



REUNION

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



Volume 15 No. 2 OF THE CHURCH OF MAN WITH GOD FEBRUARY, 2007

~ WHERE ARE THE MILKING MACHINES ~

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



The most prevalent attire of women on television almost always includes exposure of breasts to the maximum extent possible without the women actually being totally uncovered. When a large number of women are all thus exposed at the same time on one television show, it reminds one of a herd of cows wandering towards the barn to be milked. The only thing missing from these programs is the milking machines.

Obviously the intent is to appeal to prurient interests.

But prurient interests are always totally and completely spiritually destructive; much more spiritually destructive than heroin, cocaine, or other narcotics. One can be totally dependant on narcotics without there being of necessity a detrimental effect on one's spirit.

As an example, in England heroin is often prescribed to repress pain associated with cancer. It allows the patient to function fully and completely, without pain, and, if the cancer goes into remission or is cured, the heroin dosage is reduced as the pain decreases. Thus the patient is fully functional, while using a severe narcotic.

In what is considered the lower class or vulgar strata of society, drugs are often a part of every day life. Cocaine, meth and other drugs which destroy the body and the mind are easy to obtain and in common use. The life style is a sub-culture, often involved in criminal activity focused on obtaining money sufficient for the next "fix". Yet, even within this culture, it is not uncommon to find the children of the drug users well taken care of. It also is not uncommon to find the drug users have an extremely strong desire to stop using drugs, but lacking the support structure necessary to attain that goal, and to maintain a drug free life if it is ever initially achieved.

But sexual lust?

In a culture of lust one often finds the children inculcated into that culture. There rarely is evidence of a desire to escape the practices and activities. Rather, there usually is every attempt to intensify the lustful experiences. Very often the sexual escapades degrade from animalistic sensual experiences, into sadistic and masochistic practices. Use of mechanical devices and animals is not uncommon. Sexual activities between persons of the same gender become common for three main reasons: first, the "thrill" of the social "taboo" which is being broken; second, as a means of escaping the brutal dominance which often accompanies heterosexual excesses; third, it is totally unnatural and therefore one of the most extreme forms of attack on the Divinely established true natural law and therefore an expression of disregard for, and an attack against, God. All of which is very unnatural. All of which leads to lustful excesses in areas other than the sexual.

The effects of this obsession are always destructive.

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THE BIKINI AND GREAT LENT Or, Why I Killed My Baby

"But if the enemy be hungry, give him to eat; if he thirst, give him to drink. . . Be not overcome by evil: but overcome evil by good." Rom. (12:20 - 21)

If everyone in the world followed this instruction we would continue to have mothers killing their babies through abortion, contraceptives, day after pills, as well as the less common, repeat, less common, forms of murder which women use such as poison, beating, drowning, stabbing, shooting, and strangulation.

Those nice, wholesome, dependable, and respected people whom we call mothers, as a group, today are responsible for more deaths than have occurred in all of the wars in the history of mankind, including the NAZI death camps.

Mothers are supposed to be the heart of the family, and through being the heart of the family, they are supposed to be the heart of society, the people who hold family and society together. They have

(Continued **BIKINI** on page 29)

ALL ACCOMPLISHMENTS ARE ONLY THROUGH PRAYER

It does not seem likely any of us will ever undergo the brutalities which Saint Paul and other holy men and women suffered; nor does it seem likely we will ever attain anything even similar to their great accomplishments. But what seems likely is not actuality for in living our everyday lives we undergo brutalities just as severe, and

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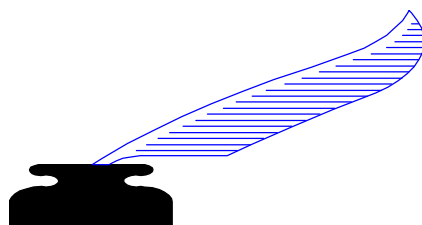
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+ Paul, S.S.B.,
 Publisher .

+ The Basilians - The Basilian Fathers +

LETTERS

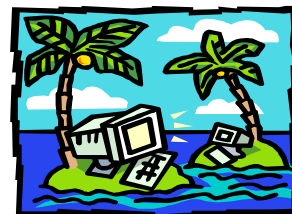
(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - If your typed letter is accompanied by an ASCII DOS Text copy on a floppy, we will thank you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



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)

If you wish to receive **REUNION** please see **** above, and fill in your name and address below and send to:
REUNION
 Holy Innocents Orthodox Church
 311 Hickory Avenue
 Harahan, Louisiana 70123

Name _____
 Address _____
 City _____
 State _____ Zip _____

(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
Retreives this information.

info
Retrieves information on email lists hosted by this server

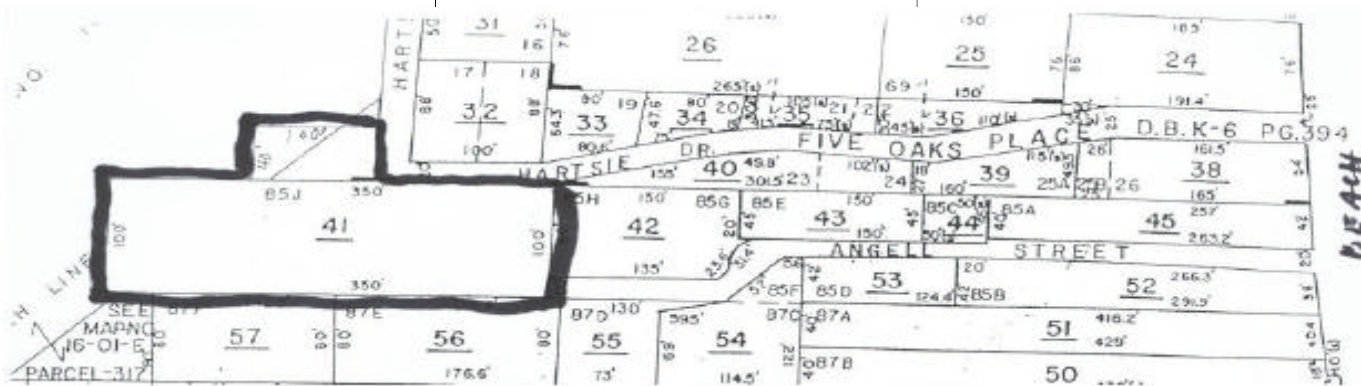
Please note: our e-mail system uses spam filters which are set very strictly, to the extent they even block out entire networks if those networks have a history of sending, relaying, or otherwise being involved in sending spam to our system. Many of the words in our spam filter are sometimes used in 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)

St. Mary Magdalene was destroyed by hurricane Katrina. There are no buildings or trees remaining on the property. A good natural setting is very important for maximum benefit to be derived from a spiritual retreat facility - the prime use of Saint Mary Magdalene was as a retreat house and our Mother House. That retreat house setting will require many years to re-establish at Saint Mary Magdalene.



We have therefore decided to sell the land, which is approximately one acre, composed of two adjacent lots, one being approximately 100 feet by 350 feet, the other being approximately 40 feet by 100 feet, situated approximately 550 feet from the beach of the Gulf of Mexico.

We have listed the property with Coldwell Banker Alfonso Realty, (228) 467-0244, agent Bobby Compretta, (228) 216-7197. Inquiries should be directed to the real estate company or agent.

The approximate location and dimensions of the property are shown outlined in heavy line on the copy of the survey above.

We would have rebuilt if the forest on the property had not been destroyed. We hope to establish another retreat house upon sale of the property.

We are now looking for a place to which we may relocate. Unless we find something extraordinarily viable and desirable within our price range, we will not relocate in either Louisiana or in Mississippi. Both States, in our opinion, suffer from what we will kindly name general malaise. The population in both States complain but take no action against the elected officials who are responsible for the recovery delays.

FEMA operations in Mississippi seem to generally be functional, especially when compared with FEMA operations in Louisiana. But Mississippi officials

used their political influence to modify a Federal program so that water and flood control funds which were needed in Louisiana went instead to Mississippi, where they were not needed.

The Mayor of New Orleans and the Governor of Louisiana continue to strive to determine which of them is the most incompetent. FEMA has sent five to six hundred million dollars to the State of Louisiana, for use by the City of New Orleans, for reconstruction of New Orleans government infrastructure. Items such as rebuilding police stations and fire houses, virtually all of which were destroyed by flooding when the Federal levees failed. The Governor will not release the funds to New Orleans because, she said, the City has not submitted the proper forms. The Mayor said the City has submitted the forms. The Governor said the City has not submitted the proper forms. The Mayor said the Governor keeps changing the forms which must be submitted. Meanwhile, the FEMA money is in the State

treasury drawing interest which accrues to the State. When the chief executive officers of the two major government entities within one State engage in a "he said, she said . . . na da na da na," spat, the time has long past to be rid of both of them.

The Mayor of New Orleans, in addition to not wanting Caucasian people in the City - remember his Chocolate City remarks from last year - now, even though he apparently has raised Roman Catholic, is withholding funds from The Little Sisters of the Poor, a Roman Catholic order of nuns which has served

the City of New Orleans for as long as anyone can remember. The Little Sisters are an order of beggars. They truly beg and from what they beg they provide services, one of which is Mary Joseph Residence for the Elderly, in New Orleans. It often is called Mary Joseph Residence for the Poor, because it serves low income people. The Mary Joseph Residence was used as an emergency operations center after hurricane Katrina. FEMA allocated \$1.4 million to reimburse the Little Sisters for damage to the Residence cause by its use as an emergency operations center. But it sent the money, all one million four hundred thousand Dollars, to the City of New Orleans, for disbursement to the Little Sisters. The Little Sisters must wear white habits, for, even though some of them are Negro, Mayor Nagin and his City Council have refused to release the money to the Little Sisters. Of course, while it is in the City coffers, the money draws interest - for the City.

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We have no desire to establish additional facilities in New Orleans, or in Louisiana, because of these practices by the respective government officials, and because of the horrible immorality indicated by the philosophy which directs such conduct by these officials.

We are now exploring the possibility of purchasing property in East Texas, where we hope to re-establish a Retreat House and a new, proper, Mother House.

ARCHBISHOP ANDRES GIRON, is traveling to South Korea to receive an award for agricultural work he has been instrumental in developing in Guatemala. He will also receive a Doctorate in Agriculture at that time.

MATTERS LITURGICAL

Remember: *The Gloria is omitted; and is not said from Septuagesima Sunday until Pascha except for on Holy Thursday and Holy Saturday and when specified in the Liturgy for a specific feast.*

The Introit for Septuagesima reminds us of the time of Great Lent which we are about to enter. Do not just read it, or say it, but pray it: *Ps. 17:5,6,7 - The groans of death surround me, the sorrows of hell encompass me: and in my affliction I called upon the Lord, and He heard my voice, from His holy temple. Ps. 17, 2,3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer.*

The Introit for Sexagesima Sunday continues a different aspect of this theme: *Ps. 43:23-26 - Arise, why sleepest Thou, O Lord? Aise and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. 43:2. O God, we have heard with our ears;*

our fathers have declared to us.

The first Collect (Prayer) for Quinquagesima Sunday puts some flesh on the bones of the theme with: *Of Thy clemency harken unto our prayers, O Lord, loose us from the bonds of sin, and keep us from all adversity.*

Use these concepts within that which is in the Lesson and Gospel for the Sunday, so that you may expand, or better, approach the Lesson and Gospel from a direction not often used.

Also remember, Great Lent begins the Monday of the week of Ash Wednesday, but there are no liturgies for that Monday or Tuesday. Therefore, you may use the Liturgy for Quinquagesima, or for the feast of that day's saint, or the alternate liturgies permitted on Monday and on Tuesday.

The *Prayer Over The People* prayed at the end of Divine Liturgy during Great Lent is a very special prayer. Each prayer, each day, invokes a special blessing on those who have attended the Divine Liturgy and a special request to God on behalf of those who have attended - and of course, participated. Perhaps if people were aware of this, more would make an effort to attend and participate.

The Prayer Over The People also is a source by which you may obtain a different perspective on the Lesson and Gospel, which may prove useful in your sermon contemplation.

