem that comes from being a whole part of the United States and was heading for a side of the road which is accorded full statehood...

Janet Reno: Who cares, shoot the d*mn thing - here, give me that uzi...

Colin Powell - To buy my book. I still have some copies left, and if you buy them I might...I just might... consent to being Dole's running mate....

Hillary Clinton: because she was having *****.

Ted Kennedy: What chicken. My god, you mean I ran over a chicken? No really, I must have just blacked out for 15 hours or so....wait, I remember now, it

was dark and we had stopped to make out...er...we had stopped for take out and then there was this chicken in my headlights and..well...

Newt Gingrich: obviously she was attempting to get away from the exactions of the democratic controlled congress and was looking for a polling booth...

Newt's mom: Newtie said it was because she was a *****...

ERRATA

We would like to apologize to our readers and the heavy metal group KISS for saying in our review that their records were always confusing because in the middle there was a loud voice over the music screaming "TURN THAT **** DOWN BEFORE I TURN IT DOWN FOR YOU". It turns out that was us the entire time.

BOSNIAN SERBS WITH NEW DEMANDS

Plsrch- Reacting to the world wide condemnation of their past efforts, Bosnian Serb leaders are trying to change their image. In a list of demands released last thursday, the genocidists declared that the following were demands that had to be met before they would stop their campaigns of ethnic cleansing:

1 LIFETIME network shows to be beamed directly to their capital.

2 An assurance from Speaker of the House Newt Gingrich that he would attend his sister's wedding no matter who she married.

3 Immediate worldwide ban of the designated hitter rule in baseball.

4 Immediate importation of scholars from Western Europe, Latin America and the Arab world to help them pick

(Continued GORDO GAZETTE on page 29)

(Continued GORDO GAZETTE from page 28)
out some names people could pronounce.

5 No more shows starring Robert Uric.

6 A reunion tour for the Chi-lites.

7 The same jury to sit at their trials who were jurors for the first Melendez brothers trial.

**NEW YORK SUBWAY INCIDENT
DRAWS NATIONAL ATTENTION**

BETTY CROCKER NEWS NETWORK, MARCH 2, 1995
NEW YORK-

Police in New York are still searching for the "Subway Confectioner" as the press has labled him. When approached by 6 youths on a subway and asked for graham crackers (presumably to make illegal homemade crusts which the gangs favor there) the man, as yet unidentified, pulled out a large lemon pie and indiscriminately mereingued the entire car. One of the youths was later discovered to have been in possession of a sharpened cinamon stick.

The youths were hosted in a bakery near the car's next stop, where they were treated for stickiness. Doctors say that one of the youths was hopelessly diabetic after the incident.

Several editorials have raised controversy over the incident. The TIMES decried the use of undue sweetness and asked "Is this what we have been reduced to? Are we now a nation that that sees laws as only words and work the real force of our society in our kitchens?... Noone would gainsay that these youths, lost to our society by its neglectful stance on minority sweets, were wrong, but do we do this, hurl pies?" It went on to blame the incident on the recent repopularization of Three Stooges movies that promote food violence. The POST wondered aloud, "Was he really Elvis?"

Attorney General Janet Reno commented at a news conference, "If the people will not surrender their pies, we will be forced to take extreme measures." It was followed by some questions she found embarrassing about the recent BATP (Bureau of Anti-terrorist Pies) assault on a Methodist Church Bakesale in Mississippi in which the Government forces resorted to the use of German Chocolate Cakes to force the people to stop their antisocial activities.

A spokesman for the NCA (National Creme-filled Association), however, defeneded staunchly the pie man on the subway, saying it was a about time we stop coddling these big weinies. He then showed the reporters a very large Chocolate filled pie and claimed that he carried it everywhere. He concluded his comments with, "**, *****, ** ***** ** **** **!"

OUR READERS WRITE

I found your coverage of the recent ocurrences in the European Union somewhat misleading. I cannot believe that the French Premier actually ***** through the meeting shouting lines from SUNSET BOULEVARD, and your assertion that the common currency of the Union will be called "The Antichrist Papers" is rather inaccurate.

Dr H. Kissinger
Boston, Mass.

(Editor's note: Dr Kissinger fails to note that we did spell Europe right three times)

I feel a need to express my dissapointment on your coverage this year of the primaries. You never once mentioned either Bob Dole or Bill Clinton, preferring instead to focus on such things as the way people drive in Boston and how people in Phoenix, Arizona, are always going on about how it isn't humid as though that excuses the fact that you can smelt ore on their sidewalks.

C Bernstein

Washington, D.C.

(Editor's note: and your point is?)

I think the recent tendency in the press to cover the seamy and sordid side of public figure's lives, making celebrities of ex-lovers and reporting every little indiscretion, is harmful to our American political process. I would like to take this opportunity to thank THE GORDO GAZETTE for being so totally inaccurate and unfocused in a world that is so nit picky.

Name withheld on request
Little Rock, AR

(Editor's note, we would like to thank Dick Morris for that show of support)

ERRATA

We would like to apologize for mistakenly reporting that Ted Turner is led by the nose by a harridan of a wife who is to politics what hemoroids are to dental hygien. What we meant to say was that John Paul II is indeed still Pope, despite repeated attempts to unseat him by the New York Metropolitan Opera company.

**AN INTERVIEW WITH
FRIAR GORDO**

Unfortunately, we cannot bring you our planned interview with Friar Gordo, because the only recent interview he has granted is to the Harris County office of the Department of Justice, and the text has sweat and blood stains all over it.

**HOW TO SECTION:
EATING IRISH FOOD**

Those who travel a lot know that attempts to eat Irish food are often thwarted by the fact that you cannot al-

(Continued GORDO GAZETTE on page 30)

(Continued GORDO GAZETTE from page 29)
ways tell which is the food and which is the flatware.

