



REUNION

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



Volume 15 No. 4

OF THE CHURCH

OF MAN WITH GOD

April 2007 A.D.

~ SOLOMON WAS WRONG ~

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

In Ecclesiastes, Solomon, Qoheleth, writes, that just as a man comes forth naked from his mother's womb, so too will he go forth naked in the end, he can take nothing with him.

WRONG! Oh, so wrong. But Solomon did not have the advantage of the Resurrection; therefore his wisdom could not know.

(Continued SOLOMON on page 7)



GUILTY UNTIL PROVEN INNOCENT

The Plight Of Roman Catholic Priests; it even effects Orthodox Priests.

THE CURRENT SITUATION

The response of the Roman Catholic Church's well published problem with pedophiles in its Priesthood often is to accept the accusation as valid without any proof. In several instances accusations have been made twenty and more years after the alleged molestation. Many of these allegations have been made not by the alleged victim but by someone else such as a parent or an acquaintance. Many of these allegations have been made over telephone "hot lines" and in many instances these allegations have been accepted by the Bishop of the accused as valid without there ever being a meeting with the accuser or submission of proof.

Thus many good, decent Priests have:
1) been accused of pedophilia;

(Continued PEDOPHILE on page 9)

IMITATION OF CHRIST

By Thomas a Kempis

BOOK THREE

The Second Chapter

Truth Speaks Inwardly Without the Sound of Words

The Disciple

Speak, Lord, for Thy servant heareth."[25] "I am Thy servant. Give me understanding that I may know Thine ordinances[26] . . . Incline my

(Continued KEMPIS on page 4)

DO NOT ALLOW EMBARRASSMENT DETER YOU

Embarassment is one of the most destructive yet most necessary of emotions. It keeps lovers apart because one fears rejection for whatever reason. Not just humans who love each other, but also humans who really love or wish to love God. Yet it is necessary for it informs us of when we have done something which we should have

(Continued EMBARRASS on page 16)

ACQUISITION OF FAITH DEPENDS IN PART ON WHETHER OR NOT ONE WISHES TO ACKNOWLEDGE THERE IS ONE GREATER THAN ONE'S SELF

When one looks for the source one eventually finds nothing, and in that nothing one finds God

We think it is easy to believe Jesus Christ is God, to have true Faith, when you hear, "a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him." (Mat. 17:5)

When we study the New Testament we often find that God withheld the ability of individuals or groups of people to understand the meaning of what Christ was saying, and that God withheld the gift of Faith. If these people were to acquire Faith, it would have had to be through observation of what Christ said and did, use of their intellect, logic, instinct, and other talents applied to empirical knowledge - knowledge obtained through observation - and knowledge obtained through study. Even then we do not know if they would have acknowledged Faith, if they would have accepted Faith

(Continued COMPREHENDING on page 8)

ALWAYS HUMAN

A human in the early stages of development is just that, a human in the early stages of development. It is not something that is developing into a human, for if it were, at some stage of development it would have to be able to develop into something else, such as an oak tree or a snail. But there is never such a stage of development. It therefore is a human. And to kill it is to kill a human.

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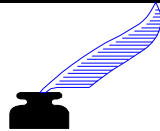
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+ Paul, S.S.B.,
Publisher

+ 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.)

A friend of mine told me about THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL and suggested I

(Continued LETTERS on page 15)

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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(Continued **KEMPIS** from page 1)

heart to Thine ordinances[27] . . . Let Thy speech distil as the dew."[28]

The children of Israel once said to Moses: "Speak thou to us and we will hear thee: let not the Lord speak to us, lest we die."[29]

Not so, Lord, not so do I pray. Rather with Samuel the prophet I entreat humbly and earnestly: "Speak, Lord, for Thy servant heareth." Do not let Moses or any of the prophets speak to me; but You speak, O Lord God, Who inspired and enlightened all the prophets; for You alone, without them, can instruct me perfectly, whereas they, without You, can do nothing. They, indeed, utter fine words, but they cannot impart the spirit. They do indeed speak beautifully, but if You remain silent they cannot inflame the heart. They deliver the message; You lay bare the sense. They place before us mysteries, but You unlock their meaning. They proclaim commandments; You help us to keep them. They point out the way; You give strength for the journey. They work only outwardly; You instruct and enlighten our hearts. They water on the outside; You give the increase.

They cry out words; You give understanding to the hearer.

Let not Moses speak to me, therefore, but You, the Lord my God, everlasting truth, speak lest I die and prove barren if I am merely given outward advice and am not inflamed within; lest the word heard and not kept, known and not loved, believed and not obeyed, rise up in judgment against me.

Speak, therefore, Lord, for Your servant listens. "Thou hast the words of eternal life." [30] Speak to me for the comfort of my soul and for the amendment of my life, for Your praise, Your glory, and Your everlasting honor.

[25] 1 Kings 3:9.

[26] Ps. 118:125.

[27] Ps. 118:36.

[28] Deut. 32:2.

[29] Exod. 20:19.

[30] John 6:69.

BOOK THREE

The Third Chapter

Listen Humbly to the Words of God.

Many Do Not Heed Them

The Voice of Christ

My Child, hear My words, words of greatest sweetness surpassing all the knowledge of the philosophers and wise men of earth. My words are spirit and life, and they are not to be weighed by man's understanding. They are not to be invoked in vanity but are to be heard in silence, and accepted with all humility and with great affection.

The Disciple

"Happy is the man whom Thou admonishest, O Lord, and teachest out of Thy law, to give him peace from the days of evil," [31] and that he be not desolate on earth.

The Voice of Christ

I taught the prophets from the beginning, and even to this day I continue to speak to all men. But many are hardened. Many are deaf to My voice. Most men listen more willingly to the world than to God. They are more ready to follow the appetite of their flesh than the good pleasure of God. The world, which promises small and passing things, is served with great eagerness: I promise great and eternal things and the hearts of men grow dull. Who is there that serves and obeys Me in all things with as great care as that with which the world and its masters are served?

"Be thou ashamed, O Sidon, for the sea speaketh." [32] And if you ask why, listen to the cause: for a small gain they travel far; for eternal life many will scarcely lift a foot from the ground. They seek a petty reward, and sometimes fight shamefully in law courts for a single piece of money. They are not afraid to work day and night for a trifle

or an empty promise. But, for an unchanging good, for a reward beyond estimate, for the greatest honor and for glory everlasting, it must be said to their shame that men begrudge even the least fatigue. Be ashamed, then, lazy and complaining servant, that they should be found more eager for perdition than you are for life, that they rejoice more in vanity than you in truth.

Sometimes indeed their expectations fail them, but My promise never deceives, nor does it send away empty-handed him who trusts in Me. What I have promised I will give. What I have said I will fulfill, if only a man remain faithful in My love to the end. I am the rewarder of all the good, the strong approver of all who are devoted to Me.

Write My words in your heart and meditate on them earnestly, for in time of temptation they will be very necessary. What you do not understand when you read, you will learn in the day of visitation. I am wont to visit My elect in two ways -- by temptation and by consolation. To them I read two lessons daily -- one reproving their vices, the other exhorting them to progress in virtue. He who has My words and despises them has that which shall condemn him on the last day.

A Prayer for the Grace of Devotion

O Lord my God, You are all my good. And who am I that I should dare to speak to You? I am Your poorest and meanest servant, a vile worm, much more poor and contemptible than I know or dare to say. Yet remember me, Lord, because I am nothing, I have nothing, and I can do nothing. You alone are good, just, and holy. You can do all things, You give all things, You fill all things: only the sinner do You leave empty-handed. Remember Your tender mercies and fill my heart with Your grace, You Who will not allow Your works to be in vain. How can I bear this life of misery unless You comfort me with Your mercy and grace? Do not turn Your face from me. Do not de-

(Continued **KEMPIS** on page 5)

(Continued KEMPIS from page 4)

lay Your visitation. Do not withdraw Your consolation, lest in Your sight my soul become as desert land. Teach me, Lord, to do Your will. Teach me to live worthily and humbly in Your sight, for You are my wisdom Who know me truly, and Who knew me even before the world was made and before I was born into it.

[31] Ps. 93:12.

[32] Isa. 23:4.

BOOK THREE

The Fourth Chapter

We Must Walk Before God in Humility and Truth

The Voice of Christ

My Child, walk before Me in truth, and seek Me always in the simplicity of your heart. He who walks before Me in truth shall be defended from the attacks of evil, and the truth shall free him from seducers and from the slanders of wicked men. For if the truth has made you free, then you shall be free indeed, and you shall not care for the vain words of men.

The Disciple

O Lord, it is true. I ask that it be with me as You say. Let your truth teach me. Let it guard me, and keep me safe to the end. Let it free me from all evil affection and badly ordered love, and I shall walk with You in great freedom of heart.

The Voice of Christ

I shall teach you those things which are right and pleasing to Me. Consider your sins with great displeasure and sorrow, and never think yourself to be someone because of your good works. You are truly a sinner. You are subject to many passions and entangled in them. Of yourself you always tend to nothing. You fall quickly, are quickly overcome, quickly troubled, and quickly undone. You have nothing in which you can glory, but you have many things for which you should think yourself vile, for you are much

weaker than you can comprehend. Hence, let none of the things you do seem great to you. Let nothing seem important or precious or desirable except that which is everlasting. Let the eternal truth please you above all things, and let your extreme unworthiness always displease you. Fear nothing, abhor nothing, and fly nothing as you do your own vices and sins; these should be more unpleasant for you than any material losses.

Some men walk before Me without sincerity. Led on by a certain curiosity and arrogance, they wish to know My secrets and to understand the high things of God, to the neglect of themselves and their own salvation. Through their own pride and curiosity, and because I am against them, such men often fall into great temptations and sins.

Fear the judgments of God! Dread the wrath of the Almighty! Do not discuss the works of the Most High, but examine your sins -- in what serious things you have offended and how many good things you have neglected.

Some carry their devotion only in books, some in pictures, some in outward signs and figures. Some have Me on their lips when there is little of Me in their hearts. Others, indeed, with enlightened understanding and purified affections, constantly long for everlasting things; they are unwilling to hear of earthly affairs and only with reluctance do they serve the necessities of nature. These sense what the Spirit of truth speaks within them: for He teaches them to despise earthly things and to love those of heaven, to neglect the world, and each day and night to desire heaven.

BOOK THREE

The Fifth Chapter

The Wonderful Effect of Divine Love

The Disciple

I bless You, O heavenly Father, Fa-

ther of my Lord Jesus Christ, for having condescended to remember me, a poor creature. Thanks to You, O Father of mercies, God of all consolation, Who with Your comfort sometimes refresh me, who am not worthy of it. I bless You always and glorify You with Your only-begotten Son and the Holy Spirit, the Paraclete, forever and ever.

Ah, Lord God, my holy Lover, when You come into my heart, all that is within me will rejoice. You are my glory and the exultation of my heart. You are my hope and refuge in the day of my tribulation. But because my love is as yet weak and my virtue imperfect, I must be strengthened and comforted by You. Visit me often, therefore, and teach me Your holy discipline. Free me from evil passions and cleanse my heart of all disorderly affection so that, healed and purified within, I may be fit to love, strong to suffer, and firm to persevere.

Love is an excellent thing, a very great blessing, indeed. It makes every difficulty easy, and bears all wrongs with equanimity. For it bears a burden without being weighted and renders sweet all that is bitter. The noble love of Jesus spurs to great deeds and excites longing for that which is more perfect. Love tends upward; it will not be held down by anything low. Love wishes to be free and estranged from all worldly affections, lest its inward sight be obstructed, lest it be entangled in any temporal interest and overcome by adversity.

Nothing is sweeter than love, nothing stronger or higher or wider; nothing is more pleasant, nothing fuller, and nothing better in heaven or on earth, for love is born of God and cannot rest except in God, Who is above all created things.

One who is in love flies, runs, and rejoices; he is free, not bound. He gives all for all and possesses all in all, because he rests in the one sovereign Good, Who is above all things, and from Whom every good flows and proceeds. He does not look to the gift but turns himself above all

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gifts to the Giver.

Love often knows no limits but overflows all bounds. Love feels no burden, thinks nothing of troubles, attempts more than it is able, and does not plead impossibility, because it believes that it may and can do all things. For this reason, it is able to do all, performing and effecting much where he who does not love fails and falls.

Love is watchful. Sleeping, it does not slumber. Wearied, it is not tired. Pressed, it is not straitened. Alarmed, it is not confused, but like a living flame, a burning torch, it forces its way upward and passes unharmed through every obstacle.

If a man loves, he will know the sound of this voice. For this warm affection of soul is a loud voice crying in the ears of God, and it says: "My God, my love, You are all mine and I am all Yours. Give me an increase of love, that I may learn to taste with the inward lips of my heart how sweet it is to love, how sweet to be dissolved in love and bathe in it. Let me be rapt in love. Let me rise above self in great fervor and wonder. Let me sing the hymn of love, and let me follow You, my Love, to the heights. Let my soul exhaust itself in praising You, rejoicing out of love. Let me love You more than myself, and let me not love myself except for Your sake. In You let me love all those who truly love You, as the law of love, which shines forth from You, commands."

Love is swift, sincere, kind, pleasant, and delightful. Love is strong, patient and faithful, prudent, long-suffering, and manly. Love is never self-seeking, for in whatever a person seeks himself there he falls from love. Love is circumspect, humble, and upright. It is neither soft nor light, nor intent upon vain things. It is sober and chaste, firm and quiet, guarded in all the senses. Love is subject and obedient to superiors. It is mean and contemptible in its own eyes, devoted and thankful to God; always trusting and hoping in Him even when He is distasteful to it, for there is no living in love

without sorrow. He who is not ready to suffer all things and to stand resigned to the will of the Beloved is not worthy to be called a lover. A lover must embrace willingly all that is difficult and bitter for the sake of the Beloved, and he should not turn away from Him because of adversities.

