

REUNION

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



Volume 12 No. 4 OF THE CHURCH OF MAN WITH GOD SEPTEMBER 2004A.D.

~ MURDER AND OTHER CRIME WILL ONLY CEASE WITH TRUE MORALITY ~

*From Metropolitan Archbishop Paul, S.S.B.
To the flock entrusted into my care:*

It is not unusual for news reports to state six people have been murdered in a single community during the course of a single day. Often the police state the murders are not related. This is usually followed by religious leaders saying something must be

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ALMS GIVING From a sermon by Saint Basil the Great

Man should be like the earth and bear fruit; he should not let inanimate matter appear to surpass him. The earth bears crops for your benefit, not for its own, but when you give to the poor, you are bearing fruit which you will gather in for yourself, since the reward for good deeds goes to those who perform them. Give to a hungry man, and what you give becomes yours, and indeed it returns to you with interest. As the sower profits from wheat that falls onto the ground, so will you profit greatly in the world to come from the bread that you place before a hungry man. Your husbandry must be the sowing of heavenly seed: Sow integrity for yourselves, says Scripture.

You are going to leave your money behind you here whether you wish to or not. On the other hand, you will take

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FATIMA SUPPORTS THE ORTHODOX CHURCH "THE DEVIL'S FINAL BATTLE", A ROMAN CATHOLIC BOOK, UNINTENTIONALLY SHOWS PROBLEMS WITH BELIEF IN PAPAL INFALLIBILITY Fatima is anti Filioque Clause

THE DEVIL'S FINAL BATTLE, is the title of a book by Father Paul Kramer (The Missionary Association, Terryville, Connecticut, 2002). It is interesting for two reasons: first, its bibliography citing to numerous original

(Continued FATIMA on page 8)

THE ATHEIST ARE WINNING

In the philosophy of Marx and Lenin, since there is no God, the State ultimately makes the determination as to what is right and what is wrong - there can be no good and no evil in a Godless society, so right and wrong take their place. The State in an atheist society, as it is in all societies, is administered or run by men. Therefore, what is right and what is wrong is determined by how something effects those in power. Something is

(Continued ATHEIST on page 8)

WHAT DO GOOD AND EVIL HAVE IN COMMON?

Good and evil are sometimes said to have nothing in common and everything in common - but that is evil speaking. They are mutually exclusive. They each attempt to totally be, and to completely exclude everything else. They can not co-exist, especially in one person. One person can do good and also do evil. But one person can not sometimes be good and sometimes be evil, for one person can not be both good and evil.

A good person can sometimes do evil, but that is a good person failing and

(Continued COMMON on page 28)

THE MONSTERS FROM THE MOVIES ARE ALIVE! AND SEEKING TO DRINK YOUR CHILDREN'S BLOOD

Remember the monster movies where the evil scientist or vampire or whatever, had to drink the blood of innocent children, or make an elixir from the blood of virgins, so that he could stay alive for a little longer, or so that he could keep or regain his powers? Remember those movies!? Remember the stories about the evil sorceress or witch who would lure little children into her clutches or steal newborn babies so she could drain their blood and use it in her elixir of youth and beauty?

(Continued MONSTERS on page 28)

POLITICAL GOSSIP IS NEAR OR AT THE STATUS OF BEING MORTAL

Gossip, *def.*: groundless rumor, mindless chatter, tattle. Sometimes referred to as the Eighth Deadly Sin.

Political gossip has attained an evil status so that it endangers the immortal souls of those who practice it. Recent, common examples from the presidential campaign are:

Gossip: Senator Kerry flip flops on the issues.

Senator Kerry does not flip flop on the issues. He obviously assesses information

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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.

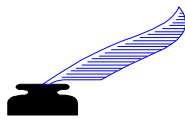
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 Holy Innocents Orthodox Church
 311 Hickory Avenue
 Harahan, Louisiana 70123

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 State _____ Zip _____

LETTERS

(The reserve to reservations, 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 Paul,
 . . . I was reading from the Basilian Catechism and at Q688 I found interesting
(Continued LETTERS on page 24)

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:
 Holy Innocents
 311 Hickory Avenue
 Harahan, Louisiana 70123 USA
 Voice FAX (504) 738-3502
 abp@reu.org
 BBS telnet://reu.org
 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 the computer which functions as the message, file, and communications center for The Society of Clerks Secular of Saint Basil, is:
<http://www.reu.org>
<telnet://reu.org>

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



On Line Chat Room: at the main web site log-in <http://www.reu.org> You have to register with the system before you can use it, and it is best to send e-mail to set a "chat schedule".

Current Active Mailing Lists Originating From BasilNet ReuNet HIOC BBS The Society of Clerks Secular of Saint Basil - The Basilian Fathers

Each ML has its own rules, which are posted in the ML on a regular basis. Abbreviated commands are also in the signature of each ML message sent via e-mail. You must have permission from the appropriate ML administrator to gate a ML.

PRAYERS

Prayer requests operates under a simple premise. When we pray for each other we fulfill a portion of our Christian duty. Prayers for the living and for the dead are allowed and welcome. Those who make prayer requests agree to include the prayer requests of all who make them here. Prayer

(Continued WEB on page 3)

(Continued WEB from page 2)

requests MUST be moral and for moral purposes . . . hopefully morality will not have to be defined at length (i.e.: use common sense).

Participants and subscribers agree to honor the moral prayer requests posted, and to pray for those intentions and persons for at least one week.

BIBLE-DAY

Every day we try to post a Chapter of one of the Books of the Bible on the ML for discussion. This began with Genesis, Chapter 1, and continued to the end of Genesis, and so on to the next Book. Discussion is not limited to the Chapter posted each day. We use the Douay-Rheims translation which, while it sometimes has editorial comments biased against the Orthodox Church, is a basically a good, non political translation.

SERMONS

A place to exchange sermons by Christians. POSTERS must be, and certify they are: male; duly ordained Priests, Deacons, Ministers, or seminarians of, a Christian Church, Jurisdiction, or Religion; that the Creed of the Council of Nicea is the Creed, or expresses the basic dogma, of the Church of which each participant is a member. Rabbi may participate and post. (Us Christians may learn something). ANYONE may RECEIVE the ML.

When you post in this ML you must provide your church/religious affiliation in the post.

STUDIES

The STUDIES ML is a list which studies Orthodoxy and the Theology/Dogma of the Holy Catholic Apostolic Church. We attempt to have the text of what ever book/publication we are using posted in pertinent parts during the discussions. This is a slow moving ML, primarily because most people do not wish to or have the time to or are not inclined to read and study

as is required for participation in a ML such as this. However, for those who do, it is well worth the effort.

ONE-BODY

This is a mailing list designed to promote and further reunification of the Holy Orthodox Catholic and Apostolic Church with the Holy Roman Catholic and Apostolic Church and all other Jurisdictions of the Body of Christ; and to bring each and every human being into union with Christ Jesus our Lord.

Activity - very light.

REU_PUB

This ML sends REUNION (publication) to its subscribers, without the pictures and graphics which are in the paper publication. The ML does support discussion, and discussions encouraged. Mainly used for those who desire to receive the Newsletter but do not have access to the WWW (each issue is available on-line), those for whom telephone access to the BBS part of the system is not readily available, and those to whom we can not send a free print copy.

If you are already registered to use the message and file center for the Basilian Fathers, you may link to the listserver directly by logging in, selecting SUBSCRIBE MAILING LISTS in the menu and entering your e-mail address for the ML to which you wish to subscribe. If you are not already registered as a "user" you may go to the log-in menu, register, and then use the automatic system.

Or,

You can e-mail commands to the listserver using the addresses and commands below:

**BasilNet ReuNet HIOC BBS
Listserver E-mail Commands**

If you experience problems with the ML or listserver you may contact the system administrator (sysop) via e-mail to Sysop@reu.org

User Commands

subscribe
Subscribe to an email list.

E.G.:
To subscribe to a mailing list, send a message to:
listserver@reu.org
In the message area put:
subscribe studies
subscribe sermons
subscribe prayers
subscribe bible-day
subscribe one-body

unsubscribe
Unsubscribe from an email list.

inactive
Make yourself inactive on the list. This is good for when you leave on vacation, or just don't want any email for a while.

active
Make yourself active on the list again.

get
Request an information file from the server. The list administrator may set up files for you to retrieve that may contain various information. Do not use a file extension.

help
Retrieves this information.

info
Retrieves information on email lists hosted by this server

Please note: our e-mail system uses spam filters which are set very strictly, to the extent they even block out entire networks if those networks have a history of sending, relaying, or otherwise being involved in sending spam to our system. Many of the words in our spam filter are sometimes used in non-spam e-mail. If your e-mail is bounced, you may log on to the BBS and contact whomever it is you desire directly in Conference mail area 0 (zero), so we can add your e-mail address to our filter by-pass.

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**THE BASILIAN
FATHERS**

(The Society of Clerks Secular of Saint Basil)

GUATEMALA

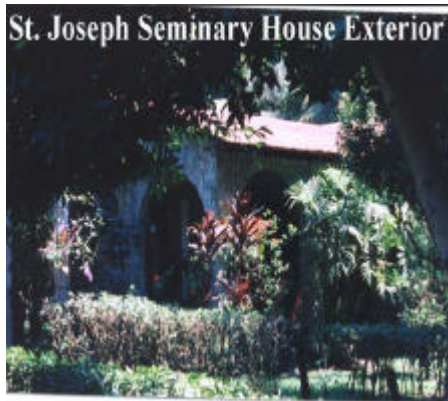
SAINT JOSEPH SEMINARY

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

The family farms Archbishop Andres created are not "share cropper" farms -



Church interior St. Joseph Seminary



St. Joseph Seminary House Exterior

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.

Archbishop Andres has been the one of the leaders of those who seek moral



Children playing in front of open walled class rooms



One of many Parish Churches



Interior of Newer Parish Church



Older Parish Church

reatment 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.

**SISTERS OF OUR LADY OF
GUADALUPE**

The Sisters of Our Lady of Guadalupe is an order of Nuns founded by Archbishop Andres, which operates mainly in Central America. The Sisters are college educated, and take care of the orphans and the schools with which God has entrusted us.

Donations to assist the work in Honduras 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

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AUSTRALIA

Archpriest James has been the leader of all the religious communities in Melbourne, 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.

Donations to assist the work in Australia should be sent to:
Very Rev. Fr. James (George Bowles),
S.S.B.
P. O. Box 980
Sunbury, Victoria 3429
AUSTRALIA

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USA - LOUISIANA

HOLY INNOCENTS

(Named after the babies Herod had killed when he was seeking to kill our Lord)

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 Magdalene.

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

SCHEDULE FOR SUNDAYS:



Holy Innocents Chapel Interior

- 9:30 AM - 9:45 AM, Confessions
- 9:50 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.

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, S.S.B., (Retired)

Most Rev. Paul, 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".

Holy Innocents is the "contact point" for most of those who initiate contact with The Society of Clerks Secular of Saint Basil, simply because the InterNet site and most Basilian publications are "routed" through Holy Innocents. It also is the easiest of the Basilian facilities with which to make contact.

To assist with the work of the Basilian Fathers in general, and with making our various publications including teaching and liturgical material, please send your donations to :

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

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USA - MISSISSIPPI

ST. MARY MAGDALENE

RETREATS:

*Holy Innocents hosts a retreat on the first Monday 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. Light lunch and coffee are provided, and you may also bring your own food. Reservations **RE-QUIRED** by prior Wednesday.*



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.

(Donations should be sent to:)
 St. Mary Magdalene Orthodox Church
 125 Hartsie Drive - 150 Angell Lane
 Waveland, Mississippi 39576
 (228) 466-4508

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USA - ALASKA

**SAINT PETER THE ALEUT
 ORTHODOX MISSION CHURCH**

**Rev. Fr. Dcn. Peter Angasan
 P.O. Box 70123
 South Naknek, Alaska**

99670-0123

The moral (and social) problems which

eset the industrialized and materialistic world are compounded in Alaska by its isolation and apparent lack of ready opportunity. The indigenous culture is rapidly being destroyed, with no realistic culture available to replace it, resulting in ever increasing disfunction, but with a corresponding increase in opportunities. Taking advantage of these opportunities, while attempting to stabilize and enhance the myriad positive aspects of traditional culture and religion, are just part of the work Alaska



demands.

