



REUNION

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



Volume 16 No. 4 OF THE CHURCH OF MAN WITH GOD August 2007 A.D.

~ TRADITION AND DOGMA

The Extremely Important Role Of Tradition As Regards Dogma ~

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

With simplicity, or, stated simply: Tradition is one of the mechanisms by which Dogma is made operative. Tradition is one of the means, methods, avenues, by which Dogma is exercised, made

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WHY IS THERE TEMPTATION?

Why is there temptation? Why did the lawyer tempt God? Why did the robbers beat, almost kill, and strip the man from Jerusalem who was going down to Jericho? Why did the priest not help him? Why did the Levite not help him? Why ___ is ___ there ___ temptation? Because in resisting it we become strong. Because in fighting it we become strong. Because in conquering it we become strong. Strong in what? Strong in all that pertains to the Will of God. Strong in being Godly. Strong in being like the Good Samaritan.

If you have no enemies, then you become complacent, weak, and easily conquered. But if you have enemies, you must be vigilant against them; vigilant against their attacks be the attacks open or from ambush, well thought out or by impulse. And if you think you have no enemies, you are a fool, because even if you are evil and working with the Devil,

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REGARDING: DOCUMENT FROM THE ROMAN CATHOLIC CONGREGATION FOR THE DOCTRINE OF THE FAITH

On 10 July 2007, the Roman Catholic Congregation for the Doctrine of the Faith issued a document entitled "Responses to some Questions Regarding Certain Aspects of the Doctrine on the Church," dated June 29, 2007.

Of interest to Orthodox are the Fourth Question and Answer, which state:

"Fourth Question: Why does the Second Vatican Council use the term 'Church' in reference to the oriental Churches separated from full communion with the Catholic Church?"

"Response: The Council wanted to adopt the traditional use of the term. 'Because these Churches, although

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THE INDESTRUCTIBLE INVESTMENT

For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit of the spirit shall reap life everlasting.

This world is important. It is the place where we were created and where we exist if for only a short time. It is where we determine our eternity. It was of sufficient importance for Our Lord Jesus Christ to enter and become one of us. How important this world should be to us is also evidenced by His restoring to life the only son of the widow of Naim.

We are expected to "sow in the flesh" to the extent necessary to provide for ourselves and those dependant upon us, for the duration of our time in the flesh. But those who sow their permanence in the flesh, those who make provisions for themselves only in the material world, and neglect their eternal future, these build only to have it taken from them and eventually destroyed - **for nothing of this physical world of the flesh is permanent except for the eternity we prepare for ourselves while in the flesh** - while in the physical world.

(Continued INVESTMENT on page 17)

FALSE HOPE - REAL HOPE HELL

There is a philosophy often referred to as "**Hope that all will be saved**" which in modern times spread from Roman Catholic Pope John XXIII and his Vatican II, and has infected the perception of various aspects of true Dogma even in the Orthodox Church. It has not infected the Dogma, for Dogma comes from God, does not and can not change, and its expression once determined is never changed for its expression is established under the guidance of the Holy Spirit. (This, by the way, is the basis for the Council admonition regarding the Nicene

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Life is much too short for me not to tell you I love you, for I do with all my heart.

I Love you

PUBLICATION NOTICE

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

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

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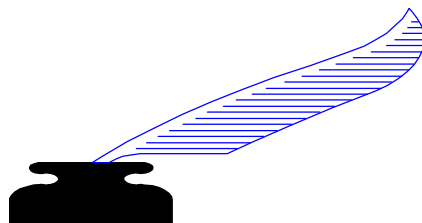
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+ Paul, S.S.B.,
Publisher .

+ *The Basilians - The Basilian Fathers* +

LETTERS

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

**WORLD WIDE WEB:**

The direct connection to the computer which functions as the message, file, and communications center for The Society of Clerks Secular of Saint Basil, is:

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Issues of REUNION, in color, in Adobe PDF and HTML, are available at:

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

**Current Active Mailing Lists
Originating From BasilNet ReuNet
HIOC BBS**

The Society of Clerks Secular of Saint Basil - The Basilian Fathers

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

PRAYERS

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

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If you wish to receive **REUNION** please see **** above, and fill in your name and address below and send to:

REUNION

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Harahan, Louisiana 70123

Name _____

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(Continued WEB from page 2)

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

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

such as this. However, for those who do, it is well worth the effort.

ONE-BODY

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

REU_PUB

This ML sends REUNION (publication) to its subscribers, in Adobe (PDF) format. In some instances this is better than the paper print issue because the pictures often are in color. The ML does support discussion, and discussion is encouraged. It is mainly used by those who desire to receive the Newsletter but do not have access to the WWW (each issue is available on-line), and those to whom we can not send a free print copy.