Our suggestion, when in Ireland, is to take the food to Spain and ask someone to put something on it so that you can actually taste something on your tongue.

IDAHO SECEDES FROM UNITED STATES

IT was revealed today that the State of Idaho actually seceded from the United States and declared war on its parent country in 1979. The Secretary of the Interior commented that his office had received both the Declaration of Independence and the Declaration of War, but that everyone took it as a joke.

"Who knew there actually was a state called Idaho" commented an administration source.

VOTER INFORMATION

To aid us in making our choice, the Gazette gives the following two voting aids:

10 REASONS TO VOTE FOR BOB DOLE

- *1 It is unthinkable to force anyone to go back and live in Liberal Kansas
- *2 If he dies in office it will make no real difference in his personality
- *3 Jack Kemp needs the income to get a decent haircut.
- *4 The chances of his figuring in a sex scandal are so remote as to be laughable.
- *5 Can double as a CPR training dummy for White house staff
- *6 Its sort of like giving Nixon a second

chance.

*7 Elizabeth doesn't want him about the house all day.

*8 If we can't figure him out think what troubles he'll give the Russians.

*9 He'll never pull anything left handed on us.

*10 We really need someone who wears his boxer shorts belted.

10 REASONS TO VOTE FOR BILL CLINTON

*1 Do we want Reno loose in the streets?

*2 The FBI would waste valuable man hours having to refile everything.

*3 He's a better actor than Reagan was.

*4 Watching the liberals squirm trying to explain him.

*5 Female Arkansas state employees need a bit more rest.

*6 To give him more time to remember Craig Johnson.

*7 Dr Laura Schlesinger has promised to help him control Hillary.

*8 Hasn't had the chance to chug a lug Yeltsin under the table yet.

*9 To see if he'll actually get plastic surgery to look like Newt Gingrich.

*10 The fun of watching him trying to pardon himself.

If you do not wish to receive the Friar Gordo Gazette, just write to friar@helix.xiii.com and tell him to bug off.

(Continued POLAND from page 25)

``Human life is sacred and it has to protected regardless of the anti-abortion law," Glemp said. ``Man invents law and puts himself in the position of a legislator above life. This is a lie."

The 1993 law allowed for abortions during the first three months of pregnancy only if it endangered the health or life of the woman, the fetus was irreparably damaged or the pregnancy resulted from crime or incest. In all other cases the doctor performing an abortion and persons helping in it faced up to two years in prison. The woman was not punishable.

In addition to loosening restrictions, the new bill would allow for abortions in private clinics, while now only state-run clinics are authorized to perform them.

According to the government, 559 abortions were performed in this predominantly Catholic nation in 1995, compared to 82,000 in 1989, before the strict law was adopted.

From : JON GUIDRY To : ALL Subj : Polish 'liberalization' attempt failed! Date : 10/06/96 11:44 Conf : 65 - PRO_LIFE * Forwarded from area "CIN Pro-Life" (CIN_LIFE) * Originally from: Swidema@aol.com (99:1/2) * to: All *date: 06 Oct 96 02:18:26 From: Swidema@aol.com Subject: Polish 'liberalization' attempt failed! From: "Steven A. Ertelt" <ertelt@prolife.org>

+



MSU GETS INTO THE EUTHANSIA BUSINESS

The following reportedly appeared on the editorial pages of the Detroit News on 22 September 1996. By Allan Carlson

"Do the people of Michigan know that they are in the death business?" I was in Zurich, Switzerland, to deliver a lecture and was visiting a school for special needs children run by my hosts. The questioner, a giant of a man, was clearly agitated. He had been introduced to me as a patent attorney from Germany.

"You mean the Jack Kevorkian business?" I replied blandly, referring to Michigan's infamous angel of death.

"Not at all," he retorted. "I mean they are themselves in the business of human euthanasia." He produced a sheaf of papers from the European Patent Office, showing that on April 10, 1996, a patent had been awarded for "Euthanasia solutions which use the anesthetic gamma-hydroxy-butramide (embutramide) as a basis for formulating the composition." The proprietor: Michigan State University.

I examined the papers. This new invention claimed to be an improvement on a product known as T-61. Unlike the latter, the Michigan compound did not contain a barbiturate, making it easier to store and transport. It also avoided several disturbing side effects, such as "a stiffening of the forelimbs" and an overstimulation of the brain. On the other hand, it had not fully overcome the problem of "agonal breathing," still found in about 40 percent of the research subjects.

"But look here," I said, pointing in relief to a passage indicating that these euthanasia compounds were for use in lower mammals. "This is for veterinary needs."

"No," the giant replied. "It goes much further." He produced another document, dated March 1, 1994, from the Examining Division of the European

Patent Office, raising challenges to MSU's initial application. It included this passage:

"The Examining Division notices that the subject matter of the claims is not limited to the provision of euthanasia in lower mammals. The attention of the Applicant is drawn to the fact that humans are a mammalian species, and that as a result of the wording of the claims the Applicant is seeking protection for an agent for committing euthanasia on humans as well."

The Examining Division went on to note that "[a]ctive euthanasia is a felony under the law of many countries, and the provision of an agent for providing euthanasia in humans probably will have a similar position under those laws." MSU was asked to give "an explicit statement" on this, "or to limit the claims of the present application."

Given this choice, Michigan State responded (through a European law firm) on July 1, 1994:

"The compositions of the present invention are intended for use in lower animals. There is no intent to violate the laws of any country in reference to use in humans. Nevertheless, if it should ever become legal to use the compositions in human beings, the patent claims should encompass the use of the compositions of the present invention for this purpose. (emphasis added)."

Patent guidelines, MSU showed, allow that "a product could still be manufactured under a European patent for export to states in which its use is not prohibited."

