

REUNION

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



Volume 11 No. 7 OF THE CHURCH OF MAN WITH GOD September 1, 2001 A D

~ HUMAN STEM CELL RESEARCH AND HUMAN RESEARCH ~ PRESIDENT BUSH'S PERMITTING EXPERIMENTATION USING BODY PARTS OF MURDERED BABIES IS CONDEMNED

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

It must be first understood that the great advances which are being made in the scientific study of the human being have



(Continued STEM on page 30)

THE MARTYRDOM OF PERPETUA AND FELICITAS

(With a reference by Saint Perpetua to her predeceased brother, and her seeing him, probably in Purgatory, and how her prayers released him from Purgatory)

Perpetua and Felicitas suffered martyrdom in the reign of Septimius Severus, about the year 202 A.D.

A LITTLE HUMOR FROM SIGNS We need it these days

At a Santa Fe gas station: We will sell gasoline to anyone in a glass container.

In a New York restaurant: Customers who consider our waitresses uncivil ought to see the manager.

On the wall of a Baltimore estate: Trespassers will be prosecuted to the full extent of the law. --Sisters of Mercy

On a long-established New Mexico dry cleaners: 38 years on the same spot.

SPECIAL PRAYER REQUESTS

In your prayers, please remember the family of Fr. Dcn. Francis Grant, S.S.B. (and Father Francis, as well), which has suffered death and injury in an accident which killed Gracie Trevigno and Jimmie Dornan, and left severely injured: Geraldine Grant Dornan (wife of Jimmie Dornan), Michael Grant, and Cande Trevigno (son of Gracie Trevigno).

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THE PASSION OF THE HOLY MARTYRS PERPETUA AND FELICITAS

CHAP. I. WHEN THE SAINTS WERE APPREHENDED, ST. PERPETUA SUCCESSFULLY RESISTED HER FATHER'S PLEADING, WAS BAPTIZED WITH THE OTHERS, WAS THRUST INTO A FILTHY DUNGEON. ANXIOUS ABOUT

(Continued PERPETUA on page 21)

THE JUSTICE OF GOD SMILES IN MERCY ON THE SINNER WHO STRIVES FOR HOLINESS, BUT HAS NO MERCY FOR THE SINNER WHO SEEKS SIN

Beatus vir.

The happiness of the just and the evil state of the wicked.

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

But his will is in the law of the Lord, and on his law he shall meditate day

(Continued JUSTICE on page 3)

DO NOT CONFUSE HEAVENLY AND EARTHLY FOOD, OR HEAVENLY AND EARTHLY REWARDS

Did any of those who accepted Earthly food from our Lord, also accept the heavenly food our Lord gave to them?

There appears to be a gross misunderstanding of what our Lord promised. Christians are not supposed to seek temporal benefits from being followers of Christ, though if temporal benefits are received they should not be rejected. The benefits derived from being a Christian are eternal, not temporal; they

(Continued CONFUSE on page 8)

DO YOU ACTUALLY WISH TO WORSHIP GOD

A few Saturday evenings ago there was an Orthodox wedding made during Divine Liturgy, at which several Roman Catholics were in attendance. One of these was heard to comment to another, that the Divine Liturgy in which he had just participated, was the best Mass he had been to in many years, and that it must have surely fulfilled his Sunday obligation to attend Mass (Roman Catholics may attend a Vigil Mass after dark or thereabouts on Saturdays in fulfillment of their Sunday Obligation.)

Many of those immediately around him

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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.

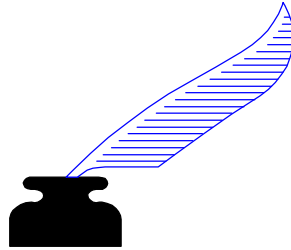
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 311 Hickory Avenue
 Harahan, Louisiana 70123

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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 - If your typed letter is accompanied by an ASCII DOS Text copy on a floppy, we will thank you with extra prayers - 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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 abp@reu.org
 BBS (504) 738-2681
 http://www.reu.org

Changes regarding receipt of REUNION, including cancellation, should be noted on the form opposite and sent in with your address label.

✚ Paul, S.S.B.
 Publisher .

✚ The Basilians - The Basilian Fathers ✚

WORLD WIDE WEB:

The direct connection to computer which functions as the message, file, and communications center for The Society of Clerks Secular of Saint Basil, is:
<http://www.reu.org>

Issues of REUNION, in color, in Adobe PDF and HTML, are available at:
<http://www.reu.org/public/news.htm>



Dial-up WWW access: Basilian Clergy and Parishioners have free access to the WWW (keep it clean or you will be locked-out) using WinServer Navigator (WildCat Navigator) through the Basilian central communications system at Holy Innocents Orthodox Church BBS (504) 738-2681.

On Line Chat Room: at the main web site log-in <http://www.reu.org> Clergy "chat schedule" is posted on the "Chat Room" log-on page.

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(Continued JUSTICE from page 1)

night.

And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season.

And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

For the Lord knoweth the way of the just: and the way of the wicked shall perish.

It should be self-evident, that the justice of God smiles in mercy on the sinner who strives for holiness, but has no mercy for the sinner who seeks sin.

The person who strives for holiness will bear holy fruit, for just like a tree which is planted by a running stream will bear fruit, so too will the stream of Grace nourish those who seek to drink of the Waters of God. When one is nourished with the Waters of God, one must bear Godly fruit.

True, some of the fruit may be of varying quality, for the nourishment from God is changed into fruit through the metabolism of the tree. Which is why we sometimes do good and sometimes do the "not so good".

But if one does not seek and obtain Heavenly nourishment, such a person will be incapable of producing holy fruit. All such a person will achieve will be as dust before the wind, blowing into the eyes of those who likewise proceed in the direction of unholiness; and sometimes blinding even those who do seek Heavenly nourishment.

When we were Baptized we were transplanted from the desert to the banks of the running stream of Grace which flows from God. Our roots were immersed in the Holy Spirit with our Chrismation and our first reception of the Sacred Body and Blood of our Lord Jesus Christ flushed our entire being with Divine Nourishment.

But if we neglect Divine Nourishment, we will soon become spiritually malnourished. If we ignore the insecticide provided by the Sacrament of Holy Confession and Absolution, then the various parasites which seek to infect us will gradually take hold and make us weak and sick. Without Sacramental Confession and Absolution, without actually going to a Priest and confessing our sins and receiving Absolution from the Priest, without these we may become so ill that we lose the ability to absorb the nourishment provided by the Sacred Body and Blood of our Lord.

If we fail to study and seek the guidance provided by the study materials the Church provides, and the expertise of the Bishops and the Priests who assist them in teaching, our growth will be haphazard and without direction. We will become weak, and may even attempt to over-reach our capacities. We can easily become like a tree which, without proper pruning, seeks to bear too much fruit for its branches, and so is partially or totally destroyed by the weight of its own fruit or by the first strong breeze.

Likewise, without proper pruning and training, all the nourishment we receive could go into our own growth, without our bearing fruit - and we know our Lord cursed such a tree and it withered and died. Such is the fate of those who seek for themselves. For they grow in their own way, but their leaves do not keep pace with their branches, and so they die for their leaves are not numerous enough to receive sufficient light from God.

But the tree which drinks from the Divine Fountain of Grace, nourished with the Body and Blood of Christ, cleansed from pests and infection by Confession and Absolution, and pruned and shaped by study under the guidance of the Bishops, who actually are those who have been appointed by our Lord to teach, such a tree will receive the light from God and grow strong in Faith, Hope, and Love, and will bear fruit to nourish the entire world.

Ref: Rom. 8:12-17, Luke 16:1-9, Psalm 1

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(Continued WORSHIP from page 1)

agreed, and they began to discuss how they felt they had really attended a worship liturgy and offering of the Blessed elements for the first time in a long time, and then digressed into what they would do with the time freed-up by not having to go to Mass the next day.

Two matters are immediately gleaned from these brief remarks: First, the Novus Ordo in its substance and format leave much to be desired, leaving a significant percentage of its worshipers unfulfilled; Second, because it leaves these participants unfulfilled, they view their Sunday Obligation as a chore rather than as something in which they joyfully and prayerfully participate.

This attitude of forced acceptance of some form of obligation to attend some form of public worship has long been a mark of Protestant and Non-Denominational Christians, as well as those groups which broke off from the Holy Catholic and Apostolic Church during the past six or seven hundred years, and those which broke off from those groups. But in the past, when Roman Catholics said they had to go to Mass, they did not express this concept as being onerous, but, rather, as something in which they mentally, emotionally, and spiritually made willing focus, just as did Orthodox Catholics.

Though Orthodox Catholics, and members of Eastern Rite Churches in communion with the Roman Catholic Church, seem to mostly maintain the attitude of happy obligation regarding Sunday and Great Feast (Holy Day of Obligation) Divine Liturgy, there is some in-creeeping of the old Protestant and the new Roman attitude of onerous obligation.

This attitude is morally perverse.

Instead of saying, "Goodie, I don't have to go to Church tomorrow because this Mass takes care of it," the Roman Catholics in attendance at that wedding should have been saying, "Wow, that

(Continued WORSHIP on page 9)

THE BASILIAN FATHERS

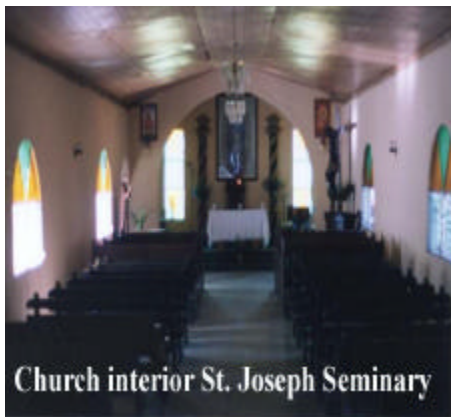
(The Society of Clerks Secular of Saint Basil)

SAINT JOSEPH SEMINARY

(Donations should be sent to:)

The Basilian Fathers
Most Rev. Andres Giron, S.S.B.
Parcela # B 105, Calle del Banco
Nueva Concepcion, Escuintla
Guatemala CA

Archbishop Andres has established a Seminary, regular schools, convents, and in 1998-99 alone, created between 800 and 1,000 family farms which sup-



Church interior St. Joseph Seminary

St. Joseph Seminary House Exterior



port the extended family.

The family farms Archbishop Andres created are not "share cropper" farms - Archbishop Andres fully turned each farm over to the people who live on them.

You never have to wonder if your charitable donations are being properly used. You can *SEE* their use.



Children playing in front of open walled class rooms



One of many Parish Churches



Interior of Newer Parish Church



Older Parish Church

Archbishop Andres has been the one of the leaders of those who seek moral treatment of the Mayan People in Guatemala, even leading a march seeking promise the Mayans will no longer be killed at whim. For this Guatemalans call him "The Martin Luther King of Guatemala".

Your assistance is desperately needed for these good works to continue.

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SAINT BASIL

(Donations should be sent to:)

Saint Basil Orthodox Church
Very Rev. Fr. James (George Bowles),
S.S.B.
512 A Sydney Road



Saint Basil's, Melburn, Australia

Coburg, Melburn 3058
AUSTRALIA

Archpriest James has been the leader of all the religious communities in Melburn, in providing food and the necessities of life to the poor. He established the first food kitchen, and operates on a "shoe string budget" that should make most Americans ashamed of purchasing an extra order of French fries.

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HOLY INNOCENTS

(Donations should be sent to:)

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
Voice (504) 738-3502
FAX (504) 737-7707
HIOC BBS (504) 738-2681

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ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

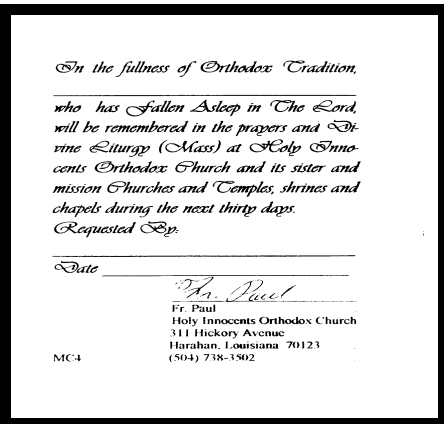


SOUFANIEH

DIVINE LITURGY "MASS" CARDS

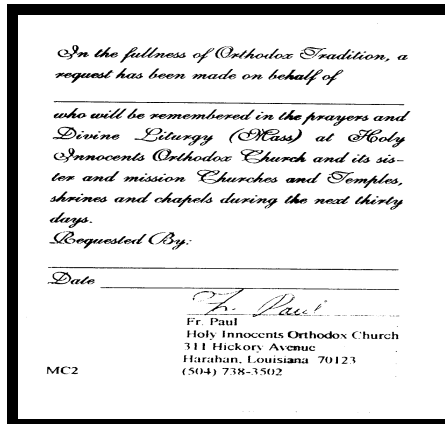
Commonly called "Mass Cards", these 4 1/4" by 5 1/2" (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

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 or light gray 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 _____, 20_____, 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 2001	_____	\$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 _____
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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 SSB NEWS from page 4)



Holy Innocents Chapel Interior

<http://www.reu.org>

The Church (Chapel) 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, Coffee - 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.

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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.S.B., (Retired)

Most Rev. Paul (Lee S. McColloster), S.S.B., Metropolitan Archbishop of Orleans.

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
(Donations should be sent to:)



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



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 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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**Saint Peter The Alute Ortho-
dox Mission Church
Rev. Fr. Dcn. Peter Angasan**



**P.O. Box 70123
South Naknek, Alaska**

99670-0123

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(Continued CONFUSE from page 1)

last forever and therefore are not part of this temporary world in which we live.