BOOK THREE
The Sixth Chapter
The Proving of a True Lover

The Voice of Christ

My child, you are not yet a brave and wise lover.

The Disciple

Why, Lord?

The Voice of Christ

Because, on account of a slight difficulty you give up what you have undertaken and are too eager to seek consolation.

The brave lover stands firm in temptations and pays no heed to the crafty persuasions of the enemy. As I please him in prosperity, so in adversity I am not displeasing to him. The wise lover regards not so much the gift of Him Who loves as the love of Him Who gives. He regards the affection of the Giver rather than the value of the gift, and sets his Beloved above all gifts. The noble lover does not rest in the gift but in Me Who am above every gift.

All is not lost, then, if you sometimes feel less devout than you wish toward Me or My saints. That good and sweet feeling which you sometimes have is the effect of present grace and a certain foretaste of your heavenly home. You must not lean upon it too much, because it comes and goes. But to fight against evil thoughts which attack you is a sign of virtue and great merit. Do not, therefore, let strange fantasies disturb you, no matter what they concern. Hold strongly to your resolution and keep a right intention toward God.

It is not an illusion that you are sometimes rapt in ecstasy and then quickly returned to the usual follies of your heart. For these are evils which you suffer rather than commit; and so long as they displease you and you struggle against them, it is a matter of merit and not a loss.

You must know that the old enemy tries by all means in his power to hinder your desire for good and to turn you from every devotional practice, especially from the veneration of the saints, from devout meditation on My passion, and from your firm purpose of advancing in virtue. He suggests many evil thoughts that he may cause you weariness and horror, and thus draw you away from prayer and holy reading. A humble confession displeases him and, if he could, he would make you omit Holy Communion.

Do not believe him or heed him, even though he often sets traps to deceive you. When he suggests evil, unclean things, accuse him. Say to him: "Away, unclean spirit! Shame, miserable creature! You are but filth to bring such things to my ears. Begone, most wretched seducer! You shall have no part in me, for Jesus will be my strength, and you shall be confounded. I would rather die and suffer all torments than consent to you. Be still! Be silent! Though you bring many troubles upon me I will have none of you. The Lord is my light, my salvation. Whom shall I fear? Though armies unite against me, my heart will not fear, for the Lord is my Helper, my Redeemer."

Fight like a good soldier and if you sometimes fall through weakness, rise again with greater strength than before, trusting in My most abundant grace. But beware of vain complacency and pride. For many are led into error through these faults and sometimes fall into almost perpetual blindness. Let the fall of these, who proudly presume on self, be a warning to you and a constant incentive to humility.

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(Continued SOLOMON from page 1)

We are clothed, fully clothed, when we die, not just with our lifetime of thoughts, acts and deeds, but with their fruits.

While we are not as wise as Solomon, we do have one source of knowledge which he did not have, Jesus Christ God. We only slightly comprehend the salvation wrought by God for mankind, and life after death, but since the teachings of Christ and His Apostles, the explanations of the Church Fathers, especially the Desert Fathers, we have gained knowledge far beyond that which Solomon possessed or could possess unless he received direct revelation from God. Apparently he did not receive direct revelation from God in this regard.

No, we go forth from the world, not into death, but into eternal life, clothed with the basic garments we have woven, sewed, and manufactured during our life.

Indeed, at birth we are naked.

At Baptism we are clothed with the white robe of innocents, and if we die without having stained that robe, we are eternally united with God.

In the course of a normal life, we stain and soil that robe of Baptism, but have the opportunity to have the Divine Laundryman cleanse it, to absolve the stains and soil which weigh it down, which discolor it and make it smell with evil odors. The Divine Taylor will mend its rips and tears. All in Sacramental Confession and Absolution.

While it is a perfect, more brilliant than snow white, robe when we are first clothed with it, the robe can be made more luxuriant, more “stylish”, more protective, cooler in the heat and warmer in the cold, with the lining of the Sacred Eucharist and the other Sacraments.

The Sacred Eucharist, other Sacraments, and prayer, can line its

exterior with armor impenetrable to the most wicked of weapons, protecting its wearer from all harm. Creating an outer garment to protect that which is within.

And if its wearer drops his guard, is wounded, and stains his robe with his own blood and filth, or filth from another, the robe can be washed, mended, made clean, and strengthened again. The armor can be re-forged and strengthened.

But armor is a defensive weapon. It is best served, best used in conjunction with weapons of offense which can keep even the stoutest evil from even touching the protective armor, much less denting or penetrating it.

Yes, some do go forth from this world as naked as they were when they came into this world.

But an innumerable number more leave this world clothed with what they have added to and taken from the Robe of Baptism.

Those who have never been Baptized, also make for themselves a garment. It may not have the underlying robe of Baptism, but it is a garment just the same. The garment of their life.

The garment of one’s life bears the owner’s thoughts, actions, deeds, words, desires. All of his life story is told on that garment.

Every change in his course of life is told in the alterations he has made, lengthening this and shortening that, spilling excesses upon it and the attempts to remove those stains of excess.

Every garment, whether it be the robe of Baptism, or the one made by the wearer, can be protected by the same offensive weapon - Charity.

Charity is not love, it is Divine Love. Charity by the Baptized is that same Divine Love, and by the not Baptized is the emulation of Divine Love.

Charity is the avenue by which Faith and Hope stride through the world. It is that which invokes goodness towards everyone. It is that which prompts one who is able to assist those in need without regard as to whether the one in need is good or evil - only that they are in need.

Charity itself, though, is founded in Faith - not belief but Faith. Otherwise it is but love, or if inspired by God, perhaps Love (with a capital “L”). The Devil has belief but no Faith, and no Charity and no Hope. Look at where he is. Look at the garment he made for himself.

No, we do not leave this world naked as when we arrived, unless we die before we are able to make an informed thought, or perform an informed deed.

For the vast majority of us, once we attain the age of reason, the use of reason, the ability to reason, we begin to weave and sew the garment with which we will be clothed when we leave this world. If we are Baptized the garment we create will either destroy the robe of Baptism, or tear, render, and soil it, or protect it, or all of these things and more.

But it will stand out bearing the message of our life for all of creation to see and read.



+ *Paul, S.S.B.*

(Continued **COMPREHENDING** from page 1)

We do not know if they would have accepted Faith because God did not withhold comprehension of what Christ was doing, of His instantaneously raising the dead, instantaneously curing the incurably ill, instantaneously feeding thousands with a few fish and loaves of bread. These are readily observable acts which no creature can perform. Casting out demons can sometimes be questionable, but instantaneously changing atrophied legs which will not move into legs which are firm, strong, move, and will carry the weight of a man, and which will walk without any training, is something which can only be done by God.

After Christ's Resurrection God no longer withheld comprehension of what Christ said, and made clear what Christ had done and did. God made Faith readily available to everyone

But how He makes it available to each person is different from person to person.

To some He appears or makes His reality known in some manner which the individual readily comprehends.

Others, He requires use their intellect, logic, instinct, and other talents applied to empirical knowledge, and knowledge obtained through study, just like those for whom He withheld comprehension of what Christ was saying. Most of us are in this second category. We have to use our God given talents to acquire Faith.

But so do those in the first category, those to whom God makes His reality known in some manner which the individual readily comprehends.

Whether or not we seek to acquire Faith depends in part on whether or not we wish to acknowledge there is something or someone greater than ourselves. And whether or not we actually acquire true

Faith depends on whether or not we actually do acknowledge *that Someone* which is greater than our-self.

When a person uses religion for his or her own self advancement, that person does not have Faith, for that person has placed his or her self in a position of more importance than the true God, thereby making their-self their god. Their god therefore is a false god.

There is no logic in denying God, and there is no logic in denying the true nature of God, that God is self existing by God's unique nature, and that God is

One part of the definition of God, in-so-far-as God can be defined, is: that unique, self-existing entity which is the cause of everything other than itself, and which is unchanging.

unchanging. One part of the definition of God, in-so-far-as God can be defined, is: that unique, self-existing entity which is the cause of everything other than itself, and which is unchanging. Logic demands a cause for everything and we can peel away causes for each thing which exists until we reach a point beyond which we can not proceed. If one believes in the one or another of the "Big Bang Theory" approaches to explaining how anything or everything "got here", one must look for what made that of which the "Big Bang" was composed. There one finds nothing, and in that nothing one finds God. Because creation actually works, there must be a guiding plan for all of creation, since the alternative is a fantastically complicated order having been accidentally composed out of complete and total chaos, which is a mathematical impossibility. When one looks for the source of that order, eventually one finds nothing, and in that nothing one finds God. Everything which one can observe is something which changes. It actually is observable because it changes. You may say a large rock does not change while you are looking at it, but light strikes it thereby effecting it making it observable. It has

changed. Strings in string theory are not as-of-yet directly observable, but their environment can be effected thereby making them observable. Likewise for black holes. But when one attempts to effect God or attempts to manipulate what can be inadequately termed "God's environment" one finds there is nothing which one can do to effect God, and in that nothing one finds God.

There must be only one God, for if there were more than one God, each god could create in conflict with the other, and neither or none of them would be the ultimate.

Likewise we can not effect God, for if we could effect God we would in some manner be greater than God, making us a god of some sort with the ability to create in conflict with the true God. But when we attempt to effect God we find nothing, no path or way in which we can effect God.

Similarly, God does not change for if God did change, the systems He established would change with Him, yet we have complete continuity.

These things we can ascertain by use of our intellect, logic, instinct, and other talents applied to empirical knowledge, and knowledge obtained through study. However, the process does not result in Faith, only in the knowledge there must be a God.

There is a process which can lead to true Faith, though it will not of necessity result in Faith. It is the process of elimination.

One can examine every religion, philosophy, and system of belief, and ascertain whether or not it conform with the logic used to determine there is a God. Of all the systems of belief, religions, and philosophies, only that held in the Dogmatic proclamations of the true Ecumenical Councils of the One Holy Catholic and Apostolic Church, as preserved and practiced by

(Continued **COMPREHENDING** on page 9)

(Continued **COMPREHENDING** from page 8)
 the Orthodox Church, conform with the logic used to determine there is a God.

Protestant, Evangelical, Pentecostal, and Charismatic so called "Christian" churches do not meet the test. Their most obvious failure is failure to meet the test of unchangingness, of continuity. These sects and cults change what they term dogma with the changing desires of their members. Each change allows more and more destruction of that which is created by God: marriage, babies, ability to live, equality of respect amongst the members of humankind - not respect for their cultures but respect for each individual.

The Pagan religions, such as Buddhist, those who worship a multitude of Gods, Mormons (The Church of Jesus Christ of Latter Day Saints), practitioners of Scientology, and believers in magic, all fail in a multitude of manners.

Some believe in an Oversoul, which can be conceived as a nebulous cloud out of which smaller entities are constantly dropping to form everything from rocks and plants to animals and humans with varying levels of self consciousness. Each of these then is tested over time and as it fails or passes the test it retreats or advances, eventually to return to the Oversoul once it sufficiently advances. Why drop out of the Oversoul in the first place? If something makes an entity drop out of the Oversoul, then, obviously that something is more powerful than the Oversoul - so the Oversoul can not be God. If the Oversoul does this of its own volition it is innately chaotic, without the stability necessary to be God. And each entity which "drops out of" the Oversoul would have the nature of God and the inclination to conformity with itself, yet empirically we know that individual humans often are in conflict one with another, which precludes Divinity. The varying levels of self consciousness preclude Divinity of origin.

Belief in a multitude of gods presents the same problems, as does belief in magic. And the belief that one will receive a planet to govern upon death still leaves one with the problem of who is in charge.

But the Dogma preserved and practiced by the Orthodox Church has none of these problems. True, it has internal conflicts, but none of those conflicts are founded in Dogma, but, rather, in sin, in the desire to be in control. But the actual Dogma does not change.

The process of elimination will not give one Faith, but it can lead to one acquiring Faith, for it can lead to one praying to the one true God, that He will give them the gift of Faith.

When one truly prays for this gift of Faith, without reservation or condition, not in desperation but in strength of character, God grants that prayer immediately.

Then it is up to the individual to exercise that Faith, so it may grow in strength.

Faith is exercised by doing and thinking that which is prompted by Faith. One knows his thoughts and deeds are prompted by Faith if they conform to the Dogma of the Orthodox Church; particularly if they are truly selfless; particularly if they are prayerful.

No, we do not have the benefit of having heard God the Father say: "***This is my beloved Son, in whom I am well pleased: hear ye him.***" But if we do not pay attention to the process by which we can acquire Faith today, would we really have paid attention if we had heard the words coming from the Father?

Ref: 1 Thes. 4:1-7; Mat. 17:1-9

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(Continued **PEDOPHILE** from page 1)

- 2) with the accusation being made over the telephone;
- 3) with no proof ever being submitted;
- 4) with no physical contact made between the accuser and the ones to whom the accusation has been made;
- 5) with the accusation being made not by the alleged victim;
- 6) with the allegation being made by a parent or alleged acquaintance of the alleged victim;
- 7) with the accusation being made twenty years after the alleged molestation;
- 8) with no investigation of the allegation having been made;
- 9) resulting:

- a) in the accuser receiving a large sum of money from the diocese where the alleged molestation is alleged to have occurred; and

- b) the accuser's lawyer receiving a very nice attorney's fee;

10) and, resulting:

- a) in the accused Priest being suspended from functioning as a Priest forever with his only viable recourse being to a Church review system headed by or readily influenced by the same Bishop who dismissed him; and

- b) the Church - clergy, laity and religious - loosing the services of a good Priest.