Elsewhere in the document, Michigan State challenged excessive concern over the "agonal breathing" found in some research cases. MSU noted that "it is probably a last ditch or final reflex response in lower and higher animals, including humans, to breathe following very low oxygen levels in respiratory centers of brain and thorax."

The award of patent, moreover, listed 12 relevant journal references, four of which focused on human use. They included "Veterinary euthanasia drugs as suicide agents" and "Euthanasia: a comparison of the criminal laws of Germany, Switzerland and the United States." Possible human application appears to have been on the minds of whoever crafted these documents.

Michigan State has confirmed these facts. A spokesman for the "intellectual property" office, Fred Erbis, explained that these compounds were not initially intended for human use, but that a multinational corporation he could not name had actually taken the lead in securing the European patent. He emphasized that MSU's attorneys had simply sought to secure the best and broadest protection of patent rights for the compound, and that the existing licensing agreement between the university and the unnamed company only permitted animal use.

Still, this business gives reason for pause. As my colleague John Howard warned, once the traditional teaching function rooted in Western humanism had been overwhelmed by the research function, American universities would enter an ethical black hole, no longer able to recognize a moral issue.

"Do the people of Michigan know about this patent?" the German asked once more.

It is unlikely they do. Such actions are usually handled by bureaucracies, cut off from public view.

For some reason, this feeble excuse brought to mind the "T4" euthanasia program, implemented in secret (and with government blessing) by German doctors in 1939. It began with the grant of a "mercy death" to 5,000 mentally and physically handicapped children ("making angels," some called it) and counted 70,000 adult victims as well, before suspicions swelled into a public protest by Bishop Clemens August von

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GEORGETOWN UNIVERSITY APPROVES OF HOMOSEXUALITY

According to Human Life International (HLI), the Roman Catholic Georgetown University has officially sanctioned, recognized, and even funded homosexual student groups since 1979.

One such organization is named "Georgetown Pride", according to HLI, which also reports homosexual dances and recruiting parties are held at Georgetown, and that the Georgetown University Lesbian and Gay Graduate Student Lunch Group meets weekly. HLI also reported that a lesbian "film festival" was recently held at Georgetown.

The practice of homosexuality (whether by males or females) is Biblically condemned, forbidden and condemned in the Law given by God to Moses, and against the Dogma of the Church. It is therefore reasonable to presume that Georgetown University, though it may by the Law of Man be part of the Church, has in actuality excommunicated itself - that is that those of the University whom promote, allow, encourage, and in some instances even those who fail to oppose, such activities, have excommunicated themselves; have removed themselves from the Body of Christ.

This indeed is a time not for rejoicing, not for smugness, but for deep sorrow.

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SIN CRIPPLES

Epistle 1 Cor 1:4-8
Gospel Mat 9:1-8

We keep stressing the intellectual aspects of your relationship with God because most people already have a working knowledge of emotions, even if they are improper or unholy emotions, but most people really have virtually no working use of the intellect. As an example, Carl Sagan, the astronomer, is an atheist. The man obviously is very learned in astronomy and other matters, is able to use deductive logic and able to engage in other intellectual pursuits, but by the fact he is an atheist, or worse, perhaps an agnostic, it is obvious he has not used his intellect in matters spiritual. Because of this he meets the prerequisites to be defined as possessing the quality of stupidity.

How do we get to the point of saying Carl Sagan is stupid, from a Gospel passage about a paralyzed man who was brought to Christ, who then had his sins forgiven by Christ, and then was cured of his paralysis when the scribes mentally entertained the thought that Christ was blaspheming. Of course Christ cured the man out of Love for him, but also to prove to the scribes that He has the power and authority to do all things, from cure illnesses to forgive sins.

We get to that point, of calling Carl Sagan stupid, because his problem is the same problem which the scribes had, and actually the same problem the para-

lyzed man had, and you and I have. We are crippled by sin.

MS is not the greatest crippler of people, nor is polio, nor MD, nor any other viral, genetic, bacteriological, or otherwise physically induced ailment. Sin is the greatest crippler of people.

It is rare for us to be in a state of total Grace, and it is rare for us to be in a state that is totally without sin. The two are not the same, by the way; emotionally they may seem to be opposite ways of saying the same thing, but they are not - you must use your intellect to perceive the difference.

When we are under any effect or influence of sin, we naturally have a barrier to fullest communion with God. This state of spiritual defectiveness makes our reception of the sacraments less effective than it would be were we not crippled by sin, for under the effects of sin we lack the ability to fully receive and to seek to fully receive the Energies of God. Very often we have a form of spiritual blindness as a result of sin. We think our sin is not so bad, and that since God loves us He will overlook the sin. If God were to overlook the sin, then His Word would be empty, His commandments without meaning, His Laws without meaning, and He would then be a liar for He would not be keeping His Word. Sounds like a description of Satan, does it not? It is, and those who believe God will overlook their so called harmless and victimless sins are suffering from spiritual blindness

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caused by the crippling effects of sin. The Father of all Lies, Satan, really loves it when a sinner refuses the inoculation of confession and the of antibiotic of absolution, in favor of the white cane and broken crutch of sin.

Sin causes an insidious form of crippling, so that the sinner often is not even aware of its effects, especially if the sinner has only developed the emotional portion of his being and has left the intellect weak by virtue of lack of exercise and work.

It is because of this that we must strive to use our intellect as well as our other talents in forging our relationship with God.