When we *pray* these prayers we not only are doing that which we are supposed to do; we also contemplate the prayers, their meanings, their application to our lives and those whom God has entrusted to us as Priests.

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COMMENTS ON SOME INDICATORS OF OUR TIMES

Kuwait envoy practices the Koran requirement to enslave non-believers; ROCOR and the Moscow Patriarch will sign an accord in May, 2007, but ROCOR will continue to manage its own affairs; Congressman takes oath with Koran; Cokie and Steven Roberts have condemned the Roman Catholic Church for preaching in favor of following God's directives regarding sexual relations and activities; Communist China has missiles which can destroy satellites, thanks to President Bill Clinton

Kuwait envoy practices the Koran requirement to enslave: Many people were surprised that Maj. Waleed Al Saleh and his wife, both of whom have diplomatic immunity, the Major being an envoy of the Kuwaiti government, have been accused in a law suit by by three of their former maids, of enslaving the maids. The maids, originally from India, were hired at a monthly salary of \$1,280.00, each, only a fraction of which was paid according to the suit. The Indian maids were not allowed to leave the Major's house except for once a month. The Major confiscated their passports - remember they are from India and must have their passports in their possession or be subject to arrest. They were threatened, according to the suit, with death, and beaten, sometimes beaten with a box of frozen chicken - which is simply weird, as well as painful. No one should be surprised at the actions of the Major and his wife, especially if they are Moslem as are most people from Kuwait. The Koran dictates such conduct by all good Moslems. So, why were people surprised?

ROCOR and the Moscow Patriarch will sign an accord in May, 2007, but ROCOR will continue to manage its own affairs: ROCOR does not completely trust the Patriarchate?

Congressman takes oath with Koran: Moslem congressman Keith Ellison took

this (ceremonial) oath of office on the Koran. The Koran requires Mr. Ellison to enslave or kill all Christians and Jews whom he is unable to convert to his flavor of Islam. By taking his oath on the Koran, Mr. Ellison obviously is stating his intent to fulfil the dictates of the Koran, which, incidentally, are totally opposed to the Constitution of The United States of America. It is good to see some member of Congress actually believing in a religion, and following the dictates of the religion in which he believes. Perhaps the non elected citizens of the U.S.A. will be safe for a while if Mr. Ellison begins with his fellow members of Congress, but if we allow even that, we will also be guilty of violating not only the Constitution, but also the tenants of virtually every religion other than Islam, and especially those of Christianity. Mr. Ellison represents Minnesota. Perhaps he will begin killing Minnesotians. But he was Roman Catholic. Perhaps he will begin killing Roman Catholics first. He also is a lawyer . . .

Cokie and Steven Roberts have condemned the Roman Catholic Church for preaching in favor of following God's directives regarding sexual relations and activities: The columnists (fifth???) have condemned American Roman Catholic Bishops for teaching against artificial methods of birth control and against homosexual sex. These foolish idiots - they remind one of when Rockefeller, who has ownership interest in the IUD, offered to write the Pope's encyclical about birth control - used a Christmas time column to berate the Bishops for teaching morality. Instead of teaching morality, Cokie and Steven Roberts want the Bishops to say nasty things about President Bush because there are rich people and poor people in the United States of America, and the Roberts' believe the Bishops should be advocating President Bush take all of the money the rich people have (except the money Mr. and Mrs. Roberts and other libertines have) and give it to the poor people. The Roberts write that Jesus Christ was interested only in providing to the poor and that the Bishops are not following Christ's teachings because the

Bishops are teaching morality. They write, ". . . religious leaders should be hounding them, and all of us, to fulfill our duty to make this a better society . . ." Well, the Bishops are: by telling everyone that Jesus Christ was and remains concerned about each person's immortal soul, and that only by following God's doctrine, God's rules, which include abstinence from homosexual activity, or any sexual activity outside of marriage between one man and one woman, and from abortion - and that is all that birth control is, a form of abortion, for even the "pill" usually serves to prevent a little baby from attacking itself to its Momma's womb, and does not prevent "fertilization" - that only by flowing God's rules can one enter eternal union with God. They also are leading by example, through Catholic Charities, which, through its food banks, fed many millions of people this past year, as it has done for many years. Cokie and Steve Roberts, like most libertines, obviously fear they will be all alone in Hell, and desire to influence as many people as possible to join them - especially Bishops.

Communist China has missiles which can destroy satellites, thanks to President Bill Clinton: Of course the news stories omit one simple fact, that being, that President Bill Clinton arranged for secret U.S. missile technology to be sold to Communist China, thereby enabling Communist China to shoot down any U.S. military satellite. Since the U.S. military uses satellites to orchestrate U.S. defenses, the United States of America is now defenseless against not just attack, but pressure, blackmail, and coercion by Communist China, and anyone with whom Communist China wishes to ally itself. Way to go Bill!

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IMPORTANT LESSONS

The Obstacle in Our Path

In ancient times, a king had a boulder placed in the middle of a roadway. Then he hid himself in the woods along the side of the road and watched to see if anyone would remove the boulder. Some of the country's wealthiest merchants and nobles came by and simply walked around it. Many loudly cursed the king for not keeping the roads clear.

But none did anything to remove the boulder.

Then a peasant came along carrying a load of vegetables. Upon approaching the boulder, the peasant laid down his burden and tried to move the boulder to the side of the road. After much pushing and straining, he finally succeeded.

After the peasant picked up his load of vegetables, he noticed a purse lying in the road where the boulder had been. The purse contained many gold coins and a note from the king stating, "This gold is for you who have removed the boulder from the roadway. We, your King, ordered the boulder placed in the road that we could see the reactions of those who use the road. If you are one of my nobles, or a merchant, we applaud you for your endeavors to maintain the kingdom and the commerce upon which it depends. If you are a commoner, please bring this letter to us if you are ever in any difficulty, for I value you more than all of the nobles and merchants."

The peasant learned what many of us never understand. Every obstacle presents an opportunity to improve our condition.

The king learned that the least important amongst us is often the most valuable of us all.

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WHAT SPEECH AND ACTIONS CAN WE ALWAYS CONTROL?

What did Jesus, Moses, and Elias talk about during the Transfiguration?

The importance of a Morning Offering Prayer.

Have you ever wondered what our Saviour, Moses, and Elias, were saying on the mountain? What was on their minds? We know some of the things about which we talk with God, and have at least an inkling of some of the matters about which He communicates to and with us. But what do people who were virtually in Heaven, all but within the Beatific Vision, who were not united with God only because Christ had not yet sacrificed Himself; what do people like that talk about, and especially what do they talk about with God? What do people in Heaven talk about with each other and about what do they talk with God?

In Heaven, communications are instantaneous, for everyone exists in the Eternal Now where there is no time - so everything is happening all at the same time. Yesterday’s weather is old news, new news, and current news. There is no need for spoken communications, yet Our Saviour, Moses, and Elias were speaking with each other.

What were they speaking about and why were they speaking? Was their appearance in the form of speaking with each other done for our benefit? Of course it was, but in the economy of God they were doing what people in heaven do. Why were they speaking when communications in Heaven are instantaneous and all communications, past, present, and future, are now? And what were they talking about?

They could have been discussing you or me! But we will never know the answers to these questions unless we make it to Heaven.

One of the reasons they were speaking

is that a full, complete, human being, is composed of body, soul, and spirit. In the economy of God, nothing is wasted, nothing exists without purpose, nothing is unless it is for God’s glory. The human body has the capacity for speech, and therefore the human voice will be used for God’s glory. Even in Heaven where, to us, the simple-minded Earth-bound, speech would appear to be superfluous, speech is used for it is part of the human ability, and it is used for God’s glory.

More important to us in this world is how we use our ability to speak right now. But not just what we speak, but every thought, every deed, and every omission or failure to act, think, or speak, is important. In the course of our lives there are many occasions where long after a given situation is over we wish we had said or done something different from what we actually said or did. Those are usually situations over which we have little or no control, and where our past experiences and our own character and tendencies did not assist us to do other than what we did. It is not unusual for the snappy rejoinder to be thought of a few hours after the incident, and for the best action to be determined and discerned after the time for action has passed.

What speech and what actions can we control? We can always control prayer. Not just prayers of supplication, such as that found in the fifth Psalm where we pray: *Understand my cry: harken to the voice of my prayer, O King and my God: for to Thee will I pray, O Lord. (Ps. 5:2,4)*, but also prayer of intent and planning, of actions and purpose, such as that found in the one hundred and eighteenth Psalm, where we pray: *I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands at Thy commandments, which I have loved.*

(Ps. 118:47,48).

This world is filled with things which effect us, some for good and some for bad. We have little or no control over most of those things. But one thing which we can control is prayer. And prayer is the ultimate, the most powerful, the most fulfilling, and the most complete thing which we can do in this world, for it encompasses not just speech, not just thought, and not just actions, but every ability, inability, disability, negative, and positive aspect of each human being in every aspect of life. It turns every-day occurrences such as eating and sleeping, play and work, into positive communication with God, into worship of God, and makes even sleep a positive and active act which will assist us in achieving and maintaining an existence which is harmonious with God.

if the concept of beginning that thoughtful prayer is in your mind upon awakening, then the prayer has been started even though you wander around for a few minutes until you get your mind into focus

We know that a good breakfast is the most important meal of each day. A good breakfast will enable us to begin each day at the peak of our abilities and to maintain our best throughout the day. So too is it with prayer. Prayer upon awakening is the most important act one can

do for a good spiritual life for that day and for all the days to come. You may have to take care of some necessities upon arising and before you enter into some form of thoughtful prayer, but if the concept of beginning that thoughtful prayer is in your mind upon awakening, then the prayer has been started even though you wander around for a few minutes until you get your mind into focus. So begin each day with a prayer offering all of that day to God for His glory and for the benefit of yourself and all who are important to you.

Ref: 1 Thes. 4:1-7; Mat. 17:1-9; Ps. 5:2,4, 118:47,48

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JESUS IS FOR EVERYONE But not everyone who knows about Him believes

The colloquial expression, Jesus is for everyone, is extremely accurate. Not only does He support everyone who attempts to do and be good, He helps those who do not wish to be and do good, to want to be and do good. He is necessary for everyone.

He helped the leper, who may have been a Jew or what today is called an Arab. He helped the centurion, who in all probability was a Roman, and thus hated and despised by a large part of the population.

We are some of His followers, and as His followers, we must welcome everyone as Jesus welcomes them. For those who are in dogmatic error, we must provide true dogma, which requires we be knowledgeable in dogma. This is one of the reasons why we constantly teach.

As we go through life we experience different cultures and different religions. Some of those cultures and religions actively believe in monotheism, and believe in a god who is actively interested in mankind. Others are monotheistic, but believe god made the universe, established its working principles, and then left the universe and mankind to its own devices. Still others believe in a myriad of things.

Those who believe there is only one God, and that God is actively interested in and assists mankind, are the most accurate. It would seem that these would be the easiest for true Christians to work with, and in various aspects this is true. But it also is true that this last group can be the most difficult with which to work, because their dogma is so often erroneous.

When dogma comes from human sources, it is subject to change. The only dogma which does not change is that which comes from God, and this therefore is the only true dogma. But when

you attempt to convince non-Christians of this, you will meet opposition, for non-Christian dogma is made to change with different situations and also takes into account the desires of those in control, and their ability to enforce their desires upon others. By way of example, Moslems consider Christ to be the most perfect man and prophet, but deny His divinity saying those who call Him the Son of God are adding god to god - a way of saying if Christ is called the Son of God then there are two gods or since there is only one god then Christ's being god is illogical. A very few Jews consider Jesus to have been a reformer Rabbi; another very few consider Him to have been a great teacher; some consider Him to have been insane; but most consider Him to have been and to continue to be irrelevant.

