



# REUNION

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



Volume 16 No. 1 OF THE CHURCH OF MAN WITH GOD May, 2007 A.D.

## ~ THE HOUSE DIVIDED AGAINST ITSELF ~

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



### THE FIRST ATTEMPT

Beelzebub, Satan, the Devil, learned a valuable lesson from Jesus Christ God when Our Saviour said, *“Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.”* (Luke 11:17). Though he could never bring his own house to order because one of its foundations is in rebellion against authority, forming chaos, and anarchy, the Devil was able to use this truth, that a house divided against itself will fall. He used this truth against the Church, the actual and real living body of Christ, attacking that part of the Body of Christ still bound to life in the material world through exciting the material and spiritual weaknesses of fallen human nature.

At first the Devil had used fear of torture and fear of death as inducements for Christians to forsake God. Though many Christians forsook the Faith because of these threats, or while in the process of enduring them, an amazingly large percentage of those who apostatized because of torture, repented, and returned to the true Faith. An even greater number of people, much greater than the combined number of those who who apostatized then repented and those who apostatized without repenting, endured torture and death, winning the gold crown of martyrdom. At first the Devil was pleased, for if Christians did not recant, they were killed, and thereby eliminated. But the Devil then saw he was sending people to Heaven in ever increasing numbers, so he began to change his tactics.

### DISSENTION IS INTRODUCED

The Devil has always been an astute observer of human nature. He perceived human nature to have many qualities in common with the nature of the angels. One of these qualities is the desire to be in charge - perhaps not a desire to be in charge of everything, but at least in charge of something. This quality is related to another quality, the desire to be honored, or respected, or acknowledged, in at least some fashion or manner. He had used a variant of these qualities to lead Eve into sin, and then another variant to induce Adam into the same sin.

So Satan began spreading dissention amongst the early Christians by inducing different factions amongst Christians. Amongst the earliest were those who required Gentile converts to Christianity first become Jews, and those who could discern no necessity for this intermediate step. Those who advocated conversion to Judaism as a necessary step for advancement to the status of Christian also insisted upon circumcision and the following of Jewish dietary regulations. The Holy Spirit intervened, inspiring the Apostles and Elders of the Church to meet in the very first Ecumenical Council, the Council of Jerusalem. At that Council it was decided that Gentiles who became

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## IMITATION OF CHRIST By Thomas a Kempis

BOOK THREE

The Seventh Chapter

Grace Must Be Hidden Under the Mantle of Humility

The Voice of Christ

It is better and safer for you to conceal the grace of devotion, not to be elated by it, not to speak or think much of it, and

(Continued **KEMPIS** on page 4)

**Congratulations and Blessings  
to Rt. Rev. Archimandrite Lev**

## THE CONFESSIONS OF SAINT AUGUSTINE

CHAPTER IV

9. Theft is punished by thy law, O Lord, and by the law written in men's hearts, which not even ingrained wickedness can erase. For what thief will tolerate another thief stealing from him? Even a rich thief will not tolerate a poor thief who is driven to theft by want. Yet I had a desire to commit robbery, and did so, compelled to it by neither hunger nor poverty, but through a contempt for well-doing and a strong impulse to iniquity. For I pilfered something which I already had in sufficient measure, and of much better quality. I did not desire to enjoy what I stole, but only the theft and the sin itself.

There was a pear tree close to our

(Continued **AUGUSTINE** on page 7)

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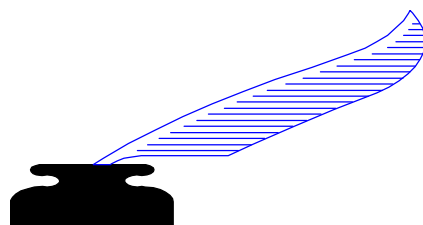
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+ Paul, S.S.B.,  
 Publisher .

+ The Basilians - The Basilian Fathers +

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*(Continued WEB on page 3)*

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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**

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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.

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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.**

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

active  
Make yourself active on the list again.

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

help  
Retrieves this information.

info  
Retrieves information on email lists hosted by this server

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(Continued **KEMPIS** from page 1)

instead to humble yourself and fear lest it is being given to one unworthy of it. Do not cling too closely to this affection, for it may quickly be changed to its opposite. When you are in grace, think how miserable and needy you are without it. Your progress in spiritual life does not consist in having the grace of consolation, but in enduring its withdrawal with humility, resignation, and patience, so that you neither become listless in prayer nor neglect your other duties in the least; but on the contrary do what you can do as well as you know how, and do not neglect yourself completely because of your dryness or anxiety of mind.

There are many, indeed, who immediately become impatient and lazy when things do not go well with them. The way of man, however, does not always lie in his own power. It is God's prerogative to give grace and to console when He wishes, as much as He wishes, and whom He wishes, as it shall please Him and no more.

Some careless persons, misusing the grace of devotion, have destroyed themselves because they wished to do more than they were able. They failed to take account of their own weakness, and followed the desire of their heart rather than the judgment of their reason. Then, because they presumed to greater things than pleased God they quickly lost His grace. They who had built their homes in heaven became helpless, vile outcasts, humbled and impoverished, that they might learn not to fly with their own wings but to trust in Mine.

They who are still new and inexperienced in the way of the Lord may easily be deceived and overthrown unless they guide themselves by the advice of discreet persons. But if they wish to follow their own notions rather than to trust in others who are more experienced, they will be in danger of a sorry end, at least if they are unwilling to be drawn from their vanity. Seldom do they who are wise in their own conceits bear humbly the guidance of others. Yet a little

knowledge humbly and meekly pursued is better than great treasures of learning sought in vain complacency. It is better for you to have little than to have much which may become the source of pride.

He who gives himself up entirely to enjoyment acts very unwisely, for he forgets his former helplessness and that chastened fear of the Lord which dreads to lose a proffered grace. Nor is he very brave or wise who becomes too despondent in times of adversity and difficulty and thinks less confidently of Me than he should. He who wishes to be too secure in time of peace will often become too dejected and fearful in time of trial.

If you were wise enough to remain always humble and small in your own eyes, and to restrain and rule your spirit well, you would not fall so quickly into danger and offense.

When a spirit of fervor is enkindled within you, you may well meditate on how you will feel when the fervor leaves. Then, when this happens, remember that the light which I have withdrawn for a time as a warning to you and for My own glory may again return. Such trials are often more beneficial than if you had things always as you wish. For a man's merits are not measured by many visions or consolations, or by knowledge of the Scriptures, or by his being in a higher position than others, but by the truth of his humility, by his capacity for divine charity, by his constancy in seeking purely and entirely the honor of God, by his disregard and positive contempt of self, and more, by preferring to be despised and humiliated rather than honored by others.

### BOOK THREE

#### The Eighth Chapter

##### Self-Abasement in the Sight of God

##### The Disciple

I will speak to my Lord, I who am but dust and ashes. If I consider myself anything more than this, behold You stand

against me, and my sins bear witness to the truth which I cannot contradict. If I abase myself, however, if I humble myself to nothingness, if I shrink from all self-esteem and account myself as the dust which I am, Your grace will favor me, Your light will enshroud my heart, and all self-esteem, no matter how little, will sink in the depths of my nothingness to perish forever.

It is there You show me to myself -- what I am, what I have been, and what I am coming to; for I am nothing and I did not know it. Left to myself, I am nothing but total weakness. But if You look upon me for an instant, I am at once made strong and filled with new joy. Great wonder it is that I, who of my own weight always sink to the depths, am so suddenly lifted up, and so graciously embraced by You.

It is Your love that does this, graciously upholding me, supporting me in so many necessities, guarding me from so many grave dangers, and snatching me, as I may truly say, from evils without number. Indeed, by loving myself badly I lost myself; by seeking only You and by truly loving You I have found both myself and You, and by that love I have reduced myself more profoundly to nothing. For You, O sweetest Lord, deal with me above all my merits and above all that I dare to hope or ask.

May You be blessed, my God, for although I am unworthy of any benefits, yet Your nobility and infinite goodness never cease to do good even for those who are ungrateful and far from You. Convert us to You, that we may be thankful, humble, and devout, for You are our salvation, our courage, and our strength.

### BOOK THREE

#### The Ninth Chapter

##### All Things should be Referred to God as their Last End

(Continued **KEMPIS** on page 5)

*(Continued KEMPIS from page 4)*

The Voice of Christ

My child, I must be your supreme and last end, if you truly desire to be blessed. With this intention your affections, which are too often perversely inclined to self and to creatures, will be purified. For if you seek yourself in anything, you immediately fail interiorly and become dry of heart.

Refer all things principally to Me, therefore, for it is I Who have given them all. Consider each thing as flowing from the highest good, and therefore to Me, as to their highest source, must all things be brought back.

From Me the small and the great, the poor and the rich draw the water of life as from a living fountain, and they who serve Me willingly and freely shall receive grace upon grace. He who wishes to glory in things apart from Me, however, or to delight in some good as his own, shall not be grounded in true joy or gladdened in his heart, but shall be burdened and distressed in many ways. Hence you ought not to attribute any good to yourself or ascribe virtue to any man, but give all to God without Whom man has nothing.

I have given all things. I will that all be returned to Me again, and I exact most strictly a return of thanks. This is the truth by which vainglory is put to flight.

Where heavenly grace and true charity enter in, there neither envy nor narrowness of heart nor self-love will have place. Divine love conquers all and enlarges the powers of the soul.

If you are truly wise, you will rejoice only in Me, because no one is good except God alone, Who is to be praised above all things and above all to be blessed.

BOOK THREE

The Tenth Chapter

To Despise the World and Serve God is Sweet

The Disciple

Now again I will speak, Lord, and will not be silent. I will speak to the hearing of my God, my Lord, and my King Who is in heaven. How great, O Lord, is the multitude of Your mercies which You have stored up for those who love You. But what are You to those who love You? What are You to those who serve You with their whole heart?

Truly beyond the power of words is the sweetness of contemplation You give to those who love You. To me You have shown the sweetness of Your charity, especially in having made me when I did not exist, in having brought me back to serve You when I had gone far astray from You, in having commanded me to love You.

O Fountain of unceasing love, what shall I say of You? How can I forget You, Who have been pleased to remember me even after I had wasted away and perished? You have shown mercy to Your servant beyond all hope, and have exhibited grace and friendship beyond his deserving.

What return shall I make to You for this grace? For it is not given every man to forsake all things, to renounce the world, and undertake the religious life. Is it anything great that I should serve You Whom every creature is bound to serve? It should not seem much to me; instead it should appear great and wonderful that You condescend to receive into Your service one who is so poor and unworthy. Behold, all things are Yours, even those which I have and by which I serve You. Behold, heaven and earth which You created for the service of man, stand ready, and each day they do whatever You command. But even this is little, for You have appointed angels also to minister to man -- yea more than all this --

You Yourself have condescended to serve man and have promised to give him Yourself.

What return shall I make for all these thousands of benefits? Would that I could serve You all the days of my life! Would that for but one day I could serve You worthily! Truly You are worthy of all service, all honor, and everlasting praise. Truly You are my Lord, and I am Your poor servant, bound to serve You with all my powers, praising You without ever becoming weary. I wish to do this -- this is my desire. Do You supply whatever is wanting in me.

It is a great honor, a great glory to serve You and to despise all things for Your sake. They who give themselves gladly to Your most holy service will possess great grace. They who cast aside all carnal delights for Your love will find the most sweet consolation of the Holy Ghost. They who enter upon the narrow way for Your name and cast aside all worldly care will attain great freedom of mind.

O sweet and joyful service of God, which makes man truly free and holy! O sacred state of religious bondage which makes man equal to the angels, pleasing to God, terrible to the demons, and worthy of the commendation of all the faithful! O service to be embraced and always desired, in which the highest good is offered and joy is won which shall remain forever!

BOOK THREE

The Eleventh Chapter

The Longings of our Hearts Must Be Examined And Moderated

The Voice of Christ

My child, it is necessary for you to learn many things which you have not yet learned well.

The Disciple

*(Continued KEMPIS on page 6)*

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What are they, Lord?

The Voice of Christ

That you conform your desires entirely according to My good pleasure, and be not a lover of self but an earnest doer of My will. Desires very often inflame you and drive you madly on, but consider whether you act for My honor, or for your own advantage. If I am the cause, you will be well content with whatever I ordain. If, on the other hand, any self-seeking lurk in you, it troubles you and weighs you down. Take care, then, that you do not rely too much on preconceived desire that has no reference to Me, lest you repent later on and be displeased with what at first pleased you and which you desired as being for the best. Not every desire which seems good should be followed immediately, nor, on the other hand, should every contrary affection be at once rejected.

It is sometimes well to use a little restraint even in good desires and inclinations, lest through too much eagerness you bring upon yourself distraction of mind; lest through your lack of discipline you create scandal for others; or lest you be suddenly upset and fall because of resistance from others. Sometimes, however, you must use violence and resist your sensual appetite bravely. You must pay no attention to what the flesh does or does not desire, taking pains that it be subjected, even by force, to the spirit. And it should be chastised and forced to remain in subjection until it is prepared for anything and is taught to be satisfied with little, to take pleasure in simple things, and not to murmur against inconveniences.