Imagine Jesus is standing right in front of you, about ten paces away. Behind Him is a mountain of gold, silver, precious jewels and metals, all housed in a gigantic mansion which is tended to by a multitude of servants and grounds keepers. The mansion contains everything needed to fulfill every Earthly need and desire, and anyone who enters into the mansion will instantly be made to be in perfect health and at the height of physical, emotional, and intellectual perfection, and will also be accompanied by the most delightful companions.

Then Jesus spreads out His arms tells you, "All this is yours for loving me."

Jesus does this to everyone. Most people think He is talking about the mansion filled with Earthly delights, but what He is talking about is Himself. He is "All This."

He is the important, permanent Gift. But He is a Gift with requirements for reception. It is those requirements which we study and conform ourselves so-as-to follow them.

Some mistake conforming ourselves to Christ for something else. They mistake the death of the old person for something else. They mistake dying to sin with rejection of the temporal world. They mistakenly believe that eternal happiness means one must live in temporal sorrow, that only those who are miserable in this life will attain eternal salvation.

They are just as wrong as those who think Jesus promised them a miracle which will effect their situation in this world.

This world was created by God, as was everything other than God Himself. This world is therefore good; but it is not the ultimate good. True, those creatures with free will - man and the

angels - can chose to be and do evil, and to use the things of this world for evil purposes, but that does not change the fact that this world is good. It just means that certain creatures use God's good creation for evil purposes.

Because this world is good, and because one of man's tasks is to unite all of creation into harmonious worship of God, and most important, because this world is the place where we are made ready to participate in union with God in the world to come, we should not reject participation in this world.

Let us look at this closely.

Again imagine our Lord is standing about ten paces in front of you. It is a warm day, and our Lord hands you a cool drink. If you reject the drink because it is a thing of the temporal world, the you have rejected something our Lord has offered to you. It is only when you seek to guzzle down more of the drink than our Lord has offered to you, that participation in that thing of the temporal world becomes an evil.

Learn to live properly in this world with the things of this world, but to place your ultimate value and focus on God who awaits you in the next world. Seek not your treasure in this world, but do accept the treasures of this world which our Lord gives to you - but only in the measure to which our Lord gives you worldly treasures; always remembering worldly treasures are to be used to assist you and others in attaining the permanent Treasure of the world to come.

Ref: Rom. 6:3-11; Mark 8:1-9

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(Continued WORSHIP from page 3)

was a good Mass. Isn't this great! And I get to go to Mass and worship God and receive Holy Communion tomorrow too! I love it when I get to worship God this way, and I am thankful we have the form of worship where I have to think and pray, and not the form where someone gives an lecture and we have a sing-along, a floor show, and a pretend miracle session!"

If worshiping God is a chore for you, then there is something wrong with you, and/or what you are doing, and/or how you are doing it, and/or something.

Need we say more? We think we need not.

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WHY THOSE WITHOUT FAITH SHOULD PRAY TO RECEIVE IT

God always does what He says He will do. That should be a comfort to every human being, but it is not, for there are many people who wish so hard there were no God that they actually deny His existence. They do not wish to be held accountable for their thoughts and deeds. Others try to change what God has said into something more acceptable to themselves, so they can engage in their favorite sins. These try to convince others that their opinion is the same as the Will of God, so that they can have numbers on their side when God judges them - but that will be of no service to them, only an additional condemnation for each soul they lead astray.

These are examples of the difference between belief in God, and Faith in God. Abraham and Moses not only believed in God, they had Faith in God. Their Faith resulted in Covenant with and Promise from, God. Virtually everyone else of their times, and particularly the time from Moses until the coming of Our Lord, had so little Faith that Law had to be given to them for them to follow if they were to have any chance of receiving the Promise of the Covenant.

And that is how it was with the ten lepers. Only one of them had Faith, the other nine only had belief. And the one who had faith was, in the eyes of the Jews, a heretic to the Jewish faith for he was a Samaritan. Yet it was only the Samaritan who, upon realizing he had been made clean, returned to give thanks to Our Lord. In immediately returning to Our Lord instead of sowing himself in the Temple, the Samaritan ignored the Law which required he show himself in the Temple upon being made clean, so that his cleanliness could be certified. He ignored the Law because he knew only the Law Giver, God Himself, could have made him clean, and he returned to give thanks to God. His Faith made him recipient of the Promise under the Covenant. The

other nine, all Jews, all knowing the Law and having studied the Covenant and the Promise made therein, did not understand the Covenant, the Promise, or even the Law, but only blindly followed its letter without receiving the Spirit under which it was made, for they had no Faith.

We know this is of extreme importance, for it is a living example that salvation is not just for the Jews, but is for all mankind. It also exemplifies the need to live in accordance with Faith - for those who did not return to thank Our Lord had belief they were cured, but they had no Faith, and therefore they had no actions which would be in accordance with Faith.

The Samaritan's actions expressed his Faith, and as a result of this Action in Faith, the Samaritan attained eternal salvation - he was told by Our Lord that his Faith had saved him and we therefore know he led the remainder of his life in accordance with Faith. That does not necessarily mean he never sinned after that - we have to but look to Saints Peter and Paul to know that even persons of Faith, sin - but it does mean he took care of resolving his sin problem in the same manner as those Apostles.

One of the most exhilarating experiences is to overcome sin, even if it is only for a brief period. As those brief periods connect and become greater, more and more problem areas fall victim to Faith, and your exuberance and comfort in Our Lord become greater and greater.

Faith also lets you know when you are doing what you are supposed to do, and when you are not. It must be terrible to have so little Faith, or even no Faith, so that Christ's teachings are perceived as little more than a philosophy which competes with other philosophies. Such people can only believe their good deeds will result in only personal satisfaction for having assisted humankind, with no concept that unselfishly done good deeds are pleasing to God. They may hope (with a little H) their unselfishly done good deeds may assist them in some eternal manner, but they have no Faith that such will be, nor do they have the satisfaction of knowing they have

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CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

15. Jesus Stills the Tempest

JESUS on one occasion went to the lake of Genesareth. And great crowds of people followed Him. Jesus went up into a boat to sit down there; the people remained on the shore. And He taught them from the ship.

2. When the night had set in, Jesus said to His disciples: "Let us pass over to the other side." So they sailed across the lake, Jesus being in the ship. But He, wearied and fatigued, began to sleep.

3. And behold ! a great storm arose on the sea, and the small vessel was tossed about and covered with the waves. But Jesus was asleep. And the disciples went to Him, awoke Him and said: "Lord, save us, or we perish."



CHRIST STILLING THE TEMPEST

4. Jesus arose and said to them: "Why are you fearful, am I not with you?" Then, rising up, He commanded the wind to cease,

and the sea to be still. And behold! there was a great calm. Then all the men wondered, saying: "Who is this? for even the wind and the sea obey Him."

QUESTIONS

1. *Where did Jesus sit down to teach the people!*

2. *What did He tell His disciples?*

3. *What happened then?*

4. *What did Jesus say and do?*

What did the men say?

16. Jesus Feeds the Five Thousand with Five Loaves

ON another occasion Jesus crossed the lake and retired to a desert place. But even there crowds of people followed Him. Jesus had pity on them, taught them, and healed the sick that were brought to Him.

2. Now evening had set in, and the apostles said to Jesus "Send away the people that they may go into the villages around, and buy provisions."

3. Jesus asked: "How many loaves have ye?" Andrew answered: "There is a boy here who has five loaves and two fishes. But what is this for so many?" Jesus said: "Bring me the loaves and fishes, and make the people sit down on the grass."

4. And when the people sat down, there were five-thousand men, besides women and children. Jesus then took the five loaves and the two fishes, and looking up to heaven, He blessed them, broke the loaves, and gave them to His apostles to distribute among

CHILDREN'S PAGE



CHRIST BLESSING THE LOAVES

the people. The fishes were likewise distributed. Now all the people ate and were satisfied.

5. After the multitude had finished eating, Jesus said to His disciples: "Gather the remaining pieces of bread, lest they be wasted." The disciples gathered the remnants which were left of the five loaves and of the two fishes. It was enough to fill twelve baskets. The people, seeing this miracle, exclaimed: "Verily, this is the prophet that is to come into the world."

QUESTIONS

1. *Who followed Jesus to the desert place?*

2. *What did the apostles say in the evening?*

3. *What did Jesus ask?*

d. *How many men were there?*

What did Jesus do with the loaves and the fishes

5. *Who gathered the remnants?*

What did the people exclaim?

Catechism

LESSON FIFTH: On our First Parents and the Fall

Q. 233. Who were the first man and woman?

A. The first man and woman were Adam and Eve.

Q. 234. Are there any persons in the world who are not the descendants of Adam and Eve?

A. There are no persons in the world now, and there never have been any, who are not the descendants of Adam and Eve, because the whole human race had but one origin.

Q. 235. Do not the differences in color, figure, etc., which we find in distinct races indicate a difference in first parents?

A. The differences in color, figure, etc., which we find in distinct races do not indicate a difference in first parents, for these differences have been brought about in the lapse of time by other causes, such as climate, habits, etc.

Q. 236. Were Adam and Eve innocent and holy when they came from the hand of God?

A. Adam and Eve were innocent and holy when they came from the hand of God.

Q. 237. What do we mean by saying Adam and Eve "were innocent" when they came from the hand of God?

A. When we say Adam and Eve "were innocent" when they came from the hand of God we mean they were in the state of original justice; that is, they were gifted with every virtue and free from every sin.

Q. 238. How was Adam's body formed?

A. God formed Adam's body out of the clay of the earth and then breathed into it a living soul.

Q. 239. How was Eve's body formed?

A. Eve's body was formed from a rib taken from Adam's side during a deep sleep which God caused to come upon him.

Q. 240. Why did God make Eve from one of Adam's ribs?

A. God made Eve from one of Adam's ribs to show the close relationship existing between husband and wife in their marriage union which God then instituted.

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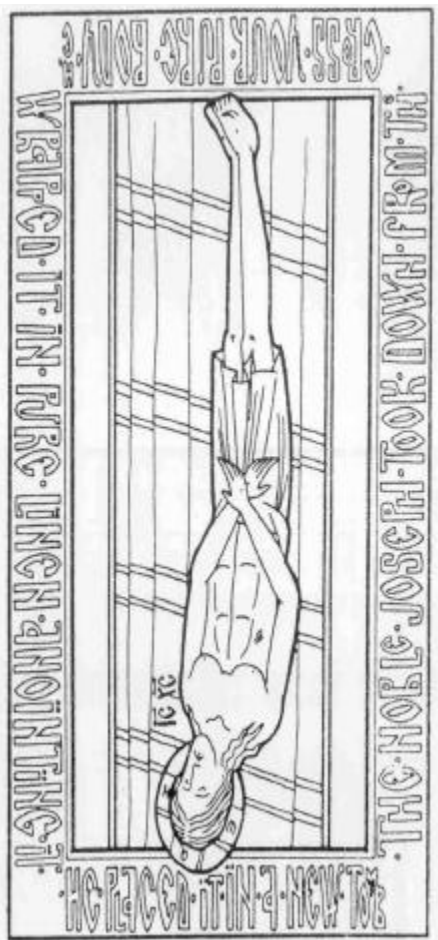
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pleased God.

So we are blessed beyond our ability to comprehend, for we have been given the gift of Faith. We know that we please God with our unselfish good deeds, and that we please Him by being good in response to that very Faith.

Since people who do not have Faith do, daily, see the happiness Faith brings those who have received and practiced it, it is puzzling why they do not pray to be given the gift of Faith. And, those who have lost their Faith, know what it was like to have it, so their not praying to regain Faith is an even more incomprehensible puzzlement. Perhaps they do not pray for Faith, so that we can pray for Faith for them.

Ref: Gal 3:16-22; Luke 17:11-19

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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, 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", and 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 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 borrowed 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

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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 themselves 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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THE MAGNIFICENT IMPOSSIBILITY THE ANNUNCIATION

“Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel.” Achaz foretold an impossibility, a virgin conceiving and giving birth. But that prophecy was fulfilled upon the one person whom God has named, “Full of Grace”, speaking the words, *“Behold the handmaid of the Lord: be it done to me according to thy word.”*

The Annunciation to the Blessed Ever Virgin Mary was not just the Annunciation of the conception of our Lord. It was also the Annunciation to the world of the coming of salvation, of redemption, and of the teaching of, The Way, of what God desires of us in this world and the reasons He desires it, that we may be prepared to be united with God for all eternity.

The totally incomprehensible was happening. God was taking on full and complete human nature, while retain full and complete Divine nature. None of the half-god daydreams of the fiction writers of the ancient world, as in the Greek fables about Hercules and the various offspring of humans and fictitious gods, but full and complete human and full and complete God in one Person.

What was even more incomprehensible was what this unique Person would do. That He would live and teach all of humankind, and then would be offered as a sacrifice for the sins and redemption of all mankind.

And all of this depended on the full and complete acceptance and participation of a teenage girl just beginning womanhood. The fact that she was and is the most holy person ever born of man is an obvious prerequisite, and those who would demean her stature, those who would demean and deny her perpetual virginity, those would would demean and deny her being conceived without sin and not being subject to

original sin - of beginning existence in an even more pure state than Adam and Eve or any of the Angels and maintaining that most holy state throughout her entire existence; such persons deny the obvious and are fools.