Amongst those who call themselves Christians, there are some who follow God's dogma; but there are large numbers who pick and chose what they will believe and what they will follow, all in accordance with their own desires. These last therefore create their own dogma, and it therefore must be false. By way of example, Christ said: unless you eat my flesh and drink my blood you shall not have life in you. Yet Anglicans, Episcopalians, Protestants, Assemblies of God, Evangelicals, and Pentecostals, believe that the consecrated bread and wine only represent Christ - and they avoid any attempt to meaningfully comment on what Christ said about eating His flesh and drinking His blood.

Because of this we must be well versed in dogma. We do not have to know much technical theology, which is the human study of God, but we must know dogma.

As an example. The prohibitions against use of contraceptives and against abortion are dogmatic. This means God said they are wrong. When discussing this with Episcopalians, we can point out to them that in the early nineteen hundreds the Episcopal Church stated that use of contraceptives

and abortions were dogmatically forbidden. By the middle of the twentieth century they allowed use of contraceptives, and a few years later approved of abortion. We can then point out to them that since their dogma changed, their dogma must not come from God, but must have been invented by themselves. Episcopalians will then usually respond, saying Roman Catholics used to go to hell if they ate meat on Fridays, and now eating meat on Fridays is no longer a sin, and therefore Roman Catholic dogma is faulty. This is where knowledge of dogma is very important, for this is the proper response. Not eating meat on Fridays is a Church made law; made in accordance with the authority of the Church. But it is not a matter of dogma, and can therefore be changed. But the matters of contraceptives and abortions are matters of dogma, and they can not be changed. Therefore, comparing eating meat on Fridays with abortion is like comparing apples with a cannon ball. There is no commonality.

If you are dealing with people who are honest, and truly desire to learn, then you can discuss these matters with them. But if you are dealing with persons who wish to justify themselves, or who simply wish to argue, then you may become mired in frustration.

Jesus truly is for everyone. But not everyone accepts Jesus as He is. It is a terrible thing to think that people will lose eternal happiness simply because they wish to justify themselves.

Ref: Rom. 12:16-21; Mat. 8:1-13

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**WILL
OR
FLESH, SPIRIT, SOUL**

The intellect is one tool which can be used to change the base into the sublime, or the sublime into the base.

Humans are unruly creatures composed of flesh and spirit (and soul).

The flesh part could be described as a mindless thing with a mind of its own. Left to its own devices, it would be as unruly as a dog on a cool spring morning, as lazy as a cat lying in the sun, and as disgusting as most celebrities.

That does not mean the spirit part is any better. We need but look to the devils, who are pure spirit, to know this.

That these two totally different parts are combined so-as-to make one creature is an extremely interesting and extraordinary concept. It is a concept which could only be envisioned by God.

Despite being both flesh and spirit, humans have but one will, one free will. Christ God, being fully Divine and fully human, has two wills, one in His Divine Nature, and one in His human nature. But we, being just human, just have one. And that is good because we have a lot of problems exercising that one free will.

When we act rationally we are using our will to have our intellect control our desires and inclinations, and to direct our choices. It does not mean we act in a holy manner.

When Our Lord fed the multitude, some of the people reacted by realizing Christ had fed thousands with just a few loaves of bread and a few fish, and had several baskets left over after the meal. They

thought, *make this guy king and he will feed us and we can just sit back and enjoy life.*

But others thought, *look at this. This is impossible, but I have just seen it happen. I have to investigate this man, because he is very special.*

Initially you would think, that those who thought of Christ as a source of free food, would be those who follow the desires of the flesh, and that those who decided to investigate who Christ was would be those who follow their holy, spiritual, intellect inclinations. But that is not a valid assumption.

The flesh part could be described as a mindless thing with a mind of its own. Left to its own devices, it would be as unruly as a dog on a cool spring morning, as lazy as a cat lying in the sun, and as disgusting as most celebrities.

Both could have been following their base inclinations.

Those who viewed Christ as a source of free food, could have felt that with free food they could lazy around and do nothing. Or, they could have felt, that

without having to provide their own sustenance, they could spend much more time in prayer and in doing good works.

Their base inclinations of the flesh could have been good or evil. So too could have been their upper or higher inclinations.

Those who used their intellect could have contemplated how they could use Christ to gain power or for some other base purpose, or could have been intrigued at the possibility this man is God.

This shows us that matters of the flesh can be modified by the intellect and by the will to be holy. And that that same intellect and will can take that which would normally be deemed as holy, and create sin.

As we go through life we can limit our-

selves to the base reactions to stimuli, like dogs on a cool spring morning.

Or we can use out intellect. We can contemplate and review our failures and successes of the past few days, and use that contemplation to attempt to improve ourselves. This is a good method of having an examination of conscience.

Our free will can direct our intellect to explore methods of restraining and redirecting our flesh inclinations into a good and holy direction.

If we give up attempting to become holy, we never will become holy. If we follow our own desires and expect that we will attain holiness, we never will become holy. But if we use our intellect to explore what it is that God has established as requirements for holiness, and do not interject our own desires but maintain those instructions, then, our free will can manage our intellect so that our entire being will work in harmony with God, at least to some extent, and in that harmony God will build holiness with us.

Ref: Gal. 4:22-31; John 6:1-15

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 525. What do you mean by the authority of the Church?

A. By the authority of the Church I mean the right and power which the Patriarchs and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

Q. 526. What do you mean by the infallibility of the Church?

A. By the infallibility of the Church I mean that the Church can not err when it teaches a doctrine of faith or morals.

Q. 527. What do we mean by a "doctrine of faith or morals"?

A. By a doctrine of faith or morals we mean the revealed teaching that refers to whatever we must believe and do in order to be saved.

Q. 528. How do you know that the Church can not err?

A. I know that the Church can not err because Christ promised that the Holy Ghost would remain with it forever and save it from error. If, therefore, the Church has erred, the Holy Ghost must have abandoned it and Christ has failed to keep His promise, which is a thing impossible.

Q. 529. Since the Church can not err, could it ever be reformed in its teaching of faith or morals?

A. Since the Church can not err, it could never be reformed in its teaching of faith or morals. Those who say the Church needed reformation in faith or morals accuse Our Lord of falsehood and deception.

Q. 530. When does the Church teach infallibly?

A. The Church teaches infallibly when it speaks through the Patriarchs and Bishops united in a general council of the entire Church.

Q. 531. What is necessary that the

Church may speak infallibly or ex-cathedra?

A. That the Church may speak infallibly, or ex-cathedra:

1. It must speak on a subject of faith or morals;
2. It must speak as the the Body of Christ, His Kingdom on Earth, and to the whole Church;
3. It must indicate by certain words, such as, we define, we proclaim, etc., that it intends to speak infallibly.

Q. 532. Are the Patriarchs and Bishops infallible in everything they say and do?

A. The Patriarchs and Bishops are not infallible in everything they say and do, because the Holy Ghost was not promised to make them infallible in everything, but only in matters of faith and morals for the whole Church when they meet in Council of the whole Church. Nevertheless, the Patriarchs' and Bishops' opinions on any subject deserve our greatest respect on account of their learning, experience and dignity.

Q. 533. Can Patriarchs and Bishops commit sin?

A. Patriarchs and Bishops can commit sin and they must seek forgiveness in the Sacrament of Penance as others do. Infallibility as members of a Council of the Church does not prevent them from sinning, but from teaching falsehood when they speaks in the voice of one in Council.

Q. 534. What does ex-cathedra mean?

A. "Cathedra" means a seat, and "ex" means out of. Therefore, ex-cathedra means speaking from the seat or official place held by the Apostles and their successors as princes of the Church.

Roman Catholics mean something different when they use the term ex-cathedra: they mean that the Roman Pope speaks from the Chair of St. Peter as head of the whole Church, but they are wrong for St. Peter's Chair and the Church he founded is at Antioch. This

mistake by Roman Catholics stems from the Great Schism of 1054 AD.

Q. 535. Why is the chief Church in a diocese called a Cathedral?

A. The chief Church in a diocese is called a Cathedral because the bishop's cathedra, that is, his seat or throne, is erected in it, and because he celebrates all important feasts and performs all his special duties in it.

Q. 536. Has the Church always had Bishops?

A. The Church has always had Bishops, which means "elder" and "leader". The Apostles were the first Bishops. As the Church spread from Jerusalem, more Bishops were consecrated. As more people became Christians in each area, and the Bishops needed assistance but more Bishops were not needed, men were ordained Priests and Deacons, having some but not all of the authority of a Bishop.

Q. 537. Have there ever been Bishops who were evil?

A. Unfortunately, there have been Bishops who were evil. These are men who have been validly consecrated Bishop, but who do and teach what they want rather than what Jesus Christ teaches and does.

Q. 538. Why must the Bishops sometimes warn us on political and other matters?

A. The Bishops must sometimes warn us on political and other matters, because whatever nations or men do is either good or bad, just or unjust, and wherever a Bishop discovers falsehood, wickedness or injustice he must speak against it and defend the truths of faith and morals. He must protect also the temporal rights and property of the Church committed to his care.

Q. 539. What do we mean by the "temporal power" of a Bishop?

A. By the temporal power of a Bishop

(Continued on page 11)

CHILDREN’S PAGE

(Continued from page 10)

we mean the right which a Bishop has as a temporal or ordinary ruler or owner to govern the states and manage the properties that have rightfully come into the possession of the Church, but to do so on behalf of our Lord Jesus Christ, who is the true Ruler and Owner.

Q. 540. How do Bishops acquire and how are they deprived of the temporal power?

A. A Bishop can only rightfully acquire temporal power in a just manner by the consent of those who had a right to bestow it. He can be deprived of it in an unjust manner by political changes, or by his own mismanagement, but is never allowed to voluntarily abrogate or diminish such power.

Q. 541. How is the temporal power useful to the Church?

A. The temporal power is useful to the Church:

1. Because it gave Bishops the complete independence necessary for the government of the Church and for the defense of truth and virtue.

2. It enables them to do much for the spread of the true religion by giving alms for the establishment and support of Churches and schools in poor or pagan countries.

Q. 542. How does the Church survive financially?

A. The Church survives financially by the donations made by every member of the Church, and very often by the Bishops, Priests, Deacons and other Clergy working just like everyone else in their community and supporting the Church with their personal income, just as St. Paul supported the Church with the income he earned working as a weaver and tent maker.

Q. 543. What do you mean by the indefectibility of the Church?

A. By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

Q. 544. What is the difference between the infallibility and indefectibility of the Church?

A. When we say the Church is infallible we mean that it can never teach error while it lasts; but when we say the Church is indefectible, we mean that it will last forever and be infallible forever; that it will always remain as Our Lord founded it and never change the doctrines He taught.

Q. 545. Did Our Lord Himself make all the laws of the Church?

A. Our Lord Himself did not make all the laws of the Church. He gave the Church also power to make laws to suit the needs of the times, places or persons as it judged necessary.

Q. 546. Can the Church change its laws?

A. The Church can, when necessary, change the laws it has itself made, but it cannot change the laws that Christ has made. Neither can the Church change any doctrine of faith or morals.

Q. 547. In whom are these attributes found in their fullness?

A. These attributes are found in their fullness in the General and Ecumenical Councils of the entire Church, and expressed through and in the Bishops, who are the visible Heads of the Church, who have authority to teach the suffragan bishops and priests under them, and people, in matters of faith or morals, and this authority will last to the end of the world.

Q. 548. Has the Church any marks by which it may be known?

A. The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

Q. 549. How is the Church One?

A. The Church is One because all its members agree in one faith, are all in one communion, and are all under one head, Jesus Christ.

However, after the political problems involved in the Schism of 1054 AD, many bishops refused to allow the Sacraments to be given to persons of the opposing side, and refused to allow their laity to receive the Sacraments from the opposing side. This is wrong, for it wounds and separates the Body of Christ on earth; and our Lord will judge very harshly those who foster this separation.

Q. 550. How is it evident that the Church is one in government?

A. It is evident that the Church is one in government, for the faithful in a parish are subject to their pastors, the pastors are subject to the bishops of their dioceses, the bishops subject to their Synods, and the Synods are subject to God the Son.

