

REUNION

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



Volume 11 No. 9 OF THE CHURCH OF MAN WITH GOD November, 2001 A.D.

~ MADE KNOWN BY THE MESSAGE OF AN ANGEL ~

From † Paul, S.S.B.

To the flock entrusted into my care:

We are now preparing to commemorate in celebration, the birth of the Savior of the world. The most powerful entity, He that Is, became the servant of those whom He had created, and has remained their servant that they may all live eternally.

(Continued MESSAGE on page 19)



AUGUST 11, 2001 RADIO ADDRESS BY PRESIDENT BUSH REGARDING STEM CELL RESEARCH, FOLLOWED BY OUR RESPONSE

This week I made a decision on a complex and difficult issue, the federal role in embryonic stem cell research. Based on preliminary work, scientists believe these cells, which may have the ability to replace diseased or defective human tissue, offer great promise. They 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.

While stem cells come from a variety of sources, most scientists, at least today, believe that research on stem cells from human embryos offers the most promise because these cells have the potential to develop into all the tissues of the body.

(Continued cannibalism on page 3)

PATRIARCH BARTHOLOMEW ON FREEDOM OF CONSCIENCE

From Keston News Service (KNS)

'Freedom of conscience is the greatest divine gift towards humanity, and that which represents most clearly the image of God in the human person. When we say that God created humankind in His image and likeness, we mean that He gave to humankind the spiritual quali-

(Continued BARTHOLOMEW on page 13)

Sidebar - Moscow Patriarchate denies or questions the validity of freedom of conscience

The view of religious freedom stated last August (2000 A.D.) by a bishop's council of the Moscow Patriarchate was at best cool to religious freedom or even openly hostile. The statement proclaimed that 'the appearance of the principle of freedom of conscience testifies to the fact that in the modern world religion is turning from a "common concern" into a "private affair" (and) this process is evidence of the collapse of spiritual values, of the loss of all striving

(Continued KRILL on page 12)

REAL ESTATE TAX EXEMPTIONS

Obligation To Not Take Away From Those Who Have Little

More Important Is The Obligation Of Those Who Propose Exposing the Regular Person To Economic Hardship; The Obligation To Be More Humane, More Godlike

Those who are attentive to tax matters, particularly regarding homestead taxes, are aware of a continued nationwide program over the past forty years - to increase taxes on homes and to remove tax exemptions on homes. Various schemes of multi level complexity have been evolved over these several years, their sole purpose being that of making every privately owned home subject to annual taxation.

Why?

The answer to "Why?" can be found by studying the methods propounded and the stated purposes for the tax increases.

One common method propounded is to shift taxes and tax credits, as is proposed by Susan Kalinka in an article entitled "One View, State Tax Reform: Louisiana Needs to Begin Somewhere," which appeared in the Louisiana Bar Journal, V 48, N 5,

(Continued OBLIGATION on page 9)

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

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 Holy Innocents Orthodox Church
 311 Hickory Avenue
 Harahan, Louisiana 70123

Name _____
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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.)



Dear Father,

What are the requirements for fasting and abstinence during the entire church year for the Western Rite?

(Continued FAST on page 15)

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.

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 Holy Innocents (504) 738-3502;
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 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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A feature article begins with the question, "Can death teach us anything about work and family and balance?" (TP Sep2,2001PF-8) Comment: Duuh, yeah. When the breadwinner dies, the family runs out of money.

(Continued *cannibalism* from page 1)

This research offers great hope for treatments and possible cures. Research on embryonic stem cells also raises profound ethical questions because extracting the stem cell destroys the embryo, and thus destroys the potential for life.

Some argue this small cluster of cells is not yet a human life because it cannot develop on its own. Yet an ethicist argued this is the same way you and I 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.

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 genius of science extends the horizons of what we can do, we increasingly confront complex problems about what we should do.

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. We recoil at the idea of growing human beings for spare body parts or creating life for our convenience. I strongly oppose cloning. 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.

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 the government will spend \$250 million on this important research.

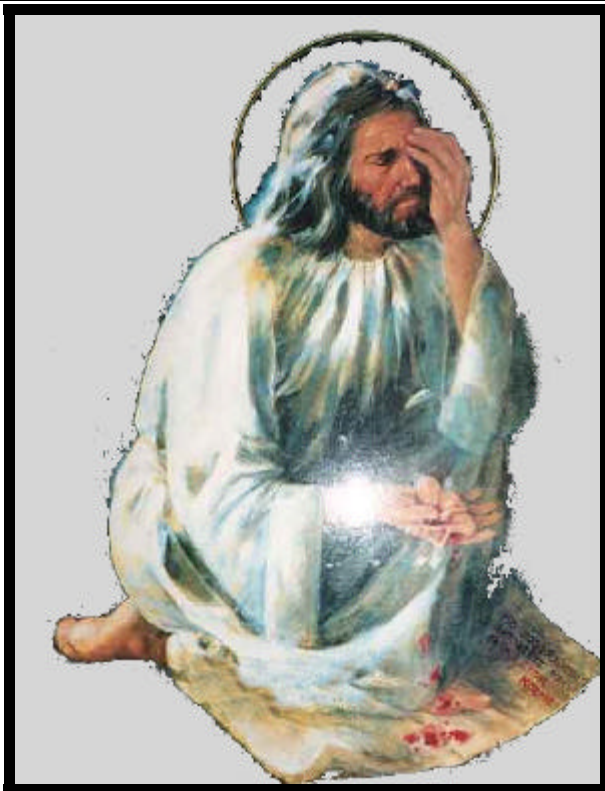
As we go forward, I hope we'll always be guided by both intellect and heart, by both our capabilities and our conscience. I have made this decision with great care, and I pray it is the right one.

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Our Response to President Bush

Is President Bush an evil man because he has authorized government funding of stem cell research using stem cells from sixty-nine babies who have already been killed? **No**, it does not necessarily follow that he is evil. **BUT** the killing of humans at any point of existence is evil, and especially heinous is the murder of babies.

Before she is born, a woman has all of the eggs she will ever have. Each egg has different, unique traits and characteristics which are activated immediately upon fertilization by a male sperm. Before it is fertilized, each egg is a potential human being, but immediately upon fertilization, immediately upon conception, a unique human being is created. Such human beings are commonly called babies, though some attempt to deny such tiny babies this status.



The stem cell research in question is research using stem cells which were obtained from little babies who were made so their mothers and fathers could have children. Once these mothers and fathers had the children they desired, the remaining little babies were killed, and their stem cells removed. President Bush thinks it is OK to use these stem cells because the babies are already dead. But stem cells are available from other sources, without killing babies or using those from murdered babies.