As an example, there once was a man who emotionally loved God more than anyone ever known. But he never developed his intellect, and only operated at the more base levels of the human nature. Intellectual pursuits took too much effort - a little of the sin of sloth lurked in his life. He suffered many crises in his life, always wondering why, but never following some well grounded advice, that he surpass the activity of daily praying the rosary and other prayerful pursuits, and actually engage in studying God in conjunction with and as part of his prayer life. He did not take this advice. Finally the day came when something happened to someone in his family, and he could not forgive the one who caused this thing to happen. What happened was the family member's fault just as much as the

other person's fault, it was not a really terrible thing, and this man was not himself personally effected by the happening, yet he could not forgive the outsider, and really could not forgive the family member either. He could not forgive because he had never developed his intellectual capabilities, only knew of forgiveness at the emotional level, and this form of forgiveness required intellectual forgiveness so that emotional forgiveness could be activated. He crippled himself through the sin of sloth, in not developing his intellectual relationship with God, and eventually his prayer life fell into disrepair. By the way, this man is not someone you know, but he could be a she, and this person could be you.

In any event, you can see that in the most real appreciation of curing the paralyzed man, Christ cured him of two paralysis: that of being spiritually paralyzed in sin, and that of being physically paralyzed.

If we are to prevent spiritual paralysis, we must engage in the intellectual work of God, as well as the emotional.

Matt 9:1-8

9:1. And entering into a boat, he passed over the water and came into his own city.

9:2. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee.

9:3. And behold some of the scribes said within themselves: He blasphemeth.

9:4. And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

9:5. Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

9:6. But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house.

9:7. And he arose, and went into his house.

9:8. And the multitude seeing it, feared, and glorified God that gave such power to men.

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Galen and brought the program to a halt in 1941.

"Could you tell them?," the German queried. With a sense of grim irony, I said I would try.

Allan Carlson is president of the Rockford Institute in Rockford, Ill.

(NB: Concerning the reference to T-61: According to the 1993 Report of the AVMA (American Veterinary Medical Association) Panel on Euthanasia, "T-61 is no longer manufactured or available in the U.S. but is available in Canada. T-61 is "*non-barbiturate*, non-narcotic mixture

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made that possible when He ordered us to Consecrate Bread and Wine into Him. However, the sacrifice would have been very different, for the terribleness of Christ's death would not have been made, and His resurrection would not have confirmed for us the truth of His promise for He would not have died and therefore would not have risen from the dead.

The meal aspect of the Divine Liturgy is part of every sacrifice, even of animals and crops, under the Old Covenant. It is an intrinsic portion of every sacrifice, that it be used in some manner, either actual or symbolic, to feed the body or soul or both, of those present and for whom the sacrifice is made. When the focus is on the Meal, the very purpose of the Meal, as being a Sacrificial Meal, is at least discounted, and usually lost.

Protestants are worse off than those who focus on the Supper instead of the Sacrifice, for they simply do not have the actual Sacrifice. They do not have the actual Sacrifice for they deny the Sacrament of the Holy Eucharist, and they deny the Sacrament of the Priesthood which is necessary for Consecration, for changing bread and wine into God, and for offering God the Son to God the Father. They therefore can not change Bread and Wine into God. They can only symbolically engage in gestures without meaning, and they even deny the meaning. Protestants can therefore only, at best, worship, but even their wor-

ship is as imperfect or even lower in level of perfection, as that offered by the Israelites, since they do not worship God in the manner which He said He wants to be worshiped, and do not offer to God the Father the Sacrifice He gave to us to offer to Him.

Protestants can sing their hearts out during their Sunday lecture services, and those who have a Divine Liturgy which is corrupted into the Novus Ordo can eat as many suppers as they wish, but without the actual Sacrifice, which the Protestants can not do, and which the Novus Ordo relegates to insignificance, what worship there is is not in accordance with what God has expressly said He wants.

Orthodox Divine Liturgy, whether Western or Eastern, is truly within that which God has told us He wants. It is focused on Magnifying God, on Glorifying God, on praising God, and asking for what we need and for forgiveness of our sins and for coming into union with God; and on the Sacrifice which the Father gave us to offer to Him, the Sacrifice of God the Son; and on our partaking in that Sacrifice both in offering ourselves with Christ and in eating His Flesh and drinking His Blood so that we will have Life Eternal within us.

At every Divine Liturgy, the main Celebrant prays, "Receive, O Holy Trinity, this oblation which we make to Thee . . ." Together the Celebrant and the Congregation then prays that God the Father will accept the Sacrifice

which is offered at the Celebrant's hands. Then the Celebrant prays that the voices of those present will join with the Angelic Choir as they pray to the Thrice Holy God. Then the Priest, using the power and authority God has given to him, changes bread and wine into the Sacred Elements, into Christ, and offers God the Son to God the Father, for all the purposes for which prayers have been made during the Divine Liturgy. Then those present partake of the Sacrifice, in accordance with Christ's instructions.

All can learn something from the Good Thief. Let us offer ourselves in union with Christ, as members of His Body. And let us never have a picnic supper with the band playing during a lecture service, instead of a Sacrifice.

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(Continued MSU from page 33)

of three drugs used for animal euthanasia. The drugs provide a combination of general anesthetic, curariform, and local anesthetic actions. It is used intravenously".

From : JON GUIDRY To : ALL Subj : The euthanasia business?? Date : 10/05/96 09:26 Conf : 65 - PRO_LIFE * Forwarded from area "CIN Pro-Life" (CIN_LIFE) * Originally from: Swidema@aol.com (99:1/2) * to: All * date: 04 Oct 96 20:31:59 From: Swidema@aol.com Subject: The euthanasia business?? submitted by john hofessCIN (619-449-6030) Fido: (1:202/1613) http://www.cin.org St. Gabriel Gift & Book Nook: http://www.stgabriel.com * Origin: Farpoint Station * 318-364-9702 * CIN * (1:3803/11.1)

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THE PROPHECY OF MALACHIAS

MALACHIAS, *whose name signifies The Angel of the Lord*, was contemporary with NEHEMIAS, and by some is believed to have been the same person as ESDRAS. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.

Malachias Chapter 3

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

3:1. Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts.

My angel... Viz., John the Baptist, the messenger of God, and forerunner of Christ.