Q. 551. What is meant by the Hierarchy of the Church?

A. By the Hierarchy of the Church is meant the sacred body of clerical rules who govern the Church.

Q. 552. How is it evident that the Church is one in worship?

A. It is evident that the Church is one in worship because all its members make use of the same sacrifice and receive the same Sacraments.

Q. 553. How is it evident that the Church is one in faith?

A. It is evident the Church is one in faith because all members of the Holy Catholic and Apostolic Church, both Orthodox Catholic and Roman Catholic, throughout the world, believe each and every article of faith proposed by the Church.

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difference is, all a baby can do is scream and cry in agony as it is being murdered, but you can march, sit-in, and if “push



ICON # 4

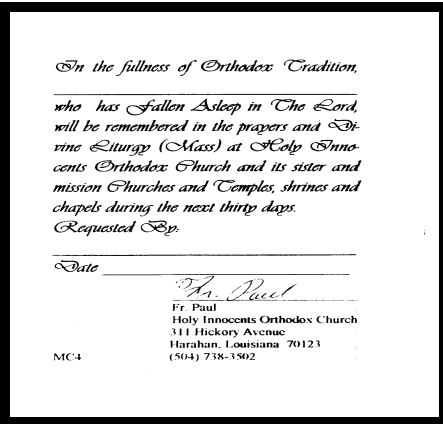


ICON # 19

DIVINE LITURGY CARDS

These 4 1/4” by 5 1/2 “ (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

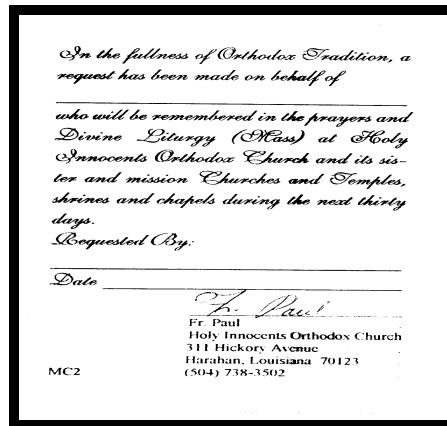
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this



column) inside:

General Intentions For the Living, for weddings, illnesses, general need, and for the sake of prayer itself, etc., cards, have Icons nos. 4, 7, 11, and 26 are available on the covers. All the Icons are full color printed cards.

The text on the inside of the cards for the living is given above, again reduced here to fit inside the column.



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JUDGES 19-20**WHAT MEANING DOES THIS HAVE FOR US TODAY? WHAT DOES THIS INDICATE WILL HAPPEN TO THOSE WHO TO THIS DAY, DO AS WAS DONE?****Remember, not only was evil done by Benjamin, but also by Israel in its idolatry. And what about the father-in-law, the wife, and even the husband?**

Judges Chapter 19

A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

19:1. There was a certain Levite, who dwelt on the side of mount Ephraim, who took a wife of Bethlehem Juda:

19:2. And she left him, and returned to her father's house in Bethlehem, and abode with him four months.

19:3. And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father in law had heard this, and had seen him, he met him with joy,

19:4. And embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

19:5. But on the fourth day, arising early in the morning, he desired to depart. But his father in law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

19:6. And they sat down together, and ate and drank. And the father of the young woman said to his son in law: I beseech thee to stay here to day, and let us make merry together.

19:7. But he rising up, began to be for departing. And nevertheless his father in law earnestly pressed him, and made him stay with him.

19:8. But when morning was come, the Levite prepared to go on his journey. And his father in law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

19:9. And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart, that thou mayest go into thy house.

19:10. His son in law would not consent to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses laden, and his concubine.

Concubine.. She was his lawful wife, but even lawful wives are frequently in scripture called concubines. See above, chap. 8. ver. 31.- Ver. 16. Jemini... That is, Benjamin.

19:11. And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

19:12. His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

19:13. And when I shall come thither, we will lodge there, or at least in the city of Rama.

19:14. So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

19:15. And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

19:16. And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

19:17. And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

19:18. He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19:19. We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

19:20. And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

19:21. And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

(Continued JUDGES 19-20 on page 16)

(Continued JUDGES 19-20 from page 15)

19:22. While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke), came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him:

19:23. And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

19:24. I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

19:25. They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

19:26. But the woman, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

19:27. And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

19:28. He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

19:29. And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces

into all the borders of Israel.

19:30. And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

Judges Chapter 20

The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.

20:1. Then all the children of Israel went out, and gathered together as one man, from Dan to Bersabee, with the land of Galaad, to the Lord in Maspha:

20:2. And all the chiefs of the people, and all the tribes of Israel, met together in the assembly of the people of God, four hundred thousand footmen fit for war.

20:3. (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite, the husband of the woman that was killed being asked, how so great a wickedness had been committed,

20:4. Answered: I came into Gabaa, of Benjamin, with my wife, and there I lodged:

20:5. And behold the men of that city, in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

20:6. And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

20:7. You are all here, O children of Israel, determine what you ought to

do.

20:8. And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house:

20:9. But this we will do in common against Gabaa:

20:10. We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

20:11. And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

20:12. And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great an abomination been found among you?

20:13. Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

20:14. But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

20:15. And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

20:16. Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

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(Continued JUDGES 19-20 from page 16)

20:17. Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords and were prepared to fight.

20:18. And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

20:19. And forthwith the children of Israel rising in the morning, camped by Gabaa:

20:20. And going out from thence to fight against Benjamin, began to assault the city.

20:21. And the children of Benjamin coming out of Gabaa slew of the children of Israel that day two and twenty thousand men.

20:22. Again Israel, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

Trusting in their strength... The Lord suffered them to be overthrown and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and elsewhere; and partly because they trusted in their own strength; and therefore, though he bid them fight, he would not give them the victory, till they were thoroughly humbled and had learned to trust in him alone.

20:23. Yet so that they first went up and wept before the Lord until night: and consulted him and said: Shall I go out any more to fight against the children of Benjamin my brethren or not? And he answered them: Go up against them, and join battle.

20:24. And when the children of Israel went out the next day to fight

against the children of Benjamin,

20:25. The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

20:26. Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace offerings,

20:27. And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

20:28. And Phinees, the son of Eleazar, the son of Aaron, was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin, our brethren, or shall we cease? And the Lord said to them: Go up, for to-morrow I will deliver them into your hands.

20:29. And the children of Israel set ambushes round about the city of Gabaa:

20:30. And they drew up their army against Benjamin the third time, as they had done the first and second.

20:31. And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel and the other to Gabaa, and they slew about thirty men:

20:32. For they thought to cut them off as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

20:33. Then all the children of Israel rising up out of the places where

they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also, which were about the city, began by little and little to come forth,

20:34. And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

20:35. And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men, and that drew the sword.

20:36. But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

20:37. And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

20:38. Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

20:39. And when the children of Israel saw this in the battle, (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army)

20:40. And perceived, as it were, a pillar of smoke rise up from the city; and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

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20:41. They that before had made as if they fled, turning their faces, stood bravely against them. Which the children of Benjamin seeing, turned their backs,

20:42. And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

20:43. And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

20:44. And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

20:45. And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways; they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

20:46. And so it came to pass, that all that were slain of Benjamin, in divers places, were five and twenty thousand fighting men, most valiant for war.

20:47. And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

20:48. But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

The culture of today strips mankind of the dignity endowed upon it by God. Yet, when this dignity is violated and the public is made aware of this violation in a manner which strikes an accord with a significant percentage of the people, a cry for justice is heard. But it not Godly justice which is sought, for the culture of today has replaced worship of God with worship of humankind. Therefore, when justice is sought, true justice is not obtained unless God is worshiped in His own proper right, and mankind no longer worshiped.

Contemplate.

+ + +

(Continued MOO from page 1)

As an example, recall the situation of the Israelites under Samson as Judge before he met Delilah and after he met Delilah.

When Samson succumbed to Delilah's wiles, it was not just Samson who submitted, who was defeated. All of Israel was defeated and made submissive to the Philistines.

When a culture, people, nation, or individual, succumbs to desires of the flesh, especially those of lust or sex, even to a minor extent, the sexual and lustful desires overcome restraints, and that culture, people, nation, or individual falls into focus and pursuit of lust and sex like a round steel ball rolling down a tilted steel sheet until the bottom is reached.

Those who make and provide television shows, movies, and entertainment in general are very much aware of this fact. So are governments - by way of example, the Israeli government learned the Samson and Delilah lesson so well, that, in the year 2002 A. D., after it defeated the Palestenians in a skirmish, the Israeli government broadcast pornography on Palestinian television stations. The tactic worked, numbing large numbers of Palestinians, and it continues to work to this day.

It also works in America, Europe, Asia, and everywhere else pornography is readily available.

The "Why" of this is simple, straightforward, and not believed by most people because they simply can not fathom or comprehend the truth when it is presented. So we will not explicitly explore the "Why" at this time.

But we will examine other aspects of this situation.

For most of the many thousands of years of mankind's history, women have, for

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in those everyday lives we have opportunities to attain accomplishments just a great.

If we contemplate the perils and sufferings of Saint Paul only in their natural aspects, we find we have parallels in our own experiences, for we can easily have a real and viable fear of being robbed, of being homeless and without resources just as though we were forced to live in a wilderness, of

being attacked by those who wish to take our possessions and honor, of having our work and accomplishments undone, of being beaten physically, emotionally, or psychologically, of being cast adrift without any prospect of being rescued as though we were actually shipwrecked and drifting on shark infested waters.

But when we contemplate these perils in their spiritual aspects, then we truly

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IMITATION OF CHRIST**By Thomas a Kempis**

BOOK ONE

The Twenty-Fifth Chapter

Zeal in Amending our Lives

Be watchful and diligent in God's service and often think of why you left the world and came here. Was it not that you might live for God and become a spiritual man? Strive earnestly for perfection, then, because in a short time you will receive the reward of your labor, and neither fear nor sorrow shall come upon you at the hour of death.

Labor a little now, and soon you shall find great rest, in truth, eternal joy; for if you continue faithful and diligent in doing, God will undoubtedly be faithful and generous in rewarding. Continue to have reasonable hope of gaining salvation, but do not act as though you were certain of it lest you grow indolent and proud.

One day when a certain man who wavered often and anxiously between hope and fear was struck with sadness, he knelt in humble prayer before the altar of a church. While meditating on these things, he said: "Oh if I but knew whether I should persevere to the end!" Instantly he heard within the divine answer: "If you knew this, what would you do? Do now what you would do then and you will be quite secure." Immediately consoled and comforted, he resigned himself to the divine will and the anxious uncertainty ceased. His curiosity no longer sought to know what the future held for him, and he tried instead to find the perfect, the acceptable will of God in the beginning and end of every good work.

"Trust thou in the Lord and do good," says the Prophet; "dwell in the land and thou shalt feed on its riches." [7]

There is one thing that keeps many from zealously improving their lives, that is, dread of the difficulty, the toil of

battle. Certainly they who try bravely to overcome the most difficult and unpleasant obstacles far outstrip others in the pursuit of virtue. A man makes the most progress and merits the most grace precisely in those matters wherein he gains the greatest victories over self and most mortifies his will. True, each one has his own difficulties to meet and conquer, but a diligent and sincere man will make greater progress even though he have more passions than one who is more even-tempered but less concerned about virtue.

Two things particularly further improvement -- to withdraw oneself forcibly from those vices to which nature is viciously inclined, and to work fervently for those graces which are most needed.

Study also to guard against and to overcome the faults which in others very frequently displease you. Make the best of every opportunity, so that if you see or hear good example you may be moved to imitate it. On the other hand, take care lest you be guilty of those things which you consider reprehensible, or if you have ever been guilty of them, try to correct yourself as soon as possible. As you see others, so they see you.

How pleasant and sweet to behold brethren fervent and devout, well mannered and disciplined! How sad and painful to see them wandering in dissolution, not practicing the things to which they are called! How hurtful it is to neglect the purpose of their vocation and to attend to what is not their business!

Remember the purpose you have undertaken, and keep in mind the image of the Crucified. Even though you may have walked for many years on the pathway to God, you may well be ashamed if, with the image of Christ before you, you do not try to make yourself still more like Him.

