

# REUNION

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



Volume 13 No. 3 OF THE CHURCH OF MAN WITH GOD September, 2005 A.D.

## ~ NAZI DEATH CAMPS, ABORTION CLINICS, STEM CELL RESEARCH, MORAL GERMAN CITIZENS, AND YOU ~

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

There is a real connection amongst the Nazi death camps, where some six million Jews and some eight million other people were

*(Continued NAZI on page 22)*



## SOME ASPECTS OF GOD

It is very important that we comprehend as best we can, several very important aspects of God.

Only God does not change. Everything of which we know, which we can investigate, which we can measure, which we can comprehend, changes. Water becomes ice when the temperature drops, and becomes vapor when the temperature rises. Humans grow, get taller, longer, wider, older, gain knowledge, add to themselves with food and eliminate waste, make mistakes, and even change their minds, opinions, and desires. Continents are washed away and created. Planets are formed and are destroyed. That which does not change is the Creator who is God. Nothing about God ever changes.

God is, in the eternal now. Though it sounds grammatically incorrect, a better way of saying that is to say, God *bees*. Another, less accurate, way of saying

*(Continued ASPECTS on page 8)*

## FOR WHAT DO WE PRAY, AND WHAT ARE WE TAUGHT, IN THE PRAYERS THAT CHANGE IN THE DIVINE LITURGY

Too often we seem to ignore God as someone who will help us to be good. While we have our own concepts of what is sinful and what is not, if we think - and we do not have to think very carefully - we also know where our own concepts differ from what God

*(Continued DIVINE on page 9)*

## THE WATERS OF TRUTH

The truths, way of life, and needs of salvation given to us by God, taught by Christ, and made possible by the Holy Spirit, are like a pool of refreshing water. The pool is at the bottom of a natural well, with walls that slope so one can climb down and up but with difficulty. The water has no current for it never changes. It is clear, pure, begins and sustains life, and is complete in and unto itself. When we drink of it, we are filled with the pureness and

*(Continued WATERS on page 10)*

## THE ETERNAL NOW OF GOD FOLLOWING GOD'S AGENDA AND NOT OUR OWN

The lives of Saints Peter and Paul provide a good example of how God exists in the eternal now, with what we perceive as past, present, and future, existing for God all "at the same time" in the eternal Now.

Saint Paul began his relationship with Our Saviour and His Church by persecuting Christ and persecuting the Body of Christ on earth, which is the Church. Saint Paul was convinced of his righteousness in this persecution,

*(Continued AGENDA on page 9)*

## CONSUMED BY THE LIGHT OF CHRIST Bidding the World Farewell

Each of us contains the Light of Christ in varying measure; very few of us possessing it to any significant extent. But it is an amazing light, for just a little actually illuminates the way for most of us during our whole life. That is why most of us stumble and fall on the road of life. But there are many who look to us for we illuminate the path we all must travel with that little light we possess - and our illumination seems to some of them to be much greater than theirs. When we gather in worship or even just in general

*(Continued LIGHT on page 13)*

## EVIL ENSLAVES BUT CHRIST FREES

If we live seeking things of the flesh; the the things, desires, and glories of this world, then that is all we can expect to receive, and we will live in bondage to the things of this world.

But if we have God as our focus, and attempt to live for God, then we have the Hope of living free from the slavery which the things of this world impose on those who seek this temporary world.

Anything of this world which you obtain will immediately begin to cost

*(Continued ENSLAVES on page 20)*

***When you do not obtain what you desire, do not say that God must not have wanted you to have it. You know God's mind?!***

**PUBLICATION NOTICE**

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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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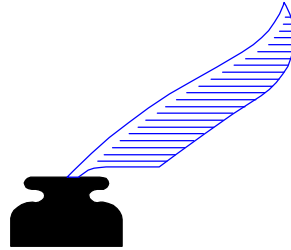
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**LETTERS**

*(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - If your typed letter is accompanied by an ASCII DOS Text copy on a floppy, we will thank you with extra prayers - Ed.)*



publication distribution is to (in order of preference): financially contributing parishioners of Holy Innocents Orthodox Church (Harahan / New Orleans) or of St. Mary Magdalene Orthodox Church (Waveland, Miss.); publication swaps; those who pick up a copy and those who request a "free" subscription (if any are left); \*\*\*\* those who make a donation of \$30.00 (or more) to Holy Innocents Orthodox Church will be mailed each print published issue of REUNION for one calendar year from the date the donation is received. **A donation does not create an obligation for us to publish.**

**We try to publish between four and twelve issues per year, and to print publish each electronically published issue, but do not guarantee to do so due to staffing and finances.**

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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 .

**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 requests MUST be moral and for moral

(Continued WEB on page 3)

(Continued WEB from page 2)

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)  
**NEWS AND  
CONVERSATIONS**  
From Archbishop Paul, S.S.B.

**FINANCIAL REPORT**

Normally the 2004 A.D. financial report would have been published in the first 2005 A.D. issue of REUNION. We were working very diligently on several other matters and simply forgot to publish the financial report.

The following are year 2004 A.D., summary income and expense reports for The Society of Clerks Secular of Saint Basil, Holy Innocents Orthodox Church, and Saint Mary Magdalene Orthodox Church Retreat House, and a Consolidated Report. Holy Innocents and St. Mary Magdalene provide various services to S.S.B., with some of the financial shortfalls of S.S.B. being paid contributions from and through Holy Innocents - thereby making a consolidated income and expense summary necessary to present a true financial picture. Other individual S.S.B. parishes and facilities in the U.S.A. and elsewhere publish their own financial reports as they deem meet and proper.

**SSB Ledger - INCOME AND EXPENSE SUMMARY  
1/1/2004 Through 12/31/2004**

Subcategory	Total
<b>Income</b>	
Donations	
Paid in Kind	71.73
Publications	59.00
received from	1,000.39
Total Donations	1,131.12
<b>Total Income</b>	<b>1,131.12</b>
<b>Expenses</b>	
BBS InterNet	

Paid in Kind	326.24
Software Hardware	149.00
Total BBS InterNet	475.24
Donation to	
St. Mary Magdalene	25.83
Total Donation to	25.83
Publications	
Liturgical Pub	287.23
Reunion 266.30	
Total Publications	553.53
SSB Operations	
Office Supplies	205.21
SSB Operations - Unassigned	18.77
Total SSB Operations	223.98
<b>Total Expenses</b>	<b>1,278.58</b>

**Income less Expenses (147.46)**

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**HOLY INNOCENTS ORTHODOX  
CHURCH - INCOME AND  
EXPENSE SUMMARY  
1/1/2004 Through 12/31/2004**

Subcategory	Total
<b>Income</b>	
Donations Received	
At Church	2,731.94
From Candles	261.00
In Kind Offset In Expense Col.	1,012.08
In Mail	185.00
Other	500.00
Prayer Cards Booklets Etc	115.00
Total Donations Received	4,805.02
<b>Total Income</b>	<b>4,805.02</b>
<b>Expenses</b>	
Auto	
Miscellaneous	12.00
Total Auto	12.00
Basilian Fathers (BF SB SSB)	
Publications	84.00
Total Basilian Fathers (BF SB SSB)	84.00
Chapel Expenses	
Liturgical Supplies - Consumable	725.35
Liturgical Supplies - Non-Consum	40.70
Maintainance	60.26
Total Chapel Expenses	826.31
Donations To	

Operations St. MM	2,276.47
Total Donations To	2,276.47
Insurance	
F&EC	331.00
Flood	207.00
Total Insurance	538.00
Miscellaneous	
Bank Service Charge	68.85
Total Miscellaneous	68.85
Offset in kind donation	159.27
Rectory Expenses	
Telephone	345.52
Total Rectory Expenses	345.52
Reunion Newsletter	
Postage	64.26
Total Reunion Newsletter	64.26
Utilities	
Electricity	487.97
Garbage Fire etc	78.00
Gas	136.54
Water and Sewer	66.28
Total Utilities	768.79
<b>Total Expenses</b>	<b>5,143.47</b>

**Income less Expenses (338.45)**

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**St. Mary Madgalene - INCOME  
AND EXPENSE SUMMARY  
1/1/2004 Through 12/31/2004**

Subcategory	Total
<b>Income</b>	
Donations	
Recd at Church	270.36
Recd In Kind	1,633.90
Donations - Unassigned	1,139.18
Total Donations	3,043.44
<b>Total Income</b>	<b>3,043.44</b>
<b>Expenses</b>	
Church Supplies	
Candles, Incense, etc	220.86
Total Church Supplies	220.86
Insurance	
Building Fire Storm Liability	685.00
Flood	138.00
Total Insurance	823.00
Maintainance	9.00
Office Expenses	
Received in kind offset	17.11
Total Office Expenses	17.11

*(Continued SSB on page 5)*

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Offset Donations Recd In Kind  
733.24

Utilities  
Electricity 1,199.26  
Telephone 308.24  
Total Utilities 1,507.50  
**Total Expenses 3,310.71**

**Income less Expenses (267.27)**

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**CONSOLIDATED REPORT  
SUMMARY 1/1/2004 Through  
12/31/04**

**Income \$8,979.58**

**Expenses <\$9,732.76>**

**Income less Expenses (\$753.18)**

**Less special donations  
made to make up  
shortfalls <\$3,766.39> \***

**Net <\$4,519.57>**

\* When donations are not sufficient to meet expenses we have been fortunate to obtain special donations to make up the shortfall. The true financial picture can only be presented if these special donations are properly noted.

**ANTIMINS AND RELICS**

We are in the process of making additional Antimins - we have been out of them for a while. The artwork is the same. The assignment words have been slightly modified since the original wording did not easily lend itself to use in countries other than the U.S.A. (remember, it was designed a long time ago).

Those of you who need an antimins should not contact me. I know who you are and will provide you with a proper antimins as soon as they are ready. Contacting me for one will not make the pro-

cess go faster, nor will it provide you with one faster.

**RELICS:** We do need some more relics. We are virtually out of relics for use in the antimins. If anyone can obtain some relics which we can have for use in the antimins, please send them to me. This is a serious problem since our former sources of relics are no longer readily assessable - and of course, we prefer Orthodox relics or Orthodox-Roman relics from prior to the Great Schism.

**THE IMPORTANCE OF  
DAILY  
DIVINE LITURGY  
FOR THE PERSONAL  
SALVATION OF THE  
PRIEST**

Saint Ambrose taught from the Old Testament, *"The lips of a priest guard knowledge, and men seek the law from his mouth, for he is the angel of the Lord almighty."*

This is not an honor which can be demanded. It is not something from which a priest can demand he derive temporal benefit. It is a fact which creates an obligation that it be true. A different way of stating this obligation and fact is, this is an expression of God's desire; therefore each priest (including bishops) have an obligation to not only make themselves worthy of this statement, but to make it true in themselves.

How can a priest possibly make this true in himself if he does not take advantage of every opportunity presented to him, to acquire more of the Holy Spirit, to make himself more in tune with God's will, to make himself flow with and in the river of grace which has its sole source in God?

Daily Divine Liturgy forces a priest to daily confront his own unworthiness. It forces him daily to confront his own sins; to make him wonder whether or

not he should pray Divine Liturgy that day and receive the Sacred Body and Blood of Christ that day, due to his unworthiness for the sins he has committed that day up to the time of the Divine Liturgy, and the sins he has committed since the time of the last Divine Liturgy he has prayed.

**Much more important is the use to which a priest put his God given voice when he prays Divine Liturgy!** The human voice is used to promote all forms of evil. Government officials and private business people join together in promoting all forms of evil, from abortion mills and embryonic stem cell research (which is nothing more than killing unborn children - if this becomes entrenched in law then abortion will continue to be entrenched in law, for there is no difference between the two), to favoritism in awarding government contracts, the human voice is used to promote evil. **Let the priest use his voice to praise God in Divine Liturgy.**

The human eye is constantly used to view pornography, to see the human form as an object of lust, to seek victims whether they be in business, con-artists activities, to seek weaker, vulnerable persons to rob, residences to burgle. **Let the priest use his eyes to read the prayers of the Divine Liturgy.** And let every thing that he reads and sees become prayer.

The human hand is used to harm others, to break flesh and bones, to kill, to grasp and keep that which rightfully belongs to another. **Let the priest use his hands to turn the pages of the Altar Book which contains the prayers of the Divine Liturgy,** so that he can read the words and prayers and pray them.

In your praying the prayers within the Divine Liturgy God will teach you. He will give you holy knowledge and the words of holy knowledge. Through this you will have the ability to dispense this holy knowledge as appropriate and as needed. You will obtain steadfastness in God and the fortitude to face all opposi-

(Continued SSB on page 6)

(Continued SSB from page 5)

tion, even torture and death; even ridicule.

## BE NOT LAX

Do not be lax in your own prayer life, for laxity in your own prayer life will lead to loss of holiness.

And do not be lax in correction, especially to those who are in the beginnings of losing holiness, or the beginnings of turning to evil.

If you let your own sins slip in without correction, or do not assist those who are slipping into sin, because in either instance the sins are minor, remember the story of the straw and the fire.

When you do not stress the severity of every sin, even what are called minor sins, remember that you are actually encouraging the sinner, be it yourself or another, to sin. It is like walking past a large fire with a handful of straw, and telling the straw to be careful of the fire and to avoid being burned, then tossing the straw at the fire. The straw will burn, and so will the sinner burst into the fire of soul consuming sin, all because each was not drawn away from the fire by you, the priest. Because you did not draw yourself away; because you did not draw the other sinner away - at least by warning the other sinner.