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USA - ILLINOIS

**SAINT SEBASTIAN
 ORTHODOX CHURCH**

**Rev. Fr. Ronald Louis Montanye,
 S.S.B.**



**St. Sebastian Orthodox Church
 8712 Indigo La.
 Machesney Park, Illinois 61115
 (815) 636-8073**

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(Continued ALMS from page 1)

with you to the Lord the honor that you have won through good works. In the presence of the universal judge, all the people will surround you, acclaim you as a public benefactor, and tell of your generosity and kindness.

Do you not see how people throw away their wealth on theatrical performances, boxing contests, mimes and fights between men and wild beasts, which are sickening to see, and all for the sake of fleeting honor and popular applause? If you are miserly with your money, how can you expect any similar honor? Your reward for the right use of the things of this world will be everlasting glory, a crown of righteousness, and the kingdom of heaven; God will welcome you, the angels will praise you, all men who have existed since the world began will call you blessed. Do you care nothing for these things, and spurn the hopes that lie in the future for the sake of your present enjoyment. Come, distribute your wealth freely, give generously to those who are in need. Earn for yourself the psalmist's praise: He gave freely to the poor; his righteousness will endure for ever.

How grateful you should be to your own benefactor; how you should beam with joy at the honor of having other people come to your door, instead of being obliged to go to theirs! But you are now ill humored and unapproachable; you avoid meeting people, in case you might be forced to loosen your purse strings even a little. You can say only one thing: "I have nothing to give you. I am only a poor man." A poor man you certainly are, and destitute of all real riches; you are poor in love, generosity, faith in God and hope of eternal happiness.

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DIVINE AND HUMAN MERCY
From a sermon by Saint Caesarius of Aries

Blessed are the merciful, for they shall receive mercy. My brothers and sisters, sweet is the thought of mercy, but even more so is mercy itself. It is what all men hope for, but unfortunately, not what all men deserve. For while all men wish to receive it, only a few are willing to give it.

How can a man ask for himself what he refuses to give to another? If he expects to receive any mercy in heaven, he should give mercy on earth. Do we all desire to receive mercy? Let us make mercy our patroness now, and she will free us in the world to come. Yes, there is mercy in heaven, but the road to it is paved by our merciful acts on earth. As Scripture says: Lord, your mercy is in heaven.

There is, therefore, an earthly as well as heavenly mercy, that is to say, a human and a divine mercy. Human mercy has compassion on the miseries of the poor. Divine mercy grants forgiveness of sins. Whatever human mercy bestows here on earth, divine mercy will return to us in our homeland. In this life God feels cold and hunger in all who are stricken with poverty; for, remember, he once said: What you have done to the least of my brothers you have done to me. Yes, God who sees fit to give his mercy in heaven wishes it to be a reality here on earth.

What kind of people are we? When God gives, we wish to receive, but when he begs, we refuse to give. Remember, it was Christ who said: I was hungry and you gave me nothing to eat. When the poor are starving, Christ too hungers. Do not neglect to improve the unhappy conditions of the poor, if you wish to ensure that your own sins be forgiven you. Christ hungers now, my brethren; it is he who deigns to hunger and thirst in the persons of the poor. And what he will return in heaven tomorrow is what he receives here on earth today.

What do you wish for, what do you pray for, my dear brothers and sisters, when you come to church? Is it mercy? How can it be anything else? Show mercy, then, while you are on earth, and mercy will be shown to you in heaven. A poor person asks you for something; you ask God for something. He begs for a morsel of food; you beg for eternal life. Give to the beggar so that you may merit to receive from Christ. For he it is who says: Give and it will be given to you. It baffles me that you have the impudence to ask for what you do not want to give. Give when you come to church. Give to the poor. Give them whatever your resources will allow.

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ADVERSITY DEFEATED

One day a farmer's donkey fell down into a well. The animal brayed for hours as the farmer tried to figure out what to do. Finally he decided since the animal was old and the well needed to be covered up anyway, it just wasn't viable to retrieve the donkey. So he invited all his neighbors to come over and help him. They all grabbed shovels and began to shovel dirt into the well.

At first, when the donkey realized what was happening, he cried horribly. Then, to everyone's amazement, he quieted down. A few shovel loads later, the farmer finally looked down the well and was astonished at what he saw. With every shovel of dirt that hit his back, the donkey was doing something amazing. He would shake it off and take a step up. As the farmer's neighbors continued to shovel dirt on top of the animal, he would shake it off and take a step up. Pretty soon, everyone was amazed as the donkey stepped up over the edge of the well and trotted off!

Life is going to shovel dirt on you, all kinds of dirt. The trick to getting out of the well is to shake it off and take a step up. Each of our troubles is a stepping stone. We can get out of the deepest wells just by not stopping, never giving up! Shake it off and take a step up!

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SOLOMON PREFIGURES CHRIST, AND THE TEMPLE THE CHURCH

From a discourse on the psalms by
Saint Augustine of Hippo

The temple that Solomon built to the Lord was a type and figure of the future Church as well as of the body of the Lord. For this reason Christ says in the Gospel: Destroy this temple and in three days I will raise it up again. For just as Solomon built the ancient temple, so the true Solomon, the true peacemaker, our Lord Jesus Christ, built a temple for himself. Now Solomon means peacemaker; Jesus, however, is the true peacemaker, of whom Saint Paul says: He is our peace, uniting the two into one. The true peacemaker brought together in himself two walls coming from different angles and himself became the cornerstone. One wall was formed of the circumcised believers and the other of the uncircumcised gentiles who had faith. And of these two peoples he made one Church, with himself as the cornerstone and, therefore, the true peacemaker.

And so when Solomon the king of Israel, the son of David and Bathsheba, built his temple, he acted as a figure of Christ, the true Solomon and peacemaker. But I do not think it was Solomon of old, the type of Christ, who really built God's dwelling. As the beginning of the psalm tells us: Unless the Lord build the house, in vain have the builders labored on it. Thus it is the Lord who builds the house; it is the Lord Jesus who builds his own dwelling. Many may toil on its building, but unless he builds it, in vain have the builders labored on it.

And who are those who labor on it? All those who preach God's word in the Church, who are ministers of his sacraments. All of us now rush, work and build, and before us other men rushed, worked and built; still, unless the Lord build the house, in vain have the builders labored on it. The apostles, and Paul specifically, saw some of them fail, and said: You observe the days, the

years, the months and the seasons; I fear that I may have toiled for you to no purpose. For realizing that he was the result of the Lords building from within, he was sorrowful because he had toiled for them to no avail. Hence, we are the ones who speak from without, but he builds from within. We notice the fact that you are listening, but he alone knows what you are thinking, for he sees our thoughts. He is the one who builds, admonishes, instills fear, opens the mind, and bends the perceptions to the act of belief. Yet we too, his ministers, labor, and are as it were his workmen.

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(Continued ATHEIST from page 1)

supposed to be right if it benefits the State, but in actuality something is right only if it benefits those in power. Something is supposed to be wrong if it harms the State, but this is corrupted into something is wrong if it does not benefit those in power - not if it harms those in power, but if it does not benefit those in power.

Not even in the times of kings and emperors did individuals have such power as was wielded by Lenin and Stalin, for even kings and emperors were restrained by their nobles, the merchant princes, and by the Church. The positions the nobles and the merchant princes held were assumed into the power structure in the Communist state by entry into the politburo, but the Church was totally independent and insisted on remaining independent, for it answered to God and not to man. Therefore, the atheistic communist sought to replace the Church, to replace God, with the State.

Atheistic Communism has fallen in Russia and in the former Eastern or Soviet Block, but it has fallen only as an overtly and outwardly organized system. It remains strong, well, and alive, as a philosophy, and as a way of life, and the lessons its practitioners learned through the Russian Soviet system were learned well.

Today atheism is the most predominate

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(Continued FATIMA from page 1)

documents and newspaper articles regarding the appearance of The Blessed Ever Virgin Mary at Fatima, Portugal, and the miracles which occurred there at that time; second, how the author completely wrecks one of his main focuses in the book without knowing it, by writing the truth.

A little background is necessary. There is much dissention within the Roman Catholic Church on numerous fronts: from the "New Mass" versus the "Latin Mass", to the validity of the Ordination of Roman Catholic Priest using the newly established form for the Sacrament of Holy Orders.

One of these areas of argument concerns the messages given by the Blessed Virgin Mary at Fatima. The children who received the messages were instructed by the Virgin Mary to keep the third message secret, but to give it to the Roman Pope with the instruction he make it public no later than the year 1960. Another of the instructions the Virgin Mary gave to the children which they in turn related to the Church and the Roman Pope, was that the Pope (with all of the Bishops - we are uncertain if this was limited to Roman Catholic Bishops) was to dedicate Russia to The Immaculate Heart of Mary, and by this keep Russia from causing great harm in the world.

No attempt to dedicate Russia was attempted until several decades later. It therefore is possible and very probable an opportunity to both defeat Communism at its inception, and also an opportunity to completely avoid the mess we find in the Orthodox Church in the North American jurisdictional disputes, and even to implement the 1917 Palestine Accords and avoid the current terror on all sides in Israel and the Middle East, was lost.

In the 1980's, Pope John Paul II made a dedication to the Immaculate Heart of Mary. Some Roman Catholics believe this met the request that Russia be so

(Continued FATIMA on page 9)

(Continued *FATIMA* from page 8)

dedicated; others believe it did not, that it was defective. One of the leaders of those who believe the dedication was defective is Roman Catholic Priest Reverend Father Nicholas Gruner, as is Father Paul Kramer, the author of the book, *The Devil's Final Battle*. The debate between those who believe the dedication has not been made and those who believe it has been made is quite heavy and emotional, having received the expenditure of great sums of money, energy, talent, and time.

The form of the Roman Catholic Mass, the Tridentine Latin Mass versus the Novus Ordo or new Mass, is a side issue in this debate. It appears a significant percentage of those who believe the dedication has not been made also favor the Latin Mass, and a significant percentage of those who believe it has been made favor the Novus Ordo, though there are many on both sides who do not fall into these generalities. But this is a factor.

We know the Third Secret was not made public in 1960. The book indicates Pope Pius XXII intended to make the secret known, but died; and that Pope John XXIII, decided to not make the secret known, and instead to press on with Vatican II. The book in effect states the combination of the failure to dedicate Russia, and the failure to disclose the Third Secret, insured that heretics would receive key posts in Vatican II. The book holds the position that the Novus Ordo which resulted from Vatican II, as well as virtually everything which came from Vatican II, is heretical, false in doctrine, and is destroying the faith of the Clergy and laity. The book also holds that the Third Secret as revealed in the early 2000's, was not the whole, complete, full, secret; at best it being a partial disclosure, and at worst a complete fabrication.

The Devil's Final Battle, therefore, while being strongly Roman Catholic, is very much against the current administration of the Roman Catholic Church, favors a new ceremony of dedi-

cation of Russia to the Immaculate Heart of Mary, and unrestricted access to the handwritten letter and notebook by Sister Lucy, the sole surviving recipient of the message, for the purpose of validating and verifying the message as made public in the early 2000's.

Additional views expressed in the book are: all Orthodox are invalid, and must become Roman Catholic; by dedicating Russia to the Immaculate Heart of Mary, all Orthodox in Russia will become Roman Catholic and thereby have the doors to eternal salvation opened to them; all Orthodox go to hell; the Pope is infallible.

But the book itself contradicts all of this at page 181, at the end of a series of attacks on Pope John Paul II through relating historical instances when Saint Peter, and later a Bishop of Rome, and still later a Pope, were all wrong.

The book there states:

Another example is Pope Liberius in 357 A.D. (or thereabouts), who failed by signing a Creed which the Arians proposed to him, leaving out any reference to the Son being consubstantial with the Father. He did this after two years in exile and under the threat of death. And he also failed (under duress while in exile) by wrongly condemning and excommunicating - in reality, only giving the appearance of excommunicating - St. Athanasius, who was defending the Faith in this matter. Pope Liberius, the first Pope not to be proclaimed a saint by the Church, was wrong because Athanasius was teaching the Catholic doctrine - the true doctrine, the infallible doctrine - taught infallibly by the Council of Nicea in 325 A.D. It was that infallible definition, not the defective teaching of Pope Liberius, that had to be followed in that case.