### BOOK THREE

#### The Twelfth Chapter

Acquiring Patience in the Fight Against  
Concupiscence

The Disciple

Patience, O Lord God, is very necessary for me, I see, because there are many adversities in this life. No matter what plans I make for my own peace, my life cannot be free from struggle and sorrow.

The Voice of Christ

My child, you are right, yet My wish is not that you seek that peace which is free from temptations or meets with no opposition, but rather that you consider yourself as having found peace when you have been tormented with many tribulations and tried with many adversities.

If you say that you cannot suffer much, how will you endure the fire of purgatory? Of two evils, the lesser is always to be chosen. Therefore, in order that you may escape the everlasting punishments to come, try to bear present evils patiently for the sake of God.

Do you think that men of the world have no suffering, or perhaps but little? Ask even those who enjoy the most delights and you will learn otherwise. "But," you will say, "they enjoy many pleasures and follow their own wishes; therefore they do not feel their troubles very much." Granted that they do have whatever they wish, how long do you think it will last? Behold, they who prosper in the world shall perish as smoke, and there shall be no memory of their past joys. Even in this life they do not find rest in these pleasures without bitterness, weariness, and fear. For they often receive the penalty of sorrow from the very thing whence they believe their happiness comes. And it is just. Since they seek and follow after pleasures without reason, they should not enjoy them without shame and bitterness.

How brief, how false, how unreasonable and shameful all these pleasures are! Yet in their drunken blindness men do not understand this, but like brute beasts incur death of soul for the miserly enjoyment of a corruptible life.

Therefore, My child, do not pursue

your lusts, but turn away from your own will. "Seek thy pleasure in the Lord and He will give thee thy heart's desires." [33] If you wish to be truly delighted and more abundantly comforted by Me, behold, in contempt of all worldly things and in the cutting off of all base pleasures shall your blessing be, and great consolation shall be given you. Further, the more you withdraw yourself from any solace of creatures, the sweeter and stronger comfort will you find in Me.

At first you will not gain these blessings without sadness and toil and conflict. Habit already formed will resist you, but it shall be overcome by a better habit. The flesh will murmur against you, but it will be bridled by fervor of spirit. The old serpent will sting and trouble you, but prayer will put him to flight and by steadfast, useful toil the way will be closed to him.

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[33] Ps. 36:4.

### BOOK THREE

#### The Thirteenth Chapter

The Obedience of One Humbly Subject  
to the Example of Jesus Christ

The Voice of Christ

My child, he who attempts to escape obeying withdraws himself from grace. Likewise he who seeks private benefits for himself loses those which are common to all. He who does not submit himself freely and willingly to his superior, shows that his flesh is not yet perfectly obedient but that it often rebels and murmurs against him.

Learn quickly, then, to submit yourself to your superior if you wish to conquer your own flesh. For the exterior enemy is more quickly overcome if the inner man is not laid waste. There is no more troublesome, no worse enemy of the soul than you yourself, if you are not

(Continued **KEMPIS** on page 7)

(Continued **KEMPIS** from page 6)

in harmony with the spirit. It is absolutely necessary that you conceive a true contempt for yourself if you wish to be victorious over flesh and blood.

Because you still love yourself too inordinately, you are afraid to resign yourself wholly to the will of others. Is it such a great matter if you, who are but dust and nothingness, subject yourself to man for the sake of God, when I, the All-Powerful, the Most High, Who created all things out of nothing, humbly subjected Myself to man for your sake? I became the most humble and the lowest of all men that you might overcome your pride with My humility.

Learn to obey, you who are but dust! Learn to humble yourself, you who are but earth and clay, and bow down under the foot of every man! Learn to break your own will, to submit to all subjection! Be zealous against yourself! Allow no pride to dwell in you, but prove yourself so humble and lowly that all may walk over you and trample upon you as dust in the streets!

What have you, vain man, to complain of? What answer can you make, vile sinner, to those who accuse you, you who have so often offended God and so many times deserved hell? But My eye has spared you because your soul was precious in My sight, so that you might know My love and always be thankful for My benefits, so that you might give yourself continually to true subjection and humility, and might patiently endure contempt.

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(Continued **AUGUSTINE** from page 1)

own vineyard, heavily laden with fruit, which was not tempting either for its color or for its flavor. Late one night -- having prolonged our games in the streets until then, as our bad habit was -- a group of young scoundrels, and I among them, went to shake and rob this tree. We carried off a huge load of pears, not to eat ourselves, but to dump out to the hogs, after barely tasting some of them ourselves. Doing this pleased us all the more because it was forbidden. Such was my heart, O God, such was my heart -- which thou didst pity even in that bottomless pit. Behold, now let my heart confess to thee what it was seeking there, when I was being gratuitously wanton, having no inducement to evil but the evil itself. It was foul, and I loved it. I loved my own undoing. I loved my error -- not that for which I erred but the error itself. A depraved soul, falling away from security in thee to destruction in itself, seeking nothing from the shameful deed but shame itself.

#### CHAPTER V

10. Now there is a comeliness in all beautiful bodies, and in gold and silver and all things. The sense of touch has its own power to please and the other senses find their proper objects in physical sensation. Worldly honor also has its own glory, and so do the powers to command and to overcome: and from these there springs up the desire for revenge. Yet, in seeking these pleasures, we must not depart from thee, O Lord, nor deviate from thy law. The life which we live here has its own peculiar attractiveness because it has a certain measure of comeliness of its own and a harmony with all these inferior values. The bond of human friendship has a sweetness of its own, binding many souls together as one. Yet because of these values, sin is committed, because we have an inordinate preference for these goods of a lower order and neglect the better and the higher good -- neglecting thee, O our Lord God, and thy truth and thy

law. For these inferior values have their delights, but not at all equal to my God, who hath made them all. For in him do the righteous delight and he is the sweetness of the upright in heart.

11. When, therefore, we inquire why a crime was committed, we do not accept the explanation unless it appears that there was the desire to obtain some of those values which we designate inferior, or else a fear of losing them. For truly they are beautiful and comely, though in comparison with the superior and celestial goods they are abject and contemptible. A man has murdered another man -- what was his motive? Either he desired his wife or his property or else he would steal to support himself; or else he was afraid of losing something to him; or else, having been injured, he was burning to be revenged. Would a man commit murder without a motive, taking delight simply in the act of murder? Who would believe such a thing? Even for that savage and brutal man [Catiline], of whom it was said that he was gratuitously wicked and cruel, there is still a motive assigned to his deeds. "Lest through idleness," he says, "hand or heart should grow inactive." [52] And to what purpose? Why, even this: that, having once got possession of the city through his practice of his wicked ways, he might gain honors, empire, and wealth, and thus be exempt from the fear of the laws and from financial difficulties in supplying the needs of his family -- and from the consciousness of his own wickedness. So it seems that even Catiline himself loved not his own villainies, but something else, and it was this that gave him the motive for his crimes.

#### CHAPTER VI

12. What was it in you, O theft of mine, that I, poor wretch, doted on -- you deed of darkness -- in that sixteenth year of my age? Beautiful you were not, for you were a theft. But are you anything at all, so that I could analyze the case with you? Those pears that we

(Continued **AUGUSTINE** on page 8)



(Continued AUGUSTINE from page 7)

stole were fair to the sight because they were thy creation, O Beauty beyond compare, O Creator of all, O thou good God -- God the highest good and my true good.[53] Those pears were truly pleasant to the sight, but it was not for them that my miserable soul lusted, for I had an abundance of better pears. I stole those simply that I might steal, for, having stolen them, I threw them away. My sole gratification in them was my own sin, which I was pleased to enjoy; for, if any one of these pears entered my mouth, the only good flavor it had was my sin in eating it. And now, O Lord my God, I ask what it was in that theft of mine that caused me such delight; for behold it had no beauty of its own -- certainly not the sort of beauty that exists in justice and wisdom, nor such as is in the mind, memory senses, and the animal life of man; nor yet the kind that is the glory and beauty of the stars in their courses; nor the beauty of the earth, or the sea -- teeming with spawning life, replacing in birth that which dies and decays. Indeed, it did not have that false and shadowy beauty which attends the deceptions of vice.

13. For thus we see pride wearing the mask of high-spiritedness, although only thou, O God, art high above all. Ambition seeks honor and glory, whereas only thou shouldst be honored above all, and glorified forever. The powerful man seeks to be feared, because of his cruelty; but who ought really to be feared but God only? What can be forced away or withdrawn out of his power -- when or where or whither or by whom? The enticements of the wanton claim the name of love; and yet nothing is more enticing than thy love, nor is anything loved more healthfully than thy truth, bright and beautiful above all. Curiosity prompts a desire for knowledge, whereas it is only thou who knowest all things supremely. Indeed, ignorance and foolishness themselves go masked under the names of simplicity and innocence; yet there is no being that has true simplicity like thine, and none is innocent as thou art. Thus it is that by a sinner's own deeds he is himself harmed. Human sloth

pretends to long for rest, but what sure rest is there save in the Lord? Luxury would fain be called plenty and abundance; but thou art the fullness and unfailing abundance of unfading joy. Prodigality presents a show of liberality; but thou art the most lavish giver of all good things. Covetousness desires to possess much; but thou art already the possessor of all things. Envy contends that its aim is for excellence; but what is so excellent as thou? Anger seeks revenge; but who avenges more justly than thou? Fear recoils at the unfamiliar and the sudden changes which threaten things beloved, and is wary for its own security; but what can happen that is unfamiliar or sudden to thee? Or who can deprive thee of what thou lovest? Where, really, is there unshaken security save with thee? Grief languishes for things lost in which desire had taken delight, because it wills to have nothing taken from it, just as nothing can be taken from thee.

14. Thus the soul commits fornication when she is turned from thee,[54] and seeks apart from thee what she cannot find pure and untainted until she returns to thee. All things thus imitate thee -- but pervertedly -- when they separate themselves far from thee and raise themselves up against thee. But, even in this act of perverse imitation, they acknowledge thee to be the Creator of all nature, and recognize that there is no place whither they can altogether separate themselves from thee. What was it, then, that I loved in that theft? And wherein was I imitating my Lord, even in a corrupted and perverted way? Did I wish, if only by gesture, to rebel against thy law, even though I had no power to do so actually -- so that, even as a captive, I might produce a sort of counterfeit liberty, by doing with impunity deeds that were forbidden, in a deluded sense of omnipotence? Behold this servant of thine, fleeing from his Lord and following a shadow! O rottenness! O monstrousness of life and abyss of death! Could I find pleasure only in what was unlawful, and only because it was unlawful?

## CHAPTER VII

15. "What shall I render unto the Lord"[55] for the fact that while my memory recalls these things my soul no longer fears them? I will love thee, O Lord, and thank thee, and confess to thy name, because thou hast put away from me such wicked and evil deeds. To thy grace I attribute it and to thy mercy, that thou hast melted away my sin as if it were ice. To thy grace also I attribute whatsoever of evil I did not commit -- for what might I not have done, loving sin as I did, just for the sake of sinning? Yea, all the sins that I confess now to have been forgiven me, both those which I committed willfully and those which, by thy providence, I did not commit. What man is there who, when reflecting upon his own infirmity, dares to ascribe his chastity and innocence to his own powers, so that he should love thee less -- as if he were in less need of thy mercy in which thou forgivest the transgressions of those that return to thee? As for that man who, when called by thee, obeyed thy voice and shunned those things which he here reads of me as I recall and confess them of myself, let him not despise me -- for I, who was sick, have been healed by the same Physician by whose aid it was that he did not fall sick, or rather was less sick than I. And for this let him love thee just as much -- indeed, all the more -- since he sees me restored from such a great weakness of sin by the selfsame Saviour by whom he sees himself preserved from such a weakness.

## CHAPTER VIII

16. What profit did I, a wretched one, receive from those things which, when I remember them now, cause me shame -- above all, from that theft, which I loved only for the theft's sake? And, as the theft itself was nothing, I was all the more wretched in that I loved it so. Yet by myself alone I would not have done it -- I still recall how I felt about this then -- I could not have done

(Continued AUGUSTINE on page 9)



(Continued AUGUSTINE from page 8)

it alone. I loved it then because of the companionship of my accomplices with whom I did it. I did not, therefore, love the theft alone -- yet, indeed, it was only the theft that I loved, for the companionship was nothing. What is this paradox? Who is it that can explain it to me but God, who illumines my heart and searches out the dark corners thereof? What is it that has prompted my mind to inquire about it, to discuss and to reflect upon all this? For had I at that time loved the pears that I stole and wished to enjoy them, I might have done so alone, if I could have been satisfied with the mere act of theft by which my pleasure was served. Nor did I need to have that itching of my own passions inflamed by the encouragement of my accomplices. But since the pleasure I got was not from the pears, it was in the crime itself, enhanced by the companionship of my fellow sinners.