But if you assist the sinner to pray, be it yourself or another, then it is as if you are moving the straw away from the fire to a place of safety.

The fire creates its own wind which will draw the straw into it, so you must carefully cling to the straw. You must not clench it so tightly that you break it, nor so loosely that it is drawn from your hand by the draft created by the fire. And you must never approach the fire so closely that it sets on fire the straw clasped in your hand.

So too is it with the sinner, be it yourself or another.

Being lax reminds me of the parents who allowed their fourteen year old to date at home, at all hours of the night, in the den, alone. In no time at all the parents had a new title: grandparents. A little girl became a mother, a little boy a father. And the new grandparents blamed God because the girl got pregnant. In their minds, God should have prevented the girl from getting pregnant. But God put all of the safeguards in place. He gave the girl parents, He gave the boy parents. But neither set of parents parented. They tossed the straw into the fire and it burned.

You are a priest. Do not toss the straw into the fire.

## WHO SERVES, WHO LEADS, WHO FOLLOWS

It could be said that everyone wishes to be acknowledged, acclaimed, honored, and revered, at least to some extent. But it would be more accurate to state that few people would turn down acknowledgment, acclaim, honor, and reverence. A few, very few, are willing to expend the effort needed to attain these. But usually those who are willing to and do expend the effort required to attain these things do so by promoting themselves and diminishing or attacking others. If receiving acknowledgment, acclaim, honor, and reverence are a person's goals, then that person has meaningless goals. When a member of the clergy, a Deacon, Priest, or Bishop, has such goals, that clergyman has a totally inappropriate focus.

The prime focus of every member of the clergy must be God: service to and of God, His will, instructions, teachings, example - in short, The Way taught by Christ.

Some members of the clergy seek to advance in rank. Deacons can remain in that office, but usually, very understandably, seek the Priesthood. They usually are Priests in training, though many are

administrators.

But those Priest who seek to become Archpriest (Monsignor) or Mitered Archpriest, or Heiroschoemmamonsks, or Bishops, who have that advance as a goal, these may be focusing on the wrong thing. They may be focusing on the prestige of the office and the attainment of instant respect which they see as accompanying the advanced position.

If these Priest do not advance in rank, they become discontented.

But advancing in rank is not a matter of being popular, or having put in your time. Being a Priest or Bishop is not a matter of holding a position of privilege. It is a matter of holding a position of service.

A Priest is to serve God - it is his duty. He is to do his best to attain eternal salvation himself. And he is to assist those entrusted to his care to serve God and to attain eternal salvation.

With each increase in rank comes a corresponding responsibility to serve. A Priest is to serve more than a Deacon, an Archpriest more than a Priest, a Mitered Archpriest more than an Archpriest, a Bishop more than a Mitered Archpriest, an Archbishop more than a Bishop, a Metropolitan more than an Archbishop.

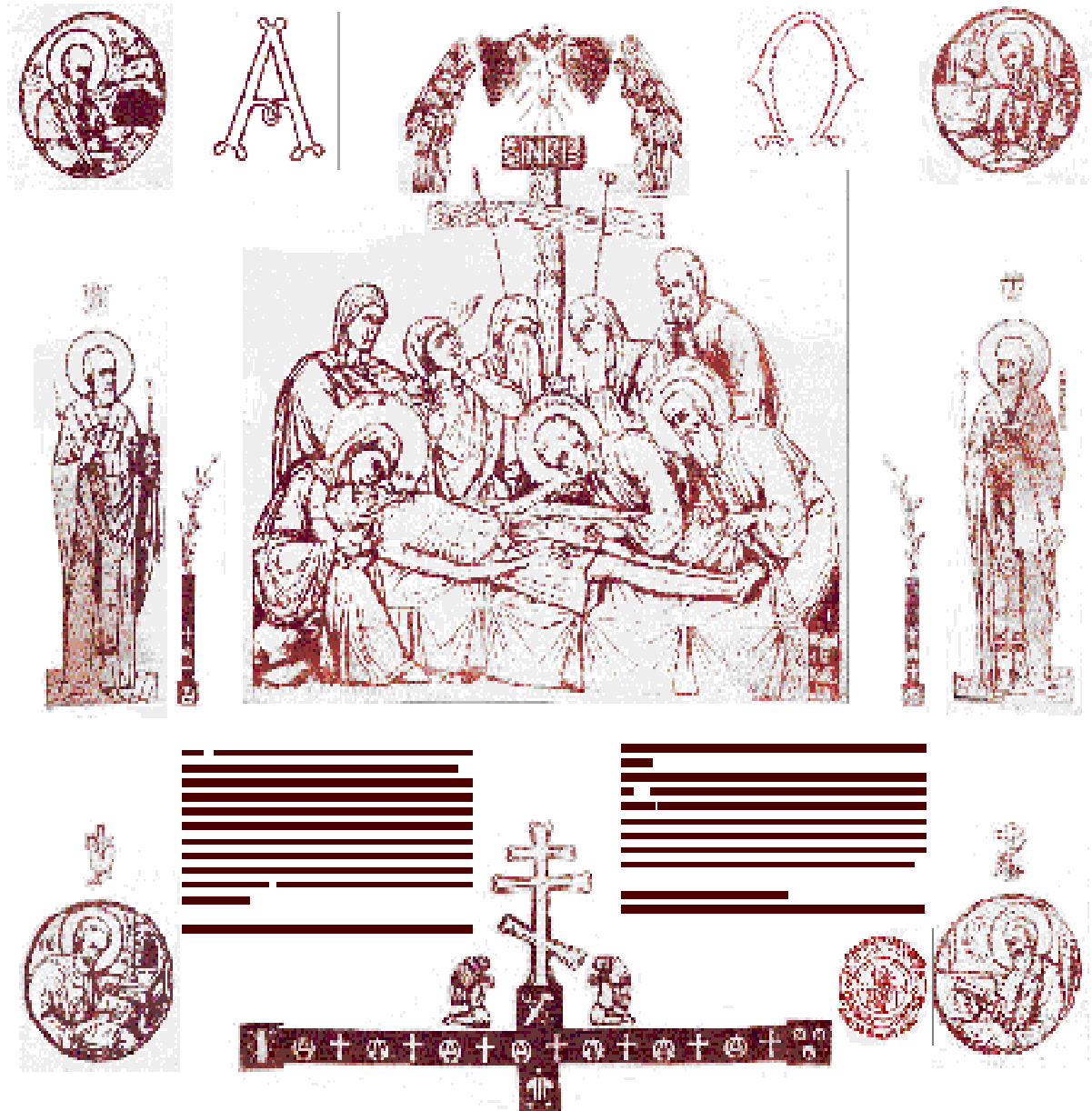
We desperately need more men willing and able to serve as Priests. And we also need a few more to serve as Bishops. Our standards are high. Few of those who seek the Priesthood will qualify. Please pray that we receive them.

But no one who **seeks** to become Bishop can qualify for that position. It is a job which is imposed upon you.

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.

In Christ God,  
+ Paul, S.S.B.

## the holy orthodox catholic apostolic church



The new Amtimins will look something like this.

(Continued ASPECTS from page 1)

this is to say God exists in the eternal now. Man exists subject to time, within the running of time. For us there are a yesterday, today, and tomorrow. We experienced and did things yesterday, experience and do things today, and will experience and will do things tomorrow. But what we experience yesterday, today, and tomorrow, all exist and happen all at the same time for God. Thus, for God, your cleaning your teeth tomorrow, and your cleaning your teeth right now, and your cleaning your teeth yesterday, all are happening NOW, and not tomorrow, today, and yesterday.

There is but one God. If there were more than one God, then there would be more than one omnipotent, all powerful, entity. By definition, there can be but one which is all powerful.

God is the self-existing entity. We know this from God Himself, for He has told us, in the words of the Son, "I Am Who Am," and in the words of the Father, "I Am What Am." It is very easy to comprehend these are the same statement, made in context with the speaker when the words were spoken, for Our Saviour spoke after the Father had made God's Personhood known, and the Father spoke in the fullness of the Unknown and Unknowable Entity. But the statement is the same, and it says, that I, God, Am That Which Is Self Existing. And, in the use of the word I, we are informed of the Personhood of the Speaker, of God.

While there is but one God, God is the Trinity of Persons usually referred to as The Blessed Trinity. We know this because God Himself has told us this. It is not that there are three gods, for this would be a contradiction of definitions. However, that God is The Blessed Trinity is not a contradiction of definitions. The Three Persons of the Blessed Trinity are, the Father, The Son who is Jesus Christ, and the Holy Ghost, also called the Holy Spirit - The Holy Breath.

It is in the very nature of God, that God

is unique, there being only one God, and also in the very nature of God that God is three Persons, and that God is self-existing. We can thus know that the Divine Nature is totally different from human nature, and totally different from the nature of Spirits such as Angels and Devils, and totally different from all other natures, such as the nature common to trees, or the nature common to frogs. Divine nature is unique to God, no other entity has Divine nature. As an example of how different the Divine nature is from all other other natures, including human nature, while humans can manipulate things and even people and animals, only God can create. Man can change much of what has already been created, but man can not create from nothing.

Because there is but one God, and all three Persons of the Blessed Trinity are Divine nature, all three Persons of the Blessed Trinity are equal. From another perspective: the Father, Son, and Holy Spirit are equal, yet since they are Persons, they are each a totally separate individual one from the other. Each Person of the Blessed Trinity has free will, the most total of free will, and being perfect, their free wills are in perfect harmony.

God the Son, Jesus Christ, is true God, and is also complete and totally a true man, with a complete and total human nature. He therefore has a free will in accordance with His human nature, just as each of us has free will. Our Saviour therefore has a complete and total Divine Nature and a complete and total human nature, and a Divine free will and a human free will. Being God His human nature is also perfect as is His human free will, and they are in total harmony with His Divine nature and will.

The relationship amongst the Three Persons of The Blessed Trinity is, that the Father is the Magisterium. The Son is eternally begotten of the Father. The Holy Spirit eternally proceeds from the Father. Some theologians attempt to explain this by saying the Father's per-

fect knowledge of Himself is the Son, and the perfect love the Father and the Son have one for the other is the Holy Spirit. This is nonsense, for God Himself has told us that the relationship of The Blessed Trinity is that the Son is eternally begotten of the Father, and that the Holy Spirit eternally proceeds from the Father, and that they are each one in the other. If the Son were the Father's perfect knowledge of Himself, then the Son would not be begotten of the Father, nor would the Son have the same Divine nature as the Father, nor would the Son have His own free will for His will would be like unto a photograph or reproduction of the will of the Father. If the Son were the Father's perfect self knowledge, the Son also would not be a person, for knowledge is not a person. Likewise, if the Holy Spirit were the perfect love the Father and the Son have one for the other, the Holy Spirit would be something which does not have its own will, would not be a person, and would be dependent on both the Father and the Son - and remember God has revealed to us that the Holy Spirit eternally proceeds from the Father, which is completely different from the Holy Spirit being the perfect Love the Father and the Son have one for the other. Also, if the Holy Spirit were this perfect love, then what is the perfect love the Father, Son, and Holy Spirit have one for the other? If the Son is the perfect knowledge the Father has of Himself, then what is the perfect knowledge the Son has of Himself, and what is the perfect knowledge the Holy Spirit has of Himself? Each of these perfect loves and perfect knowledges would of necessity make another perfect and Divine person without ever ceasing. These questions therefore can not be answered, and they can not be answered because as we have seen the presuppositions upon which they are based are, of necessity, false. It is best that we accept the revelations expressed in the First and Second Councils of Nicea, wherein were confirmed the revelation that the Son is begotten of the Father and the Holy Spirit proceeds from the Father.

(Continued ASPECTS on page 9)



*(Continued ASPECTS from page 8)*

We should remember that God the Father has commanded us to study Him, to know Him as best we can. Since the only means we have of knowing anything about God is from what He has told us about Himself, we should study what He has told us about Himself, and ignore anything that comes from self-proclaimed experts, for what comes from self-proclaimed experts does not come from God, and is mere speculation. We should study God for He is the Supreme Being, and has set tasks for us, and will judge whether or not we have met His standards. If we meet His standards, He has informed us we will be perfectly happy and as happy as it is possible to be for all eternity, and if we do not meet His standards, we will be perfectly unhappy and as unhappy as it is possible to be, for all eternity.

But more important that our own eternal happiness or unhappiness is the truth that we exist for the purpose of glorifying God, that we will glorify God for all eternity without regard as to whether we are in hell or in heaven, unhappy or happy, and that it is simply meet and good that we each know God to the fullest of our ability, follow His instructions, and live in accordance with His will.

Ref: Rom. 11:33-36; Mat. 28:18-20

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*(Continued DIVINE from page 1)*

has stated. This means that if we expend only a slight effort, we can easily know what is good and what is sinful. Therefore, knowing what is good and what is evil is not our problem. Doing and being good and avoiding evil and sin is our problem.

So, back to the original statement: Too often we seem to ignore God as someone who will help us to be good.

The prayers of the Divine Liturgy often acknowledge this. By way of example, the Introit for the Ninth Sun-

*(Continued DIVINE on page 10)*

*(Continued AGENDA from page 1)*

and prayed with fervor. His prayers were answered by God in a manner most unexpected by Saint Paul, and Saint Paul was converted to Christianity.