It is as though many or most - thankfully not all - Roman Catholic Bishops are rolling over and dying when an accusation is made.

SUGGESTIONS

If an accusation is readily accepted without proof, why was the accused not dismissed before the accusation?

The level of proof the Church should require should not be as strict and severe as that required in criminal cases in jurisdictions where the level of proof is that of being beyond a reasonable doubt. Nor should it be: guilty until proven innocent, especially considering the reality that proving a negative - that something did not happen - often is impossible.

(Continued **PEDOPHILE** on page 15)

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 581. Do the Sacraments recall in any way the means by which Our Lord merited the graces we receive through them?

A. The Sacraments recall in many ways the means by which Our Lord merited the graces we receive through them. Baptism recalls His profound humility; Chrismation (Confirmation) His ceaseless prayer; Holy Eucharist His care of the needy; Penance His mortified life; Extreme Unction His model death; Holy Orders His establishment of the priesthood, and Matrimony His close union with the Church.

Q. 582. Give, for example, the outward sign in Baptism and Chrismation (Confirmation).

A. The outward sign in Baptism is the pouring of the water and the saying of the words of Baptism. The outward sign in Chrismation (Confirmation) is the anointing with oil, the saying of the words of Chrismation (Confirmation) and the placing of the bishop's hands over the person he chrismates (confirms).

Q. 583. What is the use of the outward signs in the Sacraments?

A. Without the outward signs in the Sacraments we could not know when or with what effect the grace of the Sacraments enters into our souls.

Q. 584. Does the outward sign merely indicate that grace has been given, or does the use of the outward sign with the proper intention also give the grace of the Sacrament?

A. The outward sign is not used merely to indicate that grace has been given, for the use of the outward sign with the proper intention also gives the grace of the Sacrament. Hence the right application of the outward sign is always followed by the gift of internal grace if the Sacrament be administered with the right intention and received with the right dispositions.

Q. 585. What do we mean by the "right intention" for the administration of the Sacraments?

A. By the right intention for the administration of the Sacraments we mean that whoever administers a Sacrament must have the intention of doing what Christ intended when He instituted the Sacrament and what the Church intends when it administers the Sacrament.

Q. 586. Is there any likeness between the thing used in the outward sign and the grace given in each Sacrament?

A. There is a great likeness between the thing used in the outward sign and the grace given in each Sacrament; thus water is used for cleansing; Baptism cleanses the soul; Oil gives strength and light; Chrismation (Confirmation) strengthens and enlightens the soul; Bread and wine nourish; the Holy Eucharist nourishes the soul.

Q. 587. What do we mean by the "matter and form" of the Sacraments?

A. By the "matter" of the Sacraments we mean the visible things, such as water, oil, bread, wine, etc., used for the Sacraments. By the "form" we mean the words, such as "I baptize thee," "I chrismate (confirm) thee," etc., used in giving or administering the Sacraments.

Q. 588. Do the needs of the soul resemble the needs of the body?

A. The needs of the soul do resemble the needs of the body; for the body must be born, strengthened, nourished, healed in affliction, helped at the hour of death, guided by authority, and given a place in which to dwell. The soul is brought into spiritual life by Baptism; it is strengthened by Chrismation (Confirmation); nourished by the Holy Eucharist; healed by Penance; helped at the hour of our death by Extreme Unction; guided by God's ministers through the Sacrament of Holy Orders, and it is given a body in which to dwell by the Sacrament of Matrimony.

Q. 589. Whence have the Sacraments the power of giving grace?

A. The Sacraments have the power of giving grace from the merits of Jesus Christ.

Q. 590. Does the effect of the Sacraments depend on the worthiness or unworthiness of the one who administers them?

A. The effect of the Sacraments does not depend on the worthiness or unworthiness of the one who administers them, but on the merits of Jesus Christ, who instituted them, and on the worthy dispositions of those who receive them.

Q. 591. What grace do the Sacraments give?

A. Some of the Sacraments give sanctifying grace, and others increase it in our souls.

Q. 592. When is a Sacrament said to give, and when is it said to increase, grace in our souls?

A. A Sacrament is said to give grace when there is no grace whatever in the soul, or in other words, when the soul is in mortal sin. A Sacrament is said to increase grace when there is already grace in the soul, to which more is added by the Sacrament received.

Q. 593. Which are the Sacraments that give sanctifying grace?

A. The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

Q. 594. Why are Baptism and Penance called Sacraments of the dead?

A. Baptism and Penance are called Sacraments of the dead because they take away sin, which is the death of the soul, and give grace, which is its life.

Q. 595. May not the Sacrament of Penance be received by one who is in a state of grace?

(Continued CATECHISM on page 11)

CHILDREN'S PAGE

(Continued CATECHISM from page 10)

A. The Sacrament of Penance may be and very often is received by one who is in a state of grace, and when thus received it increases -- as the Sacraments of the living do -- the grace already in the soul.

Q. 596. Which are the Sacraments that increase sanctifying grace in our soul?

A. The Sacraments that increase sanctifying grace in our souls are: Chrismation (Confirmation), Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

Q. 597. What do we mean by Sacraments of the dead and Sacraments of the living?

A. By the Sacraments of the dead we mean those Sacraments that may be lawfully received while the soul is in a state of mortal sin. By the Sacraments of the living we mean those Sacraments that can be lawfully received only while the soul is in a state of grace -- i.e., free from mortal sin. Living and dead do not refer here to the persons, but to the condition of the souls; for none of the Sacraments can be given to a dead person.

Q. 598. Why are Chrismation (Confirmation), Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

A. Chrismation (Confirmation), Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living because those who receive them worthily are already living the life of grace.

Q. 599. What sin does he commit who receives the Sacraments of the living in mortal sin?

A. He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

Q. 600. In what other ways besides the unworthy reception of the Sacraments may persons commit sacrilege?

A. Besides the unworthy reception of the Sacraments, persons may commit sacrilege by the abuse of a sacred person, place or thing; for example, by willfully wounding a person consecrated to God; by robbing or destroying a Church; by using the sacred vessels of the Altar for unlawful purposes, etc.

Q. 601. Besides sanctifying grace do the Sacraments give any other grace?

A. Besides sanctifying grace the Sacraments give another grace, called sacramental grace.

Q. 602. What is sacramental grace?

A. Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

Q. 603. Is the Sacramental grace independent of the sanctifying grace given in the Sacraments?

A. The Sacramental grace is not independent of the sanctifying grace given in the Sacraments; for it is the sanctifying grace that gives us a certain right to special helps -- called Sacramental grace -- in each Sacrament, as often as we have to fulfill the end of the Sacrament or are tempted against it.

Q. 604. Give an example of how the Sacramental grace aids us, for instance, in Chrismation (Confirmation) and Penance.

A. The end of Chrismation (Confirmation) is to strengthen us in our faith. When we are tempted to deny our religion by word or deed, the Sacramental Grace of Chrismation (Confirmation) is given to us and helps us to cling to our faith and firmly profess it. The end of Penance is to destroy actual sin. When we are tempted to sin, the Sacramental Grace of Penance is given to us and helps us to overcome the temptation and persevere in a state of grace. The sacramental grace in each of

the other Sacraments is given in the same manner, and aids us in attaining the end for which each Sacrament was instituted and for which we receive it.

Q. 605. Do the Sacraments always give grace?

A. The Sacraments always give grace, if we receive them with the right dispositions.

Q. 606. What do we mean by the "right dispositions" for the reception of the Sacraments?

A. By the right dispositions for the reception of the Sacraments we mean the proper motives and the fulfillment of all the conditions required by God and the Church for the worthy reception of the Sacraments.

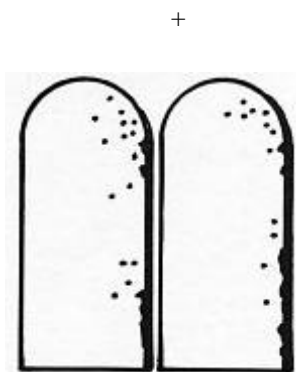
Q. 607. Give an example of the "right dispositions" for Penance and for the Holy Eucharist.

A. The right dispositions for Penance are:

1. To confess all our mortal sins as we know them;
2. To be sorry for them, and
3. To have the determination never to commit them or others again.

The right dispositions for the Holy Eucharist are:

1. To know what the Holy Eucharist is;
2. To be in a state of grace, and
3. -- except in special cases of sickness -- to be fasting for the appropriate period of time.





ICON # 4



ICON # 7



ICON # 11



ICON # 19

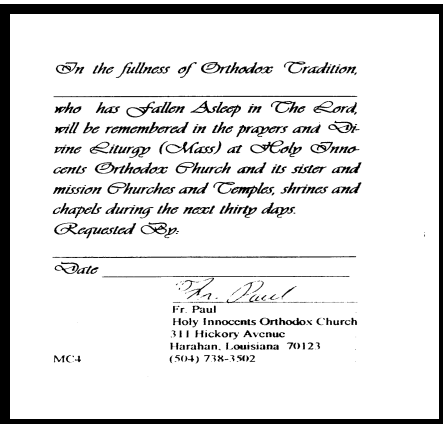


ICON # 26

DIVINE LITURGY CARDS

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

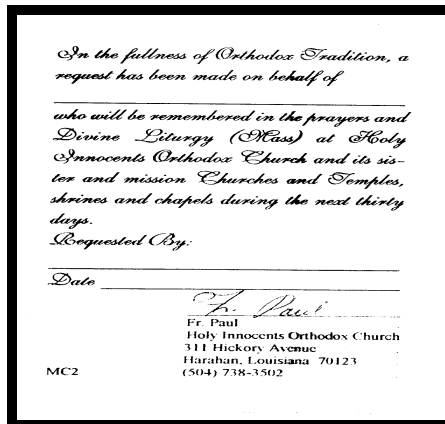
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this



column) inside:

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

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



These cards are very beautiful, bamboo or light gray in color, but they are only a product - some-

thing to induce you to make a donation which we use to support the various works we provide, including publication of **REUNION**.

To have a person included in our prayers and at Divine Liturgy, send us a note, or fill out the form in the right column of this page and send it to us. There is no fee for the prayers and Liturgies, that would be Simony.

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

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

+

Dear Basilian Fathers, O
 Please include and remember _____

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

 If special date enter MM/DD: _____/_____
 Requested by: (optional) _____

 (Name) _____

 (Address) _____

 (City, State Zip) _____
 Please mail this slip to:
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 Holy Innocents Orthodox Church
 311 Hickory Avenue
 Harahan, Louisiana 70123
 or telephone (504) 738-3502
[Please note that prayer requests are also normally posted in
HOLY INNOCENTS ORTHODOX CHURCH BBS
http://www.reu.org with world wide access] / /

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	TOTAL			\$

(Continued LETTERS from page 2)
look around and read.

I have one question that I could not find the answer on the website. What exactly does the phrase "Clerks Secular" mean? I found only one medieval age definition stating it referred to "priests living in the world, not under a rule, who are bound by no vows and may possess property, working under the authority of a bishop"

I was raised in Cuba as a Roman Catholic and I never heard of (or maybe didn't pay attention?) to that term.

C. L. S.
Hot Springs, AR

Dear C. L. S.,

Grace, Peace, and Love be yours from God the Father, the Lord Jesus Christ, and the Holy Spirit.

I am answering your correspondence on behalf of Archbishop Paul.

Generally the definition you found is accurate. However, The Society of Clerks Secular of Saint Basil does function under a Rule, The Rule of Saint Basil. The medieval concept of being bound by no vows was focused on the vow of obedience to a superior such as an Abbot or Prior, since the Clerics (Priests) were not living in community, but each was subject to his Bishop, and the vow of poverty which was (and remains) the practice in a monastic community since property belongs to the monastery.

Though we do have monastic communities and cloisters, most members of our order are not monastics, and therefore may and do own property. Those who are not monastics live under The Rule of Basil as it applies to non-monastics, and those who are monastics live under The Rule of Basil as it applies to monastics. All make a promise (vow) of obedience to their superiors, and a promise of continence in accordance with their sta-

tion in life.

Each Priest, Deacon, and Sub-Deacon, is subject to a Bishop, and every Bishop is subject to the Synod.

Therefore, basically, Clerks Secular means Priests who do not live in a monastic community and do not follow monastic community rules and practices.

Yours in IC XC,

Father Paul, S.S.B.

=====

Hi Archbishop Paul,

I downloaded "Reunion" a few days ago. It is immensely interesting and informative. I especially enjoyed "Where Are the Milking Machines?" It is very cleverly written, and, unfortunately, I believe it is true. I am guilty of much, but I'm not a femi-nazi; so, I don't have to say, "I am woman; hear me Mooooo!"

I haven't finished reading the entire publication yet, but I certainly plan to do so. Unlike "(publication name edited - Ed) ," "Reunion" actually tells it like it is. I really like that.

I hope that you are feeling well and that you soon find suitable land for the Mother House.

I have attached a reading from "In Conversation with God." I thought that you might find it interesting. Do you recall our conversation about Jesus wanting His Church united?

Stay well. I am praying for you daily.

Lynne

(Continued PEDOPHILE from page 9)

The level of proof for the Church should be something much more difficult to define. It should be, what is reasonable. In some instances, more likely than not may be sufficient. In other instances, a preponderance of the evidence, may be the standard. Evidence of molestation beyond a non-detailed, generally consistent, accusation must exist; but a consistent, detailed accusation may be sufficient - if not for legal purposes, for Church purposes. ***But if a consistent, detailed accusation is sufficient, again the question must be asked, what was the accused doing in any Church position in the first place.***

A more meaningful general system of response and reaction to an accusation of pedophilia would be to immediately suggest the accuser contact what ever government authorities the accuser deems appropriate. The accuser should also, at the time of the accusation, be requested to immediately meet in a neutral and mutually acceptable place with a Church official trained in investigating such matters and who also is interested only in ascertaining the truth, at which meeting the accuser will make any proof of the accusation available for inspection and copying. The accused should be immediately informed of the accusation, and whether or not the accuser agreed to a meeting, but the accused should not be informed of the identity of the accuser and should not be informed of the time or place of the meeting. The accused should be informed of the results of the meeting.