We have initiated a simplified method of subscribing to our InterNet mailing lists.

Simply go to:
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Then, click on the link which reads **MAILING LISTS**. This will bring you to a page captioned:

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CHURCH BBS
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Enter your e-mail address in the place provided, select the mailing list to which you wish to subscribe, click the **Subscribe** button, and an e-mail will be sent to you to confirm your desire to subscribe to the mailing list.

To confirm your subscription simply follow the instructions in the confirmation message (just click the reply command on your e-mail program without changing anything in the Subject line) and you are subscribed to the mailing list.

Most of the mailing lists then send out a welcome message.

Some of the mailing lists use the mailing list name as the sender's address. Some use the sender's name, and others use Fr. Paul, or father.paul@reu.org on behalf of whoever the one who originated the message. We will bring some consistency to this sometime in the future, probably.

To un-subscribe just follow the above procedure for subscribing and click on the unsubscribe button. A confirmation message will be sent to which you should reply to confirm the un-subscription.

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

Saint Mary Magdalene Orthodox Church: We finally decided to discard the duplicate set of keys to Saint Mary Magdalene which we kept at Holy Innocents. No sense in keeping keys to doors that have not existed for about two years.

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THE REALITY OF THE SACRIFICE WE OFFER A Portion of the Gregorian (Western) Rite Divine Liturgy of The Society of Clerks Secular of Saint Basil

There are but a few realities which we should maintain constantly before us, particularly in the Divine Liturgy. But they are most important and all who participate in the Divine Liturgy should maintain these matters in their constant attention.

Immediately after the Epiklesis in the Gregorian (Western Rite) Divine Liturgy you, the Priest, pray:

C. Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead and glorious Ascension into heaven, offer unto Thy most excellent Majesty of Thy gifts bestowed upon us a pure + sacrificial victim, a holy + sacrificial victim, a spotless + sacrificial victim, the holy + bread of eternal life and the + chalice of everlasting salvation.

When we pray, "calling to mind . . .", we acknowledge the reality that this our present Sacrifice is the very same Sacrifice as the Passion and Death of the now risen Jesus Christ, God. Many jurisdictions retain the word host instead of sacrificial victim, but host today is not readily known to have the same mean-

ing it did during the early part of the last century. Host in English of the present most commonly means either a large group of people, or a little round piece of bread. In the last century it also had the meaning of a little round piece of bread, or of a large group of people, but in the early part of the last century it was readily known that the word "host" came from the Latin "hostium" meaning sacrifice or victim or sacrificial victim. So in the Divine Liturgy we state that which we offer is not a large group of people, nor a little round piece of bread, but *The Sacrificial Victim*, Jesus Christ, God.

It also is the reason why we place the Epiklesis immediately before these prayers and immediately after the Words of Institution, for if these prayers were placed before the Epiklesis we would be offering as a sacrificial victim that which has not yet been changed into the Sacrificial Victim Jesus Christ, God.

You then pray:

C. Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as Thou wert graciously pleased to accept the gifts of our patriarch Abraham, and that which Thy high priest, Melchisedech offered unto Thee, a holy Sacrifice, a spotless Victim

What were the sacrifices of Abraham? Two are most memorable. The meal offered to the three travelers, the three angels, the three Persons of the Blessed Trinity. We and our flocks also are on a journey, and all require sustenance on that journey. What is that sustenance? That sustenance is foreshadowed in the second most memorable sacrifice of Abraham, the sacrifice of his son. For our sustenance is also a Son, the Son of God, who actually was sacrificed, though Abraham's son was withdrawn from the sacrifice by God at the last instant.

How do we receive this sustenance? We receive it in the appearance of bread,

the sacrifice of Melchisedech. Who was Melchisedech? A most mysterious figure: the King of Salem, King of Peace, High Priest of God, relative of Abraham, who overcame the three witches, the greatest of evils, foreshadowing the overcoming of Evil by the Sacrifice of the Eternal High Priest, the Son, of the Son Himself, even unto this very day on the Cross in the Eternal Now and under the appearance of bread in the Divine Liturgy of today.

But we do not receive this sustenance in any form under the Law of Moses, for slaughter was completed as a form of sacrifice with the slaughter of The Lamb of God which ended the Old Covenant and began the New Covenant.