In the world bound by the running of time, Saint Paul's prayers that he do God's will, were followed by Our Saviour's answer which enlightened Saint Paul, explained to him that Jesus Christ is God and the Son of God, that He is the promise and the fulfillment of the old law and the old covenant, and that mankind was then freed from the bondage of the fall of mankind and sin if each human but accept and follow The Way taught by Our Lord.

God, not being bound by time, and not existing in the running of time, for He created time, experienced Saint Paul's prayers and His, God's, own answer to Saint Paul's prayers, all at the same time, and God continues to experience Saint Paul's prayers and the answer, and the creation of the world, and the end of the world, and this explanation of the eternal now, all, **NOW!**

If Saint Paul had not prayed, then Our Saviour would not have appeared to him, and Saint Paul would have continued his persecution of the Church and of Our Lord. God would experience Saint Paul's lack of prayer, there being no answer to Saint Paul's prayer for there would have been no prayer to answer, and the creation of the world, the end of the world, and this explanation of the eternal now, all, **NOW!**

Think about what Saints Peter and Paul did, and how they did what they did. They spread the Gospel in the most magnificent way, spearheading the acceptance of Gentiles into the Church without their having to first become Jews. These were two, very fervent, Jews, but they were followers of Christ before all else. They did not impose the agenda of strengthening the Jewish population and position by requiring Gentiles first become Jews before they

could become Christians. They did not seek their own glory and acclaim in preaching The Way of Our Lord. They suffered for their beliefs, and they readily accepted the sufferings sent to them. What ever part of their own desires and agendas which did not conform to God's desires and agenda, were abandoned by these two Apostles. They did not perceive their positions as leaders of the Church to be used for their own ease of living, or to impress upon anyone their own importance. ***They saw their exalted positions as meaning they were obligated to be the servants of all they met.***

They sinned, and sought forgiveness: Saint Paul having his thorn in the side, and Saint Peter, having denied Christ three times, was tormented by Our Lord's thrice asked question, Peter, do you love me, and, His thrice given command, feed my lambs, feed my sheep.

The Church will survive for all time, for the Church is Christ's kingdom, it is His Body to which we hope to be eternally joined. The Church on earth will exist until the second coming of Our Lord. But the administrators of the Church on earth, from deacon, to Priest, to Bishop, and Primate, and Pope and Patriarch, are only assured of one thing. If they are not the servants of God and thus serve all of mankind, with firmness in truth and loving-kindness, without yielding the truth and Dogma given by God and yet equally tenderly healing the sin inflicted wounds of mankind, then each such failure will be a weight which each such member of the clergy puts around his own neck and thus will each such clergyman be dragged into the liquid fires of eternal hell.

And if they are the servants of God and thus serve all of mankind, with firmness in truth and loving-kindness, without yielding the truth and Dogma given by God and yet equally tenderly healing the sin inflicted wounds of mankind, then and only then will each such member of the clergy be lifted up as was

*(Continued AGENDA on page 10)*

(Continued **AGENDA** from page 9)

Christ on the cross, to be joined with Our Saviour as an acceptable sacrifice and offering to God the Father.

It is not the arrogant, nor is it the self centered, who is a satisfying offering to God. It is the loving, knowing of his unworthiness and accepting having been made worthy through Christ, that is seen by God in the eternal now as eternally joined with God, even though we must wait before we experience that same eternal now, and even though we are experiencing that eternal now in the eternal now but do not realize it here in the running of time.

Ref: 2 Cor 11:21-33 ; 12:6-9; Mat. 16:13-19

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(Continued **DIVINE** from page 9)

day after Pentecost states in part: (Ps. 53:6-7) **Behold, God is my helper, and the Lord is the protector of my soul.**

This means God does not just tell us what to do and what to avoid, and then leave us to our own devices. He is there, actively willing to help us be good and to avoid sin. He will protect our souls, if we stand behind the shield He provides to us, and if we accept the medication He also provides to us for those occasions when we become spirituality ill or wounded.

The first Collect of the Divine Liturgy for the Ninth Sunday after Pentecost says: **Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek, make them to ask only for those things that please Thee.**

We ask God to pay attention to what we ask of Him, to grant what we ask from Him. But this request is then very properly restricted by asking God, that when we ask for something from Him, that He help us to only ask for that of which He approves. To do this we have to

(Continued **DIVINE** on page 18)

(Continued **WATERS** from page 1)

clarity of God. The path to this pool is the Church, the true Church, the One, Holy, Catholic, and Apostolic Church; the Church of the Orthodox, Romans, Copts, Armenians, and others of true Apostolic Succession, Sacraments, and dogma. The Church is both the guardian of the water and that which draws the water for all who wish to drink of it. Anyone else who attempts to draw this water of truth, muddies it, and those who drink of that water drink impurities into their souls.

The Church draws and supplies the water to all who seek it, because if one were to approach the pool of water he can easily dislodge dirt and rocks and cause them to fall into the water, making it unfit until the silt settles drifts away. Also, the Church itself must also be careful not to dislodge any foreign material into the water of life.

Anyone who disturbs this pool of divine water stirs up the silt and sands of untruth, muddying the water for everyone who wishes thereof to drink. Anyone who adds to the pool of water, whether it be that which can be seen or that which is invisible in the water, adds impurities, and may even poison the water, making it unfit to drink until the impurities are refined and distilled out of the pool by God.

We each obtain this water of life from the Church, and carry the water of life in our souls, and provide it to those who thirst for truth and salvation.

He who adulterates the water in his possession, whether by diluting it or adding to it or stirring up the dirt in his own soul so that it clouds the water, only passes on impure water to others: an adulterated and poisonous doctrine which will weaken and possibly kill the recipient as it does weaken and kill the originator.

Those who know they are sinners and want to be good, and try to be good, thirst after this water of life, and seek, though weakly, to obtain it. But those

who do not perceive themselves as sinners, those who deem themselves to usually be without fault, have made themselves unaware that they are dying of thirst.

Very often those who are least aware of their need to drink from the fountain of life are those charged with guarding the waters and dispensing them to those in need.

There are others who are fully aware of the refreshing nature of that which God has provided, that they can wash in the waters of God and refresh both the outer and the inner person. Yet they intentionally avoid the pool of divinity. These people are not just sheep who have wandered from the fold. They often are sheep who use the other sheep for their own purposes. Some of them are false shepherds, who lead their flocks to drink of poisoned waters, to bathe in sewerage instead of the refreshing waters of God.

It is impossible to know why some intentionally lead others astray. We can understand those who are weak, for are we not also weak? It is easy to comprehend our own faults in others, for we know of them in ourselves. And it is easy to be kind to those who have faults similar to our own, for even though we despise the faults, we do not despise ourselves, and therefore do not despise those who try to be good but succeed only imperfectly.

Just as no one can force us to drink from the dogma of God and to cleanse ourselves with His grace, so can we not force others to partake of the refreshment which God provides us. And this is a great pity, for there are uncountable persons who would gladly receive the food of life of the Eucharist, and the removal of the spiritual diseases of sin through Sacramental confession, if they but comprehended the truth of these two great Sacraments, if they but comprehended the truth found in the Dogma of Christ and preserved inviolate by His Church.

Ref: 1 Peter 5:6-11; Luke 15:1-10

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## CHILDREN'S PAGE

### BIBLE HISTORY FOR CHILDREN

#### 36. Jesus Makes Peter First in Pastorship

AFTER His resurrection Jesus remained on earth for forty days. He was often among His apostles, and spoke to them of the kingdom of heaven. He also appeared to other disciples, and on the last occasion, to five hundred of them at a time.

2. One day seven of His disciples went to the lake of Genesareth; Peter, James and John were among them. Suddenly Jesus was with them. He spoke and ate with them.



JESUS BESTOWING THE SUPREME PASTORSHIP ON PETER

3. Then He said to Peter: "Simon, son of John, lovest thou Me more than these?" Peter answered "Lord, Thou knowest that I love Thee." And Jesus said: "Feed My lambs."

4. Jesus asked him again: "Simon, son of John, lovest thou Me ? Peter replied: "Lord, Thou knowest that I love Thee." And Jesus said: "Feed My lambs."

5. Jesus spoke a third time: "Simon, son of John, lovest thou Me? Peter was grieved and exclaimed: "Lord, Thou knowest all things: Thou knowest that I love Thee." Then Jesus said to him: "Feed My sheep."

#### QUESTIONS

1. *How long did Jesus remain on earth after His resurrection?*

2. *Who went to the lake of Genesareth?*

3. 4. 5. *What did Jesus say to Peter?*

#### 37. The Ascension of Jesus Christ

ON the fortieth day Jesus appeared to His eleven apostles for the last time in the cenacle or supper-room at Jerusalem. He ate with them and told them to wait in Jerusalem, until they would receive the Holy Ghost. Afterwards they should preach to the Jews and the heathens. He said: "All power is given Me in heaven and on earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I have commanded you; and behold, I am with you all the days, even to the end of the world. He that believes, and is baptized, shall be saved; but he that believes not,

shall be condemned."

2. Then He went with His apostles to Mount Olivet. Here He raised His hands and blessed them. And it came to pass that, whilst He blessed them, He began to ascend, and was raised to heaven. The apostles adored Him and looked



THE ASCENSION

after Jesus, until a cloud hid Him from their sight.

3. But as they were looking after Him, two angels appeared to them, and said: "Men of Galilee, why stand ye looking up to heaven ? This Jesus, who has been taken up from you into heaven, shall come in like manner, as ye have seen Him go into heaven." The apostles rejoiced at these tidings, and returned to Jerusalem.

#### QUESTIONS

1. *What did Jesus say to His apostles when He appeared to them for the last time?* 2. *Where did Jesus ascend to Heaven?* 3. *What did the two angels say to the apostles?*

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## CHILDREN'S PAGE

### *The Orthodox - Basilian Catechism No. 1*

**Q. 347. Why was the coming of the Redeemer so long delayed?**

A. The coming of the Redeemer was so long delayed that the world -- suffering from every misery -- might learn the great evil of sin and know that God alone could help fallen man.

**Q. 348. When was the Redeemer promised to mankind?**

A. The Redeemer was first promised to mankind in the Garden of Paradise, and often afterward through Abraham and his descendants, the patriarchs, and through numerous prophets.

**Q. 349. Who were the prophets?**

A. The prophets were inspired men to whom God revealed the future, that they might with absolute certainty make it known to the people.

**Q. 350. What did the prophets foretell concerning the Redeemer?**

A. The prophets, taken together, foretold so accurately all the circumstances of the birth, life, death, resurrection and glory of the Redeemer that no one who carefully studied their writings could fail to recognize Him when He came.

**Q. 351. Have all these prophecies concerning the Redeemer been fulfilled?**

A. All the prophecies concerning the Redeemer have been fulfilled in every point by the circumstances of Christ's birth, life, death, resurrection and glory; and He is, therefore, the Redeemer promised to mankind from the time of Adam.

**Q. 352. Where shall we find these prophecies concerning the Redeemer?**

A. We shall find these prophecies concerning the Redeemer in the prophetic books of the Bible or Holy Scripture.

**Q. 353. If the Redeemer's coming was**

**so clearly foretold, why did not all recognize Him when He came?**

A. All did not recognize the Redeemer when He came, because many knew only part of the prophecies; and taking those concerning His glory and omitting those concerning His suffering, they could not understand His life.

**Q. 354. How could they be saved who lived before the Son of God became man?**

A. They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

**Q. 355. On what day was the Son of God conceived and made man?**

A. The Son of God was conceived and made man on Annunciation Day -- the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

**Q. 356. On what day was Christ born?**

A. Christ was born on Christmas Day, in a stable at Bethlehem, over two thousand years ago. Some people celebrate Christmas Day on December 25th, others on Epiphany, because we are not one hundred per cent certain of the exact day, just like some of you older relatives might not be sure of the exact day on which they were born. Some scholars think He was born in April, and they might be correct.

**Q. 357. Why did the Blessed Virgin and St. Joseph go to Bethlehem just before the birth of Our Lord?**

A. The Blessed Virgin and St. Joseph went to Bethlehem in obedience to the Roman Emperor, who ordered all his subjects to register their names in the towns or cities of their ancestors. Bethlehem was the City of David, the royal ancestor of Mary and Joseph, hence they had to register there. All this was done by the Will of God, that the prophecies concerning the birth of His Divine Son might be fulfilled.

**Q. 358. Why was Christ born in a stable?**

A. Christ was born in a stable because Joseph and Mary were strangers in Bethlehem, and there was no rooms available at the inns and they could find no other shelter. This was permitted by Our Lord that we might learn a lesson from His great humility.

**Q. 359. In giving the ancestors or forefathers of Our Lord, why do the Gospels give the ancestors of Joseph, who was only Christ's foster-father, and not the ancestors of Mary, who was Christ's real parent?**

A. In giving the ancestors of Our Lord, the Gospels give the ancestors of Joseph:

1. Because the ancestors of women were not usually recorded by the Jews; and

2. Because Mary and Joseph were members of the same tribe, and had, therefore, the same ancestors; so that, in giving the ancestors of Joseph, the Gospels give also those of Mary; and this was understood by those for whom the Gospels were intended.

**Q. 360. Had Our Lord any brothers or sisters ?**

A. Our Lord had no brothers or sisters born of the Ever Virgin Mary. When the Gospels speak of His brethren they mean only His near relations. His Blessed Mother Mary was always a Virgin as well before and at His birth as after it. We must also remember that Saint Joseph was much older than the Virgin Mary, and may have been married and made widower before he married the Virgin Mary, and may have had children from such an earlier marriage.

