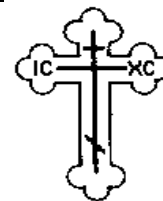


REUNION

✠ The Society of Clerks Secular of Saint Basil ✠
(✠ The Basilians - The Basilian Fathers ✠)



Volume 10 No. 2 OF THE CHURCH OF MAN WITH GOD September 1, 2000 A.D.

~ APPOINTMENT OF VICAR GENERAL OF THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL ~



From ✠ Paul, S.S.B.

To the flock entrusted into my care:

It is with great happiness we announce the appointment of Metropolitan Archbishop Andres Giron, S.S.B., as Vicar General of The Society of Clerks Secular of Saint Basil. A copy of the Letter of Appointment is reproduced on page 3 of this issue.

THE CHURCH HISTORY OF EUSEBIUS, BOOK IV CHAPTERS VIII - IX

Ecclesiastical Writers.

Among these Hegesippus was well known. We have already quoted his words a number of times, relating events which happened in the time of the apostles according to his account. He records in five books the true tradition of apostolic doctrine in a most simple style, and he indicates the time in which he flourished when he writes as follows concerning those that first set up idols: "To whom they erected cenotaphs and temples, as is done to the present day. Among whom is also Antinous, a slave of the Emperor Adrian, in whose honor are celebrated also the Antinoian games, which were instituted in our day. For he [i.e. Adrian] also founded a city named after Antinous, and appointed prophets." At the same time also Justin, a genuine lover of the true philosophy, was still continuing to busy himself with Greek literature. He indicates (his time in the Apology which he addressed to Antonine, where he writes as follows: "We do not think it out of place to mention here Antinous also, who lived in our day, and whom all were driven by fear to worship as a god, although they knew who he was and whence he came."

The same writer, speaking of the Jewish war which took place at that time, adds the following: "For in the late Jewish war Barcocheba, the leader of the Jewish rebellion, commanded that Christians alone should be visited with terrible punishments unless they would deny and blaspheme Jesus Christ." And in the same work he shows that his con-

(Continued WRITERS on page 2)

THERE CAN NEVER BE A JUSTIFICATION FOR THE DEATH PENALTY

What Our Lord said and did in Divine Love, and what Saint Paul has written about Love, are not just meaningless words and actions. Both the actions and the words have meanings - they mean something, and that which they mean is exactly what they state. There is no such thing as one who is unable to comprehend the full meaning and intent of, "And now there remain faith, hope, and charity, these three: but the greatest of these is charity."

Very simply, Saint Paul tells us: if Charity, Love, is not the catalyst for every aspect of your life, of your very existence, then your life and your existence are empty, are void. Is it possible for the death penalty to be administered out of love for the one who is being executed? It is possible, but it is not very likely: and in its very definition as death penalty is of necessity the concept of punishment, retribution, getting even, making the perpetrator pay, of justice.

We know that justice is God's purview, and His alone, for He has told us this is so.

Perhaps some of us are blinded by circumstances, or perhaps some just do not

see or understand, but those who are blinded by circumstances and those who just do not see or comprehend, approve of executions because they are in the dark by their own choice. This is so, for Our Lord has explained in words and by His own actions, that we are not to kill each other, that the death penalty is immoral, and that the reason for this is that killing is contrary to Love.

Look at what Our Lord did in curing the blind man in Luke 18:41, and His motivation in making the cure. Did Our Lord cure the man in a haughty exhibition of raw power? No! He cured the man in the most tender expression of Love, and He did so while still suffering the horror of having told His chosen Apostles the exact manner of His death and the doubled horror of knowing the Twelve did not understand even one word of what He had just explained to them.

Let us look at the torture and murder of Our Lord in the Wonderful Sacrifice, and its aftermath.

During the lifetimes of those involved in Christ's torture and murder, was any overt action taken against them by the Blessed Trinity, or any of its Persons, because of their involvement in that torture and murder? No. Each was allowed to live out his life. Why did God

(Continued KILL on page 8)

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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.

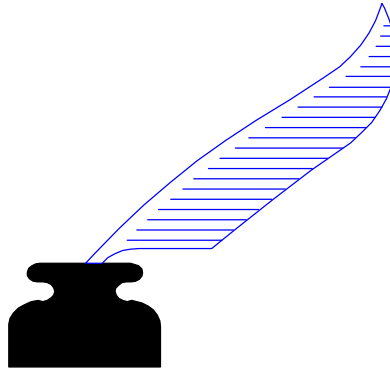
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LETTERS

(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.)



of St. Mary Magdalene Orthodox Church (Waveland, Miss.); publication swaps; those who pick up a copy and those who request a "free" subscription (if any are left); **** those who make a donation of \$30.00 (or more) to Holy Innocents Orthodox Church will be mailed each print published issue of REUNION for one calendar year from the date the donation is received. **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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 bp.lee@reu.org
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 http://www.reu.org

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✝ Paul, S.S.B. Publisher .

✝ The Basilians - The Basilian Fathers ✝

WORLD WIDE WEB:

THE DIRECT CONNECTION TO THE COMPUTER, MESSAGE, AND FILE CENTER FOR THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL IS:

<http://www.reu.org>



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(Continued WRITERS from page 1)

version from Greek philosophy to Christianity was not without reason, but that it was the result of deliberation on his part. His words are as follows: "For I myself, while I was delighted with the doctrines of Plato, and heard the Christians slandered, and saw that they were afraid neither of death nor of anything else ordinarily looked upon as terrible, concluded that it was impossible that they could be living in wickedness and pleasure. For what pleasure-loving or intemperate man, or what man that counts it good to feast on human flesh, could welcome death that he might be deprived of his enjoyments, and would not rather strive to continue permanently his present life, and to escape the notice of the rulers, instead of giving himself up to be put to death?" The same writer, moreover, relates that Adrian having received from Serennius Granianus, a

(Continued WRITERS on page 4)



The Society of Clerks Secular of Saint Basil
(The Basilian Fathers - The Society of Saint Basil)
The Holy Eastern Orthodox Catholic and Apostolic Church
311 Hickory Avenue Harahan, Louisiana 70123 U. S. A. (504) 738-3502



March 15, 2000

Most Rev. John J. Lehman, S.S.B.
Rt. 1 Box 333 Hwy 301
Barataria, Louisiana 70036

Most Rev. Andres Giron, S.S.B.
Parcela # B 105
Nueva Concepcion, Escuintla
Guatemala CA

Re: Appointments

My Dear Brothers in Christ;

This letter will serve to confirm that, in Synod, Thursday, March 9, 2000 A.D., Most Rev. Andres Giron, S.S.B., was appointed to the position of and accepted the position of Vicar General of the Society of Clerks Secular of Saint Basil.

This letter will serve to confirm his appointment.

Sincerely Yours in Christ,

Most Rev. Paul, S.S.B.
Metropolitan Archbishop,
Superior General

CC: bfrf/031500c.wpd



The Basilians

(Continued WRITERS from page 2)

most distinguished governor, a letter in behalf of the Christians, in which he stated that it was not just to slay the Christians without a regular accusation and trial, merely for the sake of gratifying the outcries of the populace, sent a rescript to Minucius Fundanus, proconsul of Asia, comrounding him to condemn no one without an indictment and a well-grounded accusation. And he gives a copy of the epistle, preserving the original Latin in which it was written, and prefacing it with the following words: "Although from the epistle of the greatest and most illustrious Emperor Adrian, your father, we have good ground to demand that you order judgment to be given as we have desired, yet we have asked this not because it was ordered by Adrian, but rather because we know that what we ask is just. And we have subjoined the copy of Adrian's epistle that you may know that we are speaking the truth in this matter also.