And you end this portion of the Divine Liturgy with:

C. We humbly beseech Thee, Almighty God, to command that these things be borne by the hands of Thy Holy Angel to Thine Altar on high, into the presence of Thy Divine Majesty, that so many of us as shall partake at this Altar, of the most Sacred + Body and + Blood of Thy Son, may be filled with all heavenly [+] benediction, through the same Christ our Lord. R. Amen.

Who is that Angel which we beg God send to carry the Sacrifice to God's Altar on high? That Angel is the very same High Priest, the Priest who originally made the Offering and who is the Sacrifice Itself: Jesus Christ, God. Who else could be God's Holy Angel? No one else could so be.

These prayers are very important for they state with extreme clarity that which has just been done by us, Priests, and what we beg be done on our behalf and the behalf of all those present and all those whom we represent.

These are but a few things to remember. But if these things are not reality we may as well gather for a communal meal of pizza and wine.

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We must also remember that these prayers differ slightly in order and form from those of The Holy Anbaphora in the Divine Liturgy of Saint John Chrysostom, which has but a short prayer between the remembrance of the Last Supper and the Epiklesis. Yet the substance of these prayers is in no way foreign to the Divine Liturgies of Saint John Chrysostom and of Saint Basil the Great.

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PRIESTLY PROPRIETY

When the children of Israel first began to offer sacrifices under the Law of Moses the temple had not yet been built. But after the temple was built the sacrifices were offered in the same manner, only there was a fixed place for all sacrifices to be made - in the Temple of Solomon. Even after the first destruction of Jerusalem and the temple, upon return from the Babylonian exile, the people re-learned and followed the procedures for sacrifice.

One of the provisions was that the animal offered had to be without blemish. In some instances the sacrifice would come from the animals owned by the one who was requesting the sacrifice. In other instances the animals would be acquired by the king or what ever governing authority was in effect at that time.

A very few sacrifices required the immolation or burning of the entire animal being offered. Most sacrifices required certain portions of the animal be burnt, and the remainder be for the use of the priests and temple attendants and their families. There ever were provisions for priests and their families who lived far from Jerusalem.

The sacrifices were in continual operation, occurring from sunrise to sunset. It must have been a very bloody and smelly place. The Bible cites instances where

thousands of sheep, goats, and cows or bulls were sacrificed daily for a week. At these times the streets must have been running with blood and the skies overshadowed with soot from the burning animals.

By the time of Christ the system had become so corrupted that even if a person brought in a pure, spotless, unblemished animal for sacrifice, there was little chance of it passing inspection as being unblemished for sacrifice. The reason for this was many of the temple authorities and their favored associates sold animals for sacrifice. So, if someone brought their own animal for sacrifice, the corrupt authorities and their favored associates did not make money on the sale of an animal to be used for sacrifice. The situation make one wonder how many times an animal would be sold for sacrifice before it eventually was sacrificed.

Only temple money could be used to purchase animals for sacrifice, so there were money changers as well as those who sold animal and produce to be used for sacrifice.

So, if you brought your own lamb and your own wheat and your own bread to be offered for sacrifices, all probably would be found to have blemishes. If you desired to have the offerings sacrificed you would have to sell your lamb, wheat, and bread, at a loss, to a buyer of such things in the temple, be paid in regular coin of the day, change that money for temple money - and you had to pay the money changer for that transaction, then use the temple money to purchase a lamb, wheat, and bread from one of the approved temple vendors. You might actually wind up purchasing your original lamb, wheat, and bread.

The system had become corrupt, almost as corrupt as our modern day government systems.

This is what Christ cleaned up, at least as it existed on the temple grounds.

And no one dared to oppose Him because it was well known the system was corrupt. And the honest religious leaders welcomed what Christ had done. But what Christ did is one of the reasons the corrupt religious leaders decided to kill Jesus.

But notice what Jesus did after He cleaned up the system as it existed on the temple grounds. Since He had cleaned it up, it was now a worthy place for Him to teach. A place worthy of His exercising His position as Rabbi. And that is exactly what He did.

In our time we often see the Church and other organizations which call themselves religions, used for the material, especially the financial, betterment of the leaders and selected individuals.

The false religions do not need financial support because they are false religions. They do little or nothing.

But the true Church does need material support otherwise laity would have no place to worship, no bread and wine from which to make the Sacred Eucharist, no olive oil from which to make Chrism or Holy Oil, no candles, and none of the other material things which are necessary for administration of the Sacraments and for teaching the Gospel.

But a Priest can provide many of these things himself; and he will provide them at least for himself and a small number of people if he has any financial wherewithal at all.

But if any Priest, religious, or person in a similar position in one of the organizations which call themselves "religions", schemes to obtain money or any material excesses through his or her religious position, then such individuals have become as corrupt as were many of the religious leaders of the temple at the time of Christ.