Using these murdered babies stem cells is like committing cannibalism - which is never acceptable. But this situation is even worse because the "cannibalism" is being committed even though there is other food available.

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THE BASILIAN FATHERS

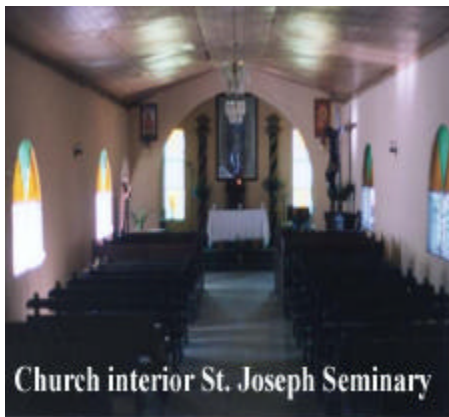
(The Society of Clerks Secular of Saint Basil)

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

(Continued SSB NEWS on page 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

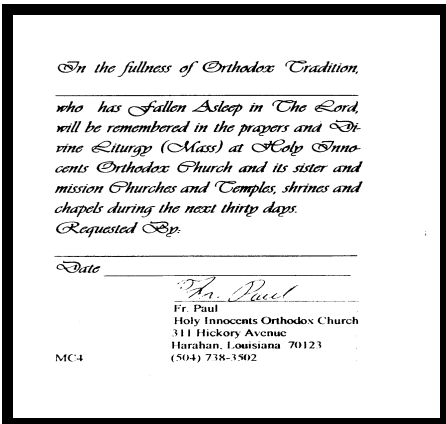


SOUFANIEH

DIVINE LITURGY "MASS" CARDS

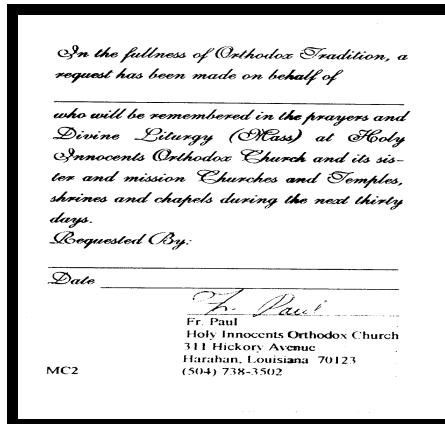
Commonly called "Mass Cards", these 4 1/4" by 5 1/2" (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

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 _____
 Zip _____

Total \$ _____

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

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

(Continued 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.

(Continued SSB NEWS on page 7)

(Continued SSB NEWS from page 6)

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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(Continued on page 8)

(Continued from page 7)

**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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**AN UP-DATE FROM
ALASKA**

From Fr. Dcn. Peter

**written 14
August
2001 A.D.
Winter here
is is very
hard on peo-
ple. . . . we
are losing
people to al-
cohol and
drugs**



Well fishing is over and what a year it was! We fished for 40 cents a pound and everything else got higher, from food to fuel! Right before fishing got started gasoline and fuel jumped up 50 cents! So now gas and oil will cost close to \$ 3.00 a gallon and of course our fish market is going down. Like I said this year we

fished for 40 cents a pound and next year we could be looking at 25 cent a pound!

Our people, both those that fly up here to fish and and the local people, are all hurting in one way or another! We had a lot night fishing this year and the weather was not so hot, a lot of wind and bad weather for the big part! We all did our thing fishing and at times taking chances, but it all is part of the game of fishing.

Sorry to say a lot of people never made it fishing this year. In fact many went in the hole and maybe, just maybe, at 25 cents a pound for our fish next year they can climb out of it!

A l s o sorry to say we are l o s i n g people to a l c o h o l a n d d r u g s . This year three people went to be with the Lord due to drugs or alcohol. These were deaths that should have never happened!

I am sorry to say that if this was the start of fall I wouldn't want to see winter. Winter here is is very hard on people. There is more night then day, and it is very cold.

During winter we see more families fighting and having a hard time getting along because for the most part they are all inside a building with four walls and a ceiling (and can not get outside)!

More and more we are seeing community life getting smaller and smaller. We are not working as a village any more. The village used to work like a big family and do things together. Now our standards are being lowered due to this and the way things are now working here.

But for the big part . . . for all of us to be happy and pray to our Father who loves us for who we are and not what other people want us to be!

This is going to be hard winter for South Western Alaska and we need your prayers before anything else! What we need is your love and understanding, and I know prayers are better then anything that this world has to offer! We need prayers, prayers, and more prayers for that is true love and true support for our brothers and sisters! We up here in Alaska are praying for you too and all your needs!

But for the big part . . . for all of us to be happy and pray to our Father who loves us for who we are and not what other people want us to be!

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The propeller on an airplane is just a big fan used to keep the pilot cool. Proof - when it stops, the pilot starts to sweat.

~

(Continued **OBLIGATION** from page 1)

February, 2001, page 374, where she states (P. 375):

Concern has been expressed that a reduction in the homestead exemption will fall heavily on low-income taxpayers, such as older Louisianans living on fixed incomes, who may not be able to pay more in property taxes in order to retain their homes. It is not necessary to retain the \$75,000 homestead exemption to prevent low-income taxpayers from losing their homes. Such persons could be protected if the Legislature were to enact a provision allowing a low-income taxpayer to claim a refundable tax credit against Louisiana income taxes for real property taxes. The amount of the credit could be based on the taxpayer's adjusted gross income and phased out for high-income taxpayers.

The above proposal would remove the homestead exemption, and give a credit on the home owner's Louisiana State income taxes. The credit might or might not be equal to the cash amount of the homestead exemption, but whether or not it is equal to the cash amount of the homestead exemption is immaterial, as can be seen from the example below.

Louisiana has a \$75,000.00, homestead exemption from real estate taxes on an individual's primary residence where the individual owns the subject residence. Basically, if a home owner's primary residence is worth \$75,000.00, or less, it is exempt from real estate taxes. If it is worth more than \$75,000.00, taxes are paid on the value which is in excess of \$75,000.00.

The actual percentage of value upon which real estate taxes are based varies from Parish (County) to Parish. If real estate taxes are 5% of value, and the home is worth \$60,000.00, then the real estate tax would be ($\$60,000.00 \times 5\% =$) \$3,000.00. The \$75,000.00, exemption means the home owner would not pay the real estate taxes. Without the

homestead exemption the home owner would pay the \$3,000.00, in real estate taxes.