The religious who concerns himself intently and devoutly with our Lord's

most holy life and passion will find there an abundance of all things useful and necessary for him. He need not seek for anything better than Jesus.

If the Crucified should come to our hearts, how quickly and abundantly we would learn!

A fervent religious accepts all the things that are commanded him and does them well, but a negligent and lukewarm religious has trial upon trial, and suffers anguish from every side because he has no consolation within and is forbidden to seek it from without. The religious who does not live up to his rule exposes himself to dreadful ruin, and he who wishes to be more free and untrammelled will always be in trouble, for something or other will always displease him.

How do so many other religious who are confined in cloistered discipline get along? They seldom go out, they live in contemplation, their food is poor, their clothing coarse, they work hard, they speak but little, keep long vigils, rise early, pray much, read frequently, and subject themselves to all sorts of discipline. Think of the Carthusians and the Cistercians, the monks and nuns of different orders, how every night they rise to sing praise to the Lord. It would be a shame if you should grow lazy in such holy service when so many religious have already begun to rejoice in God.

If there were nothing else to do but praise the Lord God with all your heart and voice, if you had never to eat, or drink, or sleep, but could praise God always and occupy yourself solely with spiritual pursuits, how much happier you would be than you are now, a slave to every necessity of the body! Would that there were no such needs, but only the spiritual refreshments of the soul which, sad to say, we taste too seldom!

When a man reaches a point where he seeks no solace from any creature, then he begins to relish God perfectly. Then also he will be content no matter what

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may happen to him. He will neither rejoice over great things nor grieve over small ones, but will place himself entirely and confidently in the hands of God, Who for him is all in all, to Whom nothing ever perishes or dies, for Whom all things live, and Whom they serve as He desires.

Always remember your end and do not forget that lost time never returns. Without care and diligence you will never acquire virtue. When you begin to grow lukewarm, you are falling into the beginning of evil; but if you give yourself to fervor, you will find peace and will experience less hardship because of God's grace and the love of virtue.

A fervent and diligent man is ready for all things. It is greater work to resist vices and passions than to sweat in physical toil. He who does not overcome small faults, shall fall little by little into greater ones.

If you have spent the day profitably, you will always be happy at eventide. Watch over yourself, arouse yourself, warn yourself, and regardless of what becomes of others, do not neglect yourself. The more violence you do to yourself, the more progress you will make.

[7] Ps. 36:3.

BOOK TWO

THE INTERIOR LIFE

The First Chapter

Meditation

The kingdom of God is within you," says the Lord.[8]

Turn, then, to God with all your heart. Forsake this wretched world and your soul shall find rest. Learn to despise external things, to devote yourself to those that are within, and you will see the kingdom of God come unto you, that

kingdom which is peace and joy in the Holy Spirit, gifts not given to the impious.

Christ will come to you offering His consolation, if you prepare a fit dwelling for Him in your heart, whose beauty and glory, wherein He takes delight, are all from within. His visits with the inward man are frequent, His communion sweet and full of consolation, His peace great, and His intimacy wonderful indeed.

Therefore, faithful soul, prepare your heart for this Bridegroom that He may come and dwell within you; He Himself says: "If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him." [9]

Give place, then, to Christ, but deny entrance to all others, for when you have Christ you are rich and He is sufficient for you. He will provide for you. He will supply your every want, so that you need not trust in frail, changeable men. Christ remains forever, standing firmly with us to the end.

Do not place much confidence in weak and mortal man, helpful and friendly though he be; and do not grieve too much if he sometimes opposes and contradicts you. Those who are with us today may be against us tomorrow, and vice versa, for men change with the wind. Place all your trust in God; let Him be your fear and your love. He will answer for you; He will do what is best for you.

You have here no lasting home. You are a stranger and a pilgrim wherever you may be, and you shall have no rest until you are wholly united with Christ.

Why do you look about here when this is not the place of your repose? Dwell rather upon heaven and give but a passing glance to all earthly things. They all pass away, and you together with them. Take care, then, that you do not cling to them lest you be entrapped and perish. Fix your mind on the Most High, and

pray unceasingly to Christ.

If you do not know how to meditate on heavenly things, direct your thoughts to Christ's passion and willingly behold His sacred wounds. If you turn devoutly to the wounds and precious stigmata of Christ, you will find great comfort in suffering, you will mind but little the scorn of men, and you will easily bear their slanderous talk.

When Christ was in the world, He was despised by men; in the hour of need He was forsaken by acquaintances and left by friends to the depths of scorn. He was willing to suffer and to be despised; do you dare to complain of anything? He had enemies and defamers; do you want everyone to be your friend, your benefactor? How can your patience be rewarded if no adversity test it? How can you be a friend of Christ if you are not willing to suffer any hardship? Suffer with Christ and for Christ if you wish to reign with Him.

Had you but once entered into perfect communion with Jesus or tasted a little of His ardent love, you would care nothing at all for your own comfort or discomfort but would rejoice in the reproach you suffer; for love of Him makes a man despise himself.

A man who is a lover of Jesus and of truth, a truly interior man who is free from uncontrolled affections, can turn to God at will and rise above himself to enjoy spiritual peace.

He who tastes life as it really is, not as men say or think it is, is indeed wise with the wisdom of God rather than of men.

He who learns to live the interior life and to take little account of outward things, does not seek special places or times to perform devout exercises. A spiritual man quickly recollects himself because he has never wasted his attention upon externals. No outside work, no business that cannot wait stands in his way. He adjusts himself to things as

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they happen. He whose disposition is well ordered cares nothing about the strange, perverse behavior of others, for a man is upset and distracted only in proportion as he engrosses himself in externals.

If all were well with you, therefore, and if you were purified from all sin, everything would tend to your good and be to your profit. But because you are as yet neither entirely dead to self nor free from all earthly affection, there is much that often displeases and disturbs you. Nothing so mars and defiles the heart of man as impure attachment to created things. But if you refuse external consolation, you will be able to contemplate heavenly things and often to experience interior joy.

[8] Luke 17:21.

[9] John 14:23.

BOOK TWO

The Second Chapter

Humility

Be not troubled about those who are with you or against you, but take care that God be with you in everything you do. Keep your conscience clear and God will protect you, for the malice of man cannot harm one whom God wishes to help. If you know how to suffer in silence, you will undoubtedly experience God's help. He knows when and how to deliver you; therefore, place yourself in His hands, for it is a divine prerogative to help men and free them from all distress.

It is often good for us to have others know our faults and rebuke them, for it gives us greater humility. When a man humbles himself because of his faults, he easily placates those about him and readily appeases those who are angry with him.

It is the humble man whom God protects and liberates; it is the humble whom He loves and consoles. To the humble He turns and upon them bestows great grace, that after their humiliation He may raise them up to glory. He reveals His secrets to the humble, and with kind invitation bids them come to Him. Thus, the humble man enjoys peace in the midst of many vexations, because his trust is in God, not in the world. Hence, you must not think that you have made any progress until you look upon yourself as inferior to all others.

BOOK TWO

The Third Chapter

Goodness and Peace in Man

First keep peace with yourself; then you will be able to bring peace to others. A peaceful man does more good than a learned man. Whereas a passionate man turns even good to evil and is quick to believe evil, the peaceful man, being good himself, turns all things to good.

The man who is at perfect ease is never suspicious, but the disturbed and discontented spirit is upset by many a suspicion. He neither rests himself nor permits others to do so. He often says what ought not to be said and leaves undone what ought to be done. He is concerned with the duties of others but neglects his own.

Direct your zeal, therefore, first upon yourself; then you may with justice exercise it upon those about you. You are well versed in coloring your own actions with excuses which you will not accept from others, though it would be more just to accuse yourself and excuse your brother. If you wish men to bear with you, you must bear with them. Behold, how far you are from true charity and humility which does not know how to be angry with anyone, or to be indignant save only against self!

It is no great thing to associate with

the good and gentle, for such association is naturally pleasing. Everyone enjoys a peaceful life and prefers persons of congenial habits. But to be able to live at peace with harsh and perverse men, or with the undisciplined and those who irritate us, is a great grace, a praiseworthy and manly thing.

Some people live at peace with themselves and with their fellow men, but others are never at peace with themselves nor do they bring it to anyone else. These latter are a burden to everyone, but they are more of a burden to themselves. A few, finally, live at peace with themselves and try to restore it to others.

Now, all our peace in this miserable life is found in humbly enduring suffering rather than in being free from it. He who knows best how to suffer will enjoy the greater peace, because he is the conqueror of himself, the master of the world, a friend of Christ, and an heir of heaven.

BOOK TWO

The Fourth Chapter

Purity of Mind and Unity of Purpose

A man is raised up from the earth by two wings -- simplicity and purity. There must be simplicity in his intention and purity in his desires. Simplicity leads to God, purity embraces and enjoys Him.

If your heart is free from ill-ordered affection, no good deed will be difficult for you. If you aim at and seek after nothing but the pleasure of God and the welfare of your neighbor, you will enjoy freedom within.

If your heart were right, then every created thing would be a mirror of life for you and a book of holy teaching, for there is no creature so small and worthless that it does not show forth the goodness of God. If inwardly you were good

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and pure, you would see all things clearly and understand them rightly, for a pure heart penetrates to heaven and hell, and as a man is within, so he judges what is without. If there be joy in the world, the pure of heart certainly possess it; and if there be anguish and affliction anywhere, an evil conscience knows it too well.

As iron cast into fire loses its rust and becomes glowing white, so he who turns completely to God is stripped of his sluggishness and changed into a new man. When a man begins to grow lax, he fears a little toil and welcomes external comfort, but when he begins perfectly to conquer himself and to walk bravely in the ways of God, then he thinks those things less difficult which he thought so hard before.

BOOK TWO

The Fifth Chapter

Ourselves

We must not rely too much upon ourselves, for grace and understanding are often lacking in us. We have but little inborn light, and this we quickly lose through negligence. Often we are not aware that we are so blind in heart. Meanwhile we do wrong, and then do worse in excusing it. At times we are moved by passion, and we think it zeal. We take others to task for small mistakes, and overlook greater ones in ourselves. We are quick enough to feel and brood over the things we suffer from others, but we think nothing of how much others suffer from us. If a man would weigh his own deeds fully and rightly, he would find little cause to pass severe judgment on others.

The interior man puts the care of himself before all other concerns, and he who attends to himself carefully does not find it hard to hold his tongue about others. You will never be devout of heart unless you are thus silent about the affairs of others and pay particular

attention to yourself. If you attend wholly to God and yourself, you will be little disturbed by what you see about you.

Where are your thoughts when they are not upon yourself? And after attending to various things, what have you gained if you have neglected self? If you wish to have true peace of mind and unity of purpose, you must cast all else aside and keep only yourself before your eyes.

You will make great progress if you keep yourself free from all temporal cares, for to value anything that is temporal is a great mistake. Consider nothing great, nothing high, nothing pleasing, nothing acceptable, except God Himself or that which is of God. Consider the consolations of creatures as vanity, for the soul that loves God scorns all things that are inferior to Him. God alone, the eternal and infinite, satisfies all, bringing comfort to the soul and true joy to the body.

BOOK TWO

The Sixth Chapter

The Joy of a Good Conscience

The glory of a good man is the testimony of a good conscience. Therefore, keep your conscience good and you will always enjoy happiness, for a good conscience can bear a great deal and can bring joy even in the midst of adversity. But an evil conscience is ever restive and fearful.

Sweet shall be your rest if your heart does not reproach you. Do not rejoice unless you have done well. Sinners never experience true interior joy or peace, for "there is no peace to the wicked," says the Lord.[10] Even if they say: "We are at peace, no evil shall befall us and no one dares to hurt us," do not believe them; for the wrath of God will arise quickly, and their deeds will be brought to naught and their thoughts will perish.

To glory in adversity is not hard for the man who loves, for this is to glory in the cross of the Lord. But the glory given or received of men is short lived, and the glory of the world is ever accompanied by sorrow. The glory of the good, however, is in their conscience and not in the lips of men, for the joy of the just is from God and in God, and their gladness is founded on truth.