If the accuser refuses to or does not present viable proof, the accusation should not be dismissed "out of hand". The accusation should be investigated at least to this extent, or to at least determine the following:

Is there nexus of time and place between the accused, the alleged victim, and the alleged molestation;

Are there any other accusations against the accused;

If there are any other allegations against

(Continued PEDOPHILE on page 17)

(Continued **EMBARRASS** from page 1)

avoided. **But that should never be a cause for dissolution of a good relationship. For a good relationship can weather anything if the embarrassed party will allow it.** And the nice thing about a relationship in which God is an integral part, whether it be between two humans, or with God, is that when God is involved in even the slightest, reunion is but a hug away.

This brings a new insight to what Christ said when He said, **“Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.”** (Luke 11:17).

Think about this. During every instant in time in which a divisive condition exists, and for however long that condition exists, you will, absolutely will, be defeated. For how-so-ever long as any individual constitutes a house divided against itself, that individual will fall, that individual will fail, that individual will not succeed, that individual will not be successful, that individual will not be happy.

Whether that individual wishes to be evil or wishes to be holy, for so ever long as that individual is not totally one or the other, that individual will not be successful in either.

Unfortunately we do not receive a free ride in this, for if we wish to be evil but are not totally evil, even though we have some holiness, some Grace, in us, we wish to be evil, evil will drive out the holiness, and so to Hell we will go. And the converse is true with similarly disastrous results. If we wish to be holy but still retain evil, the evil can easily drive out God’s Grace if at any instant we weaken and allow it to drive out God’s Essence, and to Hell we will go.

The goal must not be just to remove all evil. The goal must be acquire as much Grace, as much of the Essence of God, as much of the Holy Ghost, as it is possible for us to obtain. And then to acquire even more, for so much as we acquire, so are we able to acquire more.

Our self, our essence, not just out intellect, but our intellect, emotions, all that constitutes us, must be brought into a harmony which seeks God, seeks to obey God for God’s own sake, seeks to be a strong, independent, dependant of God.

And if any part of us wishes to depart from God and form the path designated by God, we must restrain that part of us which desires to wander off, for in wandering off it can easily lead the rest of a person off the path to God.

If this harmonizing of an individual by his own force of will were consistently and continually attempted by every individual who wishes to be a Christian, there would be constancy within the Christian community. There would be but one Church, and no Christian denominations, and no non-denominational Christians. The only reasons for different Christian Jurisdictions would be for administrative reasons within Traditional contexts, with joint resolution of Dogmatic questions in Ecumenical Councils of all of the Church. And those who call themselves Christian for their own profit or aggrandizement would be readily recognized as such by all true Christians. Thus the Gnostics and fakers, the “send me ten dollars today and get your miracle by planting the seed so the graces can multiply for you from the seed you have planted” - these would be dismissed out of hand.

But first one must bring his or her house into order.

Sometimes that seems to be the impossible task. But is is not impossible. It just is difficult, and it is difficult because we continue to attempt to use short-cuts to attain the goal.

If you attempt to use a short-cut in a race, the race officials will dismiss you from the race. One must travel the distance prescribed over the designated course in order to engage in the race and win the prize offered by the race of-

officials. Otherwise, one is just exerting effort to travel a distance they have set themselves, over a course they have set themselves. And the prize they win is something they already had, for they have to supply their own prize for running their own race.

If we realize these things, perhaps we can better bring ourselves, our total self, spirit, body, soul, into a harmony.

Do not allow embarrassment to deter you. Embrace the one about which you are embarrassed. Whether it be the human you love, or the God you love, embrace, for where there is God, you will be embraced in response to your embrace.

Of course, you must get close enough to the other person so you can hug.

Ref: Ephes. 5:1-9; Luke 11:14-28

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WHAT DO THESE THINGS MEAN TO YOU?

What is the significance of these occurrences?

4 Kings 5:1-15 In those days 5:1. Naaman, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper. 5:2. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman's wife. 5:3. And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath. 5:4. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. 5:5. And the king of Syria said to him: Go; and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment; 5:6. And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayst heal him of his leprosy. 5:7. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me. 5:8. And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. 5:9. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: 5:10. And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. 5:11. Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name

of the Lord his God, and touched with his hand the place of the leprosy, and healed me. 5:12. Are not the Abana, and the Pharpar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, 5:13. His servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean? 5:14. Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean. 5:15. And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel.

Luke 4:23-30 At that time Jesus was in the synagogue in Nazareth, 4:23. And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself. As great things as we have heard done in Capharnaum, do also here in thy own country. 4:24. And he said: Amen I say to you that no prophet is accepted in his own country. 4:25. In truth I say to You, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. 4:26. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. 4:27. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. 4:28. And all they in the synagogue, hearing these things, were filled with anger. 4:29. And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. 4:30. But he passing through the midst of them, went his way.

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the accused, is there any connection between or amongst the accusers, any nexus.

Any investigation must be neutral - neither seeking to prove nor seeking to disprove the allegation; seeking only to ascertain the truth.

Any action or inaction taken as a result of the investigation must be carefully considered, with the unchanging morality given to us by God being the only consideration.

IF THE ACCUSATION IS FOUND TO BE TRUE

If investigation shows the accused was, as seems to have been true in many older cases, known to be a pedophile for quite some time, and was transferred from parish to parish or place to place, and that a diocese is therefore culpable, and that the current accusation is true, the victim is entitled to viable compensation part of which should be payment of counseling costs attributable to the molestation. These counseling costs should not be paid in a lump sum designed to cover future costs, but should be structured to cover those already incurred and to pay costs as they are incurred. The purpose of this arrangement is to lessen the attractiveness of making false accusations for the purpose of getting money. The pedophile should be immediately removed from all authority and function, and should be offered residence in a cloister - upon release from prison if imprisonment occurs.

If the investigation shows the current accusation is true, but that there was no knowledge within the diocese or the Church that the accused was/is a pedophile, and that there was no viable means by which the diocese or the Church could have or should have known the accused was/is a pedophile, the diocese should have no culpability. However, the entire situation and all circumstances may well morally dictate the diocese pay for counseling, and if

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ANSELM'S PROSLOGIUM OR DISCOURSE ON THE EXISTENCE OF GOD

(Introductory note: Atheist and agnostics ask for proof of the existence of God. They would better serve themselves if they truthfully answered the question, "Why would one not believe in God?" the answer always entailing knowledge, understanding, and comprehension that being belief in God requires consequences for those who stray from what God desires. They are unwilling that God exist. Others ask: Why is God the way He is? One must attempt to comprehend the effects of what God does from the perspective of a third person, one observing what is in the unchangingness of God and that same one observing within the perspective of the effect upon individual persons. The text has been edited in two places, which are marked and contain the original text in parenthesis, to remove effects of the Filioque clause - Ed.)

PREFACE.

In this brief work the author aims at proving in a single argument the existence of God, and whatsoever we believe of God. -- The difficulty of the task. -- The author writes in the person of one who contemplates God, and seeks to understand what he believes. To this work he had given this title: Faith Seeking Understanding. He finally named it Proslogium, -- that is, A Discourse.

AFTER I had published, at the solicitous entreaties of certain brethren, a brief work (the Monologium) as an example of meditation on the grounds of faith, in the person of one who investigates, in a course of silent reasoning with himself, matters of which he is ignorant; considering that this book was knit together by the linking of many arguments, I began to ask myself whether there might be found a single argument which would require no other for its proof than itself alone; and alone would suffice to demonstrate that God truly

exists, and that there is a supreme good requiring nothing else, which all other things require for their existence and well-being; and whatever we believe regarding the divine Being.

Although I often and earnestly directed my thought to this end, and at some times that which I sought seemed to be just within my reach, while again it wholly evaded my mental vision, at last in despair I was about to cease, as if from the search for a thing which could not be found. But when I wished to exclude this thought altogether, lest, by busying my mind to no purpose, it should keep me from other thoughts, in which I might be successful; then more and more, though I was unwilling and shunned it, it began to force itself upon me, with a kind of importunity. So, one day, when I was exceedingly wearied with resisting its importunity, in the very conflict of my thoughts, the proof of which I had despaired offered itself, so that I eagerly embraced the thoughts which I was strenuously repelling.

Thinking, therefore, that what I rejoiced to have found, would, if put in writing, be welcome to some readers, of this very matter, and of some others, I have written the following treatise, in the person of one who strives to lift his mind to the contemplation of God, and seeks to understand what he believes. In my judgment, neither this work nor the other, which I mentioned above, deserved to be called a book, or to bear the name of an author; and yet I thought they ought not to be sent forth without some title by which they might, in some sort, invite one into whose hands they fell to their perusal. I accordingly gave each a title, that the first might be known as, An Example of Meditation on the Grounds of Faith, and its sequel as, Faith Seeking Understanding. But, after, both had been copied by many under these titles, many urged me, and especially Hugo, the reverend Archbishop of Lyons, who discharges the apostolic office in Gaul, who instructed me to this effect on his apostolic authority -- to prefix my name to these writings. And that this might be done more fitly, I named the first,

Monologium, that is, A Soliloquy; but the second, Proslogium, that is, A Discourse.

CHAPTER I.

Exhortation of the mind to the contemplation of God. -- It casts aside cares, and excludes all thoughts save that of God, that it may seek Him. Man was created to see God. Man by sin lost the blessedness for which he was made, and found the misery for which he was not made. He did not keep this good when he could keep it easily. Without God it is ill with us. Our labors and attempts are in vain without God. Man cannot seek God, unless God himself teaches him; nor find him, unless he reveals himself. God created man in his image, that he might be mindful of him, think of him, and love him. The believer does not seek to understand, that he may believe, but he believes that he may understand: for unless he believed he would not understand.

Up now, slight man! flee, for a little while, your occupations; hide yourself, for a time, from your disturbing thoughts. Cast aside, now, your burdensome cares, and put away your toilsome business. Yield room for some little time to God; and rest for a little time in him. Enter the inner chamber of your mind; shut out all thoughts save that of God, and such as can aid you in seeking him; close your door and seek him. Speak now, my whole heart! speak now to God, saying, I seek your face; your face, Lord, will I seek (Psalms xxvii. 8). And come you now, O Lord my God, teach my heart where and how it may seek you, where and how it may find you.

Lord, if you are not here, where shall I seek you, being absent? But if you are everywhere, why do I not see you present? Truly you dwell in unapproachable light. But where is unapproachable light, or how shall I come to it? Or who shall lead me to that light and into it, that I may see you in it? Again, by what marks, under what form, shall I seek

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you? I have never seen you, O Lord, my God; I do not know your form. What, O most high Lord, shall this man do, an exile far from you? What shall your servant do, anxious in his love of you, and cast out afar from your face? He pants to see you, and your face is too far from him. He longs to come to you, and your dwelling-place is inaccessible. He is eager to find you, and knows not your place. He desires to seek you, and does not know your face. Lord, you are my God, and you are my Lord, and never have I seen you. It is you that hast made me, and has made me anew, and has bestowed upon me all the blessing I enjoy; and not yet do I know you. Finally, I was created to see you, and not yet have I done that for which I was made.

O wretched lot of man, when he has lost that for which he was made! O hard and terrible fate! Alas, what has he lost, and what has he found? What has departed, and what remains? He has lost the blessedness for which he was made, and has found the misery for which he was not made. That has departed without which nothing is happy, and that remains which, in itself, is only miserable. Man once did eat the bread of angels, for which he hungers now; he eateth now the bread of sorrows, of which he knew not then. Alas! for the mourning of all mankind, for the universal lamentation of the sons of Hades! He choked with satiety, we sigh with hunger. He abounded, we beg. He possessed in happiness, and miserably forsook his possession; we suffer want in unhappiness, and feel a miserable longing, and alas! we remain empty.

Why did he not keep for us, when he could so easily, that whose lack we should feel so heavily? Why did he shut us away from the light, and cover us over with darkness? With what purpose did he rob us of life, and inflict death upon us? Wretches that we are, whence have we been driven out; whither are we driven on? Whence hurled? Whither consigned to ruin? From a native country into exile, from the vision of God into our present blindness, from the joy

of immortality into the bitterness and horror of death. Miserable exchange of how great a good, for how great an evil! Heavy loss, heavy grief heavy all our fate!

But alas! wretched that I am, one of the sons of Eve, far removed from God! What have I undertaken? What have I accomplished? Whither was I striving? How far have I come? To what did I aspire? Amid what thoughts am I sighing? I sought blessings, and lo! confusion. I strove toward God, and I stumbled on myself. I sought calm in privacy, and I found tribulation and grief, in my inmost thoughts. I wished to smile in the joy of my mind, and I am compelled to frown by the sorrow of my heart. Gladness was hoped for, and lo! a source of frequent sighs!