3:2. And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:

3:3. And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

3:4. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

3:5. And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress

the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

3:6. For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

3:7. For from the days of your fathers you have departed from my ordinances, and have not kept them: Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

3:8. Shall a man afflict God, for you afflict me. And you have said: Wherein do we afflict thee? in tithes and in first-fruits.

3:9. And you are cursed with want, and you afflict me, even the whole nation of you.

3:10. Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the floodgates of heaven, and pour you out a blessing even to abundance.

3:11. And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

3:12. And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

3:13. Your words have been unsufferable to me, saith the Lord.

3:14. And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

3:15. Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

3:16. Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

3:17. And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him.

3:18. And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth him not.

Malachias Chapter 4

The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

4:1. For behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

4:2. But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

4:3. And you shall tread down the wicked when they shall be ashes under the sole of your feet in the day that I do this, saith the Lord of hosts. 4:4. Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

4:5. Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

4:6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

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He shall turn the heart, etc... By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz., the patriarchs and prophets; whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ.-Ibid. With anathema... In the Hebrew, Cherem, that is, with utter destruction.

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A PROPHECY BY ST. NILOS, HERMIT OF MT. ATHOS

St. Nilos the Athonite Hermit (1500 AD)

(Provided courtesy Fr. Timothy, Ed.)

After the year 1900, toward the middle of the 20th century, the people of that time will become unrecognizable. When the time for the advent of the Antichrist approaches, people's minds will grow cloudy from carnal passions, and dishonor and lawlessness will grow stronger. Then the world will become unrecognizable. People's appearances will change, and it will be impossible to distinguish men from women due to their samelessness in dress and style of hair. These people will be cruel and will be like wild animals because of the temptations of the Antichrist.

There will be no respect for parents and elders, love will disappear, and Christian pastors, bishops and priests will become vain men, completely failing to distinguish the right hand from the left. At that time the morals and traditions of Christians and the Church will change. People will abandon modesty, and dissipation will reign. Falsehood and greed will attain great proportions, and woe to those who pile up treasures. Lust, adultery, homosexuality, secret deeds and murder will rule in society.

At that future time, due to the power of such great crimes of licentiousness, people will be deprived of the grace of the Holy

(Continued St. Nilos on page 37)

POPE SHENUDA'S 25TH ANNIVERSARY STATEMENT

Subject: Egypt / Religion by Laurie Kassman/Cairo; date=11/1/96 type=Background Report number=5-34849 title=Egypt / Religion byline=Laurie Kassman dateline=Cairo content=Voiced at: / Source: Voice of America

In Egypt, Pope Shenuda is observing his 25th anniversary as patriarch of the Coptic Church this month. Egypt's Coptic Christian community numbers more than eight-million people, but often it seems to be an invisible minority. V-O-A correspondent Laurie Kassman reports from Cairo on the quiet but steady revival of the church, despite harassment from official sources and Muslim extremists.

Text: Egypt's Coptic Pope Shenuda says one of his greatest achievements of the past 25 years has been overseeing a steady revival of his religion through an expanding network of churches and theological seminaries -- not just in Egypt, but throughout the world.

Pope Shenuda stated, "When I began my responsibility, we had only seven churches in the West -- two in America, one in Jersey City and the other in Los Angeles. Now we have more than 60 churches. In Australia, we had only two churches one in Sidney, one in Melbourne. Now we have 22 churches. In Canada, we had only two churches, one in Toronto and the other in Montreal. We have now 15 churches. In Europe, we had a single church in London. Now we have so many churches in Europe."

In Egypt, the Coptic Church is spreading the word to its eight-million adherents through an increased number of religious schools, seminaries, and youth groups. And, Pope Shenuda has appointed a bishop for youth affairs to provide more activities for the younger generation.

Life for Copts in Muslim Egypt has not

been easy. Coptic Christians hold very few top positions in the government. The Christian era of Egyptian history, which spanned seven centuries, is glossed over in public school textbooks. Laws dating from 19th century Ottoman rule still require presidential approval for the construction or even structural repair of Christian churches.

Muslim radicals have burned churches and targeted Christians in their campaign to topple the secular government and replace it with a pure Islamic state.

In the face of such hostilities, Pope Shenuda has maintained a low-profile for the church.

Pope Shenuda stated, "We want to overcome this, but we cannot overcome this through complaints, through articles written in America or any other country. We cannot change the spirit through such articles. Through such articles they may consider us as people who are not loyal to their country or who want to create problems for the country in the west or through the media. But through love we can gain many things."

So, the Coptic Church in Egypt relies on an expanding network of Sunday schools and community groups to quietly rekindle Coptic Christian awareness among its followers.

Christian scholar Milad Hanna suggests the revival parallels a conservative trend among Muslims. He sees both Muslim and Christian youth turning away from secularism and toward religion.

Hanna said, "History does not go in a straight line. It changes. And it has happened that the Copt's younger generation now goes to the church more. They are now fundamentalists just like the Muslims, except that their way of being fundamentalists is introvert and not extrovert. Therefore they go more for

(Continued Shenuda on page 37)

(Continued Shenuda from page 36)
 prayers, more for being religious.”

For Pope Shenuda, who started his religious career as a Sunday school teacher, a more committed youth is the key to the survival of the Coptic Church. And, he says, a low profile and good relations with Egypt's Muslim leadership helps protect the minority religion he leads.

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(Continued St. Nilos from page 36)
 Spirit, which they received in Holy Baptism, and also of remorse.”

The Churches of God will be deprived of God-fearing and pious pastors, and woe to the Christians remaining in the world at that time; they will completely lose their faith, because they will lack the opportunity of seeing the light of knowledge from anyone at all. Then they will separate themselves out of the world in holy refuges in search of enlightenment of their spiritual sufferings, but everywhere they will meet obstacles and constraints. And all this will result from the fact that the Antichrist wants to be Lord over everything and become the ruler of the whole universe, and he will produce miracles and fantastic signs. He will also give depraved wisdom to an unhappy man, so that he will discover a way by which one man can carry on a conversation with another from one end of the earth to the other. At that when they have achieved all this, these unhappy people will spend their lives in comfort without knowing, poor souls, that it is the deceit of the Antichrist And the impious one!