All should respect the position of priest or religious, and all should respect those

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who hold these positions for their exercise of and dedication to their vocations.

But those who hold these positions should never expect to be treated as royalty for they are the servants of all. And they are the servants of all, voluntarily.

Ref: 1 Cor. 10:6-13; Luke 19:41-47

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A BISHOP MUST

A Bishop must, absolutely must, regard each of his Priests as and to be his brother, treat each as his brother, respect each as his brother, acknowledge each as

his brother, love each as his brother, and be a brother to each. Only then is it possible for a Priest to, *if the Bishop is deservng*, not only reciprocate, but actually acknowledge, regard, treat, love, and respect the Bishop as a his superior.

If an individual who has been consecrated Bishop does not these things, the consecration is not without effect, but the Bishop is. He is without worth. He is without good effect, and incapable of fulfilling his duty. It would have been better for him had he never been consecrated.

He need not be their bosom buddy or close friend. He need not like each of them, nor need each of them like him.

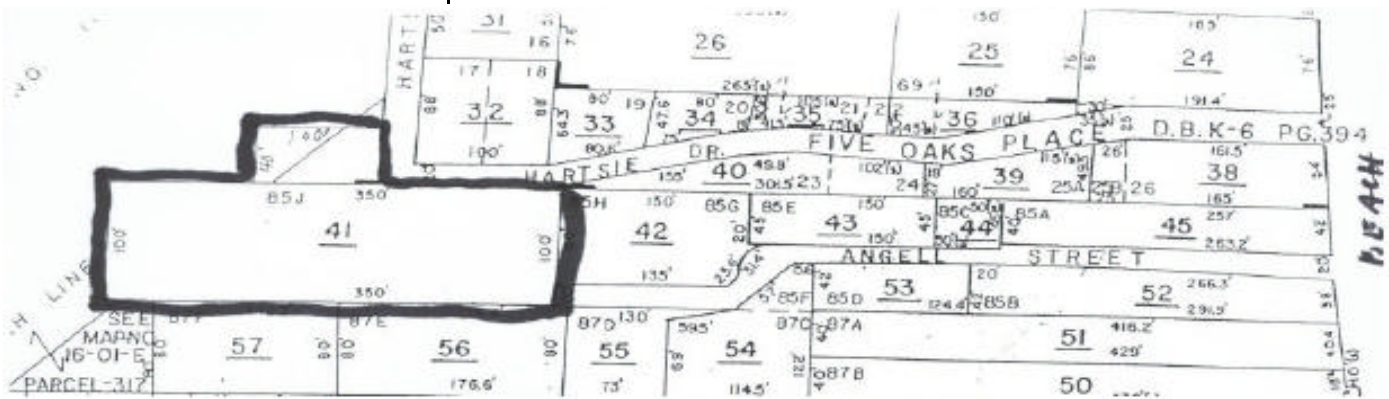
But brothers come from the same stock,

from the same family, from the same parents, from the same culture, from the same environment. Just as no one brother is superior to another by right of birth, so too is a Bishop not superior to a Priest by some accident of birth for both are born in Christ.

Nor is a Bishop superior by the quality of Divine Right claimed by Kings and Earthly Royalty. Such false "right" often was taken from the eldest brother by the sword of a younger.

The Bishop only becomes the superior by fully and completely being the servant, yet without wavering from God.

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ST. MARY MAGDALENE NEWS
St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576

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

We have therefore decided to sell the land, which is approximately one acre, composed of two adjacent lots, one being approximately 100 feet by 350 feet, the other being approximately 40 feet by 100 feet, situated approximately 550 feet from the beach of the Gulf of Mexico. (See the area outlined in bold in the above survey map. The survey map is not in true proportion due to the printing process.)

We have listed the property with Coldwell Banker Alfonso Realty, (228) 467-0244, agent Bobby Compretta, (228) 216-7197, for \$99,000.00. Inquiries should be directed to the real estate company or agent.

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

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(Continued HOPE from page 1)

Creed, roughly: "let he who adds to or subtracts from the Creed of the Council of Nicea be anathema.")

But the manner in which Dogma is taught and emphasized, and in which various aspects of Dogma are emphasized or de-emphasized, is under the control of humans. The philosophy of an individual can therefore have an effect on how that individual teaches Dogma, and even result in an individual using the proper expression of Dogma but emphasizing and de-emphasizing portions of that expression so-as-to actually teach that which is contrary to the very Dogma which the individual is teaching. (And they are anathema.)