And you too, O Lord, how long? How long, O Lord, do you forget us; how long do you turn your face from us? When will you look upon us, and hear us? When will you enlighten our eyes, and show us your face? When will you restore yourself to us? Look upon us, Lord; hear us, enlighten us, reveal yourself to us. Restore yourself to us, that it may be well with us, -- yourself, without whom it is so ill with us. Pity our toilings and strivings toward you since we can do nothing without you. You do invite us; do you help us. I beseech you, O Lord, that I may not lose hope in sighs, but may breathe anew in hope. Lord, my heart is made bitter by its desolation; sweeten you it, I beseech you, with your consolation. Lord, in hunger I began to seek you; I beseech you that I may not cease to hunger for you. In hunger I have come to you; let me not go unfed. I have come in poverty to the Rich, in misery to the Compassionate; let me not return empty and despised. And if, before I eat, I sigh, grant, even after sighs, that which I may eat. Lord, I am bowed down and can only look downward; raise me up that I may look upward. My iniquities have gone over my head; they overwhelm me; and, like a heavy load, they weigh me down. Free me from them; unburden me, that the pit of iniquities may not close over me.

Be it mine to look up to your light, even from afar, even from the depths. Teach me to seek you, and reveal yourself to me, when I seek you, for I cannot seek you, except you teach me, nor find you, except you reveal yourself. Let me seek you in longing, let me long for you in seeking; let me find you in love, and love you in finding. Lord, I acknowledge and I thank you that you has created me in this your image, in order that I may be mindful of you, may conceive of you, and love you; but that image has been so consumed and wasted away by vices, and obscured by the smoke of wrong-doing, that it cannot achieve that for which it was made, except you renew it, and create it anew. I do not endeavor, O Lord, to penetrate your sublimity, for in no wise do I compare my understanding with that; but I long to understand in some degree your truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe, --that unless I believed, I should not understand.

CHAPTER II.

Truly there is a God, although the fool has said in his heart, There is no God.

AND so, Lord, do you, who do give understanding to faith, give me, so far as you knowest it to be profitable, to understand that you are as we believe; and that you are that which we believe. And indeed, we believe that you are a being than which nothing greater can be conceived. Or is there no such nature, since the fool has said in his heart, there is no God? (Psalms xiv. 1). But, at any rate, this very fool, when he hears of this being of which I speak -- a being than which nothing greater can be conceived -- understands what he hears, and what he understands is in his understanding; although he does not understand it to exist.

For, it is one thing for an object to be in the understanding, and another to understand that the object exists. When a

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painter first conceives of what he will afterwards perform, he has it in his understanding, but he does not yet understand it to be, because he has not yet performed it. But after he has made the painting, he both has it in his understanding, and he understands that it exists, because he has made it.

Hence, even the fool is convinced that something exists in the understanding, at least, than which nothing greater can be conceived. For, when he hears of this, he understands it. And whatever is understood, exists in the understanding. And assuredly that, than which nothing greater can be conceived, cannot exist in the understanding alone. For, suppose it exists in the understanding alone: then it can be conceived to exist in reality; which is greater.

Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which a greater can be conceived. But obviously this is impossible. Hence, there is doubt that there exists a being, than which nothing greater can be conceived, and it exists both in the understanding and in reality.

CHAPTER III.

God cannot be conceived not to exist. -- God is that, than which nothing greater can be conceived. -- That which can be conceived not to exist is not God.

AND it assuredly exists so truly, that it cannot be conceived not to exist. For, it is possible to conceive of a being which cannot be conceived not to exist; and this is greater than one which can be conceived not to exist. Hence, if that, than which nothing greater can be conceived, can be conceived not to exist, it is not that, than which nothing greater can be conceived. But this is an irreconcilable contradiction. There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even be conceived not to exist; and this being you are, O Lord, our

God.

So truly, therefore, do you exist, O Lord, my God, that you can not be conceived not to exist; and rightly. For, if a mind could conceive of a being better than you, the creature would rise above the Creator; and this is most absurd. And, indeed, whatever else there is, except you alone, can be conceived not to exist. To you alone, therefore, it belongs to exist more truly than all other beings, and hence in a higher degree than all others. For, whatever else exists does not exist so truly, and hence in a less degree it belongs to it to exist. Why, then, has the fool said in his heart, there is no God (Psalms xiv. 1), since it is so evident, to a rational mind, that you do exist in the highest degree of all? Why, except that he is dull and a fool?

CHAPTER IV.

How the fool has said in his heart what cannot be conceived. -- A thing may be conceived in two ways: (1) when the word signifying it is conceived; (2) when the thing itself is understood. As far as the word goes, God can be conceived not to exist; in reality he cannot.

BUT how has the fool said in his heart what he could not conceive; or how is it that he could not conceive what he said in his heart? since it is the same to say in the heart, and to conceive.

But, if really, nay, since really, he both conceived, because he said in his heart; and did not say in his heart, because he could not conceive; there is more than one way in which a thing is said in the heart or conceived. For, in one sense, an object is conceived, when the word signifying it is conceived; and in another, when the very entity, which the object is, is understood.

In the former sense, then, God can be conceived not to exist; but in the latter, not at all. For no one who understands what fire and water are can conceive fire to be water, in accordance with the nature of the facts themselves, although this is possible according to the words.

So, then, no one who understands what God is can conceive that God does not exist; although he says these words in his heart, either without any or with some foreign, signification. For, God is that than which a greater cannot be conceived. And he who thoroughly understands this, assuredly understands that this being so truly exists, that not even in concept can it be non-existent. Therefore, he who understands that God so exists, cannot conceive that he does not exist.

I thank you, gracious Lord, I thank you; because what I formerly believed by your bounty, I now so understand by your illumination, that if I were unwilling to believe that you do exist, I should not be able not to understand this to be true.

CHAPTER V.

God is whatever it is better to be than not to be; and he, as the only self-existent being, creates all things from nothing.

WHAT are you, then, Lord God, than whom nothing greater can be conceived? But what are you, except that which, as the highest of all beings, alone exists through itself, and creates all other things from nothing? For, whatever is not this is less than a thing which can be conceived of. But this cannot be conceived of you. What good, therefore, does the supreme Good lack, through which every good is? Therefore, you are just, truthful, blessed, and whatever it is better to be than not to be. For it is better to be just than not just; better to be blessed than not blessed.

CHAPTER VI.

How God is sensible (*sensibilis*) although he is not a body. -- God is sensible, omnipotent, compassionate, passionless; for it is better to be these than not be. He who in any way knows, is not improperly said in some sort to feel.

BUT, although it is better for you to be
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sensible, omnipotent, compassionate, passionless, than not to be these things; how are you sensible, if you are not a body; or omnipotent, if you has not all powers; or at once compassionate and passionless? For, if only corporeal things are sensible, since the senses encompass a body and are in a body, how are you sensible, although you are not a body, but a supreme Spirit, who is superior to body? But, if feeling is only cognition, or for the sake of cognition, -- for he who feels obtains knowledge in accordance with the proper functions of his senses; as through sight, of colors; through taste, of flavors, -- whatever in any way cognises is not inappropriately said, in some sort, to feel.

Therefore, O Lord, although you are not a body yet you are truly sensible in the highest degree in respect of this, that you do cognise all things in the highest degree; and not as an animal cognises, through a corporeal sense.

CHAPTER VII.

How he is omnipotent, although there are many things of which he is not capable. -- To be capable of being corrupted, or of lying, is not power, but impotence. God can do nothing by virtue of impotence, and nothing has power against him.

BUT how are you omnipotent, if you are not capable of all things? Or, if you can not be corrupted, and can not lie, nor make what is true, false -- as, for example, if you should make what has been done not to have been done, and the like. -- how are you capable of all things? Or else to be capable of these things is not power, but impotence. For, he who is capable of these things is capable of what is not for his good, and of what he ought not to do; and the more capable of them he is, the more power have adversity and perversity against him; and the less has he himself against these.

He, then, who is thus capable is so not by power, but by impotence. For, he is

not said to be able because he is able of himself, but because his impotence gives something else power over him. Or, by a figure of speech, just as many words are improperly applied, as when we use "to be" for "not to be," and "to do" for what is really not to do, "or to do nothing." For, often we say to a man who denies the existence of something: "It is as you say it to be," though it might seem more proper to say, "It is not, as you say it is not." In the same way, we say, "This man sits just as that man does," or, "This man rests just as that man does"; although to sit is not to do anything, and to rest is to do nothing.

So, then, when one is said to have the power of doing or experiencing what is not for his good, or what he ought not to do, impotence is understood in the word power. For, the more he possesses this power, the more powerful are adversity and perversity against him, and the more powerless is he against them.

Therefore, O Lord, our God, the more truly are you omnipotent, since you are capable of nothing through impotence, and nothing has power against you.

CHAPTER VIII.

How he is compassionate and passionless. God is compassionate, in terms of our experience, because we experience the effect of compassion. God is not compassionate, in terms of his own being, because he does not experience the feeling (affectus) of compassion.

BUT how are you compassionate, and, at the same time, passionless? For, if you are passionless, you do not feel sympathy; and if you do not feel sympathy, your heart is not wretched from sympathy for the wretched; but this it is to be compassionate. But if you are not compassionate, whence comes so great consolation to the wretched? How, then, are you compassionate and not compassionate, O Lord, unless because you are compassionate in terms of our experience, and not compassionate in terms of your being.

Truly, you are so in terms of our experience, but you are not so in terms of your own. For, when you behold us in our wretchedness, we experience the effect of compassion, but you do not experience the feeling. Therefore, you are both compassionate, because you do save the wretched, and spare those who sin against you; and not compassionate because you are affected by no sympathy for wretchedness.

CHAPTER IX.

How the all-just and supremely just God spares the wicked, and justly pities the wicked. He is better who is good to the righteous and the wicked than he who is good to the righteous alone. Although God is supremely just, the source of his compassion is hidden. God is supremely compassionate, because he is supremely just. He saves the just, because justice goes with them; he frees sinners by the authority of justice. God spares the wicked out of justice; for it is just that God, than whom none is better or more powerful, should be good even to the wicked, and should make the wicked good. If God ought not to pity, he pities unjustly. But this it is impious to suppose. Therefore, God justly pities.

BUT how do you spare the wicked, if you are all just and supremely just? For how, being all just and supremely just, do you anything that is not just? Or, what justice is that to give him who merits eternal death everlasting life? How, then, gracious Lord, good to the righteous and the wicked, can you save the wicked, if this is not just, and you do not anything that is not just? Or, since your goodness is incomprehensible, is this hidden in the unapproachable light wherein you dwell? Truly, in the deepest and most secret parts of your goodness is hidden the fountain whence the stream of your compassion flows.

For you are all just and supremely just, yet you are kind even to the wicked, even because you are all supremely good. For you would be less good if you

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were not kind to any wicked being. For, he who is good, both to the righteous and the wicked, is better than he who is good to the wicked alone; and he who is good to the wicked, both by punishing and sparing them, is better than he who is good by punishing them alone. Therefore, you are compassionate, because you are all supremely good. And, although it appears why you do reward the good with goods and the evil with evils; yet this, at least, is most wonderful, why you, the all and supremely just, who lacks nothing, bestows goods on the wicked and on those who are guilty toward you.

The depth of your goodness, O God! The source of your compassion appears, and yet is not clearly seen! We see whence the river flows, but the spring whence it arises is not seen. For, it is from the abundance of your goodness that you are good to those who sin against you; and in the depth of your goodness is hidden the reason for this kindness.

For, although you do reward the good with goods and the evil with evils, out of goodness, yet this the concept of justice seems to demand. But, when you do bestow goods on the evil, and it is known that the supremely Good has willed to do this, we wonder why the supremely just has been able to will this.

O compassion, from what abundant sweetness and what sweet abundance do you well forth to us! O boundless goodness of God how passionately should sinners love you! For you save the just, because justice goes with them; but sinners you do free by the authority of justice. Those by the help of their deserts; these, although their deserts oppose. Those by acknowledging the goods you has granted; these by pardoning the evils you hate. O boundless goodness, which do so exceed all understanding, let that compassion come upon me, which proceeds from your so great abundance! Let it flow upon me, for it wells forth from you. Spare, in mercy; avenge not, in justice.

For, though it is hard to understand how your compassion is not inconsistent with your justice; yet we must believe that it does not oppose justice at all, because it flows from goodness, which is no goodness without justice; nay, that it is in true harmony with justice. For, if you are compassionate only because you are supremely good, and supremely good only because you are supremely just, truly you are compassionate even because you are supremely just. Help me, just and compassionate God, whose light seek; help me to understand what I say.

Truly, then, you are compassionate even because you are just. Is, then, your compassion born of your justice? And do you spare the wicked, therefore, out of justice? If this is true, my Lord, if this is true, teach me how it is. Is it because it is just, that you should be so good that you can not be conceived better; and that you should work so powerfully that you can not be conceived more powerful? For what can be more just than this? Assuredly it could not be that you should be good only by requiting (retribuendo) and not by sparing, and that you should make good only those who are not good, and not the wicked also. In this way, therefore, it is just that you should spare the wicked, and make good souls of evil.

Finally, what is not done justly ought not to be done; and what ought not to be done is done unjustly. If, then, you do not justly pity the wicked, you ought not to pity them. And, if you ought not to pity them, you pity them unjustly. And if It is impious to suppose this, it is right to believe that you justly pity the wicked.

CHAPTER X.

How he justly punishes and justly spares the wicked. -- God, in sparing the wicked, is just, according to his own nature because he does what is consistent with his goodness; but he is not just, according to our nature, because he does not inflict the punishment deserved.

BUT it is also just that you should punish the wicked. For what is more just than that the good should receive goods, and the evil, evils? How, then, is it just that you should punish the wicked, and, at the same time, spare the wicked? Or, in one way, do you justly punish, and, in another, justly spare them? For, when you punish the wicked, it is just, because it is consistent with their deserts; and when, on the other hand, you sparest the wicked, it is just, not because it is compatible with their deserts, but because it is compatible with your goodness.