The key words are: *taught infallibly by the Council of Nicea in 325 A.D. It was that infallible definition, not the defective teaching of Pope Liberius,*

that had to be followed in that case.

It is obvious from this that infallibility lies with the Council, not with the Roman Pope, the Patriarch and Bishop of Rome.

The Nicene Creed as stated in the Council of Nicea in 325 A.D., and as confirmed by the Second Council of Nicea, (Rome having participated in both and having approved of both along with all of the other participants as is required by a true Ecumenical Council), and Rome's corruption of that Creed, is the main dogmatic cause of the Schism of 1054 A.D. The portion changed by Rome deals with the procession of the Holy Spirit. Both Councils of Nicea state the Holy Spirit proceeds from the Father, and only from the Father. The Second Council of Nicea states anyone who changes the Creed of Nicea shall be anathema. Yet several years after the Second Council of Nicea, Rome changed the Creed of Nicea that it uses, proclaiming what is known as the double procession of the Holy Spirit, proclaiming that the Holy Spirit proceeds from The Father and the Son. Rome apparently never proclaimed this to be dogma, but did change it in its liturgy and prayers, in violation of both Councils of Nicea.

The portion of the Creed properly states:

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified;

but Rome has changed it to state:

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father *and the Son*; Who with the Father and the Son together is worshipped and glorified;

Using the arguments and logic as expressed in *The Devil's Final Battle*, at page 181, Rome was wrong in 1054

(Continued *FATIMA* on page 28)

CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

30. Jesus Carries His Heavy Cross

THE soldiers now seized Jesus. They took off His purple robe and put on Him His own garments. Then they led Him away to crucify Him. Jesus carried the heavy cross on His shoulders.



JESUS FALLING UNDER THE CROSS

2. Thus He went through the streets of Jerusalem towards Mount Calvary, where He was to be crucified. Two robbers were also led out to be crucified with Him.

3. A man, named Simon, happened to pass by, coming from the field. The soldiers seized him, and forced him to help Jesus to carry the cross.

4. A crowd of people followed Jesus. Among them were also some pious women, who bewailed Jesus and shed tears of compassion.

QUESTIONS

1. What did the soldiers do to Jesus?

How did Jesus carry His cross?

2. Who were led out with Jesus?

3. What about a man named Simon?

4. What were the pious women doing?

31. Jesus is Crucified

AT noon Jesus reached the top of Mount Calvary. There the soldiers offered Him some wine mingled with gall. Jesus tasted it, but refused to drink. They then nailed Him to the cross.



THE CRUCIFIXION

2. With Him were crucified the two thieves; the one on the right, the other on the left. And the soldiers took His garments, divided them into four parts, one part for each of them. But His coat, being without seam, they would not divide. They, therefore, cast lots for it. Then they sat down to watch Jesus.

QUESTIONS

1. What did the soldiers do when Jesus reached Mount Calvary?

2. Who were crucified with Him?

What did the soldiers do?

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 287. How can we know what sins are considered mortal?

A. We can know what sins are considered mortal from Holy Scripture; from the teaching of the Church, and from the writings of the Fathers and Doctors of the Church.

Q. 288. Why is it wrong to judge others guilty of sin?

A. It is wrong to judge others guilty of sin because we cannot know for certain that their sinful act was committed with sufficient reflection and full consent of the will.

Q. 289. What sin does he commit who without sufficient reason believes another guilty of sin?

A. He who without sufficient reason believes another guilty of sin commits a sin of rash judgment.

Q. 290. What is venial sin?

A. Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

Q. 291. Can we always distinguish venial from mortal sin?

A. We cannot always distinguish venial from mortal sin, and in such cases we must leave the decision to our confessor.

Q. 292. Can slight offenses ever become mortal sins?

A. Slight offenses can become mortal sins if we commit them through defiant contempt for God or His law; and also when they are followed by very evil consequences, which we foresee in committing them.

Q. 293. Which are the effects of venial sin?

A. The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help,

and the weakening of the power to resist mortal sin.

Q. 294. How can we know a thought, word or deed to be sinful?

A. We can know a thought, word or deed to be sinful if it, or the neglect of it, is forbidden by any law of God or of His Church, or if it is opposed to any supernatural virtue.

Q. 295. Which are the chief sources of sin?

A. The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins or the seven deadly sins. Some people call Gossip the eighth deadly sin, and though it is a sin, people usually gossip out of envy.

Q. 296. What is pride?

A. Pride is an excessive love of our own ability; so that we would rather sinfully disobey than humble ourselves.

Q. 297. What effect has pride on our souls?

A. Pride begets in our souls sinful ambition, vainglory, presumption and hypocrisy.

Q. 298. What is covetousness?

A. Covetousness is an excessive desire for worldly things.

Q. 299. What effect has covetousness on our souls?

A. Covetousness begets in our souls unkindness, dishonesty, deceit and want of charity.

Q. 300. What is lust?

A. Lust is an excessive desire for the sinful pleasures forbidden by the Sixth Commandment.

Q. 301. What effect has lust on our souls?

A. Lust begets in our souls a distaste for holy things, a perverted conscience, a hatred for God, and it very frequently

leads to a complete loss of faith.

Q. 302. What is anger?

A. Anger is an excessive emotion of the mind excited against any person or thing, or it is an excessive desire for revenge.

Q. 303. What effect has anger on our soul?

A. Anger begets in our souls impatience, hatred, irreverence, and too often the habit of cursing.

Q. 304. What is gluttony?

A. Gluttony is an excessive desire for food or drink.

Q. 305. What kind of a sin is drunkenness?

A. Drunkenness is a sin of gluttony by which a person deprives himself of the use of his reason by the excessive taking of intoxicating drink.

Q. 306. Is drunkenness always a mortal sin?

A. Deliberate drunkenness is always a mortal sin if the person be completely deprived of the use of reason by it, but drunkenness that is not intended or desired may be excused from mortal sin.

Q. 307. What are the chief effects of habitual drunkenness?

A. Habitual drunkenness injures the body, weakens the mind, leads its victim into many vices and exposes him to the danger of dying in a state of mortal sin.

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ICON # 4



ICON # 7



ICON # 11



ICON # 19

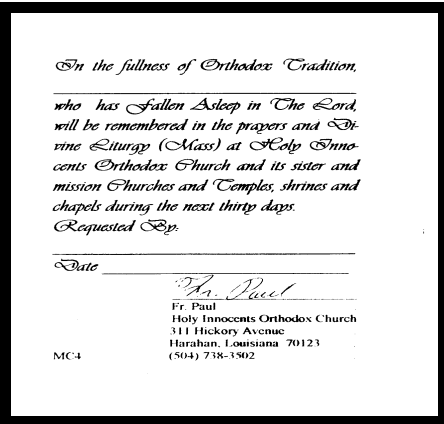


ICON # 26

DIVINE LITURGY 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.

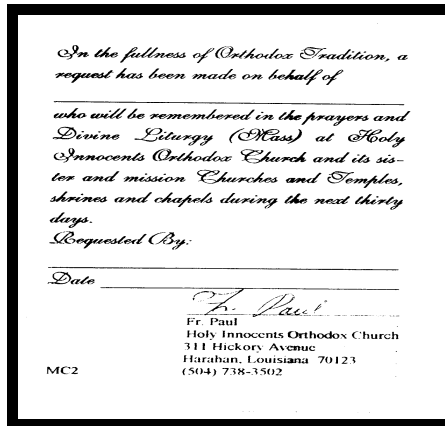
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this



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 are available on the covers. All the Icons are full color printed cards.

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 - some-

thing 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 Liturgies, that would be Simony.

Like Monasteries which obtain donations for their Icons, or sell Icons

and other items, the donations we receive from these cards are of great use to us. Your help is always appreciated.

+

Dear Fr. Paul,
Please include and remember _____

in the Divine Liturgy and Prayers for the (living - dead) at Holy Innocents Orthodox Church and its sister and mission places of worship during the next thirty days, beginning _____, 20_____, on the occasion of _____

Requested by (optional) _____

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(Address) _____

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Please mail this slip to:
Fr. Paul
Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123
or telephone (504) 738-3502
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(Continued on page 14)

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JOSHUA AND THE CAPTURE OF JERICHO

From an homily by Origin
on Joshua and the capture of Jericho

Once Jericho was surrounded it had to be stormed. How then was Jericho stormed? No sword was drawn against it, no battering ram was aimed at it, no javelins were hurled. The priests merely sounded their trumpets, and the walls of Jericho collapsed.

In the Scriptures Jericho is often represented as an image of the world. There can be no doubt that the man whom the Gospel describes as going down from Jerusalem to Jericho and falling into the hands of brigands is an image of Adam being driven out of paradise into the exile of this world. Likewise the blind men in Jericho, to whom Jesus came to give sight, signified the people in this world who were blinded by ignorance, to whom the Son of God came.

Jericho will fall, then; this world will perish. Indeed in the sacred books the end of the world was proclaimed long ago. How will the world be brought to an end, and by what means will it be destroyed? The answer of Scripture is: By the sound of trumpets. If you ask what trumpets, then let Paul reveal the secret. Listen to what he says: The trumpet will sound, and the dead who are in Christ will rise incorruptible. The voice of the archangel and the trumpet of God will give the signal, and the Lord himself will come down from heaven. Then the Lord Jesus will conquer Jericho with trumpets and destroy it, saving only the harlot and her household.

Jesus our Lord will come, says Paul, and he will come with the sound of trumpets. He will save only the woman who received his spies, that is, his apostles, in faith and obedience, and hid them on the roof of her house; and he will join this harlot to the house of Israel. But let us not bring up her past sins again or impute them to her. She was a harlot once, but now she is joined to Christ,

chaste virgin to one chaste husband. Listen to what the Apostle says of her: He has determined to present you to Christ as a chaste virgin to her one and only husband. Indeed, Paul himself had been born of her: Misled by our folly and disbelief, he said, we too were once slaves to our passions and to pleasures of every kind.

If you wish to learn more fully about how this harlot ceased to be a harlot then listen to Paul once again: And such were you also, but you have been cleansed and made holy in the name of our Lord Jesus Christ and in the Spirit of our God. To assure her escape when Jericho was destroyed, the harlot was given that most effective symbol of salvation, the scarlet cord. For it is by the blood of Christ that the entire Church is saved, in the same Jesus Christ our Lord, to whom belongs glory and dominion for ever and ever. Amen.

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(Continued ATHEIST from page 8)

religion in the United States of America, and in the world. *Atheism is the official religion of the government of the United States of America, and of the power structure which governs and pervades the entire world.* Prayer and religious references are being systematically forced out of all public places under the guise of not promoting one religion over another, of separation of Church and State - this we see every day. But a State without religion invents its own religion, that of atheism, of the State being god.

What is more insidious is that the government and the interlocking and mutually respectful and mutually respectful power structures which govern the world are actively engaged in replacing God with humans, with removing God as the ultimate arbiter of what is good and what is evil, what is moral and what is immoral, what is right and what is wrong.

No longer do most people look to God for

(Continued ATHEIST on page 17)

OUR SOULS IN SIN Psalms Chapter 37 (38)

With Selected Comments:

A prayer of a penitent for the remission of his sins. The third penitential psalm.

37:1. A psalm for David, for a remembrance of the sabbath.

37:2. Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

Rebuke me not - I have done wrong, and am worthy of severe correction and chastisement, but please do not so do while You are indignant nor while you are filled with wrath at me. For as a father who so does in anger is more severe than one who so does without anger, so do we as children pray accordingly.

37:3. For thy arrows are fastened in me: and thy hand hath been strong upon me.

37:4. There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

I am suffering because of Your chastisement, and equally am I suffering because my sins have injured me as severely as has your punishment caused by my sins.

37:5. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

37:6. My sores are putrified and corrupted, because of my foolishness.

Indeed, the effect of my sins on me and my spiritual health is more severe than your punishment. As a body decays under the effect of untreated wounds which have putrified, so has my soul, to the point I am virtually dead spiritually.

37:7. I am become miserable, and am bowed down even to the end: I walked

(Continued P38 on page 17)

(Continued P38 from page 16)
 sorrowfull all the day long.

37:8. For my loins are filled with illusions; and there is no health in my flesh.

I am so filed with desires for the things of this world that I can not realize that wealth, power, lust, gluttony, acclaim of men, and all other sins are like sexual desires - fantasies which do not become reality even when the sexual desire is attained because they exist only as an illusion created by the mind.