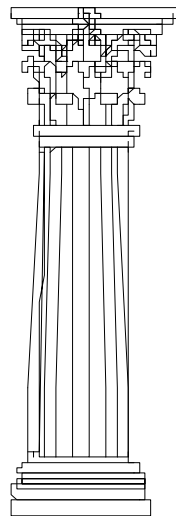
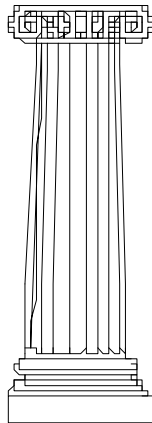
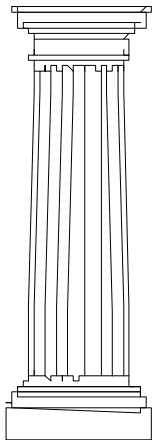
And this is the copy." After these words the author referred to gives the rescript in Latin, which we have translated into Greek as accurately as we could. It reads as follows:

CHAPTER IX.

The Epistle of Adrian, decreeing that we should not be punished without a Trial.

"To Minucius Fundanus. I have received an epistle, written to me by Serennius Granianus, a most illustrious man, whom you have succeeded. It does not seem right to me that the matter should be passed by without examination, lest the men be harassed and opportunity be given to the informers for practicing villainy. If, therefore, the inhabitants of the province can clearly sustain this petition against the Christians so as to give answer in a court of law, let them pursue this course alone, but let them not have resort to men's petitions and outcries. For it is far more proper, if any one wishes to make an accusation, that you should examine into it. If any one therefore accuses them and shows that they are doing anything contrary to the laws, do you pass judgment according to the heinousness of the crime. But, by Hercules! if any one bring an accusation through mere calumny, decide in regard to his criminality, and see to it that you inflict punishment." Such are the contents of Adrian's rescript.

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Have you ever heard someone say something like:

“IF CHRISTIANS ARE GOING TO APOLOGIZE TO JEWS, HOW ABOUT THE JEWS APOLOGIZING TO CHRISTIANS. AFTER ALL, THEY ARE THE ONES WHO STARTED THE BIGOTRY, THE HATRED, THE KILLING, AND THE GENERAL MESS OF RELATIONS BETWEEN CHRISTIANS AND JEWS! AND NOW THE JEWS ARE SAYING THE APOLOGY WAS NOT ENOUGH!”

Anyone who makes this kind of statement is totally missing the focus of Christianity, AND the teachings by word and by example, of our Savior.

So pray and study, so you will discover the focus of Christianity, and the instructions and desires of our Lord.

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PARISH NEWS

HOLY INNOCENTS NEWS

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
Voice (504) 738-3502
FAX (504) 737-7707
HIOC BBS (504) 738-2681
<http://www.gnofn.org/~orthodox>

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. Saturday Vespers are usually at St. Mary Madgalene.

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

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

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 immediately before Divine Liturgy, from 7:30 AM - 7:45 AM.

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

BULLETIN COPIES:

Copies of Holy Innocents weekly parish

bulletin can be FAXed to you (local calls only). Just send us a FAX request. You can also obtain a copy on HIOC BBS or at the chapel, or on our web site.

Holy Innocents is a Western Rite Orthodox Church affiliated with The Orthodox Catholic Archdiocese of Louisiana, and the Archdiocese of Orleans, of the Orthodox Catholic Church of the Americas operated by the Basilian Fathers. Its lineage is Russian Orthodox, and Eastern Rite Liturgy is observed in special schedules as an accommodation.

Most Rev. John (John J. Lehman), S.B., Archbishop of Orleans

Most Rev. Paul (Lee S. McColloster), S.B./S.S.B., Pastor.

OTHER SACRAMENTS AND LITURGIES

Baptisms and Chrismation (Confirmation) may be scheduled two or more weeks in advance, for children and adults 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.

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, 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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ST. MARY MAGDALENE NEWS

St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576
Voice (228) 466-4508
STMM BBS (228) 467-2002

St. Mary Magdalene has its own BBS. the selection of "non-religious" and more general files is greater on STMM BBS than on HIOC BBS.

RETREATS:

Holy Innocents hosts a retreat on the first Saturday of each month, at St. Mary Magdalene. This is an "open" retreat, without the 'rule of silence'. Grounds open at 9 AM, Divine Liturgy is at 11:15 AM, grounds close between 1 PM and 4 PM. Bring your own food, though chicken noodle soup and coffee are provided.

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 available with "dormitory style" facilities.

Directions: Take I-10 East through Slidell. Cross the Louisiana - Mississippi State line; pass up the truck scales

(Continued PARISH NEWS on page 7)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

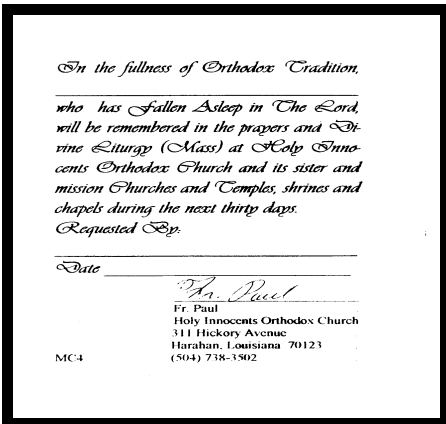


SOUFANIEH

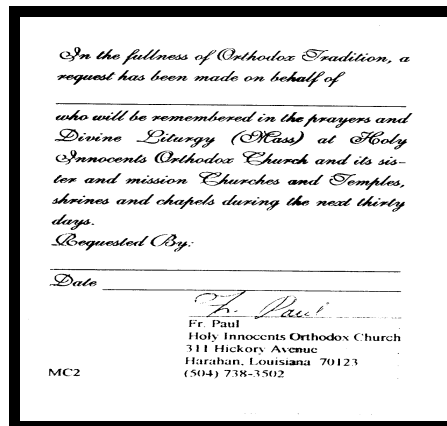
“MASS CARDS”

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) 738-2681, with world wide access]

PRODUCTS REQUEST FORM

ITEM	QUANTITY	REQUESTED DONATION	TOTAL
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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	_____	\$6.00 for one	\$ _____
(55 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____
For Year 2000	_____	\$6.00 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:

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Total \$ _____

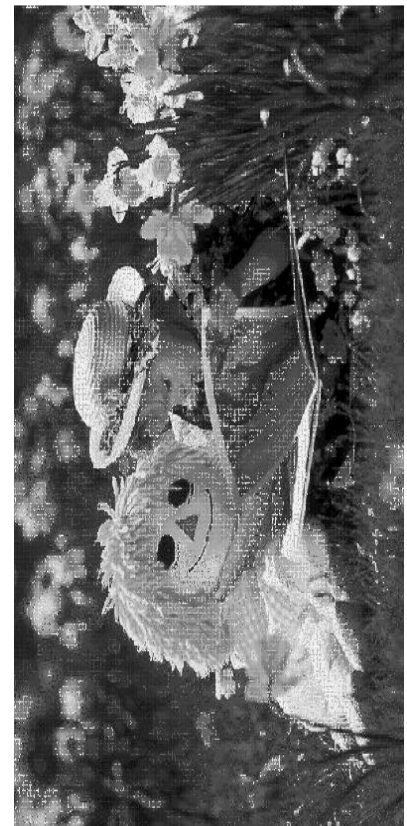
There are no shipping charges. Propriety requires the total requested donation amount accompany your products request. Send product request with donation to:

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

(Continued PARISH NEWS from page 5)

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.