This philosophy, "*Hope that all will be saved*", is expressed in the Protestant position that one who believes that Jesus is the Son of God is saved and goes to Heaven when they die. It is a corruption of the Dogmatic expression and definition of the Virtue of Hope. The Protestant position is not a reality for the very Devil himself believes that Jesus is the Son of God, yet the Devil is not and will not be "saved". Nor will any living human who just believes that Jesus is the Son of God for belief is not the Virtue of Faith.

One can have faith and that faith not be the Virtue of Faith. As an example, one can have faith in the ground under their feet, and that faith may be proven in that the ground under their feet never gives way. One may have faith in their own ability to do something and may well be able to do that something and may actually do that thing. But neither of these is the Virtue of Faith.

So too can one have belief that Jesus is God and that belief not be the Virtue of Faith. The Virtue of Faith has as a requisite the acting in accordance with that Faith. Thus one who possesses the Virtue of Faith will act in mind, deed,

and will in accordance with that Faith. In this manner belief is not simply belief but is the Virtue of Faith. Notice it is not stated that belief becomes Faith. It is stated: ***In this manner belief is not simply belief but is the Virtue of Faith.***

The concept of "Hope that all will be saved" using the definition of the Virtue Hope is therefore an impossibility for the Virtue of Hope is totally dependent

So too can one have belief that Jesus is God and that belief not be the Virtue of Faith. The Virtue of Faith has as a requisite the acting in accordance with that Faith. Thus one who possesses the Virtue of Faith will act in mind, deed, and will in accordance with that Faith. In this manner belief is not simply belief but is the Virtue of Faith. Notice it is not stated that belief becomes Faith. It is stated: ***In this manner belief is not simply belief but is the Virtue of Faith.***

on the Virtue of Faith. Regular hope can be thought of as the situation where person A is to testify on behalf of person B and person B hopes person A gives testimony which is helpful to person B. In a different sense, a parent can hope their child will not engage in sexual activities until married and then only with their spouse. But the Virtue of Hope is actually a certain knowledge, as well as the actual reality, based in the Virtue of Faith that, by way of example, the one who possesses both the Virtue of Faith and the Virtue of Hope will attain everlasting happiness in Heaven provided that one continues to act in accordance with that Virtue of Faith following The Way taught by Jesus Christ.

Now it should be clearly understood that the philosophy referred to as "*Hope that all will be saved*" is nothing more than heresy. Not just simple error, but heresy.

This philosophy (and in naming it a philosophy great kindness is used as regards those who hold this philosophy to be Dogma, and great damaged is wrecked upon the innocent term "philosophy") is based in aversion to

the real fact that Hell is very real, very nasty, very horrible, and that a very great many people go to Hell and stay there for all eternity.

In reaching out to the Protestants, Pope John XXIII and Vatican II changed the inclination of the Roman Catholic Church instead of demanding the Protestants refute their errors and heresies. The Orthodox Church has shown various indications of reaching out to the Protestants in manners

similar to that done by Pope John XXIII and Vatican II. These errors must not be repeated by these last reliable bastions of depository of the true Faith.

Quite simply, there is no Hope for those who obstinately cling to sin.

There is no Hope for those who obstinately cling to errors in Dogma and erroneous beliefs, for these are grievous sins.

There is no Hope for or in those who cling to grievous sin especially those who so do in an open and defiant manner. Prayer can be offered for them and they may change, but there can be no Hope until they change. It is not likely they will change unless they are constantly given holy example and prayers are constantly offered for them. And even then any change is up to their exercise of their free will.

This false hope concept is based in the belief that for one to go to Hell one has to actively struggle to go to Hell and actively reject God. This belief is not reality. Going to Hell is easy. People do it all the time. What is difficult is going to Heaven. People do that all of the time too, but they have to struggle to get there. Even when holiness becomes "second nature" attaining and maintaining holiness is a struggle.

Loose sight of this reality and you may well find yourself in Hell.

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(Continued WHO CHANGED from page 1)

separated, have true sacraments and above all - because of the apostolic succession - the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds,' they merit the title of 'particular or local Churches,' and are called sister Churches of the particular Catholic Churches.

'It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature.' However, since communion with the Catholic Church, the visible head of which is the Bishop of Rome and the Successor of Peter, is not some external complement to a particular Church but rather one of its internal constitutive principles, these venerable Christian communities lack something in their condition as particular churches.

"On the other hand, because of the division between Christians, the fullness of universality, which is proper to the Church governed by the Successor of Peter and the Bishops in communion with him, is not fully realized in history."

