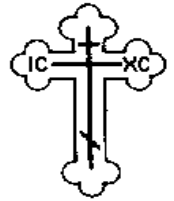


REUNION

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



Volume 10 No. 3 OF THE CHURCH OF MAN WITH GOD October 1, 2000 A.D.

~ HOW PRECIOUS IS EACH CHILD ~

From ✠ Paul, S.S.B.
To the flock entrusted into my care:

It is impossible to comprehend the vast number, the un-believable percentage, of people who chose to be slaves of sin through killing of babies and offering their broken bodies on Satan's altar.

Instead of seeking to feed and comfort them, as Our Lord did the multitude who had

(Continued CHILD on page 7)

THERE IS NO MIDDLE GROUND

There are many who advocate finding the middle ground between strict, blind adherence to the law, and the libertine; between the non-thinkers and the free thinkers; between the strict constructionists and the anarchist.

However, God's Truth does not change. God's Law does not change. Dogma, the revealed truth of God, does not change, unless, of course, your god is you, or mankind, or mankind's ungodly desires - but then it is your dogma and not God's Dogma to which you make reference, and it is God's Dogma to which we make reference.

We are familiar with a multitude of ways which are sinful, the most common being the sins we we ourselves commit. But there are those who believe they do not sin, or who find excuses for their sins, or who excuse their sins, or who propound they have not sinned because they have not completed a certain act.

It is also very easy to draw the connection between those who pray like the Pharisee, and those who pretend to command the Holy Spirit - primarily the "born again" charismatic type we

(Continued MIDDLE on page 7)

FAITH AND MIRACLES? NO. LOVE AND MIRACLES! YES!

... THE MIRACLE OF YOU

There are many different type of miracles, but most people consider a miracle to be something which has no possibility given the pathology of the situation. An example of a miracle which is based on the pathology of the situation is that of a person who has lost their eyesight and whose eyes are physically incapable of seeing, and who then regains their eyesight without mechanical intervention even though their eyes remain incapable of seeing. At least one such miracle has occurred, in a, then, young man, who had his eyesight restored at Lourdes even though the scarring of his eyes and the nerve damage remains and is of a nature that physicians have stated that based on the physical damage to and condition of his eyes, it is impossible for this man to see. Yet he can see. This particular man did not believe in God prior to his injury, and did not believe in God prior to his cure, and only slowly began to believe in God after his cure.

From this we can deduce that Faith is not necessary for God to work a miracle

(Continued MIRACLES on page 8)

MODERN APPLICATION OF LETTER OF THE LAW VERSUS SPIRIT

A really good example of spirit of the law versus letter of the law is President Clinton's sexual escapade with Monica Lewinski. Unfortunately, there is no delicate way of stating this. President Clinton said he did not have sex with the woman. According to the definition of sexual intercourse he did not have sexual intercourse, but he did engage in the most extreme of sexual activities with her. Therefore, according to the letter of the law defining sexual intercourse he did not have sexual intercourse, but he did have sex with her because their sexual activities were everything short of intercourse and their activities did result in orgasm. In his twisted mind Clinton equated sex with sexual intercourse

When we look just to the letter of the law we ignore that upon which what is called "Black Letter Law" is founded, as well as its spirit, and, more importantly, we preclude the Holy Spirit participating in our observance of the law. We preclude the Holy Spirit because we are so focused on the "Black Letter Law" that we ignore the foundation of the "Black Letter Law". That foundation is God's Will expressed through the Ten Commandments given to us by God the Father, The Way taught by Our Lord and Savior Jesus Christ, and revelations given to us under the Manifestations of the Holy Spirit.

There was a man who observed Sunday's most religiously. He spent every weekend with his family, was devoted to his wife, taught his children not just their school homework but also schooled them in The Way taught by Our Lord Jesus Christ. He never even

(Continued LAW on page 9)

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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.

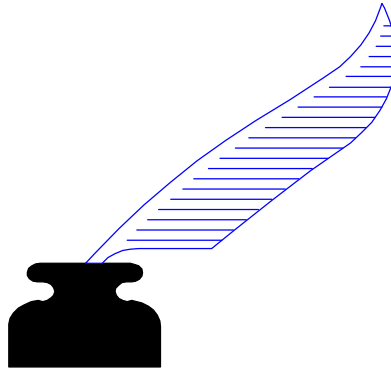
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 311 Hickory Avenue
 Harahan, Louisiana 70123

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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.**

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✝ Paul, S.S.B.
 Publisher .

✝ The Basilians - The Basilian Fathers ✝

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<http://www.reu.org>



THE POLITICAL PARTY OF GREATER MORALITY

Reasons for changing or maintaining political party affiliation. The morality of the stated platforms are a key in making your choice. Reasons for my change in choice. + Paul, S.S.B.

For the better part of a half century I was a member of the Democratic Party in the United States of America. I recently changed my party affiliation to Republican, and made the change for very simple moral reasons.

During the inner-party presidential debates, Al Gore and Bill Bradley, Democrats, argued as to which of them was most in favor of abortions, which had supported the obtaining of abortions at will the longest, and which had supported funding and supplying abortions to the greatest extent.

This brought to my mind an image of Hitler and Goering arguing as to which of them had done the most to kill the most Jews, Poles, Non-Germans, and, generally, members of non-acceptable (to them) ethnic groups and proponents of non-acceptable (to them) religions, philosophies and principles.

This forced me to look very seriously at the Republican presidential candidates. It was in looking at the Republican presidential candidates that I made a startling discovery; there are two main forms of Republican: those who consider themselves to be members of the intellectual elite and who attempt to manipulate their Party and everything so-as-to maintain power, control, and advantage - these are called Intellectual Republicans; *those who have standards and principles* underwhich they believe every person has a right to an equal chance of success in what ever endeavors they chose - *these are called Reagan Republicans, and seem to be more in line with Traditional* (over the past 150 years) *Republican principles*.

The Intellectual Elite Republicans are persons such as Rockefeller, Ford (an intellectual "wannabe"), and John McCain.

George W. Bush, and Alan Keys, are Reagan Republicans.

Republicans seem to have a philosophy of minimal government intervention, with the Intellectual Republicans abandoning this position when it suits their desire to maintain power and control. In actuality, the Intellectual Republicans are virtually identical to the Democrats in that they attempt to maintain control of everything for their own advantage, with little or no regard for anyone else. They want to do what they want to do and do not seem to care who they trample in the process - and THAT is a Democratic Party principle of operation.

Traditional - Reagan Republicans seem to maintain the minimal government intervention position, with a respect for the individual which begins with conception. They maintain the concept that each of us is responsible for himself, and each person should be allowed and encouraged to succeed and allowed to fail, with only that amount of government intervention necessary to insure one individual does not hinder or trample another in the process to success or failure.

It dawned on me that the Traditional Republicans were the ones who fought against slavery in the U.S. Civil War, and that the forerunners of the modern day Democrats were the ones who fought on the side of slavery in the U.S. Civil War. It appears each party has, in the matter of slavery, maintained its original Civil War position, with the Democrats using economic advantage to select minorities as a means of maintaining political power, and in the process, enslaving that population to which economic "advantage" has been given.

This Democratic Party position of

enslavement, which has been in existance for more than 150 years, is concurrent with the Democratic Party disdain for individual rights, and its lack of respect for human life.