(Continued KILL from page 1)

not take any overt action against these people during their lifetimes? Because He *Loves* them, and in that *Love* God desired each person to have full opportunity to repent.

When a person is executed he loses the full measure of life within which to repent. "Ah," you say, "but a murder victim does not have his full measure of time to repent for his sins, so why should his murderer have more than what his victim has?" The answer is, quite simply, the murderer should have his full measure of time within which to repent, because that is what God Himself has told us He wants. In both word and in deed He has told us this is what He wants. Exactly what portion of, "Thou shalt not kill," do you fail to understand? Do you think God is unable to kill a murderer, and therefore God needs you to "do the job for Him". If so, then your god is not God.

Vengeance and Justice are the right of God, and of God alone. Each one of us belongs to God, for He made us and keeps us in existence. We are each the property of God, and it is the owner of a property who has the right to decide what He will seek in retribution from one who impinges on His ownership rights.

Does this mean we allow dangerous criminals to run loose? Of course not. We can imprison them, and require they work gainfully within the prison system so-as-to provide for their own support, to make monetary retribution to those whom they have harmed, and for various other moral purposes. If they refuse to work we can also withhold food from them so that they starve to death because of their refusal to work, for this would be the same result if someone not in prison refused to work when work was available.

What of the theological argument that holds the government acts under God's authority, and that is in exercise of God's authority that the government has the right to execute criminals? That

argument is without merit, for, as has been stated, God did not give any example nor did He give any words which can in any manner be considered as approving of executions. Every example, whether by word or deed, and every indication whether tacit or expressed, which God has given us, is to the contrary.

Exactly what portion of, "Thou shalt not kill," do you fail to understand?

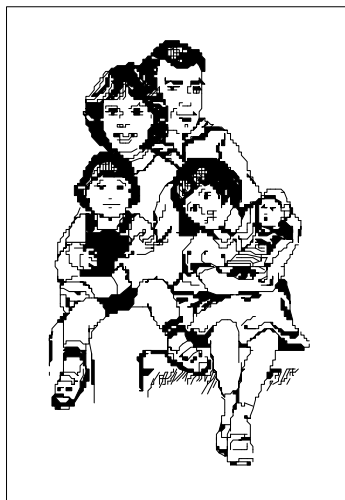
Exactly what portion of, "*the greatest of these is charity,*" do you fail to understand?

What part of, "Father, forgive them . . .," do you fail to understand?

Which of a criminal's sins do you not want God to forgive? Which of *your* sins do *you* not want to have forgiven? Who do you want to have go to Hell? How do you feel about joining them in Hell? Think about it.

Ref: 1 Cor 13:1-13; Luke 18:31-43

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DO NOT ADD TO OR TAKE FROM WHAT GOD DOES

~ The Quest For Celebrity ~

A great many people entomb themselves with the quest for power or celebrity, and they do it in a variety of ways. But every manner in which this quest is made is contrary to God's Will, for the quest for power or celebrity is itself contrary to God's Will.

The quest for power or celebrity is not the same as the quest for acceptance, or to be liked. Therefore, while the quest for acceptance may be good or bad, it is so different from the quest for power or celebrity that we must at the outset disassociate it from this material.

First, note the singular verb tense is being used. This is important, and is for your contemplation.

Power and celebrity are found in all walks of life, from the political arena, to the pulpit, in the work place and in the home, in prison, in homeless gatherings, and in solitude. So too are those who seek it found in all walks of life.

A holy person allows God to perform the miraculous, and does not command or even pretend to command the miraculous. When a crowd followed our Lord just prior to Pasch, and our Lord asked Philip how they would feed the multitude, Philip told our Lord that two hundred day's wages was not sufficient to purchase food for all the people who had followed them at Pasch. Deep within himself Philip knew our Lord is God, and in that Faith he turned the matter over to our Lord without making any suggestion. Andrew, mulling the problem over in his mind, told our Lord, there was a boy with five barley loaves and two fish, and made the obvious comment that the available food was not sufficient to feed the 5,000 men present (which means there were probably close to 15,000 people total). Andrew too simply stated the problem, and included all the factors of which he

(Continued ADD TO on page 9)

(Continued ADD TO from page 8)

had knowledge, and left resolution of the problem up to God.

It is important to realize that even though neither Apostle had a solution to the problem, neither of them gave up on its resolution. They studied the situation and were ready to proceed with whatever seemed likely to be successful, but they also were wise in that they did not waste attempting that which would definitely be unsuccessful. From the onset of their attempts to take care of the situation they sought God's help and they worked with God in carrying out His instructions.

Neither of the Apostles pretended they were instructing God as to how to resolve the problem; nor did they present themselves to the crowd as being the ones who were going to provide God's sustenance to them.

Those preachers who say they impose the Holy Spirit on people - often called "zapping" someone with the Holy Spirit - and when they so do, hit the recipient in the forehead and the recipient falls over backwards, these preachers are in actuality saying they have the power to impose the Holy Spirit into people. This means these preachers are saying they have control over God. This means these preachers are saying they have the ability to impose and instill the Holy Spirit into someone even if the recipient does not wish to receive the Holy Spirit - that the preacher has the power to controvert an individual's free will.

Those who acquiesce in this form of foolishness and stupidity may wish to be important, to be celebrities, to be seen as recipients of God's approval and power, and to be accepted in the community of fools with which they have associated themselves, but they have only seen to their own desires and have failed to ask what the Apostles implicitly asked and have failed to do what the Apostles did. They have failed to ask our Lord to assist them with being made happy in God, and to work

with God The Blessed Trinity in attaining that happiness in God.

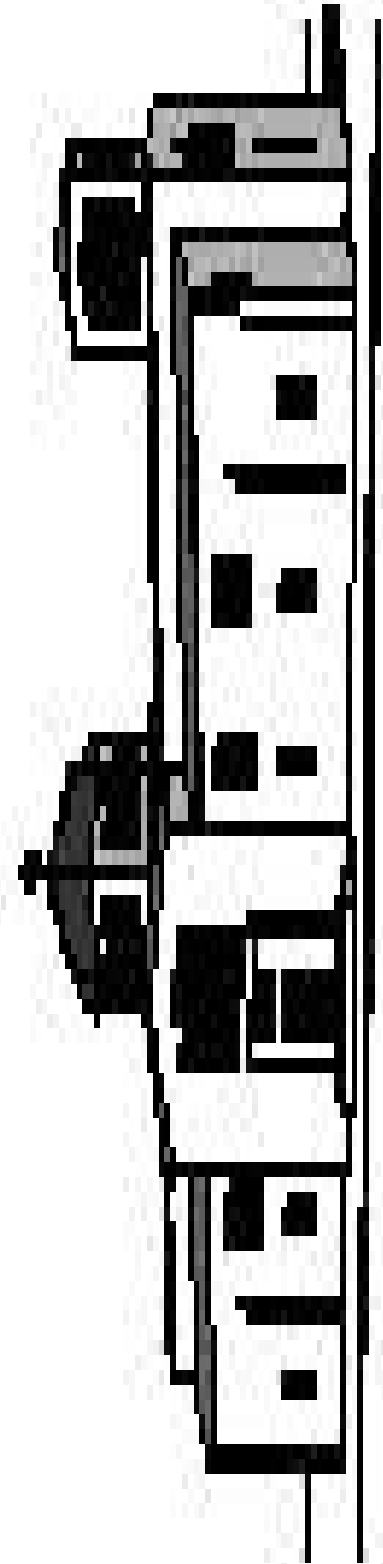
Both these preachers and these supposed recipients have added to what God has said He will do, and have attempted to imposed themselves into the essence of God.