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**WHAT WILL HAPPEN TO ABORTION “DOCTORS”, THEIR ASSISTANTS, AND THOSE WHO OWN AND OPERATE ABORTION PLACES?**

*Amos 1:13. Thus saith the Lord:*

*For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad to enlarge his border.*

*1:14. And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.*

*1:15. And Melchom shall go into captivity, both he, and his princes together, saith the Lord.*

There is no difference between killing pregnant women and their children for the purpose of expanding one’s territory thereby removing a potentially opposition population, and killing unborn children for the purpose of making money. Each “expands” one’s territory, and increases one’s temporal holdings, at the expense of the lives of others. And this killing is done in the most horrible and terrifying manner possible.

“For three crimes and for four” means for the multitude of these crimes, these sins. “Convert” means to spare them, and it may include to assist them in seeing their sinful error - thus God will not spare the abortionists, and He will not simply because of what they are and what they do.

“Malcom” called Moloch and Melech, god of the Ammonites, and their king - abortionists and their god Satan, all will go to captivity - to Hell.

But if the abortionists exchange their god for God, they can escape this.

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*(Continued LIGHT from page 1)*  
socialization, the accumulative effect of the little light we each possess shines as a beacon in the darkness of sin.

Satan and the forces of evil also send out their light, attempting to attract followers who are mindless enough to be attracted to emptiness. Satan’s light casts itself only upon the road to hell, but since it is a smooth road, and easily traveled, and made smooth, polished, and shiny by the millions of feet which have slithered along it, the dim light which Satan can cast seems very bright.

But there is a great difference between the Light of Christ and the light of evil.

The light of evil consumes each person who possesses it. It eventually torments and destroys those who use it to light their way. The fire from which the light of evil comes, isolates its bearer in the midst of all the others who have made it their god, each soul being fully conscious of its neighbor, and totally repelled by each neighbor *and itself*,

each soul forever being consumed in never-ending torment and horror, forever in singular identity without comfort of any nature.

The Light of Christ comes from the fire of His Divine Nature. It consumes us into God, each of us becoming one with God while remaining an individual. Just as a few drops of water are mixed with the wine which will be consecrated and transmuted into God, and and just as that water becomes indistinguishable from the wine, and becomes wine, yet remains water, so too will each person who possesses and walks in the Light of Christ

become one with Him, one with God, yet remaining himself.

If we think clearly about life, all the protestations we can make against God’s desires, against God’s Law, are empty air. No matter what we would like reality to be, reality is based on and dependant upon God. Even though what we innately know about right and wrong, and good and evil, is under the Natural Law, that Natural Law is so certain within us that it informs us in our innermost beings, of what God wants of us, and of what He expects of us.

Each of us spends his life walking away from this life and this world. When he is two years of age, a man leaves crawling upon the earth, and travels upon his two feet. By the time one reaches seven years of age, he has lost the innocents of inability to commit sin. He knows the difference between what he should do and what he should not do. By the time he is a teenager, he has put

*(Continued LIGHT on page 19)*

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*When a clock is hungry, it goes back four seconds.*

## THE GOOD SAMARITAN AND THE SPIRIT OF THE LAW

The parable of the Good Samaritan was told to us by Our Lord for at least two purposes: one purpose was to show us how we are supposed to be, and the other, to show us the limits of moral legality and the all encompassing nature of the spirit of morality.

Notice the very difference between the two. One is moral law and the other is morality.

Moral law is so excruciatingly holy that when Moses came down from the mountain with the moral law given to him by God, Moses shined; he actually radiated physical light which was a manifestation of the holy light which coursed throughout his being. But that moral LAW was and is restrictive. A person could validly inquire as to who is his neighbor, and actually be justified in limiting neighbor to apply to those who lived near him, or who he knew, or who were at least of his town or country. Under the law, neighbor could not conceivably apply to someone of another nation or who was under a different government.

But Moral Legality is derived from Morality, and Morally, neighbor applies to everyone. Every human being is your neighbor, and you must therefore love everyone as you love yourself - and you are obligated to love yourself with holiness, for only then can you, *“love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind.”*

The spirit of the law, the spirit of morality, the foundation of legality, is all encompassing, while legality must by its very nature be limited. Legality is limited because it is applied by example. Thus, it is by giving the example of killing someone that we are told killing is wrong. Likewise, stealing, lying, adultery, and the other major categories of sin are made known as wrong, and keeping the Lord's day

holy is made known as being proper.

But these prohibitions, admonitions, and actions are founded in something much more expansive. They are born of the spirit of the law, of the Energies of God.

God does want you to pray every day, even constantly. If you pray three, five, seven times a day, God is interested in that. But if you pray keeping track of how often you pray, are you praying or are you playing a numbers game. What good does it do to pray the Rule of the Mother of God or the Roman Rosary one hundred times in one day, if you have just said words. One, “O Lord have mercy on me, a sinner,” rendered from a tearful and loving heart, is more pleasing to God than recitation of a million prayers.

Just think of the potency of the law; the extraordinary value of the law; the law which was so illuminating that it was reflected in God's Glory reflected in the face of Moses; the law which was sufficient to govern mankind for thousands of years in preparation for the coming of Our Lord.

Now, think of how much more potent is that from which the law is derived.

If the law enables people to live in some form of harmony and to obtain some level of happiness, think of how much greater the harmony and happiness will be for those who live in the spirit from which the law is derived.

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

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## YOUR LIFE FOCUS

Imagine you are in a war zone. All sorts of horrible things are happening.

Imagine you are in economic difficulties, or in need of medical treatment, or the soles of your shoes are getting thin, and you have no means of taking care of the problem. You have a book that tells you how to do everything that a person can do, but there is nothing that you can do to favorably resolve your situation.

That is what it is like to live with your focus on this world with absolutely no thought of your eternity. If you pretend to be an atheist, then this is your world. If you believe in God but He has no significant part or place in your life, then this is your world. And if you were alive before Our Lord Jesus Christ began to teach us and became sacrifice for us, then this was your world.

Again imagine you are in a war zone. Then you get out of it alive and in good health. You are in economic difficulties, and someone gives you an idea that allows you to use assets you did not realize you had, and you resolve some of those economic difficulties. Imagine you find a passage in that book that gives you insight as to how to make your shoes last longer. Imagine you receive guidance which allows you to function despite your medical condition.

This is the world when Our Savior is an integral part of your life.

Notice that the world did not become perfect when perfection took on imperfection and made it able to become perfect. The world did not cease to be a testing ground and a school for humankind when Our Lord opened the doors to salvation for us. What did change? The ability to enter into union with God became available, and this was something which even Adam did not have the ability to do.

(Continued FOCUS on page 17)



(Continued **FOCUS** from page 16)

Jesus provided us with proof that there is an eternity; with proof that this world is just a temporary situation. However, we should not degrade life in this world, for it is life in this world that enables us to have eternal happiness

A perfect life in this world should not be our goal, and if it is our goal, it is an impossible goal, for perfection is not of this world. But this does not in any manner preclude a happy life in this world.

While a happy life in this world is a blessing from God, and it is not an unreasonable expectation, it should not be our total focus. It should be a part of our focus on God. Again: while a happy life in this world is a blessing from God, and it is not an unreasonable expectation, it should not be our total focus. It should be a *part* of our focus on God - a small part.

Think of what Saint Paul is telling us. He says that the Promise God made to Abraham was not made void by the Commandments God gave to Moses and Law of Moses. The Commandments and the Law of Moses were provided because mankind kept straying from the path which leads to receipt of the Promise made to Abraham. But the Commandments and the Law of Moses could not make the Promise come to fruition. They only prepared mankind to receive the Promise. When Jesus came, the Promise was fulfilled, and thus we have the Savior and the ability to attain salvation.

What Our Lord is telling us is, He Himself is not restricted to the descendants of Abraham, for the Promise was not made to the seeds - plural - of Abraham, but rather to the seed - singular - of Abraham.

Saint Paul further clarifies this by telling us that the seed of Abraham to which the Promise was made is Christ.

Thus Christ is the seed and Christ is the

Promise; and Promise is for all mankind.

And what is the last thing Our Lord said to the Samaritan? He said, "Arise, go thy way; for thy faith hath made thee whole." But Our Lord had already cured the Samaritan; so how had the Samaritan's faith made him whole? The Samaritan's faith made him whole for the Samaritan had accepted spiritual salvation from Our Lord, as well as physical cure.

The Samaritan was concerned with life in this world, but his physical cure was not dependant on his faith. He received the cure as a gift. When he expressed his thanks to Our Lord, he did so in a manner which expressed his faith in Our Lord as the Messiah, the Son of God. In response his soul and spirit were made whole just as his body had been made whole.

The Samaritan was concerned with his entire being, body, soul, and spirit; his existence in this world and in the next.

This is the example we should follow.

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

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A very interesting place on the WWI is the **Imperial War Museum**, London, at:

<http://www.iwm.org.uk/>

One of the WWII artists whose works are there is Edward Bawden, RA, at

<http://www.iwmcollections.org.uk/dbtw-wpd/exec/dbtwpcgi.exe>

(Note: the hyphen is part of the URL)

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## FAITH FORCES ONE TO LIVE IN ACCORDANCE WITH CHRIST'S TEACHINGS

When a leper was cured of leprosy, Mosaic Law required he show himself to the priests who were trained in determining whether or not someone has leprosy. So Our Lord instructed the lepers to show themselves to the priests, and cured them as they journeyed.

Did the lepers have faith: faith that they would be cured by Our Lord; or hope that this miracle worker would work a miracle for some or all of them? We do not know, for Our Lord did not work the miracle of their cure in the way that he answered the centurion's faith.

But we know that the Samaritan who was a cured leper, at the very least, had thankfulness; while the nine Israelites did not. We know this because the Samaritan returned and paid adoration homage to Our Lord, while the nine did not.

We can draw certain parallels of this situation, to the world of today. All ten of the lepers knew that Our Lord said He is the Messiah. The Israelites had the right to expect the Messiah would take care of many things for them, including curing those who were ill. The Samaritans were a people who followed some of the Mosaic Law, but did so very imperfectly. So the Samaritan did not have the right to expect the Messiah of the Israelites would cure him.

In curing the Samaritan, Our Lord was showing that He is the Messiah of the entire human race; but in returning to give adoration homage and thanks to Our Lord, the Samaritan showed that those who would be expected to receive the Messiah were not necessarily those who actually would receive Him.

It often is true that those who one would most expect to live a life of holiness and faith, do not, but that those whom we

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would least expect to live a life of holiness and faith, do. Many people think and believe they have faith and that they lead holy lives, but they are in error for they separate actions from faith. They believe and think that a person's thoughts, acts, deeds, and omissions, are without effect on their eternal salvation because they think they have faith. What they fail to realize is that one who has faith does act, think, and live in accordance with that faith. Faith of necessity requires thoughts, acts, deeds, and omissions, in accordance with that faith. Even someone who physically can do nothing and who can barely think, if they have faith, will think and do as best they can in accordance with faith. It is in these, their fruits, that their faith has effect. Therefore, if all a person can do is mentally adore God, then that is what faith has them do. But if they have the abilities which most people have, faith requires more of them. Faith actually forces those who have faith, to live in accordance with Our Lord's teachings. Faith forces those who have it, to act, and to act in accordance with it.

So, those who say they have faith, and who have the ability to have fruit of that faith, should see what fruit they have.

Perhaps the fruit of one's faith is a family that is taken care of and religiously instructed to the best of one's ability. Perhaps the fruit of one's faith is something which others can see, and perhaps it is invisible to all but God.

One may be dissatisfied with the fruit they produce in response to their faith. This kind of dissatisfaction is good, for one should never become static in doing God's will. But one should never become despairing because their fruits are not as magnificent as they think they should be.

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

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## MORALITY IS GOOD FOOD, WHILE IMMORALITY IS BAD FOOD

If you wanted pork chops you could eat them raw and take the chance of getting some disease or parasite, but that would not be an intelligent act. You could cook them with just a flame, or coals, and you would have something safe and tasty to eat. Before you cooked them you could marinate them to add flavor, and while you were cooking them you could add a sauce to enhance the flavor.

Safe and prudent food preparation is very different from imprudent and unsafe food preparation. Ordinary intelligence dictates we follow safe and prudent procedures in preparing our food, and in safe and prudent food preparation practices we receive the additional benefit of being able to vary the taste of the same food so as to avoid monotony.

That is how it is with morality, with following God's instructions for life, both temporal life and eternal life. Just as it is impossible to have a food be both properly prepared and improperly prepared, so too is it impossible to be both moral and immoral. But, just as it is possible to have some portions of a meal be properly prepared or healthy for you and other portions be improperly prepared or unhealthy for you, so too is it possible to live a life of mixed morality and immorality. In fact, most of us live lives of mixed morality, being moral in some matters and immoral in others; sometimes being good, and sometimes sinning.

If our food is bad, depending on how bad it is, we may suffer a range from being unaware of the ill effect, to a slight inconvenience, or even a drastic disability or even death. If we constantly eat food that has a cumulative bad effect, it will eventually cause damage to our bodies and depending on our overall constitution we may sustain temporary or even

permanently disabling damage, or even death. The more severe the damage, the more severe will be the process and the length of time required for repair.

So too is it for each of us with our spirit and our soul. Slight sins can lead to severe sins, and spiritual recovery from severe sins can require constant attention.

Remember, ordinary intelligence never objects to proper food preparation; and God's law never prohibits good deeds, thoughts, and intentions.