While the Republicans seem to have little inclination to help individuals or groups, believing each individual or group should succeed or fail on the merits of its own efforts, this position does not preclude assistance to those who are unable to fend for themselves. Hence the Traditional - Reagan Republican position against abortions, this anti-killing position being based in the principal of assisting only those who really are unable to care for themselves.

The Traditional - Reagan Republican philosophy makes them more amiable to positions which are absolute; to maintaining morality is an, if not the, absolute.

The Democratic Party pro-murder of unborn children position forces them to abandon any concept of absolute, unchanging, Divine authority.

Purely from the moral perspective based on party platforms, it is impossible for a person of moral values to vote for a Democratic Presidential candidate in the current elections.



Alan Keys - R



Clinton and Gore - D

The only moral

presidential choice

George W. Bush - R



is Republican.

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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 Madgalene 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 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

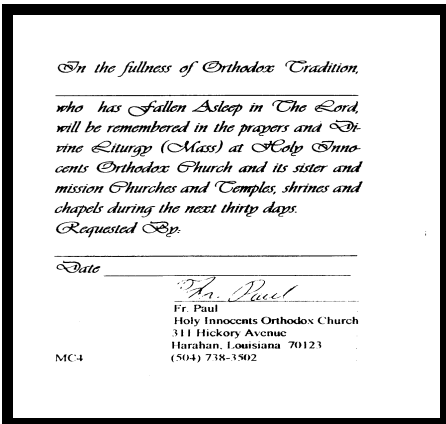


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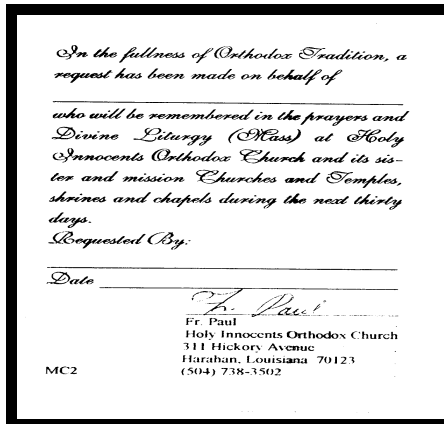
“MASS CARDS”

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.

+

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 |
|------|----------|--------------------|-------|
|------|----------|--------------------|-------|

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:

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 PARISH NEWS from page 4)

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.

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(Continued CHILD from page 1)

followed Him into the countryside, these slaves of the temporary existence commit the most horrible deed possible. They torture little babies to death.

My Niece, Karla, was born December 1, 1976. This year Karla would have been 25 years old, but she died in 1982 from a cardiovascular problem. She would tell you she was five and a half years old - a normal, bouncy, full of energy, most precious child; full of love and life's adventure.

I think of her every day, for though we are not supposed to have favorites, we do, and she was my favorite niece. I have another favorite niece, born many years later, though I do not get to see her as often as I did Karla.

When I think of Karla, and her sudden, totally unexpected illness and death, and of how all the physicians worked so hard to save her life - even physicians over seas tried to find a cure or surgery for her, all to no avail; when I think of how hard these men and women of medicine tried to save her life, I wonder how people who kill babies can be called medical practitioners.

Those who kill babies are not physicians, they are not doctors, they are not health care professionals or practitioners - they are a form of evil which existed in the torture chambers of the English King Edwin when he burned the Danes to death during peace negotiations, in the government of Stalin, Hitler, Tojo, the Dominican run Inquisition, the Orthodox "hate anything not like me" groups, and the Clinton - Gore administration.

It is impossible for any person of morality to imagine having or assisting an abortion to happen, yet millions of grandparents talk their children into killing their own grandchildren every year.

When I think of my sister holding newborn Karla, of that little life snuggling against my own father's

chest, of her falling asleep in my arms, of that little five year old girl bouncing around the picnic grounds, of how I would have been at her wedding during this time of her life had she lived, of how my sister and everyone tried so hard to help Karla live, it makes me wonder how those who kill their babies keep from going insane. It makes me wonder how those who actually do the killing over and over and over again, can keep from going insane. It makes me wonder how those who promote the killing in every way they can, as do Clinton and Gore, it makes me wonder how they can have the audacity to say they have anyone's interest at heart - they can not have anyone's interest at heart, not even their own, for they have no hearts, they only have evil.

For the sake of my sister, who tried so valiantly to keep her daughter alive, and the sake of every other mother who has had her child die, and for the sake of all those children who would play in God's life like Karla played, each of us must do what ever it takes to stop abortions, to change the government, the executive, legislative, and court, so that they follow God's law and not Satan's. If we fail to do everything we can to abolish abortions, even to the point of voting against our own economic self interest, if we fail to do this, then not only will God visit His Wrath on this and all countries which kill his babies, but He will also make His Wrath become physically embodied in each individual person who fails to oppose the horror of abortion.

Besides, think of how joyful it is to have a whole bunch of little Karlas and Karls growing up in Christ all around you.

✝ Paul, S.S.B.



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(Continued MIDDLE from page 1)

often see on TV - in their "zapping", "slaying in the spirit", "miraculous cures", and other such fakery. The gifts of the Holy Spirit, as we know from the Dogma of the True Church, the One Holy Catholic and Apostolic Church, are not man's to command, but are gifts of the Holy Spirit and therefore can not be commanded by man. We know these fakes to be fakes, for they propound a dogma which makes man the control of God, and such can not be. We know the Dogma of the True Church to be true for it is revealed to the Church by God, and before being proclaimed as Dogma, the temporal administrators of the True Church must be moved by the Holy Spirit to proclaim it as Dogma, thus making it not the dogma of man but the Dogma of God.

What would be the middle ground between some faker pretending to cure someone of an illness, and the truth? What would be the middle ground between the Dogma that the Blessed Ever Virgin Mary is a Virgin, and those who say Our Lord has siblings - brothers? What would be the compromise between those like Hitler, Stalin, Bill Clinton, and David Duke, and those who do not seek their own self-gratification to all other exclusion? What is the compromise between abortion and life? What is the compromise between using the birth control pill, which does not prevent conception but does prevent the fertilized egg (which is a human being) from going to the place God designed for it, thus killing it, and life?

There is no possibility of Moral or Dogmatic negotiation, middle ground, or compromise. There is only following your own self-indulgence, or following God.

But there is great hope for the sinner who acknowledges he is a sinner and begs God's mercy and tries to do something to conquer being a sinner. The homosexual or lesbian who engages in unnatural sexual practices is no differ-

(Continued MIDDLE on page 8)

(Continued MIDDLE from page 7)

ent from a heterosexual who engages in sexual practices outside of marriage. Each sins in engaging in such practices, and nothing can make such practices not a sin. But the person who engages in such practices and acknowledges them to be sinful, and who struggles against the sin, will receive God's help; and with accepting God's help the sinner will overcome the sin and attain salvation.

One of the keys is in acknowledging the sin, for if the sin is not acknowledged, the sinner will not attempt to overcome the sin.

This may seem very abstract, but it's application in everyday life is all around each of us, particularly in the more modern and technical societies. Two TV commercials are good examples of this.

The New Orleans Saints currently have a commercial which ridicules a certain type of TV preacher. While many of that type of preacher may be fakers, there are many who use that style who are not. In publicly ridiculing that style of preaching the New Orleans Saints ridicule all of Christianity. Perhaps ridicule of Christianity is to be expected of the modern, over paid, gladiators and their masters, for they follow the example of their Roman gladiator predecessors.