The Blessed Virgin Mary is not just our Lord's mother. She also is His first follower, His first Disciple, His first Apostle; for in accepting God the Father's request to the the mother of His only begotten Son, she fully and completely merged her will in acceptance of God's Will. That is something few few people have done in this life, and something which has never before or since been done with the perfection with which our mother Mary accomplished it.

In this the Blessed Virgin Mary is the role model for each of us. She is the perpetual example that a humanbeing can live a life of holiness and still participate in all of lifes' activities.

Did she not go to the wedding at Canna? Did she not go up to Jerusalem for Passover, which was a social as well as a religious event? Does she not even today participate in the work of her Son, appearing to ordinary people all over the world and teaching them the Way of her Son?

She therefore is a living example to us, the ordinary people.

For her being the mother of the destruction of Satan's power, and her being a continuing and active participant in our salvation and an example to us, she is hated by Satan more than he hates anyone else, perhaps even more than he hates God.

Satan therefore attacks her good name and her honor at every opportunity, and he uses his attacks on the Blessed Virgin Mary as a means of inducing mankind to fall into error and sin. He does this in this manner. If Satan attacks the Blessed Virgin Mary's perpetual virginity, then he induces a concept that Jesus Himself is less of the Divine and more of the human. If Satan attacks her Immaculate

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Conception, then he induces envy of her exalted position. If he is successful in attacking any mystery surrounding the Blessed Virgin Mary, he induces the concept that humans can comprehend the mind of God. In all of these ways, and more, any successful attack by Satan on the Blessed Virgin Mary induces the concept that man is on an equal footing with God. It induces sin.

Did the Blessed Virgin Mary know that her Son would be killed, and killed in the manner in which He was killed? In all probability, yes, for she was raised in the Temple, and studied there, was exposed to religious discretions from a very early age, and even the less “studious” the Jews knew full well what would happen to the Messiah.

So, yes, in all probability she knew this Child which she agreed to bear would not only be the source of all joy, of eternal salvation, of the redemption of all mankind which accepts that redemption and fulfills the requirements of that redemption, but also the source of great sorrow to her in the pain and suffering He would endure.

The Blessed Ever Virgin Mary did not remove herself from participation in life. She participated in life fully and completely, and continues to this very day, always in the utmost holiness. But while she is the perfect role model, she also is unique. Those who attempt to become her are doomed to fail, for there can be and is only one Blessed Virgin Mary. But we do have the ability to emulate her perfect acceptance of God’s Will, and to heed her warnings as being warnings from God.

No wonder then, that Satan wishes to discredit her.

Ref: Isaia 7:10-15; Luke 1:26-38

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DELIVERANCE AND THE SACRAMENTS

From the beginning of the creation of the human race, people have prayed to God, to be delivered from their enemies, from those who would do them harm. They have prayed that God crush their enemies, and even prayed that He would cut off their heads. They have prayed that God give to them the bounties of the earth. And every now and then, people have prayed that God would guide them in holiness, would reveal His truth to them, would send His Spirit to lead them in God’s own ways.

Then our Lord Jesus Christ finally came in answer to all those prayers. He shocked and disappointed many who wanted God to literally stomp into the ground before their eyes, their enemies and anyone they did not like — for He told everyone to treat all people with kindness, goodness, forgiveness, and to forego revenge; that revenge is not within the purview of mankind.

Our Lord instructed all of humankind in the ways of holiness. He did not ignore the truth of anyone’s state of grace, nor did He make light of sin. He did, however, always instruct the positive way that each individual should follow. He told us the good things we should do, and in the very telling of the good things we should do and be, He gave His disapproval to the sinful things. Thus, He told the woman caught in adultery, the He would not condemn her, but to go her way and sin no more.

Our Lord always looked to the positive and promoted the positive. He told us we must eat His flesh and drink His blood; and that all who keep His word, who follow His instructions, shall not see death forever. But many of the people did not believe Him.

So, too, do people who say they are His followers, not keep His word; they do not follow Him. They say they do, but they do not. Not just in sinning do people not follow our Lord, but in

ignoring the Sacraments, the portals to Divine Grace, do they ignore Him.

Imagine you are climbing a hill. You must climb the hill for at its summit is the only source of food, shelter, and the necessities of life as well as the comforts of life. It is a very steep hill, strewn with boulders — some as small as an orange and some larger than a house. The hill is also covered with frozen ponds and icy surfaces intermixed with soggy sloughs heated from volcanic vents. The wind is blowing constantly, sometimes from across a desert blowing hot and sandy, sometimes from the mountains blowing icy cold, and constantly shifting so that one side of you might be cooking while the other side is freezing. There is a path to the summit. It is well marked on every map, and all around the hill are signs written in every language, pointing to the path. There are plenty of guides and people all around the hill who volunteer directions to the path.

The path is somewhat narrow, but very well maintained. At places the boulders tower over the path, and at other places there is more openness. The way the path is laid out, it gives great protection from the scorching and freezing winds, mitigating them to a very tolerable level. Where there are icy patches, there are warning signs and people to render assistance, and handrails to assist the traveler, so that one will not fall if they just use the aids provided. The soggy places are bridged, but a traveler can either use the bridges or slough through the swamps.

It is very possible to attain the top of the hill without using the path. However, it is very difficult to attain the top of the hill in this manner. One can easily slip, fall, and be severely or permanently injured, or even killed — and this is very likely to happen to those who do not use the path. It also is very possible to not attain the top of the hill even if one uses the path, for one can leave the path at any time, and thus run the hazards encountered in climbing over the boulders, or one can even stand still on the path and thus go no where.

The hill is the hill of life, and the top of

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the hill, the place with the necessities and luxuries of life, is Heaven, eternal union with God. The path is The Way taught by our Lord, maintained by His Church, the One Holy Catholic and Apostolic Church. The attendants are His Priests, and the handrails, bridges, and sheltering boulders are the Sacraments.

Remember, our Lord Jesus Christ told all that He is I AM, God. He foretold that He would be tortured and killed by the Jews, and that He would rise on the third day. He was tortured and killed, and He did rise on the third day. Since He was accurate in His predictions, it seems reasonable to accept His statement, that He is God.

It also seems to be more reasonable to use the path, and its accompanying Sacraments: more reasonable to use the Path of Life than to make your own way up the hill.

Ref: Heb 9:11-15; John 8:46-59; Ps: 42:1-2, 142:9-10, 118:17 and 107, 1 Cor 11:24-25

You know you are an Orthodox Christian if before you pray, you say a prayer.

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TRADITION OF RECEIVING AND USING THE GIFTS OF THE HOLY SPIRIT

We are engaged in a holy war, and we, not our General, are losing it due to traitors in the ranks

In some Orthodox traditions, the eve of Pentecost Vespers and Pentecost's Divine Liturgy are special days of prayer for one's ancestors, departed family, and friends. Gifts, including sweets, are given to the Priests in appreciation for his special prayers, candles are burned for those who have fallen asleep, and occasionally special wine is presented to the Priest for Divine Liturgy.

For the first time in many years, this year we were presented with all these requests and gifts by visitors to Saint Mary Magdalene.

These, our brothers and sisters, follow religious tradition in their daily lives and religious practices. They are sure in their faith and in its practice. If worship takes two hours, it takes two hours. If it took only a half hour, they would not say, "Thank God that is over. Now I can go do something else." No, they would ask, "What is wrong with Vladikya Paul?"

They do not think consistency is the hobgoblin of little minds. They know consistency is the foundation which allows them to take great leaps into the adventures of the unknown - and their consistency is in their Charity, their Faith, their Hope, their Tradition.

When their Josef of Blessed Memory, the joyful master of Icons, appeared to their daughter in dreams in sleep and awake, they did not think this unusual, for was not Blessed Josef their friend, and did he not worship the True God in the way and manner which God told us all to worship Him? Why then would his talking to a favorite child be so unusual? Just because he has fallen asleep in the Lord is no reason for him to disappear, for is he not a member of the Communion of Saints, and is not his

favorite child also a member of the same Communion of Saints?

Being Chrismated, in the West it is called Confirmed, makes one one with the Holy Spirit in a manner nothing else can. It makes one a soldier in Christ's army. In an army there are but a few who actually fight the enemy face to face, and there are many more in support of the front line soldiers. There may be ten support personnel for each front line soldier in an army, but each support personnel is trained to also be a front line soldier.

So too is it in the Christ's army. In a regular army, only a few are chosen to actually use the more exotic portion of the arsenal. Even these rarely use these more exotic weapons. Most soldiers use the ordinary weaponry, and even the they rarely do more than prepare. So too is it in Christ's army, that only a few are selected to use the more exotic weaponry, and these rarely use them, while the majority of Christ's soldiers use the ordinary weapons of prayer - and unfortunately most of Christ's soldiers of today are not very well prepared.

We are engaged in a holy war against Satan and his minions, and we are losing it because we are not prepared, we do not practice with the weapons God has given us, we have traitors in our ranks who lead us astray from practicing the weapons of holiness, and we allow them to lead us astray.

Those people of simple tradition who visited us yestereve have no concept of giving in to an employer who wishes them to miss Divine Liturgy on a Sunday or on a Great Feast. They do not vote for a politician because of what the politician promises he will give them - they actively support and vote for politicians who espouse moral practices and promise to support God's morality applied in government and to oppose that which is in opposition to God's laws. They would not consider someone like Mary Landrieu to be even remotely worthy of consideration for public office because Mary Landrieu says she opposes abortion but that she will not impose her opposition to block a woman's right to kill her own unborn

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child. These simple people want someone in office who will impose proper moral values and conduct upon the nation. They know that those who oppose the imposition of good moral values and conduct upon our nation do not oppose because of some concept of religious freedom, but rather oppose because they work for Satan and wish to have everyone go to hell.

So these simple people do not seek the flashy aspects of the Gifts of the Holy Spirit. They simply seek, possess, and maintain Charity, Faith, and Hope. They practice with the weaponry of prayer which they wield with great expertise and force. They maintain Tradition, and find joy in worshiping and praying to God, even if they are missing something which man has made while they are participating in that which God has made. They avoid near occasions of sin, from immoral movies to suggestive and sexually sensual music and lyrics. They know who their children's friends are, and what their children are doing. They do not seek the earthly good life, though they do possess some creature comforts and luxuries as well as the necessities - but these are not their main concern, for they seek God and God's Will without "blowing their own horn". And they will attain eternal life.

Ref: Acts 2:1-11; John 14:23-31

You know you are an Orthodox Christian if you forget to set your clock forward in the spring and get to church an Hour late, and it's still not halfway through.

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FATHERS ARE AN EMBARRASSMENT TO THEIR CHILDREN

A prayer which Our Lady of Soufanieh has recommended we pray is, "God saves me, Jesus enlightens me, the Holy Spirit is my light, I am not afraid."

"God saves me." Just like any Father, God wants the best for His children - but let us look at the first part of that statement, "Just like any father". Some think they did not have a father; others, that the one they had was not good at the job; still others, that the one they had was just "so so"; and a few, that theirs was OK; and even fewer, that their father was the best ever.

Everyone has a biological male parent, but that does not make one a father. For those who believe they did not have anything other than a biological father, please understand there was of necessity, some male in your life who served at least some part of the role of a father, for otherwise you would be virtually rudderless, and probably would not be here.

Fathers are very much like God in a multitude of ways. They usually are not very much appreciated by their children, particularly when their children are between the ages of early teens through mid or late twenties. Your father went to work every day, sheltered, clothed and fed you, saw to your education the best he could, was there to help you when you did something stupid, was the one who you called when you were in trouble.

If your parents were divorced, your father sent in child support like clockwork even though you spurned him, reviled him, called him names, and refused to spend any time with him; and still he was the one you called upon when you were in trouble. You think your father did not? The vast majority of divorced fathers do properly pay child support - no matter what the mothers say; but if yours was one of the few who did not, there still was

someone who was a father to you, otherwise you would be so warped you could not walk through the Temple door.

Fathers are an embarrassment to their children. They are out of touch, old fogies, too strict, establish rules and require they be followed, refuse to buy stupid and useless clothing and entertainment products for you or to even allow you to have such things, restrain you from imposing your will on your brothers and sisters, require you show respect for your mother, punish you for wrongdoing, and wear weird clothing.

They also stay up nights worrying about you, try to guide you, attempt to teach you how to avoid the errors they made, protect you, and even when you are an adult they require certain proprieties when you are in their home.

Yes, fathers and God have a lot in common.

Regarding their children, the only difference between God and a human father is that human fathers have a tendency to do two things which God does not: they occasionally burp and occasionally flatulate at seemingly inappropriate times.

For some people there is always something more important and more interesting than spending an occasional few hours with their father. A new computer, a favorite TV show, vacation, dinner, social occasion or movie, are all more important than their father, and are more important than God.

Fathers are the most important person in each person's life. They are the measure of propriety, of righteousness, of duty and honor and living up to duty and honor, the protector of the family and the nation. Fathers are so important that when a child dishonors their father, the child usually turns their back on their father in shame and attacks their father, not realizing their father will always love and receive them if they but attempt to be decent.

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Fathers love their children without reserve, even though their children rarely realize how much their fathers love them. Most children know their fathers love them, and the children think they know how much their fathers love them, but children have no concept of how deeply their fathers love them for a father's love is beyond being measured. The same father who appears to be so strict, and so "un-cool", is the same father who focuses his energy on his family and therefore on his children - the same father who would, even though filled with fear, put his life on the line for his children. No child can appreciate a father's love until that child becomes a father, and since a father's love is different from a mother's love, only a male child has the opportunity to finally comprehend a father's love.