Ref: Gal. 5:16-24; Mat 6:24-33

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(Continued **DIVINE** from page 10)

carefully think about what we ask from God, for He will not prevent us from asking improperly - it happens all of the time. And when we carefully think about what we are going to ask from God, we will restrict our requests to that which will assist us and others to enter into union with God. It is possible a new, expensive automobile, or a mansion, or a large sum of money, will assist us in very holy pursuits. But it is more likely that if we seek such things, holiness has nothing to do with our reasons for seeking them. We can pray that someone regains lost health because we love them and wish to have their company and to be with them and perhaps together we both have enhanced potential for eternal salvation. But it also is possible we wish someone to regain their health because we have been using them and we wish to continue to use them, but can not if they remain ill or die.

So the "what" of what we seek and the "why" of what we seek are very important.

St. Paul's letter for this Divine Liturgy states in part: ***we should not covet evil things***. We know this, but because we are weak, we must be continually reminded not only to avoid sin, but that it is wrong to want what is sinful.

The Gradual states: ***Deliver me from my***

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**TERRORIST OF WHOM WE ARE NOT READILY AWARE**

**The problem of “hidden” terrorism and terrorist**

Terrorist force and attempt to force others to do, say, and if possible believe what the terrorist wants them to do, say, and believe. Terrorist use every means at their disposal to accomplish this, including but not limited to intimidation, ridicule, physical harm, torture, murder, threats, and lies.

While terrorist may call on God, take the position they are acting in God’s name, and that they are defending God’s desires, they do not always attempt to align their positions with God and do not always don a mantle of divine purpose. In many instances terrorist openly oppose anything which may tend to align them with a divine purpose. Examples of terrorist anti-God alignment are the French Revolution, the French Age of Enlightenment, and the Bolshevik and Communist Revolutions.

In the United States of America, the American Civil Liberties Union (ACLU) is one of the organizations which uses terrorism to force its anti-God position on the American people.

One example of ACLU terrorism is the threat the ACLU recently made against members of a Louisiana school board who wished to pray before their school board meeting. The ACLU threatened to sue the members in Federal court and to have the members fined for contempt of court, unless the school board members stopped praying before the school board meetings. It must be noted the prayers were not part of the school board meeting, they were before the school board meeting.

It should be remembered: both houses of congress pray before their sessions; the Supreme Court of the United States of America opens with a prayer.

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**Continued TERRORIST  
in column 3 of this page**

*(Continued LIGHT from page 13)*

away those things which interest a little child, deeming them beneath him, and begins to have interest in people and things, in pleasures and to some extent in responsibilities. As a young adult in his twenties, a man has selected those things in which he has interest and which he desires, and engages in a more mature attitude of pursuit of that which he finds interesting and desirous - and the things which once interested him as a child are seen as trifling sand castles to be washed away by the sea. By the time he is in his late thirties and forties, the driving passions of his teen and early adult years have waned, and he seeks more stability. When he is in his fifties and older, he may occasionally be adventuresome, but this is mainly out of compunction or necessity, for he is seeking the fruits of his labors - and sometimes he seeks to recapture his youth but he does so without the rapaciousness which drives youth, that being substituted by a desire to again be young without the foolhardiness of youth. As he attains greater years, he may become more demandingly childlike in his pursuit of his own desires, or he may become more staid, perhaps being comfortable, or even complacent. But at every stage of life he is walking away from life, he is walking away from the world, until he finally, physically, dies.

If, by the time he dies, he has not spiritually died to this world, he will not be prepared for the world which comes after death in this world. The only way he can prepare for the life to come after this world, is to capture the flame of the Light of Christ which flickers dangerously close to extinction in him, and to encourage it to grow, and consume him, so that he is burnt up and offered as a sweet incense to God; so that he becomes a sweet odor to God, and God breathes him in, and makes him one with God.

If instead of burning with the Light of Christ, he burns with the passions of Satan, he loses all that he held dear, and can never attain that which he will hold

dear after death, for his damned burning flesh, spirit, and soul, are not a sweet incense offered to God. Rather, they are a repugnant odor, stinking in his own nostrils and those of all the damned. And for all eternity he and the other damned are deprived of the indescribable, the Beatific Vision, the presence of God perceivable to those who have become one with God.

Let your light be God’s Light, and let it shine before all men.

Ref: Rom 6:19-23; Mat. 7:15-21

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**Continued TERRORIST  
from column 1 this page**

does not  
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prayer, nor does it attack Supreme Court prayer, because it knows it can not intimidate them, because they have their own constitutionally guaranteed power, and, most importantly, because it knows Congress and the Court for the most part consider the prayers as public relations formalities and to be without any meaning.

But it attacks the school board because it perceives the school board as having no real power, and, most importantly, because the members who pray really believe in the prayer and really seek God’s assistance and guidance - their prayer is real.

Instillation of fear, and use of intimidation and threats, are not the only terrorist tools used by the ACLU. It also uses lies.

In a great lie, the ACLU promotes that there is a provision of the United States Constitution which states there is a wall of separation between Church and State. There is no such statement nor is there any such provision in the United States Constitution. There is a provision which provides, Congress shall make no law regarding the establishment of religion. This prevents the United States Congress from establishing a national religion. But it must be remembered that this provision

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(Continued **ENSLAVES** from page 1)

you money, will deplete your worldly assets, even though your worldly assets increase. As an example, a motor vehicle - a car or a truck - may cost \$35,000.00, new, but as soon as you drive it off the dealer's lot it immediately loses several thousand dollars in value, you have to obtain insurance to protect the vehicle and to protect yourself and anyone you may injure with the vehicle; you have to pay taxes on the purchase of the vehicle, and to register and obtain a license plate for the vehicle. If you purchase a four apartment building, and it is immediately fully rented, it bring income to you, and may increase in value as real estate prices increase, but you must also insure the building against loss and liability, and you must maintain the building, and pay taxes on the net income derived from the building. If you do not maintain the building, the property will lose value, and if you do not pay tax on the net income from the rentals, the building will be seized by the government and you will receive free room and board in prison.

Engaging in fraud, as did both the unfaithful servant, and the debtors of the master, also depletes your worldly assets. Even though you may obtain more assets, there is a cost. The debtors who changed the debt they owed the master saved having to pay a portion of their debt, but they now owed the unfaithful servant - and he was demanding he receive decent shelter, food, care, and comfort, in return for his fraud. The debtors also would never again be able to obtain credit from the master, and thus, for a short term gain, would lose the ability to engage in business to the extent they had when they were honest. The unfaithful servant also lost, for he would soon realize the debtors would not honor supporting him for very long, and he would soon be living as a vagrant beggar.

It is easy therefore to understand that when we obtain the temporary things of

this world, what we obtain is diminished as soon as we receive it, and if we obtain things of this world dishonestly, we will lose what we so obtain, and more.

Think of what the unfaithful servant would have received had he been honest and faithful. He would have been rewarded by the master, for the master obviously was a just man, and he would never have had to worry about his future. Had the debtors refused to engage in the fraud, the master would have learned of their honesty, and would have engaged in business with them in the future, thus assisting to insure their future prosperity.

In addition, if they had all been honest, they would have been establishing their spiritual integrity, and would have received eternal reward instead of punishment in the hereafter.

It is important to understand that being good, following the teachings of Our Saviour, learning what God desires of us and then doing it, and avoiding what He desires we avoid, does not mean we must live in a cave and eat bugs and weeds. Businessmen employ people. This allows the employees and their families to live and grow. If the businessmen are holy businessmen, then they deal with their customers, clients, employees, and other businesses, with honesty and integrity. They obtain a good reputation, and this assists them in obtaining more business, employing more people, strengthening the economy for everyone's benefit, and it also assists the businessmen in obtaining eternal happiness. It also assists all with whom they deal, whether it be their employees, customers, clients, or other businesses, to be holy, and thus attain eternal union with God.

Unlike things of this world which always diminish and are eventually lost either in the course of living, or at death, goodness costs nothing and the eternal reward for goodness increases beyond any possible measure related to

the good.

A life without God as the focus is empty, but a life with God as the focus if a full life both here and in the hereafter. Think of a marriage which does not have God as its focus. There is no spiritual part of such a marriage, and at best it grows into a companionship of two people who are passing time until they die. But a marriage which has God as its focus is a spiritual relationship, where both husband and wife constantly support one the other in seeking to be Godlike while here on earth. It is an active life and active marriage, filled with life, love, and excitement, and with a reasonable expectation of eternal happiness.

This is life as God intended.

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

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(Continued **TERRORIST** from page 19)

applies only to Congress. In actuality, several of the original thirteen states had state religions at the time they ratified the Constitution and the Bill of Rights, and in all probability at least these states could re-establish state religions should they desire - but that is a topic for another day.

Therefore, when the ACLU states the U.S. Constitution requires prayer, reference to God, and the practice of religion be made only in private, the ACLU is lying.

The ACLU exemplifies the terrorist tactics of libertines in general. When they realized the term libertine was too blatantly accurate for most Americans, the libertines infiltrated liberal organizations and wrested control of those organizations, making it a requirement that liberals adopt libertine immorality otherwise the liberals would be excluded from membership and power. Next the libertines made the same attack on those who were called progressive. And they are attempting to infiltrate those

(Continued **TERRORIST** on page 22)

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*enemies.* This can take the concept of avoiding sin into entirely new directions. It includes: not letting people at work who want to harm us be successful; for one in the military it means not letting the enemy cause us harm; obviously it includes not letting the Devil tempt us successfully; but one area which we seldom consider is that we often are our own worst enemy, and it therefore includes asking that we be delivered from ourselves, from our own inclinations to sin.

We also must consider our status, and what God desires, in a very careful manner. In the Gospel, Jesus speaks of Jerusalem and says: *If thou also hadst known, and that in this thy day, the things that are to thy peace.* We can know things, but still not know them. If we attempt to comprehend eternal happiness and eternal misery, and make that attempt with all the fervor and effort possible, we will be incapable of being successful in that attempt because we are incapable of understanding what it is we seek to comprehend. But when we die and receive our eternal reward or punishment, or undergo purification so that we can receive our eternal reward, then we will comprehend, for we will be living it. But even though we are incapable of comprehending it, Christ our Saviour is telling us we must make the attempt, for in making the attempt we will succeed to an extent, and that success will assist us in becoming holy.

In the Offertory we are told: *The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.* By this we know that one who is a true servant of God is one who does not focus on himself but on God and what God desires. A true servant of God appreciates any temporal benefits God grants to him, but with or without those temporal benefits, the true servant of God continues in that service. And by this we know that God's very justice requires the most fantastic reward for His true servants.

In the Secret we pray: *Grant us, we beseech Thee, O Lord, worthily to frequent these mysteries, for as often as the commemoration of the victim is celebrated, the work of redemption is performed.* We desperately want to receive the Sacraments frequently, especially the Sacred Eucharist; for each time we worthily receive the Sacred Eucharist, Christ works redemption in us. Each time we worthily receive the Body and Blood of Christ, the residue of sin and its effects are removed from us. And each time the Sacred Eucharist is consecrated, if we are in even the smallest state of Grace, we receive some of the benefits of the Sacrifice of Christ, God, on the cross, even if we are not at the Divine Liturgy where the Eucharist is being confected. Even if we are not in a state of Grace, if we have Faith, Hope, and Charity, even in the slightest measure - if we have any appreciation of Christ, God - then we can receive benefit from the consecration of the Eucharist no matter where we are, and this can lead us to repentance and eternal salvation.

And in the Communion Antiphon Christ, God, tells us: *He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him.* That is plain talk. We become part of each other. We become part of God in a manner which does not diminish God nor does it make us God. God becomes a part of us in a manner which does not diminish God nor does it make us God. But only when we worthily receive Holy Communion; only when we receive Holy Communion if we are at least in the most slight state of Grace.

Finally, in the Post Communion we pray: *Let the communion of Thy sacrament, we beseech Thee, O Lord, both cleanse us from sin and make us of one mind and one heart in Thy service.*

These are the prayers for the Ninth Sunday after Pentecost. Experience the prayers for the other days and Sundays of the year.

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### From the Prophecy of Sophonias

(Now called Zephaniah)

1:1. The word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias, the son of Amon king of Juda.

1:2. Gathering, I will gather together all things from off the face of the land, saith the Lord:

1:3. I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

1:4. And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests:

1:5. And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

1:6. And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

1:7. Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

1:14. The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

2:3. Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.

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(Continued **TERRORIST** from page 20)

who are called conservative as well.

They are so successful in the Democratic Party that it is virtually impossible for a Democrat who is pro-life and anti-abortion, to exercise any real authority in the Democratic Party. This simply is a terrorist tactic: that of infiltrating an organization, obtaining a few key positions in that organization, then destroying anyone in that organization who disagrees with the terrorist.

This is not simply matter of associating with those who express opinions similar to one's own opinion, or of promoting only those with whom one agrees. These terrorist go far beyond that position, and actively pursue the position and practice of viciously attacking and attempting to destroy every one with whom they disagree. These terrorist go even beyond that position, and attempt to intimidate, destroy, and yes even kill those who do not actively support them.

Can anyone imagine a person who is actively pro-life, or a self acknowledged devoted Orthodox-Catholic or Roman-Catholic, being supported by a Democrat Federal legislator, Jurist, or member of the executive branch? No, no one can imagine such an occurrence in today's world. But everyone can easily imagine a vicious attack by such individuals. And one but look at the attacks on Judge Robert Bork, and the attempts to attack Judge John Roberts, to know the terrorist will always attack anyone who even slightly espouses morality.