The other is a Radio Telephone commercial where everyone in a family is trying to have the portable telephone for the day. The father says his "dibbs" outranks everyone else's "dibbs", but the mother says mother's "dibbs" outrank his pathetic little "dibbs", and the father acquiesces. This is nothing less than a continuance of the ridicule of men by the Feminazi, and an undermining of the Father's place in the family. It also is a prime example of the continuation of Adam's acquiescence to Eve's leading mankind into sin and Adam's doing nothing about it.

There are no morally acceptable middle grounds in these examples: ridicule of Christianity is *always* wrong, football players *are* over paid, fanatic football fans *are* fools, mothers *are not* slaves to their husbands but fathers *are* heads of their families,

(Continued MIRACLES from page 1)

for and in you. If we restrict ourselves to this kind of miracle, the ones based on pathology of the situation, we can also state that even though a person has Faith, he will not necessarily have a miracle happen to him.

We do not know all the reasons God makes miracles. Some of the reasons we do know are, to confirm or prove that something is true: such as His healing the person who could not speak as a proof that He is God, or having a person be cured of a disease through intercessory prayer, as a proof that the intercessor is a Saint in Heaven. He also makes miracles just to be nice, to help the one helped and to give Faith to those who learn about the miracle. Sometimes a miracle occurs because it is the natural outcome of God's love for us. In fact, every miracle is a result of God's love for us, but sometimes it happens not because it is designed to strengthen Faith, or to serve as proof of something, but only because God loves us so much that the miracle happens.

And this last reason is the reason for the miracle of our own creation and existence. Prior to your conception you did not exist, but even though you did not exist, God loved you so much that the miracle of you happened.

There are some people who do not care about God. There are some who do not care that God loves them so much that His love for them created them and maintains their existence. There are some who have not given this or God much thought, who do not make God an important part of their lives, who do not make God any part of their lives. There are others who do not contemplate their own existence, or, who in contemplating their own existence, refuse to consider God as having any meaningful part in their existence. Still others acknowledge God, and His necessitous participation in all aspects of their existence, yet only give Him a form of "nodding acknowledgment" similar to that given by two members of the nobility who happen to pass each other in a hallway of a palace - their acknowledgment of God

should be that which a blind and crippled beggar would owe to someone who takes the beggar into His home and treats the beggar as the most honored member of the family.

Such a beggar would best acknowledge he has a duty to behave according the rules of the House. So too would it be best for each of us to acknowledge we each have the duty to behave according to the Rule of the House of God, for the Rule of the House of God exists not just in Heaven, but in all of creation: here on Earth, on Mars, Venus, the Moon, the closest and farthest stars and all in between, and even in Hell.

God is not just another Person with Whom we somehow share a form of equality or even near equality, yet we often live in a manner that would make a disinterested observer think we think we are God's equal or near equal. Until a creature makes something from nothing, not just converts some from of energy or matter into something else, but actually creates something from absolutely nothing - until that happens, no creature should discount God, for until that happens there will be no creature who is capable of self perpetuation. And if that were ever to happen, even then that creature would be incapable of self perpetuation and of self elimination. And if a creature ever were able to self perpetuate or self eliminate, even then there would be no creature who were God's equal, for the Absolute Ultimate, Whom we call God, is by very definition, unique.

It is this Unique, this One and Only, the One Who Is, the only One who can say of Himself, I Am Who Am, He it is who loves us so much that we came into existence and did so in a manner and form which will remain in existence forever, without ever ending.

When we consider this, it would seem reasonable to do our best to be what God wants us to be, and if that sometimes is contrary to what we want, for us to give in to God and do and be what He wants. If we have to struggle to accomplish this for some aspects of our lives, that is OK, for God's love for us will sustain us if we allow it - and God's love does not depend on our wealth, attractiveness, social standing, or anything. His love is just like Him . . . it Is.

Ref: 1 Cor 15:1-10, Marc 7:31-37

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(Continued LAW from page 1)

thought of cheating on his wife, gave money to the poor, fought against prostitution by starting and supporting a school and rehabilitation center for them, set up scholarships for the poor, and voted based on the qualifications of the candidate.

His main business was a “payday loan company” where people would borrow between fifty and a few hundred dollars to tide them over until payday. The borrowers would write a check for the amount of the loan plus interest and date it their next payday. There were two problems with his business: First, he charged 50 % interest; Second, if the check bounced he would have the borrower arrested and prosecuted and then sue the borrower and have all their possessions, even their house, auctioned off to pay his fees.

Was this man justified in the “Black Letter Law” of either man or God? Was he justified in the law of man? Was he justified in the Law of God? Was he justified in the spirit of either the law of man or the Law of God? He was only justified in the “Black Letter Law” of man; to all the other questions we know the answer is, he was not justified.

Not only was he not justified in his business, he was not justified in his entire life, even though everything else he did was so good. The reason he was not justified in his non-business life is, he saw nothing morally wrong with his business practices, and so everything else he did was tainted because everything else he did was made possible by his business practices.

There was a lady who was a really nice lady, and who was so beautiful that when she just walked down the street people would turn to look at her. Even women thought she was beautiful. She found this always made her uncomfortable, so she rarely wore makeup, thinking that with little or no makeup, she would be somewhat less attractive. It did not work, for she was simply beautiful no matter what she wore, for her beauty was both within her in her Soul, as well as in her natural, physical attributes.

Like most of us, she had many, major, character flaws, which lead her to commit sins. You may wonder how she could be beautiful of soul, and yet be a sinner. The answer is simple. She was well aware of her character flaws, and of her sins, and detested her weaknesses and her sins. She constantly strove to remove sin from her life, to correct her character flaws, and to become strong in Christ. Because she acknowledged and understood the difference between the letter of the law and the Spirit upon which the letter is based, and strove to become one with the Spirit, she was justified.

It is amazing, a wonderment, that the vast majority of people do not think of themselves as sinners. Yet, there must be some internal, non-acknowledged, perception of their own sinful state, for no one has declared theirself worthy of casting the first stone. Do not make a laundry list of your positive and negative characteristics, but do study yourself, so that you know yourself. At the same time study what God has taught and try to understand the fact that God’s Love is the foundation for His teachings to us, so that you will better know what He wants of us and the Spirit in which His guidance is cradled. Then, with God’s Grace which is His Essence, you will be able to begin to correct yourself, and eventually become justified.

Ref: 2 Cor 3:4-9, Luke 10:23-37

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| <p>HUMOR - Years ago, the chaplain of the football team at Notre Dame was a beloved old Irish priest. At confession one day, a football player told the priest that he had acted in an un-sportsmanlike manner at a recent football game. "I lost my temper and said some bad words to one of my opponents."</p> <p>"Ahhh, that's a terrible thing for a Notre Dame lad to be doin'," the priest said. He took a piece of chalk and drew a mark across the sleeve of his coat.</p> <p>"That's not all, Father. I got mad and punched one of my opponents."</p> | <p>"Saints preserve us!" the priest said, making another chalk mark.</p> <p>"There's more. As I got out of a pileup, I kicked two of the other team's players in their sensitive area."</p> <p>"Oh, goodness me!" the priest wailed, making two more chalk marks on his sleeve. "Who in the world were we playin' when you did these awful things?"</p> <p>"Southern Methodist."</p> <p>"Ah, well," said the priest, wiping his sleeve. "Boys will be boys."</p> <p style="text-align: right;">(Thanks Roy)</p> | <p>No matter how hard you try, you can't baptize cats.</p> <p>When your mom is mad at your dad, don't let her brush your hair.</p> <p>If your sister hits you, don't hit her back. They always catch the second person.</p> <p>Never ask your 3-year old brother to hold a tomato.</p> <p>You can't trust dogs to watch your food.</p> <p>Never hold a dustbuster and a cat at the same time.</p> <p style="text-align: right;">(Thanks Marc)</p> |
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CHILDREN’S PAGE

BIBLE HISTORY FOR CHILDREN

28. The Israelites in the Promised Land—The Heathen Nations

AFTER forty years the Israelites entered the land of Chanaan. Here they dwelt, and built towns and villages. Their capital was Jerusalem. Solomon, one of their kings, erected a magnificent temple there. In it was the sanctuary, and the Holy of the Holies. In the sanctuary, the priests offered their sacrifices. In the Holy of the Holies, the High-Priest, alone, entered once a year.