#### CHAPTER IX

17. By what passion, then, was I animated? It was undoubtedly depraved and a great misfortune for me to feel it. But still, what was it? "Who can understand his errors?"[56]

We laughed because our hearts were tickled at the thought of deceiving the owners, who had no idea of what we were doing and would have strenuously objected. Yet, again, why did I find such delight in doing this which I would not have done alone? Is it that no one readily laughs alone? No one does so readily; but still sometimes, when men are by themselves and no one else is about, a fit of laughter will overcome them when something very droll presents itself to their sense or mind. Yet alone I would not have done it -- alone I could not have done it at all.

Behold, my God, the lively review of my soul's career is laid bare before thee. I would not have committed that theft alone. My pleasure in it was not what I stole but, rather, the act of stealing. Nor would I have enjoyed doing it alone -- indeed I would not have done it! O

friendship all unfriendly! You strange seducer of the soul, who hungers for mischief from impulses of mirth and wantonness, who craves another's loss without any desire for one's own profit or revenge -- so that, when they say, "Let's go, let's do it," we are ashamed not to be shameless.

#### CHAPTER X

18. Who can unravel such a twisted and tangled knottiness? It is unclean. I hate to reflect upon it. I hate to look on it. But I do long for thee, O Righteousness and Innocence, so beautiful and comely to all virtuous eyes -- I long for thee with an insatiable satiety. With thee is perfect rest, and life unchanging. He who enters into thee enters into the joy of his Lord,[57] and shall have no fear and shall achieve excellence in the Excellent. I fell away from thee, O my God, and in my youth I wandered too far from thee, my true support. And I became to myself a wasteland.

#### BOOK THREE

The story of his student days in Carthage, his discovery of Cicero's Hortensius, the enkindling of his philosophical interest, his infatuation with the Manichean heresy, and his mother's dream which foretold his eventual return to the true faith and to God.

#### CHAPTER I

1. I came to Carthage, where a caldron of unholy loves was seething and bubbling all around me. I was not in love as yet, but I was in love with love; and, from a hidden hunger, I hated myself for not feeling more intensely a sense of hunger. I was looking for something to love, for I was in love with loving, and I hated security and a smooth way, free from snares. Within me I had a dearth of that inner food which is thyself, my God -- although

that dearth caused me no hunger. And I remained without any appetite for incorruptible food -- not because I was already filled with it, but because the emptier I became the more I loathed it. Because of this my soul was unhealthy; and, full of sores, it exuded itself forth, itching to be scratched by scraping on the things of the senses.[58] Yet, had these things no soul, they would certainly not inspire our love.

To love and to be loved was sweet to me, and all the more when I gained the enjoyment of the body of the person I loved. Thus I polluted the spring of friendship with the filth of concupiscence and I dimmed its luster with the slime of lust. Yet, foul and unclean as I was, I still craved, in excessive vanity, to be thought elegant and urbane. And I did fall precipitately into the love I was longing for. My God, my mercy, with how much bitterness didst thou, out of thy infinite goodness, flavor that sweetness for me! For I was not only beloved but also I secretly reached the climax of enjoyment; and yet I was joyfully bound with troublesome tics, so that I could be scourged with the burning iron rods of jealousy, suspicion, fear, anger, and strife.

#### CHAPTER II

2. Stage plays also captivated me, with their sights full of the images of my own miseries: fuel for my own fire. Now, why does a man like to be made sad by viewing doleful and tragic scenes, which he himself could not by any means endure? Yet, as a spectator, he wishes to experience from them a sense of grief, and in this very sense of grief his pleasure consists. What is this but wretched madness? For a man is more affected by these actions the more he is spuriously involved in these affections. Now, if he should suffer them in his own person, it is the custom to call this "misery." But when he suffers with another, then it is called "compassion." But what kind of compassion is it that arises from

(Continued AUGUSTINE on page 30)

## CHILDREN'S PAGE

### *The Orthodox - Basilian Catechism*

**Q. 608. Can we receive the Sacraments more than once?**

A. We can receive the Sacraments more than once, except Baptism, Chrismation (Confirmation), and Holy Orders.

**Q. 609. Why can we not receive Baptism, Chrismation (Confirmation), and Holy Orders more than once?**

A. We cannot receive Baptism, Chrismation (Confirmation), and Holy Orders more than once, because they imprint a character in the soul.

**Q. 610. What is the character which these Sacraments imprint in the soul?**

A. The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

**Q. 611. Does this character remain in the soul even after death?**

A. This character remains in the soul even after death; for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

**Q. 612. Can the Sacraments be given conditionally?**

A. The Sacraments can be given conditionally as often as we doubt whether they were properly given before, or whether they can be validly given now.

**Q. 613. What do we mean by giving a Sacrament conditionally?**

A. By giving a Sacrament conditionally we mean that the person administering the Sacrament intends to give it only in case it has not been given already or in case the person has the right dispositions for receiving it, though the dispositions cannot be discovered.

**Q. 614. Give an example of how a Sacrament is given conditionally.**

A. In giving Baptism, for instance, conditionally -- or what we call conditional Baptism -- the priest, instead of saying absolutely, as he does in ordinary Bap-

tism: "I baptize thee," etc., says: "If you are not already baptized, or if you are capable of being baptized, I baptize thee," etc., thus stating the sole condition on which he intends to administer the Sacrament.

**Q. 615. Which of the Sacraments are most frequently given conditionally?**

A. The Sacraments most frequently given conditionally are Baptism, Penance and Extreme Unction; because in some cases it is difficult to ascertain whether these Sacraments have been given before or whether they have been validly given, or whether the person about to receive them has the right dispositions for them.

**Q. 616. Name some of the more common circumstances in which a priest is obliged to administer the Sacraments conditionally.**

A. Some of the more common circumstances in which a priest is obliged to administer the Sacraments conditionally are:

1. When he receives converts into the Church and is not certain of their previous baptism, he must baptize them conditionally.

2. When he is called -- as in cases of accident or sudden illness -- and doubts whether the person be alive or dead, or whether he should be given the Sacraments, he must give absolution and administer Extreme Unction conditionally.

**Q. 617. What is the use and effect of giving the Sacraments conditionally?**

A. The use of giving the Sacraments conditionally is that there may be no irreverence to the Sacraments in giving them to persons incapable or unworthy of receiving them; and yet that no one who is capable or worthy may be deprived of them. The effect is to supply the Sacrament where it is needed or can be given, and to withhold it where it is not needed or cannot be given.

**Q. 618. What is the difference between the powers of a bishop and of a**

**priest with regard to the administration of the Sacraments?**

A. The difference between the powers of a bishop and of a priest with regard to the administration of the Sacraments is that a bishop can give all the Sacraments, while a priest cannot give Holy Orders and some priests can not give Chrismation (Confirmation).

**Q. 619. Can a person receive all the Sacraments?**

A. A person cannot, as a rule, receive all the Sacraments; for a woman cannot receive Holy Orders.

### LESSON FOURTEENTH: On Baptism

**Q. 620. When was baptism instituted?**

A. Baptism was instituted, very probably, about the time Our Lord was baptized by St. John, and its reception was commanded when after His resurrection Our Lord said to His Apostles: "All power is given to Me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**Q. 621. What is Baptism?**

A. Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.

**Q. 622. What were persons called in the first ages of the Church who were being instructed and prepared for baptism?**

A. Persons who were being instructed and prepared for baptism, in the first ages of the Church, were called catechumens, just as they are today, and they are frequently mentioned in Church history.

**Q. 623. What persons are called heirs?**

A. All persons who inherit or come lawfully into the possession of property or

*(Continued CATECHISM on page 11)*

## CHILDREN'S PAGE

*(Continued CATECHISM from page 10)*

goods at the death of another, are called heirs.

**Q. 624. Why, then, are we the heirs of Christ?**

A. We are the heirs of Christ because at His death we came into the possession of God's friendship, of grace, and of the right to enter heaven, provided we comply with the conditions Our Lord has laid down for the gaining of this inheritance.

**Q. 625. What conditions has Our Lord laid down for the gaining of this inheritance?**

A. The conditions Our Lord has laid down for the gaining of this inheritance are:

- 1.(1) That we receive, when possible, the Sacraments He has instituted; and
- 2.(2) That we believe and practice all He has taught.

**Q. 626. Did not St. John the Baptist institute the Sacrament of Baptism?**

A. St. John the Baptist did not institute the Sacrament of Baptism, for Christ alone could institute a Sacrament. The baptism given by St. John had the effect of a Sacramental; that is, it did not of itself give grace, but prepared the way for it.

**Q. 627. Are actual sins ever remitted by Baptism?**

A. Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

**Q. 628. That actual sins may be remitted by baptism, is it necessary to be sorry for them?**

A. That actual sins may be remitted by baptism it is necessary to be sorry for them, just as we must be when they are remitted by the Sacrament of Penance.

**Q. 629. What punishments are due to actual sins?**

A. Two punishments are due to actual sins: one, called the eternal, is inflicted

in hell; and the other, called the temporal, is inflicted in this world or in purgatory. The Sacrament of Penance remits or frees us from the eternal punishment and generally only from part of the temporal. Prayer, good works and indulgences in this world and the sufferings of purgatory in the next remit the remainder of the temporal punishment.

**Q. 630. Why is there a double punishment attached to actual sins?**

A. There is a double punishment attached to actual sins, because in their commission there is a double guilt:

1. Of insulting God and of turning away from Him;
2. Of depriving Him of the honor we owe Him, and of turning to His enemies.

**Q. 631. Is Baptism necessary to salvation?**

A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

**Q. 632. Where will persons go who -- such as infants -- have not committed actual sin and who, through no fault of theirs, die without baptism?**

A. Persons, such as infants, who have not committed actual sin and who, through no fault of theirs, die without baptism, cannot enter heaven; but it is the common belief they will go to some place similar to Limbo, where they will be free from suffering, though deprived of the happiness of heaven.

**Q. 633. Who can administer Baptism?**

A. A priest is the ordinary minister of baptism; but in case of necessity anyone who has the use of reason may baptize.

**Q. 634. What do we mean by the "ordinary minister" of a Sacrament?**

A. By the "ordinary minister" of a Sacrament we mean the one who usually does administer the Sacrament, and who has always the right to do so.

**Q. 635. Can a person who has not**

**himself been baptized, and who does not even believe in the Sacrament of baptism, give it validly to another in case of necessity?**

A. A person who has not himself been baptized, and who does not even believe in the Sacrament of baptism, can give it validly to another in case of necessity, provided:

1. He has the use of reason;
2. Knows how to give baptism, and
3. Intends to do what the Church intends in the giving of the Sacrament. Baptism is so necessary that God affords every opportunity for its reception.

**Q. 636. Why do the consequences of original sin, such as suffering, temptation, sickness, and death, remain after the sin has been forgiven in baptism?**

A. The consequences of original sin, such as suffering, temptation, sickness and death, remain after the sin has been forgiven in baptism:

1. To remind us of the misery that always follows sin; and
2. To afford us an opportunity of increasing our merit by bearing these hardships patiently.

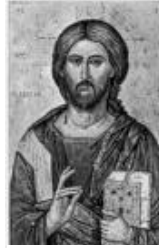
**Q. 637. Can a person ever receive any of the other Sacraments without first receiving baptism?**

A. A person can never receive any of the other Sacraments without first receiving baptism, because baptism makes us members of Christ's Church, and unless we are members of His Church we cannot receive His Sacraments.

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ICON # 4



ICON # 7



ICON # 11



ICON # 19

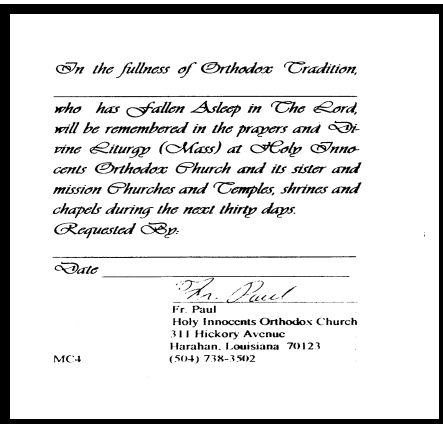


ICON # 26

**DIVINE LITURGY CARDS**

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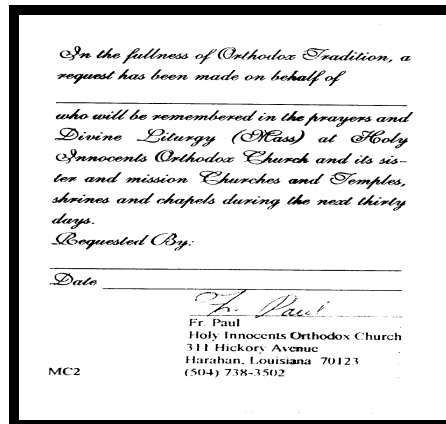
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this



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(Continued **HOUSE DIVIDED** from page 1)

Christians would not have to become Jews first, would neither have to be circumcised nor have to follow Jewish dietary laws. It was also decided that Christian Jews could maintain the practices of circumcision and the following Jewish dietary laws.