So today, fill your heart with love for the guy who flatulates in public, who could not dress himself properly if you gave him a weeks pay to spend in the best clothing store, who will never understand how you feel. You know who he is. He is the guy who rescued you from that horrible date, who gave you his lunch money so you could spend it on a good time, who changed your diapers, stayed up with you when you were little, sick, and scared, tried his best to instill good values in you and to provide you with the best he could on what he earned, and who loves you without reserve even though you have broken his heart.

Ref: 1John 3:13-18; Luke 14:16-24

You know you are an Orthodox Christian if you save toenail clippings in hopes of ... well ... you know ... glorification.

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FAITH - RECOGNIZING AND ACTING ON MIRACLES AND WONDROUS THINGS

We must remember that Zachary had been struck dumb, and had not spoken since the Angel Gabriel announced to him the coming conception of Saint John. He was struck dumb because he doubted Saint Gabriel's message, which was from God, yet as soon as he complied with God's request his world and all the world about him was set to rights. The whole of his world knew it had witnessed a wondrous occurrence and wondered what it meant; wondered and hoped it foretold of the immanence of the Messiah, for all knew the time was ripe, and Zachary was a Priest.

Saint John truly was filled with the Holy Spirit from the womb, for he leapt with joy in Elizabeth's womb at the coming of the Blessed Ever Virgin Mary who had been overshadowed by the Holy Spirit and was bearing our Lord and Savior, Jesus Christ. When he leapt it was with joy at being in the presence of God, and at being just then released from the absence of God.

What is truly amazing is how often people doubt a message from God, or a miracle, whether it be presented in a common manner, or in an extraordinary manner.

Zachary doubted Saint Gabriel's message, even though he knew Saint Gabriel is an angel. So too do people doubt both God's teaching of the necessities for salvation, and of the great gifts He gives to us every day. It would do no good for our Lord to physically appear, personally work a few miracles to prove He really is God, then repeat His teachings and inform individuals of the special gifts He has made for them. It would do absolutely no good, for those who wish to ignore or selectively apply His teachings would continue to so do, and those who doubt He really has prepared gifts for them would continue to doubt.

They would continue to doubt because their faith is not strong, or even worse, because what they believe is faith is not true faith, but rather is an irregular form of faith or even a faith in something false - something made up by some preacher.

"Oh no." you say, "That may be true about others, but it is not true about me." Are you more holy than Zachary, the father of Saint John the Baptist, Forerunner of Christ? Are you?! I doubt anyone alive would claim to be more holy than Saint Zachary, yet Saint Zachary doubted the Angel, the Messenger from God, Saint Gabriel who appeared in the full of his glory, gentle and fearsome, exuding the strength of all of creation, blazing with the holy manifestations of God the Father.

If a really holy man doubts a message from God delivered by an angel appearing in the fullness of the angelic ability to bear God's Glory, it is obvious the more ordinary messages and miracles are even more often ignored and doubted by ordinary people like you and me.

Communism and the Berlin Wall did not fall because Atheistic Capitalism is a better system than Atheistic Communism. They fell because God answered the prayers and honored the holy sufferings of millions of people over many decades.

You were not killed, or injured beyond repair, in that accident, not out of good fortune, but because God allowed your Guardian Angel to intervene in the coporial world.

Your mode of transportation did not explode from the fuel leak no one knows existed, and remains unknown to this day, because God has intervened.

You will receive the Body and Blood of Christ, of God, in Holy Communion, in the Sacred Elements, and will only fleetingly be aware of something slightly different in you - yet if you became increasingly aware of the incredibly beautiful reality of eating His flesh and

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drinking His Blood, you would begin to understand the length and breath and height and depth.

Again, it is a matter of faith.

Today, and since 1982 A.D., there has been a young lady in Damascus, Syria, in the part known as Soufanieh, near the house of Annias, where Saint Paul was converted; and Our Lord Jesus Christ, and the Blessed Ever Virgin Mary have appeared to her on innumerable occasions. Olive oil comes from her hand and face when she prays. She regularly receives not just the stigmata, but also the wounds from the Crown of Thorns of our Lord. All of this is very well documented. All of this is confirmed by all of the Bishops, Roman and Orthodox, in Damascus. She has even visited the United States of America where the phenomena of the olive oil coming from her hands and face hands been filmed. Yet she and the messages she bears from our Lord, and from God the Father, and from the Theotokos, go ignored by the majority of Patriarchs, Popes, Bishops, Priest, Religious, and Laity.

When God gives you a gift, a miracle, accept it and thank Him for it. Have real faith - and live and do what He indicates, *repeat: live and do what He indicates*. Become holier, and therefore happier, than Zachary, by believing, accepting, doing, and living.

Ref: Isaia 49:1-3, 6-7; Luke 1:57-68

You know you are an Orthodox Christian if you bow reflexively before hirsute men in black dresses.

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DO YOU HAVE FAITH OR JUST BELIEF?

It is a good idea to believe that our Lord Jesus Christ is God, for He is, but that belief is not Faith, it is just belief. Faith has as one of its fruits, Charity, and Charity though it is a fruit of Faith, is the root and the foundation of Faith. Obviously there are many who believe our Lord is God, who also lack Charity, and therefore do not have Faith.

The Divine Mercy which pours from the Sacred Heart of our Lord, presents the gifts of Faith, Hope, and Charity to every person, but the proof of acceptance of these merciful gifts is in the fruits which naturally occur because one has accepted and nourished the gift of Faith. One who has accepted Faith, and who has Faith, has actions, thoughts, and desires which are in harmony with Faith - note this is not actions, thoughts, and desires which are in harmony with belief, for any and all actions, thoughts, and desires can be and are in harmony with belief.

One who has Faith desires to think, to act, and to live, in accordance with The Way taught by our Lord, and such an individual pursues this life. A person may fail, even miserably, to act, live, and even think in accordance with what Jesus Christ has taught, and may even have desires which are contrary to what our Lord has instructed, but even with and even in these failures, a person with Faith will have the fruits of Faith. And those fruits will be the ongoing and continuing desire to live and be what our Lord wants, with acts and thoughts in conformity with that desire even though there are ongoing and continuing moral failures.

Those nominal Christian "religions" which do not have the Sacraments, and especially which do not have the Sacred Eucharist, are a source of continuing amazement to those who are members of that one true Christian Religion which does have the Sacraments, and particularly the Sacred Bread and Wine from Heaven. They read basically the

same Bible that those in the true Church read, yet their possession of only belief and their lack of true, real, Faith, blinds them to the wonderful gifts which forever emanate from our Blessed Lord, and blinds them to the necessity for actions and lives which are in accordance with The Way. Thus their lack of Faith blocks their acceptance of the true changing of bread and wine into the very real Body and Blood of our Lord. They believe it is only a symbolic commemoration of the Last Supper, and fail to recognize it is the actual Sacrifice of Calvary, which are two different things.

They also fail to comprehend that living a life filled with sin, that focusing and wanting to commit certain sins as an integral part of their lives and to not fight against those sins, is contrary to Faith, but is totally in conformity with belief. Their acceptance of, desire for, and pursuit of the commission of sin, precludes their having Faith. They only believe, they do not have Faith.

For such as these, Christ's teachings are a philosophy of life, and not The Way of Life.

This does not mean that one who is a sinner, even one who is a constant sinner, does not have Faith. A constant sinner who desires not to sin, who struggles against sin even though he fails in his struggles against sin, can and probably does have Faith especially if he is struggling against sin. The determinative factor is the individual's pursuit of actions, thoughts, and desires which are in harmony with Faith, which are in harmony with The Way taught by our Lord.

We can think of the Divine Mercy which is founded in our Lord's Love for us as being like a gentle rain which constantly falls on everyone. Those who see this rain of Love for what it actually is, are soothed by its gentleness, and constantly cleansed by its healing purity. Others fail to see it for what it is, and just get wet, or knowing it for what it is, still seek to avoid it for to accept this spiritual healing would require rejection

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of some favorite sin. Still others seek to shelter themselves from the healing rain of Love from our Lord's Sacred Heart - even to the point of ridiculing the concept of His Sacred Heart.

These lives without true Faith result in fearsome and horrible conditions, choices, and life styles which the Faithless chose to live.

A life with the Blessed Body and Blood from Heaven is still a life fraught with spiritual dangers. A life with belief and no Faith is a horrible concept, yet it is the life which innumerable individuals live.

We must therefore be living examples of true Faith, with the fruits of Faith, in our individual lives, in our married life, at home, work, and in every aspect of our existence. We must teach our children the tenants of our Faith through formal religious instruction at home as well as through our religious institutions. And we must constantly learn more and more about our Faith, and about God, for our own sakes and for the sake of those in our lives.

Ref: Ephe 3:8-19; Luke 22:15-20

You know you are an Orthodox Christian if your children think of monasteries as vacation destinations.

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PRAYER AND RELATIONSHIPS AS AIDS IN FOLLOWING THE WAY

When we read the lives of most of those who the Church has declared to be saints we find most of them had support systems, sometimes the spiritual and temporal support system of a monastery or convent, or the temporal support of a family for at least the necessities of life. Even Saint Herman of Alaska, who lived as a hermit, and the Roman Catholic Saint Frances of Assisi, received support at least in the necessities requisite to sustain physical life.

The few who have been declared saints who lived in the regular world, usually also had some support system, such as Saint Helena, who certainly had no financial worries.

It is rare for a normal, ordinary person to be declared a saint, unless they receive sainthood through martyrdom. But we know that the vast majority of saints are just the normal, ordinary type of person.

And it is to us, the normal, ordinary person, that both our Lord and Saint Peter give the instruction of forgiveness - that we, the ordinary people, forgive those who harm us.

Of course, living The Way our Lord taught us involves much more than forgiving those who trespass against us, but forgiving those who harm us provides us with such a classic example of Charity that it behoves us to learn from it.

So we'll tell you a Banji Story about forgiveness. Banji had purchased a "thig-a-ma-gig" and a "how-you-call-em" for use around the house. They cost three or four weeks income, so Banji had to save up to purchase the "thig-a-ma-gig" and the "how-you-call-em". Right after Banji purchased them, someone trespassed on Banji's property, and took the "thig-a-ma-gig" and the "how-you-call-em".

Well, Banji was so mad if the thief had been within arm's reach the thief might have met our Lord rather unexpectedly. Banji intellectually forced forgiveness of the thief, and eventually attained emotional forgiveness, though disgust and perhaps a form of anger remained within Banji for several months. Banji really needed the "thig-a-ma-gig" and the "how-you-call-em", and planned to purchase at least the "thig-a-ma-gig" as soon as possible, for the "thig-a-ma-gig" was a necessity, but even after a year Banji had been unable to save enough money to purchase another "thig-a-ma-gig".

Then, one evening, over a year after the theft, when Banji returned home, both the "thig-a-ma-gig" and the "how-you-call-em" were inside Banji's fence; the thief had tossed them into the bushes. they had not been misplaced by Banji, for Banji had been through that spot many times. The "thig-a-ma-gig" and the "how-you-call-em" had been returned.

Banji was relieved and happy at their return, but Banji was also angry over having been deprived of their use for over a year. So Banji intellectually forgave the thief, and thanked God for the return of the "thig-a-ma-gig" and the "how-you-call-em", but emotionally Banji's anger towards the thief had returned and was so difficult to keep from flaring up. All the work that had been neglected because of the theft of the "thig-a-ma-gig" could now be done, but there was extensive damage because the "thig-a-ma-gig" had not been available to take care of things, so Banji had anger and that anger made sleep fitful for Banji that evening.

The next morning when Banji was praying morning prayers, the anger had subsided, and the Banji prayed the Lord's Prayer, the Our Father. And at the phrase, "forgive us our trespasses as we forgive those who trespass against us," Banji found forgiveness for the thief, and the anger dissipated.

Banji had no spouse, no religious community, no immediate family, and so Banji had no one to whom the joy of the

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return of the “thig-a-ma-gig” and the “how-you-call-em” could be expressed, and consequently no one to whom Banji’s awakened anger towards the thief could be expressed. It was Banji’s prayer life which led Banji to forgiving the thief.

And this is how the ordinary person follows The Way. This the main means we ordinary people have of attaining sanctification. What are these ways? Through the members of our families, especially through our spouse, and through having a regular prayer life. For those of us who do not have a member of the Church living in the same house with us, our only spiritual support is prayer.

Had Banji been married, Banji would have verbally expressed the anger towards the thief, and Banji’s spouse would have told Banji, “our Lord said, ‘forgive us our trespasses as we forgive those who trespass against us.’ ” A spouse would have reminded Banji of our Lord’s instruction, “Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.” But, without a spouse, it was Banji’s prayer life which saved him from the sin of anger in this instance.

So, those who have families, support each other to sanctification; and always maintain a good prayer life - you will need it.

Ref: 1 Peter 3:8-15; Mat 5:20-24

You know you are an Orthodox Christian if you can immediately come up with the date 13 days ago.

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GAY - LESBIAN ATTACKS ON MORALITY CONTINUE AT A "GRASS ROOTS" LEVEL

through a New Orleans Recreational Department (NORD) CROSS-DRESSING PARTY for children

The New Orleans Recreational Department (NORD) had scheduled a CROSS-DRESSING PARTY for 22 June 2001 A.D., whereat the children of the City of New Orleans would attend, dressed as a person of the gender opposite to that of their birth. Boys would dress as girls, and girls as boys.

Forced to cancel the activity by parent protests, a NORD spokesman said the event was being cancelled because NORD wishes the children to feel comfortable with the activities sponsored by NORD. In actuality, it was cancelled because at long last, parents raised vehement objections to the attempts to turn their children into homosexuals and lesbians - at least they objected on this occasion.