2. Afterwards the Israelites were also called Jews. They were the only people that believed in the one true God. All other nations were heathens or idolalters. They worshipped false gods, and led a very bad life. They were very unhappy.

3. The Jews believed in God, and waited for the coming of the Savior. But only a small portion of them kept the Commandments. The others had no fear of God; they committed great sins and many crimes. In this manner time went on. At last the world was filled with wickedness, sin, and misery.

4. Men were helpless and knew of no remedy. Then God had pity on them, and sent His only begotten Son from heaven to redeem mankind.

QUESTIONS

1. *What did the Israelites build in the promised land?*

2. *What was the faith of the Jews?*

What that of the heathen nations?

2. *Did all the Jews keep the Commandments?*

4. *Whom did God send when men were helpless?*



SECOND PART

HISTORY OF THE NEW TESTAMENT

1. The Birth of John the Baptist is Announced

DURING the reign of King Herod, there lived in the mountains of Judea a priest called Zachary.

The name of his wife was Elizabeth. They were both just, and faithfully kept all commandments of the Lord. They had no children, and were advanced in years.

2. One day Zachary had to perform the priestly office. He went into the temple and stood before the altar with the censer. The peo-

CHILDREN'S PAGE

ple were praying outside the sanctuary. Suddenly Zachary saw an angel standing at the side of the altar. Zachary was afraid. But the angel said to him: "Fear not, Zachary ! Thy prayer is heard; thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness; for he shall be great before the Lord. He will drink no wine, nor strong drink. He shall be filled with the Holy Ghost before his birth, and he shall convert many of the children of Israel to the Lord their God. And he will go before Him to prepare for the Lord a perfect people." The angel then disappeared, and Zachary returned home.



ZACHARY AND THE ANGEL.

Who appeared to him?

QUESTIONS

1. *What is said of Zachary and Elizabeth?*

What did the angel say?

2. *What did Zachary do in the temple?*

Pro-Abortion Groups Lash Out As House Panel Approves Unborn Victims of Violence Act

(The following article on the Unborn Victims of Violence Act is published in the August 10, 1999 edition of National Right to Life News. For further information, contact the NRLC Federal Legislative Office at Legfederal@aol.com.)

By NRLC Federal Legislative Office

WASHINGTON (August 9)-- Leading pro-abortion organizations have launched a fuselage of vehement attacks against a major new pro-life bill even as the measure won support from a key House subcommittee, with prospects for consideration by the full House before the end of the year.

The bill, the Unborn Victims of Violence Act (HR 2436), would establish, for purposes of federal criminal law, that unborn children are human beings who can be the victims of federal crimes over and above any harm done to their mothers.

Currently, in an assault in which a mother and unborn child are both harmed, federal law recognizes only the harm to the mother. Under the bill, however, justice could be done on behalf of both victims. For example, if an assailant commits a federal crime that injures a woman and kills her unborn child, he could be prosecuted for two crimes: assault on the mother, and manslaughter or murder of the baby.

The penalty for the harm to the baby would be the same as for the same harm done to persons already born (except that the death penalty would not apply).

The measure was introduced by Congressman Lindsey Graham (R-SC) on July 1. The National Right to Life Committee (NRLC) was consulted in the drafting of the measure and strongly supports it.

On August 4, only a month after its introduction, the bill was approved by the House Judiciary Constitution Subcom-

mittee. The subcommittee's rapid work suggests that it may be possible for the bill to reach the House floor before Congress recesses for the year, which may be as early as late October. (If the bill does not reach the floor this year, it will remain alive for consideration during the second session of the 106th Congress, which will begin in January.)

Pro-abortion Groups Attack Bill

The bill would apply to over 65 existing laws that define federal crimes involving violence. These cover, among other things, violent acts conducted by military personnel or against certain federal employees, or in federal jurisdictions. In addition, Congress has chosen to define certain acts as federal crimes no matter where they occur; for example, bank robberies, some drug-related offenses, and certain crimes conducted by persons who cross state lines.

The bill is focused entirely on violent assaults on mother and child by third parties. Any abortion to which a woman consents, or any act by the mother herself (legal or illegal) that affects her own unborn child, are not included in the scope of the bill.

Nevertheless, pro-abortion groups have harshly denounced the legislation.

The Washington office of the American Civil Liberties Union distributed a press release under the headline, "New Battle on Reproductive Choice Opens As House Panel Considers Fetal Rights Legislation."

In the statement, ACLU Legislative Counsel Kathryn Engustian objected to the bill because it would, she said, "separate the woman from her fetus in the eyes of the law. And we believe that such separation is merely the first step toward eroding a woman's right to determine the fate of her own pregnancy and to direct the course of her own health care."

Engustian said that the ACLU would

support a bill providing Enhanced penalties for acts that "injure or terminate a pregnancy."

"Enhanced penalties would focus the criminal law where it should be: On the especially devastating loss or injury to the woman that occurs when her pregnancy is compromised," Engustian said.

(Some other pro-abortion groups also endorsed the Enhanced penalties' concept, which is radically different from the Unborn victims approach. Under an Enhanced penalties' bill, unborn children would remain non-entities in federal law, and the act of taking a baby's life would be regarded merely as an additional and lesser injury to the mother.)

The Planned Parenthood Federation of America (PPFA) distributed a statement by PPFA President Gloria Feldt under the headline, "Congress' Latest Back Door Attempt to Overturn Roe v. Wade."

"Anti-choice members of Congress have introduced the Unborn Victims of Violence Act to do what the Human Life Amendment and other anti-abortion bills have failed to do, separate the fetus from the woman, and attach rights of personhood on the fetus," Feldt said.

Similar sentiments were expressed by Kate Michelman, president of the National Abortion and Reproductive Rights Action League (NARAL), in a July 21 statement.

"As we strive to prevent these heinous acts against women and prosecute those who commit them, we must not proceed in any fashion that provides a foundation on which anti-choice lawmakers can build a future case for tearing down the legal right to choose abortion embodied in Roe v. Wade," Michelman said, adding, "Clearly, the so-called 'Unborn Victims of Violence Act of 1999' would forge new legal ground in attempting to recognize a fetus as a per-

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son, a position antithetical to the findings of Roe. Indeed, the Act must be seen as another battle in the 26-year-long crusade since Roe to endow the fetus with rights and thus erode the fundamental right of women to choose."

NRLC Legislative Director Douglas Johnson commented, "Why do pro-abortion groups proclaim that the bill is an attempt to ban abortion, even though they know that abortion is excluded from the scope of the bill? It seems their greatest fear is not of what the bill actually does legally, but of how it might encourage people to think about the unborn child. They feel compelled to oppose anything that challenges their nonsensical, ideological construct, in which an unborn human being is nothing more than a collection of body tissues."