The man who longs for the true, eternal glory does not care for that of time; and he who seeks passing fame or does not in his heart despise it, undoubtedly cares little for the glory of heaven.

He who minds neither praise nor blame possesses great peace of heart and, if his conscience is good, he will easily be contented and at peace.

Praise adds nothing to your holiness, nor does blame take anything from it. You are what you are, and you cannot be said to be better than you are in God's sight. If you consider well what you are within, you will not care what men say about you. They look to appearances but God looks to the heart. They consider the deed but God weighs the motive.

It is characteristic of a humble soul always to do good and to think little of itself. It is a mark of great purity and deep faith to look for no consolation in created things. The man who desires no justification from without has clearly entrusted himself to God: "For not he who commendeth himself is approved," says St. Paul, "but he whom God commendeth." [11]

To walk with God interiorly, to be free from any external affection -- this is the state of the inward man.

[10] Isa. 48:22.

[11] 2 Cor. 10:18.

BOOK TWO

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The Seventh Chapter

Loving Jesus Above All Things

Blessed is he who appreciates what it is to love Jesus and who despises himself for the sake of Jesus. Give up all other love for His, since He wishes to be loved alone above all things.

Affection for creatures is deceitful and inconstant, but the love of Jesus is true and enduring. He who clings to a creature will fall with its frailty, but he who gives himself to Jesus will ever be strengthened.

Love Him, then; keep Him as a friend. He will not leave you as others do, or let you suffer lasting death. Sometime, whether you will or not, you will have to part with everything. Cling, therefore, to Jesus in life and death; trust yourself to the glory of Him who alone can help you when all others fail.

Your Beloved is such that He will not accept what belongs to another -- He wants your heart for Himself alone, to be enthroned therein as King in His own right. If you but knew how to free yourself entirely from all creatures, Jesus would gladly dwell within you.

You will find, apart from Him, that nearly all the trust you place in men is a total loss. Therefore, neither confide in nor depend upon a wind-shaken reed, for "all flesh is grass"[12] and all its glory, like the flower of grass, will fade away.

You will quickly be deceived if you look only to the outward appearance of men, and you will often be disappointed if you seek comfort and gain in them. If, however, you seek Jesus in all things, you will surely find Him. Likewise, if you seek yourself, you will find yourself -- to your own ruin. For the man who does not seek Jesus does himself much greater harm than the whole world and all his enemies could ever do.

[12] Isa. 15:6.

BOOK TWO

The Eighth Chapter

The Intimate Friendship of Jesus

When Jesus is near, all is well and nothing seems difficult. When He is absent, all is hard. When Jesus does not speak within, all other comfort is empty, but if He says only a word, it brings great consolation.

Did not Mary Magdalen rise at once from her weeping when Martha said to her: "The Master is come, and calleth for thee"?[13] Happy is the hour when Jesus calls one from tears to joy of spirit.

How dry and hard you are without Jesus! How foolish and vain if you desire anything but Him! Is it not a greater loss than losing the whole world? For what, without Jesus, can the world give you? Life without Him is a relentless hell, but living with Him is a sweet paradise. If Jesus be with you, no enemy can harm you.

He who finds Jesus finds a rare treasure, indeed, a good above every good, whereas he who loses Him loses more than the whole world. The man who lives without Jesus is the poorest of the poor, whereas no one is so rich as the man who lives in His grace.

It is a great art to know how to converse with Jesus, and great wisdom to know how to keep Him. Be humble and peaceful, and Jesus will be with you. Be devout and calm, and He will remain with you. You may quickly drive Him away and lose His grace, if you turn back to the outside world. And, if you drive Him away and lose Him, to whom will you go and whom will you then seek as a friend? You cannot live well without a friend, and if Jesus be not your friend above all else, you will be very sad and desolate. Thus, you are

acting foolishly if you trust or rejoice in any other. Choose the opposition of the whole world rather than offend Jesus. Of all those who are dear to you, let Him be your special love. Let all things be loved for the sake of Jesus, but Jesus for His own sake.

Jesus Christ must be loved alone with a special love for He alone, of all friends, is good and faithful. For Him and in Him you must love friends and foes alike, and pray to Him that all may know and love Him.

Never desire special praise or love, for that belongs to God alone Who has no equal. Never wish that anyone's affection be centered in you, nor let yourself be taken up with the love of anyone, but let Jesus be in you and in every good man. Be pure and free within, unentangled with any creature.

You must bring to God a clean and open heart if you wish to attend and see how sweet the Lord is. Truly you will never attain this happiness unless His grace prepares you and draws you on so that you may forsake all things to be united with Him alone.

When the grace of God comes to a man he can do all things, but when it leaves him he becomes poor and weak, abandoned, as it were, to affliction. Yet, in this condition he should not become dejected or despair. On the contrary, he should calmly await the will of God and bear whatever befalls him in praise of Jesus Christ, for after winter comes summer, after night, the day, and after the storm, a great calm.

[13] John 11:28.

BOOK TWO

The Ninth Chapter

Wanting No Share in Comfort

(Continued KEMPIS on page 24)

(Continued **KEMPIS** from page 23)

It is not hard to spurn human consolation when we have the divine. It is, however, a very great thing indeed to be able to live without either divine or human comforting and for the honor of God willingly to endure this exile of heart, not to seek oneself in anything, and to think nothing of one's own merit.

Does it matter much, if at the coming of grace, you are cheerful and devout? This is an hour desired by all, for he whom the grace of God sustains travels easily enough. What wonder if he feel no burden when borne up by the Almighty and led on by the Supreme Guide! For we are always glad to have something to comfort us, and only with difficulty does a man divest himself of self.

The holy martyr, Lawrence, with his priest, conquered the world because he despised everything in it that seemed pleasing to him, and for love of Christ patiently suffered the great high priest of God, Sixtus, whom he loved dearly, to be taken from him. Thus, by his love for the Creator he overcame the love of man, and chose instead of human consolation the good pleasure of God. So you, too, must learn to part with an intimate and much-needed friend for the love of God. Do not take it to heart when you are deserted by a friend, knowing that in the end we must all be parted from one another.

A man must fight long and bravely against himself before he learns to master himself fully and to direct all his affections toward God. When he trusts in himself, he easily takes to human consolation. The true lover of Christ, however, who sincerely pursues virtue, does not fall back upon consolations nor seek such pleasures of sense, but prefers severe trials and hard labors for the sake of Christ.

When, therefore, spiritual consolation is given by God, receive it gratefully, but understand that it is His gift and not your meriting. Do not exult, do not be overjoyed, do not be presumptuous, but

be the humbler for the gift, more careful and wary in all your actions, for this hour will pass and temptation will come in its wake.

When consolation is taken away, do not at once despair but wait humbly and patiently for the heavenly visit, since God can restore to you more abundant solace.

This is neither new nor strange to one who knows God's ways, for such change of fortune often visited the great saints and prophets of old. Thus there was one who, when grace was with him, declared: "In my prosperity I said: I shall never be moved." But when grace was taken away, he adds what he experienced in himself: "Thou didst hide Thy face, and I was troubled." Meanwhile he does not despair; rather he prays more earnestly to the Lord, saying: "To Thee, O Lord, will I cry; and I will make supplication to my God." At length, he receives the fruit of his prayer, and testifying that he was heard, says "The Lord hath heard, and hath had mercy on me: the Lord became my helper." And how was he helped? "Thou hast turned," he says, "my mourning into joy, and hast surrounded me with gladness." [14]

If this is the case with great saints, we who are weak and poor ought not to despair because we are fervent at times and at other times cold, for the spirit comes and goes according to His will. Of this the blessed Job declared: "Thou visitest him early in the morning, and Thou provest him suddenly." [15]

In what can I hope, then, or in whom ought I trust, save only in the great mercy of God and the hope of heavenly grace? For though I have with me good men, devout brethren, faithful friends, holy books, beautiful treatises, sweet songs and hymns, all these help and please but little when I am abandoned by grace and left to my poverty. At such times there is no better remedy than patience and resignation of self to the will of God.

I have never met a man so religious

and devout that he has not experienced at some time a withdrawal of grace and felt a lessening of fervor. No saint was so sublimely rapt and enlightened as not to be tempted before and after. He, indeed, is not worthy of the sublime contemplation of God who has not been tried by some tribulation for the sake of God. For temptation is usually the sign preceding the consolation that is to follow, and heavenly consolation is promised to all those proved by temptation. "To him that overcometh," says Christ, "I will give to eat of the Tree of Life." [16] Divine consolation, then, is given in order to make a man braver in enduring adversity, and temptation follows in order that he may not pride himself on the good he has done.

The devil does not sleep, nor is the flesh yet dead; therefore, you must never cease your preparation for battle, because on the right and on the left are enemies who never rest.

[14] Ps. 29:7-12.

[15] Job 7:18.

[16] Apoc. 2:7.

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(Continued MOO from page 18)

the most part, held positions of being chattel or little more than chattel - a movable possession like cows or sheep or a chair as opposed to an immovable possession such as land. An individual woman may from time to time have achieved a status above that of most of the people of her time, but with the exception of a very few such as the Queen of Saba (Sheba), (Makeda), most women achieved this status in the shadow of a man.

(It should be remembered: Solomon, even though he had seen God on two occasions, lost God's favor because in his old age he desired the favor of his many pagan wives, and in that lust worshiped a female pagan goddess of fertility.)

But the advent of Christianity changed the status of women. Reflecting the Christian honor and respect of the Blessed Ever Virgin Mary, women were placed on a pedestal, raised in respect to a position higher than that of men. They were no longer considered chattel, but, rather, considered to be deserving of the utmost respect. The European joint concepts of honor and chivalry encompassed the protection of women, whereas before Christ women were to be used. The American respect for women, especially in the West, exceeded that of the European to the extent that an outlaw could be forgiven by society for robbery, killing in a gunfight where the victim was shot in the front, rustling cattle, but not for the slightest insult to a woman.

These concepts are played down by the intellectual elite of today, as being stylized "cultural fairy-tales", but an examination of the diaries, letters, and other written material of those times proves these attitudes were real, and not cultural fairy-tales.

If Christianity were to be successfully

attacked, one avenue was to negate the effect of respect for the Blessed Ever Virgin Mary and subsequent respect for women. For, if the Blessed Ever Virgin Mary could be perceived as having been successfully attacked, then the divinity of Christ, Christ Himself, and His

The European joint concepts of honor and chivalry encompassed the protection of women, whereas before Christ women were to be used. The American respect for women, especially in the West, exceeded that of the European to the extent that an outlaw could be forgiven by society for robbery, killing in a gunfight where the victim was shot in the front, rustling cattle, but not for the slightest insult to a woman.

teachings, could be perceived as having been successfully attacked. But attacking her perpetual virginity was not a self-sustaining attack. What was desired was an attack that would be self-sustaining. Attacking The Ever Virgin Mary through attacking the Christian induced respect for womankind, by inducing sexual lust, proved to be a successful, self-sustaining form of attack.

If Christianity were to be successfully attacked, one avenue was to negate the effect of respect for the Blessed Ever Virgin Mary and subsequent respect for women.

The movies provided the perfect mass media for such an attack. Prior to motion pictures, only paintings such as those by Titan, were available for this form of attack. But paintings could not be inexpensively mass produced. There were also a few written works, some with wood cuts depicting crude forms of pornography, which could be mass produced, but their cost was prohibitive for mass consumption.

Motion pictures were inexpensive to reproduce, and therefore the perfect avenue through which to attack the special status women enjoyed because of Christianity.

But why attack Christianity? Simply because, well, as we indicated earlier, the "Why" will not be explicitly expressed at this time. You will grow to comprehend the "Why".

The French and Czech produced movies with various and sundry scenes of nude women swimming in woodland lakes and being "discovered" by men. These movies were met with protests from the Orthodox and Roman Churches against such pornography. But this opposition was with little effect, for in Europe the Church did not understand how to have an effect on the motion picture industry.