Great controversies also eventually arose in the early attempts to describe the relationships amongst God the Father, God the Son, and God the Holy Ghost. Each had to be God, yet there could be but one God. Arianism was an attempt to explain this, and, in simplistic terms, stated that God the Father is the true God, and Jesus Christ, while being God, was a lesser form of God. According to Arianism, while Christ is god (little "g"), he stands between God the Father and Creation, having existed before creation, yet having an origin and that origin being as made by God the Father. Arianism therefore held that Christ was not co-eternal with God the Father, nor was He equal in dignity, nor was He one in essence, nature, or substance with God the Father.

### **DISSENTION IS OVERCOME**

This controversy was disrupting the Roman Empire, which by this time had its primary capital in the East. The First Council of Nicaea held in 325 A. D., sometimes termed the First Ecumenical Council of the Church, was held at the insistence of Emperor Constantine, to settle the controversy over the relationships amongst the Persons of the Blessed Trinity, and, implicit in the call for the Council, any and all other matters which served to create religious tribulation in the Empire. The Council was attended by Bishops from all places in the Empire and numerous places outside of the Empire.

From this, the First Council of Nicaea (remember, it was in 325 A.D.), we received the Nicene Creed, a proclamation of Dogma - an unchanging truth - which has the Holy

Ghost proceeding from the Father, and **NOT** from the Father and the Son.

There had also been inconsistencies in celebrating Pascha (Easter). In some places it was celebrated on a Sunday. In other places, especially all of Asia, it was celebrated in accordance with the Jewish calendar for Passover, placing it on the fourteenth day of Nisan, which meant it could occur on any day of the week - Sunday through Saturday.

It was decided that Pascha should always be celebrated on a Sunday. But which Sunday? Most of Christianity tied the celebration of Pascha to the method of determining Passover, linking it to the lunar calendar and the spring equinox. But some did not. And even the lunar calendar was not exact, nor was one common cycle used. Alexandria used the more accurate nineteen-year cycle of Meton, while Rome at first used the hundred-and-twelve year cycle of Hippolytus, but later adopted an eighty-four year cycle. The British Isles used the eighty-four year cycle, while the Gauls used the five-hundred and thirty two year cycle of Victorius, both celebrating Pascha on a Sunday in accordance with their respective cycles, but not always the same Sunday.

The First Council of Nicaea created uniformity throughout the Church for the actual day on which Pascha would be celebrated. Though it required another two to three hundred years for all of the Church everywhere to be in concert (particularly in Scotland/Ireland and in numerous places in Gaul), it did happen. But this was not a proclamation of Dogma, for it was not a truth about God, but was a decision made by the Ecumenical Council, the ultimate governing body of the Church

### **SATAN'S RESPONSE TO THE COUNCILS - Gnosticism AND DESIRE FOR RECOGNITION**

But the Devil now knew he was on to

something. He now knew he had discovered a useful key to attacking the Church.

The key was Gnosticism. Gnosticism, simplified, is the belief that salvation of the soul is obtained through the possession of quasi-intuitive knowledge of the mysteries of the universe and of magic formulae indicative of that knowledge. Gnostics believe they are people who "know", and that that knowledge makes them superior to those who for any reason do not "know", and that their "knowledge" gives them eternal superiority to those who do not "know". Thus faith, combined with thoughts and deeds in accordance with that faith, requirements in Christianity, Judaism, and most if not all Pagan religions, become immaterial; replaced by knowledge of the "hidden knowledge" and the "magic words and acts" required to activate that which is "known".

But not just Gnosticism alone, was the Devil's plan. Gnosticism tinged with the desire to be in charge in some manner, to be a leader in some manner, and the desire to be recognized, acknowledged, or known. Thus Gnosticism was combined with the actual causes of Gnosticism itself - with forms of pride - as a means of dividing the Church in the material world against itself.

Emperors, kings, rulers, and governments in general, being accustomed to power which stroked and strengthened their Gnostic tendencies, have continually introduced various forms of heresy. Some of the Nobility, with support of Gnostic clerics, attempted to tamper with the Creed of Nicaea of 325 A. D.

Satan again used Gnosticism in a rather novel manner, by having one group of Gnostics attack another group of Gnostics. The phrase "and the son" (Filioque in Latin) was introduced into the Nicene Creed in Toledo, Spain in

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447 for the purpose of countering the Arian Christian faith of the Visigothic nobility of Spain. The practice spread then to France, a stronghold of Arianism, where it was repudiated at a council held at Gentilly in 767.

In 381 A. D., The First Council of Constantinople settled the matter of tampering with the Nicene Creed by formulating it into final form and making it Dogmatic proclamation, a matter of Dogma, a truth about God which can not change, which can not be added to or subtracted from.

**Emperor Charlemagne** (apparently a proponent of the Filioque Clause) called for a Council which was held at Aachen in 809 A. D., at which the Council forbade the use of the Filioque clause, and Pope Leo III also not only forbade the use of the Filioque clause but also ordered that the Nicene creed be engraved on silver tablets so that his conclusion might not be overturned in the future.

### **SATAN REDOUBLES HIS EFFORTS, AND INTRODUCES A NEW ELEMENT, HIS OWN RELIGION**

Meanwhile, the Devil was not idle. With the failure to divide the Church through use of of readily available heresies, due to establishment of Ecumenical Councils, councils of the entire Church wherein the Holy Spirit informed the Church of the best course, and clarified Dogma, the Devil devised several fronts for attack.

He fostered jealousy and pride amongst Christians, making temporal positions and temporal power attractive to the leaders of the Church. He also induced temporal leaders, political and governmental leaders, to desire the perceived authority and power of the Church and Church officials.

Continuing to use the "Divide and Conquer" format, Satan established his

own religion. Not Satanism, not Wicken, not atheism, and not even Gnosticism, though that was one of the tools used to induce people to follow that new religion. No, what Satan did was to introduce a religion which encompassed elements of Christianity and of Judaism, while turning avarice, self interest, slavery, dehumanization of the weak, and pleasures of the flesh, into virtues. He even made it a virtue to kill anyone who would not convert to the new religion. He established Islam, and unleashed it in hordes upon the Christian world.

*(Sidebar: But above all Satan was patient. It was not until almost three hundred years after the First Council of Nicaea that he found his strongest proponent for his new "religion", Mohammed. In 612 A. D., Mohammed had his first "vision". (Remember, 612 A. D., was between the time of the Council of 381 A. D. which confirmed the Creed, and the Council of 809 A. D., when Pope Leo III had the Creed, without the Filioque clause, written in silver tablets never to be altered.) Whether it was something he invented, or he accepted the appearance of Satan as coming from God - which is unlikely since the force, coercion, unlimited and uninhibited conquering, killing and enslavement demanded in this new "religion" was and is against anything which God has approved.*

*To all appearances, the historical Mohammed was a man of dauntless courage, great generalship, strong patriotism, merciful by nature, and quick to forgive. Yet he was ruthless in his dealings with the Christians and Jews, when once he had ceased to hope for their submission. He approved of assassination, when it furthered his cause; however barbarous or treacherous the means, the end justified it in his eyes; and in more than one case he not only approved, but also instigated the crime.*

*According to Sir William Muir, Marcus Dods, and some others, Mohammed was at first sincere, but*

*later, carried away by success, he practised deception wherever it would gain his end. Koelle "finds the key to the first period of Mohammed's life in Khadija, his first wife", after whose death he became a prey to his evil passions. Sprenger attributes the alleged revelations to epileptic fits, or to "a paroxysm of cataleptic insanity".*

*Zwemer himself goes on to criticize the life of Mohammed by the standards, first, of the Old and New Testaments, both of which Mohammed acknowledged as Divine revelation; second, by the pagan morality of his Arabian compatriots; lastly, by the new law of which he pretended to be the "divinely appointed medium and custodian". According to this author, the prophet was false even to the ethical traditions of the idolatrous brigands among whom he lived, and grossly violated the easy sexual morality of his own system. After this, it is hardly necessary to say that, in Zwemer's opinion, Mohammed fell very far short of the most elementary requirements of Scriptural morality. Quoting Johnstone, Zwemer concludes by remarking that the judgment of these modern scholars, however harsh, rests on evidence which "comes all from the lips and the pens of his own devoted adherents . . . And the followers of the prophet can scarcely complain if, even on such evidence, the verdict of history goes against him".)*

### **ISLAM AND THE WEAKENED CHRISTIAN CIVIL GOVERNMENT**

Satan then took advantage of the divisions he has fostered in civil governance of the Roman Empire, which in turn fostered geographic based divisions within the Church.

He used Mohammedanism with its lax moral code, and the weakness of the Sassanian dynasty of Persia, to induce followers to accept Islam as their

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religion and to conquer the weak areas of the Byzantine Empire. The Eastern Empire, relying on promised assistance from the Western Empire, sent forces to hinder military approaches to the West while the West failed to keep its promise to send forces to hinder approaches to the East. In less than a century Palestine, Syria, Mesopotamia, Egypt, North Africa, and the South of Spain had fallen to the Moslems. They eventually crossed the Pyrenees, threatening Rome, but were at last defeated by Charles Martel at Tours, in 732, having been severely weakened by the Byzantine Empire. In the eighth and ninth centuries they conquered Persia, Afghanistan, and a large part of India, and in the twelfth century they had already become the absolute masters of all Western Asia, Spain and North Africa, and Sicily. They were finally conquered by the Mongols and Turks, in the thirteenth century, but the new conquerors adopted Mohammed's religion and, in the fifteenth century, overthrew the Byzantine Empire (1453) which again had relied on assistance from the West. They even threatened the German Empire, but were successfully defeated at Vienna, and driven back across the Danube, in 1683.

### **SATAN DESTROYS THE COUNCIL SYSTEM WHICH HAD BEEN USED TO RESOLVE DOGMATIC MATTERS**

It is important to correlate these dates and secular events with the timing of events within the Church.

Satan continued his two prong attack to conquer the Church. He continued attacks on Dogma, now primarily using the Filioque clause as the internal means by which he sought to divide the house of the Church and have the separated houses fall upon each other. And he used Islam as the external attacking force, fostering both physical conquest and forced conversion to Islam, and disruption within the Church itself.

Despite rejection by the Council of Aachen in 809 A. D., and its rejection at that time by Pope Leo III, the Filioque clause continued to gain acceptance due to Satanically encouraged Gnosticism. Eventually even the Papacy fell when Pope Benedict VIII (1014-15) began using the Filioque clause.

The Great Schism of 1054 A. D., followed.

Rome had overstepped its rights, power, and ability, by disobeying the injunction of the Third Council, of Ephesus (431 A. D.), and of the Fourth, of Chalcedon (451 A. D.), as well as the Councils of 325 A. D. and 381 A. D. Rome's reasoning was and remains totally Gnostic. *Rome's response to the Orthodox Church and those who oppose the introduction of the Filioque clause is: It is true that these councils had forbidden to introduction another faith or another Creed, and had imposed the penalty of deposition on bishops and clerics, and of excommunication on monks and laymen for transgressing this law; but the councils had not forbidden to explain the same faith or to propose the same Creed in a clearer way. Besides, Rome argues, the conciliar decrees affected individual transgressors, as is plain from the sanction added; they did not bind the Church as a body. Finally, the Councils of Lyons and Florence did not require the Orthodox Catholics to insert the Filioque into the Creed, but only to accept the Roman Catholic doctrine of the double Procession of the Holy Ghost. Thus Rome admits it is adding dogma where adding dogma was forbidden by true Ecumenical Councils, but argues it is not adding dogma but just adding one word - Filioque - and not requiring Orthodox Catholics to ad that word, but still requiring Orthodox Catholics accept the doctrine of the double procession of the Holy Ghost. In introducing the Filioque clause without approval of a true Ecumenical Council, Rome has established a new and different*

*religion, a new and different faith, and a new and different creed.*

(Modern Roman Catholic theologians dismiss the importance of having added the Filioque clause, stating it is of no importance and Orthodox can leave it out if they wish. But these same Roman Catholic theologians refuse to remove it from their Creed which they name the Nicene Creed, but which is not the Nicene Creed.)

To reiterate: The Filioque Clause changes the source of procession of the Holy Ghost, changing the Creed from saying, "I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who, together with . . .," to, "I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father *and the Son*; Who, together with . . ." Thus the Roman Catholic part of the Church has actually been in Schism and dogmatic error since its acceptance of the Filioque clause.

The Filioque clause was just the beginning of the success of Satan - who is a true student of Jesus Christ though not a follower of Jesus Christ - in his campaign to divide from within and cause the Church to destroy itself by house falling on house.