37:9. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

37:10. Lord, all my desire is before thee, and my groaning is not hidden from thee.

37:11. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

37:12. My friends and my neighbours have drawn near, and stood against me. And they that were near me stood afar off:

37:13. And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

37:14. But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

37:15. And I became as a man that heareth not: and that hath no reproofs in his mouth.

37:16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

I know how sinful I am and I rely on you to remove sin from me and to make me holy.

37:17. For I said: Lest at any time my

enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

37:18. For I am ready for scourges: and my sorrow is continually before me.

37:19. For I will declare my iniquity: and I will think for my sin.

I know I must be chastised for my sin, but more than chastisement, I must be cleansed from my sins and from the evil my sins have caused in me and the damage my sins have caused me.

37:20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

37:21. They that render evil for good, have detracted me, because I followed goodness.

37:22. For sake me not, O Lord my God: do not thou depart from me.

37:23. Attend unto my help, O Lord, the God of my salvation.

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(Continued ATHEIST from page 16)

guidance as to whether something is right or wrong. Instead, people have established systems, or organizations, which they have endowed with the authority to decide what is right and what is wrong. The politburos which govern these systems are responsive to the members only to a limited extent - for their agenda is to remove all reference to God and to good and evil and to replace these with the concepts of right and wrong as promoted by the Atheist Soviets.

We have but to look to the recent consecration as bishop of a homosexual living in homosexual union with another homosexual. The consecration placed this particular homosexual into a position of what is supposed to be a moral authority - even though homosexual acts are condemned by the base dogma of that religion. In so doing, that religion has cut

(Continued ATHEIST on page 23)

(Continued GOSSIP from page 1)

and draws an opinion, and when additional information or further consideration indicates a change, he is not afraid to change his position. This should be considered a strength.

Gossip: President Bush is stupid, ignorant, and unintelligent.

President Bush received a bachelor's degree from Yale University, and holds an MBA from Harvard Business School. Master of Business Administration programs require candidates for that degree to present many business plans under differing scenarios, and defend those plans against the professors, moderators, and the other candidates. The competition is viciously strenuous, and only the best successfully complete the program. In addition, he is a fighter pilot. A fighter pilot must comprehend aerodynamics, engineering, air and ground support battle tactics, constantly read and comprehend the meanings of numerous instruments, navigate the aircraft, understand and use numerous weapon systems, all simultaneous with the rigors of combat flying. In addition to American English, he also speaks and reads Spanish fluently, with the ability to shift between English and Spanish without difficulty. He therefore is fluent in at least one language more than most Americans. Obviously he is not stupid, ignorant, or unintelligent.

Gossip: Sandy Burger, Bill Clinton's National Security Advisor, who until recently worked for Presidential candidate Senator Kerry, stole secret documents and turned over to Kerry all information regarding 9/11 which was detrimental to President Bush.

Where is the proof of this? There is none.

Truth: Sandy Burger was Bill Clinton's National Security Advisor, and until recently worked for Presidential candidate Senator Kerry. Burger recently removed from government

(Continued GOSSIP on page 23)

ON THE LORD'S PRAYER AND HOW TO PRAY

From a treatise by Saint Cyprian,
bishop and martyr

Let your prayer come from a humble heart. When we pray, our words should be calm, modest and disciplined. Let us reflect that we are standing before God. We should please him both by our bodily posture and the manner of our speech. It is characteristic of the vulgar to shout and make a noise, not those who are modest. On the contrary, they should employ a quiet tone in their prayer.

Moreover, in the course of his teaching, the Lord instructed us to pray in secret. Hidden and secluded places, even our own rooms, give witness to our belief that God is present everywhere; that he sees and hears all; that in the fullness of his majesty, he penetrates hidden and secret places. This is the teaching of Jeremiah: Am I God when I am near, and not God when I am far away? Can anyone hide in a dark corner without my seeing him? Do I not fill heaven and earth? Another passage of Scripture says: The eyes of the Lord are everywhere, observing both good and wicked men.

The same modesty and discipline should characterize our liturgical prayer as well. When we gather to celebrate the divine mysteries with God's priest, we should not express our prayer in unruly words; the petition that should be made to God with moderation is not to be shouted out noisily and verbosely. For God hears our heart not our voice. (*Can you imagine praying the Lord's Prayer in the screaming voice and the bobbing up and down manner which are trade mark antics of so many of today's so called men and women of God, the modern preachers of miracles without work? - Ed*)

He sees our thoughts; he is not to be shouted at. The Lord showed us this when he asked: Why do you think evil in your hearts? The book of Revelation testifies to this also: And all the

churches shall know that I am the one who searches the heart and the desires. Anna maintained this rule; in her observance of it she is an image of the Church. In the First Book of Kings we are told that she prayed quietly and modestly to God in the recesses of her heart. Her prayer was secret but her faith was evident. She did not pray with her voice, but with her heart, for she knew that in this way the Lord would hear her. She prayed with faith and obtained what she sought. Scripture makes this clear in the words: She was speaking in her heart; her lips were moving but her voice could not be heard; and the Lord heard her prayer. The psalmist also reminds us: Commune within your own hearts, and in the privacy of your room express your remorse. This is the teaching of the Holy Spirit. Through Jeremiah he suggests this: Say in your hearts: Lord, it is you that we have to worship.

My friends, anyone who worships should remember the way in which the tax-collector prayed in the temple alongside the Pharisee. He did not raise his eyes immodestly to heaven or lift up his hands arrogantly. Instead he struck his breast and confessing the sins hidden within his heart he implored the assistance of God's mercy. While the Pharisee was pleased with himself, the tax-collector deserved to be cleansed much more because of the manner in which he prayed. For he did not place his hope of salvation in the certainty of his own innocence; indeed, no one is innocent. Rather he prayed humbly, confessing his sins. And the Lord who forgives the lowly heard his prayer.

Above all, he who preaches peace and unity did not want us to pray by ourselves in private or for ourselves alone. We do not say "My Father, who art in heaven," nor "Give me this day my daily bread." It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one. God is then the teacher

of harmony, peace and unity, and desires each of us to pray for all men, even as he bore all men in himself alone. The three young men shut up in the furnace of fire observed this rule of prayer. United in the bond of the Spirit they uttered together the same prayer. The witness of holy Scripture describes this incident for us, so that we might imitate them in our prayer. Then all three began to sing in unison, blessing God. Even though Christ had not yet taught them to pray, nevertheless, they spoke as with one voice.

It is for this reason that their prayer was persuasive and efficacious. For their simple and spiritual prayer of peace merited the presence of the Lord. So too, after the ascension we find the apostles and the disciples praying together in this way. Scripture relates: They all joined together in continuous prayer, with the women including Mary, the mother of Jesus, and his brothers. They all joined together in continuous prayer. The urgency and the unity of their prayer declares that God, who fashions a bond of unity among those who live in his home, will admit into his divine home for all eternity only those who pray in unity.

My dear friends, the Lord's Prayer contains many great mysteries of our faith. In these few words there is great spiritual strength, for this summary of divine teaching contains all of our prayers and petitions. And so, the Lord commands us: Pray then like this: Our Father, who art in heaven.

We are new men; we have been reborn and restored to God by his grace. We have already begun to be his sons and we can say "Father." John reminds us of this: He came to his own home, and his own people did not receive him. But to all who received him, who believe in his name, he gave the power to become children of God. Profess your belief that you are sons of God by giving thanks. Call upon God who is your Father in heaven.

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How merciful the Lord is to us, how kind and richly compassionate! He wished us to repeat this prayer in God's sight, to call the Lord our Father and, as Christ is God's Son, be called in turn sons of God! None of us would ever have dared to utter this name unless he himself had allowed us to pray in this way. And therefore, dear friends, we should bear in mind and realize that when we call God our Father we ought also to act like sons. If we are pleased to call him Father, let him in turn be pleased to call us sons.

We should live like the temples of God we are, so that it can be seen that God lives in us. No act of ours should be unworthy of the spirit. Now that we have begun to live in heaven and in the spirit, all our thoughts and actions should be heavenly and spiritual; for, as the Lord God himself has said: Those who honor me I will honor, and those who despise me shall be despised. And the blessed Apostle wrote in his letter: You are not your own; you were bought with a great price. So glorify and bear God in your body.

We go on to say. May your name be hallowed. It is not that we think to make God holy by our prayers; rather we are asking God that his name may be made holy in us. Indeed, how could God be made holy, he who is the source of holiness? Still, because he himself said: Be holy, for I am holy, we pray and beseech him that we who have been hallowed in baptism may persevere in what we have begun. And we pray for this every day, for we have need of daily sanctification; sinning every day, we cleanse our faults again and again by constant sanctification.

The apostle Paul instructs us in these words concerning the sanctification which God's loving kindness confers on us: Neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such indeed you were. But you have been washed, you

have been sanctified, you have been justified in the name of the Lord Jesus Christ and in the Spirit of our God. We were sanctified, he says, in the name of the Lord Jesus Christ and in the Spirit of our God. Hence we make our prayer that this sanctification may remain in us. But further, our Lord who is also our judge warns those who have been cured and brought back to life by him to sin no more lest something worse happen to them. Thus we offer constant prayers and beg night and day that this sanctification and new life which is ours by God's favor may be preserved by his protection.

The prayer continues: Your kingdom come. We pray that God's kingdom will become present for us in the same way that we ask for his name to be hallowed among us. For when does God not reign, when could there be in him a beginning of what always was and what will never cease to be? What we pray for is that the kingdom promised to us by God will come, the kingdom won by Christ's blood and passion. Then we who formerly were slaves in this world will reign from now on under the dominion of Christ, in accordance with his promise: Come, O blessed of my Father, receive the kingdom which was prepared for you from the foundation of the world. However, my dear friends, it could also be that the kingdom of God whose coming we daily wish for is Christ himself, since it is his coming that we long for. He is our resurrection, since we rise again in him; so too he can be thought of as the kingdom of God because we are to reign in him. And it is good that we pray for God's kingdom; for though it is a heavenly kingdom, it is also an earthly one. But those who have already renounced the world are made greater by holding positions of authority in that kingdom.

After this we add: Your will be done on earth as it is in heaven; we pray not that God should do his will, but that we may carry out his will. How could anyone prevent the Lord from doing what he wills? But in our prayer we ask that God's will be done in us, because the

devil throws up obstacles to prevent our mind and our conduct from obeying God in all things. So if his will is to be done in us because the devil throws up obstacles to prevent our mind and our conduct from obeying God in all things. So if his will is to be done in us we have need of his will, that is his help and protection. No one can be strong by his own strength or secure save by God's mercy and forgiveness. Even the Lord, to show the weakness of the human nature which he bore, said: Father, if this be possible, let this cup pass away from me, and then, by way of giving example to his disciples that they should do God's will and not their own, he added: Nevertheless, not as I will, but as you will.

All Christ did, all he taught, was the will of God. Humility in our daily lives, an unwavering faith, a moral sense of modesty in conversation, justice in acts, mercy in deed, discipline, refusal to harm others, a readiness to suffer harm, peaceableness with our brothers, a wholehearted love of the Lord, loving in him what is of the Father, fearing him because he is God, preferring nothing to him who preferred nothing to us, clinging tenaciously to his love, standing by his cross with loyalty and courage whenever there is any conflict involving his honor and his name, manifesting in our speech the constancy of our profession and under torture confidence for the fight, and in dying the endurance for which we will be crowned - this is what it means to wish to be coheir with Christ, to keep God's command; is what it means to do the will of the Father.