But when Warner Brothers began to promote perverse topics (some bordering on, if not actually, forms of pornography) as a natural extension of cult films in the late 1920 's - early 1930's, Roman Catholic Cardinal Dougherty knew how to respond. In or about 1933, he organized a boycott of Warner Brothers theaters in Philadelphia. The Motion Pictures Producers and Distributors Association, under pressure from both the Orthodox

and Roman Catholic Churches, Established the Production Code (which was concerned with promoting a positive image of the motion picture industry) under Will H. Hays, with Joseph I Breen as its first Director of Code Administration (hence the names: Hays Code or Hays Commission and Breen Commission). The National Legion of Decency (originally the Catholic Legion of Decency, it changed Catholic to National because the Orthodox as well as many Protestant Churches and Jewish leaders, joined.) was instrumental in containing most of the more prurient and vulgar productions.

This would last but thirty years, until

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the Rockefeller backed attack to legalize contraceptives (Rockefeller has a financial interest in the IUD) won in the United States Supreme Court, followed by the legalization of abortion in Roe v. Wade. These events, combined with the weakening of the Roman Catholic Church as a result of Vatican II, enabled the motion picture industry to resume its production and "above ground" distribution of all forms of pornography, and engage in overt attacks against all forms of morality.

When Helen Reddy was ready to roar with "I Am Woman" in 1972, women had been burning their bras and taking contraceptives for over five years (actually, since the U. S. Supreme Court decision in GRISWOLD v. CONNECTICUT, June 7, 1965, decision by Mr. Justice Douglas, dissenting: Mr. Justice Black and Mr. Justice Stewart). The next year, on January 22, 1973, Mr. Justice Blackmun, for the court, with Mr. Justice Renquist dissenting, invited women in general to jump off the Christian pedestal with the legalization (but not moralization) of abortion in ROE v. WADE. A very large percentage of women accepted the invitation, but the Blessed Virgin Mary was not one of them.

It very important it be realized there are no constitutional grounds for the decisions in GRISWOLD v. CONNECTICUT, and in ROE v. WADE. There are only grounds manufactured by United States Supreme Court Justices who wished to open the doors to rapidly expanding immorality so that those cultures which were clothed with morality would self destruct as quickly as possible. They were successful.

Once off the pedestal, women began wallowing in the mire of sin, like Eve thinking she was now as wise as God.

There is a common misunderstanding about sexual lust and pornography. It is

thought that it appeals only or mainly to men. But it appeals equally to women.

In fact, many a woman, looking at her husband and comparing him to the men and women in pornography movies, decide the female form is much more attractive than the male, and quickly become attracted to the females in the porn. This leads to experimentation in real life, and the adoption of a lesbian sexual life. The male dominance often

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portrayed in porn movies also distresses many women, with the reaction often being a rejection of the male-female sexual relationship, and the adoption of the lesbian life.

Notice there is no relationship with God, it having been relegated to unimportance by sexual lust, digitally enhanced on the flat, hi-definition mega screen.

Sexual lust has removed womankind from the pedestal on which she was placed by Christianity. In the world of sexual lust womankind no longer is seen in the image of the Blessed Ever Virgin Mary, nor is woman seen as an image of the Blessed Ever Virgin Mary. She has returned to being a thing for pleasure and entertainment, a chattel - cattle - a cow to be milked, bread, and served for dinner.

In her fall she is perceived as debasing human life; she devalues human life.

To obtain full sexual freedom woman must do what she did in the Garden of Eden. As Adam was enticed to forego his special friendship and relationship with God, so must the sexually liberated

woman entice Christian men to forego their friendship and relationship with God.

To acquire complete sexual freedom woman must obtain complete control over her body, which includes control over reproduction - having babies. She must be free to have babies only when she wants them. This means she must be free to kill them or eliminate them when ever and how ever she desires.

This means she must also be able to have babies under all circumstances, including whether or not she is married, and even whether or not her body is fertile or capable of reproduction, of having babies.

Therefore, abortion on demand, and fertility treatments and procedures - including those which produce more humans than desired - must be her right if she is to exercise full sexual freedom. Since the eggs which are used to produce undesired humans in fertility procedures are her eggs, she must be allowed to kill the fertilized eggs or use them as she desired if she is to have full

She has returned to being a thing for pleasure and entertainment, a chattel - cattle - a cow to be milked, bread, and served for dinner . . In her fall she is perceived as debasing human life; she devalues human life.

property rights associated with her sexual freedom and

ownership of her own body.

Though created by God and therefore God's property by right of creation, she does not acknowledge she is God's property for she can not acknowledge God. If she were to acknowledge God, the real, true God, she would have to acknowledge she has no right to do whatever she desires with herself.

And men, fooled and distracted by sexual lust, often act just as Adam acted.

WHY?

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If a person can be induced to sexual lust that person will not fully and properly appreciate the Ever Virgin Mary. That person will in all likelihood not fully properly appreciate and follow her Son Jesus Christ God. That person will become enslaved to sexual “delights”. That person can then be easily lead to commit atrocities such as killing babies. That person can then be more easily lead to oppose that which is good. That person can be very easily lead to neglect and to oppose that which is necessary even for the preservation of their society, and their own life, especially if fulfillment of what is necessary for preservation of life interferes with their sensuality or their newly found status as self-proclaimed god.

All this enhances the probability that person will go to Hell. AND getting people to go to Hell is the goal of the one behind all of this.

Remember how this began? With wondering where the milking machines were?

Well, the combination of all of the milking machines in the world hooked up to all of those udders on TV and in the movies, could not produce enough milk to quench the fires of hell. Though the milk probably would meet modern US-FDA standards.

And all of those actors and actresses. Well, the men are often referred to as beef on the hoof - ready to be well done in Hell. And the women, well cows get char-broiled too.

But milk cast upon fire just scalds (burns) . . . probably could not get any milk out of all that synthetic stuff anyway.

Oh, that slogan, “I am woman, hear me roar.” Moo.



+ Paul, S.S.B.

(Continued PRAYER from page 18)

see the parallels, for every one of our weaknesses which may cause us to lose favor with God, every spiritual attack which may lead us astray from God, every attempt to kidnap us or misdirect us or lead us from the road to God’s house, and every seemingly hopeless spiritual situation or condition in which we find ourselves, actually is beyond our innate abilities to successfully resolve. To be successful in any of these trials we must receive God’s assistance. To receive His assistance we must recognize the peril and our need for assistance, seek God’s assistance, accept His assistance, and use His assistance, **for God does not rescue us unless we participate in the rescue.**

These blessings will come to fruition only if we are like the seeds that fell upon good ground.

With the help of God we can make our ground good ground, our hearts good and perfect, our ears and minds attentive to His word. With His help and only with His help can we make His word integral to our very being, and thereby bring forth good fruit as the result of our existence. And it is only with God’s help that we will have the patience to do these things, and to bear good fruit.

A farmer knows you can not hurry nature in producing a good, healthy, and healthful crop or heard. You must follow good procedures, and those good procedures have already been established. A mechanic knows you can not build or repair a machine just by applying a tool to it - you must know which tool to use and how to use it.

Likewise, it is difficult to follow Christ at all times unless we practice following Christ at all times, just as it is difficult

to learn a particular subject in school or to perform a particular task or become proficient at a job or profession unless we focus on the subject, emulate others performing the task, and practice the profession.

In spiritual life we do all this through prayer. It is through prayer that we recognize the need for God’s assistance, seek that assistance, accept that assistance, and use that assistance. It is through prayer that we make our ground good ground to receive the word of God; not just God’s instructions but also the Word Made Flesh, Jesus Christ, His only begotten Son.

Great Lent is upon us. It is a time for mortification of the flesh so that our natural inclinations are made subservient to our spiritual lives and needs. In the period immediately preceding Great Lent, it behooves us to prepare for that mortification through prayer, for without prayer we will not be successful in that mortification, and we will not be successful in having the spirit triumph over the flesh.

Let your prayer be real prayer. As an example, do not simply pray, “God help me.” That kind

of prayer is for emergencies, for when there is no time or opportunity for more, for when the thief has his knife at your throat. Now, while you have time for thoughtful prayer, expend the time, energy, thought, and all that is necessary to pray as fully as it is possible for you to pray.

Begin each day with prayer. If you have not sufficient time to pray when you awake, then awake a few minutes earlier. People will awake a little earlier than necessary so they can exercise,

(Continued PRAYER on page 28)

it is difficult to follow Christ at all times unless we practice following Christ at all times, just as it is difficult to learn a particular subject in school or to perform a particular task or become proficient at a job or profession unless we focus on the subject, emulate others performing the task, and practice the profession.

(Continued **PRAYER** from page 27)

nourish, and otherwise take care of their bodies which are but temporary vessels. Does it not make more sense to take care of one's permanent self, of one's Spirit, of one's Soul? If it is difficult to awake a little earlier, go to sleep earlier. Forget passing time with meaningless entertainment. Rejuvenating yourself with sufficient rest by going to sleep at a reasonable time and spend a little time praying before resting, even if it is only to thank God for some particular blessing as you drift off to sleep. Then you will have time to pray meaningful prayer upon awakening, and will thereby have the opportunity to turn your entire day into a work of prayer fitting to be offered to God.

God has given us a multitude of prayers and models of prayer. He has given us His own prayer, The Lord's Prayer, the Our Father. He has given us the Divine Liturgy, which is a Sacrifice, an Offering of that Sacrifice, Nourishment which is food indeed, and which also contains individual prayers which are pertinent to every aspect of our lives. He has given us other formalized prayers, the most magnificent of which is the Rule of the Mother of God, known in the West as The Rosary. He has given us the Sacraments, each of which has its own prayers. And these prayers of the Sacraments are important and can be prayed even if the Sacrament is not being administered. While some Sacraments are received often, such as Holy Communion or Absolution, and we therefore often pray the prayers associated therewith; others are received only once such as Baptism or Ordination to Holy Orders, or only infrequently, such as Holy Anointing or Marriage. But that does not preclude our reading the rituals and liturgies associated with each Sacrament, and therein praying for the blessings and all of that which is contained therein.

Through these liturgical and formalized prayers we can learn to engage in more private prayers, for every need is covered in these formalized prayers and rituals. But it is also true that if these

formalized prayers and rituals are not just recited, but actually thoughtfully prayed, then the inadequacies of our personal prayers will be resolved.

Swaying back and forth with one's hands outstretched and palms upturned to catch the grace of God while feeling good; or prancing back and forth across a stage and shouting and screaming and slowly saying J_E_S_U_S, is only delusional entertainment when compared to the prayers which God has provided. And so-called liturgical dancing is nothing more than pagan fertility display when compared with the Divine Liturgy, or with the simple prayer of a child asking God to bless Mommy and Daddy.

So make sure that the time you do spend praying is actually spent in prayer. And then pray.

Ref: 2 Cor 11: 19-33; 12:1-9; Luke 8:4-15

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FAITH

When Faith is added to your life, it is the foundation on which your life rests. It changes your life, and you do things which are in accord with Faith. You may not evangelize, or support the missions, or teach, or do anything out of the normal which is observable to most people, but in the very least your attitude or your approach to life and to matters of life will be different from when before Faith was added to your life.

You may have had Faith all of your life. If this is so, then you can look on your life and see in what manner Faith has directed portions of your life. If you think about your life, you can distinguish how you worked with Faith as you matured, and you will realize that Faith did not change, nor did Faith mature, but that you changed as you drew Faith closer or pushed it away; that as you matured you also approached Faith differently, perhaps

in a manner which was for your own spiritual good, or perhaps in a manner which was to your spiritual detriment.

Faith is the tree which gives shelter to the other virtues: to Hope and Charity - Agape Love.

But it also is leaven. Like yeast which changes all of the bread from flat bread to risen bread, from the sacrificed Christ to the risen Christ, Faith will change all of a person's life.

But it must be Faith - not belief which is different and can be considered as included in some manner in Faith. The Devil believes in Christ and believes, even knows, Christ is God. But that belief does him no good, because the Devil does not have Faith.