The same is true of those who act in the same manner as those who tried to make our Lord their king. Those who tried to make our Lord their king, were both adding to and taking from our Lord's multiplication of the loaves and fishes. They wanted Him as their king, for they believed He would then provide them with the necessities of life - they would not have to work for their food for He would provide it for them. But our Lord was feeding the multitude in two ways. First, in compassion for their hunger. Second, in a prophecy of His feeding our souls.

It is important to realize that in feeding us our Lord has requirements, just as there were requirements for the multitude to meet before they were fed. We must be with Him. We must be orderly within His realm. We must request, and be open to receipt. And we must eat. If we are not with Him, but are with what we want Him to be, we will not receive for He will not be there for us to request from. If we are not orderly, we will not be given. If we do not contemplate what we need, we will not know for what to ask. And if we contemplate incorrectly, we will request for that which is not proper, and thus we will not receive. Once we receive our work is not done: we must eat, for He will not take, chew, and swallow for us.

Do not take from or add to what God says and does. Receive what He says and does, as it is. If we act on what we want God to have said and done, we will be in the house of error. It is only in knowing what God has actually said and done, and acting only on that, that we will be in the house of God.

References: Gal 4:22-31, John 6:1-15



CHRISTIANITY IS (THE) RELIGION, IT IS NOT A PHILOSOPHY

It is only because Jesus Christ is God, the Son of God, that His teachings, His wishes, and His life, have any significance.

Many people have proposed good systems by which mankind can live in reasonable harmony, and some of these systems are partially pleasing to God such that adherents to those systems are pleasing to God in some measure. Each originator of such a system, such a philosophy, may or may not have given example of their philosophy by their life, but even if they did give example of their philosophy by their life, each such philosopher's life did nothing more than give example.

Jesus Christ's life was totally different. Jesus Christ's life redeemed mankind from the inability to be joined with God for all eternity, but it did not join mankind with God, it only enabled the joining.

That joining is by way of inheritance since each human is a child of God. But being a child of God is not sufficient to inherit. If a child of God rejects his Father, that child will be disinherited. A child of God who tries to please his Father will inherit more than one who does not try as hard to please his Father.

Most of those children who try to please the Father, mess up something while doing something pleasing to the Father. They are like the child who weeds the garden, and pulls up the prize flowers in the process; or the child who mops the floor using water from the never empty bucket known as the toilet; or the child who mows the lawn without being asked, and then tracks up the freshly mopped kitchen floor.

Some of those children who try to please the Father try to also please themselves. They are like the child who makes groceries (purchases groceries), but who also purchases a soft drink for

himself without permission; or the child who mows his parent's lawn and the neighbor's as well, and is paid for mowing the neighbor's but did not have permission to use the lawn mower on the neighbor's lawn; or the child who invests his parents funds, makes a profit, and charges his parents a fee without telling his parents.

Not all those who try to please the Father will inherit from the Father, but those who try to please the Father and mess up have a better chance of inheriting more than might be inherited by those who try to please themselves as well.

There are those who believe we come into this world with nothing, and will leave it the same way. These are people without Hope. They are without Hope for they have not accepted the gift of Faith in Jesus Christ, and though they may lead socially, ethically, and philosophically proper lives, they are without Charity, without Love, and are painfully empty because of their lack of Faith.

We can each begin to obtain Faith, or an increase in Faith, by simply contemplating the historical life of Christ as told in the New Testament, accepting it as historical fact, and accepting that which Christ is related as having said as having actually been said by Him. If one can accept the historical Jesus Christ in this fashion, then we are faced with the choice of accepting or rejecting His claim to be God the Son of God, and in that acceptance or rejection, we either accept or reject His entire Way of Life. If we reject it, we are on the road to being lost and empty, but if we accept it, we are on the road to salvation and fulfillment in and with God.

Each generation has thought its generation was the most immoral. But each generation prior to the current one, had significant numbers of people scattered throughout the world, who believed in attempting to please God, or in the case of pagans, of attempting to please some of the gods. This generation is very different, for it has very few who attempt

to please God, or the gods, but it has very many who pay lip service to pleasing God while actually focusing on pleasing themselves.

Even this tragedy can be overcome by its participants. If each participant in denial of God's wishes would just think of every person who has ever taught even a small portion of mankind, it will be readily seen that only one such Teacher followed His own teachings perfectly - and that Teacher is Jesus Christ. Surely the rational man, the enlightened man, the modern person who is the culminating product of the enlightenment, will find interest in this fact sufficient to induce a true contemplation of Jesus Christ, and in that contemplation, a consideration of the possibility that Jesus Christ is exactly what He said He is, that He is "I Am Who Am."



References: Heb 9:11-15, John 8:46-59

CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

26. The Miracles Wrought in the Desert

AFTER the people of God had crossed the Red Sea, they came into a desert. There they had neither bread nor meat. So they became discontented and murmured. But the Lord said to them: "In the evening ye shall have meat, and in the morning bread."

2. And behold! in the evening quails in great number came into the camp sufficient for all the children of Israel to eat. But in the morning the wilderness was covered with a delicious food which looked like hoar-frost. It was manna. It had a sweet taste like flour mixed with honey. With this bread God fed the Israelites for forty years, until they entered the land of Chanaan.

3. Some time after this the Israelites came to another part of the desert. There they found no water, and again they murmured against Moses. The Lord said to Moses: "Take thy rod, go to Mount Horeb, strike the rock, and water will flow from it." Moses did so, and a stream of water burst forth, so that the people and the cattle could quench their thirst at will.

QUESTIONS

1. *What was wanting to the people in the desert?*

2. *What came in the evening into the camp?*

What fell in the morning?

3. *What happened when the people found no water?*

27. The Ten Commandments

IN the third month the Israelites came to Mount Sinai. There they pitched their tents. Moses ascended the mountain, and the Lord said to him: "Go down to the people, and command them to purify themselves to-day and to-morrow, to wash their garments, and to be ready on the third day. When the trumpet sounds, they shall all come to the foot of the mountain." Moses did as the Lord had commanded him.

2. The third morning came, and there was thunder and lightning. A thick cloud covered the whole mountain, and smoke mixed with flames arose from the summit. The trumpet sounded very loud, and the earth rocked and trembled. The people below on the plain feared exceedingly.

3. And Moses led them to the foot of the mount, and God spoke out of the cloud:



MOSES RECEIVING THE TABLES OF THE LAW

(Continued CHILDREN'S PAGE on page 12)

CHILDREN'S PAGE

(Continued CHILDREN'S PAGE from page 11)

I. I am the Lord, thy God. Thou shalt not have strange gods before Me; thou shalt not make to thyself a graven thing, to adore it !

II. Thou shalt not take the name of the Lord, thy God, in vain !

III. Remember that thou keep holy the Sabbath-day !

IV. Honor thy father and thy mother, that thou mayest be long-lived upon the land !

V. Thou shalt not kill !

VI. Thou shalt not commit adultery !

VII. Thou shalt not steal !

VIII. Thou shalt not bear false witness against thy neighbor !

IX. Thou shalt not covet thy

neighbor's wife !