As the Lord's Prayer continues, we ask: Give us this day our daily bread. We can understand this petition in a spiritual and in a literal sense. For in the divine plan both senses may help toward our salvation. For Christ is the bread of life; this bread does not belong to everyone, but is ours alone. When we say, our Father, we understand that he is the father of those who know him and believe in him. In the same way we speak of our

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daily bread, because Christ is the bread of those who touch his body. Now, we who live in Christ and receive his eucharist, the food of salvation, ask for this bread to be given us every day. Otherwise we may be forced to abstain from this communion because of some serious sin. In this way we shall be separated from the body of Christ, as he taught us in the words: I am the bread of life which has come down from heaven. Anyone who eats my bread will live for ever and the bread that I will give is my flesh for the life of the world. Christ is saying, then, that anyone who eats his bread will live for ever. Clearly they possess life who approach his body and share in the Eucharistic communion. For this reason we should be apprehensive and pray that no one has to abstain from this communion, lest he be separated from the body of Christ and be far from salvation. Christ has warned of this: If you do not eat the flesh of the Son of man and drink his blood you will have no life in you. We pray for our daily bread, Christ, to be given to us. With his help, we who live and abide in him will never be separated from his body and his grace. After this we ask pardon for our sins, in the words: and forgive us our trespasses. The gift of bread is followed by a prayer for forgiveness. To be reminded that we are sinners and forced to ask forgiveness for our faults is prudent and sound. Even while we are asking God's forgiveness, our hearts are aware of our state! This command to pray daily for our sins reminds us that we commit sin every day. No one should complacently think himself innocent, lest his pride lead to further sin. Such is the warning that John gives us in his letter: If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, the Lord is faithful and just, and will forgive our sins. His letter includes both points, that we should beg for forgiveness for our sins, and that we receive pardon when we do. He calls the Lord faithful, because he remains loyal to his promise, by forgiving us our sins. He both taught us to pray for our sins and our faults, and also promised to show us

a father's mercy and forgiveness.

We are God's children; let us abide in his peace Christ clearly laid down an additional rule to bind us by a certain contractual condition: we ask that our debts be forgiven insofar as we forgive our own debtors. Thus we are made aware that we cannot obtain what we ask regarding our own trespasses unless we do the same for those who trespass against us. This is why he says elsewhere: The measure you give will be the measure you get. And the servant who, after his master forgives all his debt, refuses to forgive his fellow servant is thrown into prison. Because he refused to be kind to his fellow servant, he lost the favor his master had given him. Along with his other precepts Christ lays this down even more forcefully with a most vigorous condemnation. He says: When you stand up to pray, if you have anything against anyone, let it go, so that your heavenly Father may also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive you your trespasses. You will have no excuse on the day of judgment, for then you will be judged just as you have judged, and you will suffer whatever you have done to others.

God bids us to be peace-loving, harmonious and of one mind in his house; he wants us to live with the new life he gave us at our second birth. As sons of God, we are to abide in peace; as we have one Spirit, we should be one in mind and heart. Thus God does not receive the sacrifice of one who lives in conflict; and he orders us to turn back from the altar and be first reconciled with our brother, that God too may be appeased by the prayers of one who is at peace. The greatest offering we can make to God is our peace, harmony among fellow Christians, a people united with the unity of the Father, the Son and the Holy Spirit.

When Cain and Abel first offered their sacrifices. God considered not so much the gifts as the spirit of the giver: God was pleased with Abel's offering be-

cause he was pleased with his spirit. Thus Abel the just man, the peacemaker, in his blameless sacrifice taught men that when they offer their gift at the altar they should approach as he did, in the fear of God, simplicity of heart, ruled by justice and peaceful harmony. Since this was the character of Abel's offering, it was only right that he himself should afterward become a sacrifice. As martyrdom's first witness and possessing the Lord's qualities of justice and peace, he foreshadowed the Lord's passion in the glory of his own death. Such, then, are the men who are crowned by the Lord and will be justified with him on the day of judgment.

But St. Paul and the sacred Scriptures tell us that the quarrelsome man and the troublemaker, who is never at peace with his brothers, cannot escape the charge of internal dissension even though he may die for Christ's name. For it is written: He who hates his brother is a murderer, nor can he attain the kingdom of heaven. God cannot abide a murderer. He cannot be united with Christ, who has preferred to imitate Judas rather than Christ.

Dear friends, why does the fact that God has taught us such a prayer as this astonish us? Did he not express all of our prayers in his own words of life? Indeed this was already foretold by Isaiah. Filled with the Holy Spirit, he spoke of the majesty and fidelity of God: The Lord will speak a final brief word of justice, a word throughout the world. Our Lord Jesus Christ came for all mankind. He gathered together male and female, the learned and the unlearned, the old and the young and taught them his saving doctrine. He did not want his disciples to be burdened by memorizing his teaching; he made a complete summary of his commands such as was necessary for a trusting faith, and could be quickly learned. Thus he summarized his teaching on the mystery of eternal life and its meaning with an admirable, divine brevity: And eternal life is this: to know you, the only true God, and Jesus Christ whom you sent. Again, in quoting the

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first and the greatest precept of the law and the prophets, he spoke in the same way: Listen, Israel, the Lord your God is one Lord, and: you shall love the Lord your God with all your heart, with all your soul, and with all your strength. This is the first commandment. The second is like it: You must love your neighbor as yourself. On these two commandments depends all that is contained in the law and the prophets. On another occasion the Lord said: Always treat others as you would like them to treat you: that is the meaning of the law and the prophets.

God taught us to pray not only by his words, but also by his actions. He taught us by his own example for he often prayed on our behalf. The Scripture says: He withdrew to the wilderness and prayed. And again: He went into the hills to pray and he spent the whole night in prayer to God.

Was the sinless Lord praying for himself? No, he was praying and interceding on our behalf. He explained this to Peter: Behold Satan demanded that he might sift you like wheat, but I have prayed for you that your faith may not fail. Later on he prayed to the Father for everyone: I am not praying for these only, but also for those who will believe in me through their preaching, that they may be one; just as you, Father, are in me, and I in you, that they also may be one in us. God loves us; for the sake of our salvation he is generous toward us. He is not satisfied with redeeming us by his blood. He also prays to the Father on our behalf. Consider the love exemplified in that prayer. The Father and Son are one; we too are to abide in that oneness.

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THE CONCEPT OF A POWERFUL PERSON IS RIDICULOUS

Occasionally the adjective “powerful” is used to describe someone or something, as in: “She is one of the most powerful persons in government”, or, “This device is as powerful as ten thousand pounds of dynamite.”

But these are mis-conceptions brought about by misuse of the language.

The device is not as powerful as ten thousand pounds of dynamite. It may be capable of delivering or releasing the amount of power released by that amount of dynamite, but it does not have that amount of power for it has no power what-so-ever. It only has the potential for delivering or releasing power.

Similarly, but not in the least likewise, the she above is not one of the most powerful persons in government. She may have more authority than others, and by use of that authority may able to have things done which others may have more difficulty having done, but that is authority and not power.

For so long as the chemistry and physics of power remain constant, the potential power which can be obtained from a thing remains constant. It can be thought of as a permanent quality of that thing - almost as innate.

But authority is not permanent. It is not innate.

Authority is traced from the one who wields it to others who have granted it to the wielder, or from whom the wielder has grasped it. But it is always traced from the holder to others, until it eventually is traced to God from whom comes all authority.

One wielding authority is therefore answerable to God; and God, being all powerful, enforces that answerability.

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THE NEWLY BAPTIZED ARE LIKE FISH RESCUED FROM A POLLUTED WATER

Truly those who have been baptized are like unto fish who have been removed from a polluted water and placed in clean, good water filled with the nourishments required for life and growth.

Like the fish which we capture, which die if removed from the water, or if placed in water unlike that for which they were designed, fish of the sea being unable to live in fresh water, and fish of the rivers being unable to live in the oceans - we are designed to live in the waters formed by the spring of the Holy and Blessed Trinity. But unlike the fish of the oceans and rivers, we are not born in and do not live in the waters for which we were designed. We are born and live in filthy water which contains no nourishment, but only the pollution which leads to death.

But baptism removes us from the polluted waters, and places us in the waters which flow from the Springs of the Father, and of the Son, and of the Holy Spirit. It places us into the River of Life.

Baptism cleanses us of the funguses and parasites which sap our strength, retard our growth, make us weaker, shorten our lives, and to which we succumb in spiritual death.

When we were in the waters of pollution we knew nothing of what it is like to live in the refreshing, nourishing waters of baptism. Now we know. If we wish, we can return to the waters of pollution, but if so do we know we are returning to weakness, corruption, and death - to the waters which will corrode our very beings.

Rejoice in the life giving waters of baptism, which nourish the Holy Spirit within each of us.

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**POPE JOHN PAUL II AND
PATRIARCH
BARTHOLOMEW SIGN
COMMON DECLARATION
New Problems Due To Rome's
Intention To Establish New
Patriarchate**

(From stories by VIS, CIN, and Zenit;
Vatican City, July 2, 2004)

At the end of their meeting the afternoon of July 1st, 2004, Pope John Paul II and Ecumenical Patriarch Bartholomew I signed a Common Declaration "witnessing to the firm will to continue on the path towards full communion between us in Christ."

The Declaration recalls that the encounters in recent days in the Vatican marked the 40th anniversary of the embrace between Pope Paul VI and Patriarch Athenagoras in Jerusalem in January 1964 which "visibly expressed a hope present in the hearts of everyone," that "all may be one" as Christ desired.

"Unity and Peace! The hope kindled by that historical meeting has illuminated the path of these last decades," says the statement. It adds that "notwithstanding the Christian world for centuries has suffered the drama of separation," there have been signs of progress, such as reciprocal meetings in Fanar and Rome between John Paul II and the ecumenical patriarchs and the establishment in 1979 of the International Mixed Commission for the Theological Dialogue between the Catholic Church and the Orthodox Church as a whole. Whereas the Commission's work has recently come to a standstill, the Pope and Patriarch state: "It is our duty to continue in the decisive commitment to reactivate work as soon as possible."

The Declaration affirms: "Notwithstanding our firm desire to continue on the path towards full communion, it would be unrealistic not to realize there are obstacles of various natures: doctrinal above all, but also arising from a difficult history. In addition,

new problems have arisen from the profound changes that have occurred in the European socio-political context have not been without consequences in the relations between the Christian Churches. With the return to freedom of Christians in central and eastern Europe fears have been awakened, making dialogue difficult."

It closes: "In the particular context of Europe, the path towards higher forms of integration and enlargement towards the East of the continent, we give thanks to the Lord for this positive development and express the hope that in this new situation collaboration between Catholics and Orthodox will grow. Many are the challenges we must face together in order to contribute to the good of society: healing with love the scourge of terrorism; infusing a hope of peace; contributing to rectifying so many painful conflicts; restoring in Europe the awareness of its Christian roots; building a true dialogue with Islam, because indifference and reciprocal ignorance can only lead to distrust and even hatred; nourishing the awareness of the sacredness of human life; working so that science does not deny the divine spark that every man receives with the gift of life; collaborating so that our earth is not disfigured and creation can preserve the beauty that God has given it; but above all, announcing with renewed vigor the Gospel message, showing modern man how the Gospel helps him to renew himself and to build a more human world."

The patriarch arrived in Rome on June 28 and departed at noon July 2nd..

John Paul II said: "Together let us give thanks to God" for having been able "to show the faithful a clear sign of our fraternity and to confirm the proposal to make decisive progress toward full unity between Catholics and Orthodox. There is great need for these signs of communion, as well as for the words that accompany them and explain them which we have written in the joint declaration."

"Another important event during these days, which has been a motive for special joy for me, is to have had the opportunity to grant the ecumenical patriarchate use of the church of St. Theodore on the Palatine Hill in the heart of ancient Rome. This will allow the faithful of the Greek-Orthodox archdiocese in Italy to have a significant and continuing presence close to the tomb of the Apostle Peter. All of this, we know, is a gift from God. And it is beautiful that brothers and sisters live together in this common recognition."

The Holy Father thanked His Holiness Bartholomew I and the members of his entourage. He concluded by saying: "With the memory of these days of grace, and today's meeting, may we remain in communion in prayer and fraternal charity."

Zenit, the unofficial e-zine of the Catholic Church published a news wrap-up of the visit of His Beatitude Bartholomew I, the Ecumenical patriarch of Constantinople, to the Vatican on the occasion of the feast of Saints. Peter and Paul.

Since the schism between Old Rome and New Rome in 1054, the Ecumenical Patriarch has been recognized as the first among equals by the Orthodox churches.

In the wrap-up story, Zenit reported: "...We were able to address some problems and misunderstandings that arose recently, offering a concrete sign of how Christians can and must always collaborate, even when there are divisions and conflicts," John Paul II said before praying the midday Angelus....."

The phrase 'some problems and misunderstandings that arose recently,' apparently refers to the controversy that arose after fifteen Orthodox Patriarchs wrote letters to the the Vatican objecting to a request for recognition of patriarchal status by the Greek Catholic Church of Kyiv.

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In the letters, the Orthodox patriarchs stated that recognition of the patriarchate would mean the end of inter-church relations.