If the home is worth \$80,000.00, then the taxes would be computed thus: $\$80,000.00 - \$75,000.00 = \$5,000.00 \times 5\% = \250.00 , and the real estate taxes would be \$250.00. If the home is worth \$80,000.00 and there is no homestead exemption and the tax rate is 5%, then the real estate taxes would be ($\$80,000.00 \times 5\% =$) \$4,000.00.

What about the proposed credit on Louisiana income taxes?

A single person with an annual income of \$50,000, and one exemption, pays \$1,718.00, in Louisiana income taxes. If that person owns an \$80,000.00, home taxed at 5% without a homestead exemption, that person would have to pay ($\$4,000.00 - \$1,718.00 =$) \$2,282.00, more in taxes.

But let us be more realistic, and look at the financial situation of an elderly person who is single, has \$20,000.00, in income, and lives in that house they bought for \$5,000.00, way back when and which is now worth \$80,000.00. Their Louisiana income tax is \$515.00. Without the homestead exemption, using the 5% of value figure for real estate taxes, they would have to pay \$4,000.00 in real estate taxes, which means that person would have to pay \$3,485.00 more in taxes. By the way, that \$3,485.00 would be 18% of their income.

A husband and wife who own an \$80,000.00, home, and who have a combined income of \$20,000.00, per year, pay \$225.00, in Louisiana income taxes. Without the homestead exemption, using the 5% of value figure for real estate taxes, they would have to pay \$3,775.00, more in taxes.

In fact, a husband and wife in such a situation, whose income is \$100,000.00, pay income taxes of \$3,428.00, which means even they would have to pay \$572.00, more in taxes.

In Louisiana, income tax rates are changed by the government, not the governed. However, while the amount of the homestead exemption can be changed by the government, removal of the homestead exemption would require the vote of the governed. This is the reason for the continued "sales pitch" for removal of the homestead exemption.

So, what is the reason some people want to remove the homestead exemption?

Answer: Obviously, those who seek to remove the homestead exemption seek to obtain more money for the government to spend.

Therefore, the next question which we must ask is: Why do these people want there to be more money for the government to spend?

Their answer would be, that there are things which the government needs to do which it can not do without the additional revenues.

That is their answer.

The real answer is, there are things which those people want done, which they think they can get the government to do, and they want everyone else to pay for what they want done.

Perhaps many or even most of us would agree that we also want done, what these people want done, but perhaps we either do not want to pay for it, or can not afford to pay for it. In either instance, it is obvious we are willing for those things to remain not done.

If we look at the example of the husband and wife on a fixed income of \$20,000.00, per year, who would have to pay \$3,775.00, more in taxes, that \$3,775.00, is real money. If they just purchased the house, that is a sizable portion of the annual house note. It is a significant portion of the annual cost of operating an automobile, not including

(Continued **OBLIGATION** on page 12)

CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

19. Jesus Blesses Little Children

ON one occasion some pious mothers brought their children to Jesus, that He might place His hands upon them and bless them. But the apostles did not like this. They would not let the children come near to the Savior. They began to rebuke the mothers, and sent them away with their children.

2. But Jesus said to His disciples: "Suffer little children to come to Me, and forbid them not, for of such is the kingdom of heaven."

3. Then Jesus called the children,



JESUS BLESSING CHILDREN

took them in His arms, laid His hand upon them and blessed them.

QUESTIONS

1. What did some pious mothers do on one occasion?

2. What did Jesus say to His disciples?

3. What did Jesus do?

20. Jesus Raises Lazarus from the

Dead

THERE lived in Bethania, near Jerusalem, two sisters, named Mary and Martha. They had an only brother, whose name was Lazarus. He suddenly fell sick,

and his sisters sent to Jesus, saying: "Lord, he whom Thou lovest is sick." Jesus remained for two more days where He was. On the third day He said to His disciples: "Lazarus is dead. I will go, and raise him from the dead."



THE RAISING OF LAZARUS

2. When Jesus arrived, Lazarus had been already four days buried. Martha went out to meet Jesus, and said: "Lord, if Thou hadst been here, my brother would not have died." Jesus said to her: "Thy brother will rise again." Martha answered: "I know that he will rise again in the resurrection at the last day."

3. Jesus said to her: "I am the resurrection and the life. He that believeth in Me, although he be dead, shall live. Believest thou this?" She replied: "Lord, I believe that Thou art the Christ, the Son of the Living God, that has come into this world."

4. Then Martha went to call her

CHILDREN'S PAGE

sister, Mary Magdalen, saying: "The Master is come, and calls for thee." Mary rose up quickly, and went to Jesus. She fell at His feet, and said: "Lord, if Thou hadst been here, my brother would not have died." Mary began to weep, and all the friends, who had come with her, were moved to pity. And Jesus asked: "Where have ye laid him?" They said: "Come and see." And Jesus wept. The Jews seeing this, exclaimed: "Behold how He loved him."

5. The grave was in a vault, and was covered with a stone. Jesus having come to the sepulcher, said: "Take away the stone." Martha replied: "Lord, he is already putrid, for he is now dead four days." But Jesus said to her: "Did I not tell thee that if thou wilt believe, thou shalt see the glory of God?"

6. Thereupon they removed the stone. Then Jesus lifting up His eyes to heaven, prayed, and crying out with a loud voice He said: "Lazarus, come forth." Immediately he that had been dead came forth from the grave. He had his hands and feet bound with winding bands. Therefore Jesus said to them: "Loose the bands, and let him go."

7. Many of the Jews who were present, believed in Jesus. Others went to the Pharisees, and told them what Jesus had done. Then the Pharisees and scribes exclaimed: "What shall we do? for this man works many miracles."

From that day they resolved to put Him to death. But Jesus, knowing their thoughts, retired to a desert place.

QUESTIONS

1. *Who lived in Bethania, and who fell ill?*

2. *What did Martha say to Jesus?*

3. *What did Jesus answer?*

4. *Whom did Martha call? What did Mary do and say?*

5. *What happened at the grave?*

6. *How was Lazarus raised from the dead?*

7. *Did some of the Jews believe?*

Did others go to the Pharisees?

Catechism

Q. 255. Were we to remain in the Garden of Paradise forever if Adam had not sinned?

A. We were not to remain in the Garden of Paradise forever even if Adam had not sinned, but after passing through the years of our probation or trial upon earth we were to be taken, body and soul, into heaven without suffering death.

Q. 256. What evil befell us on account of the disobedience of our first parents?

A. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

Q. 257. Is it not unjust to punish us for the sin of our first parents?

A. It is not unjust to punish us for the sin of our first parents, because their punishment consisted in being deprived of a free gift of God; that is, of the gift of original justice to which they had no strict right and which they willfully forfeited by their act of disobedience. Also, they could only pass on to us that which they had, and they no longer had that special relationship with God, so they could not pass it on to us.