The possible reasons why NORD, an agency of the government of the City of New Orleans, attempted to have the youth of the City of New Orleans dress and act in a manner appropriate for the opposite gender, are two: (1) Stupidity; (2) A blatant attempt to promote the homosexual agenda of corruption of the morals of the youth of the world by acceptance of sexual activities which deviate from the standards set by God in the Biblical texts of Moses.

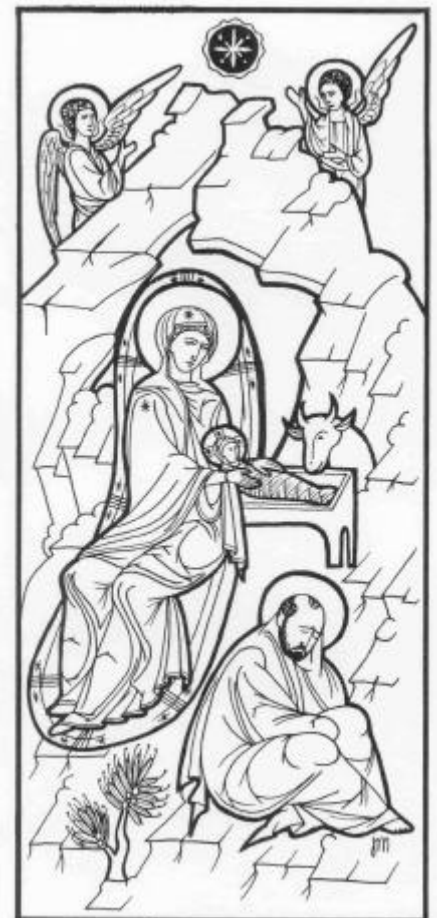
Unfortunately, both reasons are applicable. NORD was stupid for promoting something which is so overtly against God's instructions, particularly this activity which would cause harm to God's most loved ones, children, by exposing them to and promoting gender confusion in those of tender years. If this cross-dressing party had been allowed to take place, that would have opened the door to

additional activities designed to confuse children's sense of sexual identity, thereby furthering the potential for recruiting additional participants in sexual promiscuity and sexual disorientation.

Could it also be that those who wish to select their next victims of sexual abuse from the youth of society, sought to use this occasion as a means of gathering a large number of candidates for sexual abuse in one place? Of course it could be; and it probably was.

It can only be hoped this will awaken the adults of the world to the dangers the proponents of same gender sex present to all of mankind. Not only do the militant homosexuals and lesbians attack morality, they also attack the foundation of society and civilization, the family based in morality.

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(Continued PERPETUA from page 1)

HER INFANT, BY A VISION GRANTED TO HER, SHE UNDERSTOOD THAT HER MARTYRDOM WOULD TAKE PLACE VERY SHORTLY.

1. The young catechumens, Revocatus and his fellow-servant Felicitas, Saturninus and Secundulus, were apprehended. And among them also was Vivia Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son an infant at the breast. She herself was about twenty-two years of age. From this point onward she shall herself narrate the whole course of her martyrdom, as she left it described by her own hand and with her own mind.

2. "While" says she, "we were still with the persecutors, and my father, for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith.--'Father,' said I, 'do you see, let us say, this vessel lying here to be a little pitcher, or something else?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name than what it is?' And he said, 'No.' 'Neither can I call myself anything else than what I am, a Christian.' Then my father, provoked at this saying, threw himself upon me, as if he would tear my eyes out. But he only distressed me, and went away overcome by the devil's arguments. Then, in a few days after I had been without my father, I gave thanks to the Lord; and his absence became a source of consolation to me. In that same interval of a few days we were baptized, and to me the Spirit prescribed that in the water baptism nothing else was to be sought for bodily endurance. After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery, because of the

crowds! I was very unusually distressed by my anxiety for my infant. There were present there Tertius and Pomponius, the blessed deacons who ministered to us, and had arranged by means of a gratuity that we might be refreshed by being sent out for a few hours into a pleasanter part of the prison. Then going out of the dungeon, all attended to their own wants. I suckled my child, which was now enfeebled with hunger. In my anxiety for it, I addressed my mother and comforted my brother, and commended to their care my son. I was languishing because I had seen them languishing on my account. Such solicitude I suffered for many days, and I obtained for my infant to remain in the dungeon with me; and forthwith I grew strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to being elsewhere.

3. "Then my brother said to me, 'My dear sister, you are already in a position of great dignity, and are such that you may ask for a vision, and that it may be made known to you whether this is to result in a passion or an escape.' And I, who knew that I was privileged to converse with the Lord, whose kindnesses I had found to be so great, boldly promised him, and said, 'To-morrow I will tell you.' And I asked, and this was what was shown me. I saw a golden ladder of marvellous height, reaching up even to heaven, and very narrow, so that persons could only ascend it one by one; and on the sides of the ladder was fixed every kind of iron weapon. There were there swords, lances, hooks, daggers; so that if any one went up carelessly, or not looking upwards, he would be torn to pieces and his flesh would cleave to the iron weapons. And under the ladder itself was crouching a dragon of wonderful size, who lay in wait for those who ascended, and frightened them from the ascent.

And Satorus went up first, who had subsequently delivered himself up freely on our account, not having been present at the time that we were taken prisoners. And he attained the top of the ladder, and turned towards me, and said to me, Perpetua, I am waiting for you; but be careful that the dragon do not bite you.' And I said, 'In the name of the Lord Jesus Christ, he shall not hurt me.' And from under the ladder itself, as if in fear of me, he slowly lifted up his head; and as I trod upon the first step, I trod upon his head. And I went up, and I saw an immense extent of garden, and in the midst of the garden a white-hatred man sitting in the dress of a shepherd, of a large stature, milking sheep; and standing around were many thousand white-robed ones. And he raised his head, and looked upon me, and said to me, 'Thou art welcome, daughter.' 'And he called me, and from the cheese as he was milking he gave me as it were a little cake, and I received it with folded hands; and I ate it, and all who stood around said Amen. And at the sound of their voices I was awakened, still tasting a sweetness which I cannot describe. And I immediately related this to my brother, and we understood that it was to be a passion, and we ceased henceforth to have any hope in this world.

CHAP. II. PERPETUA, WHEN BESIEGED BY HER FATHER, COMFORTS HIM. WHEN LED WITH OTHERS TO THE TRIBUNAL, SHE AVOWS HERSELF A CHRISTIAN, AND IS CONDEMNED WITH THE REST TO THE WILD BEASTS. SHE PRAYS FOR HER BROTHER DINOCRATES, WHO WAS DEAD.

1. "After a few days there prevailed a report that we should be heard. And then my father came to me from the city, worn out with anxiety. He came up to me, that he might cast me

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down, saying, 'Have pity my daughter, on my grey hairs. Have pity on your father, if I am worthy to be called a father by you. If with these hands I have brought you up to this flower of your age, if I have preferred you to all your brothers, do not deliver me up to the scorn of men. Have regard to your brothers, have regard to your mother and your aunt, have regard to your son, who will not be able to live after you. Lay aside your courage, and do not bring us all to destruction; for none of us will speak in freedom if you should suffer anything.' These things said my father in his affection, kissing my hands, and throwing himself at my feet; and with tears he called me not Daughter, but Lady. And I grieved over the grey hairs of my father, that he alone of all my family would not rejoice over my passion. And I comforted him, saying, 'On that scaffold whatever God wills shall happen. For know that we are not placed in our own power, but in that of God.' And he departed from me in sorrow.

2. "Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town-hall. At once the rumour spread through the neighbourhood of the public place, and an immense number of people were gathered together. We mount the platform. The rest were interrogated, and confessed. Then they came to me, and my father immediately appeared with my boy, and withdrew me from the step, and said in a supplicating tone, 'Have pity on your babe.' And Hilarianus the procurator, who had just received the power of life and death in the place of the proconsul Minucius Timinianus, who was deceased, said, 'Spare the grey hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the emperors.' And I replied, 'I will not do so.' Hilarianus said, 'Are you a Christian?' And I replied, 'I am a Christian.' And as my father stood

there to cast me down from the faith, he was ordered by Hilarianus to be thrown down, and was beaten with rods. And my father's misfortune grieved me as if I myself had been beaten, I so grieved for his wretched old age. The procurator then delivers judgment on all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon. Then, because my child had been used to receive suck from me, and to stay with me in the prison, I send Pomponius the deacon to my father to ask for the infant, but my father would not give it him. And even as God willed it, the child no long desired the breast, nor did my breast cause me uneasiness, lest I should be tormented by care for my babe and by the pain of my breasts at once.

3. "After a few days, whilst we were all praying, on a sudden, in the middle of our prayer, there came to me a word, and I named Dinocrates; and I was amazed that that name had never come into my mind until then, and I was grieved as I remembered his misfortune. And I felt myself immediately to be worthy, and to be called on to ask on his behalf. And for him I began earnestly to make supplication, and to cry with groaning to the Lord. Without delay, on that very night, this was shown to me in a vision. I saw Dinocrates going out from a gloomy place, where also there were several others, and he was parched and very thirsty, with a filthy countenance and pallid colour, and the wound on his face which he had when he died. This Dinocrates had been my brother after the flesh, seven years of age? who died miserably with disease--his face being so eaten out with cancer, that his death caused repugnance to all men. For him I had made my prayer, and between him and me there was a large interval, so that neither of us could approach to the other. And moreover, in the same place where Dinocrates was, there was a pool full of water, having its brink higher

than was the stature of the boy; and Dinocrates raised himself up as if to drink. And I was grieved that, although that pool held water, still, on account of the height to its brink, he could not drink. And I was aroused, and knew that my brother was in suffering. But I trusted that my prayer would bring help to his suffering; and I prayed for him every day until we passed over into the prison of the camp, for we were to fight in the camp-show. Then was the birth-day of Gets Caesar, and I made my prayer for my brother day and night, groaning and weeping that he might be granted to me.

4. "Then, on the day on which we remained in fetters, this was shown to me. I saw that that place which I had formerly observed to be in gloom was now bright; and Dinocrates, with a clean body well clad, was finding refreshment. And where there had been a wound, I saw a scar; and that pool which I had before seen, I saw now with its margin lowered even to the boy's navel. And one drew water from the pool incessantly, and upon its brink was a goblet filled with water; and Dinocrates drew near and began to drink from it, and the goblet did not fail. And when he was satisfied, he went away from the water to play joyously, after the manner of children, and I awoke. Then I understood that he was translated from the place of punishment.

CHAP. III. PERPETUA IS AGAIN TEMPTED BY HER FATHER. HER THIRD VISION, WHEREIN SHE IS LED AWAY TO STRUGGLE AGAINST AN EGYPTIAN. SHE FIGHTS, CONQUERS, AND RECEIVES THE REWARD.

1. "Again, after a few days, Pudens, a soldier, an assistant overseer of the prison, who began to regard us in

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up, and we kissed Him, and He passed His hand over our face. And the rest of the elders said to us, 'Let us stand;' and we stood and made peace. And the elders said to us, and enjoy.' And I said, 'Perpetua, you have what you wish.' And she said to me, 'Thanks be to God, that joyous as I was in the flesh, I am now more joyous here.'

3. "And we went forth, and saw before the entrance Optatus the bishop at the right hand, and Aspasius the presbyter, a teacher, at the left hand, separate and sad; and they cast themselves at our feet, and said to us, 'Restore peace between us, because you have gone forth and have left us thus.' And we said to them, 'Art not thou our father, and thou our presbyter, that you should cast yourselves at our feet?' And we prostrated ourselves, and we embraced them; and Perpetua began to speak with them, and we drew them apart in the pleasure-garden under a rose-tree. And while we were speaking with them, the angels said unto them, 'Let them alone, that they may refresh themselves; and if you have any dissensions between you, forgive one another.' And they drove them away. And they said to Optatus, 'Rebuke thy people, because they assemble to you as if returning from the circus, and contending about factious matters.' And then it seemed to us as if they would shut the doors. And in that place we began to recognise many brethren, and moreover martyrs. We were all nourished with an indescribable odour, which satisfied us. Then, I joyously awoke."

CHAP.V. SECUNDULUS DIES IN THE PRISON. FELICITAS IS PREGNANT, BUT WITH MANY PRAYERS SHE BRINGS FORTH IN THE EIGHTH MONTH WITHOUT SUFFERING, THE COURAGE OF PERPETUA AND OF SATURUS UNBROKEN.

1. The above were the more eminent

visions of the blessed martyrs Saturus and Perpetua themselves, which they themselves committed to writing. But God called Secundulus, while he has yet in the prison, by an earlier exit from the world, not without favour, so as to give a respite to the beasts. Nevertheless, even if his soul did not acknowledge cause for thankfulness, assuredly his flesh did.

2. But respecting Felicitas (for to her also the Lord's favour approached in the same way), when she had already gone eight months with child (for she had been pregnant when she was apprehended), as the day of the exhibition was drawing near, she was in great grief lest on account of her pregnancy she should be delayed,--because pregnant women are not allowed to be publicly punished,--and lest she should shed her sacred and guiltless blood among some who had been wicked subsequently. Moreover, also, her fellow-martyrs were painfully saddened lest they should leave so excellent a friend, and as it were companion, alone in the path of the same hope. Therefore, joining together their united cry, they poured forth their prayer to the Lord three days before the exhibition. Immediately after their prayer her pains came upon her, and when, with the difficulty natural to an eight months' delivery, in the labour of bringing forth she was sorrowing, some one of the servants of the Cataractarii said to her, "You who are in such suffering now, what will you do when you are thrown to the beasts, which you despised when you refused to sacrifice?" And she replied, "Now it is I that suffer what I suffer; but then there will be another in me, who will suffer for me, because I also am about to suffer for Him." Thus she brought forth a little girl, which a certain sister brought up as her daughter.