The request for recognition of the patriarchate apparently remains under study by the Vatican. The Pope has told the permanent synod of the Greek Catholic Church that he shares their hope that the Ukrainian Greek Catholic Church (UGCC) will be established as a patriarchate, but he has also asked for patience while the proposal is studied further.

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itself off from all other religions which profess the same base - Christianity. That religion has substituted the atheistic socialist politburo for God.

There are numerous supposedly Christian religions which approve abortions - even though abortion is condemned by God in His revelations to the Jews and to the Christians.

These two evils, abortion and active homosexuality and lesbianism, are sanctioned by the Federal and State governments of the United States of America, and by almost all other countries, even Catholic Ireland and Catholic Italy.

In New Orleans the alienation of God from every day life has reached a height equal to that of the most pagan Roman concepts. Not only is abortion available on demand, and homosexuality and lesbianism accepted as a normal activity and as a right, and promiscuity of every nature accepted by public people including prominent talk show hosts who exercise great influence, but there is even a well established festival celebrating decadence - the Decadence Festival - which prominent people defend as being good for it brings money into the City. They also say it is a Constitutional right - even though the right to buggery is no where guaranteed in the Constitution.

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archives, top secret documents regarding the *Clinton administration* as relate to 9/11. He stuffed the documents down his pants. The documents were detrimental to Clinton and to his administration. *There is no evidence he gave the information to Senator Kerry, nor is there any evidence he was attempting to protect the reputation of the Clinton administration or to hurt the reputation of the Bush administration regarding 9/11; nor is there any evidence he, Burger had relations with the documents in his pants.*

Gossip: President Bush invaded Iraq so he, Vice-President Cheney, and their cronies could make money on Iraqi oil, and for revenge.

Where is the proof of this?

Truth: All members of both the Clinton administration and the Bush administration, as well as all European and Arab governments, believed Iraq had weapons of mass destruction (WMD). WMD was only one of several reasons for the overthrow of the government of Iraq. With the governing of Iraq having been placed in the hands of Iraqis, it is impossible for Americans to control Iraqi oil and oil money.

Gossip: Former President William Jefferson Clinton and his wife Senator Hillary Rodham Clinton are estranged because of Mr. Clinton's extra-marital sexual behavior.

Truth: There is actually neither evidence nor indication their marriage has not survived and even been strengthened by Mr. Clinton's conduct, repentance, and Mrs. Clinton's forgiveness.

President Bush stole the election from Al Gore.

Truth: CNN and two other news organizations made a total recount of the Florida vote, giving Mr. Gore every break, and their recount shows Mr. Bush won.

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ANY OFFERING ACCEPTABLE TO GOD BEGINS WITH THE OFFEROR'S CONTRITION

From a sermon by Saint Augustine,
Bishop of Hippo

*I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said: *I acknowledge my transgression, and my sin is ever before me.* He did not concentrate on others' sins; he turned his thoughts upon himself. He did not merely stroke the surface, but he plunged inside and went deep down with-in himself. He did not spare himself, and therefore was not impudent in asking to be spared.*

Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* But continue to listen, and say with David: *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.* Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle for these were the sacrifices. *If you wanted sacrifice, I would indeed have given it.* These then. Lord, you do not want, and yet you do want sacrifice.

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You will take no delight in burnt offerings, David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.

You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search with-in your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: Create a clean heart in me, O God. For a clean heart to be created, the unclean one must be crushed.

We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. In some measure then you will be in harmony with God's will, because you find displeasing in yourself what is abhorrent to your Creator.

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Atheistic evil is at a current pinnacle in those who conceive human life for the purpose of killing it in the earliest stages of development, so that cells and body parts can be harvested like crops in a field, and then be used for research, for experimentation in determining physical character traits of those to be conceived in the future, and for repair of adult humans. Even preeminent celebrities and the wife of a former President of the United States of America, actively promote such barbaric research for their own personal gain and desires. They are willing to kill every child born during their life times for the purpose of attaining their goals. This is more barbaric than any of the fruit which issued from Hitler or from Stalin.

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Your point. You said that Orthodoxy has brought true civilization to the world but I wonder how come everywhere you cross the border from a western to eastern land (Poland to Russia, Hungary to Romania, Croatia to Serbia) the poverty and corruption becomes obvious. This is somehow similar with the gap apparent between the Roman catholic countries and the protestant influenced countries, only this time favoring the later. It looks as if the further you go from the rules of the Old Church the better economic environment you have. Or maybe you were NOT talking about the "gifts" of the consummator society promoted by America to the hole world in the last decades?

Eduard

Dear Eduard,

. . . Regarding Q688: Prior to Christianity, the main reason civilization, law, order, and social tranquility were sought, was for the benefit of those who were wealthy, who had influence and connections, and military might. Wealth, influence, and might, were acquired partially to promote the selfish purposes of those who were able to acquire them, and partially for the simple sake of having them - and we can call those who possess these, the Upper Class. In order to best enjoy the fruits of being a member of the Upper Class it is necessary that trade be able to flourish, and that there be a measure of social order so that the things which the Upper Class desire can be provided. It is impossible to have a virgin every night if they can be killed or kidnaped on the way to your house. It is difficult to make sherbert with snow from the mountain top, if the courier carrying the snow is attacked on the way from the mountain. And it is necessary that those who provide the luxuries and pleasures obtain a measure of satisfaction, otherwise they will run away and not provide the luxuries and pleasures.

Christianity requires civilization with law, order, social tranquility, and justice, mercy, and a certain level of giving of one's self - of selflessness rather than selfishness; because these are taught by Christ as being good and as necessary if one is to obtain eternal happiness with Christ in heaven. So, under Christianity, the purpose for being civilized is not for material benefit, but rather is for spiritual benefit. Under Christianity, justice, mercy, and a certain level of selflessness are integral parts of civilization, but without Christianity they only are useful to the extent they promote obtaining the material pleasures.

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(Continued from Col 1 ATHEIST this page)

We can thus see that the atheist, even though their main country, Soviet Russia, no longer exists, are winning the battle for souls, while Christians bicker and members of the True Church avoid confrontation with the very evil which Our Saviour unceasingly attacked and conquered. It is completely incomprehensible that the Clergy, Religious, and Laity of the True Church are so remiss in attacking evil, especially since evil has already been defeated by Jesus Christ. We have but to accept the victory.

Perhaps there is too much focus on things of this world, and not enough focus on the next world.

What can be done to rectify this situation?

The first step is in ourselves - each one of us is responsible for his and her self, and for the example we set.

Begin with prayer to God for guidance, ability, and fortitude.

Do your best to live a life of holiness - always remembering that a life of holiness does not require living in a cave and eating bugs. Living in a cave and eating

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done, holding prayer vigils, and calling on the government to institute activities to occupy the troubled youth who commit the crimes. In New Orleans some Protestant Christian ministers even held a series of pagan drum ceremonies designed to drive evil spirits away and to call on the assistance of the guiding spirits of their African ancestors. This last is an indication of the cause of the murder and general crime problem. The cause is lack of morality, and specifically, ignoring true Christianity.

When Our Saviour fed the multitude, each person ate until they were full, until their hunger was satiated, and if some desired, they ate until they could not fit another morsel into their stomachs.

There probably were some in the crowd who wanted to take the food from the persons next to them, and to bring as much as they could carry back home. But this was thwarted by Our Saviour's presence, and the Apostles' collecting the surplus. There probably were many in the crowd who had no religious inclinations, but were present merely to see what would happen; for their own benefit. It was a crowd of mixed morality, just like society today. But today's society lacks morality to a much greater degree and quality than that of the time of the feeding of the multitude.

Very simply, the lack of morality, of proper and real religious beliefs, and of following at least the minimal of real moral instructions, is the cause of the murders and other crimes which plague our society.

God provides us with every thing we need. His focus is on our spiritual needs, with the material needs being provided in a manner which supports the spiritual. He also requires our active participation in both the spiritual and the material. For millennium people

have understood this; whether they be Christian or Pagan they have understood this.

People have also understood there are spiritual and material consequences for both evil and for good acts. Goodness is rewarded by God in eternity (and by appreciation, acclaim, and honor in this world. But the appreciation, acclaim, and honor of this world are only useful

to the extent they induce others to follow God.) Evil is punished by God, in certain circumstances for all eternity, and is also punished by temporal authority

when the evil is contrary to law and when the evildoer is caught.

Sin and law once coincided, so that those things which were sins were also illegal. But there were many things which were not sins, that were also illegal. In fact, many laws were actually sinful in that they unjustly harmed others - the right of a king to bed a woman not his wife on her wedding night is one of these.

Slavery is obviously immoral, for it denies free will to one whom it has been given by God and thus denies God. People knew these were injustices, and so, because of the evil of people in positions of authority, the force of morality was weakened.

Over the millennia, those who have wished to engage in sin without consequence have persuaded many people that some deeds which are classified as sin, actually do no harm to anyone, and that they should be made legal. And many of these were and continue to be legalized. In the minds of many, sin and morality became relative, and the concept of sin and morality being absolute was discarded. But sin

and morality are absolute, for they are established by God and God does not change. What was once good remains good, and what was once evil remains evil.

With the diminution of the truth that sin and morality are absolute, and the strengthening of the concept that they are relative, the principles of right and wrong have been greatly discarded. The strongest thing with which they have been replaced is fear, not by the sinner, but by the victims and potential victims of sin.

A classic example is sexual relations outside of marriage - with marriage being defined as a permanent relationship between one man and one woman. Sexual relations outside of marriage is a sin, and it was once against the law. Those who wished to engage in sexual relations outside of marriage used the argument that such relations hurt no one. Obviously, sexual relations outside of marriage hurts everyone, even people who live thousands of miles away, and even those born hundreds of years later. Sexual relations are intended to

strengthen the marriage bond, continue the human race, and induce a myriad of other good things. Sexual relations outside of marriage weaken the marriage bond, and cheapen such relations. Children

born of such relations have a greater probability of being raised in poverty than those born in wedlock, and have a greater probability of requiring financial and other assistance from non-family sources. Children conceived of such relations have a greater probability of being murdered prior to birth than those conceived in wedlock. The murderers, called abortionists, commit hundreds of sins every year and those sins kill the abortionist's soul. Females are demeaned and considered by

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God provides us with every thing we need. His focus is on our spiritual needs, with the material needs being provided in a manner which supports the spiritual.

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themselves and others of both genders as being worth while only in-so-far-as they are sexually attractive. The special relationship between husband and wife is severely damaged by adultery, which leads to the additional destruction of the family unit, and society is built upon the family unit. People thousands of miles away do not receive the full potential assistance which should be available to them during natural disasters because the assisting society has to use assets on maintaining its children born out of wedlock and those abandoned as the result of marital infidelity. Grandparents must use their savings to raise grand children whose parents are unable to care for the children. And so it goes on.

At one time sexually promiscuous celebrities were shunned. Movie stars who acquired a public reputation of being involved in sexual affairs were exorcised from the movie industry, and if they were not they received poor box office receipts. But today their sexual escapades are touted in newspapers and on television and radio, and in mass communications, with no adverse effect on the employability of the celebrity.

Through this children learn to believe that sexual promiscuity has no bad temporal consequences, and become sexually active outside of marriage. Thus they contract diseases, murder their unborn children, raise in poverty those children they allow to be born and live in poverty themselves. Their situation makes it likely they will not marry and thus they raise another generation just like themselves. When they live in poverty they increase the probability that crime will be used as a financial lever, thus making innocent people their victims. And most importantly, they place their immortal souls at risk.

Something as seemingly simple,

innocent, and innocuous as making a photo copy can easily be a means of instructing yourself and others to sin. If you use your employer's copy machine to make a copy of something for yourself, and you do not have permission to so do, at the minimum you have stolen from your employer: paper, toner, electricity, machine wear and tear, and time you should have spent working. You will become hardened to stealing, and can easily graduate to paper clips, rubber bands, pens and pencils, other office supplies, tardiness from breaks and lunch, and other forms of theft. Others who know you have stolen the copy may easily be too embarrassed to suggest you not commit the theft, and may be uncomfortable reporting your theft to your employer. They may also be inclined to follow your example.

they increase the probability that crime will be used as a financial lever, thus making innocent people their victims. And most importantly, they place their immortal souls at risk.