### **ISOLATION OF THE BYZANTINE CHURCHES DOES NOT TURN OUT AS SATAN EXPECTED, FOR THEIR ISOLATION CAUSES THEM TO REMAIN ORTHODOX AFTER ROME EMBRACED HETERODOXY**

Mohammedanism isolated the East and the West, interfering with efforts at reconciliation. Orthodox Catholics in Islamic countries had to struggle to practice their Faith and became ever increasingly insular, rejecting anything which even hinted at changing their customs, whether the customs were religious or social.

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These insular tendencies served to foster something which is best described as “not liking” amongst the various Orthodox Church Jurisdictions. But this “not liking” was not as strong as the common aversion to Islam. Islam therefore unwittingly served as an agent which strengthened the bonds amongst the various Orthodox Church Jurisdictions, usually keeping the “not liking” trait within limits which did not prevent commonality.

The Orthodox Church Jurisdictions also drew on their Apostolic roots to forge bonds amongst themselves. The Byzantine Churches were founded by the Apostles and their immediate followers - mostly by persons who actually knew, lived with, and worked with Jesus Christ. There was a tradition of equality amongst all of the Bishops, for what Apostle could be greater than another since all were servants of Christ, and therefore what Bishop who was a successor to an Apostle could be greater than another Bishop who was the successor to another Apostle? This equality served the entire Church, East and West, very well, until isolation in culture, government, tradition, and loss of commonality of language (Latin or Greek) induced the West, Rome, to forge other unions (particularly with the Franks.)

But the West had but one Church which could trace its roots back to Apostolic times; the Church at Rome, which had two Apostles be martyred there, Saint Paul, and the founder of the Apostolic Church at Antioch, Saint Peter.

Because of the isolation between East and West, the differences in approach to God, Divine Liturgy, Theology, and Dogma, no longer were able to compliment each other.

### **SATAN INTENSIFIES THE CLASH OF CULTURES**

There also was the factor of education and snobbery. While the West was being decimated by a multitude of

factors, including the Black Plague, the Dark Ages, and loss of education systems, the East, comparably, remained untouched.

Byzantine laymen were much better educated than their Western counterparts.

The Western systems of education were decimated by the plague, Dark Ages, climate changes, and their accompanying massive death rate. For the West, Monastic communities became the repository of education, libraries, and organized discussions and inquiry into all intellectual matters, as well as intellectual, abstract, and theological pursuits.

But in the East the effects on the intellectual establishments were much less severe. Following the enlightened practices of Kublai-kahn, the Moslems embraced intellectual inquiry of every type. This provided an atmosphere within which the Byzantine Churches could continue their systems of education. (It was not until the twentieth century that Moslems, the Ottoman Empire and Turkey, began attacking Orthodox Church education systems.)

Eastern laymen actively participated in meaningful theological discussions with other laymen and clergy.

Many in the East developed a snobbish attitude towards their less educated Westerner counterparts, observing that many Western Priests and Bishops could barely read or could not read at all. And to encounter a common Western layman who was truly literate was a novelty, a rare novelty.

Some in the East even developed a dismissive attitude towards anything which came out of the West.

This added to the estrangement between the two cultures.

### **SATAN USES THE CRUSADES TO ATTACK THE BYZANTINE (ORTHODOX) CHURCHES**

The Crusades served to make the differences between the Roman Church and the Orthodox Church readily observable to the common man. As the Crusaders (1098 - 99 A. D.) defeated the Turks, Rome appointed Roman Catholic Patriarchs to Sees already occupied by Byzantine (Orthodox) Patriarchs. This was and is impossible, but Rome did it and said it was valid. But no one in the Byzantine world could in conscience acknowledge such arbitrary assumption of authority by Rome.

Then came The Fourth Crusade, 1204 A. D. Originally bound for Egypt, with Papal approval it instead attacked Constantinople, ostensibly to place Alexius, son of Isaac Angelus, the dispossessed Emperor of Byzantium, and his father, on the throne. The Crusaders sacked Constantinople, burned the Library, defecated and urinated on the Altars and on the reserved Eucharist, emasculated the Priests and Bishops who fell into their hands, raped the wives and daughters of the married Priests, and generally acted in the physical world in a manner consistent with the manner in which many Popes had acted towards the Church. The Crusaders inflicted more evil and acted more evilly than the Moslems.

The Devil saw the beginnings of victory.

### **THE HEAVY HAND AND REACTION TO IT**

He saw the beginnings of victory because Rome dealt with a heavy hand with those in the West who opposed anything which Rome proposed. Without true Ecumenical Councils in which the entire Church participated, Rome acted as a dictator.

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Rome had already sought to extend its valid control over its own Apostolic Church, to invalid control over the other Apostolic Churches, all of which were in the East, and had failed in that attempt.

But it had introduced methods by which dogmatic error could be sanctioned through governmental activism, and through increasing the number of adherents to the error. The fledgling concepts of nationalism fostered severance from the dictator practices of Rome and fostered anything which decreased Roman influence.

Satan, ever astute, latched on to these nationalistic desires using them to support heresies through the double opposition to Rome: that opposition to Rome's interference with government and that opposition to Rome's dictation of dogma without true Ecumenical Councils of the whole Church.

But we must not forget the followers of Satan's own religion.

### **WHILE SATAN STIRS THE POT OF NATIONALISM IN THE WEST, HE TURNS UP THE HEAT OF ISLAM**

Government officials who were Moslems and who harbored sadistic tendencies abandoned the territorial government empire building desires of those who were not sadistic. They abandoned the practices of Kublai-khan (late 1200's A. D.) (and even of even Chingis-khan), who not only tolerated Christianity, but actually favored it to some extent, and governed based on competency.

In Jerusalem the sadist Moslems imposed a tree tax on those who were not Moslem, and an additional tax on fruit trees belonging to those who were not Moslem. This resulted in the deforestation of Jerusalem and the surrounding hills, and death by starvation of hundreds of thousands of

Christians as well as Jews.

In the Ottoman Empire it was made illegal for an Orthodox Catholic Priest to publicly wear any garment which indicated his Priesthood.

And in the early 1900's, Turkey - the Ottoman Empire - began a program of extermination of all Armenians, because Armenians are Christians (Orthodox), which by comparison made the Nazi extermination of Jews an exercise by amateurs.

### **AND ROME MAKES THE HAND HEAVIER**

While Kublai-khan was following an enlightened form of governance, the West began a form of systematic terror against those who disagreed with the Roman Church.

Prior to approximately 1000 A. D., heretics in both the East and the West who refused to recant or to mend their ways, were commonly dealt with in two ways. They were excommunicated, or they were sent to monastic communities to pray and attempt to reconcile their erroneous beliefs with established dogma.

Occasionally a temporal ruler would have a particularly troublesome heretic put to death, and occasionally in the West the lay people would seize a heretic and put them to death, but the occasions of Church sanctioned execution were rare or non-existent.

In the West this attitude began to change when in 1076 or 1077 A. D. (after the Great Schism), a Catharist was condemned to the stake by the Bishop of Cambrai and his chapter. He attempted to do likewise to several other Catharists, but magistrates of Milan gave them the choice of doing homage to the Cross or mounting the pyre.

By the twelfth century there were Roman canonists (theologians) who conceded to the Church the right to

pronounce sentence of death on heretics. The term "conceded to the church" is a term of art. It actually means Rome assumed the authority to kill heretics.

But in the East, St. John Chrysostom established the standard, writing, "To consign a heretic to death is to commit an offence beyond atonement." (Hom., XLVI, c. i) He further stated that God forbids their execution, even as He forbids us to uproot cockle, but He does not forbid us to repel them, to deprive them of free speech, or to prohibit their assemblies.

For the most part the better educated Byzantine Catholics followed the teachings of St. John Chrysostom, and the less educated Roman Catholics, well it was a very bloody time in the Roman Church.

At the Lateran Council of 1179 A. D., Roman Catholic Pope Alexander III requested secular sovereigns silence heretics by force. To achieve this they were at liberty to imprison the heretics and those who aided them, and to appropriate their possessions.

According to the agreement made by Lucius III and Emperor Frederick Barbarossa at Verona in 1148 A. D., the heretics of every community were to be sought out, brought before the episcopal court, excommunicated, and given up to the civil power to be suitably punished. The suitable punishment did not include capital punishment, but did include exile, expropriation, destruction of the culprits dwelling, infamy, debarment from public office, and virtually everything short of actual death.

The most aggressive of the heretics, such as the Paulicians and especially the Bogomili, which could in many aspects be considered as an atheism formed out of Islam, did not attack just the Church, but attacked society ad order as well. Not only did they attack Christianity itself, but also Divine

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Liturgy, the Sacraments, all levels of the Clergy, and the Church itself. They also opposed and attacked any form of government, forbade taking oaths even in court proceedings, forbade marriage and the propagation of the human race, and made suicide a duty through the institution of the Endura.

While execution should never be within the province of any part of the Holy Catholic and Apostolic Church, being totally and completely foreign to the teachings and example of Jesus Christ, execution can possibly be justified as being within civil preview under certain circumstances.

When the Empress Theodora executed several Paulicians in the tenth century, she did not do so because of their heresies, but because of their attacks on public order. But such executions were rare in the Byzantine world.

In the Roman world, in Europe, executions rapidly spread. By 1220 A. D., Emperor Frederick II authorized execution of heretics, followed by Louis VIII in France in 1226 A. D. In 1224 A. D., death by fire became the specified means by which heretics were to be executed.

The European Emperors and Kings found accusations of heresy and convictions for heresy to be a most expeditious means of ridding themselves of opposition. It also proved to be an excellent means of acquiring the assets of those burned to death. Even the threat of being burned to death proved to be an excellent weapon.

The Roman Pope, not willing to have civil authority extend to an arena which most properly is an exclusive province of the Church, adopted the imperial rescripts of 1220 1224 A. D., into ecclesiastical criminal law in 1231 A. D., after which they were applied at Rome. (Note: the Roman Catholic Church had an ecclesiastical criminal law.) It was then that the Roman Catholic Church Inquisition of the

Middle Ages came into being.

Rome continued to attempt to give the appearance of not being in the business of executing heretics by avoiding burning them itself whenever possible. Torture at the hands of the Roman Church was acceptable, but not burning to death. Therefore, in the Bull "Ad exstirpanda" (1252 A. D.) Pope Innocent IV ordered, "When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podestà or chief magistrate of the city shall take them at once, and shall, within five days at the most, execute the laws made against them." (i.e.: burn them alive until dead.)

The Roman Church intentionally disobeyed the teachings of Jesus Christ as expressed by the Byzantine Saint John Chrysostom. Now the Christian sadists under Rome had the same religious sanction enjoyed by Islamic sadists.

#### **SATAN USES THE CONFUSION CAUSED BY THE INTERMINGLING OF CIVILIAN AND CHURCH AUTHORITY IN THE MATTER OF HERESY**

Nationalism was gaining strength in the West, in Europe, partially due to isolation of various regions as the Black Death and climatic changes of the Middle Ages, the Dark Ages, continued. Central government was virtually impossible except on a regional basis, and definitely not at the true empire level. Languages lost critical elements of commonality, while cultural differences were strengthened at the regional level. The only common element from region to region was the Roman Catholic Church, though there remained strong elements of the Byzantine Church, especially in the British Isles and the North Atlantic.

Though it is somewhat simplistic, the use of false accusations of heresy by

both civilian and Church authorities enraged the common people. But since heresy is a religious matter, their anger was directed against the Church more than it was against their own civilian governments. The civil governments perceived this to be a means by which they could lessen or break what ever power the Church wielded. The civilian governments therefore combined aversion to and fear of persecution by the Church for heresy, with the growing nationalistic desires of the populace, to entrench their power. They even began to welcome heretics, provided the heretics posed no threat to their civilian authority, for the converts to the various heresies further diminished the power and authority of Rome - both Rome the civil power and Rome, the Church.

This paved the way for Martin Luther, and for Henry VIII, and every other schism from the Roman Catholic Church which followed.

Since Rome was heterodox, having established its own Creed, and having in its own mind justified its own Creed, it had taught others how to schism, and they learned that lesson very well.

Eventually each religion which schismed from the Roman Catholic Church after the inception of the Roman Catholic Inquisition, each of those schismatic churches lost their Apostolic Succession and their true Priesthood (with the possible exception of some of the Swiss Lutherans) and therefore the Sacraments, and the true Dogma, substituting their own ever changing opinions for God's never changing Truth. And more churches and religions schismed from the schismatic churches, and from these developed more schisms, so that the number of groups which call themselves Christian churches and Christian religions are beyond the ability of one person to comprehend.

#### **BUT THE DEVIL HAD NOT YET WON. HE HAD MORE YET TO DO**

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## **BEFORE HE COULD DECLARE VICTORY**

If true Christians think keeping the Devil and heresies in check is an almost impossible job, with old heresies spring up like weeds, or flames in a brush fire; think of what Satan must have thought when Russia became Orthodox, following the Byzantine Church.