One must be careful not to label every adverse situation as terrorism. Often one is just dealing with straight forward immorality.

By way of example: when a business or individuals seek to purchase land from the owner of the land, that is normal business activity. But when a business or individuals attempt to force land owners to sell their land, that is attempted coercion and intimidation. And when the businesses and individuals

(Continued **TERRORIST** on page 26)

(Continued **NAZI** from page 1)

murdered during the Nazi reign, abortion clinics of today which have been legal for the past some forty years, the German citizens who knew what was going on in the Nazi death camps but did little or nothing to stop the wholesale murder, and you, who know that what happens in the abortion clinics is immoral, illegal despite court rulings and laws - just as Nazi laws designed to kill Jews and others were also illegal.

First, now you know how the good Germans felt about the death camps. What were they supposed to do to stop the Nazi? What could they do to stop the Nazi?

When some one blows up an abortion clinic, or harms or kills an abortion doctor or staffer, that person is looked upon as insane, or deemed to be too dangerous to be allowed to remain free. That person is sought by the law, captured, tried, found guilty, imprisoned, and often killed - legally executed.

And many sane people who are against abortion of any type, agree that this - except, perhaps, for the execution part - is morally proper.

Even Jews generally agree this is proper.

So, with this in mind, who can even begin to say, think, blame, or berate, those moral Germans who were against the Nazi death camps, and the immorality of the Nazi, but did nothing to stop the Nazi death camps.

Anti-abortionists at least have a legal arena within which they can oppose abortion. But Germans and those other nations under the Nazi, had no arena within which they could oppose the Nazi.

The Nazi made a profit from their death camps. In every way possible they made a profit from the death camps.

The Nazi would charge a fee for taking custody of Jews and others from countries they had conquered and made "allies". So too do abortion clinics and fertility clinics charge fees for killing babies and for creating babies - some of whom will be killed later.

The Nazi not only used the Jews and other inmates of the death camps as slave labor, but when these people died, every part of their bodies were used. Their hair was used to make winter socks and other clothing for troops. The gold from their teeth was melted down and deposited in SS bank accounts in Switzerland, and later used for Odessa type organizations. Their bones were used to make fertilizer. Any who had fat remaining, had their fat rendered and used to make soap - not much soap was made for there were few who had any body fat by the time they were killed or died.

So too, do the killers of children, use every portion of the babies they kill. Their stem cells are used to make new children. These new children, and the ones already in existence, have their body parts harvested, so that eventually those body parts and that derived from them can be sold for a profit. At present the main body part harvested is stem cells - which are readily available from umbilical cords without harm being inflicted. But some abortion clinics already sell body parts from aborted babies, for use in medical research, and for implantation. It will not be a great period of time before babies will be grown for replacement parts - even clones made of the rich so they can replace their worn body parts.

Even Herman Goering, Heinrich Himmler, and Adolf Hitler, would have considered such replacement as monstrous.

A Nazi death camp, a Nazi work camp, an abortion clinic, a fertility clinic, a stem cell research facility - is there any difference amongst them? No.



+ Paul, S.S.B.

**WORSHIP LIKE BAAL OR ELIAS**

The prudent, thoughtful, wise person, attempts to remove sin from his life and become live unto God; to remove the spiritual death of sin from themselves and others and to immerse themselves and others in God given spiritual life. They attempt this, at least to some extent, and, to some extent, attain success. Very few attempt this continually, constantly, and consistently - but those who attempt it share in prudence, thoughtfulness, and wisdom. Not all of these people are aware of the Sacraments, and those who are aware of the Sacraments rarely are fully appreciative of the Sacraments, especially of the Sacrament of the Holy Eucharist. Often they receive Holy Communion in the same manner in which many of those who Christ fed received and ate the food - not until after all of the thousands were fed to fullness from the few fish and loaves, did they realize they were all fully fed from so little. And often we do not realize we can all be spiritually fed to fullness from one person's flesh and blood under the appearances of bread and wine - the body and blood of Christ.

But there are many who, in deeds, and some in actual words, demean God, worship of God, and anyone who does or tries to worship God. By their deeds, and often by their words, they state that they will not die to sin and become alive unto God. For them, if sin is removed from their lives, then there is no fun or pleasure in living. For these people, whatever pleases them is what they worship, and they therefore worship themselves. If they can attain power and authority, then they can engage in whatever pleasures they desire. They believe their prestige and authority will shield them from both repercussion and from being prevented from engaging in their pleasures.

Some who worship their own desires and prestige engage in business; others go into politics; some join various orga-

nizations; and some seek positions in religion. Probably very few of those who go into business, politics, associations and organizations, and religion, so do for their own personal aggrandizement. But some do.

Those who go into religion for their own selfish purposes often can not be distinguished from those who seek God's will. But there are certain indications that all is not well with a person's religious focus.

Do you remember when Elias (Elijah) challenged Achab (Ahab) and the four hundred fifty prophets of Baal on

**If they can attain power and authority, then they can engage in whatever pleasures they desire. They believe their prestige and authority will shield them from both repercussion and from being prevented from engaging in their pleasures.**

Mount Carmel? (3 [1] Kings 18:19) The prophets of Baal and Elias each took a bull to offer for sacrifice. Baal was to light his prophets' fire to burn their sacrifice, and the true God was to light the fire for Elias to burn his sacrifice.

The prophets of Baal tried to get Baal to light their fire first, since there were so many of them. They called upon Baal to light the fire, and did a kind of hobbling dance around the altar, but nothing happened. They started hopping up and down, even hopping up and down on their altar, and yelling and screaming, because Baal might have been asleep or away on a trip and not heard them. They probably looked like a bunch of baboons and chimpanzees - monkeys and apes - wearing clothes, jumping up and down, yelling and screaming and strutting around. (All they needed was a microphone to distort their voices into unrecognizable sounds and they could have substituted for some of today's TV preachers.) Of course there was a group of these prophets of Baal who were more dignified, their hands holding the fronts of their vestments like a lawyer in

court, standing in front of the crowds or strutting around, propounding their wisdom. (Today it has been determined the best architectural design for this type of preaching is one which makes the "church" a backdrop for focus on the preacher.) The followers of both types of these prophets swayed back and forth like weeds being swayed back and forth by the wind, their arms outstretched like leaves on Johnson grass or saw grass, blank minds waiting for something to enter the vacuum of their intellects, mindlessly singing refrains from the song to Baal being sung by the prophets of Baal, yelling and screaming to Baal on cue.

Does this picture remind you of some of the so called worship services of those who do not have or believe in the Sacraments? The true Sacraments? The Sacraments obtainable only through those with Apostolic Succession?

It makes one wonder if the prophets of Baal said "Ba - al" in the same manner in which some of the leaders of these non Sacramental worship sessions say "Je - zus".

The leaders yell and scream just like the prophets of Baal. The hop up and down, yelling and screaming, making mostly unintelligible sounds, while their followers give their approval with "amen"s and "you tell it brother" and "you right sister", and a lot of babbling, grunts, cries and general noise. And the more staid leaders look out with gazes of superiority and propound their wisdom.

This is not worship. This is not prayer. It is Baalian bedlam.

There are many Christian leaders of churches which do not have or believe in the Sacraments, where the leaders preach, lecture, and attempt to guide their flocks into a life of prayerfully following the teachings of Christ. One thing they have in common with true clergy of the Sacramental Churches is

*(Continued ELIAS on page 24)*

(Continued ELIAS from page 23)

humility. They do not seek their own glorification. Rather, they seek their own salvation and that of all of mankind. They fear for their own spiritual safety and for the spiritual safety of each individual person. When they lecture they lecture, and when they pray they pray. In their lectures and in their prayer services they never resemble the prophets of Baal, and their followers do not resemble the followers of Baal during the lectures and prayer services. These have a potential for salvation because they do not use their prestige and authority to shield their perversions, but rather use what prestige and authority they possess to further the salvation of mankind through the avenues they have developed. But where the avenues they have developed do not mesh with or conform to the standards established by Jesus Christ, God, their efforts are their own, and not the efforts of Jesus Christ, God. Their prospects for success are therefore limited.

If these leaders would humble themselves just a little more, admit the error of not being Sacramental, and accept the true Church, then they might lose their followers, and their prestige - but then again their submission to Christ in the manner which Christ dictates might lead to the salvation of millions of souls, including their own.

If a group is going to have a lecture, let them have a lecture. If they are going to have a prayer service, let them have a prayer service. If they are going to have a combination of both, let them have a combination of both. If they are going to have a fertility dance, they should not pretend to be having a Christian prayer service. If they are going to pray to Christ God, then they can not give even lip service to the pagan gods, to the Baals. If they avow allegiance to Jesus Christ God, then they must avow allegiance to the Blessed Trinity, and can not respect the pagan religious beliefs of their ancestors.

But most importantly, if they are going to pray, let them pay.

The Sacramental Church, the One Holy Catholic Apostolic Church, is the only true Church and the only church which has solid prayer services. It is the only church which has a tradition of the people regularly joining together for the sole purpose of continual prayer. During the Divine Liturgy, with the exception of a sermon, which often comes at the end of the Divine Liturgy instead of after the Gospel as is the Western tradition, during the Divine Liturgy there is virtually nothing but prayer. There are various prayers for different purposes, people, and things, but all are in praise of God, and all seek God's assistance in making the ones paying and the ones for whom they pray more acceptable to God. And joined with this prayer is the offering of the Sacrifice of Calvary, of the Last Supper, and the hearts of the faithful in union with the Sacrifice of Christ God.

Elias joins with every Divine Liturgy. But he does not join with the prayers of the modern day prophets of Baal.

By the way: Baal never did answer his prophets' plea that he send down fire to burn the sacrifice to him. But God did send down fire and burn the sacrifice Elias had prepared for Him.

Ref: Rom 6:3-11; Mark 8:1-9; 3 Kings 18:25-39 (Heb.& Modern RC 1 Kings)

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## Mourner's Kaddish (Kaddish)

May His great Name grow exalted and sanctified

(Cong. Amen.)

in the world that He created as He willed.

May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He

(Cong. Blessed is He)

beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.

(Cong. Amen.)

May there be abundant peace from Heaven, and life upon us and upon all Israel. Now respond: Amen.

(Cong. Amen.)

He Who makes peace in His heights, may He make peace, upon us and upon all Israel. Now respond: Amen.

(Cong. Amen.)

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**HOW TO WIN THE WAR AGAINST TERRORIST AND TERRORISM**

Psalms Chapter 34 (D-R translation)

Judica, Domine, nocentes me.

David, in the person of Christ, prayeth against his persecutors: prophetically foreshewing the punishments that shall fall upon them.

34:1. For David himself. Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

34:2. Take hold of arms and shield: and rise up to help me.

34:3. Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

34:4. Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

34:5. Let them become as dust before the wind: and let the angel of the Lord straiten them.

34:6. Let their way become dark and slippery; and let the angel of the Lord pursue them.

34:7. For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

34:8. Let the snae which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

34:9. But my soul shall rejoyce in the Lord; and shall be delighted in his salvation.

34:10. All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor

from them that strip him.

34:11. Unjust witnesses rising up have asked me things I knew not.

34:12. They repaid me evil for good: to the depriving me of my soul.

34:13. But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

34:14. As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

34:15. But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

34:16. They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed ukpon me with their teeth.

34:17. Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

34:18. I will give thanks to thee in a great church; I will praise thee in a strong people.

34:19. Let not them that are my enemies wrongfully rejoyce over me: who have hated me without cause, and wink with the eyes.

34:20. For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

34:21. And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

34:22. Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

34:23. Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

34:24. Judge me, O Lord my God ac-

ording to thy justice, and let them not rejoyce over me.

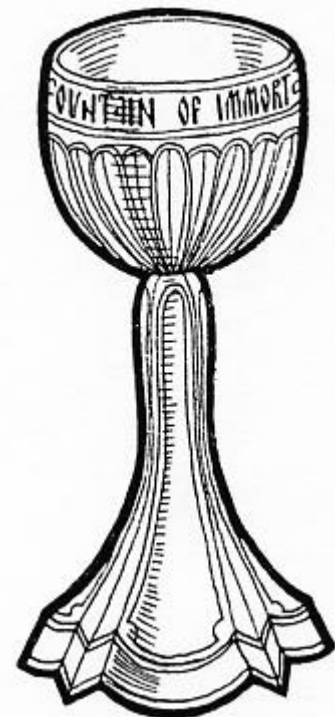
34:25. Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

34:26. Let them blush: and be ashamed to gether, who rejoyce at my evils. Let them be clothed with confusion and shame, who speak great things against me.

34:27. Let them rejoyce and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

34:28. And my tongue shall meditate thy justice, thy praise all the day long.

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Baptism Font

### Is Hell exothermic (gives off heat) or endothermic (absorbs heat)?

The following is an actual exam question given on a University of Washington chemistry mid-term. The answer by one student was so "profound" that the professor shared it with colleagues, via the Internet, which is, of course, why we now have the pleasure of enjoying it as well.

Bonus Question: Is Hell exothermic (gives off heat) or endothermic (absorbs heat)?

Most of the students wrote proofs of their beliefs using Boyle's Law, (gas cools off when it expands and heats up when it is compressed) or some variant.

One student, however, wrote the following: "First, we need to know how the mass of Hell is changing in time. So we need to know the rate that souls are moving in to Hell and the rate they are leaving.