Amendments Improve Bill

Democratic members of the Judiciary Constitution Subcommittee opposed the bill. Subcommittee member Rep. Jerrold Nadler (D-NY) echoed the objections of the pro-abortion organizations, and said that the bill "is more worthy of the Iranian legislature than this Congress."

But Nadler and the subcommittee ranking Democrat, Rep. Mel Watt (D-NC), were outvoted 5-2 by Republicans on the subcommittee: Graham; Rep. Charles Canady (Fl.), the subcommittee chairman; Henry Hyde (Il.), chairman of the full Judiciary Committee; Asa Hutchinson (Ar.); and Bob Goodlatte (Va.).

Prior to approving the measure, the subcommittee adopted two amendments proposed by Graham.

One amendment was drafted in response to objections that the bill's original reference to "child in utero, was too vague." The amendment clarifies that "child in utero" means "a member of the species homo sapiens, at any stage of development, who is carried in the womb."

The second Graham amendment clarified that, in order to convict an assailant under the law, the government would not need to show that "the person engaging in the conduct had knowledge or should have had knowledge that the victim of the underlying offense was pregnant" or that "the defendant intended to cause the death of, or bodily injury to, the unborn child." However, under the amendment, in any case in which the government can prove that the assailant intended to kill the unborn child, he more likely will be subject to the most severe penalties: those provided in federal law for intentionally killing or attempting to kill a human being, up to and including life in prison (but not the death penalty).

NRLC's Johnson said that the two amendments improved an already excellent bill.

"The version approved by the subcommittee makes it crystal clear that any aggressor who is thinking about attacking a woman of childbearing age had better reckon with the possibility that there may be a baby on board and that he will be held responsible if he injures or kills that baby, even if he didn't know about the baby," Johnson said. "Beyond that, if it can be proved that he knew about and intentionally killed the baby, then in many cases he could be charged with murder even if the mother survives."

Panel Hears Powerful Testimony

On July 21, the Constitution Subcommittee held a public hearing on the bill, receiving powerfully emotional testimony from Michael Lenz of Oklahoma City. Mr. Lenz's wife, Carrie, and their unborn son, Michael James Lenz III, were both killed in the 1995 bombing of the Murrah Federal Building in Oklahoma City.

Under current law, the killing of Carrie Lenz -- an employee of the Drug Enforcement Administration -- was a federal crime. But the killing of Michael

James Lenz was not, because unborn children are not recognized as victims in federal criminal law.

Mr. Lenz testified that the afternoon before the bombing, he and his wife had ultrasound photos taken, and learned their baby was a boy. They immediately named him.

"We were so happy we even paid for extra ultrasound pictures to show off," Mr. Lenz said. "When we arrived home that evening, we called all of our friends and relatives to tell them the news. We didn't know it at the time, but that would be the last time Carrie spoke to the people she loved most."

The next morning, Carrie Lenz left early for work to show the ultrasound photos to her co-workers at the Drug Enforcement Administration office in the Murrah Building. "At 9:03 that morning I was no longer an expecting father or husband," Mr. Lenz said. "At 28 years old, I was a widower."

Mr. Lenz said that the official death total for the bombing was 168, but three unborn children were also killed, so "in my mind, 171 people lost their lives that day, and three daddies-to-be became widowers."

Even if his son alone had been killed and his wife had survived, federal law should recognize that his son was a victim, Mr. Lenz said, asking the panel, "Should we as people allow that act of violence to remain a victimless crime? No Michael the Third ever mentioned? I don't think that would be right."

At the hearing, a statement was distributed by the Center for Reproductive Law and Policy, a New York-based pro-abortion legal defense group. The statement read in part: "By proposing to extend to unborn children the same legal protections of living persons, this act constitutes a blatant effort to create fetal rights equal to those of women. The U.S. Supreme Court has explicitly rejected recognition of fetal rights, holding that constitutional protection for all citizens begins at birth. . . . Any effort to address fetal

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 loss must focus on the woman.”

But Prof. Gerard Bradley of Notre Dame Law School, testifying in support of the bill, reminded the panel that the U.S. Supreme Court in 1989 upheld a Missouri law declaring that the “life of each human being begins at conception” and that “unborn children have protectable interests in life, health, and well-being.” The Supreme Court said that the law was permissible so long as it was not employed to restrict abortion in ways inconsistent with the Court’s past rulings, Bradley testified.

Eleven (11) states already have laws similar to the bill, and none has fallen to any constitutional challenge.

Terry Dempsey, a former Minnesota state legislator, testified regarding a comprehensive unborn victims law that was enacted under his sponsorship in 1986. Dempsey, now a state judge, said that the law had been used appropriately to punish violent criminals who injure or kill unborn children, and had been upheld by the Minnesota Supreme Court.

Because the bill would affect the military, the bill has also been referred to the House Armed Services Committee, which has not yet scheduled action on the measure. The committee is chaired by Congressman Floyd Spence (R-SC), who is pro-life.

The Unborn Victims of Violence Act has not yet been introduced in the Senate.

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ECUMENICAL PATRIARCH NOW WITHOUT THEOLOGICAL SEMINARY

It is difficult to imagine, but the Ecumenical Patriarch has not had a Theological Seminary since 1971, when the Turks (as remnant of the Ottoman Empire - Moslems / Islamics - they are not known for liking Christians any more than they like Jews) closed it down. This is one of the reasons the Patriarch has been working to establish a theological training facility off the coast.

(below, from an VIS release):

"On the morning of June 29, representatives of the Ecumenical Patriarch had a private meeting with His Holiness John Paul II. The audience provided an occasion for an exchange of views between Metropolitan Athanasios and the Holy Father.

"In the conversation that took place between the Holy Father and the delegation from the Ecumenical Patriarchate, in the presence of members of the Pontifical Council for Promoting Christian Unity, mention was also made of the Ecumenical Patriarchate's need to have its own theological school, something that is considered indispensable for the life of the Patriarchate itself. Indeed, the theological faculty of Chalki was closed following a governmental decision in 1971. The Holy Father hopes that such a school may be reopened in the atmosphere of religious freedom that befits any democratic country."

It should also be remembered that Turkey, which prohibits wearing of Christian clerical garments, including just a simple clerical shirt and collar, is not known as having a government which is friendly to Christianity. Considering the Ecumenical Patriarch is Patriarch of the Greek Orthodox Church, and the wars which have been fought between Turkey and Greece, the Turkish government’s closing the seminary was not a surprise.

TWICE DREAM

(c) 21 April 1997

There is a dream, in some aspects a quite troubling dream, which I have had at least twice. The first time was not completed, but I believe the second time has been completed this morning, Monday of Holy Week, 1997, just before two AM (that is one AM central standard time.) I will try to tell it as one, though something may prompt me to tell it as the first part and the second.

It was just before dawn that I was walking under enormous old oak trees, so large that even close up they appeared to be far away. It was as though I were in City Park, but also near the Gulf Coast with the freshness of a light, almost indiscernible ocean breeze, making my senses more than alive.

I heard people laughing and talking, as they were wont to do in my youth, on the Lake Pontchartrain Lakefront. There was a pleasant feeling in the air as I mixed with the small groups of people walking and talking somewhat aimlessly about. Then a man walked up to me and said, “Be careful, especially around the trees, and look at anyone who approaches you.”