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(Continued OBLIGATION from page 9)

a car note. It is the cost of medicine that maintains a reasonable standard of health. It is enough to force the couple to lose their home.

The effect of removing the homestead exemption would be to take away the homes of those who can least afford to be without a home that they own. There is no intrinsic right of the government to receive taxes, and no intrinsic right of the government to tax a person's home. A homestead exemption is not a privilege. Taxing in and of itself is a privilege given by citizens to the government - a privilege much abused by governments.

Those who present schemes which would force the poorer home owners to give up the home they own are engaged in something horrible.

What they should be doing is devising means by which people are enabled to purchase and maintain their own houses so that they can better take care of themselves and their families. The proponents of more, higher, and new taxes actually are proposing to take the earnings of the sweat of the earner's brow, for their (the proponents) own use. Instead of these proposals, the proponents of more taxation should be scouring government to uncover and cure waste and inefficiency - and a little

(Continued OBLIGATION on page 14)



HIS HOLINESS PATRIARCH ALEXY II

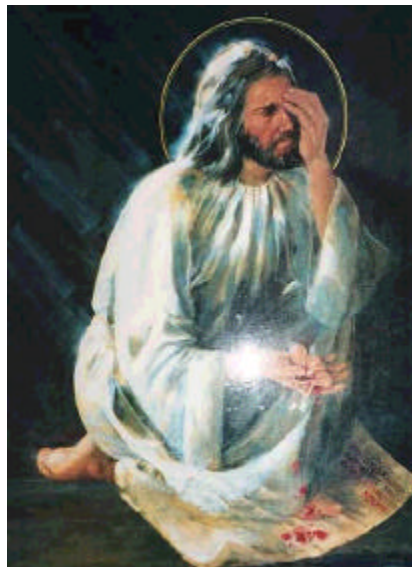
(Continued KRILL from page 1)

towards salvation in society at large, which is reinforced by the principle of freedom of conscience: Affirmation of the legal principle of freedom of conscience is evidence of society's loss of religious aims and values, of mass apostasy and de facto indifference to the activity of the Church and to victory over sin.' In a newspaper interview Metropolitan Kirill of Smolensk said that the working group which drew up the social doctrine, and over which he presided, had 'expressed doubt as to whether the principle of freedom of conscience is rooted in the Orthodox tradition descended from apostolic truth.' The Moscow Patriarchate's August statement, was part of a larger 'social doctrine'.

The Moscow Patriarchate's apparent denial or at least questioning of the validity of freedom of conscience and with it freedom to follow one's conscience in religion poses a serious dogmatic, not theological but dogmatic, problem.

Orthodoxy is a world religion - neither invented by Russians nor confined to Russia. The most authoritative theological texts of Orthodox Christianity were written not in Russian but in Greek, before the Russian Church or the Russian state even existed.

By western standards the world-wide



Orthodox Church seems astonishingly decentralised. It has no Vatican, no centre with universal administrative jurisdiction. No single Orthodox bishop or patriarch is considered infallible in matters of faith or morals - no matter how ancient his see or how large his flock. No serious observer would try to understand the Orthodox position on complex issues of political morality, such as nationalism or pacifism, by studying the pronouncements of only one patriarchate.

Keston Institute's Moscow correspondent Geraldine Fagan asked Patriarch Bartholomew of Constantinople to comment on the view of religious freedom stated last August by a bishop's council of the Moscow Patriarchate.

In his comments to Keston, Patriarch Bartholomew refrains from criticising the Russian Church directly. Nevertheless his words provide strong encouragement to those both in Russia and elsewhere who seek to keep the Orthodox Church from being used as an instrument of state oppression against religious minorities. His carefully nuanced statement, on page one of this issue (and the majority of this sidebar), is provided by Keston Institute, Keston News Service (KNS) <<http://www.keston.org>>, which has a subscription news service at a nominal cost.

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HIS ALL HOLINESS PATRIARCH BARTHOLOMEW I

(Continued *BARTHOLOMEW* from page 1)

ties that correspond to those of Divinity, such as knowledge, will, and others, with the crown of all these being the freedom of will and conscience. It is clear that will and conscience which are subjected to some external or internal necessity from which they cannot be separated do not comprise a value of divine quality.'

'Consequently, the legal consolidation of freedom of conscience, and more particularly of religious conscience, is a civilised good and, from a Christian and especially an Orthodox perspective, a "blessing from God", because it hinders the oppression of one man by another, especially in the most inner and vulnerable part of our psycho-spiritual being, namely religious faith. The fact that this leads to a possible fragmentation in societies which until recently appeared, from a religious perspective, as absolutely homogeneous and united, bears witness to the fact that the phenomenon of homogeneity did not correspond to reality, but rather survived as a result of external imposition which hindered the expression of opinions differing from the prevailing one. Yet God, who knows all and who seeks the love of people with all their heart and mind, is not pleased by the forced (hypocritical) behaviour of a person who acts as if he loves Him and trusts in Him. Such behaviour comforts secular authority because it creates an appearance of unity and unanimity among citizens, and it is satisfied with such an appearance because it looks only to social peace. However, this is not enough for the Orthodox Church, which is interested in a true change of heart (in human repentance), and which views events in the depth of the soul and not simply in their external behaviour. This does not mean that it is indifferent towards the peaceful co-existence of citizens. It is interested in and teaches this, but it does not impose it like secular authority. This is why it rejoices in the legislation of freedom of religious conscience, which is one of the means for social peace, given that the forced conduct of citizens, as if they belonged in a religious way to the

prevailing faith, contains the danger of a sudden expression of simmering disagreement and an uncontrolled fracture of social cohesion.'

'Therefore, for the Orthodox Church, the principle of freedom of religious conscience which derives from the Lord's word "whosoever wants to follow after me" (Matt. 16:24), must be generally valid and inviolable, even if it provokes the fragmentation of formerly mono-religious societies into multi-religious ones. That is to say, even if we were to accept that which is ascertained in the decision of the Holy Synod of the Church of Russia - about the socio-religious interactions which precede the appearance of freedom of conscience, as well as those which follow it - as resulting from scientific observation, we are in no way led to a denial of this freedom. For, quite clearly, it is not the legally consolidated freedom which causes the undesirable interactions mentioned by the Holy Synod of the aforementioned Church, but the divinely-offered freedom itself and the way in which humanity uses this gift.'

'This freedom, which God gave to us as the supreme gift and most noble representation of the Divinity in the person of each of us created "free like God", we are unable to deny without denying God Himself. Therefore, we regard every effort to confine the divinely-offered freedom of conscience as an opposition to God.'