The Most-good God will see the downfall of human race and will shorten the days for the sake of those few who are being saved, because the enemy wants to lead even the chosen into temptation if that is possible. ...then the sword of chastisement will suddenly appear and kill the perverter and his servants.”

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**A COLLECTION OF
 ‘OOPS’ NEWSPAPER HEAD-
 LINES FROM AROUND THE
 WORLD**

Include your Children when Baking Cookies

Something Went Wrong in Jet Crash, Expert Says

Police Begin Campaign to Run Down Jaywalkers

Safety Experts Say School Bus Passengers Should Be Belted

Eye Drops off Shelf

Teacher Strikes Idle Kids

Reagan Wins on Budget, But More Lies Ahead

Squad Helps Dog Bite Victim

Shot Off Woman's Leg Helps Nicklaus to 66

Enraged Cow Injures Farmer with Ax

Plane Too Close to Ground, Crash Probe Told

Miners Refuse to Work after Death

Killer Sentenced to Die for Second Time in 10 Years

War Dims Hope for Peace

Typhoon Rips Through Cemetery; Hundreds Dead

Man Struck by Lightning Faces Battery Charge

New Study of Obesity Looks for Larger Test Group

Kids Make Nutritious Snacks

Chef Throws His Heart into Helping Feed Needy

Arson Suspect is Held in Massachusetts Fire

British Union Finds Dwarfs in Short Supply

Local High School Dropouts Cut in Half

Man Minus Ear Waives Hearing

Air Head Fired

Steals Clock, Faces Time

Old School Pillars are Replaced by Alumni

Bank Drive-in Window Blocked by Board

Hospitals are Sued by 7 Foot Doctors

WINDSHIELD TEST

(this might be true -Ed.)

The FAA has a device for testing the strength of windshields on airplanes. They point this device at the windshield and shoot a dead chicken at about the speed of an airplane. If the windshield doesn't break, it's likely to survive a real collision with a bird during flight.

A British manufacturer of railway equipment had recently built a new locomotive that could pull a train faster than any of its predecessors. However, they were not sure that the locomotive's windshield was strong enough, so they borrowed the FAA testing device, reset it to the approximate maximum speed of the locomotive, loaded a dead chicken, and fired.

The bird went through the windshield, broke the engineer's chair and made a major dent in the back wall of the cab. The British were quite surprised with this result, so they asked the FAA to check the test to see if everything was done correctly. After checking, the FAA suggested that the British might want to repeat the test using a thawed chicken.

(Continued SATISFACTION from page 1)

piness, the satisfaction, does not last or is not as fulfilling as you expected it to be, as you hoped it would be?

This is because each of us was made for God, and until we attain God we will not be fully satisfied. There is no person, thing, accomplishment, or accolade, which can fulfill that inner longing, can fulfill that desire we can not describe, except God, because God made us for Himself and we can find no fulfillment, no peace, no completeness, until we rest in God.

As we pray to God, that He will assist us in attaining full knowledge of and harmony with His Will, so will He give us wisdom and spiritual understanding commensurate with our ability and our need, so that we will attain that knowledge and harmony. In this we begin to be satisfied, but only slightly when compared with the heavenly satisfaction.

When we seek true happiness, true fulfillment, and that quest is not seeking God, then we often go astray from God. If we do not focus our quest for happiness on God, then it may be that we bring into our lives that which has given us fleeting happiness in the past. If the happiness of the past is in concert and harmony with God, then it is possible that fleeting happiness will assist us in attaining the eternal happiness of God. Thus, a good spouse is a source of assistance in the attainment of God, unless the other spouse uses the good spouse for the selfish spouse's own selfish reasons.

Then, perhaps, God will apply the suffering the selfish spouse causes that good spouse, to the communion those in the Body of Christ share with Christ, thus having the good spouse share in the glory of Christ's suffering for mankind, while the selfish spouse remains unhappily un-fulfilled.

Perhaps it is even worse, and in a person's seeking happiness and fulfillment, that person may even bring the Unholy Abomination into his or her life, so that what was the temple of the Holy Spirit now is blinded by the Unholy Abomination so the person can not even see the happiness which God offers.

Each of us, in his or her life, seeks requitement of happiness and fulfillment. But since God designed and created us for Himself, if we do not seek God, then we will be requited with unhappiness and un-fulfillment. Thus, if we wish to attain happiness and fulfillment, we must seek it in God, and, of necessity, we must seek God according to His terms, not according to our terms and wishes.

Thus it is that if a person listens to and follows those who twist God's instructions, or if a person twists them himself or herself and follow that twisted path, then the requitement of that person's life will be twisted from the happiness and fulfillment which God wishes for us.

It may be difficult for us to determine whether or not we will be happy in a marriage with a certain individual or if that individual is

one whom God approves of marriage for us, but we know that marriage is approved by God. It may be difficult for us to determine whether we should do or not do something, when either course is in accordance with God's Will.

But it is never difficult to know that marriage has privileges and responsibilities exclusive to the married couple. Just as it is never difficult to know that something is against God's Will, so too is it never difficult to know that something is in accordance with His Will. He does not hide His wishes, and has not hidden His desires regarding each of us. But we may have to work to discover and learn and follow them if we have not been brought up being accustomed to measuring ourselves in comparison with God's Will.

If we have to work to discover what God wants, and to learn about and to follow God, it is well worth the effort, for only in God is all of our yearning fulfilled.

It is worth a lot of hard work and effort to make sure that when the Angels assemble God's chosen from the four winds, from one horizon to the other, that each of us is amongst those assembled to see God's Face for all eternity.