X. Thou shalt not covet thy neighbor's goods !

Then the people, full of awe, cried out: "We will do all that the Lord has spoken."

4. Afterwards Moses went again on the mount, and stayed there for forty days and forty nights. He ate no bread, and drank no water. There the Lord gave him two stone tables, on which the hand of God had written the Ten Commandments.

QUESTIONS

1. What did God say to Moses when the people came to Mount Sinai?

2. What happened on the third morning?

3. Say the Ten Commandments.

4. How long did Moses stay on the Mountain?

PERSECUTION OF THE EARLY CHURCH

EUSEBIUS BOOK V CHAPTER I.

The Number of those who fought for Religion in Gaul under Verus and the Nature of their Conflicts.

The country in which the arena was prepared for them was Gaul, of which Lyons and Vienne are the principal and most celebrated cities. The Rhone passes through both of them, flowing in a broad stream through the entire region. The most celebrated churches in that country sent an account of the witnesses to the churches in Asia and Phrygia, relating in the following manner what was done among them. I will give their own words.

"The servants of Christ residing at Vienne and Lyons, in Gaul, to the brethren through out Asia and Phrygia, who hold the same faith and hope of redemption, peace and grace and glory from God the Father and Christ Jesus our Lord."

Then, having related some other matters they begin their account in this manner: "The greatness of the tribulation in this region, and the fury of the heathen against the saints, and the sufferings of the blessed witnesses we cannot recount accurately, nor indeed could they possibly be recorded. For with all his might the adversary fell upon us, giving us a foretaste of his unbridled activity at his future coming. He endeavored in every manner to practice and exercise his servants against the servants of God, not only shutting us out from houses and baths and markets, but forbidding any of us to be seen in any place whatever. But the grace of God led the conflict against him, and delivered the weak, and set them as firm pillars, able through patience to endure all the wrath of the Evil One. And they joined battle with him, undergoing all kinds of shame and injury; and regarding their great sufferings as little, they hastened to Christ, manifesting truly that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.'

First of all, they endured nobly the injuries heaped upon them by the populace; clamors and blows and draggings and robberies and stonings and imprisonments, and all things which an infuriated mob delight in inflicting on enemies and adversaries. Then, being

taken to the forum by the chiliarch and the authorities of the city, they were examined in the presence of the whole multitude, and having confessed, they were imprisoned until the arrival of the governor.

When, afterwards, they were brought before him, and he treated us with the utmost cruelty, Vettius Epagathus, one of the brethren, and a man filled with love for God and his neighbor, interfered. His life was so consistent that, although young, he had attained a reputation equal to that of the elder Zacharias: for he 'walked in all the commandments and ordinances of the Lord blameless,' and was untiring in every good work for his neighbor, zealous for God and fervent in spirit. Such being his character, he could not endure the unreasonable judgment against us, but was filled with indignation, and asked to be permitted to testify in behalf of his brethren, that there is among us nothing ungodly or impious.

But those about the judgment seat cried out against him, for he was a man of distinction; and the governor refused to grant his just request, and merely asked if he also were a Christian. And he, confessing this with a loud voice, was himself taken into the order of the witnesses, being called the Advocate of the Christians, but having the Advocate in himself, the Spirit more abundantly than Zacharias. He showed this by the fullness of his love, being well pleased even to lay down his life in defense of the brethren. For he was and is a true disciple of Christ, 'following the Lamb whithersoever he goeth.'

"Then the others were divided, and the proto-witnesses were manifestly ready, and finished their confession with all eagerness. But some appeared unprepared and untrained, weak as yet, and unable to endure so great a conflict. About ten of these proved abortions, causing us great grief and sorrow beyond measure, and impairing the zeal of the others who had not yet been seized, but who, though suffering all kinds of affliction, continued constantly with the witnesses and did not forsake them.

Then all of us feared greatly on account of uncertainty as to their confession not because we dreaded the sufferings to be endured, but because we looked to the end, and were afraid that some of them might fall away. But those who were worthy were seized day by day, filling up their number, so that all the zealous persons, and those

through whom especially our affairs had been established, were collected together out of the two churches.

And some of our heathen detractors also were seized, as the governor had commanded that all of us should be examined publicly. These, being ensnared by Satan, and fearing for themselves the tortures which they beheld the saints endure, and being also urged on by the soldiers, accused us falsely of Thyestean banquets and Edipodean intercourse, and of deeds which are not only unlawful for us to speak of or to think, but which we cannot believe were ever done by men.

When these accusations were reported, all the people raged like wild beasts against us, so that even if any had before been moderate on account of friendship, they were now exceedingly furious and gnashed their teeth against us. And that which was spoken by our Lord was fulfilled: 'The time will come when whosoever killeth you will think that he doeth God service.' Then finally the holy witnesses endured sufferings beyond description, Satan striving earnestly that some of the slanders might be uttered by them also?

"But the whole wrath of the populace, and governor, and soldiers was aroused exceedingly against Sanctus, the deacon from Vienne, and Maturus, a late convert, yet a noble combatant, and against Attalus, a native of Pergamos where he had always been a pillar and foundation, and Blandina, through whom Christ showed that things which appear mean and obscure and despicable to men are with God of great glory, through love toward him manifested in power, and not boasting in appearance.

For while we all trembled, and her earthly mistress, who was herself also one of the witnesses, feared that on account of the weakness of her body, she would be unable to make bold confession, Blandina was filled with such power as to be delivered and raised above those who were torturing her by turns from morning till evening in every manner, so that they acknowledged that they were conquered, and could do nothing more to her. And they were astonished at her endurance, as her entire body was mangled and broken; and they testified that one of these forms of torture was sufficient to destroy life, not to speak of so many and so great sufferings.

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But the blessed woman, like a noble athlete, renewed her strength in her confession; and her comfort and recreation and relief from the pain of her sufferings was in exclaiming, 'I am a Christian, and there is nothing vile done by US.' "But Sanctus also endured marvelously and superhumanly all the outrages which he suffered.

While the wicked men hoped, by the continuance and severity of his tortures to wring something from him which he ought not to say, he girded himself against them with such firmness that he would not even tell his name, or the nation or city to which he belonged, or whether he was bond or free, but answered in the Roman tongue to all their questions, 'I am a Christian.' He confessed this instead of name and city and race and everything besides, and the people heard from him no other word.

There arose therefore on the part of the governor and his tormentors a great desire to conquer him but having nothing more that they could do to him, they finally fastened red-hot brazen plates to the most tender parts of his body. And these indeed were burned, but he continued unbending and unyielding, firm in his confession, and refreshed and strengthened by the heavenly fountain of the water of life, flowing from the bowels of Christ. And his body was a witness of his sufferings, being one complete wound and bruise, drawn: out of shape, and altogether unlike a human form.

Christ, suffering in him, manifested his glory, delivering him from his adversary, and making him an example for the others, showing that nothing is fearful where the love of the Father is, and nothing painful where there is the glory of Christ. For when the wicked men tortured him a second time after some days, supposing that with his body swollen and inflamed to such a degree that he could not bear the touch of a hand, if they should again apply the same instruments, they would overcome him, or at least by his death under his sufferings others would be made afraid, not only did not this occur, but, contrary to all human expectation, his body arose and stood erect in the midst of the subsequent torments, and resumed its original appearance and the use of its limbs - so that, through the grace of Christ, these second sufferings became to him, not torture, but healing.