I think that we can safely assume that once a soul gets to Hell, it will not leave. Therefore, no souls are leaving. As for how many souls are entering Hell, lets look at the different religions that exist in the world today. Some of these religions state that if you are not a member of their religion, you will go to Hell.

Since there are more than one of these religions and since people do not belong to more than one religion, we can project that most souls go to Hell. With birth and death rates as they are, we can expect the number of souls in Hell to increase exponentially.

Now, we look at the rate of change of the volume in Hell because Boyle's Law states that in order for the temperature and pressure in Hell to stay the same, the volume of Hell has to expand proportionately as souls are added.

This gives two possibilities:

1. If Hell is expanding at a slower rate than the rate at which souls enter Hell, then the temperature and pressure in Hell will increase until all Hell breaks loose.

2. If Hell is expanding at a rate faster than the increase of souls in Hell, then the temperature and pressure will drop until Hell freezes over.

So which is it?

If we accept the postulate given to me by Teresa during my Freshman year, "...that it will be a cold day in Hell before I sleep with you.", and take into account the fact that I still have not succeeded in having that event take place, then, #2 cannot be true, and thus I am sure that Hell is exothermic and will not freeze."

\*\*The student received the only "A" given

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(Continued **TERRORIST** from page 22)

seek government assistance to have the subject land condemned for public use so that it can then be used by the businesses or business people, that is immorality, but it is not terrorism.

Terrorism includes an element of enslavement; a requirement that the en-

**A U. S. Senator who supports abortion because it is required if the Senator is to receive political support is no different from someone carrying a suicide bomb. Both are terrorist, and both are enslaved.**

slaved support the terrorist masters and their endeavors if the enslaved wish to have some positive aspects to their lives and to avoid some negative aspects in their lives. The enslaved are never allowed to express their own opinions if their own opinions differ from those of the masters.

And that is the purpose of terrorism - the enslavement of all those who are not the ultimate masters.

The terrorist seemingly do not realize they become enslaved to their own terrorism. A U. S. Senator who supports abortion because it is required if the Senator is to receive political support is no different from someone carrying a suicide bomb. Both are terrorist, and both are enslaved. Think about it.

But even the ultimate masters are enslaved by their own terrorism. Again, think about it.

In the final analysis, terrorist and terrorism is mindless destruction and evil for the sake of that destruction and evil: no more, and no less.

There just are many more of them than most people realize.

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## THE HOUSE OF DISUNITY IS NOT THE HOUSE OF GOD

In a very real sense the leaders of the Orthodox-Catholic and Roman-Catholic Church have been accursed servants of God and have wasted God's people, because of their separation and fragmentation of the Church and their continual failure to reunify the Church. They have built up for themselves enclaves of followers who benefit from the disunion of the Church and who assist them in maintaining this disunion. If these leaders and their followers are not careful, their eternity may be in the house of disunion which they have built, and that house of disunity is not the house of God.

The feast of the Dormation - Assumption of the Holy Theotokos, the Blessed Ever Virgin Mary, Mother of God, is a good example of this foolishness. Throughout the history of the Church it was generally accepted that the Blessed Ever Virgin Mary was taken into heaven body and soul upon her death. There were even Orthodox Churches named the Assumption (and some remain today), and the feast of the Assumption was named the Assumption in many Orthodox liturgical calendars. But the Assumption was never proclaimed as dogma in an Ecumenical Council. After the Great Schism of 1054 A.D., some Roman-Catholic theologians began to disagree as to whether or not the Blessed Virgin Mary was assumed body and soul into heaven. Eventually the Roman-Catholic Church held a local Church council which proclaimed the Assumption as dogma. Since this was not an Ecumenical Council (a council of the entire Church), and Orthodox-Catholics had not been invited to participate in that council, the Orthodox-Catholic Churches declared Rome did not have the authority to proclaim this as dogma on its own, and eventually some Orthodox-Catholics began to attack the dogmatic viability of the Assumption, simply because Rome had declared it to be dogma.

Thus, something which all of the Church had once held to be true, was used to further separate the Church.

Rome could have asked for Orthodox participation in the council considering the dogmatic viability of the Assumption, but it did not for to ask for Orthodox participation was perceived as having the potential of weakening the Roman house by recognizing Orthodox viability. Orthodox could have held a council and issued a statement welcoming Rome's decision to acknowledge what Orthodox had considered traditionally dogmatic, but did not because doing that was perceived as having the potential of weakening the Orthodox house by recognizing Roman viability.

**The Spirit of God is in the entire Church. But far too many members of the Church, including leaders of the Church, are only willing to follow the Spirit according to their own terms. They are only willing to follow the Spirit when the Spirit leads them in a direction they wish to proceed, and ignore the Spirit when the Spirit leads them in a direction they do not wish to follow.** When these members of the Church proceed in a direction not lead by the Spirit of God, they have many followers, and if all of them are not careful, they may end their journey so far away from God's house that they can not even see it.

The same Bearer of God, the Holy Theotokos, has continually told numerous people over hundreds of years that her Son, Jesus Christ God, wants His Church reunited. Then, at Fatima for the West and for the Romans, and at Sofanieh, Damascus, for the East and the Orthodox, and in Cairo, for the Coptic, she has clearly stated her Son wants His Church reunited, and if we do not reunite He will reunite His Church Himself. She has made it clear that those who oppose Him will regret their oppo-

sition, and that those who can assist in reunification but do nothing, will be in severe difficulties.

Satan hates the Ever Virgin Mary because he considers all humans as being beneath him; as being a lower form of existence. Yet from her came Jesus Christ, God. And it was in His human nature that Jesus Christ defeated Satan, wrecked his kingdom, and subjected Satan and his followers. Jesus did not use His Divine Nature to defeat Satan. Satan could accept a defeat from the Divinity which has always existed in and of its self, in and of its very Nature. But defeat at the hands of one of human nature was and is intolerable for Satan.

This defeat compounded the humiliation of Satan because that same Ever Virgin Mary not only defeated Satan through her only offspring, Jesus Christ, but also defeated him of her own holiness in God. Satan is humiliated by the prophecy, that the Blessed Ever Virgin Mary will crush his head with her heel. She must be higher than Satan to crush his head with her heel - so she is not beneath Satan but greater than Satan. Satan looks upon her as a weak human, and a weak female human at that. Eve was so easy for Satan to lead astray; but the Ever Virgin Mary could not be lead astray. She is too strong in God. She is not beneath Satan but above him. This angers Satan so much that at the thought of her he froths at the mouth like the rabid dog he truly is.

Pay attention to the Blessed Ever Virgin Mary Bearer and Birthgiver of God, for she knows with the knowledge of God what she is doing. And she leads us with the Spirit of God.

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

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## REUNIFICATION: RECENT ROMAN ACTIVITIES

*Followed by comments by  
Metropolitan Archbishop Paul,  
S.S.B.*

### IN MAY AND JUNE 2005 A.D., POPE BENEDICT XVI MADE EXTENSIVE COMMENTS REGARDING REUNIFICATION OF THE CHURCH

**Below are summaries from two  
sources.**

**From an article by Nicole Winfield,  
May 29, 2005 A.D., entitled: Benedict  
Pledges to Mend Orthodox Rift, date-  
line BARI, Italy (AP)**

During a visit to the town of Bari, Italy, Pope Benedict XVI pledged to make healing the 1,000-year-old rift with the Orthodox church a "fundamental" commitment of his papacy.

The Pope's choice of Bari may be significant since the city is closely tied to the Orthodox church, its location on the Adriatic coast making it bridge between East and West. Also, the relics of St. Nicholas of Myra, repose in Bari.

In his sermon Pope Benedict referred to Bari as a "land of meeting and dialogue" with the Orthodox.

The Pope also said, "I want to repeat my willingness to assume as a fundamental commitment working to reconstitute the full and visible unity of all the followers of Christ, with all my energy." He added, that words are not enough, and that, "concrete gestures," are needed even from ordinary Catholics, to reach out toward the Orthodox.

The Pope continued, "I also ask all of you to decisively take the path of spiritual ecumenism, which in prayer will open the door to the Holy Spirit who alone can create unity," he said.

Father Vsevolod Chaplin, who is in charge of foreign relations for the Moscow Patriarchate, praised the call for unity and hoped it "will be followed by real steps to bring our churches closer," but expressed caution, saying it should be followed by concrete actions and warning of differences that cannot be bridged easily.

Father Chaplin said the Russian Orthodox Church is "always ready to continue and revitalize our dialogue" with the Roman Catholic Church, but he cautioned there remained "theological differences that cannot be solved easily or very quickly."

In greetings at the start of the Mass, Archbishop Francesco Cacucci of Bari referred to the city's Orthodox ties, saying the arrival of St. Nicholas' bones in 1057 "built a bridge between the East and West that neither time nor divisions have ever demolished."

"Even in these days, many brothers of the eastern churches have been united with us, encouraging us to continue with renewed commitment and enthusiasm on the path of prayer and ecumenical dialogue," the archbishop said.

Additionally, Cardinal Walter Kasper, who is in charge of ecumenical matters for the Vatican, proposed holding a synod or meeting of Catholic and Orthodox bishops.

(Our thanks to Marc L.)

**From VIS, dateline VATICAN CITY,  
May 29, 2005**

In his homily at Bari, the Pope recalled how the theme of the Eucharistic congress "takes us back to the year 304, when the emperor Diocletian prohibited Christians, on pain of death, from possessing the Scriptures and from coming together on Sunday to celebrate the Eucharist. ... In Abitene, a small town in what is today Tunisia, 49 Christians" were arrested one Sunday as they celebrated the Eucharist, "in defiance of the imperial proscription. ... Following

atrocious tortures, they were put to death."

Like the martyrs of Abitene, it is not easy for Christians of this century "to live like Christians. ... The world in which we live (is) often marked by unbridled consumerism, by religious indifference and by a secularism closed to all forms of transcendence."

After recalling how God helped the Jewish people "with the gift of manna," the Pope said: "The Son of God, having been made flesh, could become Bread, and thus act as nourishment for His people on their journey to the promised land in heaven.

"We need this Bread in order to cope with the fatigue and weariness of the journey. Sunday, the day of the Lord, is the right occasion to draw strength from Him Who is the Lord of life. The precept of the feast day is not, then, simply an obligation imposed from outside. To participate in the Sunday celebration and feed on the Eucharistic bread is a need for Christians, who thus find the energy necessary for the path they must follow."

Benedict XVI emphasized that the Christ we encounter in the Sacrament of the Eucharist "is the one and same Christ present in the Eucharistic bread all over the world. **This means we can encounter Him only together with everyone else. We can only receive Him in unity.**"

**"The consequence of this is clear," he went on, "we cannot communicate with the Lord if we do not communicate with one another. ... For this it is necessary to learn the great lesson of forgiveness: do not let resentment gnaw at the soul, but open your hearts to the magnanimity of listening to others."**

**After again recalling that the Eucharist "is the Sacrament of unity," the Pope lamented the fact that it is precisely in the Sacrament of unity**

*(Continued RECENT on page 29)*

(Continued RECENT from page 28)

**that Christians are divided. "Even more so then, supported by the Eucharist, we must**

**feel stimulated to tend with all our strength towards that full unity that Christ so ardently anticipated in the Cenacle. Here in Bari, the city that holds the bones of St. Nicholas, a land of meeting and dialogue with our brother Christians of the East, I would like to reiterate a fundamental commitment: my desire to work with all my energy to reconstituting the full and visible unity of all Christ's followers."**

**He added: "I am aware that, to this end, expressions of good intentions are not enough. Concrete gestures are needed. Gestures that enter into souls and move consciences, calling everyone to that interior conversion that is the prerequisite for all progress on the road of ecumenism. I ask you all to start decisively down the road to that spiritual ecumenism which, in prayer, opens the doors to the Holy Spirit, Who alone can create unity."**

**From VIS dateline Vatican City, June 29, 2005**

In the Vatican Basilica today, the solemnity of Sts. Peter and Paul, Apostles, the Pope presided at a Eucharistic celebration during which he conferred the pallium on Cardinal Angelo Sodano, dean of the College of Cardinals, and on 32 metropolitan archbishops from 21 countries.

**As is traditional, the Mass was attended by a delegation from the ecumenical patriarchate of Constantinople, led this year by Ioannis (Zizioulas), metropolitan of Pergamo, and including Gennadios (Limouris), metropolitan of Sassima, and the archimandrite Bartolome, undersecretary of the Holy Synod of the Ecumenical Patriarchate.**

In his homily, the Pope pointed out that today's feast "is both a grateful remembrance of the great witnesses to Jesus

Christ, and a solemn confession in support of the Church, one, holy, catholic and apostolic. It is, above all, a feast of catholicity."

After he addressed those receiving the pallium, the Pope greeted members of the delegation of the Orthodox Church of Constantinople. "Although we still do not agree on the question of the interpretation and extent of the Petrine ministry, we do concur on Apostolic succession, we are profoundly united with one another over episcopal ministry and the Sacrament of the priesthood, and together we confess the faith of the Apostles as it was given us in Scripture, and as interpreted by the great councils.

**"In the world at this time so full of skepticism and doubt, but also rich in the desire for God, we again recognize our mission of bearing witness together to Christ the Lord and, on the basis of the unity that has been granted us, to help the world to believe. We pray to the Lord with all our heart that He may guide us to full unity so that the splendor of truth, that alone can create unity, again becomes visible in the world."**

Late, in reflections made before the Angelus, Pope Benedict XVI, addressing the people of the city of Rome, said, "Divine Providence called me to be your pastor. I thank you for the affection with which you have welcomed me and I ask you to pray that Saints Peter and Paul obtain for me the grace to faithfully fulfill the pastoral ministry entrusted to me. As bishop of Rome, the Pope performs a unique and indispensable service to the Universal Church: he is the perpetual and visible beginning and foundation of the unity of bishops and of all the faithful."