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The Ambrosian Prayer

English version of the Prayer of St Ambrose of Milan for Priests about to celebrate Divine Liturgy.

Prayer of Saint Ambrose

Lord Jesus Christ,
I approach your banquet table
in fear and trembling,
for I am a sinner,
and dare not rely on my own worth
but only on your goodness and mercy.
I am defiled by many sins in body and
soul,
and by my unguarded thoughts and
words.

Gracious God of majesty and awe,
I seek your protection,
I look for your healing.
Poor troubled sinner that I am,
I appeal to you, the fountain of all
mercy.

I cannot bear your judgment,
but I trust in your salvation.
Lord, I show my wounds to you
and uncover my shame before you.
I know my sins are many and great,
and they fill me with fear,
but I hope in your mercies,
for they cannot be numbered.

Lord Jesus Christ, eternal king, God
and man,
crucified for mankind,
look upon me with mercy and hear my
prayer,
for I trust in you.
Have mercy on me,
full of sorrow and sin,
for the depth of your compassion never
ends.

Praise to you, saving sacrifice,
offered on the wood of the cross for me
and for all mankind.

Praise to the noble and precious blood,
flowing from the wounds of my cruci-
fied Lord Jesus Christ
and washing away the sins of the whole
world.

Remember, Lord, your creature,
whom you have redeemed with your
blood.

I repent my sins,
and I long to put right what I have done.
Merciful Father, take away all my of-
fenses and sins;
purify me in body and soul,
and make me worthy to taste the holy of
holies.

May your body and blood,
which I intend to receive, though I am
unworthy,
be for me the remission of my sins,
the washing away of my guilt,
the end of my evil thoughts,
and the rebirth of my better instincts.

May it incite me to do the works pleas-
ing to you
and profitable to my health in body and
soul,
and be a firm defense
against the wiles of my enemies.

Amen.



**NEW CONTRACEPTIVE
METHODS SOUGHT BY
U.S. GOVERNMENT
AND SCIENTISTS
(APPARENTLY THE LEVEL
OF IMMORALITY SPON-
SORED BY CONTRACEP-
TIVES IS NOT HIGH
ENOUGH - ED.)**

An international panel of experts is calling for a new contraceptive revolution like the one of the 1950's and 1960's to meet the needs of millions of women worldwide who want to prevent un-wanted pregnancies. V-O-A science correspondent David McAlary reports, the group finds contraceptive research and development is practically stagnant.

The committee of U-S, Chinese, and Chilean scientists, doctors, and experts in public health, reproduction, law, ethics, and regulation says new birth control methods are needed for 228-million women around the world who lack effective protection.

The report issued by the U-S National Academy of Sciences, says the high number of un-wanted births globally and the estimated one-third of all pregnancies which end in abortion are proof current contraception methods are inadequate.

The panel chairman is the Dean of the Columbia University school of public health in New York, Allan Rosenfield.

Rosenfield reportedly said, "There are women who have access to current methods who find them un-acceptable for a variety of reasons. The number of women who start a method and discontinue it at the end of a year or two are significant throughout the world. The number of women who get pregnant while using a method are significant throughout the world."

The National Academy of Sciences panel says advances in biology have provided a scientific basis for new types of contraception. But it notes social, regulatory, political, and financial factors have all but stalled research efforts. Dr. Rosenfield points out most development activity has focused on modifying existing birth control methods rather than creating new approaches.

Rosenfield reportedly went onto say, "It is obvious to this committee an expanded variety and improvement in contraceptive technology will be essential. It seems ironic that this need is so poorly appreciated, even resisted. We find it striking that even as more and more societies enjoy increasing technological variety, it is necessary to argue so

(Continued KILL on page 40)

(Continued KILL from page 39)

elaborately for a richer array of contraceptive technologies."

The National Academy of Sciences report says a major obstacle to developing new birth control methods is industry's fear a sufficient market will not exist. Manufacturers also worry about lawsuits if users believe they are harmed by the contraceptive.

As a result, the report calls for U-S law to give contraceptive makers incentive by increasing demand and by protecting them from some liability once they have satisfied rigorous government testing.

To improve demand, the panel calls for government and private health insurers to guarantee better insurance coverage for contraceptive use. It notes present coverage is limited. Dr. Rosenfield also suggests another way of increasing demand.

" Given the tremendous need in developing countries, we recommend expanding the global contraceptive commodity program -- a coordinated program of donors and governments whose mission is to purchase contraceptives in bulk for these countries."

The National Academy of Sciences panel conducted the study at the request of the U-S government's Agency for International Development, the national institutes of health, and several private philanthropic organizations.

Source: Voice of America

[Obviously, there has been no consideration of the effect use of contraceptives has on the individuals and on society. Empirical evidence strongly supports the conclusion there is an increase in promiscuity, immoral conduct, spread of sexually transmitted disease, and of abortions and of children born to children. Not only does it eventually result in economic drain on society, but it also leads to overt sin. Ed.]

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Michigan Catholic Conference Commends Action On Partial Birth Abortion

LANSING, Mich., The Michigan Catholic Conference Public Policy division issued the following statement on the signing of House Bill 5889, which bans the performance of partial birth abortions in Michigan:

"The signing of House Bill 5889 banning partial birth abortions has placed Michigan once again at the forefront for life. This new law continues Michigan's long tradition of legislative, action and voter referenda protecting human life," said Paul A. Long, vice president, public policy.

"When the president vetoed the Federal Partial Birth Abortion Ban Act, it became imperative to act on the state level. It took great moral leadership to author, support and sign this bill and we commend the bipartisan majorities of pro-life and pro-abortion legislators and Governor Engler for their decisive action prohibiting this heinous procedure.

"We consider this effort a great success and we call upon lawmakers at the federal level to follow the lead of Michigan."