"But the devil, thinking that he had already consumed Biblias, who was one of those

who had denied Christ, desiring to increase her condemnation through the utterance of blasphemy, brought her again to the torture, to compel her, as already feeble and weak, to report impious things concerning us But she recovered herself under the suffering, and as if awaking from a deep sleep, and reminded by the present anguish of the eternal punishment in hell, she contradicted the blasphemers. 'How,' she said, 'could those eat children who do not think it lawful to taste the blood even of irrational animals?' And thenceforward she confessed herself a Christian, and was given a place in the order of the witnesses.

"But as the tyrannical tortures were made by Christ of none effect through the patience of the blessed, the devil invented other contrivances, -- confinement in the dark and most loathsome parts of the prison, stretching of the feet to the fifth hole in the stocks, and the other outrages which his servants are accustomed to inflict upon the prisoners when furious and filled with the devil. A great many were suffocated in prison, being chosen by the Lord for this manner of death, that he might manifest in them his glory. For some, though they had been tortured so cruelly that it seemed impossible that they could live, even with the most careful nursing, yet, destitute of human attention, remained in the prison, being strengthened by the Lord, and invigorated both in body and soul; and they exhorted and encouraged the rest. But such as were young, and arrested recently, so that their bodies had not become accustomed to torture, were unable to endure the severity of their confinement, and died in prison.

"The blessed Pothinus, who had been entrusted with the bishopric of Lyons, was dragged to the judgment seat. He was more than ninety years of age, and very infirm, scarcely indeed able to breathe because of physical weakness; but he was strengthened by spiritual zeal through his earnest desire for martyrdom. Though his body was worn out by old age and disease, his life was preserved that Christ might triumph in it. When he was brought by the soldiers to the tribunal, accompanied by the civil magistrates and a multitude who shouted against him in every manner as if he were Christ himself, he bore noble witness.

Being asked by the governor, Who was the God of the Christians, he replied, 'If thou art worthy, thou shalt know.' Then he was dragged away harshly, and received blows

of every kind. Those near him struck him with their hands and feet, regardless of his age; and those at a distance hurled, at him whatever they could seize; all of them thinking that they would be guilty of great wickedness and impiety if any possible abuse were omitted.

For thus they thought to avenge their own deities. Scarcely able to breathe, he was cast into prison and died after two days. "Then a certain great dispensation of God occurred, and the compassion of Jesus appeared beyond measure, in a manner rarely seen among the brotherhood, but not beyond the power of Christ. For those who had recanted at their first arrest were imprisoned with the others, and endured terrible sufferings, so that their denial was of no profit to them even for the present. But those who confessed what they were imprisoned as Christians, no other accusation being brought against them. But the first were treated afterwards as murderers and defiled, and were punished twice as severely as the others. For the joy of martyrdom, and the hope of the promises, and love for Christ, and the Spirit of the Father supported the latter; but their consciences so greatly distressed the former that they were easily distinguishable from all the rest by their very countenances when they were led forth.

For the first went out rejoicing, glory and grace being blended in their faces, so that even their bonds seemed like beautiful ornaments, as those of a bride adorned with variegated golden fringes; and they were perfumed with the sweet savor of Christ, so that some supposed they had been anointed with earthly ointment. But the others were downcast and humble and dejected and filled with every kind of disgrace, and they were reproached by the heathen as ignoble and weak, bearing the accusation of murderers, and having lost the one honorable and glorious and life-giving Name.

The rest, beholding this, were strengthened, and when apprehended, they confessed without hesitation, paying no attention to the persuasions of the devil." After certain other words they continue: "After these things, finally, their martyrdoms(were divided into every form.

For plaiting a crown of various colors and of all kinds of flowers, they presented it to the Father. It was proper therefore that the noble athletes, having endured a manifold

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strife, and conquered grandly, should receive the crown, great and incorruptible.

"Maturus, therefore, and Sanctus and Blandina and Attalus were led to the amphitheater to be exposed to the wild beasts, and to give to the heathen public a spectacle of cruelty, a day for fighting with wild beasts being specially appointed on account of our people. Both Maturus and Sanctus passed again through every torment in the amphitheater, as if they had suffered nothing before, or rather, as if, having already conquered their antagonist in many contests, they were now striving for the crown itself. They endured again the customary running of the gauntlet and the violence of the wild beasts, and everything which the furious people called for or desired, and at last, the iron chair in which their bodies being roasted, tormented them with the fumes. And not with this did the persecutors cease, but were yet more mad against them, determined to overcome their patience.

But even thus they did not hear a word from Sanctus except the confession which he had uttered from the beginning. These, then, after their life had continued for a long time through the great conflict, were at last sacrificed, having been made throughout that day a spectacle to the world, in place of the usual variety of combats.

"But Blandina was suspended on a stake, and exposed to be devoured by the wild beasts who should attack her. And because she appeared as if hanging on a cross, and because of her earnest prayers, she inspired the combatants with great zeal. For they looked on her in her conflict, and beheld with their outward eyes, in the form of their sister, him who was crucified for them, that he might persuade those who believe on him, that every one who suffers for the glory of Christ has fellowship always with the living God. As none of the wild beasts at that time touched her, she was taken down from the stake, and cast again into prison. She was preserved thus for another contest, that, being victorious in more conflicts, she might make the punishment of the crooked serpent irrevocable; and, though small and weak and despised, yet clothed with Christ the mighty and conquering Athlete, she might arouse the zeal of the brethren, and, having overcome the adversary many times might receive, through her conflict, the crown incorruptible.

"But Attalus was called for loudly by! the

people, because he was a person of distinction. He entered the contest readily on account of a good conscience and his genuine practice in Christian discipline, and as he had always been a witness for the truth among us. He was led

around the amphitheater, a tablet being carried before him on which was written in the Roman language 'This is Attalus the Christian,' and the people were filled with indignation against him. But when the governor learned that he was a Roman, he commanded him to be taken back with the rest of those who were in prison concerning whom he had written to Caesar, and whose answer he was awaiting.

"But the intervening time was not wasted nor fruitless to them; for by their patience the measureless compassion of Christ was manifested. For through their continued life the dead were made alive, and the witnesses showed favor to those who had failed to witness. And the virgin mother had much joy in receiving alive those whom she had brought forth as dead. For through their influence many who had denied were restored, and rebegotten, and rekindled with life, and learned to confess. And being made alive and strengthened, they went to the judgment seat to be again interrogated by the governor; God, who desires not the death of the sinner, but mercifully invites to repentance, treating them with kindness. For Caesar commanded that they should be put to death, but that any who might deny should be set free. Therefore, at the beginning of the public festival which took place there, and which was attended by crowds of men from all nations, the governor brought the blessed ones to the judgment seat, to make of them a show and spectacle for the multitude. Wherefore also he examined them again, and beheaded those who appeared to possess Roman citizenship, but he sent the others to the wild beasts.

"And Christ was glorified greatly in those who had formerly denied him, for, contrary to the expectation of the heathen, they confessed. For they, were examined by themselves, as about to be set free; but confessing, they were added to the order of the witnesses. But some continued without, who had never possessed a trace of faith, nor any apprehension of the wedding garment, nor an understanding of the fear of God; but, as sons of perdition, they blasphemed the Way through their apostasy. But all the others were added to the Church.