We Orthodox, the ones who did not make changes in dogma, believe the converse is true. That the Roman Catholic Church, because it ceased to be Orthodox and followed false dogma, such as the dual procession of the Holy Spirit instead of the single procession of the Holy Spirit, and its abrogation of the thousand year old means of stating and confirming dogma through true Ecumenical Councils and replacing that method with the self-proclaimed and self-granted presumption of sole authority and sole ability of the Pope of Rome to state and confirm dogma, that because of such matters and the Roman Catholic Church having separated itself from being in communion with the rest of the true Holy Catholic and Apostolic Church, that the Roman Catholic Church lacks something in its condition as a particular church.

It required the passage of but a few hundred years before the fruits of the actions of the Roman Church began to appear, in the form of a multitude of heresies which resulted in schisms from the Roman Church which schisms formed the Church of England, the Lutheran Church, and eventually all of the Protestant and quasi "Christian" "churches" of today.

But it required the passage of almost a thousand years before the Roman Catholic Church began to focus on self destruction from within through total corruption of its Latin Rite Divine Liturgy and that Liturgy's replacement with something barely recognizable as a liturgy, something of doubtful ability to confect the Eucharist. It required that same almost thousand years before the Roman Church was able to revise the means, the liturgies, by which it administered the Sacraments, especially and particularly that of Holy Orders, into a form and format of doubtful ability to actually effect ("make") the desired Sacrament. But that now is the status of the Roman Catholic Church, particularly in its Latin Rite.

With the gross changes in its Divine Liturgy, The Mass, the Roman Catholic Church of Saint Linus, the first Roman Pope, which existed intact until 1054 A. D., and thereafter basically intact until Pope Pius XII, has formed a new, schismatic Roman Catholic Church of the Novus Ordo (the New Order of the Mass). In reality and in actuality, this New Order Mass Latin Rite Roman Catholic Church is in schism not only with all Orthodox Churches, but also with the Roman Catholic Church of the "Traditional Mass", and all Byzantine Rite Churches in Communion with the Roman Catholic Church.

The New Order Mass Roman Catholic Church is schismatic or in schism from the Roman Catholic Church because numerous Roman Catholic Councils, including the Council of Trent, and even Vatican II, along with Pope Saint Pius V, Pope Leo XIII, Pope Saint Pius X, and many other Roman Popes, have

expressly forbid changes in the Latin Rite Divine Liturgy or Mass. They have so done in manners which can not be revoked or modified and have declared anyone who changes the Roman Mass to be anathema (excommunicated) along with anyone who facilitates such changes. The prohibitions did not include such minor matters as adding a local or especially well beloved saint into a part of the liturgy, but anything beyond the most nominal was expressly prohibited by excommunication.

Rome had maneuvering room until the recent declaration of Pope Benedict XVI (born Joseph Alois Ratzinger) which allowed the Traditional Latin Mass while making the New Order Mass the official "Divine Liturgy" of the Latin Rite of the Roman Catholic Church.

With that declaration Pope Benedict XVI and all those of the New Order Mass became in schism with the Roman Catholic Church of Pope Pius XII (and perhaps of Pope John XXIII) and his predecessors. By the laws (Canons) of his own Church Pope Benedict XVI and his New Mass followers have thereby declared themselves to be Protestants, and Orthodox can not reunite with Protestants for Orthodox have never been united with the Protestant New Order Mass Roman Catholic Church.

Perhaps the Byzantine Rite of the Oriental Churches in communion with the Roman Catholic Church will be sufficient to return Rome's Latin Rite to assured validity. But only a return to the conditions prior to the Great Schism of 1054 A. D., and the methods of stating and confirming dogma through true Ecumenical Councils, will remove Rome from the precipice of self-destruction whereat it now stands.

+ Paul, S.S.B.

Metropolitan Primate, Orthodox Catholic Church of the Americas
Superior General, The Society of Clerks Secular of Saint Basil

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WHERE GOD WOULD FORGIVE, THE SINNER CAN PREVENT IT

Those who die with their sins not forgiven, die with their sins not forgiven because they have prevented God from forgiving their sins.

God constantly reaches out His hand to us, to guide us away from and to pull us out of the mud of sin which sucks us into its filth. If we grasp His hand, He will guide us, and pull us from the filth of sin. But if we avoid His hand and move away from Him so we avoid His grasp, then we will be sucked into the depths of the mud of sin and will suffocate to death in it.