There he was; he had the Orthodox Byzantines bottled up by the Muslims, and he was slowly getting the Romans to schism, when Wham! Bham!, big old Russia becomes full fledged Christian, and Byzantine Christian at that. None of that Filioque clause, new Creed, new Religion, for the Russians.

The Church in Russia was originally founded and established by Saint Andrew the Apostle, brother of Saint Peter, who erected a cross at the site of what is now Saint Andrew's Cathedral in Kiev, at which time he foretold the establishment of that great Christian city and its monasteries, the largest in all of the world.

Before Saints Cyril and Methodius began to attend to the needs of the Slavic people (circa 863 - 69 A. D.) the Christians amongst them were served for the most part by Tunic Priests. But the Kievan nobility were served by Greek and Byzantine priests. The Church was very small, the most common religion being pagan. Under Saints Cyril and Methodius, the Church grew rapidly. In 988 A. D., Prince Vladimir I of Kiev officially adopted Byzantine Rite Christianity - the religion of the Eastern Roman Empire - as the state religion of Rus'. The Russian Orthodox Church grew very rapidly.

What's a Devil to do?

It has been said that Satan is the most intelligent of all creatures. That he was most like unto God in everything but holiness: the most powerful and intelligent of all creatures. If this is true

it does not change the fact that he is stupid, for he rejected God. So the most powerful, intelligent, and stupid of all creatures, resorted to his tried and proven it does not work tactic of physically attacking the Church.

It required almost a thousand years for everything to be set in place, but around 1900 A. D., lead by German lawyers and soon followed by the French and then the rest of the Christian world, the Bible ceased to be allowed to be a legal reference book. Prior to this, all matters of law were acknowledged to be based in morality, to be based in God's will as expressed in the Old and New Testaments. Based in the rational of the French enlightenment, it was deemed that mankind was capable of establishing its own guidelines. A lie was promulgated, that the precepts contained in the Bible could not have anticipated modern times, conditions, inventions, culture, needs, and requirements. This was one of Satan's favorite lies, based on the lie of Eden, and as in Eden, it proved to be quite successful. And so was morality removed from the legal systems of mankind.

Then, around 1917 A. D., Satan introduced one revolution into Russia, and then had that revolution taken over by another group, atheistic communist. This time though he had his human servants attempt to immediately take over and control the Church - the Russian Orthodox Church. He had Patriarch Saint Tikhon murdered, and many believe had his human servants establish his Satanic representatives in various positions of control in the Russian Church. He even induced his servants to send communist operatives into the Orthodox seminaries and become Priests.

But the Russian Orthodox Church continued underground and abroad, especially in the Americas and in France. Orthodox and stubborn are not the same. But Orthodox are very slow to change, and never change in matters of substance.

Prior to the Bolsheviks and Communist Revolutions, the Russian Orthodox Church had examined the viability of the Roman Catholic Church. This is of potential importance in light of Vatican II and its effects. At the request of the Patriarch of Moscow in the 1600's A. D., the Russian Synod examined the Apostolic succession and Sacraments of the Roman Catholic Church, especially in light of the Filioque clause. The Russian Synod came to the conclusion that Roman Catholic Apostolic succession and Roman Catholic Sacraments were valid. Upset at this, and at the Patriarch's accommodations to Old Rightists, another Patriarch of the Russian Church was not elected until the twentieth century, when Saint Tikhon, martyr of the Communist, was elected.

## **SATAN MAKES FURTHER MOVES AGAINST THE ROMAN CHURCH BUT GOD MAKES PROVISIONS FOR SATAN'S MOVES**

Over the centuries there were many on the Christian West who sought some form of tie to the Orthodox Church, without the "strangeness" of the Byzantine Rite. With the validation of Roman Apostolic succession and Sacraments by the Russian Synod, the Russian Orthodox Church was an obvious potential avenue.

As a result of the numerous discussion with Western rite communities, and at the request of Slavic and Western European Roman Catholics who had become Orthodox, at Christmas of 1869, The Holy Governing Synod of the Russian Orthodox Church, meeting in St. Petersburg, approved Western Rite Orthodox liturgy and practices as being acceptable to Orthodoxy and ordered revisions in the Roman Mass for conformity to Orthodoxy. The next year, 1870, again at Christmas meeting in St. Petersburg, the Russian Synod approved the Gregorian (Western Rite)

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Divine Liturgy. Then, in 1882, Greek Patriarch of Constantinople, Joachim III, approved the Gregorian (Western Rite) Divine Liturgy, basically in the form which had been approved by the Russian Synod. Patriarch Joachim III also approved plans to seek conversion of Anglicans in England, but withdrew that approval upon complaint (or under threats) by the British authorities - the British having influence with the Ottoman Empire and therefore with secular authorities in Constantinople / Istanbul.

This established a Western Rite, the Gregorian Rite, within the Orthodox Church. It is as much appreciated by Byzantine Rite Orthodox, as is the Byzantine Rite by Novus Ordo Roman Catholics - which is very little.

Though heterodox, Rome had continued after the Schism of 1054 A. D., and the centuries long fiascoes of its Inquisition, enduring despite the heretical schisms from it and schisms from those schismatics. It remained the largest Christian religion in the West, the leader of Western Christianity, and the most viable Western Christian religion. It did all these things because it retained Apostolic Succession through valid application of the Sacrament of Holy Orders and Consecration of Bishops, and through its valid Divine Liturgy, the Gregorian Mass and then the Tridentine Mass (the Mass of Trent).

### **ORTHODOX STUBBORNNESS**

Orthodox were determined to remain Orthodox, and to not become Heterodox, no matter what transpired.

Orthodox always acknowledged there would be a purification of each sinful person who eventually attained deification, who "made it to heaven". But when the Roman Church adopted the German Church's concept of the need for a ledger sheet balance of

punishment for wrongs done, the concept of Purgatory - a status where one was purged of everything but Godliness - was changed to the concept of Punishatory - a status and place where one was punished for his sins.

Orthodox knew there was a basic flaw in this new concept, but lacked the cultural tools to express the flaw. The basic flaw is there is little emphasis on purification, the main thrust being that of punishment. So, while the term Purgatory - which is an excellent term - was rejected, the need for purification remained acknowledged until Orthodox began to entertain some form of alliances with various Protestant churches.

The entertainment of various forms of alliances with some Protestant churches was strengthened by the concept, "The enemy of my enemy is my friend," for the Rome Church had proven herself over the centuries to be an enemy of the Orthodox Church.

The principles expressed in The Immaculate Conception, and in The Assumption, were also readily accepted in the Orthodox Church, with various parish churches and monasteries bearing these names. But when the Roman Catholic Church held what it termed Ecumenical Councils from which the Orthodox Churches were excluded - in some instances they could observe, but never participate - the Orthodox Churches could only acknowledge those councils as local councils, as local Roman councils, with no authority over the entire Holy Catholic and Apostolic Church.

Since both of these proclamations dealt with the Ever Virgin Mary Mother of God, and since Protestants, inspired by Satan, attack her as an avenue to attacking the Divinity of Jesus Christ and both the validity and necessity of the Sacraments (particularly Holy Orders, the Eucharist, and Absolution), there was the appearance - only the appearance - of a form of commonality between some Protestant churches and

the Orthodox Church in that both opposed Rome having made these dogmatic proclamations. Their reasons for opposing the dogmatic proclamations were different: 1) Protestants opposing them because they wanted to attack the Mother of God; 2) Orthodox opposing them because they had been made without participation by the Orthodox.

So, even though the Immaculate Conception and the Assumption had been beliefs in the Orthodox Church, when the Roman Church declared them dogma without consultation with the Orthodox Church, the Orthodox Church relegated these principles to being "permitted private personal beliefs" along with belief in Purgatory (which was and continues to be confused with the non-existent "Punishatory".)

In this manner Protestant hatred for the Roman Church changed the distrust many Orthodox had for Rome into something stronger. This also influenced those Orthodox who were not well educated, especially those in America, to where many Orthodox began emulating Protestants in their approach to anything which emanated from Rome. Eventually, influenced by the Protestants, many Orthodox began attacking the concepts of the Immaculate Conception, the Assumption, and Purgatory (the purification process, as well as the punishment place). This weakened Orthodox Tradition as well as commonly held though never actually succinctly proclaimed Dogma.

Thus, through Roman Catholic Church arrogance, and Orthodox Catholic Church bullheadedness, Satan had driven another wedge into the Church.

### **THEN CAME VATICAN II**

Religions can be conceived of as ships at sea attempting to carry their

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passengers to the desired port.

The Holy Catholic and Apostolic Church can be thought of as several fleets of ships all following the same general compass heading, all seeking the same port.

The Roman Catholic Church is one of the largest of the ships having its own flotilla of accompaning

smaller vessels some of which are the Byzantine Churches in communion with Rome, others being the few self governing or semi-self governing religious orders in communion with Rome. If a ship captain strays from the fleet a shot may be placed across his bow, or he may be left to wander around, or his ship sunk, or he may be court marshalled and hung from the yardarm.

The Roman navigator is but one person who may or may not be trained in navigation. He relies on modern technology and apparently some form of intuition or "gut feeling" to set the course, without regard for sunspots, and sun flairs, radiation, computer viruses and similar unforeseen factors and their effects on the GPS system, satellites, computers and other modern technology. Various incumbents of the Roman navigator position may from time to time be aware of the more reliable tools used by the Orthodox but they rarely if ever make use of them.

Each Orthodox Church Jurisdiction is a separate vessel, each varying in size, forming several fleets different from the Roman fleet. But while these several fleets are separate, they follow the same

general rules and procedures.

The uniforms and sailing practices have not really changed though they have been tweaked from time to time. When a vessel strays from the plotted course the other

captains of the fleet inform him of the error and he usually checks his compass.

The captain of each Orthodox vessel is a very well trained Navigator as is each of his officers and as are many of his crew. Each is trained in the best navigation school using methods which have been tested and proven through countless centuries and provided by the Chief Navigator. Their primary tools are sextant, chronometer, compass, and star

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charts updated for slight celestial changes. They are also well versed in the latest navigation technology but neither use nor rely on them for they are well aware that sunspots, and sun flairs, radiation, computer viruses and similar unforeseen factors can render GPS, satellite, and other modern technology useless or even worse, render a false course. The Orthodox navigators constantly consult to insure a proper course.

The Armenian, Assyrian, Coptic, and other Churches each have their own fleets and vessels, their operations being similar to those of the Roman fleet and to the Orthodox fleet.

But all of these fleets are generally in contact one with another, and all fleets and vessels have similar vessel and fleet operations, procedures, practices, training, codes of conduct, and all the multitude of things which are proper to vessel and fleet operations.

Protestant Churches have a few fleets, but each vessel in each fleet can and does establish its own procedures. Their compass settings are not all the same, and though they claim to be heading to the same port as the Holy Catholic and Apostolic Church, this is not always apparent.

Buddhist, Ying and Yang, Ching and Chong, good god versus bad god, and pagans in general, each have their own vessels which circle and cruise aimlessly with no definite port, or perhaps with no port at all, in mind

The Israelites, Jews, Hebrews - one can not be sure if all have embarked on one or more vessels, if the

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vessels are sailing or in port, but there does appear to be a compass heading and a designated port, though all must arrive or none can arrive. There seems to be even more disagreement as to who is the captain and who is the admiral than there is amongst Christians, if that is possible.

The Moslems have two main fleets and a few smaller fleets. But each vessel, whether or not it is part of a fleet, operates on its own, with coordination being sometimes arrived at for brief periods when the opportunity to plunder appears on the horizon. It is not unknown for battles to break out within these fleets as well as between the main fleets resulting in heavy casualties. The fleets are manned by slaves who think they are free, especially for so long as each slave perceives there is someone subservient to them.

And there are numerous vessels, some of which claim to be Christian - and they might be, no one knows for sure - and others which call themselves charismatic, whatever that means, others are pentecostalists, whatever that means, and a very large number which are non-denominational, what ever that means. It appears that not even one of these vessels has a trained navigator on board. As to their destination or destinations, who knows but who is not talking.

Agnostics are not sure if the is or is not an ocean, so they fervently attempt to never look at the ocean for fear they may see it. They, of course, are unsure whether or not they should board a vessel, and so they never board one.

Atheists say they do not believe there is an ocean and have no fear of looking directly at the ocean and stating there is no ocean. They say all the vessels are just stationary, remaining in one place. They hope they can make the ocean go away by saying it is not there, and so

they never board a vessel.

It is a puzzle: do agnostics and atheists go nowhere before they go to where they are going to go?

Satanists have two types of vessels. One sails and attacks everything in sight but has a leak which no one will repair so this type eventually sinks with loss of all hands.. The other has no bottom, so when people board they fall straight down to hell..

Apologies are extended to any religion which has not been duly insulted.

The Roman fleet, while it had broken from the Orthodox fleet, had generally maintained a proper compass heading and knew the port it sought.

But when it held Vatican II, something happened.