For, in sparing the wicked, you are as just, according to your nature, but not according to ours, as you are compassionate, according to our nature, and not according to yours; seeing that, as in saving us, whom it would be just for you to destroy, you are compassionate, not because you feel an affection (affectum), but because we feel the effect (effectum); so you are just, not because you requite us as we deserve, but because you do that which becomes you as the supremely good Being. In this way, therefore, without contradiction you do justly punish and justly spare.

CHAPTER XI.

How all the ways of God are compassion and truth; and yet God is just in all his ways. -- We cannot comprehend why, of the wicked, he saves these rather than those, through his supreme goodness: and condemns those rather than these, through his supreme justice.

BUT, is there any reason why it is not also just, according to your nature, O Lord, that you should punish the wicked? Surely it is just that you should be so just that you can not be conceived more just; and this you would in no wise be if you did only render goods to the good, and not evils to the evil. For, he who requites both good and evil according to their deserts is more just than he who so requites the good alone. It is, therefore, just, according to your nature,

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O just and gracious God, both when you do punish and when you sparest.

Truly, then, all the paths of the Lord are mercy and truth (Psalms xxv. 10); and yet the Lord is righteous in all his ways (Psalms cxlv. 17). And assuredly without inconsistency: For, it is not just that those whom you do will to punish should be saved, and that those whom you do will to spare should be condemned. For that alone is just which you do will; and that alone unjust which you do not will. So, then, your compassion is born of your justice.

For it is just that you should be so good that you are good in sparing also; and this may be the reason why the supremely Just can will goods for the evil. But if it can be comprehended in any way why you can will to save the wicked, yet by no consideration can we comprehend why, of those who are alike wicked, you save some rather than others, through supreme goodness; and why you do condemn the latter rather than the former, through supreme justice.

So, then, you are truly sensible (sensibilis), omnipotent, compassionate, and passionless, as you are living, wise, good, blessed, eternal: and whatever it is better to be than not to be.

CHAPTER XII.

God is the very life whereby he lives; and so of other like attributes.

BUT undoubtedly, whatever you are, you are through nothing else than yourself. Therefore, you are the very life whereby you live; and the wisdom wherewith you are wise; and the very goodness whereby you are good to the righteous and the wicked; and so of other like attributes.

CHAPTER XIII.

How he alone is uncircumscribed and eternal, although other spirits are circumscribed and eternal. -- No place and

time contain God. But he is himself everywhere and always. He alone not only does not cease to be, but also does not begin to be.

BUT everything that is in any way bounded by place or time is less than that which no law of place or time limits. Since, then, nothing is greater than you, no place or time contains you; but you are everywhere and always. And since this can be said of you alone, you alone are uncircumscribed and eternal. How is it, then, that other spirits also are said to be circumscribed and eternal?

Assuredly you are alone eternal; for you alone among all beings not only do not cease to be but also do not begin to be.

But how are you alone uncircumscribed? Is it that a created spirit, when compared with you is circumscribed, but when compared with matter, uncircumscribed? For altogether circumscribed is that which, when it is wholly in one place, cannot at the same time be in another. And this is seen to be true of corporeal things alone. But uncircumscribed is that which is, as a whole, at the same time everywhere. And this is understood to be true of you alone. But circumscribed, and, at the same time, uncircumscribed is that which, when it is anywhere as a whole, can at the same time be somewhere else as a whole, and yet not everywhere. And this is recognised as true of created spirits. For, if the soul were not as a whole in the separate members of the body, it would not feel as a whole in the separate members. Therefore, you, Lord, are peculiarly uncircumscribed and eternal; and yet other spirits also are circumscribed and eternal.

CHAPTER XIV.

How and why God is seen and yet not seen by those who seek him.

HAS you found what you did seek, my soul? You did seek God. You have found him to be a being which is the highest of all beings, a being than

which nothing better can be conceived; that this being is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity; and that it is everywhere and always.

For, if you have not found your God, how is he this being which you have found, and which you have conceived him to be, with so certain truth and so true certainty? But, if you have found him, why is it that you do not feel you have found him? Why, O Lord, our God, does not my soul feel you, if it has found you? Or, has it not found him whom it found to be light and truth? For how did it understand this, except by seeing light and truth? Or, could it understand anything at all of you, except through your light and your truth?

Hence, if it has seen light and truth, it has seen you; if it has not seen you, it has not seen light and truth. Or, is what it has seen both light and truth; and still it has not yet seen you, because it has seen you only in part, but has not seen you as you are? Lord my God, my creator and renewer, speak to the desire of my soul, what you are other than it has seen, that it may clearly see what it desires. It strains to see you more; and sees nothing beyond this which it has seen, except darkness. Nay, it does not see darkness, of which there is none in you; but it sees that it cannot see farther, because of its own darkness.

Why is this, Lord, why is this? Is the eye of the soul darkened by its infirmity, or dazzled by your glory? Surely it is both darkened in itself, and dazzled by you. Doubtless it is both obscured by its own insignificance, and overwhelmed by your infinity. Truly, it is both contracted by its own narrowness and overcome by your greatness.

For how great is that light from which shines every truth that gives light to the rational mind? How great is that truth in which is everything that is true, and outside which is only nothingness and the false? How boundless is the truth which sees at one glance whatsoever

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has been made, and by whom, and through whom, and how it has been made from nothing? What purity, what certainty, what splendor where it is? Assuredly more than a creature can conceive.

CHAPTER XV.

He is greater than can be conceived.

THEREFORE, O Lord, you are not only that than which a greater cannot be conceived, but you are a being greater than can be conceived. For, since it can be conceived that there is such a being, if you are not this very being, a greater than you can be conceived. But this is impossible.

CHAPTER XVI.

This is the unapproachable light wherein he dwells.

TRULY, O Lord, this is the unapproachable light in which you dwell; for truly there is nothing else which can penetrate this light, that it may see you there. Truly, I see it not, because it is too bright for me. And yet, whatsoever I see, I see through it, as the weak eye sees what it sees through the light of the sun, which in the sun itself it cannot look upon. My understanding cannot reach that light, for it shines too bright. It does not comprehend it, nor does the eye of my soul endure to gaze upon it long. It is dazzled by the brightness, it is overcome by the greatness, it is overwhelmed by the infinity, it is dazed by the largeness, of the light.

O supreme and unapproachable light! O whole and blessed truth, how far are you from me, who am so near to you! How far removed are you from my vision, though I am so near to yours! Everywhere you are wholly present, and I see you not. In you I move, and in you I have my being; and I cannot come to you. You are within me, and about me, and I feel you not.

CHAPTER XVII.

In God is harmony, fragrance, sweetness, pleasantness to the touch, beauty, after his ineffable manner.

STILL you are hidden, O Lord, from my soul in your light and your blessedness; and therefore my soul still walks in its darkness and wretchedness. For it looks, and does not see your beauty. It hearkens, and does not hear your harmony. It smells, and does not perceive your fragrance. It tastes, and does not recognize your sweetness. It touches, and does not feel your pleasantness. For you have these attributes in yourself, Lord God, after your ineffable manner, who hast given them to objects created by you, after their sensible manner; but the sinful senses of my soul have grown rigid and dull, and have been obstructed by their long listlessness.

CHAPTER XVIII.

God is life, wisdom, eternity, and every true good. -- Whatever is composed of parts is not wholly one; it is capable, either in fact or in concept, of dissolution. In God wisdom, eternity, etc., are not parts, but one, and the very whole which God is, or unity itself, not even in concept divisible.

AND lo, again confusion; lo, again grief and mourning meet him who seeks for joy and gladness. My soul now hoped for satisfaction; and lo, again it is overwhelmed with need. I desired now to feast, and lo, I hunger more. I tried to rise to the light of God, and I have fallen back into my darkness. Nay, not only have I fallen into it, but I feel that I am enveloped in it. I fell before my mother conceived me. Truly, in darkness I was conceived, and in the cover of darkness I was born. Truly, in him we all fell, in whom we all sinned. In him we all lost, who kept easily, and wickedly lost to himself and to us that which when we wish to seek it, we do not know; when we seek it, we do not find; when we find, it is not that which we seek.

Do you help me for your goodness' sake!

Lord, I sought your face; your face, Lord, will I seek; hide not your face far from me (Psalms xxvii. 8). Free me from myself toward you. Cleanse, heal, sharpen, enlighten the eye of my mind, that it may behold you. Let my soul recover its strength, and with all its understanding let it strive toward you, O Lord. What are you, Lord, what are you? What shall my heart conceive you to be?

Assuredly you are life, you are wisdom, you are truth, you are goodness, you are blessedness, you are eternity, and you are every true good. Many are these attributes: my straitened understanding cannot see so many at one view, that it may be gladdened by all at once. How, then, O Lord, are you all these things? Are they parts of you, or is each one of these rather the whole, which you are? For, whatever is composed of parts is not altogether one, but is: in some sort plural, and diverse from itself; and either in fact or in concept is capable of dissolution. But these things are alien to you, than whom nothing better can be conceived of. Hence, there are no parts in you, Lord, nor are you more than one. But you are so truly a unitary being, and so identical with yourself, that in no respect are you unlike yourself; rather you are unity itself, indivisible by any conception. Therefore, life and wisdom and the rest are not parts of you, but all are one; and each of these is the whole, which you are, and which all the rest are.

In this way, then, it appears that you have no parts, and that your eternity, which you are, is nowhere and never a part of you or of your eternity. But everywhere you are as a whole, and your eternity exists as a whole forever.

CHAPTER XIX.

He does not exist in place or time, but all things exist in him.

BUT if through your eternity you have been, and are, and will be; and to have been is not to be destined to be; and to

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be is not to have been, or to be destined to be; how does your eternity exist as a whole forever? Or is it true that nothing of your eternity passes away, so that it is not now; and that nothing of it is destined to be, as if it were not yet?

You was not, then, yesterday, nor will you be to-morrow; but yesterday and to-day and to-morrow you are; or, rather, neither yesterday nor to-day nor to-morrow you are; but simply, you are, outside all time. For yesterday and to-day and to-morrow have no existence, except in time; but you, although nothing exists without you, nevertheless do not exist in space or time, but all things exist in you. For nothing contains you, but you contain all.

CHAPTER XX.

He exists before all things and transcends all things, even the eternal things. -- The eternity of God is present as a whole with him; while other things have not yet that part of their eternity which is still to be, and have no longer that part which is past.

HENCE, you do permeate and embrace all things. You are before all, and do transcend all. And, of a surety, you are before all; for before they were made, you are. But how do you transcend all? In what way do you transcend those beings which will have no end? Is it because they cannot exist at all without you; while you are in no wise less, if they should return to nothingness? For so, in a certain sense, you do transcend them. Or, is it also because they can be conceived to have an end; but you by no means? For so they actually have an end, in a certain sense; but you, in no sense. And certainly, what in no sense has an end transcends what is ended in any sense. Or, in this way also do you transcend all things, even the eternal, because your eternity and theirs is present as a whole with you; while they have not yet that part of their eternity which is to come, just as they no longer have that part which is past? For so you do ever transcend them, since you are

ever present with yourself, and since that to which they have not yet come is ever present with you.

CHAPTER XXI.

Is this the age of the age, or ages of ages? -- The eternity of God contains the ages of time themselves, and can be called the age of the age or ages of ages.

Is this, then, the age of the age, or ages of ages? For, as an age of time contains all temporal things, so your eternity contains even the ages of time themselves. And these are indeed an age, because of their indivisible unity; but ages, because of their endless immeasurability. And, although you are so great, O Lord, that all things are full of you, and exist in you; yet you are so without all space, that neither midst, nor half, nor any part, is in you.

CHAPTER XXII.

He alone is what he is and who he is. -- All things need God for their being and their well-being.

THEREFORE, you alone, O Lord, are what you are; and you are he who you are. For, what is one thing in the whole and another in the parts, and in which there is any mutable element, is not altogether what it is. And what begins from non-existence, and can be conceived not to exist, and unless it subsists through something else, returns to non-existence; and what has a past existence, which is no longer, or a future existence, which is not yet, -- this does not properly and absolutely exist.

But you are what you are, because, whatever you are at any time, or in any way, you are as a whole and forever. And you are he who you are, properly and simply; for you have neither a past existence nor a future, but only a present existence; nor can you be conceived as at any time non-existent. But you are life, and light, and wisdom, and blessedness, and many goods of this nature. And yet you are only one supreme good; you are all-sufficient to yourself,

and need none; and you are he whom all things need for their existence and well-being.

CHAPTER XXIII.

This good is equally Father, and Son, and Holy Spirit. And this is a single, necessary Being, which is every good, and wholly good, and the only good. -- Since the Word is true, and is truth itself, there is nothing in the Father, who utters it, which is not accomplished in the Word by which he expresses himself. Neither is the love which proceeds from Father and Son unequal to the Father or the Son, for Father and Son love themselves and one another in the same degree in which what they are is good. Of supreme simplicity nothing can be born, and from it nothing can proceed, except that which is this, of which it is born, or from which it proceeds.

THIS good you are, you, God the Father; this is your Word, that is, your Son. For nothing, other than what you are, or greater or less than you, can be in the Word by which you do express yourself; for the Word is true, as you are truthful. And, hence, it is truth itself, just as you are; no other truth than you; and you are of so simple a nature, that of you nothing can be born other than what you are. This very good is the one love common to you and to your Son, that is, the Holy Spirit proceeding from the Father (*edited, original: both*). For this love is not unequal to you or to your Son; seeing that you do love yourself and him, and he, you and himself, to the whole extent of your being and his. Nor is there anything else proceeding from you (*edited, original: and from him*), which is not unequal to you and to him. Nor can anything proceed from the supreme simplicity, other than what this, from which it proceeds, is.