'In this regard, it is not to be deduced that the Church of Russia objects. For in the same portion (III, 6) of the text which its Holy Synod in Moscow approved, the following is stated: "Surely, then, this principle is proven to be one of the means whereby the Church exists in a non-religious world, which renders it able to enjoy a legal status within a worldly state and an independence from those members of society which believe otherwise than it, or else do not believe at all." '

'On the statements of this text in regard to social consequences of the principle

of freedom of conscience, we do not see any rejection or condemnation of this. We simply see an assessment of real events of a social nature, which contains two parts: the realistic dimension which is clearly expressed, and the axiological dimension which is possibly implied. The first plainly expresses the perception of the Holy Synod of the Church of Russia in regard to what is occurring in contemporary societies in relation to religion. This ascertainment neither constitutes a doctrine, nor does it obviously demand the validity of truth that is identified with doctrine. By reading the former and possibly arriving at an evaluation of the latter, it appears that the condition that is ascertained is also evaluated in a negative way. This of course is not stated explicitly. However, if we suppose that it is said so implicitly, this means that it is not in agreement with what the Holy Synod of that Church considers to be correct. Nevertheless, it is very risky for us to judge an opinion that is deduced indirectly. The only thing which we are able to say, is that there appears to be a negative appreciation of the event, namely that religion is transformed from a matter of "common interest" to a matter that is "private", but this appreciation refers to the sociological and not the doctrinal aspect. For whether it is better or not for societies to be imbued by religious interest does not constitute an object of doctrinal truth but of political standard. Furthermore, we would like to clarify that religious interest and an interest for the Orthodox Christian Faith are not one and the same, because there also exist other religions outside of Christianity. The evaluation of the degree to which each of these is socially beneficial, and therefore beneficial in a worldly and practical manner according to the prevailing social concepts of what is beneficial, does not rest on some doctrinal truth, but on observations of its consequences for the society in which it prevails.'

'Such political and sociological evaluations concern that which must be done by those who handle social activity, namely primarily the politicians. The Church, and especially the Orthodox Church addresses persons, and through their progress influences society in a positive way.'

'Consequently, the Orthodox Church could say that its interest in society is beneficial for society itself.'

(Continued **OBLIGATION** from page 12)
 prayer would not hurt.

Each individual, and group of individuals who have united for a common cause, has the right given to him by God, to live decently in accordance with his own efforts. When another individual or group of individuals attempts to or actually does impose their will on another, the ones doing the “imposing” must be at the very height of union with God in all aspects of their life which includes all aspects of the imposition.

The good moral linkage with God, in the attempts to deprive the non ultra-rich of private home ownership, is not readily apparent, nor does it seem to be possible to establish such linkage.

However, the immoral effects of deprivation of one’s home through any means, and particularly through taxation, are readily apparent, and include but are not limited to: The ousted home owner has the fruits of his labor, of the sweat of his brow, stolen from him - his home and his monetary earnings; Another will obtain the property and make money from it - stealing the right to make money in that manner from the one deprived of the home; The ousted home owner will have to rent a place to live, enriching others to his detriment; The government and those who control it will use the tax revenues from the former private residence, to further their own agenda, which opens another can of sins including moral exercise of free will by the former home owner. And this list just scratches the surface of such abominations.

Power is an aspect of authority, and all authority comes from God who is the Creator and maintainer of everything, and therefore, ultimately, the owner of everything.

Therefore, those who exercise power and authority are answerable to God for the proper (or improper) use of the power and authority they wield.

If those with power and authority do not use such in accordance with God’s Will, they run the risk of eternal damnation.

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**DELEGATES
 OF
 THE WORD
 IN
 GUATEMALA**

Despite an increase in the number of seminarians, there is a severe shortage of Priests in Guatemala. This, combined with the increase in the people, towns, and parishes which God has entrusted to The Basilian Fathers (S.S.B.), resulted in an inability to take care of the spiritual needs of the people due to a lack of personnel - a lack of Priests.

Archbishop Andres Giron, S.S.B., Metropolitan for Guatemala, and all of Central and South America for The Society of Clerks Secular of Saint Basil (The Basilian Fathers), and administrator for the OCCA for those areas, has begun to successfully recruit and obtain the services of married men ordained to the Diaconate, to provide the Sacred Elements from Heaven (Holy Communion) in various places on those Sundays when a Priest is not regularly available. Priests do continue to regularly serve those places, with the Deacons assisting for those times as necessary.

In North America, Europe, The East and Asia, and virtually all of the rest of the world, this is not unusual. However, in Central and South America, the tradition is that of a Priesthood of single of not-married men, and the tradition of the Diaconate has been that of men in final preparation for the Priesthood - which means they traditionally have not been married men.

This new use of the old (and more traditional, Eastern) form of the Diaconate has been very well received by the populace and it is hoped will develop in an increase in vocations to the Priesthood.

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**WHAT HAPPENS WHEN
 EVERY PERSON
 INTERPRETS THE BIBLE
 FOR THEMSELVES, AND
 ESTABLISHES DOGMA IN
 ACCORDANCE WITH
 THEIR OWN
 INCLINATIONS?**

And what are the duties of those who govern?

Judges Chapter 17

The history of the idol of Michas, and the young Levite.

17:1. There was at that time a man of mount Ephraim, whose name was Michas.

17:2. Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him. Blessed be my son by the Lord.

17:3. So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten god; so now I deliver it to thee.

17:4. And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten God, which was in the house of Michas.

17:5. And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he filled the hand of one of his sons, and he became his priest.

17:6. In those days there was no king in Israel, but every one did that which seemed right to himself.

17:7. There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

17:8. Now he went out from the city of
*(Continued **JUDGE** on page 15)*

(Continued **JUDGE** from page 14)

Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

17:9. He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

17:10. And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

17:11. He was content, and abode with the man, and was unto him as one of his sons.

17:12. And Michas filled his hand, and had the young man with him for his priest, saying:

17:13. Now I know God will do me good, since I have a priest of the race of the Levites.

When people follow whatever they themselves decide is truth, they always, eventually fall into worship of idols, of that which is false. And they make their own desires their god.

What are the duties of those who govern? Why, to see to it that everyone does what is right.

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(Continued **FAST** from page 2)

Sava

Dear Sava,

They are very close to the regular Eastern Rite as to days and seasons, but the actual form of fasting is somewhat different.

As a guide to North Americans, the notation is made that fasting is not recommended for those not in good health, children, or the elderly, and if headaches or difficulty in mental focus occur the fast is to be broken immediately.

Fasting in the Western Rite has ranges.