3. Since then the Holy Spirit permitted, and by permitting willed, that the proceedings of that exhibition

should be committed to writing, although we are unworthy to complete the description of so great a glory; yet we obey as it were the command of the most blessed Perpetua, nay her sacred trust, and add one more testimony concerning her constancy and her loftiness of mind. While they were treated with more severity by the tribune, because, from the intimations of certain deceitful men, he feared lest they should be withdrawn from the prison by some sort of magic incantations, Perpetua answered to his face, and said, "Why do you not at least permit us to be refreshed, being as we are objectionable to the most noble Caesar, and having to fight on his birth-day? Or is it not your glory if we are brought forward fatter on that occasion?" The tribune shuddered and blushed, and commanded that they should be kept with more humanity, so that permission was given to their brethren and others to go in and be refreshed with them; even the keeper of the prison trusting them now himself.

4. Moreover, on the day before, when in that last meal, which they call the free meal, they were partaking as far as they could, not of a free supper, but of an agape; with the same firmness they were uttering such words as these to the people, denouncing against them the judgment of the Lord, bearing witness to the felicity of their passion, laughing at the curiosity of the people who came together; while Saturus said, "To-morrow is not enough for you, for you to behold with pleasure that which you hate. Friends today, enemies to-morrow. Yet note our faces diligently, that you may recognise them on that day of judgment." Thus all departed thence astonished, and from these things many believed.

(Continued PERPETUA on page 25)

(Continued PERPETUA from page 24)

CHAP. VI. FROM THE PRISON THEY ARE LED FORTH WITH JOY INTO THE AMPHITHEATRE, ESPECIALLY PERPETUA AND FELICITAS. ALL REFUSE TO PUT ON PROFANE GARMENTS. THEY ARE SCOURGED, THEY ARE THROWN TO THE WILD BEASTS. SATURUS TWICE IS UNHURT. PERPETUA AND FELICITAS ARE THROWN DOWN; THEY ARE CALLED BACK TO THE SANAVIVARIAN GATE. SATURUS WOUNDED BY A LEOPARD, EXHORTS THE SOLDIER. THEY KISS ONE ANOTHER, AND ARE SLAIN WITH THE SWORD.

1. The day of their victory shone forth, and they proceeded from the prison into the amphitheatre, as if to an assembly, joyous and of brilliant countenances; if prechance shrinking, it was with joy, and not with fear. Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after childbirth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing--the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres--that noble-minded woman resisted even to the end with constancy. For she said, "We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you." Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Satorus uttered threatenings against the gazing peo-

ple about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, "Thou judgest us," say they, "but God will judge thee." At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the venatores. And they indeed rejoiced that they should have incurred any one of their Lord's passions. 2. But He who had said, "Ask, and ye shall receive," gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more glorious crown. Therefore in the beginning of the exhibition he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Satorus, however, held nothing in greater abomination than a bear; but he imagined that he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Satorus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Satorus for the second time is recalled unhurt.

3. Moreover, for the young women the devil prepared a very fierce cow, provided especially for that purpose contrary to custom, rivalling their sex also in that of the beasts. And so, stripped and clothed with nets, they were led forth. The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent childbirth. So, being recalled, they are unbound. Perpetua is first led in. She was tossed, and fell on her loins; and

when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her dishevelled hair; for it was not becoming for a martyr to suffer with dishevelled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her her hand, and lifted her up. And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate. Then Perpetua was received by a certain one who was still a catechumen, Rusticus by name, who kept close to her; and she, as if aroused from sleep, so deeply had she been in the Spirit and in an ecstasy, began to look round her, and to say to the amazement of all, "I cannot tell when we are to be led out to that cow." And when she had heard what had already happened, she did not believe it until she had perceived certain signs of injury in her body and in her dress, and had recognised the catechumen. Afterwards causing that catechumen and the brother to approach, she addressed them, saying, "Stand fast in the faith, and love one another, all of you, and be not offended at my sufferings."

4. The same Satorus at the other entrance exhorted the soldier Pudens, saying, "Assuredly here I am, as I have promised and foretold, for up to this moment I have felt no beast. And now believe with your whole heart. Lo, I am going forth to that beast, and I shall be destroyed with one bite of the leopard." And immediately at the conclusion of the exhibition he was thrown to the leopard; and with one bite of his he was

(Continued PERPETUA on page 26)

(Continued PERPETUA from page 25)

bathed with such a quantity of blood, that the people shouted out to him as he was returning, the testimony of his second baptism, "Saved and washed, saved and washed." Manifestly he was assuredly saved who had been glorified in such a spectacle. Then to the soldier Pudens he said, "Farewell, and be mindful of my faith; and let not these things disturb, but confirm you." And at the same time he asked for a little ring from his finger, and returned it to him bathed in his wound, leaving to him an inherited token and the memory of his blood. And then lifeless he is cast down with the rest, to be slaughtered in the usual place. And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another, that they might consummate their martyrdom with the kiss of peace. The rest indeed, immoveable and in silence, received the sword-thrust; much more Saturnus, who also had first ascended the ladder, and first gave up his spirit, for he also was waiting for Perpetua. But Perpetua, that she might taste some pain, being pierced between the ribs, cried out loudly, and she herself placed the wavering right hand of the youthful gladiator to her throat. Possibly such a woman could not have been slain unless she herself had willed it, because she was feared by the impure spirit. O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! whom whoever magnifies, and honours, and adores, assuredly ought to read these examples for the edification of the Church, not less than the ancient ones, so that new virtues also may testify that one and the same Holy Spirit is always operating even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the

glory and infinite power for ever and ever. Amen.

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HOLY INNOCENTS ORTHODOX CHURCH - INCOME AND EXPENSE SUMMARY

**1 January 2000 A.D.
Through
31 December 2000 A.D.**

Subcategory	Total
Income	
Donations Received	
At Church	1,596.00
From Candles	155.20
From L Clnts	1.00
In Kind Offset	
In Expense Col.	560.00
In Mail	500.00
Mass Cards Booklets Etc	70.00
Total Donations Received	2,882.20
Interest	
Checking Account	6.93
Total Interest	6.93
Misc/Other	
Mtg 3128 Wm Tell	183.03
Total Misc/Other	183.03
Income - Unassigned	0.00
Total Income	3,072.16
Expenses	
Basilian Fathers (BF SB SSB)	
Office Supplies	74.25
Total Basilian Fathers (BF SB SSB)	74.25
Chapel Expenses	
Liturgical Supplies - Consumable	729.19
Liturgical Supplies - Non-Consum	52.99
Maintainance	8.71
Total Chapel Expenses	790.89
Donations To	
Operations St. MM	371.15
Total Donations To	371.15
HIOC BBS	
Hwdre Pd Fm regular funds	79.80
Software Pd fm regular funds	149.00
Telephone Pd Fm regular funds	49.31
Total HIOC BBS	278.11
Library	50.05
Offset in kind donation	560.00

(Continued HIOC on page 27)

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Paid from money dep/held for St. Mary Madgalene,	
Waveland	142.20
Total Paid from money dep/held for	142.20
Rectory Expenses	
Maint. bulbs misc. etc & Repairs	244.40
Telephone	575.22
Total Rectory Expenses	819.62
Transfer Donations recd for SSB to SSB	20.00
Total Transfer Donations recd	20.00
Electricity	1118.41
Gas	238.58
Water/Sewer/Garbage	100.11
Total Expenses	4,563.37
Income less Expenses	(1,491.21)

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**St. Mary Madgalene - INCOME AND EXPENSE SUMMARY**

**1 January 2000 A.D. Through 31 December 2000 A.D.**

| Subcategory                   | Total    |
|-------------------------------|----------|
| Income                        |          |
| Donations                     |          |
| Recd In Kind                  | 2,727.14 |
| Total Donations               | 2,727.14 |
| Total Income                  | 2,727.14 |
|                               |          |
| Expenses                      |          |
| Donations Recd In Kind        | (100.00) |
| Insurance                     |          |
| Building Fire Storm Liability | 526.00   |
| Total Insurance               | 526.00   |
| Maintainance                  | 853.25   |
| Utilities                     |          |
| Electricity                   | 293.18   |
| Telephone                     | 531.41   |
| Water/Sewer/Garbage           | 523.30   |
| Total Utilities               | 1,347.89 |
| Expense - Unassigned          | 100.00   |
| Total Expenses                | 2,727.14 |
| Income less Expenses          | 0.00     |

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SSB Ledger - INCOME AND EXPENSE SUMMARY

1 January 2000 A.D. Through 31 December 2000 A.D.

Subcategory	Total
Income	
Donations	
3128 William Tel	3,867.87
Candles	46.00
Mass Cards	80.00
Paid in Kind	51.26
Regular	60.00
Total Donations	4,105.13
Interest	
Check Account	4.96
Total Interest	4.96
Total Income	4,110.09
Expenses	
Bank Charges	
Service Charge	12.30
Total Bank Charges	12.30
BBS InterNet	
Paid in Kind	35.00
Software Hardware	141.36
Telephone	254.90
BBS InterNet - Unassigned	310.00
Total BBS InterNet	741.26
Donation to St. Mary Magdalene	2,022.38
Total Donation to	2,022.38
Publications	
Mass Cards	88.64
Reunion 201.25	
Teaching Related	559.33
Total Publications	849.22
Reference Material	25.02
SSB Operations	
Office Supplies	162.21
Public functions	35.11
Total SSB Operations	197.32
Total Expenses	3,847.50
Income less Expenses	262.59

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**PRESIDENT GEORGE W. BUSH'S POSITION ON HUMAN CLONING**

**(As Opposed to His Position On Human Stem Cell Research)**

THE WHITE HOUSE  
Office of the Press Secretary  
July 30, 2001

H.R. 2505 - Human Cloning Prohibition Act of 2001(Rep. Weldon (R) FL and five cosponsors)

The Administration supports a ban on the cloning of human beings by somatic cell nuclear transfer. The Administration unequivocally is opposed to the cloning of human beings either for reproduction or for research. The moral and ethical issues posed by human cloning are profound and cannot be ignored in the quest for scientific discovery.

At the same time, the Administration strongly approves of the development of cell and tissue-based therapies based on research involving the use of nuclear transfer or other cloning techniques to produce molecules, DNA, cells other than human embryos, tissues, organs, plants, or animals other than humans. To date, these scientific methods have enabled researchers to develop innovative drugs to treat research, such as breast cancer, or aid in treatment techniques for injury, such as cloning skin cells for skin grafts.

H.R. 2505, which prohibits human cloning by somatic cell nuclear transfer for any purpose, is consistent with the Administration's position. Although some technical issues may warrant further review, the Administration strongly supports the bill's overall intent and would welcome its passage by the House.

The Administration is strongly opposed to any legislation that would prohibit human cloning for reproductive purposes but permit the creation of cloned embryos for research. Thus, the

Administration would strongly oppose any substitute amendment that is similar or identical to the language of H.R. 2608, which would permit human embryos to be created and developed solely for research purposes.

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**REMARKS BY PRESIDENT GEORGE W. BUSH ON STEM CELL RESEARCH**

The Bush Ranch, Crawford, Texas

8:01 P.M. CDT 9 August 2001 A.D.

THE PRESIDENT: Good evening. I appreciate you giving me a few minutes of your time tonight so I can discuss with you a complex and difficult issue, an issue that is one of the most profound of our time.

The issue of research involving stem cells derived from human embryos is increasingly the subject of a national debate and dinner table discussions. The issue is confronted every day in laboratories as scientists ponder the ethical ramifications of their work. It is agonized over by parents and many couples as they try to have children, or to save children already born.

The issue is debated within the church, with people of different faiths, even many of the same faith coming to different conclusions. Many people are finding that the more they know about stem cell research, the less certain they are about the right ethical and moral conclusions.

My administration must decide whether to allow federal funds, your tax dollars, to be used for scientific research on stem cells derived from human embryos. A large number of these embryos already exist. They are the product of a process called in vitro fertilization, which helps so many couples conceive children. When doctors match sperm and egg to create life outside the womb, they usually produce more embryos than are planted in the mother. Once a couple successfully has children, or if they are unsuccessful, the additional embryos remain frozen in laboratories.

Some will not survive during long storage; others are destroyed. A number have been donated to science and used to create privately funded stem cell lines. And a few have been implanted in an adoptive mother and born, and are

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today healthy children.

Based on preliminary work that has been privately funded, scientists believe further research using stem cells offers great promise that could help improve the lives of those who suffer from many terrible diseases -- from juvenile diabetes to Alzheimer's, from Parkinson's to spinal cord injuries. And while scientists admit they are not yet certain, they believe stem cells derived from embryos have unique potential.

You should also know that stem cells can be derived from sources other than embryos -- from adult cells, from umbilical cords that are discarded after babies are born, from human placenta. And many scientists feel research on these type of stem cells is also promising. Many patients suffering from a range of diseases are already being helped with treatments developed from adult stem cells.

However, most scientists, at least today, believe that research on embryonic stem cells offer the most promise because these cells have the potential to develop in all of the tissues in the body.

Scientists further believe that rapid progress in this research will come only with federal funds. Federal dollars help attract the best and brightest scientists. They ensure new discoveries are widely shared at the largest number of research facilities and that the research is directed toward the greatest public good.