While these were being examined, a certain

Alexander, a Phrygian by birth, and physician by profession, who had resided in Gaul for many years, and was well known to all on account of his love to God and boldness of speech (for he was not without a share of apostolic grace), standing before the judgment seat, and by signs encouraging them to confess, appeared to those standing by as if in travail. But the people being enraged because those who formerly denied now confessed, cried out against Alexander as if he were the cause of this.

Then the governor summoned him and inquired who he was. And when he answered that he was a Christian, being very angry he condemned him to the wild beasts. And on the next day he entered along with Attalus. For to please the people, the governor had ordered Attalus again to the wild beasts. And they were tortured in the amphitheater with all the instruments contrived for that purpose, and having endured a very great conflict, were at last sacrificed. Alexander neither groaned nor murmured in any manner, but communed in his heart with God. But when Attalus was placed in the iron seat, and the fumes arose from his burning body, he said to the people in the Roman language: 'Lo! this which ye do is devouring men; but we do not devour men; nor do any other wicked thing.' And being asked, what name God has, he replied, 'God has not a name as man has.'

"After all these, on the last day of the contests, Blandina was again brought in, with Ponticus, a boy about fifteen years old. They had been brought every day to witness the sufferings of the others, and

had been pressed to swear by the idols. But because they remained steadfast and despised them, the multitude became furious, so that they had no compassion for the youth of the boy nor respect for the sex of the woman. Therefore they exposed them to all the terrible sufferings and took them through the entire round of torture, repeatedly urging them to swear, but being unable to effect this; for

Ponticus, encouraged by his sister so that even the heathen could see that she was confirming and strengthening him, having nobly endured every torture, gave up the ghost.

But the blessed Blandina, last of all, having, as a noble mother, encouraged her children and sent them before her victorious to the King, endured herself all their conflicts and hastened after them, glad and rejoicing in her departure as if called to a marriage supper, rather than east to wild beasts. And, af-

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ter the scourging, after the wild beasts, after the roasting seat, she was finally enclosed in a net, and thrown before a bull. And having been tossed about by the animal, but feeling none of the things which were happening to her, on account of her hope and firm hold upon what had been entrusted to her, and her communion with Christ, she also was sacrificed. And the

heathen themselves confessed that never among them had a woman endured so many and such terrible tortures. "But not even thus was their madness and cruelty toward the saints satisfied. For incited by the Wild Beast, wild and barbarous tribes were not easily appeased, and their violence found another peculiar opportunity in the dead bodies

For, through their lack of manly reason, the fact that they had been conquered did not put them to shame, but rather the more enkindled their wrath as that of a wild beast, and aroused alike the hatred of governor and people to treat us unjustly; that the Scripture might be fulfilled: 'He that is lawless, let him be lawless still, and he that is righteous, let him be righteous still.' For they cast to the dogs those who had died of suffocation in the prison, carefully guarding them by night and day, lest any one should be buried by us. And they exposed the remains left by the wild beasts and by fire, mangled and charred, and placed the heads of the others by their bodies, and guarded them in like manner from burial by a watch of soldiers for many days.

And some raged and gnashed their teeth against them, desiring to execute more severe vengeance upon them; but others laughed and mocked at them, magnifying their own idols, and imputed to them the punishment of the Christians. Even the more reasonable, and those who had seemed to sympathize somewhat, reproached them often, saying, 'Where is their God, and what has their religion, which they have chosen rather than life, profited them?' So various was their conduct toward us; but we were in deep affliction because we could not bury the bodies.

For neither did night avail us for this purpose, nor did money persuade, nor entreaty move to compassion; but they kept watch in every way, as if the prevention of the burial would be of some great advantage to them." In addition, they say after other things: "The bodies of the martyrs, having thus in every manner been exhibited and exposed for six

days, were afterward burned and reduced to ashes, and swept into the Rhone by the wicked men, so that no trace of them might appear on the earth. And this they did, as if able to conquer God, and prevent their new birth; 'that,' as they said, 'they may have no hope of a resurrection, through trust in which they bring to us this foreign and new religion, and despise terrible things, and are ready even to go to death with joy. Now let us see if they will rise again, and if their God is able to help them, and to deliver them out of our hands.'"

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DIVINE MERCY

What is it about God, that the Father sent His Son to be the Offering which allowed us to have the ability to with God, and the Holy Spirit enabled the conception of Our Lord Jesus Christ and guided and continues to guide us to this very day? What is it about Our Lord Jesus Christ, that He did what He did, and continues to attend to us to this very day?

It is the completely incomprehensible to humans, Divine Mercy: deep as the nails which went through Our Lord, deep as the sword which pierced His side and through His Heart so that every essence of Him was drained from Him for us.

The YOU of it . . .

Our Lord Jesus Christ did not stop caring for us with His death. He continued to provide for us through His Apostles and their successors - His assistant shepherds, even granting to them the power to forgive sins so that when someone fails, the Holy Sacrifice is not wasted on that person, but that person is able to regain the benefits of the Holy Sacrifice.

Of all those for whom Our Lord offered Himself, some reject Him and His offering, some are as of yet unaware of this great Gift, some accept it with joy and strive to live this great Gift, and others establish only a lukewarm relationship with Our Lord.

Those who reject Our Lord may have a change of heart, and for this we can pray and often by example lead them to a good relationship with God. The same can be said for those who are unaware of this great Gift. For those who have accepted the Gift and attempt to live It, we pray and assist as best we can.

But the lukewarm are a total puzzle-ment.

The lukewarm acknowledge Our Lord

as Savior. They believe in the Trinity. They have Faith, and Hope, and even Charity. But their acceptance and relationship with God is lukewarm. Often they withhold some level of flowing God's expressed Will in favor of following their own desires, or even supplant God's instructions with their own twisted form.

But there is another portion of the lukewarm who actually do not care, and this is beyond comprehension. These are not the ones who do not care whether or not there is a God, or whether or not Our Lord is the Savior. These are the ones who do have Faith, Hope, and Charity, but remain lukewarm in their following Our Savior *because they just do not care.*

It is as if they are saying to God, "It was nice of you to go through all that trouble for me," and then just ignore The Way, just like someone who really does not care one way or another.

Every type of lukewarm should receive our special prayers, particularly today, for they sustain no real interest even in themselves, and they neither accept nor reject the Gifts, the emanation from God, which Our Lord has provided us.

We have many reasons to rejoice, two of the most beautiful being: First, the wonderful gift of redemption which can lead to salvation, and the continuing ability to restore our relationship with God when we mess it up. Second, that we care about The Blessed Trinity and each Person of It, and that relationship which we have with God.

We should pray that we maintain and strengthen our relationship with God, and that the lukewarm become passionate in God.

And the EVERYONE ELSE of it . . .

Since you receive Divine Mercy, you must also "pass it on" to everyone else, otherwise there will be little difference between you and those who ignore it.



**WHAT THE WWII
GENERATION
DID FOR US
AND
HOW WE LET THEM
DOWN**

+ Paul, S.S.B.

But be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed. (James 1:22-25)

A little more than half a century ago, millions of men and thousands of women prepared for the most fearful physical battle against the most thoroughly evil empire Satan had ever established up to that time.

We must note that today, the United States of America, as leader of the world in murder of unborn children, now holds the distinction of being the most evil empire Satan has ever created on Earth, but half a century ago Nazi Germany held that distinction.