The Strict Fast - a fast of bread and water in nominal amounts sufficient for sustenance and functionality.

The Regular Fast - up to three meals per day are allowed. The two smaller meals combined must not be equal to or greater than the larger meal.

Abstinence - complete and total abstinence from meat of mammals, birds, amphibians (e.g.: cows, goats, chicken, alligator, crocodile). It may include abstinence from milk and milk products (e.g.: cheese) according to tradition and local custom. Seafood (fish, shrimp, oysters, etc.) are allowed if allowed by tradition and local custom.

Partial Abstinence - Meat, etc., is allowed daily at one meal, usually the main meal, if allowed by tradition and local custom. Partial Abstinence must be specified - meaning if Abstinence is stated it means complete and total abstinence.

All Wednesdays and Fridays of the year are days of Fast and Abstinence. Usually this is voluntary, but in some Sees it is mandatory. Where it is voluntary, those who do not take advantage of Fasting and Abstinence on

Wednesdays and Fridays are deemed spiritually foolish. Some geographic areas (such as Guatemala) have made Wednesday Fast and Abstinence voluntary and Friday Fast and Abstinence mandatory. In some places Wednesday and Friday immediately following Pascha have been exempted from Fast and Abstinence by local tradition or custom, and in some traditions it is considered wrong to Fast and Abstain during the week immediately following Pascha, and again in some few places one is not to Fast and Abstain from Pascha through the Ascension (40 days).

Great Lent Fasting - Strict Fast if possible, but at least Regular Fast during all of Great Lent, preferably beginning Monday but at least beginning Ash Wednesday. New Orleans, Mobile, the Caribbean, and Central and South America begin fasting on Ash Wednesday. Ash Wednesday is determined by the Orthodox (Julian) Calendar and not the Roman (Gregorian) Calendar.

Great Lent Abstinence - Mandatory on all Wednesdays and Fridays.

Advent Fasting - Not mandatory in all places but is at least recommended in all places. Strict Fast if possible, but at least Regular Fast beginning the first Monday of Advent.

Advent Abstinence - Recommended on all Wednesdays, mandatory on all Fridays.

In addition, many local customs and traditions include the traditional Fast of Saints Peter and Paul, etc., Meat Fare Day, Cheese Fast, etc., but these are governed by the respective Orthodox Jurisdiction traditions.

We hope this has been of assistance to you.

Your Servant in Christ,

+ Paul, S.S.B.



GREEK- CATHOLICS IN MOSCOW

(When petty, self-serving Orthodox Bishops made it impossible for him to function in the Russian Orthodox Church, he followed proper procedure to be under the Roman Catholic Church, where he is treated as leper - Ed)

This time my visit to the Moskow Greek-Catholic Community of the Holy Apostles Peter and Andrew had a special aim - to provide those people who are interested in information and news about it, with some more accurate information. In order to do this, I visited the Sunday Liturgy of the Community and talked with their pastor, Fr. Andrey Udovenko and his wife, in their home.

This Community is the only known Greek-Catholic Community in North-Western Russia (regarded in Latin Curia not as a parish, but as a pastoral point), at least the only one that has its own Greek-Catholic pastor, who is Fr. Andrey. Though it's located in Moskow, Capital city of Russia, only a few people know about its existence.

Priest



Fr. Andrey Udovenko was born in 1961 and lived in Mordovia (one of the re-

gions of Russia). He was a member of the Russian Orthodox Church and an Orthodox priest from 1987. He received his priestly formation during the period when the ecumenical activity of the Orthodox Church in Russia was high and the ecumenical relationships with the Catholic Church were good. As many other priests formed in that time, he was inclined to Catholicity. (The situation in today's Russian Orthodox Church is quite different. It's usual now that Orthodox clergy in Russia regard the Catholic Church as spoilt and even heretical, though official statements are much softer.)

During the time of his service as an Orthodox priest, the KGB tried to force Fr. Andrey to work for them. It wasn't unusual during those times for many Orthodox priests and bishops to work for this frightening organisation. The local government official, called the Representative in the Religious Affairs, demanded that he work for the KGB, but he refused and his own bishop made his life conditions impossible, especially financially. He was also threatened by his bishop that he would be forbidden from performing his priestly duties.

While many Orthodox priests of that time desired to be in union with Rome, they were awaiting the final reunification, being faithful to their Russian Orthodox people. But under these circumstances it was impossible for Fr. Andrey to wait any longer. That's why he asked to be received into the Catholic Church as an Eastern Catholic priest. As the Catholic Church regards Orthodox sacraments as completely valid, he was received as an already ordained priest in 1991. Since March, 1992, he was taken under the jurisdiction of the Metropolitan of Lviv, head of the Ukrainian Greek-Catholic Church, and as a priest of the Eparchy of Lviv.

During the difficult period before he became Catholic *de Jure*, he called his Orthodox bishop's office often to ask if he was forbidden to serve or not. The bishop's response always confirmed that he could continue to perform his priestly duties. But when he became

Catholic in March, 1991, he learned to his astonishment, that he was forbidden to serve since August, 1990. The only explanation he could find is that his bishop back-dated the decree about it. That was the last step of the Fr. Andrey's official relationships with his former bishop.

Fr. Andrey insists that he didn't change his faith, nor give up his orthodoxy. In this he follows the thoughts of Vladimir Soloviev, as well as of his predecessors, Russian Eastern Catholics at the beginning of the 20th century. They preferred to call themselves not eastern Catholics, but rather Orthodox in Communion with Rome. It means they are completely Orthodox (in their liturgical heritage, way of thinking, spirituality etc.) and at the same time completely Catholic (recognizing the primacy of the Pope of Rome and all the catholic faith, infallibly taught by the Catholic Church, - though in the Catholic East they can be sometimes expressed in the terms a little bit different from those of the Catholic West).

As a Greek-Catholic priest he started to serve in Moskow and formed his new community. Now he lives in Moskow with his wife Helena. They haven't children. He serves his community as its pastor. He said, that it is the only community he works for at the moment. He's temporarily incardinated as a priest into the Latin Apostolic Administration of the North of Russia, under the jurisdiction of its Latin Ordinary. All the Greek-Catholics of Moskow are formally placed under his pastoral care, though only a few know about it. He lives with his wife in a one-room apartment in Moskow and has a comparatively small income. It's interesting that he has formed friendly bonds with some priests of the Russian Orthodox Church. This indicates that not all of them feel hostility towards the Russian Eastern Catholics.