But what each is, separately, this is all the Trinity at once, Father, Son, and Holy Spirit; seeing that each separately is none other than the supremely simple unity, and the supremely unitary simplicity which can neither be multiplied

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nor varied. Moreover, there is a single necessary Being. Now, this is that single, necessary Being, in which is every good; nay, which is every good, and a single entire good, and the only good.

CHAPTER XXIV.

Conjecture as to the character and the magnitude of this good. -- If the created life is good, how good is the creative life!

AND now, my soul, arouse and lift up all your understanding, and conceive, so far as you can, of what character and how great is that good! For, if individual goods are delectable, conceive in earnestness how delectable is that good which contains the pleasantness of all goods; and not such as we have experienced in created objects, but as different as the Creator from the creature. For, if the created life is good, how good is the creative life! If the salvation given is delightful, how delightful is the salvation which has given all salvation! If wisdom in the knowledge of the created world is lovely, how lovely is the wisdom which has created all things from nothing! Finally, if there are many great delights in delectable things, what and how great is the delight in him who has made these delectable things.

CHAPTER XXV.

What goods and how great, belong to those who enjoy this good. -- Joy is multiplied in the blessed from the blessedness and joy of others.

WHO shall enjoy this good? And what shall belong to him, and what shall not belong to him? At any rate, whatever he shall wish shall be his, and whatever he shall not wish shall not be his. For, these goods of body and soul will be such as eye has not seen nor ear heard, neither has the heart of man conceived (Isaiah Ixiv. 4; I Corinthians ii. 9).

Why, then, do you wander abroad, slight man, in your search for the goods of your soul and your body? Love the

one good in which are all goods, and it suffices. Desire the simple good which is every good, and it is enough. For, what do you love, my flesh? What do you desire, my soul? There, there is whatever you love, whatever you desire.

If beauty delights you, there shall the righteous shine forth as the sun (Matthew xiii. 43) If swiftness or endurance, or freedom of body, which naught can withstand, delight you, they shall be as angels of God, -- because it is sown a natural body; it is raised a spiritual body (I Corinthians xv. 44) -- in power certainly, though not in nature. If it is a long and sound life that pleases you, there a healthful eternity is, and an eternal health. For the righteous shall live for ever (Wisdom v. 15), and the salvation of the righteous is of the Lord (Psalms xxxvii. 39) If it is satisfaction of hunger, they shall be satisfied when the glory of the Lord has appeared (Psalms xvii. 15). If it is quenching of thirst, they shall be abundantly satisfied with the fatness of your house (Psalms xxxvi. 8). If it is melody, there the choirs of angels sing forever, before God. If it is any not impure, but pure, pleasure, you shall make them drink of the river of your pleasures, O God (Psalms xxxvi. 8).

If it is wisdom that delights you, the very wisdom of God will reveal itself to them. If friendship, they shall love God more than themselves, and one another as themselves. And God shall love them more than they themselves; for they love him, and themselves, and one another, through him, and he, himself and them, through himself. If concord, they shall all have a single will.

If power, they shall have all power to fulfil their will, as God to fulfil his. For, as God will have power to do what he wills, through himself, so they will have power, through him, to do what they will. For, as they will not will anything else than he, he shall will whatever they will; and what he shall will cannot fail to be. If honor and riches, God shall make his good and faithful servants rulers over many things (Luke xii-42);

nay, they shall be called sons of God, and gods; and where his Son shall be, there they shall be also, heirs indeed of God, and joint-heirs with Christ (Romans viii. 17).

If true security delights you, undoubtedly they shall be as sure that those goods, or rather that good, will never and in no wise fail them; as they shall be sure that they will not lose it of their own accord; and that God, who loves them, will not take it away from those who love him against their will; and that nothing more powerful than God will separate him from them against his will and theirs.

But what, or how great, is the joy, where such and so great is the good! Heart of man, needy heart, heart acquainted with sorrows, nay, overwhelmed with sorrows, how greatly would you rejoice, if you did abound in all these things! Ask your inmost mind whether it could contain its joy over so great a blessedness of its own.

Yet assuredly, if any other whom you did love altogether as yourself possessed the same blessedness, your joy would be doubled, because you would rejoice not less for him than for yourself. But, if two, or three, or many more, had the same joy, you would rejoice as much for each one as for yourself, if you did love each as yourself. Hence, in that perfect love of innumerable blessed angels and sainted men, where none shall love another less than himself, every one shall rejoice for each of the others as for himself.

If, then, the heart of man will scarce contain his joy over his own so great good, how shall it contain so many and so great joys? And doubtless, seeing that every one loves another so far as he rejoices in the other's good, and as, in that perfect felicity, each one should love God beyond compare, more than himself and all the others with him; so he will rejoice beyond reckoning in the felicity of God, more than in his own and that of all the others with him.

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But if they shall so love God with all their heart, and all their mind, and all their soul, that still all the heart, and all the mind, and all the soul shall not suffice for the worthiness of this love; doubtless they will so rejoice with all their heart, and all their mind, and all their soul, that all the heart, and all the mind, and all the soul shall not suffice for the fulness of their joy.

CHAPTER XXVI.

Is this joy which the Lord promises made full? -- The blessed shall rejoice according as they shall love; and they shall love according as they shall know.

My God and my Lord, my hope and the joy of my heart, speak unto my soul and tell me whether this is the joy of which you tell us through your Son: Ask and ye shall receive, that your joy may be full (John xvi. 24). For I have found a joy that is full, and more than full. For when heart, and mind, and soul, and all the man, are full of that joy, joy beyond measure will still remain. Hence, not all of that joy shall enter into those who rejoice; but they who rejoice shall wholly enter into that joy.

Show me, O Lord, show your servant in his heart whether this is the joy into which your servants shall enter, who shall enter into the joy of their Lord. But that joy, surely, with which your chosen ones shall rejoice, eye has not seen nor ear heard, neither has it entered into the heart of man (Isaiah lxiv. 4; i Corinthians ii. 9). Not yet, then, have I told or conceived, O Lord, how greatly those blessed ones of yours shall rejoice. Doubtless they shall rejoice according as they shall love; and they shall love according as they shall know. How far they will know you, Lord, then! and how much they will love you! Truly, eye has not seen, nor ear heard, neither has it entered into the heart of man in this life, how far they shall know you, and how much they shall love you in that life.

I pray, O God, to know you, to love you, that I may rejoice in you. And if I cannot attain to full joy in this life may I at least advance from day to day, until that joy shall come to the full. Let the knowledge of you advance in me here, and there be made full. Let the love of you increase, and there let it be full, that here my joy may be great in hope, and there full in truth. Lord, through your Son you do command, nay, you do counsel us to ask; and you do promise that we shall receive, that our joy may be full. I ask, O Lord, as you do counsel through our wonderful Counsellor. I will receive what you do promise by virtue of your truth, that my joy may be full.

Faithful God, I ask. I will receive, that my joy may be full. Meanwhile, let my mind meditate upon it; let my tongue speak of it. Let my heart love it; let my mouth talk of it. Let my soul hunger for it; let my flesh thirst for it; let my whole being desire it, until I enter into your joy, O Lord, who are the Three and the One God, blessed for ever and ever. Amen.

Editor's Notes: Roman Catholic Saint Anselm of Canterbury (1033 or 1034 – April 21, 1109) was an Italian medieval philosopher and theologian, who held the office of Archbishop of Canterbury from 1093 to 1109. Called the founder of Scholasticism, he is famous as the inventor of the ontological argument for the existence of God and as the Archbishop who openly opposed the Crusades. With the exception of having embraced the Filioque clause, The Proslogium is quite Orthodox, and easily made fully Orthodox by the slight editing we have performed. We thus deem it a useful tool in assisting those who lack Faith, lack a belief in God, and an aid for those with Faith and who believe in God, to better comprehend the truly incomprehensible - God.

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such is the case, it should be provided in accordance with the above. Morality may also require additional compensation. Any compensation must be legally structured so that it is not an obligation of the diocese even though it is made because of damages caused by the molestation. Again, the pedophile should be immediately removed from all authority and function, and should be offered residence in a cloister - upon release from prison if imprisonment occurs.

PUBLICITY

Publicity should be avoided during the investigation process. If the accusations do become known the diocese should simply state that if there is an ongoing investigation any statements may be unjustly harmful and that reporters should consider what would be the proper thing for their employers to do if they were accused of pedophilia.

If the investigation shows the accusation is true, the diocese should state the general facts in the home parish of the pedophile, and make it known that appropriate action has been made and assistance offered to the victim.

OTHER MATTERS

In some places there are laws which require all such investigation material be given to government officials. In such instances there usually is no dogma against turning over the material, and may well be dogma requiring giving the material to the government.

But if there is no law requiring the investigation material be given to the government, the wishes of the victim as well as the protection and needs of humankind must be considered. There therefore can be no hard and fast procedure where there is no requirement at law.

If the accusations are proven to be false, it may be morally required that legal action against the accuser be pursued.

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK ONE CHAPTER XVIII

29. Look down, O Lord God, and see patiently, as thou art wont to do, how diligently the sons of men observe the conventional rules of letters and syllables, taught them by those who learned their letters beforehand, while they neglect the eternal rules of everlasting salvation taught by thee. They carry it so far that if he who practices or teaches the established rules of pronunciation should speak (contrary to grammatical usage) without aspirating the first syllable of "hominem" ["ominem," and thus make it "a 'uman being"], he will offend men more than if he, a human being, were to hate another human being contrary to thy commandments. It is as if he should feel that there is an enemy who could be more destructive to himself than that hatred which excites him against his fellow man; or that he could destroy him whom he hates more completely than he destroys his own soul by this same hatred. Now, obviously, there is no knowledge of letters more innate than the writing of conscience -- against doing unto another what one would not have done to himself.

How mysterious thou art, who "dwestest on high"[37] in silence. O thou, the only great God, who by an unwearied law hurlest down the penalty of blindness to unlawful desire! When man seeking the reputation of eloquence stands before a human judge, while a thronging multitude surrounds him, and inveighs against his enemy with the most fierce hatred, he takes most vigilant heed that his tongue does not slip in a grammatical error, for example, and say inter hominibus [instead of inter homines], but he takes no heed lest, in the fury of his spirit, he cut off a man from his fellow men [ex hominibus].

30. These were the customs in the midst of which I was cast, an unhappy boy. This was the wrestling arena in which I was more fearful of perpetrat-

ing a barbarism than, having done so, of envying those who had not. These things I declare and confess to thee, my God. I was applauded by those whom I then thought it my whole duty to please, for I did not perceive the gulf of infamy wherein I was cast away from thy eyes.

For in thy eyes, what was more infamous than I was already, since I displeased even my own kind and deceived, with endless lies, my tutor, my masters and parents -- all from a love of play, a craving for frivolous spectacles, a stage-struck restlessness to imitate what I saw in these shows? I pilfered from my parents' cellar and table, sometimes driven by gluttony, sometimes just to have something to give to other boys in exchange for their baubles, which they were prepared to sell even though they liked them as well as I. Moreover, in this kind of play, I often sought dishonest victories, being myself conquered by the vain desire for pre-eminence. And what was I so unwilling to endure, and what was it that I censured so violently when I caught anyone, except the very things I did to others? And, when I was myself detected and censured, I preferred to quarrel rather than to yield. Is this the innocence of childhood? It is not, O Lord, it is not. I entreat thy mercy, O my God, for these same sins as we grow older are transferred from tutors and masters; they pass from nuts and balls and sparrows, to magistrates and kings, to gold and lands and slaves, just as the rod is succeeded by more severe chastisements. It was, then, the fact of humility in childhood that thou, O our King, didst approve as a symbol of humility when thou saidst, "Of such is the Kingdom of Heaven." [38]

CHAPTER XIX

31. However, O Lord, to thee most excellent and most good, thou Architect and Governor of the universe, thanks would be due thee, O our God, even if thou hadst not willed that I should survive my boyhood. For I existed even then; I lived and felt and was

solicitous about my own well-being -- a trace of that most mysterious unity from whence I had my being.[39] I kept watch, by my inner sense, over the integrity of my outer senses, and even in these trifles, I learned to take pleasure in truth. I was averse to being deceived; I had a vigorous memory; I was gifted with the power of speech, was softened by friendship, shunned sorrow, meanness, ignorance. Is not such an animated creature as this wonderful and praiseworthy? But all these are gifts of my God; I did not give them to myself. Moreover, they are good, and they all together constitute myself. Good, then, is he that made me, and he is my God; and before him will I rejoice exceedingly for every good gift which, even as a boy, I had. But herein lay my sin, that it was not in him, but in his creatures -- myself and the rest -- that I sought for pleasures, honors, and truths. And I fell thereby into sorrows, troubles, and errors. Thanks be to thee, my joy, my pride, my confidence, my God -- thanks be to thee for thy gifts; but do thou preserve them in me. For thus wilt thou preserve me; and those things which thou hast given me shall be developed and perfected, and I myself shall be with thee, for from thee is my being.

BOOK TWO

He concentrates here on his sixteenth year, a year of idleness, lust, and adolescent mischief. The memory of stealing some pears prompts a deep probing of the motives and aims of sinful acts. "I became to myself a wasteland."

CHAPTER I

1. I wish now to review in memory my past wickedness and the carnal corruptions of my soul -- not because I still love them, but that I may love thee, O my God. For love of thy love I do this, recalling in the bitterness of self-examination my wicked ways, that thou

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mayest grow sweet to me, thou sweetness without deception! Thou sweetness happy and assured! Thus thou mayest gather me up out of those fragments in which I was torn to pieces, while I turned away from thee, O Unity, and lost myself among "the many." [40] For as I became a youth, I longed to be satisfied with worldly things, and I dared to grow wild in a succession of various and shadowy loves. My form wasted away, and I became corrupt in thy eyes, yet I was still pleasing to my own eyes -- and eager to please the eyes of men.