The United States has a long and proud record of leading the world toward advances in science and medicine that improve human life. And the United States has a long and proud record of upholding the highest standards of ethics as we expand the limits of science and knowledge. Research on embryonic stem cells raises profound ethical questions, because extracting the stem cell destroys the embryo, and thus destroys its potential for life. Like a snowflake, each of these embryos is unique, with the unique genetic

potential of an individual human being.

As I thought through this issue, I kept returning to two fundamental questions: First, are these frozen embryos human life, and therefore, something precious to be protected? And second, if they're going to be destroyed anyway, shouldn't they be used for a greater good, for research that has the potential to save and improve other lives?

I've asked those questions and others of scientists, scholars, bioethicists, religious leaders, doctors, researchers, members of Congress, my Cabinet, and my friends. I have read heartfelt letters from many Americans. I have given this issue a great deal of thought, prayer and considerable reflection. And I have found widespread disagreement.

On the first issue, are these embryos human life -- well, one researcher told me he believes this five-day-old cluster of cells is not an embryo, not yet an individual, but a pre-embryo. He argued that it has the potential for life, but it is not a life because it cannot develop on its own.

An ethicist dismissed that as a callous attempt at rationalization. Make no mistake, he told me, that cluster of cells is the same way you and I, and all the rest of us, started our lives. One goes with a heavy heart if we use these, he said, because we are dealing with the seeds of the next generation.

And to the other crucial question, if these are going to be destroyed anyway, why not use them for good purpose -- I also found different answers. Many argue these embryos are byproducts of a process that helps create life, and we should allow couples to donate them to science so they can be used for good purpose instead of wasting their potential. Others will argue there's no such thing as excess life, and the fact that a living being is going to die does not justify experimenting on it or exploiting it as a natural resource.

At its core, this issue forces us to confront fundamental questions about

the beginnings of life and the ends of science. It lies at a difficult moral intersection, juxtaposing the need to protect life in all its phases with the prospect of saving and improving life in all its stages.

As the discoveries of modern science create tremendous hope, they also lay vast ethical mine fields. As the genius of science extends the horizons of what we can do, we increasingly confront complex questions about what we should do. We have arrived at that brave new world that seemed so distant in 1932, when Aldous Huxley wrote about human beings created in test tubes in what he called a "hatchery."

In recent weeks, we learned that scientists have created human embryos in test tubes solely to experiment on them. This is deeply troubling, and a warning sign that should prompt all of us to think through these issues very carefully.

Embryonic stem cell research is at the leading edge of a series of moral hazards. The initial stem cell researcher was at first reluctant to begin his research, fearing it might be used for human cloning. Scientists have already cloned a sheep. Researchers are telling us the next step could be to clone human beings to create individual designer stem cells, essentially to grow another you, to be available in case you need another heart or lung or liver.

I strongly oppose human cloning, as do most Americans. We recoil at the idea of growing human beings for spare body parts, or creating life for our convenience. And while we must devote enormous energy to conquering disease, it is equally important that we pay attention to the moral concerns raised by the new frontier of human embryo stem cell research. Even the most noble ends do not justify any means.

My position on these issues is shaped by deeply held beliefs. I'm a strong supporter of science and technology, and believe they have the potential for incredible good -- to improve lives, to save life, to conquer disease. Research offers hope that millions of our loved

*(Continued BUSH CELL on page 30)*

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ones may be cured of a disease and rid of their suffering. I have friends whose children suffer from juvenile diabetes. Nancy Reagan has written me about President Reagan's struggle with Alzheimer's. My own family has confronted the tragedy of childhood leukemia. And, like all Americans, I have great hope for cures.

I also believe human life is a sacred gift from our Creator. I worry about a culture that devalues life, and believe as your President I have an important obligation to foster and encourage respect for life in America and throughout the world. And while we're all hopeful about the potential of this research, no one can be certain that the science will live up to the hope it has generated.

Eight years ago, scientists believed fetal tissue research offered great hope for cures and treatments -- yet, the progress to date has not lived up to its initial expectations. Embryonic stem cell research offers both great promise and great peril. So I have decided we must proceed with great care.

As a result of private research, more than 60 genetically diverse stem cell lines already exist. They were created from embryos that have already been destroyed, and they have the ability to regenerate themselves indefinitely, creating ongoing opportunities for research. I have concluded that we should allow federal funds to be used for research on these existing stem cell lines, where the life and death decision has already been made.

Leading scientists tell me research on these 60 lines has great promise that could lead to breakthrough therapies and cures. This allows us to explore the promise and potential of stem cell research without crossing a fundamental moral line, by providing taxpayer funding that would sanction or encourage further destruction of human embryos that have at least the potential for life.

I also believe that great scientific progress can be made through aggressive federal funding of research on umbilical cord placenta, adult and animal stem cells which do not involve the same moral dilemma. This year, your government will spend \$250 million on this important research.

I will also name a President's council to monitor stem cell research, to recommend appropriate guidelines and regulations, and to consider all of the medical and ethical ramifications of biomedical innovation. This council will consist of leading scientists, doctors, ethicists, lawyers, theologians and others, and will be chaired by Dr. Leon Kass, a leading biomedical ethicist from the University of Chicago.

This council will keep us apprised of new developments and give our nation a forum to continue to discuss and evaluate these important issues. As we go forward, I hope we will always be guided by both intellect and heart, by both our capabilities and our conscience.

I have made this decision with great care, and I pray it is the right one.

Thank you for listening. Good night, and God bless America.

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(Continued STEM from page 1)

outstripped scientific ethics, because ethics are standards created by man for guidance of the of men. However, it is imperative that it be understood that these advances have not outstripped morality, for morality is the standard by which men are bound by God. Morals have been set and established by God. Ethics change with the tolerance of mankind, but morals do not change for they are established by the one who never changes, God.

To apply moral standards to human research, and particularly human stem cell research, one must understand the totality of what is entailed in the research, from gathering that which is to be studied through the methods of study.

We can best explain, and understand, even the most complex procedures and situations by making reference to the basic simplicity of morality using simple situations.

If we were to study human hair: we know that humans produce hair, that it is normally produced in an abundance, and that it can normally be harvested with no ill effects on the one from whom it is harvested, or on anyone or anything else. We can study human hair, combine it with various chemicals, observe it and those things with which it reacts, burn it, color it, all with no detriment. We can even use it to fashion and make other things, including cord or rope, and weave it into cloth, rugs, coats, wigs, and other products, all without moral question, for no harm is committed therein. Never in the normal course of using human hair in scientific study and experiment would it be expected that a human would be created, destroyed, or killed, for human hair is not a human, it is merely something which is part of most humans and which can normally be removed without harm.

However, were someone's hair to be removed without their permission, then anyone with knowledge that the hair was so removed would be morally bound to avoid that hair, and any use which was

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*(Continued STEM from page 30)*

made of that hair by one knowing its immoral origins would normally be immoral, as would be the fruits which developed from such knowing use.

There are some parts of a human body which can be removed without long term detriment, such a blood. Thus a person may donate their blood provided neither the blood nor the process of donation cause harm other than that which can be remedied by the ready, normal, replenishment of blood by the donor's body itself. However, no one has the moral right to take blood from someone else without the other's permission. Were a blood recipient to knowingly accept blood taken from the body of one who did not agree to make the blood available, then the recipient of the blood would share equally in the grievous sin of the one who stole the blood from its owner. If the one who's blood was used was killed so that their blood could be used, then the recipient who knowingly accepted that blood would be guilty of the murder of the individual even though the recipient did not actually perform the killing. Thus it is that tainted fruit deposits evil within all who partake of it.

Permission can validly be given by a person for use of their body in scientific study while they are alive, provided the study does no long term, or irreparable, harm. But were a person to grant permission for scientific study of their own body where such study were to cause long term or permanent harm, then such would normally be immoral since a knowing, permanent damage would be made to that person. This is not to be confused with a damage which a person can normally sustain without overt harm, such a donation of a kidney where the donor has another, viable, kidney, which is expected to function normally for the remainder of the donor's life. However, a person can never morally permit or allow their body to be killed or treated in a manner which will virtually, surely, result in their own death, for such is suicide, the killing of one's self, and as such is

immoral. (1) Therefore, one can not donate their heart to another, for such donation would cause the donor's death. (3)

Likewise, one can never morally permit or allow the body of another to be killed or treated in a manner which will virtually, surely, result in the other's death, for such is murder, and as such, is immoral. (2)

We can, and many do, morally, donate our body for scientific research upon our death. We also can, and many do, morally, donate for scientific research, the body of a family member who has died, or the body of anyone over whom we have the right to make such a donation. This can be done without moral problem where death is from natural or accidental causes. This could also be morally done even where death was caused by intentional killing, by murder, provided the murder had no connection with the scientific experimentation which followed.

Thus we know that purpose and intent are not all the of determining factors, for procedure must always be also considered. Truly in scientific matters, as well as in all aspects of life, the ends can not justify the means, and the means are more important then the ends or object.

Most simply, it is without a doubt immoral to kill someone so that their organs and body parts can be harvested for transplant. Likewise it is immoral to kill one's self or to allow one's self to be killed for such purposes.

But is it immoral to accept a transplant of organs from one who has been killed?

If the donor was killed for some reason other than providing body parts for transplant, then, provided the one killed did not object to his body parts being donated and further provided the family of the deceased approves (for they have the authority to approve or disapprove such, but only in compliance with the wishes of he to whom God gave the body), then such donation can be moral.

But if the donor were killed for the purpose of having his body parts harvested, then the one who killed the donor would have committed the sin of murder, and anyone who knowingly received an organ or other body part from the donor would likewise be guilty of the murder. Here it possible to split moral hairs within the grievous sin of murder, for one who sought the murder for the purpose of receiving a transplant would be a full participant in the murder, while one who knowingly accepted a transplant from the murdered person would be receiving stolen goods obtained through a murder - which while a severe sin, and mortal to the soul, is not as severe a mortal sin as the one committed by he who actually participated in the murder. (4) (5)

So, too, is it in matters of experimenting on or with a dead person or that which has been derived from a dead person.

The concept that they are already dead, and we may as well put their body parts to good use, holds no sway where death was neither natural nor accidental, for were use of that which was derived from immorality, here, allowed, then the means would be held as being justified by the goal sought. Under this principle, were one to kill another so that the killer would have the benefit of the possessions of the one killed, if possession of such possessions in and of itself were undeniably good, then the killing would be justified - which obviously is contrary to moral law.

These very same moral principles are evident in criminal and civil law, as applied to unborn children.

Were a human egg is fertilized by a human sperm and then implanted in a woman, from the instant of implantation legal effects occur. If the woman were then struck by someone who had the intention of killing the child, then, even at that early stage of development, the attacker would be guilty of the crime of killing of the fetus, of fetal homicide. Civilly, the woman would have a cause of action based in deprivation of life, which is a right of the one killed that is inherited by its survivors.

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*(Continued STEM from page 31)*

Likewise, criminal and civil actions result from an unintentional such killing.

Were the attacker, or anyone else, to take stem cells or anything else from that very tiny child, then the one who took from the child would be subject to criminal and civil prosecution. If the unlawful possessor profited from such possession, then he would have to turn over his profits to those who succeed to the one from whom the material was taken.

With the allowing of stem cell research from fertilized eggs which have been destroyed for the purpose of obtaining the stem cells, the law of man establishes a difference between a fertilized egg which is in a petri dish and one which is inside a woman. But one of the crimes which the law recognizes is the crime of killing a fertilized egg once it is inside a woman. This is illogical since the crime is that of killing the fetus, and not the crime of depriving the woman of her rights as regards the fetus - the state can bring charges of fetal homicide against the woman's attacker, but it can not bring charges of fetal homicide against one who kills a baby who lives in a petri dish. This illogic continues to the extent that were that attacker's attempt unsuccessful, the attacker could still be charged with attempted fetal homicide, and, the woman could abort the fetus without legal repercussions.

This inconsistency in the law of man does not exist in the law of God.

The law of God is that a human being exists from the instant of conception, and that any deprivation of that life is immoral murder, it being particularly heinous when that murder is murder of the most defenseless - babies unborn and born, the elderly, and the infirm.

The ones who seek to have babies created for the purpose of killing them and having stem cells and other body parts taken from the killed babies for

research, are no different from a group of people who encourage killing sound adults for the purpose of obtaining organ transplants. It would be immoral to hold the position that: the adults are already dead, so their organs may as well be put to good use by having them implanted into the ones who encouraged their killing so-as-to receive transplants. So too is it immoral to hold that the stem cells of babies who have been killed for the purpose of harvesting their stem cells, should not be wasted by not experimenting with the stem cells.

If a cure for some dreaded disease were found as a result of use of that which was immorally obtained, then even that cure could not be used for it would be knowledge tainted with and grown in sin. To that effect can be related the experiments of the Japanese government during World War II, using prisoners of war. In several series of related experiments, the Japanese exposed prisoners of war to extreme cold and cold water immersion. The time it took for death to take place was carefully noted by the Japanese scientists and charted according to factors which included height, weight, age, and general physical condition. These experiments also included attempts to revive the human subjects, with careful notations as to success or lack thereof correlated to the foregoing factors and water or air temperature and length of time of exposure. Together with the NAZI, the Japanese also engaged in dissection of living and awake prisoners of war, and experimentation on their organs, muscles, nerves, and other parts. The NAZI carried their experiments to the extent of making soap from humans, and lamp shades from their skin. The notes, as well as the equipment used in these experiments, were seized by the United States Armed Forces in their various theaters of war. American physicians and scientists refused to use the notes and experiments results, even though they considered the research product of immense scientific value. They refused because the ethics of that day precluded using information which

was obtained by such immoral and unethical conduct. (6) Current ethics probably would encourage use of that material, because ethics are, as aforesaid, the invention of man.