Fr. Andrey has written several books, including an unofficial Greek-Catholic catechism, a very interesting book on

(Continued GREEK-CATHOLIC on page 17)

(Continued *GREEK-CATHOLIC* from page 16)
 worship in the Byzantine Catholic tradition called *Mystagogia* (Greek "Explanation of the Sacraments"), a book about Christian Egypt and a Dictionary of Christianity. All these books, except the dictionary, are as yet unpublished and Fr. Andrey hopes he will some day be able to raise the money to have them printed. Taking into consideration that there are very few serious Greek-Catholic books in Russian available, we can sincerely share his hope.

Community

The community is completely "Russian" in its origin. It was not started by foreign missionaries - it appeared and grew on Russian ground from Russian roots. Fr. Andrey and his faithful consider themselves a Russian Orthodox Community in communion with Rome. They prefer the name Orthodox-Catholic community of the Holy Apostles Peter and Andrew, although they're called the Greek-Catholic community in their official papers. The name Orthodox-Catholic has deep historical roots in Russia. When in the beginning of the 20th century the first Eastern Catholic groups started in Russia, under the recently beatified Fr. Leonid Feodorov, their exarch, St. Petersburg Greek-Catholics used the name Orthodox-Catholic for their first house-churches as well as for their magazine - Orthodox-Catholic magazine, "Word of Truth". Fr. Andrey and his wife are fond of the Russian people to whom they belong, and of Russian history, culture and Church heritage. Orthodox-Catholics are the same as Eastern Catholics (Orthodox Christians with the fidelity to Rome), but the last term was not used historically and is a little bit artificial for the Russian language.

The name of the community is very symbolic, since the Apostle Peter is a source of church unity and represents the See of Rome, and the Apostle Andrew (after whom Fr. Andrey was named,) traditionally represents the See of Constantinople and Byzantine Tradition. He was also, according to legend, the Apostle who preached the Gospel in

the lands that would one day become the Ukraine and Russia.

The community itself is not big. There are about 15-20 people at the usual Sunday Vespers (on Saturday evenings as the liturgical day starts after sunset on the preceding day), about 30-40 people at the usual Sunday Liturgy, and about 25-30 participants at their weekly meeting outside the Liturgy, which will be explained later. During Easter, which is the most important feast of Christian tradition, there were about 80 attendants this year. Since there are not so many members, the life of the community is very family-like.

All the members of the community came during Fr. Andrey's work as Greek-Catholic priest. Most of them were not believers before they came to the community, only a few of them are former members of the Russian Orthodox Church. Some of the members are very active in the life of the Community and help Fr. Andrey a great deal in his work.

History

The Community history started in 1991. Since March, 1992 the Community was taken under the jurisdiction of the Metropolitan of Lviv (Ukrainian Greek-Catholic Church). The history of the community started with simple prayer meetings. The Liturgical Services began much later. During the first period of Community history, its Liturgy and meetings took place in the state school. But this later became impossible. From 1999, the community was transferred to the jurisdiction of the local Latin Ordinary. About this time the Sisters, Missionaries of Charity, who have a hospital for mentally handicapped children in Moscow, let Fr. Andrey and his community hold their Liturgical service (Vespers and Sunday Liturgy) in their Latin Chapel there. At the moment the community continues to gather there for the Liturgy. It exists as a "pastoral point" for the Greek-Catholics of Moscow under the jurisdiction of local Latin Ordinary. Under the civil law it's an unregistered religious group. This



means they can't have any buildings or other property as a community. The only rights such a group has is to worship and to give religious education to its members.

Liturgy

The Community gathers for the worship in the Chapel of the Sisters, Missionaries of Charity (MC). Its address is: Moscow, ul. Chechulina, 13b. Each Saturday the Vespers takes place at 6 p.m. and each Sunday - the Liturgy at 9 a.m. The community is Russian Orthodox liturgically, that means it uses the same Liturgy (including the old liturgical calendar, fasts according to the Russian Orthodox traditions, and Church-Slavonic as the liturgical language), which is used by the Russian Orthodox Church. Of course the Pope and its Latin Ordinary are mentioned during the liturgical prayers, not the Moscow Patriarch. No latinisation is admitted in the Liturgy, which is very important for Fr. Andrey as well as for any Eastern Christian, especially orthodox, attending the Liturgy. There are some small changes in the Rite - the Gospel is read in Russian, not in Church Slavonic, and the congregation can sit during the sermon. But it was made in accordance with old and respectable eastern traditions, that are simply not in use now in the Russian Orthodox Church.

To attend the community Sunday Liturgy is a very moving experience.

(Continued *GREEK-CATHOLIC* on page 18)

(Continued **GREEK-CATHOLIC** from page 17)

You can feel a very strong unity between the participants, their deep faith and profound devotion, that are quite typical of the Eastern Christians. At the same time, the feeling is much more personal than during the usual Russian Orthodox Church Liturgy - maybe because the community is rather small. The liturgical chants used during the Liturgy are very traditional. They are simple enough but sung by the whole congregation - this isn't as common in most of the usual Orthodox parishes. Of course the Communion is received under both species, as practically all the Christian East (including Orthodox Christians) does.

Life of the Community outside the Liturgy

The prayer meetings that started the community's history, are still held. At the moment they take place on Sunday evenings. They start with guitar songs, sung by the members of the community and guests. After that, four members of the community offer their thoughts in turn, in the form of sermons. Fr. Andrey said that, according to the Slavonic church traditions, only men having a good reputation (not in manifest sin, taking part in community life, not smoking etc.) are given the right to make such sermons publicly during these meetings. Then the New Testament is read aloud. Each meeting, one chapter from the New Testament is read and discussed, so the whole New Testament should be read during seven years. After the reading each person present at the meeting can share his thoughts and feelings about the chapter read. Then the participants pray in their own words. After a small meal, the more traditional prayers take place.

Besides these meetings, there are other activities in the community. They prepared some audio tapes and CDs with the music performed by the community members (including guitar songs, psalms etc.). Also the community makes a retreat each year under Fr. Andrey's guidance. It's usually a five day retreat or, in other words, spiritual exercises. Of course it's done completely in the Eastern tradition.

There's no organised charity work or social service in the community (that's traditional for the Orthodox mentality too). But some members are helping other people in their need as best they can. For example some of the women wash the children's laundry for the MC Sisters regularly.

Life conditions

Fr. Andrey himself has a comparatively small income, the main part of which is the financial support from the German Foundation called Kirche in Not. He said that he and his community don't get any other support from the church



officials. "Some families of the Community have many children and a small income, but our Administration Caritas doesn't want to help them", said Fr. Andrey. He doesn't receive any financial or moral support from the local Latin clergy. He's sure that they're simply not interested in the existence of his community.