“Why?”, I asked, “Is there something wrong?”

“You can not tell them from us except in the later stages,” he replied, and then he moved away and I lost sight of him in the darkness just feet away from where he had been standing.

Some people were flying as though floating, but with apparently little or no ability to control where or in what direction, though there was the ability to swoop down towards the Earth. Amazingly beautiful. But the floaters of the air were infested with that which corrupted their bodies, as though they had been floating in water and become decayed. Yet they were fully conscious, and when the breeze permitted, they did

(Continued TWICE on page 15)

(Continued TWICE from page 14)

walk upon the earth if they did choose.

I wanted to call them flyers, but now the name floaters seems, for some reason, to be more appropriate.

Researchers had developed a clear, brownish liquid, similar in colour to a medium strength tea - an Anti-Floater Condition Elixir. This Elixir had been proven to stave off the Floater Condition, to keep it in abeyance if one had it, and to prevent one from getting it even if an attempt to transmit it to him had been made by a floater. The Elixir was being distributed free to the general populace.

I offered my assistance to physicians and researchers working for a cure or means of controlling the Floater Condition, though I was not sure how I could assist. It was a large clinic, with a long and wide, open lobby, surrounded by glass walls that reached the suspended ceiling about ten feet above the floor. There were treatment rooms and research rooms, all with the same glass walls, so that you could look across the building and see what ever was happening in any portion.

One small child who I believed, in the back of my mind, to be a floater, but who I also believe may have been seeking the shelter provided by the Super Dome parking lot, stayed near the support column in the upper parking tier. I asked the child, a boy I think, but just a child, "Do you wish to accompany me?", as I made my way to the clinic where I was assisting those assisting the floaters. The child made a non-committal, negative gesture and sound. I asked, "Do you have food and drink for today?", and received a non-committal impression from the child.

So I made my way to the clinic, spending some time attempting to give solace to the floaters there, and assisting in the labs.

Towards evening I made my way to the Super Dome parking lot. I had left

three bottles of drink, including one of the Elixir, hanging near the place where I had left my belongings. I reached for the Elixir, which I kept in a plastic gallon milk container, and saw to my horror that the stopper had been shoved into the bottle and has been corroded through its middle. I looked towards the ceiling, and saw the child clinging to the support column. The child was grinning at me with the bloodied teeth and mouth of a fully developed and hunting floater.

In horror I ran back to the clinic, pushing through the crowds which has sought shelter in the lobby for the approaching night. As I made my way through the people, I could only faintly feel their bodies pressing and bumping into me, and then I was knocked off the floor and towards the ceiling. I knew I was now a floater and could see myself as though from a few feet away, and could see the small tear in the side of my neck.

As I floated, bumping into the ceiling, I suddenly felt total panic, and forced myself to be propelled towards the front doors. Immediately, guards and the throng within the lobby began reaching for me, but I was still very strong and flew through their outstretched arms making my escape into the night sky.

To my amazement, I was pursued by a great number of floaters. Instead of facing them or trying to hide, I determined that I would propel myself by sheer will into the sky, even into outer space; that death in the airlessness of space was preferable to the company of floaters, preferable to bearing a mouth bloodied with the drippings of victims - hoping that perhaps being a floater meant I could live even in the airlessness of outer space.

Then, as I raced past the blue air of the sky and reached its limits, I saw a barrier, as though made of a colorless opaque substance one or two feet thick. It bore a honey comb pattern on its surface, and I took one of the comb partitions and shoved it up as my

pursuers raced to stop me. But I made it through to the top, and set the comb aside on the outer surface of this barrier. From the outside, the top, where I now stood, the barrier had the lightest of blue tint. My pursuers slacked off in their speed and quest, not wishing to approach where I now was.

To my amazement, instead of the blackness of outer space, I was surrounded by the most intense and yet most soft and gentle light colour of sky blueness I have ever experienced. I experienced a feeling of safety, of protection, of comfort. Then, all that was around me dissolved into a pattern of the honey comb, the combs turning to the most brilliant of white light, and then collapsing onto themselves in a zig zagging pattern but which caused me not fear but something akin to joyful anticipation, and I awoke as the zig zagging pattern dissolved. I reached for the rosary which hangs, sometimes unused, on my bed near my head as I sleep; and prayed two decades; then came here and wrote this that It would not be forgotten.

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THE BLESSING OF HOPE FOR OUR GENERATION OF GOD

There are some situations which leave only two possibilities. A good example is, if you ask someone, "Is the light in the shed on?" and they truthfully answer no, then you know the shed should be dark. If they answer, "Yes," then there should be light in the shed. What about when the light is burned out? Well, then the light is not on, so it is dark in the shed.

Saint Peter gives us a kind of laundry list of things which we should do, and which we should avoid, if we wish to attain eternal salvation. Some of them seem to be easy to do or avoid, and some of increasing difficulty, and some most difficult - each degree of difficulty being different for each individual. Thus one person may be able to work for an unjust employer without great difficulty, and another person may experience great difficulty in the same situation. But both are obligated to provide a just work in accordance with the expectations of the employer for that is what each employee contracted to do, and if one is not going to do that, he should seek other employment. Why, because that is the moral course of action.

If we pay attention to those who are ruled by Satan, then we will have grave difficulty in following what Our Lord wants us to do, because we will be ridiculed by the Satanic followers - and it is important to note that most of Satan's followers do not think they are following Satan, they just think they are doing what they are entitled to do because they have the ability to do it.

If Our Lord was present in a readily observable manner, we think: perhaps it would be easier to live the way Our Lord wants us to live - but in this we are in error. It would be just as difficult, and many people would live just as immorally as they live right now. But those who wish to live morally would have one factor which would make it easier; they would be able to seek Our Lord in Faith and speak

with Him and see His lips move and hear the sound of His voice with no doubt that it is He who is speaking.

Our generation of God is not the fortunate generation which will live in this manner. It is the next generation of God which will have this great blessing. So we have to struggle, but we have a much easier struggle than those of the generation of God which came before us, for they only had a vague Hope of the coming of the Savior, while we engage the test for eternity after He has made it possible for us to accept His salvation.

Still, the inclinations of our flesh are extremely strong, for they are the instincts which lead to the physical survival of each individual and also the continuation of our human species. These natural instincts must be controlled by the other part of our human nature, our spirit. Our spirit is not concerned about continuation of the species, because it is not the part of us which is actively involved in procreation of the species - our flesh part is actively involved in that aspect. Our spirit also is not concerned with our individual continued survival, because our spirit is immortal - it will never cease to exist, but our physical self is very aware that its needs must be maintained to insure its maximum length of years. But our spirit is very much aware of the fact that it is just a part of the complete person, and that the flesh part must be brought into submission if the person is to attain eternal salvation by following The Way.

If the flesh exercises its needs and desires within the guidelines set by Our Lord, then at least its conduct is moral, but if its conduct is moral only because of lack of opportunity to act immorally, then that moral conduct is meaningless.

However, if a person's spirit influences the flesh to follow The Way, and the flesh behaves itself because of that influence of the person's spirit, then the moral conduct is with meaning and with good eternal effect.

There is a second way we can help ourselves to act in a moral manner, and

which if successful, can lead to an understanding and a desire to be moral for the proper reason. It could be termed the policeman reason. One of the reasons you do not disobey certain of man's laws is that you do not wish to be arrested or suffer the adverse consequences if you are caught. If you think about most laws, you realize most of them exist for the betterment of mankind. Thus you may decide to not run a red light because you do not want to be ticketed and forced to pay a fine, but eventually you realize not running the red light is the proper behavior because it protects you and others.