Even when we are far away from God, and even when we are in the depths of the muck of sin so that we can not breathe the pure air of God's essence, God can hear us. Therefore, even if our plea for His help is muffled by the slime of sin, He can hear us. And when we make that plea, He will reach into the depths of the slime and muck and pull us from it and cleanse us so we can join Him in His house. But we must make that plea so that He will reach into that slime and muck of sin to save us. Whether we speak the words with our mouth, or speak them with our thoughts, or even only with our emotions, God will hear us and rescue us.

But those who invent their own god, who twist what God has revealed about Himself so that they present that which is not God; these have no one to rescue them for they worship something which does not exist.

Those who defy God, who deny God, who oppose God, who oppose God's will, who twist what God has said so that their own desires are expressed: these are not inclined to seek God's help; these are not inclined to see the muck and slime of sin as being muck and slime; these are like roaches and rats and slimy things which delight in the cesspools and sewers wherein they live; these ridicule, in whole or in part,

Jesus and what He has taught and those who attempt to follow Him; these hold their own opinions to be superior to the opinion of God and are not likely to seek His help even at the hour of their death.

But if a person has just the slightest spark of honesty left, then that person can in an instant, both acknowledge their errors and seek forgiveness.

God constantly blows His life over and all around us. We can be like squirrels, shrieking senseless anger into the face of that breath of life. Or we can be like the wise sailor who turns his face to that fresh breeze and trims his sails to catch the wind, so he is pulled free from the mud which seeks to suck his vessel into hell.

Which is wiser: the squirrel or the sailor; the bad thief or the Good Thief?

Ref: Is. 59:1-4; Luke 23:39-43

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SEEK THE KINGDOM OF GOD AND GOD'S JUSTICE BEFORE ANYTHING ELSE, EVEN SOCIAL JUSTICE, FOOD, AND THE NECESSITIES OF TEMPORAL LIFE

“Mat. 6:31. Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? 6:32. For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. 6:33. *Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.*”

When you seek the kingdom of God you are seeking eternal life, and this is what a wise person seeks first and above all other things. When you seek God's justice you seek what is good and right for all the world in this world and the next.

A living wage for yourself and all others, justice, land reform, a system which will virtually guarantee decent housing, health, and standard of living for everyone who desires to earn these things, are commonly termed social justice. Social justice is a favorite term of the so called enlightened humanists which is a branch of atheism. For it is not God's justice, is not absolute like God's justice, and is sufficiently nebulous so-as-to-be able to be modified to suit what ever circumstances one desires, and to include what ever sins one wishes to commit.

What lasting good does it do to obtain social justice if the kingdom of God is not obtained? It does no good, not even temporary good. How is it *possible* to obtain real social justice if the kingdom of God is not obtained first? It is not possible because real social justice is an element derived from goodness and holiness which only exist perfectly in the kingdom of God and imperfectly in those who seek the kingdom of God.

(Continued JUSTICE on page 21)

CHILDREN'S PAGE



Colour (or color, in the modern USA) Saint Michael the Archangel.

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 699. Which are the gifts of the Holy Ghost?

A. The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

Q. 700. Why do we receive the gift of Fear of the Lord?

A. We receive the gift of Fear of the Lord to fill us with a dread of sin.

Q. 701. Why do we receive the gift of Piety?

A. We receive the gift of Piety to make us love God as a Father, and obey Him because we love Him.

Q. 702. Why do we receive the gift of Knowledge?

A. We receive the gift of Knowledge to enable us to discover the will of God in all things.

Q. 703. Why do we receive the gift of Fortitude?

A. We receive the gift of Fortitude to strengthen us to do the will of God in all things.

Q. 704. Why do we receive the gift of Counsel?

A. We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

Q. 705. How is it clear that the devil could easily deceive us if the Holy Ghost did not aid us?

A. It is clear that the devil could easily deceive us if the Holy Ghost did not aid us, for just as our sins do not deprive us of our knowledge, so the devil's sin did not deprive him of the great intelligence and power which he possessed as an angel. Moreover, his experience in the world extends over all ages and places, while ours is confined to a few years and to a limited number of places.

Q. 706. Why do we receive the gift of Understanding?

A. We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

Q. 707. Why do we receive the gift of Wisdom?

A. We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

Q. 708. Which are the Beatitudes?

A. The Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Q. 709. What are the Beatitudes and why are they so called?

A. The Beatitudes are a portion of Our Lord's Sermon on the Mount, and they are so called because each of them holds out a promised reward to those who practice the virtues they recommend.

Q. 710. Where did Our Lord usually preach?

A. Our Lord usually preached wherever an opportunity of doing good by His Words presented itself. He preached at times in the synagogues or meeting-houses but more frequently in the open air -- by the seashore or on the mountain, and often by the wayside.