The community doesn't have any church building or chapel, so their only means of gathering for Liturgy depends on the Sisters, Missionaries of Charity, who let them use their Chapel. "If we could have our own church building" - says Fr. Andrey - "there would be many more people than now". *To right: photo of the Missionaries of Charity House.* At the same time, according to Fr. Andrey, the local Church Authorities to whom the community is subject, look on the Greek-Catholics as the barrier and problem in their ecumenical relationships with the Orthodox Church. Fr. Andrey doesn't agree

with this point of view. He believes that if orthodox priests and laity would see attention, love and respect given to the Eastern Catholics from the local Latin Church authorities, it would lead to the reunification much faster, but it's clear that the local Church authorities pay respect to the eastern heritage in word only, with their deeds quite opposite to their words.

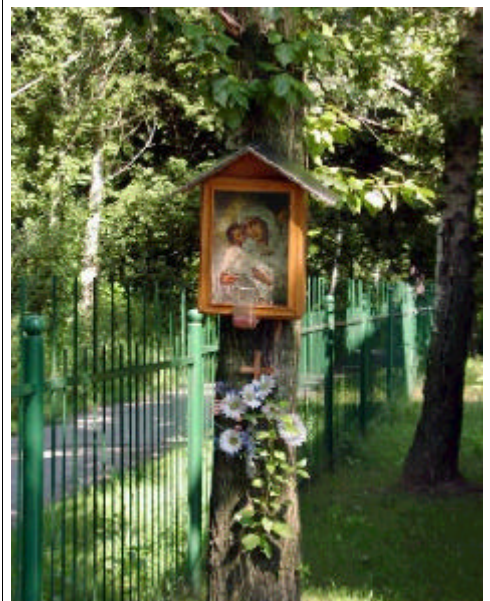
Prayer request

The Greek-Catholic Community of the Holy Apostles Peter and Andrew urgently needs your prayer support in its needs. It's a necessity for all the Greek-Catholics in Western Russia. Most of them don't even exist officially, and have no priests who can provide them with the proper pastoral care according to their respectable Rite. Your love and prayers are very important in this crucial situation.

July, 2001

Feodor Petrov , Russia
(easthath@mail.ru)

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Russian style icon near Missionaries of Charity Chapel

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**UNIQUE OPPORTUNITY
FOR EXPERIENCED
FUND-RAISER**

Keston Institute, the world's leading authority on religious freedom in Communist and ex-Communist countries, is looking for a part-time fund-raiser for North America. Over time we intend that the job would grow into a full-time one; for the right person it could be the opportunity of a lifetime. We are willing to start at about \$30,000 a year for halftime work; this figure too we expect to increase over time. Keston would of course cover travel, telephone and other expenses.

Keston's new fund-raiser would use publicly available information and personal contacts to track down foundations, corporations, religious entities and wealthy individuals capable of making medium-sized and large donations (\$5,000 and up) to support Keston's work. Working with Keston's director (who is a U.S. citizen and spends substantial time in the United States), he or she would draft proposals to send to prospective donors. The fund-raiser would follow up with telephone calls to arrange meetings between potential donors and the director.

A background in philanthropy, religious fund-raising and/or corporate public affairs would be extremely desirable. The right person would be an effective writer and communicator, and would share Keston's visionary commitment to the cause of international religious freedom.

A unique feature of Keston is that we are an explicitly Christian organization --our employees include Protestants, Roman Catholics and Eastern Orthodox Christians--but we go out of our way to speak up for the legitimate rights of non-Christian religious believers as well. Our impartial commitment to freedom of conscience for all has given us unmatched credibility with the secular news media and with secular government officials; for example, the

U.S. State Department's annual reports on religious freedom in Russia cite Keston more than any other source of information.

Another key to Keston's credibility is our commitment to the highest standards of journalism and scholarship, avoiding exaggeration and sensationalism. When we report that religious minorities in a former Soviet republic are facing new threats, our readers can be confident that those threats are real.

We publish an e-mail Keston News Service, now producing about 100 pages a month of original, timely and accurate information and analysis on threats to religious freedom in the countries we study. We also publish a quarterly academic journal called "Religion, State and Society". Our archive is the world's richest collection of manuscripts and other materials documenting the history of religious life under Communist and post-Communist governments.

Keston's researchers are regularly invited to take part in consultations with the U.S. State Department, the British Foreign Office, western embassies in Moscow, and gatherings of the Organization for Security and Cooperation in Europe. We also frequently provide informal briefings on request to missionaries and other religious leaders and to human-rights advocates. Our experts are often interviewed by the mainstream secular news media as well.

Keston's Moscow bureau has produced many "scoops" such as the first report of President Putin's re-organization of the Russian government's religious-affairs bureaucracy. Our articles have often led directly to alleviation of threats to religious minorities; for example, in mid-2001 the president of Estonia vetoed a proposed law restricting the rights of some denominations after a Keston News Service article pointed out the law's problematic features.

More information about Keston's work is available from our website <http://www.keston.org/>

If you or someone you know might be interested in this unique opportunity, please send an e-mail to Keston's director Lawrence Uzzell at lawrence.uzzell@keston.org

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(Continued MESSAGE from page 1)

Should we not make ourselves worthy of such a servant? Should we not prepare ourselves for this celebration? Of course we should; we must.

Church, business and other leaders, administrators, government officials, and those others in positions of power and authority must be servants of those entrusted into their care, even unto their own death and temporal detriment. This is required for them to begin making themselves worthy of Christ.

Citizens, workers and employees, members of organizations and churches and others not in positions of power and authority, must become worthy of being served by their leaders. This is required for them to begin making themselves worthy of Christ.

All of us must make ourselves worthy of Christ. It is not that we should try to make ourselves worthy of Christ. We **MUST** make ourselves worthy of Christ.

We make ourselves worthy of Christ, not just by *trying* to follow His teachings and to be like Him, but *by actually following* His teachings and *being* like Him. We become worthy of Christ and of His promises, by prayer to God the Father, begging He help us to become like His Son, that He help us to follow The Way taught by His Son, that He help us to become worthy of the promises of Christ.

Make yourself part of the Communion of Saints, in the Body of Christ, and pray for the assistance and prayers of the Saints. Forget the organizations of mankind, and seek help, spiritual help, from those who have been successful in their quest for Holiness.

Neither a political party nor a business organization can help you become worthy of the promises of Christ, but His Holy Mother can, and will, if you pray for her to pray for you.



✚ **Paul, S.S.B.**

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Bishops must sometimes warn us on political and other matters, because whatever nations or men do is either good or bad, just or unjust, and wherever a Bishop discovers falsehood, wickedness or injustice he must speak against it and defend the truths of faith and morals.

**REUNION**

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