Those who suffer from disease, injury, or physical condition, and who may profit or benefit from stem cell research, must be careful in what they advocate.

Research using the intentionally killed is tainted research, as is all which is derived therefrom. Research using the same material from that which has not been killed, or which has died naturally or accidentally, and which has been properly obtained, is not tainted.

It is as though a paralyzed person sought a new spinal cord.

If the replacement spinal cord were obtained from one who died of natural or accidental causes, and the spinal cord were properly donated by the one(s) having the moral ability to do so, then the paralyzed person can morally seek the transplant. But the paralyzed person acts immorally if he seeks to have someone killed so that he can receive the dead person's spinal cord.

Those who seek to have stem cell research take place using life created for the purpose of harvesting stem cells are seeking the murder of babies so that they can benefit. Those who in any manner willingly assist of facilitate these procedures likewise participate in the murder of babies. And those who allow such research using that derived from those who have already been killed for the purpose of providing the research material, likewise approve of the killing and induce more killing which we know will take place despite the most severe restraints.

There is no middle ground between good and evil.



✠ Paul, S.S.B.  
10 August 2001 A.D.

(1) This is not to be confused with the greater love, where one gives his life for another, such as the hero who blocks the effect of an explosion with his own body

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so-as-to save the life of another. However, were the one who so acts, to act because they wished to die, then their act would be immoral, for its purpose would be to kill, not to save.

(2) The example of the hero who gives his life in love for his fellow man serves as an excellent opposite, for were that same person to grab one of his fellows and throw him into the path of the explosion so-as-to save the life of another, then the one who so acted would be the murderer of the one who blocked the explosion, and would not be a hero.

(3) This is not to exclude donation of one's own heart upon their own death provided their own death was in no manner associated with the donation. Thus, one can leave provisions that their heart will be given to another upon their own death, and if the donor dies from natural or accidental causes, or even if they are killed and the killing is not related to the donation, then the donation can be a moral act.

(4) The moral difference is actually non-existent in its effect, for both sin mortally; both are deprived from the spiritual life giving sustenance of God's Grace; and neither is capable of becoming one with God.

(5) The civil and criminal laws of man generally follow the Law of God in situations involving receipt of stolen goods. One who authorized a murder for the purpose of obtaining the or some of the possessions of the one killed, is legally guilty of the murder as though he performed it himself - so too is he, morally. One who knowingly receives stolen goods commits at least the crime of theft in the form of receiving stolen goods, and is also bound civilly to return the goods which were stolen - so too is he, morally. One who receives stolen goods without knowing they are stolen goods, can only unburden himself from the crime of receiving stolen goods by returning the goods which he has which were stolen - and if

the proper owner is dead, then the recipient must return the stolen goods to those who inherit or advance into the right of ownership of that which was owned by the one killed - and again, so it is, morally. If the recipient of stolen goods, who receives stolen goods without knowing they are stolen, refuses to so return the stolen goods which he retains in his possession or control, then he is at least guilty of the crime of theft in the form of keeping the stolen goods, and he is also subject to civil liability - again, with full moral consequences.

(6) It should also be noted that Air - Sea Rescue and U. S. Coast Guard rescue operations during and after World War II provided a base of information which was obtained properly in those rescues and rescue attempts, and which later made the Japanese and NAZI records of experiments superfluous.

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## Paul and Visionary Experience

### Most Reverend Augustine (John A. Corcoran), S.S.B.

In Paul's life the primary events were his conversion and his mission. Through these, Paul attained his real greatness as they constituted the beginning of his thought and work. We must, therefore, attempt to understand something of their real nature.

We know that Paul experienced a religious transformation on the road from Jerusalem to Damascus. Some regard this experience as a natural phenomenon, whereas others believe that it was in the order of the supernatural. Sceptics explain the phenomenon by alleging that Paul passed through some crisis of either a moral or an intellectual nature<sup>1</sup> for in opposing Jesus, the Messiah, Paul could have been inwardly defeated by his own conscience. Religionists have refused to give the problem recognition on the psychological level. Paul had been influenced by Hellenism, the pre-Christian Jewish sects, the traditions of the Hellenistic Christian communities, and by Jewish piety. Finally, Psychiatrists have sought to explain in their own terms the reasons for and the form assumed by what they claimed to be a bursting forth of Paul's subconscious into the conscious mind. To the believer, on the other hand, Paul's conversion has its explanation in a direct intervention on the part of the glorified Christ. Thus, the persecutor became a believer and an apostle by means of a vision, whose nature and importance are to be measured by reference to the accounts in Acts and to the Epistles.

Until about sixty years ago, apologetic concerns had very much captured the attention of the critics.

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The sceptics felt bound to deny any value to Paul's autobiographical passages and to Luke's testimony. Scholars immersed in the faith had entrenched themselves behind the defensive stance of apologetics. Consequently, few authors who claimed to be critical, were in fact without bias in their scholarly endeavors. But in the late 1940s, the question was being asked why supposedly independent researchers were subjecting authentic texts to such ruthless treatment. In reply, E. Stauffer wrote: "Because any trace of transcendence which overshadowed the happening on the way to Damascus must be eliminated."

In the Acts of the Apostles there are three accounts of Paul's conversion (Acts 9:1-19; 22:6-16; 26:12-18-), Various reasons have been given for this repetition, A. Wikenhauser published his study of the accounts in 1952, he draws attention to two points. Firstly, Paul's seeing and hearing was paralleled in the fact that the men who travelled with him did not see and did not hear. Secondly, he points out the fall to the ground. These two items, Wikenhauser asserts, appear in the descriptions of Paul's vision as presented in Biblical, Jewish, Greek, and Christian contexts. In J. Munck's analysis, the author concludes that Luke received much of his material from Paul himself, Munck also claimed that the event which took place on the way to Damascus, had no psychological preconditioning. Further, he placed Paul's experience within the sphere of ecstatic phenomena, Consider for example, "speaking in tongues" (I Cor, 14:6) or being "caught up to the third heaven" (2 Cor. 12:2). The foregoing is an indication of the directions taken by much of the research into Paul. It must be stressed, however, that when trying to grasp some small understanding of Paul's visionary experience,

material sources must always be questioned as "witnesses" and not as "defendants,"

Some authors seemed determined from the beginning to discover factors influential in setting the stage for Paul's conversion. At times, such factors pointed to a supposed interior crisis. For example, M. Goguel wrote: "The vision was the externalization of a conviction which had sunken deep roots into Paul's soul. Hence, the gradual growth of this certitude constituted the whole problem of the apparition of Christ and the conversion of Paul." What are we to think of this interior crisis? Authors who attempted to analyze it, did so on the basis of their own personal suggestions. To each one, the crisis appeared to be but psychological fiction with one basic claim, namely, that there must be a natural explanation. Therefore, the crisis was considered to have been psychologically preconditioned.

It is sometimes argued that Paul suffered an inner restlessness. This can be seen from chapter seven of his letter to the Romans. In similar fashion there was an argument based on the Christian influences from which Paul could not have freed himself. The journey across the desert was seen as giving him the opportunity to question the value or legitimacy of his actions. Paul had experienced the shock of revelation" which for him, could have been nothing less than total, complete, and decisive.

The Christian element in the preconditioning of Paul's conversion was stressed particularly by J. Weiss. He denied that a vision of Jesus could have occurred without a previous acquaintance with Jesus, Paul, therefore, must have known Jesus, and we must understand 2 Corinthians, 5:16 in this sense.

Finally, it was argued in some circles

that the Judaism of Paul could have prepared him for his Vision. Paul believed in the resurrection of the dead, and the ancient accounts of the seeing and the hearing of the prophets could have paved the way for a new interpretation of the visual and-aural experiences of the glorified Jesus.

There were also opinions of Paul's conversion which did not throw any new or original light on the subject. They were simply repetitions of what had already been claimed. Without denying the supernatural nature of the vision, these views understood Paul to have undergone some kind of prior psychological conditioning. Remaining studies fall into two categories, namely, those that were of the opinion that the accounts of Paul's experiences must be explained in the light of Jewish and Hellenistic parallels, apart from any attempt to consider facts: secondly, there were those that did not find in the text, any crisis of conscience prior to the event at Damascus - the inadequacy of the Law or the after-effects of Christian occurrences on Paul notwithstanding. In a word, the latter did not believe that Paul had been psychologically preconditioned.

If we look at Paul and Luke, it is difficult to label Paul's experience as a psychological fact. Rather, we see it as a vision, prompted by an act of God, in which Paul saw and heard the risen Christ. It is, however, taking a further step to immediately attribute vision to God's direct - intervention. In Paul's case, it has been suggested that this visionary state was due to mental hypertension -- a state in which what is normally imperceptible presents itself to the mind. Also, did not Paul's health predispose him to such a visionary state? Perhaps, the

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extreme in views was that of J. Klausner who suggested recourse to hysteria or epilepsy as the key to explain Paul's vision.

When we speak of the direct intervention of God - just referred to above - we are dealing with a mysticism which is the sum total of those supernatural experiences accorded by God to certain beneficiaries. To Paul, God is the author of the Law, which is the manifestation of his love and of his wisdom. Prior to the happening at Damascus, Saul was completely dedicated to the Law. Furthermore<sup>9</sup> he was a man of prayer. Lastly, Saul's messianic ideal consisted in the expectation of a glorious Messiah.. So for him, it was a religious duty to persecute the Christians, because the one who had died on the Cross could not have been the true Messiah. Hence, it was not a man with a tormented mind and soul who made his way in a determined fashion- towards Damascus, but one who was a fanatic concerning the things of God, of his people, and of his Law. Paul was always ready to deliver himself up entirely to the Divine Will.

What were the obvious signs of Paul's conversion? There was "a~light from heaven" which caused Paul's blindness and there was "a voice." It was St. Augustine who remarked that since Paul had been blinded- by the light, he could have seen Christ -only as a mental picture. Likewise, was not the-voice Paul heard., heard by him internally? In his Epistle to the Galat-lans, chapter 1:15-16, Paul speaks of revelation that is "to me" (Greek translates "in me"). W. G. Kuminel is quick to claim that there is no trace here of a psychological experience. Similarly, in his First Letter to the Corinthians, chapter 15:8, Paul numbered himself among those to whom the risen Christ appeared. But this does not

necessarily imply an exterior vision. With regard to Paul<sup>1</sup> then, we must --examine the nature of interior revelation.

Interior revelation does not signify that the phenomenon is entirely subjective. Christian mysticism considers three kinds of visions, namely, corporal, imaginative, and the purely spiritual. In the case of the purely spiritual vision, the subject is conscious of the presence of God or of Christ in his soul and receives some communication in which the senses and the imagination play no part. It is in this category of experience that we place Paul's vision. Only in terms of such a totally profound vision can there be an explanation for the change in the life, thought, and action of Paul.

The experience on the road to Damascus was an interior -phenomenon. It was also a new creation. Spiritual things are no less real than material things. The facts of Paul's case defy all materialistic analysis. How can we explain the change that did transpire in Paul's life? We cannot ascribe it simply to imagination<sup>9</sup> for a defective imagination never engendered a spiritual recuperation." Neither was Paul afflicted with a morbid fanaticism. He was wholly a man of action. As for the possibility of -Paul purporting a lie, his whole life refutes even the entertainment of- such a -suggestion.

We are now faced with another major question: In his Damascus vision, did Paul perceive any mission whatsoever to the Apostolate? This is a matter about which there has been great-debate. Paul had been entirely dedicated to Judaism, As a Christian, he felt that it was imperative that he devote himself to Christ as dedicatedly as he had opposed him earlier in life. At the moment or his conversion, Paul had no clear conception of his future as Apostle to the Gentiles - we know, however, that he was

delegated by the Church at a later time, to carry out his mission, Paul's understanding of salvation was radically changed by the fact that -he had seen the risen Christ. Hence, his favor for the Law was transformed into zeal for Christ, as we learn from the letter to the Romans, chapter 10:4, Now he was completely at the disposal of Christ, although his temperament had not changed in any way.

When Paul first encountered Christ, he became his servant. It was later that Paul became his witness and Apostle. On the other hand, he never "betrayed an awareness of ecclesial or authoritative intermediation." He remained faithful to his race and to his early conception of Israel's status (Romans 9.11), but at the same time, Paul became aware of new factors, Jesus was the Christ, and had been raised from the dead by God, his Father, Paul thus realized that religion was for the good of all and that salvation- was for all since it was no longer made consequent to the faithful observance of the Law (2 Corinthians, 5:1?), This message was to be carried to the Gentiles as well as to the Jews.

When we study Paul and the nature of his visionary experience, after having waded through tomes expounding on all varying and possible interpretations, we are still faced with is vision of the risen Christ, not a myth, but a reality. We are still involved not "with an aggregate of people who believed", but with the very soul of the Church, which is the extension of the risen Christ through the action of the Holy Spirit, Paul himself had relatively little to say about his conversion and his vocation. When he does mention them, it is with a definite reserve. But, perhaps, we would not react negatively to this fact<sup>1</sup> Paul was fired up with conviction and concern for the gospel. This is also revealed in the manner in which he speaks of his conversion. For him there was only one matter of importance, -namely, the gospel he was given to preach.

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