**Referring to the just-concluded Mass and imposition of the pallium, "the liturgical sign of the communion that links the See of Peter and his Successor to metropolitans and, through them, with all bishops in the world," the Holy**

**Father noted the presence at today's ceremony of the delegation of the ecumenical patriarchate of Constantinople whom he cordially welcomed. "How can we not recall today," he said, "that the primacy of the Church that is in Rome and of her bishops is a primacy of service to Catholic communion. Starting with the double martyrdom of Peter and Paul, all Churches began to look to the one in Rome as a central reference point for doctrinal and pastoral unity."**

"May the Virgin Mary, concluded Benedict XVI, "obtain for us that the Petrine ministry of the Bishop of Rome is not seen as a stumbling block but as a support in the walk on the path of unity."

Following the Angelus prayer and greetings to the faithful in various languages, Pope Benedict went to the Domus Sanctae Marthae in the Vatican for lunch with the delegation from the ecumenical patriarchate. They were joined by several other members of the Roman Curia.

**From VIS, dateline Vatican City, June 30, 2005**

His Holiness Benedict XVI, Pope and Patriarch of Rome, welcomed, this morning, the delegation sent to Rome for the feast of Sts. Peter and Paul by His Holiness Bartholomew I, Ecumenical Patriarch of Constantinople. An ecumenical delegation traditionally visits Rome for the June 29 feast, whereas a delegation from Rome attends celebrations in Istanbul for the November 30th feast of St. Andrew, patron of the ecumenical patriarchate.

The Pope underscored the "dialogue of charity" between Catholics and Orthodox "begun on the Mount of Olives by Pope Paul VI and Patriarch Athenagoras, an experience which was not in vain. Many significant gestures have been made since then: I am thinking of the abrogation of the reciprocal condemnations of 1054, of the speeches,

(Continued RECENT on page 30)

(Continued **RECENT** from page 29)

documents and encounters promoted by the Sees of Rome and Constantinople. These have marked the path of recent decades."

He also referred to Pope John Paul's encounter and "fraternal embrace" in St. Peter's Basilica, months before his death, with the ecumenical patriarch. He noted that "our path is long, and not easy" but it has "seen hope grow for a solid 'dialogue of truth' and a process of theological and historical clarification, which has given appreciable fruits."

"There is need," said Benedict XVI, "to join forces, to spare no energy so that the official theological dialogue, which began in 1980 between the Catholic Church and the Orthodox Churches all together, will resume with vigor." He expressed his "recognition to Patriarch Bartholomew who is working very hard to reactivate the work of the Mixed International Catholic-Orthodox Commission. I assure him that it is my firm will to support and encourage this action."

Theological research, which must face complex questions and seek solutions that are not reductive, is a serious commitment that we cannot avoid.

"If it is true that the Lord calls with force His disciples to build unity in charity and truth; if it is true that the ecumenical appeal is a pressing invitation to rebuild, in reconciliation and peace, the unity, seriously damaged, of all Christians; if we cannot ignore that division makes the holy cause of proclaiming the Gospel to every person less efficient, how can we avoid the duty of examining with clarity and good will our differences? ... The unity we seek is neither absorption nor fusion but respect for the multiform fullness of the Church which, conformed to the will of her founder Jesus Christ, must always be one, holy, catholic and apostolic."

The Holy Father asked the delegation to inform Patriarch Bartholomew of his "intention to pursue with firm determi-

nation the search for full unity among all Christians."

**Comment by Metropolitan Archbishop Paul, Superior General, The Society of Clerks Secular of Saint Basil:**

The Holy Roman-Catholic Apostolic Church has had many councils since the Great Schism of 1054 A.D. Some of these it has called Ecumenical Councils - including the council at which it proclaimed (Roman-Catholic) Papal infallibility, and including those which proclaimed a form of Roman primacy which equates to absolute rule and sole ability to proclaim dogma being vested in the Roman Pontiff as leader of the Roman Church.

But none of these councils were true Ecumenical Councils, for none of them included an invitation for full participation to the Orthodox-Catholic Church. Even Vatican II only invited some of the Orthodox-Catholic Churches, and only invited them as observers, not as participants.

Therefore, all of these councils have in reality been local councils of the Holy Roman-Catholic Apostolic Church. They have not been true Ecumenical Councils.

Reunification could be much more quickly achieved, or at least approached, if this simple fact were acknowledged by all, and a determination made to return to the status and relationships of and within the Holy Catholic Apostolic Church, as existed prior to the year 1000 A.D.

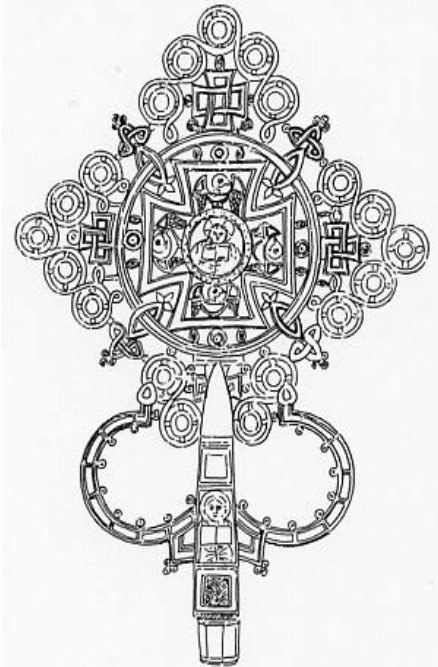
The procession of the Holy Spirit, date for Pascha, and similar matters could be discussed within a framework of subcommittees preparing for a true Ecumenical Council.

Dogmatic proclamations made by Rome would remain binding on Romans, with the potential for confirmation of the Immaculate Conception and the Assumption by a true Ecumenical Council. The

ground work for such confirmation could be laid by a committee or committees which would ascertain the potential for such confirmation. If support for such confirmation were lacking, these dogmatic proclamations could remain binding on Roman-Catholics, and could also be, as they are today, allowed as private personal beliefs for Orthodox-Catholics, without calling an Ecumenical Council.

Infallibility of the Pope "speaking" ex cathedra could be dealt with in a similar manner, and perhaps have its definition and application refined in light of the system which existed prior to the Great Schism of 1054 A.D., and considering the lack of communication and communion between the Roman-Catholic and Orthodox-Catholic Churches and the need perceived by the Roman-Catholic Church for clarification of certain dogmatic matters.

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**CHILDREN'S PAGE: BIBLE HISTORY FOR CHILDREN** page 11; *The Orthodox - Basilian Catechism No. 1* page 12

**WHAT WILL HAPPEN TO ABORTION "DOCTORS", THEIR ASSISTANTS, AND THOSE WHO OWN AND OPERATE ABORTION PLACES? Amos 1:13. Thus saith the Lord:** 13

**PRODUCTS AND PRODUCTS RODUCTS REQUEST FORM** 14- 15

**THE GOOD SAMARITAN AND THE SPIRIT OF THE LAW** The parable of the Good Samaritan was told to us by Our Lord for at least two purposes: one purpose was to show us how we are supposed to be, and the other, to show us the limits of moral legality and the all encompassing nature of the spirit of morality. Notice the very difference between the two. One is moral law and the other is morality. 16

**Imperial War Museum, London, 17**

**FAITH FORCES ONE TO LIVE IN ACCORDANCE WITH CHRIST'S TEACHINGS** When a leper was cured of leprosy, Mosaic Law required he show himself to the priests who were trained in determining whether or not someone has leprosy. So Our Lord instructed the lepers to show themselves to the priests, and cured them as they journeyed. Did the lepers have faith: faith that they would be cured by Our Lord; or hope that this miracle worker would work a miracle for some or all of them? We do not know, for Our Lord did not work the miracle of their cure in the way that he answered the centu-

rian's faith. But we know that the Samaritan who was a cured leper, at the very least, had thankfulness; while the nine Israelites did not. We know this because the Samaritan returned and paid adoration homage to Our Lord, while the nine did not. We can draw certain parallels of this situation, to the world of today. 17

**MORALITY IS GOOD FOOD, WHILE IMMORALITY IS BAD FOOD** If you wanted pork chops you could eat them raw and take the chance of getting some disease or parasite, but that would not be an intelligent act. You could cook them with just a flame, or coals, and you would have something safe and tasty to eat. Before you cooked them you could marinate them to add flavor, and while you were cooking them you could add a sauce to enhance the flavor. 18

**TERRORIST OF WHOM WE ARE NOT READILY AWARE** The problem of "hidden" terrorism and terrorist Terrorist force and attempt to force others to do, say, and if possible believe what the terrorist wants them to do, say, and believe. Terrorist use every means at their disposal to accomplish this, including but not limited to intimidation, ridicule, physical harm, torture, murder, threats, and lies. While terrorist may call on God, take the position they are acting in God's name, and that they are defending God's desires, they do not always attempt to align their positions with God and do not always don a mantle of divine purpose. In many instances terrorist openly oppose anything which may tend to align them with a divine purpose. 19

**From the Prophecy of Sophonias** (Now called Zephaniah) 1:2. Gathering, I will gather together all things from off the face of the land, saith the Lord: 21

**WORSHIP LIKE BAAL OR ELIAS** The prudent, thoughtful, wise person, attempts to remove sin from his life and become live unto God; to remove the spiritual death of sin from themselves and others and to immerse themselves and others in God given spiritual life. They attempt this, at least to some extent, and, to some extent, attain success. Very few attempt this continually, constantly, and consistently - but those who attempt it share in prudence, thoughtfulness,

and wisdom. Not all of these people are aware of the Sacraments, 23

**Mourner's Kaddish (Kaddish)** May His great Name grow exalted and sanctified 24

**HOW TO WIN THE WAR AGAINST TERRORIST AND TERRORISM** Psalms Chapter 34 (D-R translation) 34:1. For David himself. Judge thou, O Lord, them that wrong me: overthrow them that fight against me. 34:2. Take hold of arms and shield: and rise up to help me. 34:3. Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation. 25

**Is Hell exothermic (gives off heat) or endothermic (absorbs heat)?** The following is an actual exam question given on a University of Washington chemistry mid-term. 26

**THE HOUSE OF DISUNITY IS NOT THE HOUSE OF GOD** In a very real sense the leaders of the Orthodox-Catholic and Roman-Catholic Church have been accused servants of God and have wasted God's people, because of their separation and fragmentation of the Church and their continual failure to reunify the Church. They have built up for themselves enclaves of followers who benefit from the disunion of the Church and who assist them in maintaining this disunion. If these leaders and their followers are not careful, their eternity may be in the house of disunion which they have built, and that house of disunity is not the house of God. The feast of the Dormation - Assumption of the Holy Theotokos, the Blessed Ever Virgin Mary, Mother of God, is a good example of this foolishness. 27

**REUNIFICATION: RECENT ROMAN ACTIVITIES Followed by comments by Metropolitan Archbishop Paul, S.S.B. IN MAY AND JUNE 2005 A.D., POPE BENEDICT XVI MADE EXTENSIVE COMMENTS REGARDING REUNIFICATION OF THE CHURCH** 28

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**~ NAZI DEATH CAMPS, ABORTION CLINICS, STEM CELL RESEARCH, MORAL GERMAN CITIZENS, AND YOU ~** *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* 1

**SOME ASPECTS OF GOD** It is very important that we comprehend as best we can, several very important aspects of God. Only God does not change. Everything of which we know, which we can investigate, which we can measure, which we can comprehend, changes. Water becomes ice when the temperature drops 1

**FOR WHAT DO WE PRAY, AND**

**WHAT ARE WE TAUGHT, IN THE PRAYERS THAT CHANGE IN THE DIVINE LITURGY** Too often we seem to ignore God as someone who will help us to be good. While we have our own concepts of what is sinful and what is not, if we 1

**THE WATERS OF TRUTH** The truths, way of life, and needs of salvation given to us by God, taught by Christ, and made possible by the Holy Spirit, are like a pool of refreshing water. The pool is at the bottom of a natural well, with walls that slope so one can climb down and up but with difficulty. The water has no current for it never changes. It is clear, pure, 1

**THE ETERNAL NOW OF GOD FOLLOWING GOD'S AGENDA AND NOT OUR OWN** The lives of Saints Peter and Paul provide a good example of how God exists in the eternal now, with what we perceive as past, present, and future, existing for God all "at the same time" in the eternal Now. 1

**CONSUMED BY THE LIGHT OF CHRIST** Bidding the World Farewell

Each of us contains the Light of Christ in varying measure; very few of us possessing it to any significant extent. But it is an amazing light, for just a little actually illuminates the way for most of us during our whole life. That is why most of us stumble and fall on the road of life. But there are many who look to us for we illuminate the path we all must travel with that little light we possess - and our illumination seems to some of them to be much greater than theirs. 1

**EVIL ENSLAVES BUT CHRIST FREES** If we live seeking things of the flesh; the the things, desires, and glories of this world, then that is all we can expect to receive, and we will live in bondage to the things of this world. But if we have God as our focus, and attempt to live for God, then we have the Hope of living free from the slavery which the things of this world impose on those who seek this temporary world. 1

**THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) NEWS AND CONVERSATIONS**  
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**REUNION**

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