My father and your fathers and grandfathers gathered together to go ashore facing the most threatening military defenses ever created in the history of mankind, opposing men who up until that time were the most successful military leaders.

Those who went ashore in the first waves on the first day did not know exactly what they were to face - no one could tell them for no one had ever engaged in this massive a military assault. But these men knew it would be horrible, and it was; but they engaged in battle anyway because it had to be done,

because they could not let their fellow soldiers suffer because of their own fear, because they knew evil when they sat it and they had seen in it the Nazi and they could not allow that evil to endure. Those who came after them, whether it be hours or days later, knew the horror they faced from information given them by the surviving wounded who had been returned to Ship and to England.

These men knew the work that had to be done, and though virtually every one of them never wanted to kill another person, and though none of them wanted to be killed or wounded, they knew they **HAD** to kill the enemy so-as-to preserve their own lives and those of their fellow soldiers; so-as-to **STOP** the great evil Satan had unleashed on the Earth.

It is impossible to explain what these men experienced. When you are living in a world that has gone past horror, past terror, past fear, you are in a world which can not be explained because you are experiencing horror, terror, and fear at levels which normally only exist in Hell.

Men like the kind and gentle retired Roman Catholic Archbishop of New Orleans, Philip Hannan, rich men like Joe and Jack Kennedy, ordinary boys who had not decided what they wanted to do in life, like my uncle Gerry Bernard - a sailor who died in the Pacific theatre, the man down the street who worked in a bakery after the war, men like my father, Elias Alison Mc Colloster, who became a newspaper reporter after the war, your father, your grandfather - these men fought the most horrible and ruthless physical manifestation of evil that has ever existed outside of Hell and outside of the Clinton government.

If these men had not prevailed, we would not be speaking German today for we would not exist!

That is what we owe these men, our very existence.

When the rest of the world says nasty things about America, we should look

the rest of the world in the eye and say, ***"You ungrateful, snotty little wretches. If my father's America was not the ultimate in magnanimity, you either would not exist, or, if you did exist, you would be nothing more than a starving slave under the heel of the Nazi, the Fascist, and the Nipponese."***

We owe these men everything.

It is to our shame that we have lost the war they won, for in our own midst we nurture the evil of Clintonesque, Supreme Court, and Congressionally dictated tortured murder of unborn children, and the governmental sanction and sponsoring of sexual deviancy and general depravity.

It is time this generation gets off of its rump and engages in the same level of sacrifice as our fathers and grandfathers. It is time we honor the Allied World War II veterans with the greatest of love and respect we can give, and that we honor them by engaging in the war of our own times, the war against abortion, deviancy, and depravity.

Remember this: When our fathers had won the war, they immediately followed the winning with the rebuilding of their former enemies. So too does God rebuild those who turn away from their sins of abortion, of deviancy, and of depravity.

WE are the soldiers God has chosen to fight the abortion war, and most people who are against abortion have not engaged in any activity which would cause them even the slightest sacrifice. Nor have most even voiced an opposition to deviancy and depravity.

We will not win our war until we appreciate our fathers' war, and act on that appreciation.

+

**DIVINE LOVE
AND
DIVINE MERCY**

When the Blessed Virgin visited her cousin Saint Elizabeth, Saint Elizabeth was about six months pregnant with Saint John the Baptist, and the Virgin Mary had just conceived of Our Lord. What was it that made Saint John leap for joy even though he was still in the womb? It was the presence of Our Lord. And why was Our Lord there? Why did Our Lord deign to take on the form of a human, of a creature, and go through all that He went through? Because of His love for us, His creatures.

Our Lord loves us so much that even comparing His love to the love of a lover who seemingly springs over hills and mountains, who looks at the one he loves with moon struck eyes, even this comparison is not adequate.

Our Lord loves us with the anticipation of a young man waiting for his bride, with an anticipation that we will chose to join Him, our Creator. His love for us is a passion which is Divine, and is therefore good, and without bounds or limits. If we try with all our might, with the single-mindedness of passionate true love, we can never love anyone as much as Our Lord loves us; we can never have the anticipation which Our Lord has for our accepting His love; and we can never experience the depths of sorrow He has for each person who rejects His love for them.

It is in this love which is totally incomprehensible to us that Our Lord offers to us His Divine Mercy. He is ready to judge us, but in His love for us He has opened His Divine Mercy to us once more in these times, even more than He did in His in the time of His passion some two thousand years ago.

If we accept His Divine Mercy, we in-

stantly offer that same Mercy to all, to everyone: to those who have wronged us, to those whom we love, to those whom we know, to those whom we do not know. We do this because by its very nature, Divine Mercy flows into those who accept it and completely changes each recipient so they both re-

If we accept His Divine Mercy, we instantly offer that same Mercy to all, to everyone: to those who have wronged us, to those whom we love, to those whom we know, to those whom we do not know. We do this because by its very nature, Divine Mercy flows into those who accept it and completely changes each recipient so they both receive it and spread it to everyone; literally everyone.

ceive it and spread it to everyone; literally everyone. The heart of one who requests Divine Mercy and then accepts it, the heart of such person loses its hardness, and the scales of hatred, of remembering wrongs, fall from such a heart and make it tender again.

If one does not walk through the door of Divine Mercy, then one will walk through the door of Judgment; if one does not accept Divine Mercy, and thus direct its flow to everyone, then that one meets Our Lord in Judgment. Will one who has not begged for Divine Mercy, who has avoided it because it must be in turn offered to everyone by each recipient, who has neglected it, will these survive Judgment? This we do not know, but we do know that were it not for Divine Mercy, Our Lord would not have made salvation available to us.

We often hear the concept, that one can forgive but need not forget; that forgiving does not mean forgetting. Reflect on Divine Love. Reflect on Divine Mercy. If we are to be like Our Lord, then just as Our Lord makes our most grievous sins as nothing because of His Love and Divine Mercy, so too must we. This means when we think of those who have wronged us, no matter how severe the wrong, it is not just that we forgive, but that we offer to them Divine Love and Divine Mercy just as Our Lord offers it to them, and pray

with all the fervor of a lover awaiting his true love, that they will accept. It means if they reject, that we feel the most awful anguish and sorrow - even if they have wronged us most grievously.

It is in Our Lord's Divine Nature, that the greatest of sinners have the greatest right to Divine Mercy - for Our Lord has given us the right to request His Divine Mercy, and those with the greatest need have the greatest right.

When we pray: Show us Thy Mercy Lord; when we respond: And grant us Thy salvation; we do not pray that His mercy will fall on just those whom we like, or that it will avoid those whom we do not like. We pray for all of us, for everyone.

So that holy man, Saint John the Baptist, he who told Herod that Herod was doing wrong, leapt for joy in his mother's womb because he was in the presence of God, in the presence of Divine Love, in the presence of Divine Mercy. How much more happy would he have been had Herod sought Divine Mercy.

If we are to be like Our Lord, then, like Our Lord, we must strive to have even those who wrong us accept His Divine Mercy. We do not know which of Our Lord's murderers went to Heaven, and which to Hell, but we can be sure that Our Lord opened His Heart to each of them, offering His Divine Mercy, and wishing with all the passion of a bride groom in spring, that they would accept.

So pray to Our Lord, asking for His Divine Mercy, and accept it and in accepting it give it to everyone.

References: Cant 2:8-14, Luke 1:39-47

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Eccles 7:27. And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

Paraphrase: When she/he calls you, is she/he just checking her/his traps to see if you are still caught in them? Or, does she/he really love you?

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