A component of Faith is belief that Christ is God, and conduct in accordance with that belief, so that the believer does what God has indicated He desires be done, in the Hope that one will be united with God for eternity, all founded in Love of God and God's Divine Love.

A better way of expressing this is: we know what Faith is and it is not belief; it is that which co-exists with Hope and Charity and which makes us strive to become humbly Godlike.

Ref: 1 Thes 1:2-10; Mat. 13:31-35

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(Continued BIKINI from page 1)

traditionally been the ones who teach children religion, holiness, worship of God, proper conduct, social graces, and to not carry a frog in your pocket when you visit Aunt Sue or go to Church.

Because of this there has been a special place prepared for them in Heaven. But many modern women and mothers who have rejected God’s desires, who have said, “I am woman, hear me roar,” will find their places in Heaven have been given to prostitutes, drug addicts, and social undesirables, who have proven themselves to be true mothers because they did not “roar” but rather did their best to take care of their children.

The song which includes the lines, “I am woman, hear me roar, in numbers too big to ignore” and which later states, “But I’m still an embryo, with a long, long way to go,” is interesting, for the roar is a cry of anguish women make from Hell for not having repented for having killed their children. They roar in pain in numbers too big to ignore. And as for being an embryo, well, when they kill their embryos they kill themselves, and so they will never pass the embryonic stage.

Women complain that back before the social revolution of the 1960’s, they were considered as or treated as things, as objects. Those were the days of teen age girls wearing dresses with puppy dogs embroidered on the skirts, training bras when a girl was young, and one piece bathing suits with skirts or fold overs which covered the “neither parts”. Only bad girls used birth control, and if a girl became pregnant out of wedlock she was sent away to have the baby and the baby was placed for adoption or with a well trusted family member, or she and the boy married.

Now that women are liberated, they use birth control so they can be sexually active, kill un-wanted babies, do not wear bras and expose their breasts as much as possible, wear skimpy bikinis that show everything, clothing which is tight

round the “nether parts” so as to show everything, clothing which rides so low at the pubic area as to leave nothing to imagination and so as to be an open invitation, and somehow say and believe they are no longer considered and treated as objects or things.

It is as if some women think the best way to begin Lent is to have an abortion so they can look good showing off their sexual allurements in a bikini during the Easter vacation holidays.

The entertainment of today reinforces today’s woman’s perception she is superior to everyone else, by having men portrayed as over weight, foolish, igno-

It is as if some women think the best way to begin Lent is to have an abortion so they can look good showing off their sexual allurements in a bikini during the Easter vacation holidays.

rant, buffoons, while women are portrayed as being intellectually superior, beautiful creatures with innate mystical powers. One need but watch the program about the fat man who delivers packages, and his trim, pretty wife, or the program about the attractive woman who talks with dead people, and her subservient husband - or mate, one is not sure which - or programs such as Friends, where the women are strong, even the dumb blonde, while the men are whimps, and one will perceive not just the demeaning of men, but a focus on extra-marital sexual relations akin to dogs running wild in the street on a cool morning. When a male is portrayed as being strong, such as in the show **24**, the production is demeaned as being sexist, promoting intolerance, a tool of the hated conservatives; yet it is watched and enjoyed by a very large percentage of men and women, primarily because it portrays the good men and women as being persons of integrity and principles, and clearly marks the weak, those who would negotiate with evil, and those without principles, as being undesirable.

As a societal entity, men have traditionally be very aware of their inadequacies. That is one reason why it has been so very easy for women to portray men as being inadequate. It also is a reason why men have allowed themselves to be portrayed as such. But the ridicule which accompanies that portrayal today is not accurate, and is extremely damaging.

However, as a societal entity, women have a tendency or inclination take a little knowledge in one area and extrapolate it into belief of possession of superior knowledge in all areas. Not all women, for there are some women who acknowledge lack of expertise in an area, and then seek to gain knowledge in that area as necessary. But as a societal entity. This induces a Gnostic attitude. An attitude that they are superior to God, if indeed they believe there is a god.

If this society is to survive, women must return to their role as models of morality, and abandon their role as models of immorality. They must say with meaning and feeling, *"Lord, I am not worthy that thou shouldst enter under my roof,"* (Mat 8:8) but speak the word only and my soul shall be healed.

And men must cease allowing and encouraging the immorality of women. Men regain their moral leadership role, and insist on chastity in accordance with one’s station in life. They must oppose pornography. They must make it clear that while the animal in them is attracted to a nearly naked woman dressing as women find “appropriate” today, that what their entire being, body, intellect, mind, and emotions - or if you will, both the animal and spiritual aspects of their being - finds attractive is a woman who takes care of herself physically and spiritually. Men must make it clear that the total man does not find a woman who is promiscuous to be attractive; nor does he find a mother who would murder her children to be attractive.

Ref: Rom 12:16-21; Mat. 8:1-13

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**SOMETHING FOR THE
TYPICAL POLITICIAN,
LOBBYIST, LAWYER, and
THOSE IN POSITIONS OF
AUTHORITY TO
CONTEMPLATE**

This could be a prayer of those effected by the typical politician, lobbyist, lawyer, and those in positions of authority

DR Psalms Chapter 11 (12)

11:2. Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

11:3. They have spoken vain things, every one to his neighbour: with deceitful lips, and with a double heart have they spoken.

11:4. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

11:5. Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

11:6. By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety: I will deal confidently in his regard.

11:7. The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

11:8. Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

11:9. The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

And now the advice.

The Book of Sirach (or Ecclesiasticus)

11:12. Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

11:13. Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

11:14. Good things and evil, life and death, poverty and riches, are from God.

11:15. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

11:16. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

11:17. The gift of God abideth with the just, and his advancement shall have success for ever.

11:18. There is one that is enriched by living sparingly, and this is the portion of his reward.

11:19. In that he saith: I have found me rest, and now I will eat of my goods alone:

11:20. And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

11:21. Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

11:22. Abide not in the works of sinners. But trust in God, and stay in thy place,

11:23. For it is easy in the eyes of God on a sudden to make the poor man rich.

11:24. The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

11:25. Say not: What need I, and what good shall I have by this?

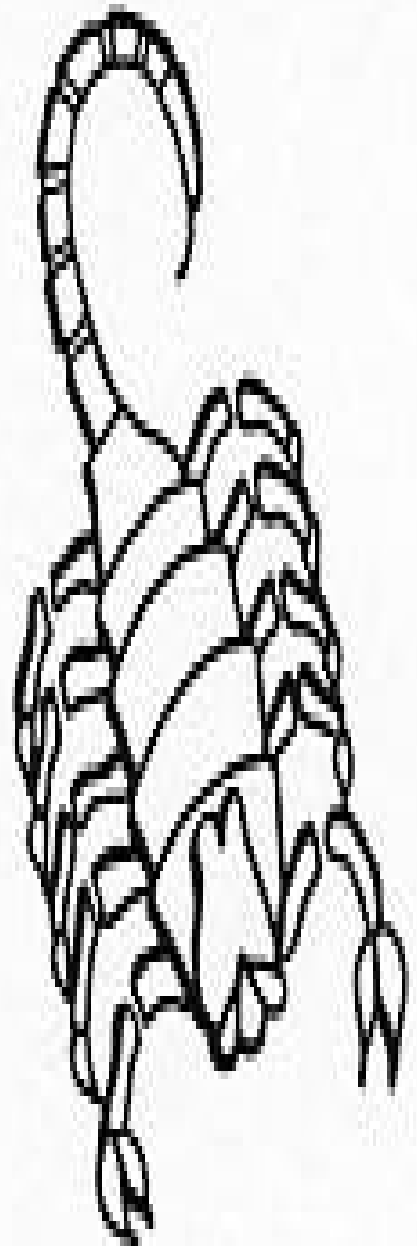
11:26. Say not: I am sufficient for my-

self: and what shall I be made worse by this?

11:27. In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

11:28. For it is easy before God in the day of death to reward every one according to his ways.

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lime, or the sublime into the base. Humans are unruly creatures composed of flesh and spirit (and soul). The flesh part could be described as a mindless thing with a mind of its own. 9

CHILDREN'S PAGE *The Orthodox - Basilian Catechism* Q. 525. What do you mean by the authority of the Church? - Q. 553. How is it evident that the Church is one in faith? 10

PRODUCTS REQUEST FORM 12

JUDGES 19-20 WHAT MEANING DOES THIS HAVE FOR US TODAY? WHAT DOES THIS INDICATE WILL HAPPEN TO THOSE WHO TO THIS DAY, DO AS WAS DONE? Remember, not only was evil done by Benjamin, but also by Israel in its idolatry. And what about the father-in-law, the wife, and even the husband? 15

IMITATION OF CHRIST By Thomas a Kempis BOOK ONE The Twenty-Fifth Chapter - BOOK TWO The Ninth Chapter 18

FAITH When Faith is added to your life, it is the foundation on which your life rests. It changes your life, and you do things which are in accord with Faith. You may not evangelize, or support the missions, or teach, or do anything out of the normal which is observable to most people, but in the very least your attitude or your approach to life and to matters of life will be different from when before Faith was added to your life. 28

SOMETHING FOR THE TYPICAL POLITICIAN, LOBBYIST, LAWYER, and THOSE IN POSITIONS OF AUTHORITY TO CONTEMPLATE This could be a prayer of those effected by the typical politician, lobbyist, lawyer, and those in positions of authority Psalms Chapter 11 (12) 11:2. Save me, O Lord, for there is now no saint: truths are decayed from among the children of men. 30

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TOPIC/TITLE

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~ WHERE ARE THE MILKING MACHINES ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* The most prevalent attire of women on television almost always includes exposure of breasts to the maximum extent possible without the women actually being totally uncovered. When a large number of women are all thus exposed at the same time on one television show, it reminds one of a herd of cows wandering towards the barn to be milked. The only thing missing from these programs is the milking machines. 1

THE BIKINI AND GREAT LENT Or, Why I Killed My Baby *“But if the enemy be hungry, give him to eat; if he thirst, give him to drink. . . . Be not overcome by evil: but overcome evil by good.” Rom. (12:20 - 21)* If everyone in the world followed this instruction we would continue to have mothers killing their babies through 1

ALL ACCOMPLISHMENTS ARE ONLY THROUGH PRAYER It does not seem likely any of us will ever undergo the brutalities which Saint Paul and other holy men and women suffered; nor does it seem likely we will ever attain anything even similar to their great accomplishments. But what seems likely is not actuality 1

PUBLICATION NOTICE 2

LETTERS 2

WORLD WIDE WEB: 2

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil): St. Mary Magdalene land for sale 4
ARCHBISHOP ANDRES GIRON, is traveling to South Korea 5
MATTERS LITURGICAL 5

COMMENTS ON SOME INDICATORS OF OUR TIMES Kuwait envoy practices the Koran requirement to enslave non-believers; ROCOR and the Moscow Patriarch will sign an accord in May, 2007, but ROCOR will continue to manage its own affairs; Congressman

takes oath with Koran; Cokie and Steven Roberts have condemned the Roman Catholic Church for preaching in favor of following God's directives regarding sexual relations and activities; Communist China has missiles which can destroy satellites, thanks to President Bill Clinton 5

WHAT SPEECH AND ACTIONS CAN WE ALWAYS CONTROL? What did Jesus, Moses, and Elias talk about during the Transfiguration? The importance of a Morning Offering Prayer. 7

JESUS IS FOR EVERYONE But not everyone who knows about Him believes The colloquial expression, Jesus is for everyone, is extremely accurate. Not only does He support everyone who attempts to do and be good, He helps those who do not wish to be and do good, to want to be and do good. He is necessary for everyone. 8

WILL OR FLESH, SPIRIT, SOUL The intellect is one tool which can be used to change the base into the sub-

(Continued CONTENTS on page 31)

If you go to someone's house to see them and they are not home, if you leave a note saying you dropped by, do you remember to also put your telephone number on the note? And your name? And perhaps the date?

It is good knowing you never have to leave a note for God.

REUNION

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