It is highly likely your children and family will be aware you have stolen the copy from your employer, and thus you will have taught them there is nothing wrong with theft, especially if the value is relatively low. But theft is just that, theft, a sin. Amount is *only an indicator* of the severity of the sin. A relatively low value theft is a strong inducement to theft of that which has a greater value. That inducement is to you and to those who become aware of the successful minor theft.

Requesting permission from your employer to make the copy is improper because you place your employer in the position of seeming to be unreasonable if the request is denied. But making the request is no different from asking your neighbor if you can connect to their electrical, water, sewer, and telephone services with the neighbor paying the bill. If you "feel" this is not a valid comparison. If you "feel" the cost of the copy is so low as to be insignificant to your employer, then why not pay for the

copy yourself at a copy service - or purchase an inexpensive copy machine and see how insignificant the cost is when your neighbors and friends abuse you through your machine.

Each one of us has the ability to correct this situation. If I attempt to be a moral person, and attempt to always follow Christ's dictates, and to generally give good example, and to vote in a moral manner, and to carry on my work in a moral manner, and to not take advantage of someone's weaknesses but always act honorably, then I have made a start in myself and in effecting those with whom I associate. And if someone attempts to lead me astray, and I decline and in declining I state that the proposition is immoral, then I have effected someone else. They may think me a fool, or that I am a potential mark or victim, but if that individual attempts

to take advantage of me and I respond with vigor, the other person will realize that a moral position is a position of strength. And if I warn the potential victim of the

proposed immorality, then I will have thwarted evil and have taught the perpetrator that morality is a way of life which I greatly prize. And if you do the same, then many more people will be likewise effected in a positive manner.

This is not an easy process. It is very time consuming. And if you have not been following it, just the initiation will be difficult. The most difficult aspect is to not allow yourself any slack, to be harsh with yourself but not intolerable towards yourself. You must seek out God's will and not filter it through your own desires. And most important, you must be obvious to all without being obnoxious.

In so doing you will give good example to all with whom you make contact, including yourself.

One of the innumerable nice things about God is, as long as you are alive, it

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is not too late to begin. You, your children, and society will benefit, as well as each immortal soul, including mine.

Government once reflected moral values, but now many elected officials and bureaucrats vie with celebrities to reach the lowest depths of depravity possible. Government service was once viewed as an obligation of those able to serve and thereby assist society, but it was not thought of as a way of life or as permanent or long term employment. In government today self interest usually reigns supreme over public interest, with public good only being considered to the extent such good is of benefit to the officials and government employees. The quest for political power and wealth which support self indulgence induce many public officials into the gravest of sins both in pursuit of that political power and wealth, and in pursuit of self indulgence. The staffs of corrupt officials become corrupt through the wielding of the power which their officials hold and the excessive salaries they are paid. The bureaucracies which serve such officials seek ever increasing control of aspects of society to entrench their power and benefit those associated with or employed by the individual bureaucracies as a means of insuring income and life style through exercise of the power and authority associated therewith.

The only means of correcting this is to vote morally; to support the most moral candidate; to support only those officials who act with the highest morality; to vigorously oppose immoral candidates and officials; to insist government officials replace staffers who serve themselves before they serve the public; to support bureaucratic and government agency reform into that which is in accord with moral values established by God; to give good example your self by not seeking special consideration from government officials; and to pray.

Any government program focused on reduction of crime which does not include incubation of moral values and strengthening of morality is doomed to general failure. Incarceration of criminals is successful towards society as a whole only for the term of the incarceration, unless the incarceration includes inculcation, inducement, and strengthening of moral values. Incarceration without concern for moral values only places the criminal in a society which has an immoral culture as its foundation; a culture which functions in immorality and therefore teaches immorality and strengthens immorality.

This requires prison personnel be carefully screened, trained, and paid wages which allow a reasonable lifestyle and standard of living. Prison facilities must be designed in manners which facilitate training, education, morality in life style and culture, and security and protection of the prisoner as well as society.

The funds for these improvements can come partially from savings incurred by prisoners being taught trades and performing occupations in prison which serve to make prisons more self-sufficient, and utilization of the abilities of those prisoners who possess education and experience in appropriate areas, including those who have the ability to teach.

Additional large sums could be freed-up by replacement of corrupt elected officials with moral public officials - and that is the duty of the electorate. A moral electorate would make the moral status of candidates their prime consideration.

Schools also must be incubators of morality, with teachers and staff who actually teach and take care of students and school property.

Belief in God need not be taught in either school or in prison, but should be expected, with the inmate or student who does not have a belief in God being

considered as a warped individual and dealt with accordingly. What must be taught in school is that there are certain universal standards which do not ever change and which every person is expected and required to meet; the enumeration of those standards and application of those standards in every day life; and that those standards are not ethics, which do change. Such education does not constitute the establishment of a state religion, which is prohibited by the constitutions and laws of many governments; but does acknowledge the existence of these universal standards.

And most important is the requirement that government officials, including the courts, acknowledge and apply these universal standards.

It would not hurt if these same officials stopped the party now enjoyed by the promoters of immorality, sex, seduction, debauchery, libertineism, homosexuality, lesbianism, theft, self indulgence, excessive compensation, murder, raunch, feeding at the government trough, pork barrel policies and politics, and the promoters of undue tolerance and improper compromise. Who is to decide what constitutes these? Try The Ten Commandments. And if some non-Christian religion or atheist oppose their use, call them The Ten Foundations of Good Government with the explanation that the commandments to worship God alone is a right which is guaranteed, with the remainder being mandatory obligations.

To those who object to this we respond: the same rights which allow immoral people to promote their evil, guarantees our right to promote good. So go to hell if you wish, but cease attempting to drag us there with you.



+ **Paul, S.S.B.**

References: Rom 6:3-11; Mark 8:1-9

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(Continued *MONSTERS* from page 1)

Remember those stories!!? Remember the stories about the woman infatuated with her deceased husband, or the man with his deceased wife, who drains the blood of children to resurrect the now deceased loved one? Remember!?

Well those people really exist.

Who is it that wanted to kill unborn and newly born babies so their body parts could be used to make a magic elixir that would restore her husband to health? Why, it is the same woman who consulted the stars and astrologers so she could try to keep her husband from harm. The same woman who it is reasonable to believe hopes there is some elixir which can be made from unborn baby parts, which will bring her dead husband back to life. Nancy Reagan.

Picture the now bald mad scientist, strapped in his motorized chair, researching in his laboratory for the magic elixir which will restore his damaged carcass. He is obsessed with the fact that he need but regrow enough nerves to span the diameter of a pencil, and then he will again be able to enjoy all the delights which this world has to offer. When he was not bound to his mechanical chair, he indulged in that which he wished; and his obsession to return to that life style blinds him to any sense of right and wrong, good and evil. He firmly believes that the body parts of unborn babies can be somehow used to regrow those nerve cells, and he is willing to sacrifice every unborn child and every newly born child to attain his goal. He once was Superman, but now he is just a miserable and bitter man. A perpetual public relations smile hides the true intentions and thoughts of Christopher Reeve.

Each of these and many more like them, some quite beautiful and handsome, have their armies of Egor who roam the Earth, trying to have you let them into your homes and lives, solely so they can drink your family's blood and grind your bones. +

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A.D., is wrong today, was wrong in all of those years in between, and will continue to be wrong, until it returns to the true Nicene Creed. Since Orthodox maintain the true Nicene Creed, any attempt by heterodox Rome to excommunicate an Orthodox, was, is, and will continue to be ineffective, having only the appearance of an excommunication, because Orthodoxy is defending the true faith. The mutual removal of excommunication by the Patriarch of Constantinople and the Pope of Rome in the late twentieth century, was therefore a total act of Charity by the Patriarch, and an unnecessary exercise by the Pope, since Orthodox were never really excommunicated.

Another major support of the Creed of Nicea without the Roman changes occurs in *The Devil's Final Battle*, at pages 21 and 22, where Sister Lucy relates the Blessed Trinity appearing to her on June 13, 1929. She relates:

Suddenly a supernatural light illumined the whole chapel and on the altar appeared a cross of light which reached to the ceiling. In a brighter part could be seen, on the upper part of the Cross, the face of a Man and His body to the waist. On His breast was an equally luminous dove, and nailed to the Cross, the body of another Man . . . I understood that it was the mystery of the Most Holy Trinity that was shown to me . . .

Anyone familiar with Iconography will readily recognize the Face of the Man seen with His Body to the waist is God the Father. The Dove on His breast is the Holy Spirit, who proceeds from the Father and only from the Father. And the Man nailed to the Cross, just below the Father, is Christ Jesus Our Lord. In truth, there is no stronger statement as to the procession of the Holy Spirit than this, God's own statement.

Incidentally, we have no objection to the Consecration of Russia to the Immaculate Heart, so if it has not been done, do it. +

(Continued *COMMON* from page 1)

falling. When the good person fails and falls, he acknowledges and repents of his evil, seeks forgiveness, attempts not to fail and not to fall again, and does good. When a good person does good, he is doing what good persons do, and is happy with doing good. He wishes to and attempts to do more good.

But when an evil person does evil, he does not repent of the evil for he is doing what evil does - evil. He attempts to do more evil. When the evil person does good, he does good for his own evil purposes, to further his own evil ends. He therefore does not in actuality do good, but only does evil which in some manner benefits someone; but it is for his own evil purposes. If he could do evil which benefited no one, he would. When evil does good one can be sure that what ever benefit is apparently made to another, actually is not really of benefit to them but only appears to be of benefit to them. Often the apparent benefit makes the recipient the slave of the evil person, thus actually harming the beneficiary.

Good never hides itself as evil. Good never pretends to be evil. But evil often hides itself as being good, and often pretends to be good.

Good and evil are not just opposites. It is not that good is the lack of evil. It is not that evil is the lack of good. Good and evil ultimately are mutually exclusive.

So, what do good and evil have in common? The lukewarm who are justly despised by all and who will spewed forth.

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ARE YOU SPIRITUALLY SELF EMPLOYED OR DO YOU WORK FOR GOD?

Humankind is condemned to earn its food, each person by the sweat of his brow, due to Original sin. Adam and Eve lost their special relationship with God when they sinned, and therefore could not pass it on to us, for it no longer existed. Hence, we work for a living instead of enjoying the perfection which God originally established for us.

So it is that we each perform something which is of value to others, and receive remuneration or payment for the work we do.

We become accustomed to budgeting within our means, otherwise we eventually will go financially bankrupt, and lose that which we have accumulated. We are always financially at risk for we can only control aspects of our fiscal situation, but the majority of people in developed countries have a sustained income which is sufficient for most of their lives' necessities while also providing for various luxuries.

Those who live in less developed countries are more at risk, and in more precarious financial positions than those in more developed countries. But both those in developed and less developed places share a common ethic of each person who is capable of working being responsible for his or her financial well-being.

This attitude has a tendency to carry over into our spiritual lives. We are responsible for our own sins, so it seems to follow naturally that we are also responsible for avoiding sin, and we are. We are also responsible for properly using the gifts, especially the spiritual gifts, which God has given to us.

The Pharisee did everything which the law required. He faithfully did what the law given to Moses by God, said he must do, and then did more. The publican, a tax collector, however, did not follow God's law very well. In fact, he

constantly disobeyed God's laws, and he knew it.

But which of them found favor with God? The one who followed the law exactly, or the one who acknowledged his own sins and begged God for help and for mercy? The one who begged God's help and mercy found favor with God, and he found favor with God because he begged God for mercy, he begged God for help.

What is it we constantly see in the Psalms? We see begging God for help, and equally important, we see trust in God. Trust that God will help us escape the enemy; trust that God will be merciful to us; trust that God will help us.

If we trust in our own efforts, then we are like the Pharisee, and we will have the same end, the same relationship with God, that the Pharisee had. We will be sinners without acknowledging it, and we will be enemies of God, not His friend.

But if we trust God - that is T R U S T, in capitol letters - then in that trusting we acknowledge the need for trusting God, we acknowledge the need for God's help, we acknowledge we are sinners and can not escape sin unless we have God's help, and we acknowledge God's Divine Mercy and beg for that Mercy in the act of trusting God.

Salvation can easily be thought of as a result of employment. If a person is self employed in the salvation quest, he will receive the salvation which a creature can provide. But if a person is God's employee in the salvations quest, he will receive the salvation which only God can provide.