CHAPTER II

2. But what was it that delighted me save to love and to be loved? Still I did not keep the moderate way of the love of mind to mind -- the bright path of friendship. Instead, the mists of passion steamed up out of the puddly concupiscence of the flesh, and the hot imagination of puberty, and they so obscured and overcast my heart that I was unable to distinguish pure affection from unholy desire. Both boiled confusedly within me, and dragged my unstable youth down over the cliffs of unchaste desires and plunged me into a gulf of infamy. Thy anger had come upon me, and I knew it not. I had been deafened by the clanking of the chains of my mortality, the punishment for my soul's pride, and I wandered farther from thee, and thou didst permit me to do so. I was tossed to and fro, and wasted, and poured out, and I boiled over in my fornications -- and yet thou didst hold thy peace, O my tardy Joy! Thou didst still hold thy peace, and I wandered still farther from thee into more and yet more barren fields of sorrow, in proud dejection and restless lassitude.

3. If only there had been someone to regulate my disorder and turn to my profit the fleeting beauties of the things around me, and to fix a bound to their sweetness, so that the tides of my youth might have spent themselves upon the shore of marriage! Then they might

have been tranquilized and satisfied with having children, as thy law prescribes, O Lord -- O thou who dost form the offspring of our death and art able also with a tender hand to blunt the thorns which were excluded from thy paradise! [41] For thy omnipotence is not far from us even when we are far from thee. Now, on the other hand, I might have given more vigilant heed to the voice from the clouds: "Nevertheless, such shall have trouble in the flesh, but I spare you," [42] and, "It is good for a man not to touch a woman," [43] and, "He that is unmarried cares for the things that belong to the Lord, how he may please the Lord; but he that is married cares for the things that are of the world, how he may please his wife." [44] I should have listened more attentively to these words, and, thus having been "made a eunuch for the Kingdom of Heaven's sake," [45] I would have with greater happiness expected thy embraces.

4. But, fool that I was, I foamed in my wickedness as the sea and, forsaking thee, followed the rushing of my own tide, and burst out of all thy bounds. But I did not escape thy scourges. For what mortal can do so? Thou wast always by me, mercifully angry and flavoring all my unlawful pleasures with bitter discontent, in order that I might seek pleasures free from discontent. But where could I find such pleasure save in thee, O Lord -- save in thee, who dost teach us by sorrow, who woundest us to heal us, and dost kill us that we may not die apart from thee. Where was I, and how far was I exiled from the delights of thy house, in that sixteenth year of the age of my flesh, when the madness of lust held full sway in me -- that madness which grants indulgence to human shamelessness, even though it is forbidden by thy laws -- and I gave myself entirely to it? Meanwhile, my family took no care to save me from ruin by marriage, for their sole care was that I should learn how to make a powerful speech and become a persuasive orator.

CHAPTER III

5. Now, in that year my studies were interrupted. I had come back from Madaura, a neighboring city [46] where I had gone to study grammar and rhetoric; and the money for a further term at Carthage was being got together for me. This project was more a matter of my father's ambition than of his means, for he was only a poor citizen of Tagaste.

To whom am I narrating all this? Not to thee, O my God, but to my own kind in thy presence -- to that small part of the human race who may chance to come upon these writings. And to what end? That I and all who read them may understand what depths there are from which we are to cry unto thee. [47] For what is more surely heard in thy ear than a confessing heart and a faithful life?

Who did not extol and praise my father, because he went quite beyond his means to supply his son with the necessary expenses for a far journey in the interest of his education? For many far richer citizens did not do so much for their children. Still, this same father troubled himself not at all as to how I was progressing toward thee nor how chaste I was, just so long as I was skillful in speaking -- no matter how barren I was to thy tillage, O God, who art the one true and good Lord of my heart, which is thy field. [48]

6. During that sixteenth year of my age, I lived with my parents, having a holiday from school for a time -- this idleness imposed upon me by my parents' straitened finances. The thornbushes of lust grew rank about my head, and there was no hand to root them out. Indeed, when my father saw me one day at the baths and perceived that I was becoming a man, and was showing the signs of adolescence, he joyfully told my mother about it as if already looking forward to grandchildren, rejoicing in that sort of inebriation in which the world so often forgets thee, its Creator, and falls in love with thy creature instead of thee -- the inebriation of that invisible wine of a perverted will which turns and bows down to infamy. But in

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my mother's breast thou hadst already begun to build thy temple and the foundation of thy holy habitation -- whereas my father was only a catechumen, and that but recently. She was, therefore, startled with a holy fear and trembling: for though I had not yet been baptized, she feared those crooked ways in which they walk who turn their backs to thee and not their faces.

7. Woe is me! Do I dare affirm that thou didst hold thy peace, O my God, while I wandered farther away from thee? Didst thou really then hold thy peace? Then whose words were they but thine which by my mother, thy faithful handmaid, thou didst pour into my ears? None of them, however, sank into my heart to make me do anything. She deplored and, as I remember, warned me privately with great solicitude, "not to commit fornication; but above all things never to defile another man's wife." These appeared to me but womanish counsels, which I would have blushed to obey. Yet they were from thee, and I knew it not. I thought that thou wast silent and that it was only she who spoke. Yet it was through her that thou didst not keep silence toward me; and in rejecting her counsel I was rejecting thee -- I, her son, "the son of thy handmaid, thy servant." [49] But I did not realize this, and rushed on headlong with such blindness that, among my friends, I was ashamed to be less shameless than they, when I heard them boasting of their disgraceful exploits -- yes, and glorying all the more the worse their baseness was. What is worse, I took pleasure in such exploits, not for the pleasure's sake only but mostly for praise. What is worthy of vituperation except vice itself? Yet I made myself out worse than I was, in order that I might not go lacking for praise. And when in anything I had not sinned as the worst ones in the group, I would still say that I had done what I had not done, in order not to appear contemptible because I was more innocent than they; and not to drop in their esteem because I was more chaste.

8. Behold with what companions I walked the streets of Babylon! I rolled

in its mire and lolled about on it, as if on a bed of spices and precious ointments. And, drawing me more closely to the very center of that city, my invisible enemy trod me down and seduced me, for I was easy to seduce. My mother had already fled out of the midst of Babylon [50] and was progressing, albeit slowly, toward its outskirts. For in counseling me to chastity, she did not bear in mind what her husband had told her about me. And although she knew that my passions were destructive even then and dangerous for the future, she did not think they should be restrained by the bonds of conjugal affection -- if, indeed, they could not be cut away to the quick. She took no heed of this, for she was afraid lest a wife should prove a hindrance and a burden to my hopes. These were not her hopes of the world to come, which my mother had in thee, but the hope of learning, which both my parents were too anxious that I should acquire -- my father, because he had little or no thought of thee, and only vain thoughts for me; my mother, because she thought that the usual course of study would not only be no hindrance but actually a furtherance toward my eventual return to thee. This much I conjecture, recalling as well as I can the temperaments of my parents. Meantime, the reins of discipline were slackened on me, so that without the restraint of due severity, I might play at whatsoever I fancied, even to the point of dissoluteness. And in all this there was that mist which shut out from my sight the brightness of thy truth, O my God; and my iniquity bulged out, as it were, with fatness! [51]

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Football FINALLY makes sense.....

(Thank you Patricia)

A guy took his blonde girlfriend to her first football game. They had great seats right behind their team's bench. After the game, he asked her how she liked the experience.

"Oh, I really liked it," she replied, "especially the tight pants and all the big muscles, but I just couldn't understand why they were killing each other over 25 cents."

Dumbfounded, her date asked, "What do you mean?"

"Well, they flipped a coin, one team got it and then for the rest of the game, all they kept screaming was: 'Get the quarterback! Get the quarterback!' I'm like... Helloooooo? It's only 25 cents!

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(Continued **PEDOPHILE** from page 27)

WHY IS THIS OF IMPORTANCE TO ORTHODOX CHURCHES

Every Priest is effected to some extent by the pedophile scandal in the Roman Catholic Church.

It is no longer possible for a Priest to even give a child a hug without fear or at least the thought flashing through his mind that someone will accuse him of being a pedophile because he hugged a child.

Erosion of Roman Catholic moral authority also effect Orthodox Catholic moral authority, particularly amongst non-Orthodox, who comprehend neither the differences between the two Churches nor the separation of the two. Priests in general are therefore lumped all together in the minds of many, and good Priests are often lumped together with those who are pedophiles.

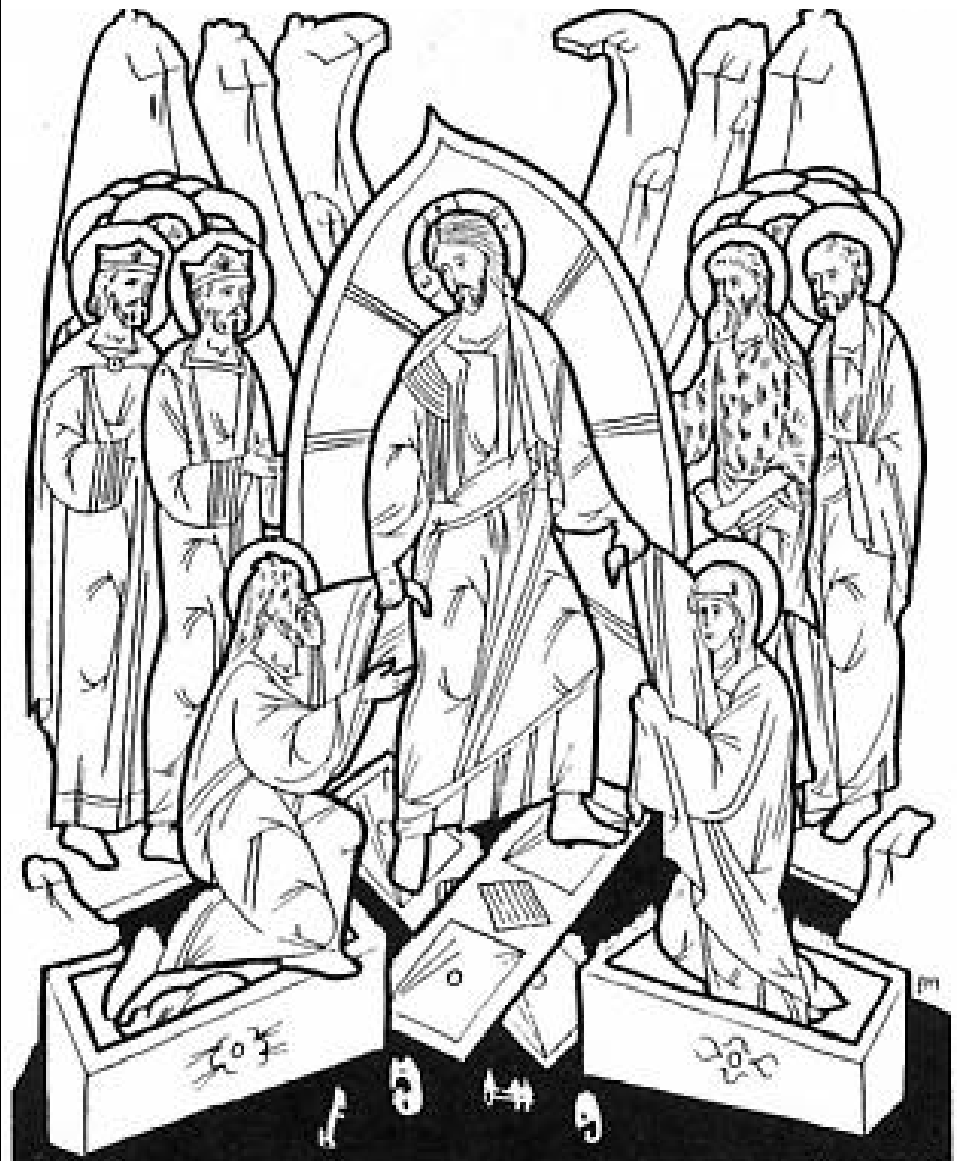
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~ **SOLOMON WAS WRONG** ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* In Ecclesiastes, Solomon, Qoheleth, writes, that just as a man comes forth naked from his mother's womb, so too will he go forth naked in the end, he can take nothing with him. **WRONG!** Oh, so wrong. But Solomon did not have the advantage of the Resurrection; therefore his wisdom could not know. 1

IMITATION OF CHRIST By **Thomas a Kempis** BOOK THREE The Second Chapter 1

DO NOT ALLOW EMBARRASSMENT DETER YOU Embarrassment is one of the most destructive yet most necessary of emotions. It keeps lovers apart because one fears rejection for whatever reason. Not just humans who love each other, but also humans who really love or wish to love God. Yet it is necessary for it informs us of when we

have done something which we should have avoided. 1

ACQUISITION OF FAITH DEPENDS IN PART ON WHETHER OR NOT ONE WISHES TO AC-KNOWLEDGE THERE IS ONE GREATER THAN ONE'S SELF **When one looks for the source one eventually finds nothing, and in that nothing one finds God** We think it is easy to believe Jesus Christ is God, to have true Faith, when you hear, "*a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.*" (Mat. 17:5)

When we study the New Testament we often find that God withheld the ability of individuals or groups of people to understand the meaning of what Christ was saying, and that God withheld the gift of Faith. If these people were to acquire Faith, it would have had to be through observation of what Christ said and did, use of their intellect, logic, instinct, and other talents applied to empirical knowledge - knowledge obtained through observation - and knowledge obtained through study. Even then we do not know if they would have ac-

knowledged Faith, if they would have accepted Faith 1

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If you have not labored, you can not rest. If you have not died, you can not live.

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