**It is as though the main Roman vessel turned its massive main guns to point at itself and fired several volleys into its own decks and holds. No one knows if the damage is superficial - though it appears to be much more severe than superficial - or if it can be repaired, or if the ship will sink.**

It abandoned almost every practice and procedure which had been proven by time.

The once rigorous standards of its schools were lowered. They remained better than many others, but the standards were dropped.

Its officer training schools, seminaries, which once screened its applicants to select the best, began to welcome a wider range of applicants. In many instances it began to welcome individuals of known character defects, and in some instances selected mainly those with character defects under the false impression these would not leave the Priesthood once ordained - after all, a homosexual is not likely to leave to get married - but in so doing it opened the doors to those with very severe

character defects.

Ritual and tradition are very important in fleet operations. They pass on sailing truths to the new sailors. But Rome did away with its traditional Divine Liturgy in favor of a new liturgy, the Novus Ordo. It appears to have established principles different from those which it traditionally held.

It changed the methods by which the Sacraments were confected. The methods by which the Sacraments are confected are very important. In making the change, did Rome actually abandon the sacraments, in effect substituting a placebo for the real thing? Does the Roman Eucharist remain valid? Are the Priests and Bishops ordained under the new system validly ordained? Matters which had once been settled from the Orthodox perspective by the 1600's A. D., inquiry of the Russian Synod were re-opened and have yet to be resolved from the Orthodox perspective. And apparently from the perspective of many Roman Catholics as well.

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Other parts of the main fleet are willing to send fire fighters, engineers, medics, material, and every thing necessary, to save the Roman ship. But it appears the officers of the Roman ship are unaware of how severe the damage appears from the vessels sailing nearby. Even the ships sailing in circles can see the smoke and view the broken superstructure and breaches in the hull. But some of the Roman officers apparently are not even aware their vessel is damaged, has slowed down, the hull breached, some of the holds

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 aflame, and that the vessel may flounder and sink.

Some of the Roman crew has already abandoned ship, striking out in life vests, rafts, and life boats. Some of these have been taken aboard Orthodox vessels, but many of them are attempting to build a new vessel which will follow accepted sailing practices. It is very difficult to build a vessel while you are treading water.

The Orthodox fleet is closest and more than willing to simply assist, or accommodate, or even assimilate the crew and passengers. But it is not willing to board and attempt to force assistance for that is against the law of the sea.

Was this a planned attack by Satan? Did he maneuver for this as part of his divide and have then houses fall one upon the other? Was it a mis-adventure with unanticipated results? Only a Gnostic would dare to answer. But is certain the Devil is overjoyed and, if he is true to form, will attempt to use the situation to further his goals and desires.

**SOMETHINGS TO CONSIDER**

Rome now (today) seems to have focused on monotheism itself as being a link amongst monotheists religions, giving the appearance at least that the concept of there being but one God is the most important aspect of Christianity and therefore of all monotheistic religions. That is an approach based in humanism, in Gnostic logic, for it ignores the character of that one God. Perhaps this change in focus on what is important about God is caused by loss of a true and proper Divine Liturgy, Sacraments, and Priesthood - or at the very least an indication of the weakening of these during the latter part of the twentieth century.

The god of Mohammed has - shares -

nothing of importance with The Blessed Trinity. The god of Mohammed allows goodness to be done only to those who believe the same as one's particular sect of Islam, and Islamic heaven is based on Earthly, physical, sensual delights.

The Blessed Trinity, which is God, requires goodness to be done to everyone, and the Christian heaven is based on delighting in God Himself. So too is the God of Abraham, Isaac, and Moses, with some exceptions directly ordered by God in preparing the Holy Land for Israeli occupancy under Joshua.

There also was something which continually occurred in the province of the Roman Catholic Church, which was but rarely reported as occurring within the province of the Orthodox Catholic Church: apparitions of Saints, especially the Blessed Ever Virgin Mary, and on some occasions, of Our Lord and Saviour Jesus Christ. Though many Orthodox do not wish to admit their validity, the reality of the appearances and messages of the Blessed and Holy Theotokos at Guadalupe, Lourdes, and Fatima can not be denied. Especially if one carefully considers their messages, and their strong connections to the Orthodox Church. But without knowing the fullness of the messages, especially that of Fatima, any speculation as to the full meaning would be Gnostic.

However, what is actually and factually known about Fatima and the messages of the Blessed Ever Virgin Mary are resonant with her messages at Soufanieh. At Soufanieh the Holy Theotokos appeared to Myrna who was a Byzantine Rite Roman Catholic married to Nicholas who is Orthodox. Myrna later became Orthodox, as it is traditional in such circumstances that the wife take the religion of her husband. The message the Ever Virgin gave at Soufanieh was Her Son wants one Pascha, one Easter. He wants His Church reunited and He wants it reunited now.

Would Rome accept assistance from the Orthodox? Can the Orthodox assist to what ever extent may be needed?

Unfortunately there are Orthodox who snortingly chuckle at Rome's current predicament. They have an historic memory of the Crusades, of the various Roman breaches of promise, of Roman intrusion into the newly freed from Communism Russia. For some Orthodox there is a loathing for Rome and for others a fear of Rome. But for most Orthodox there is shock that Rome has inflicted wounds upon herself, with Rome neither comprehending nor realizing the severity of the consequences.

And Rome is more inclined to work with and to accept Protestants, pentecostalists, and charismatics than it is Orthodox. By way of example, in Central America the Roman Catholic Church treats all Christian religions with respect *except* Orthodox. Thousands leave the Roman Church every year and join one of the Protestant religions without the Roman Bishops or Priests saying a word. But Roman Catholic Bishops and Priests take have full page printed newspaper advertisements, attacking the Orthodox Church and its Bishops, saying the Orthodox Clergy are not really Bishops and Priests and that the Orthodox Church is not valid.

Despite these hideous attacks by Rome against Orthodox, many if not most Orthodox Churches (Jurisdictions) are willing to help Rome, but are fearful of Rome considering Rome's history regarding the Orthodox and the Byzantine - including its own Byzantine. It also is doubtful Rome is willing to accept the assistance.

If attaining holiness were the only goal which members of the Body of Christ allowed themselves to have, any difficulty could be readily overcome, and the Devil easily defeated. If you *ever* observe this to be the actual state of

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things, and your observations are accurate, something wonderful has happened.

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



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+ *Paul, S.S.B.*



**WHEN GOD MAKES US  
THE MEANS BY WHICH HE  
GIVES A GIFT TO SOME-  
ONE, WHETHER IT BE A  
CURE, MATERIAL BLESS-  
ING, SPIRITUAL HEALING  
OR STRENGTHENING, OR  
ANYTHING, WE MUST NEI-  
THER CHARGE A FEE NOR  
ACCEPT A GIFT FROM OR  
ON BEHALF OF THE ONE  
GOD ASSISTS**

**For the River of Life flowing  
from God is free to all who de-  
sire to drink of it, and those  
whose lands are blessed by its  
flowing through them must  
neither charge nor accept gifts  
for access to that which God  
provides.**

#### 4 Kings Chapter 5

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 lit-

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 the 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: I beseech thee, therefore, take a blessing of thy servant.

(A blessing... a present.)

5:16. But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

5:17. And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord.

5:18. But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship there, and he leaneth on my hand: if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

5:19. And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

(Go in peace... What the prophet here allowed, was not an outward conformity to an idolatrous worship; but only a service which by his office he owed to his master: who on all public occasions leaned on him: so that his bowing down when his master bowed himself down was not in effect adoring the idols: nor was it so understood by the standers by, since he publicly professed himself a worshipper of the only true and living God, but it was no more than doing a civil office to the king his master, whose leaning upon him obliged him to bow at the same time that he bowed.)

5:20. But Giezi, the servant of the man of God, said: My master hath spared

Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

5:21. And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

5:22. And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

5:23. And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

5:24. And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

5:25. But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

5:26. But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy oliveyards and vineyards, and sheep, and oxen, and men-servants, and maid-servants.

5:27. But the leprosy of Naaman, shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow.

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**Applause from hell**

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(Thanks to Lynne for sending this to us)

If we think of hell, we might imagine screams coming out of the flames, or the sinister laughter of the devil. But the sound I recently heard coming from there was that of applause.

What I heard was an audiotape of Dr. Martin Haskell giving a presentation at the 16th Annual Meeting of the National Abortion Federation Conference in 1992 in San Diego. It was a gathering of abortionists -- men and women who make their living by killing babies. Haskell was describing to his audience how to do a partial-birth abortion. Listen to his words about how this procedure takes place:

“The surgeon then introduces large grasping forceps ... through the vaginal and cervical canal ... He moves the tip of the instrument carefully towards the fetal lower extremities -- and pulls the extremity into the vagina ... The surgeon then uses his fingers to deliver the opposite lower extremity, then the torso, the shoulders, and the upper extremities. The skull lodges in the internal os. The fetus is oriented ... spine up ... The surgeon then takes a pair of blunt curved Metzenbaum scissors in the right hand. ... the surgeon then forces the scissors into the base of the skull--spreads the scissors to enlarge the opening. The surgeon--surgeon then introduces a suction catheter into this hole and evacuates the skull contents.”

Haskell, having described these brutal

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details, shows his audience a video of himself doing one of these procedures. And at the end of the video, after the sound of the suction machine taking the brains out of the baby's head, the audience applauds.

That, my friends, is applause from hell.

We often speak about "the fires of hell." It is also true, however, to say that hell is very cold. It is the absence of all conscience, of all pity, of all love. That kind of hell is reflected on earth when a group of human beings can sit around a video machine, watch someone deliberately kill a baby, and then applaud. That's the heart and soul of the abortion industry. That's the heart and soul of "pro-choice."

It's the same chilling attitude of which Dr. Bernard Nathanson repented. He writes about how he felt after he killed his own child by abortion. "I swear to you that I had no feelings aside from the sense of accomplishment, the pride of expertise. On inspecting the contents of the bag I felt only the satisfaction of knowing that I had done a thorough job" (The Hand of God, p.60).

I am convinced that the first and overall most effective way to fight abortion is to expose it. People need to hear descriptions of the procedure, see what it looks like, and get a glimpse into the utter corruption of the abortion industry. Saint Paul tells the Ephesians, "Have nothing to do with the fruitless deeds of darkness, but rather expose them" (Eph. 5:11). Let's put Paul's words into practice and spread the information in this column!

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## COMMENTS ON SOME INDICATORS OF OUR TIMES

**Anna Nicole Smith:** There has been much noise associated with her death: contentions regarding who would have the right to bury her and where, who will have custody of her child, who is the father of her child; and attempts to make her burial glamorous. But, has anyone prayed for her immortal soul? Is she Heaven bound, or bound elsewhere?

**Hurricanes Katrina and Rita Recovery Mess (state and local governments, plus insurance companies, are, well there just have been no words invented to adequately describe them):**

The federal government has allocated hundreds of millions of dollars for the recovery of Louisiana and New Orleans from the hurricanes. One part of the recovery program is a grant of up to \$150,000.00, to each home owner rebuild their home if it was destroyed as a result of either storm. If a home was worth \$150,000.00, or more before the storm, insurance proceeds will be deducted from the grant. If the home was worth less than \$150,000.00, the amount of the grant will be reduced to the value of the home, insurance proceeds deducted from that amount.

So far, so good.

But the State of Louisiana is making all claimants receive the grants through a procedure as though it were a building loan, complete with quasi-loan documents. Forty per cent of the effected houses had no mortgage, but after the owners sign the grant papers there will be an effective mortgage on the property.

Those properties on which there is an existing mortgage will have the grant money disbursed as though the grant were a building loan. But only a small portion will be initially disbursed to the home owner - an amount generally insufficient to begin reconstruction. So the home owner has great difficulty in beginning reconstruction.

Those properties on which there is no mortgage must submit invoices showing they have spent money on reconstruction before their grant is gradually disbursed to them. Most people do not have the financial wherewithal to begin reconstruction.

The federal government instructed the State of Louisiana to disburse all of then funds to each home owner in a lump sum. The State of Louisiana only reluctantly is beginning to comply.

Now the mortgage companies are attempting to take the grant money from the home owners to pay off their mortgages.

It seems the federal government must pass a law making the grant money immune from seizure, in a manner in which Social Security benefits generally are immune from seizure.

There are also SBA loans being made to businesses to assist them in recovering from damage caused by the hurricanes. These are loans which must be paid back, but insurance companies which are being sued in court are now saying the amounts of the SBA loans should be deducted from any claim because the money from the SBA is for storm damage. But these are loans, not grants, and the loans must be paid back. There is no net gain for the businesses. And even if the SBA funds were grants, the contract between the businesses and the insurance companies is that the businesses pay premiums and if they suffer a loss the insurance companies pay the amount of compensation specified in the contracts.

The next move by the insurance companies probably will be to attempt to reduce the amount they pay each home owner by the amount of the rebuilding grant they receive.