Ref: 1 Cor 12:2-11; Luke 18:9-14; Psalm 54

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MARY - WHY LOVE HER, AND HOW TO LOVE HER

For almost two thousand years mankind has attempted to properly praise the Blessed Ever Virgin Mary. Sometimes, someone must occasionally come close to doing this, someone must almost praise her as she should be praised.

But why would anyone want to praise the Virgin Mary? All she did was be so holy as to not be subject to sin. All she did was to do what made sense: she rejected sin and accepted God; when asked by God she agreed to be the mother of God through the overshadowing of God; she always had full and perfect Faith, Hope, and Love in God and never faltered in Faith, Hope, and Love; she never questioned God; she accepted all of mankind as her children when her Son gave them to her and has striven to guide and to protected all her children; she is the perfect mother, the perfect woman, the perfect recipient of Divine Mercy who perfectly grants Mercy.

Each of our sins, even the slightest of our sins, caused unimaginable agony and suffering in Our Lord, her Son - and because of her closeness with her Son each of our sins tears at her most tender and loving heart. Each of our sins also tears at all other members of the Body of Christ, but no other members are hurt as much as Our Blessed Lady.

But is any of this or even all of this sufficient reason to praise her? Our Lord Jesus Christ seems to think it is reason enough to praise her. Since He is God, it seems prudent to accept His perspective.

However, many people are extremely reluctant to praise the Mother of God. They seem to fail to realize that praise of her is praise of God, for she is who and what she is because of God. Perhaps the masculine majesty of the Father, the masculine authority of the Son, and the masculine power of the Holy Ghost, block their ability to accept

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God's favor to a woman. Perhaps they are jealous, as is Satan, the evil one.

Then there are those who carry praise of the Theotokos to too great an extreme. These seem to deem her co-equal with God, as though God expanded from the Trinity to a four-person god. That kind of thought is placing strange gods before the only God - it is heresy, it is false, and it is abhorrent to the Virgin Mary. Obviously, extremism in honoring the Virgin Mary is not a woman's liberation matter, for woman's liberationists abhor the thought of *not* aborting an unborn baby, and can not tolerate the thought of sharing divinity with one or more males.

Honoring the Blessed Ever Virgin Mary should be something which is natural to us, and if we allow the Holy Ghost to move within us, if we allow His Spirit to meld each with our spirit, then we will love her as we were meant to love the most perfect mother, and so will we honor her.

Watch a little child express love and honor for the Mother of God. Then follow the example you have received from that little child.

Ref: Prov. 8:22-35; Mat. 1:1-16

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bugs may serve to help the world through penance, but what the world needs is examples of true Christianity being practiced and lived in every day lives.

Hold your elected officials to the moral principles which you profess. If your Senator is a Catholic who says she is personally against abortion but will not impose her beliefs on anyone else, get rid of her - elect someone else who at least is honest and who practices the religion she professes. Elect people who practice their religion, for whom their religion will effect how they vote, and how they act in public office. A person who espouses the concept that their religion will not effect their acts in public office is a person who

does not believe in the tenants of their religion - for one's religion is the foundation of their life. Such a person has no religion and therefore no foundation or principles - and though they deny it, they are politburo atheists for they determine right and wrong by committee, and ignore the standards of good and evil as stated by God.

Those who are corrupt choose others who are corrupt as their companions, their underlings, and their peers. They spread their corruption, whether it be greed and lust for power, money, depravity, debauchery, or the other major and minor deviances and sins. Many people vote for those whom they perceive as being potential providers of privilege - perhaps your councilman can fix a traffic ticket for you, or obtain a permit which would be difficult for you to get. Contribute large sums to his campaign and perhaps you can thereby purchase influence . . . All of which are immoral purposes, and all of which induce those who govern to fall to the lowest standards so-as-to maintain their positions of privilege.

But if you contribute to the campaign of someone who is moral, honest, and competent, purely for the purpose of electing such a person, and never attempt to influence that person improperly, then you are a rare individual.

However, we are all aware that such honesty and integrity are virtually unknown today. Instead, we see the corrupt politicians making arrangements to float government bonds so that stocks can be purchased and the income from those stock used to fund government programs and obligations. In such deals, colleagues and friends of the politicians handle the bond sales and make large commissions. Colleagues and friends of the politicians also handle the purchase of stocks, and make commissions on the sales. And colleagues and friends of the politicians also are given contracts to draft the legal documents needed for creating

and implementing the projects. The results are that extraordinary amounts of money, millions and millions, are spent on commissions and fees, and the return on the investments are insufficient to meet the needs. Thus the public has to pay the difference on the amount earned from the stocks, and the amount needed to run the programs, while still having to pay the interest and principal on the money borrowed through the bond sales which funded the ill-conceived programs. Thus the corrupt engage in business with the corrupt, and injure the public, and engage in the real potential of going to hell for all eternity, all for some money and good living which will all end when they die. And only God will remember even their names a few years after they are dead.

But the worst corruption we see is in the clergy of the Church. Not from the false Christians who deny the teachings of Christ while denying they deny His teachings. No, it is from the clergy in the True Church, the Holy Catholic and Apostolic Church - Orthodox, Roman, Coptic, Assyrian, and all other parts of The Church. Bishops are supposed to be servants of all, but how often do we see Bishops actually serve. Bishops are supposed to be the prime teachers of their flocks, but the most we see from most of them is an occasional letter. What we do see from bishops is laziness, arrogance, unwillingness to tackle tough problems, avoidance of offending sources of money, desire to parade around in vestments, and covering for the corrupt in their dioceses - and this is not aimed just at the recent sexual scandals in the Roman Church. How many Bishops actively seek good men for the priesthood? How may Bishops seek to reconcile their differences with other jurisdictions? How many Bishops treat those of other religions with respect, and those of other religions are entitled to respect if they are sincere, even though they are wrong in their beliefs.

As stated earlier, one of the most

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important functions of a Bishop is to be the prime teacher of his flock. Yet we see more and more Bishops allowing lay persons to teach, not just classes in schools where there is a shortage of Priests and Religious, but to actually give sermons in Church and to give lectures on dogma, morality, and theology. And what these lay persons teach occasionally has elements of truth, but most often contain gross but subtle dogmatic errors. Bishops also approve religious text books simply because they are published by approved sources or are the result of collaboration of educational experts - but these Bishops regularly approve such text books without reading and evaluating them. Thus additional error is introduced into the religious educational system - with the result that children are taught that the events related in the Old Testament are fables designed to teach us. Fables are stories about events which did not happen, and if the Old Testament is a fable, then it stands to reason that the New Testament, which fulfills the Old Testament, is also fake. And this is what our children are being taught.

How many Priests report corruption to their Bishops. If their Bishops are also corrupt, and they fear loss of income or position, is it not still demanded by Christ that they go up the ladder of authority within the Church until they are able to have the problem addressed?

How many Priests actively participate in formation of the children of the parish. Many leave the administrative and actual teaching duties to religious and even laity. How often is it possible to find a Priest when one is needed. So often it is true that Father is busy - in a meeting, a luncheon, or doing only God knows what and probably what God does not approve - instead of being readily accessible to those who have need of his priestly authority and powers.

Remember people like Saint Bartholomew. People who had much to

lose in following Christ, but who followed Him and lived happy lives with their families without regard as to the opinions of Satan and his followers. People who saw the light of Christ and not only followed it, but also enflamed themselves with it and became beacons for all mankind.

Ref. 1 Cor. 12:27-31; Luke 6:12-19

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Joshua and the capture of Jericho Once Jericho was surrounded it had to be stormed. How then was Jericho stormed? No sword was drawn against it, no battering ram was aimed at it, no javelins were hurled. The priests merely sounded their trumpets, and the walls of Jericho collapsed. In the Scriptures Jericho is often represented as an image of the world 16

OUR SOULS IN SIN Psalms Chapter 37 (38) With Selected Comments: A prayer of a penitent for the remission of his sins. The third penitential psalm 16

ON THE LORD'S PRAYER AND HOW TO PRAY From a treatise by Saint Cyprian, bishop and martyr Let your prayer come from a humble heart When we pray, our words should be calm, modest and disciplined. Let us reflect that we are standing before God 18

THE CONCEPT OF A POWERFUL PERSON IS RIDICULOUS Occasionally the adjective "powerful" is used to describe someone or something 21

THE NEWLY BAPTIZED ARE LIKE FISH RESCUED FROM A POLLUTED WATER Truly those who have been baptized are like unto fish who have been removed from a polluted water and placed in clean, good water filled with the nourishments required for life and growth 21

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ANY OFFERING ACCEPTABLE TO

GOD BEGINS WITH THE OFFEROR'S CONTRITION From a sermon by Saint Augustine, Bishop of Hippo I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon 23

ARE YOU SPIRITUALLY SELF EMPLOYED OR DO YOU WORK FOR GOD? Humankind is condemned to earn its food, each person by the sweat of his brow, due to Original sin. Salvation can easily be thought of as a result of employment. If a person is self employed in the salvation quest, he will receive the salvation which a creature can provide. But if a person is God's employee in the salvations quest, he will receive the salvation which only God can provide. 29

MARY - WHY LOVE HER, AND HOW TO LOVE HER For almost two thousand years mankind has attempted to properly praise the Blessed Ever Virgin Mary. Sometimes, someone must occasionally come close to doing this, someone must almost praise her as she should be praised. But why would anyone want to praise the Virgin Mary? 29

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GENERAL:

Letters: Orthodoxy has brought true civilization to the world but I wonder how come everywhere you cross the border from a western to eastern land (Poland to Russia, Hungary to Romania, Croatia to Serbia) the poverty and corruption becomes obvious. 2

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MURDER AND THER CRIME WILL ONLY CEASE WITH TRUE MORALITY, From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care 1

FATIMA SUPPORTS THE ORTHODOX CHURCH "THE DEVIL'S FINAL BATTLE", A ROMAN CATHOLIC BOOK, UNINTENTIONALLY SHOWS PROBLEMS WITH BELIEF IN PAPAL INFALLIBILITY Fatima is anti Filioque Clause 1

THE ATHEIST ARE WINNING In the philosophy of Marx and Lenin, since there is no God, the State ultimately makes the determination as to what is right and what is wrong - there can be no good and no evil in a Godless society 1

ALMS GIVING From a sermon by Saint Basil the Great Man should be like the earth and bear fruit; he should not let inanimate matter appear to surpass him 1

WHAT DO GOOD AND EVIL HAVE IN COMMON? Good and evil are sometimes said to have nothing in common and everything in common - but that is evil speaking. They are mutually exclusive 1

THE MONSTERS FROM THE MOVIES ARE ALIVE! AND SEEKING TO DRINK YOUR CHILDREN'S BLOOD Remember the monster movies where the evil scientist or vampire or whatever, had to drink the blood of innocent children, or make an elixir from the blood of virgins 1

POLITICAL GOSSIP IS NEAR OR AT THE STATUS OF BEING MORTAL Gossip, def.: groundless rumor, mindless chatter, tattle. Sometimes referred to as the Eighth Deadly Sin. Political gossip has attained an evil status so that it endangers the immortal souls of those who practice it. Recent, common exam-

ples from the presidential campaign 1

DIVINE AND HUMAN MERCY From a sermon by Saint Caesarius of Aries Blessed are the merciful, for they shall receive mercy. sweet is the thought of mercy, but even more so is mercy itself. It is what all men hope for, but unfortunately, not what all men deserve. For while all men wish to receive it, only a few are willing to give it. How can a man ask for himself what he refuses to give to another? 7

ADVERSITY DEFEATED One day a farmer's donkey fell down into a well. The animal brayed for hours as the farmer tried to figure out what to do. 7

SOLOMON PREFIGURES CHRIST, AND THE TEMPLE THE CHURCH From a discourse on the psalms by Saint Augustine of Hippo The temple that Solomon built to the Lord was a type and figure of the future Church as well as of the body of the Lord 8

JOSHUA AND THE CAPTURE OF JERICHO From an homily by Origin on
(Continued CONTENTS on page 31)

Former Rep. Bob Barr (R, Ga.) opposes the Marriage Amendment to the Constitution, saying the 1996 federal ban on same sex marriage remains in effect. Apparently the former congressman is not familiar with the recent ruling and orders of the Massachusetts Supreme Court.

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311 Hickory Avenue  
 Harahan, Louisiana 70123  
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