So, if you are tempted to run a red light and your concern for safety is outweighed by your desire, the thought that there may be a policeman watching you Big Brother style - without your being aware that he is watching - may lead you to behave. If we realize that when we wish to do something immoral, that God is watching, perhaps that will assist us in behaving.

In any event, remember the immortal part of you knows the strength of the desires of the mortal part of you, and all of you knows it takes a lot of work to be good and to avoid sin. Constantly ask for Our Lord's help in being good, for that is the only way you will achieve the goal.

Ref: Peter 2:11-19, John 16:16-22

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**REUNIFICATION
EFFORTS**

**COMMUNIQUE ON ROMAN
CATHOLIC-ORTHODOX CHURCH
DIALOGUE**

VIS-Press releases

VATICAN CITY, JUL 19, 2000 (VIS) - Made public this afternoon was a communique, written in English, from the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church, which met in plenary session at Mount St. Mary's College in Emmitsburg, Maryland, U.S.A. from July 9 to today.

The meeting was hosted by Cardinal William Keeler, archbishop of Baltimore and co-chaired by Cardinal Edward Idris Cassidy, president of the Pontifical Council for Promoting Christian Unity and Archbishop Stylianos of Australia, ecumenical patriarchate. The Catholic archbishops, bishops and scholars came from the United States, Italy, Austria, Belgium, Bosnia-Herzegovina, Germany, Greece, Israel, Lebanon, Poland and Romania. The Orthodox metropolitans, bishops and scholars were from the Ecumenical Patriarchate of Constantinople and the Patriarchates of Alexandria, Antioch, Moscow and Romania, and the Churches of Cyprus, Greece, Albania, Poland, Finland and Estonia.

The communique highlighted the acts of worship during this period, including a service of prayer at St. Elizabeth Seton Catholic Basilica, a doxology at the Greek Orthodox Cathedral, the Eucharist in Assumption Catholic Basilica in Baltimore and a divine liturgy in the Greek Orthodox Cathedral of St. Sophia in Washington.

"The theme discussed at this plenary session," states the communique, "was the 'Ecclesiological and Canonical Implications of Uniatism', ... a subject which has assumed particular importance since the changes which occurred in

Central and Eastern Europe over the last ten years."

"Although reactions were generally positive," it adds, the documents touching upon theological aspects and practical guidelines "were met with some reserve and even outright opposition, sometimes from each side. Therefore, it was felt necessary to continue the reflection by the Joint Commission in order to find common understanding on this extremely thorny question."

"The discussions of this plenary were far-reaching, intense and thorough. They touched upon many theological and canonical questions connected with the existence and the activities of the Eastern Catholic Churches. However, since agreement was not reached on the basic theological concept of uniatism, it was decided not to have a common statement at this time. For this reason, the members will report to their Churches who will indicate how to overcome this obstacle for the peaceful continuation of the dialogue.

"The Commission sees the need for further study of the theological, pastoral, historical and canonical aspects related to this issue. ... Despite all the difficulties the Commission hopes that through this process it will be able to develop further its quest for full communion between the Roman Catholic and Orthodox Churches."

The communique concludes by recalling that the Commission, in this Year 2000, celebrates the 20th anniversary of the beginning of its work at Patmos and Rhodes in 1980.

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**MORE
REUNIFICATION
EFFORTS**

**PAPAL APOSTOLIC LETTER TO
GREEK-CATHOLIC CHURCH OF
ROMANIA**

VIS-Press releases

VATICAN CITY, JUL 20, 2000 (VIS) - Made public today was the Apostolic Letter of the Holy Father John Paul II for the Third Centenary of the Union of the Greek-Catholic Church of Romania with the Church of Rome. In the letter, dated May 7, 2000, the Pope also recalls his apostolic visit to that country from May 7 to 9, 1999.

He called the 1999 trip "a special gift from the Lord" and said he well remembers "the beauty of your land and the faith of the people who live there."

The letter focussed not only on the May 7 anniversary of the union of the Greek-Catholic Church of Romania with Rome, but of the need for the Church to fulfill her "duty to progressively realize unity with God and among men."

The Pope wrote of the vicissitudes of the Church in Romania over the millennia, from the third century when Latin Christianity was introduced, to the introduction of the Byzantine rite at the start of the eighth century to the period when Romania's Christians became Orthodox, the predominant religion today. A large number of adherents, however, asked for reunion with Rome, and this was achieved in 1700.

"The Romanians, in fact, being a Latin people, have been open to receiving the treasures of the Byzantine faith and culture. Despite the wounds of division, this legacy remains shared by the Greek-Catholic Church and the Orthodox Church of Romania. ... The hearts of the sons and daughters of this ancient Church have always beat strongly with passion for the unity willed by Christ."

(Continued REUNION on page 18)

(Continued REUNION from page 17)

He said that this passion was "lived in a singular way by the Romanian Church in Transylvania, especially after the tragic division between the Christianity of the East and that of the West" in 1054. And he recalled the efforts of those who tried to heal this wound, culminating in a movement which asked for, and obtained, full union with Rome, "officially decided upon on October 7, 1698 and solemnly ratified on May 7, 1700." He asked: "How can we not recognize the precious service rendered by the Greek-Catholic Church to the entire Romanian people of Transylvania."

John Paul II observed that "notwithstanding the numerous difficulties encountered, the Greek-Catholic Church of Romania ... has seemed to be ever more a singular witness to the unforewearable value of ecclesial unity. But it was above all in the second half of the 20th century, at the time of communist totalitarianism, that your Church had to undergo a very hard trial, justly earning the title of 'the Church of confessors and martyrs'."

He urged the faithful not to be demoralized notwithstanding the difficulties the Church is encountering as it comes back from years of suppression and to undertake their journey "with faith that they can count on God's help."

In light of the persecutions undergone by the Church, Pope John Paul suggested an updating of its martyrology, "enacting the necessary measures to enrich the documentation about the events which transpired and to thus allow future generations to know their history." He underlined the persecutions undergone by the Orthodox Church and by other Churches and religious communities.

The Pope recognized that the Greek-Catholic Church of Romania was not able to fully participate in Vatican Council II, which "faced with major attention the delicate questions of the Oriental Catholic Churches, of ecumenism and of the Church in general." He also recognized

that the Greek-Catholic Church of Romania was making "laborious efforts" to commit itself to the conciliar teachings as set forth in the Church's Magisterium and "to fully welcome the indications of the Holy See." The Pope stressed at length the special commitment made during Vatican Council II to the search for full unity among Christians.

"My immediate predecessors," John Paul II affirmed, "beginning with John XXIII of venerated memory, have multiplied efforts in favor of ecumenical reconciliation, in particular with the Orthodox Churches. ... Under the merciful glance of her Lord, the Church remembers her past, recognizes the errors of her children and confesses their lack of love for their brothers in Christ and, as a consequence, asks for pardon and pardons, seeking to re-establish full unity among Christians."

He wrote that "the attempt to search for full communion is inevitably conditioned by the historical context, by the political situation and by the dominant mentality of each era. ... The changed circumstances of the present call for a search for unity in a broader ecumenical horizon."