The Michigan Catholic Conference is the public policy voice of the Catholic Church in the State of Michigan.

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INCOME AND EXPENSE REPORT HOLY INNOCENTS ORTHODOX CHURCH 1/1/96 Through 11/29/96

Subcategory	Total
INCOME	
Donations Received	
At Church	3,805.55
For REUNION BBS	20.00
For REUNION Newsletter	30.00
For Specific Purpose (Dedicated)	1,420.00
From L Clnts	40.00
In Kind Offset In Expense Col.	219.92
In Mail	145.00
Mass Cards Booklets Etc	11.00
Total Donations Received	5,691.47
From Refunds and Rebates	26.44
Interest	
Checking Account	8.22
Interest - Unassigned	0.94
Total Interest	9.16
Misc/Other	
Books, pas through	8.00
Mtg 3128 Wm Tell	1,830.30
Total Misc/Other	1,838.30
Reimbursement	
From St. MM	41.18
Total Reimbursement	41.18
TOTAL INCOME	7,606.55
EXPENSES	
Auto	
In Kind - use or travel	10.86
Miscellaneous	20.00
Auto - Unassigned	20.00
Total Auto	50.86
Chapel Construction	
In Kind - Material	9.89
Material	2,330.57
Paid frm Specific Purpose Donatn	435.91

(Continued FINANCIALS on page 41)

(Continued FINANCIALS from page 40)

Total Chapel Construction 2,776.37

Chapel Expenses

Candles 273.59

Candles Incense Charcoal Etc 125.22

Leavened Communion Hosts 70.90

Maintainance 116.08

Vestments etc Pd by special dona 511.20

Vestments, Vessels, etc Ch Pd 1,655.31

Wine 94.34

Total Chapel Expenses 2,846.64

Donations To Churches

Operations Diocese of La 5.00

Operations St. MM Pd fm sp donat 725.18

Total Donations To Churches 730.18

HIOC BBS

Hwdre Pd Fm regular funds 163.11

InterNet Feed Pd fm special don 220.00

Software Pd fm special donatn 40.00

Telephone Pd Fm regular donatns 37.22

Total HIOC BBS 460.33

Library 103.75

License Fees

Miscellaneous 5.00

Total License Fees 5.00

Office Expenses

Check Printing Charge 11.80

Office Supplies 26.09

Total Office Expenses 37.89

Rectory Expenses

Confections, etc. 158.46

Maint. bulbs, etc 14.06

Telephone 413.81

Total Rectory Expenses 586.33

Reunion BBS

FidoNet Feed pd fm sp donation 30.00

InterNet Feed Pd fm specl donatn 260.00

Software Paid frm special donatn 15.00

Telephone paid from special dont 429.53

Total Reunion BBS 734.53

Reunion Newsletter

Paper & Supplies 163.07

Postage 76.08

Total Reunion Newsletter 239.15

TOTAL EXPENSES 8,571.03

INCOME LESS EXPENSES (\$964.48)

Certain individuals and families have been very supportive during this past year. While it is not proper to list them, it seems to be OK to list the totals they have donated over this past year.

445.00

160.00

55.00

500.00

3,855.87

45.00

50.00

25.00

100.00

GRAND TOTAL 5,235.87 *

* Figure does not include certain donations made for specific purposes - in efect, dedicated funds.





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Action on Partial Birth Abortion 40

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HOLY INNOCENTS PARISH INFORMATION

Holy Innocents Orthodox Church, 311 Hickory Ave., Harahan, Louisiana 70123, (504) 738-3502, is a Western Rite Orthodox Church Mission Parish/Priests' Chapel affiliated with The Orthodox Catholic Diocese of Louisiana, of the Holy Orthodox Church, American Jurisdiction (American Orthodox Church). Its lineage is Russian Orthodox, and Eastern Rite Liturgy is observed in special schedules as an accommodation.

His All Holiness Bartholomeaus, Patriarch of Constantinople

His Eminence, Francis (Wm. Francis Forbes), S.S.B., D.D., Metropolitan - Primate, Archbishop (commonly addressed as Archbishop Francis)

His Excellency, John (John J. Lehman), S.S.B., Bishop (commonly addressed as Bishop John)

Rt. Rev. Lee S. McColloster, S.S.B., Mitered Archpriest - Pastor (commonly addressed as Fr. Paul or as Fr. Lee)

SACRAMENTS AND LITURGIES

Divine Liturgy (Mass), every Sunday at 10:00 AM, call for weekdays schedule, special schedule Saturdays. All who

have been Baptized and Chrismated (Confirmed) are encouraged to receive The Eucharist (Holy Communion).

Baptisms and Chrismation (Confirmation) may be scheduled two or more weeks in advance, for children and adults (after Catechumate) who have never received these Sacraments, and who desire to join the Church.

Reception of Converts, for those who have been Baptized and Confirmed in another Jurisdiction of The Holy Catholic and Apostolic Church, may be scheduled two or more weeks in advance (after Catechumate).

Holy Matrimony should be scheduled at least three months in advance, but may be arranged in less time depending on the circumstances. We are not a marriage mill, and will not marry just anyone - interviews are required for those with whom we are not very familiar.

Absolution/Confession, is available from 9:30 AM to 9:45 AM, Sundays, before Divine Liturgy, and on request at virtually all times.

Anointing of the Sick (Extreme Unction, Holy Anointing) is available after Sunday Divine Liturgy, and with visitation of the sick, is available on request. Please notify us if you, family, or a friend, become ill, are hospitalized, or desire a visit. You need not be ill to

request a visit.

Blessing of a Home is usually done on the Feast of The Epiphany (January 6), or when a family moves into a new home. It should be scheduled a week or so in advance. The house need not be all "in order".

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REUNION

311 Hickory Avenue
Harahan, Louisiana 70123