Always remember the vast majority of damage was in New Orleans, and the vast majority of that damage was due to

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levee failure cause by improper levee design by the U. S. Army Corps of Engineers, which is mandated by Congress to build and maintain the New Orleans levees. The law by which Congress gave the Corps this duty also effectively prevents New Orleans from building its own levees for this purpose - the federal government deeming itself superior in ability and knowledge of what is required to protect cities bordering the Mississippi River.

**Islam Threatens, Again:** Using the same tactics they used to win the elections in Spain, terrorists threaten to attack Germany and Austria unless they withdraw from the NATO forces which now are attempting to assist in stabilizing the situation in Afghanistan. In Pakistan, Islamic cleric Maulana Abdul Azia and his followers threatened shop owners selling movies and music, burned Western DVDs and cassettes, and threatened use of suicide attacks if the government attempts to stop him. And some United States politicians advocate negotiation.

In many ways this is similar to organized crime telling the police to stop investigating and arresting criminals otherwise organized crime will harm the police officer's families. It is similar to the Devil telling a religious person to stop praying otherwise he will inflict harm upon those for whom the religious person cares. Is not that what the Devil does anyway? Is that not what organized crime does anyway? Is that not what terrorist do anyway? It is impossible to negotiate with evil for evil does not negotiate in good faith - in good anything. So, why cease opposing the evil? Keep opposing it because no matter what you do it will always oppose you. You may as well fight back, for if you do not it will eat you alive.

**Disney (as in Disney Land and Disney World) brings new meaning to Fairyland** with its new policy which will allow homosexuals to "marry" homosexuals and lesbians to "marry" lesbians in front of Cinderella's Castle.

**Qualifications to be a Christian leader according to Rev. Jerry Falwell:** Well, he invited Newt Gingrich to deliver the commencement address at Falwell's Liberty University - after Gingrich admitted he was having an affair while in his second "marriage" during the Clinton impeachment. And Falwell said Gingrich admitted the affair to him in private conversations. Let's see, be unfaithful to your spouse or break the seal of confession - apparently either will gain you a speaking invitation.

**The City of Kenner wants to channel money to its residents.** Do they have to hire a spiritualist or a Voodoo lady or dude for that?

**Japan and Protestant Theology and Dogma:** Japan's schools will no longer teach the truth about Japan forcing Korean women and women from other nations to be sex slaves for its military during World War II. Nor will its schools teach the fact that its military told the people of Okinawa to commit suicide (often by jumping off cliffs onto the rocks which border the sea several hundred feet below) to avoid capture by United States forces during World War II. Reminds one of Protestant Theologians and their practice of changing "dogma" by popular vote. Tell a lie often enough and even though you may begin to believe it, it will never be truth, but will always be a lie.

**The U. S. Food and Drug Administration is ready to approve a cattle "super" antibiotic which will be passed on to humans.** So what is the problem? The "super" antibiotic will be resident in your system, so if you become infected with a disease it will adapt to the antibiotic. Various strains of diseases, serious diseases, will be exposed to the "super" antibiotics which are currently reserved for antibiotic resistant strains of serious diseases. These already resistant strains of diseases will adapt to the "super" antibiotics, thus becoming resistant. Then, when you "catch" the disease, it will be resistant to the "super" antibiotics which could

have cured you - and you will become progressively more ill, and possibly die. It appears the drug companies have found another way to make money, personnel of the regulatory agencies are looking for good jobs with the drug companies when they retire from government service by approving this type of use, and the consumer is being treated rather shabbily, again. But this could be just a jaded outlook, and the drug companies and regulatory personnel could actually think they are acting in the best interests of the public, without any concern for their own self interests. They could be!

**Adult Stem Cells appear to be useful** in mending certain parts of the heart and in other applications. To date, embryonic stem cells appear to hold no promise of being useful except to put money into the pockets of researchers and those who kill babies. But adult stem cells, obtained without killing, apparently effect some forms of repair in afflictions of the vascular, cardiac, neurological and general inflammatory arenas.

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(Continued AUGUSTINE from page 9)

viewing fictitious and unreal sufferings? The spectator is not expected to aid the sufferer but merely to grieve for him. And the more he grieves the more he applauds the actor of these fictions. If the misfortunes of the characters -- whether historical or entirely imaginary -- are represented so as not to touch the feelings of the spectator, he goes away disgusted and complaining. But if his feelings are deeply touched, he sits it out attentively, and sheds tears of joy.

3. Tears and sorrow, then, are loved. Surely every man desires to be joyful. And, though no one is willingly miserable, one may, nevertheless, be pleased to be merciful so that we love their sorrows because without them we should have nothing to pity. This also springs from that same vein of friendship. But whither does it go? Whither does it flow? Why does it run into that torrent of pitch which seethes forth those huge tides of loathsome lusts in which it is changed and altered past recognition, being diverted and corrupted from its celestial purity by its own will? Shall, then, compassion be repudiated? By no means! Let us, however, love the sorrows of others. But let us beware of uncleanness, O my soul, under the protection of my God, the God of our fathers, who is to be praised and exalted -- let us beware of uncleanness. I have not yet ceased to have compassion. But in those days in the theaters I sympathized with lovers when they sinfully enjoyed one another, although this was done fictitiously in the play. And when they lost one another, I grieved with them, as if pitying them, and yet had delight in both grief and pity. Nowadays I feel much more pity for one who delights in his wickedness than for one who counts himself unfortunate because he fails to obtain some harmful pleasure or suffers the loss of some miserable felicity. This, surely, is the truer compassion, but the sorrow I feel in it has no delight for me. For although he that grieves with the unhappy should be commended for his work of love, yet he who has the power of real compassion

would still prefer that there be nothing for him to grieve about. For if good will were to be ill will -- which it cannot be -- only then could he who is truly and sincerely compassionate wish that there were some unhappy people so that he might commiserate them. Some grief may then be justified, but none of it loved. Thus it is that thou dost act, O Lord God, for thou lovest souls far more purely than we do and art more incorruptibly compassionate, although thou art never wounded by any sorrow. Now "who is sufficient for these things?"[59]

4. But at that time, in my wretchedness, I loved to grieve; and I sought for things to grieve about. In another man's misery, even though it was feigned and impersonated on the stage, that performance of the actor pleased me best and attracted me most powerfully which moved me to tears. What marvel then was it that an unhappy sheep, straying from thy flock and impatient of thy care, I became infected with a foul disease? This is the reason for my love of griefs: that they would not probe into me too deeply (for I did not love to suffer in myself such things as I loved to look at), and they were the sort of grief which came from hearing those fictions, which affected only the surface of my emotion. Still, just as if they had been poisoned fingernails, their scratching was followed by inflammation, swelling, putrefaction, and corruption. Such was my life! But was it life, O my God?

### CHAPTER III

5. And still thy faithful mercy hovered over me from afar. In what unseemly iniquities did I wear myself out, following a sacrilegious curiosity, which, having deserted thee, then began to drag me down into the treacherous abyss, into the beguiling obedience of devils, to whom I made offerings of my wicked deeds. And still in all this thou didst not fail to scourge me. I dared, even while thy solemn rites were being celebrated inside the walls of thy church, to desire and to plan a project which merited death as its fruit. For

### RACE CAR "GROANER" HUMOR

What did the race car driver sing when his tire came off during the last lap and he was in the lead?

"You picked a fine time to leave me loose wheel"

~

this thou didst chastise me with grievous punishments, but nothing in comparison with my fault, O thou my greatest mercy, my God, my refuge from those terrible dangers in which I wandered with stiff neck, receding farther from thee, loving my own ways and not thine -- loving a vagrant liberty!

6. Those studies I was then pursuing, generally accounted as respectable, were aimed at distinction in the courts of law -- to excel in which, the more crafty I was, the more I should be praised. Such is the blindness of men that they even glory in their blindness. And by this time I had become a master in the School of Rhetoric, and I rejoiced proudly in this honor and became inflated with arrogance. Still I was relatively sedate, O Lord, as thou knowest, and had no share in the wreckings of "The Wreckers"[60] (for this stupid and diabolical name was regarded as the very badge of gallantry) among whom I lived with a sort of ashamed embarrassment that I was not even as they were. But I lived with them, and at times I was delighted with their friendship, even when I abhorred their acts (that is, their "wrecking") in which they insolently attacked the modesty of strangers, tormenting them by uncalled-for jeers, gratifying their mischievous mirth. Nothing could more nearly resemble the actions of devils than these fellows. By what name, therefore, could they be more aptly called than "wreckers"? -- being themselves wrecked first, and altogether turned upside down. They were secretly mocked at and seduced by the deceiving spirits, in the very acts by which they amused themselves in jeering and horseplay at the expense of others.

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other thief stealing from him? Even a rich thief will not tolerate a poor thief who is driven to theft by want. Yet I had a desire to commit robbery, 1

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**WHEN GOD MAKES US THE MEANS BY WHICH HE GIVES A GIFT TO SOMEONE, WHETHER IT BE A CURE, MATERIAL BLESSING, SPIRITUAL HEALING OR STRENGTHENING, OR ANYTHING, WE MUST NEITHER CHARGE A FEE NOR ACCEPT A GIFT FROM OR ON BEHALF OF THE ONE GOD ASSISTS For the River of Life flowing from God is free to all who desire to drink of it, and those whose lands are blessed by its flowing through them must neither charge nor accept gifts for access to that which God provides. 4 Kings Chapter 5 26**

**Applause from hell 27**

**COMMENTS ON SOME INDICATORS OF OUR TIMES Anna Nicole Smith; Hurrricanes Katrina and Rita Recovery Mess (state and local governments, plus insurance companies, are, well there just have been no words invented to adequately describe them); Islam Threatens, Again; Disney (as in Disney Land and Disney World) brings new meaning to Fairyland; Qualifications to be a Christian leader according to Rev. Jerry Falwell; The City of Kenner wants to channel money to its residents; Japan and Protestant Theology**

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~ **THE HOUSE DIVIDED AGAINST ITSELF ~** From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care: **THE FIRST ATTEMPT** Beelzebub, Satan, the Devil, learned a valuable lesson from Jesus Christ God when Our Saviour said, **“Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.”** (Luke 11:17). Though he could never bring his own house to order because one of its foundations is in rebellion against authority, forming chaos, and anarchy, the Devil was able to use this truth, that a house divided against itself will fall. He used this truth against the Church; **DISSENTION IS INTRODUCED; DISSENTION IS OVERCOME; SATAN’S RESPONSE TO THE COUNCILS - Gnosticism AND DESIRE FOR RECOGNITION; SATAN REDOUBLES HIS EFFORTS, AND INTRODUCES A NEW ELEMENT, HIS OWN RELI-**

**GION; ISLAM AND THE WEAKENED CHRISTIAN CIVIL GOVERNMENT; SATAN DESTROYS THE COUNCIL SYSTEM WHICH HAD BEEN USED TO RESOLVE DOGMATIC MATTERS; ISOLATION OF THE BYZANTINE CHURCHES DOES NOT TURN OUT AS SATAN EXPECTED, FOR THEIR ISOLATION CAUSES THEM TO REMAIN ORTHODOX AFTER ROME EMBRACED HETERODOXY; SATAN INTENSIFIES THE CLASH OF CULTURES; SATAN USES THE CRUSADES TO ATTACK THE BYZANTINE (ORTHODOX) CHURCHES; THE HEAVY HAND AND REACTION TO IT; WHILE SATAN STIRS THE POT OF NATIONALISM IN THE WEST, HE TURNS UP THE HEAT OF ISLAM; AND ROME MAKES THE HAND HEAVIER; SATAN USES THE CONFUSION CAUSED BY THE INTERMINGLING OF CIVILIAN AND CHURCH AUTHORITY IN THE MATTER OF HERESY; BUT THE DEVIL HAD NOT YET WON. HE HAD MORE YET TO DO BEFORE HE COULD**

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**IMITATION OF CHRIST** By Thomas a Kempis BOOK THREE The Seventh Chapter Grace Must Be Hidden Under the Mantle of Humility The Voice of Christ It is better and safer for you to conceal the grace of devotion, not to be elated by it, not to speak or think much of it, and instead to humble yourself and fear lest it is being given to one unworthy of it. 1

**Congratulations and Blessings to Rt. Rev. Archimandrite Lev 1**

**THE CONFESSIONS OF SAINT AUGUSTINE** CHAPTER IV 9. Theft is punished by thy law, O Lord, and by the law written in men's hearts, which not even ingrained wickedness can erase. For what thief will tolerate an-

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Every day, in your prayers, pray: *“for all our families, relatives and friends, our children, grandchildren, descendants, parents, grandparents, ascendants, brothers, sisters, aunts, uncles, nephews, nieces, cousins, godchildren, godparents and for all those for whom I pray; that we will know, love, and serve you God; that we will know and follow your will; that your will will be our will; that we will know our vocations in life and follow and be them to the fullest and best extent of our abilities; that we will acquire the Holy Spirit.”*

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