"As I encouraged the process of revision of the mode of exercising the petrine ministry within Christian ecumenism, except for those exigencies which come from the will of Christ, I thus urge an updating and a deeper study of the specific vocation of the Oriental Churches in communion with Rome in the new context, appealing for the study and reflection of all the Churches."

In concluding remarks, the Holy Father said that "an authentic return to liturgical and patristic traditions, a treasure you share with the Orthodox Church, will contribute to the reconciliation with other Churches present in Romania." He "warmly encouraged pursuing the dialogue between your Church and the Orthodox Church."

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THE CHRISTIAN - MOSLEM - ARAB SITUATION IN PALESTINE

[For several years there have been reports of Christians being "abused" by Moslems in Palestine. While this letter is several years old, and there are problems with Moslems intending to build a Mosque in Bethlehem in Manger Square, the general "tone" of this letter seems to remain valid. - (As received through Catholic Information Network (CIN) from AOL) - Ed.]

Date: 12-23-97 From: LabibKobti
Subject: Re: Christians run from Arafat

As A response to tha allegeded "YASSER Arafat's Palestinian Authority is waging a campaign of intimidation and harassment to push Muslims who have converted to Christianity to renounce their new faith. The Palestinian converts - members of an evangelical Christian congregation in the West Bank - say they have been threatened, beaten and some jailed by Palestinian officials...." *I NEED TO SAY*:

Dear Friends,

As representative of the Latin Patirarchate of Jerusalem in California, USA, I am at daily basis contact with my Diocese in Jerusalem, with respect to all of you I ask you, *PLEASE*, try to serve the *TRUTH* as a Catholic list and not what some people say... If you have any question please, as responsable of the lists and people who want to serve justice, peace arr *TRUTH* try to be sure from a very truthful source of information, the Church of the Holy Land about what is going in the Holy Land.

In fact, with my respect, the Christian-Zionists or Evangelists who pretend that they are persecuted by the Palestinians do not represent the Church of Jerusalem, and they showed in the past that they are not a truthful source of information by trying to destroy the harmony between the Arab Christians (the Christians who will be

(Continued PALESTINE on page 19)

(Continued from PALESTINE page 18)

celebrating 2000 years of presence in Palestine) and their bloodbrothers and sisters the Arab Muslims.

The Arab Christians are represented by the Arab Catholic Church, by the Arab Orthodox Church, the Lutherans, the Anglicans (please visit <http://www.al-bushra.org> to find out about the Christians of the Holy Land). Those Churches have said and repeated that they are not and were not persecuted in any way by P.A., on the contrary they are very respected and many of their people are part of the P.A. itself.

When Israel is trying to make it illegal to have literature which can be considered missionary and just having a New Testament in a home can be construed in certain quarters as being missionary. The Muslim Palestinians consider Arab Christians as part of their lives, tradition and heritage.

Please read with me excerpts of two statements that comes directly from the Holy Land and stop once for good to nourish divisions between blood brothers and sister the Arab Christians and the Arab Muslims in the Middel East and the Holy Land. Read other things on <http://www.al-bushra.org> that shows you the *TRUTH* from the perspective of the Head of Christian Churches and Communities in the Middle East and the Holy Land

1- Statement from the Latin Patriarchate of Jerusalem published in Novemeber 13th 1997"... we deny and reject any allegation that we, Christians, are being subject to persecution at the hand of our Muslims nationals..... we reaffirm that the Palestinian Authority is and has been doing its best to make sure that Christians are being fairly and equally treated as all other Palestinian citizens. Moreover, the Palestinian Authority chaired by Arafat is easily accessible by us, religious leaders, through many channels. It is useless to mention that many Christians are highly ranked within the Palestinian Authority structure....Finally, we call upon the Israeli media as well as all others to be

responsabile and truthful in what they report given that the destination of a people is as serious as life and death."

2- "...The Roman Catholic Church accused Israel's state radio of discrimination Thursday, demanding it reinstate Christian programming dropped from the schedule of its Arabic service.

"They have cut off an entire community. This is evident religious discrimination and we want the situation to be changed," Monsignor Giacintio-Boulos Marcuzzo, the Latin Patriarchy representative in Israel, told AFP.

Marcuzzo, based in the Israeli town of Nazareth, sent a letter to Israeli Prime Minister Benjamin Netanyahu on Nov. 30 asking him to intervene to bring Christian programming back to Voice of Israel's Arabic service."December 4th, 1997 Our citizens have the right, as do all citizens, to have their program. (The canceling) is an evident discrimination," said the letter, a copy of which was received by AFP..."

Fr. Labib Kobti
Representastive of the Roman Catholic Church of Jerusalem (Latin Chuch) In Calofornia, USA
Al-Bushra <http://www.al-bushra.org>

Blessed is he who knows in truth that we are but tools in God's Hands.
-St. Maximos the Confessor

[Sometimes the "tone" of an occurrence is more important than the occurrence - Ed]

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MARRIED CLERGY TO BE EXPELLED FROM POLAND

From a press release of the Ukrainian Catholic Church:

SECRETARY OF STATE
N. 2005/98/RS

From the Vatican, 4 March 1998

Most Reverend Excellency,

It is well known with how much care the Holy See follows the lot of the Catholic Church of the Byzantine-Ukrainian Rite in this country. After the collapse of Communism, even the Catholics of that Rite can liberally manifest their religious affiliation. For its part, the Apostolic See has provided for an adequate ecclesial reorganization.

The present situation causes new problems that must be confronted and resolved in a spirit of collegiality between the Ordinaries of the said Rite, the Polish Episcopal Conference and the Holy See.

I am referring to the activity in Poland of some uxorati priests, theoretically incardinated into the dioceses that are found in the territory of the Republic of Ukraine.

By the authority of the Holy Father, I am privileged to inform you of that which follows, with the request that it be brought to the attention of the Most Reverend Ordinaries of Peremyshyl-Warsaw and of Wroclaw-Gdansk:

1. The Bishops of the Byzantine-Ukrainian Rite can not unilaterally modify the prevalent practice according to which even the Greek-Catholic priests must maintain the discipline of celibacy in Poland. A change may not be effected in that lasting tradition without having heard the Polish Episcopal Conference and having received the authorization of the Holy See.

2. Therefore, the uxorati priests that now are working in Poland must return to their dioceses of origin in Ukraine.

3. In the event that there would not be a sufficient number of celibate priests, the matter may be resolved by having recourse to biritual priests. After all, this is already a custom being practiced.

Grateful in advance for the appreciated collaboration, I avail myself of this occasion to assure you of my sentiments of distinct respect.

From Your Excellency the Most Reverend,

Most devoted
in Xto.

+ A. Card. Sodano

To His Excellency, the Most Reverend
Monsignor Jozef Kowalczyk
Apostolic Nuncio
Warsaw, Poland

[And some wonder why Orthodox do not fully trust Romans - Ed] +

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A government's existence is valid only to the extent it supports, obeys, follows, and furthers the Word of God. A government which does not validate itself in God, has no validity. Those who agree with these things, then "beg the question" by proposing there can be valid differences of opinion as to what God desires, only wish to promote their un-holy desires, for God's desires do not change. Why do God's desires never change? Even the Pagan, Aristotle, understood that everything we perceive, changes, and is created - but that which does not change is the Creator, the Eternal. A government which enables, encourages, OR promotes, pornography, lust, sexual abandon, or abortion, is not valid. A government which enables, encourages, AND promotes, is more than not valid, it is in the most dire moral straights, on the road to damnation, as are those in its collaboration.

REUNION

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