Q. 711. What is the meaning and use

of the Beatitudes in general?

A. 1. In general the Beatitudes embrace whatever pertains to the perfection of Christian life, and they invite us to the practice of the highest Christian virtues.

2. In different forms they all promise the same reward, namely, sanctifying grace in this life and eternal glory in the next.

3. They offer us encouragement and consolation for every trial and affliction.

Q. 712. What does the first Beatitude mean by the "poor in spirit"?

A. The first Beatitude means by the "poor in spirit" all persons, rich or poor, who would not offend God to possess or retain anything that this world can give; and who, when necessity or charity requires it, give willingly for the glory of God. It includes also those who humbly submit to their condition in life when it cannot be improved by moral means.

Q. 713. Who are the mourners who deserve the consolation promised in the third Beatitude?

A. The mourners who deserve the consolation promised in the third Beatitude are they who, out of love for God, bewail their own sins and those of the world; and they who patiently endure all trials that come from God or for His sake.

Q. 714. What lessons do the other Beatitudes convey?

A. The other Beatitudes convey these lessons: The meek suppress all feelings of anger and humbly submit to whatever befalls them by the Will of God; and they never desire to do evil for evil. The justice after which we should seek is every Christian virtue included under that name, and we are told that if we earnestly desire and seek it we shall obtain it. The persecuted for justice' sake are they who will not abandon their faith or virtue for any cause.

Q. 715. Who may be rightly called

(Continued CATECHISM on page 12)

(Continued CATECHISM from page 11)

merciful?

A. The merciful are they who practice the corporal and spiritual works of mercy, and who aid by word or deed those who need their help for soul or body.

Q. 716. Why are the clean of heart promised so great a reward?

A. The clean of heart, that is, the truly virtuous, whose thoughts, desires, words and works are pure and modest, are promised so great a reward because the chaste and sinless have always been the most intimate friends of God.

Q. 717. What is the duty of a peacemaker?

A. It is the duty of a peacemaker to avoid and prevent quarrels, reconcile enemies, and to put an end to all evil reports of others or evil speaking against them. As peacemakers are called the children of God, disturbers of peace should be called the children of the devil. Gossips can not be peacemakers.

Q. 718. Why does Our Lord speak in particular of poverty, meekness, sorrow, desire for virtue, mercy, purity, peace and suffering?

A. Our Lord speaks in particular of poverty, meekness, sorrow, desire for virtue, mercy, purity, peace and suffering because these are the chief features in His own earthly life; poverty in His birth, life and death; meekness in His teaching; sorrow at all times. He eagerly sought to do good, showed mercy to all, recommended chastity, brought peace, and patiently endured suffering.

Q. 719. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benvignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

Q. 720. Why are charity, joy, peace, etc., called fruits of the Holy Ghost?

A. Charity, joy, peace, etc., are called fruits of the Holy Ghost because they

grow in our souls out of the seven gifts of the Holy Ghost.

**LESSON SEVENTEENTH:
On the Sacrament of Penance**

Q. 721. What is the Sacrament of Penance?

A. Penance is a Sacrament in which the sins committed after Baptism are forgiven.

Q. 722. Has the word Penance any other meaning?

A. The word Penance has other meanings. It means also those punishments we inflict upon ourselves as a means of atoning for our past sins; it means likewise that disposition of the heart in which we detest and bewail our sins because they were offensive to God.

Q. 723. How does the institution of the Sacrament of Penance show the goodness of Our Lord?

A. The institution of the Sacrament of Penance shows the goodness of Our Lord, because having once saved us through Baptism, He might have left us to perish if we again committed sin.

Q. 724. What are the natural benefits of the Sacrament of Penance?

A. The natural benefits of the Sacrament of Penance are: It gives us in our confessor a true friend, to whom we can go in all our trials and to whom we can confide our secrets with the hope of obtaining advice and relief.

Q. 725. How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

A. The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

Q. 726. What is Absolution?

A. Absolution is the form of prayer or words the priest pronounces over us with uplifted hand when he forgives the sins we have confessed. It is given while we are saying the Act of Contrition after receiving our Penance.

Q. 727. Does the priest ever refuse ab-

solution to a penitent?

A. The priest must and does refuse absolution to a penitent when he thinks the penitent is not rightly disposed for the Sacrament. He sometimes postpones the absolution till the next confession, either for the good of the penitent or for the sake of better preparation -- especially when the person has been a long time from confession. The priest must be very careful if he delays absolution, for he may drive away from God, someone who is trying to return to God, by delaying absolution.

Q. 728. What should a person do when the priest has refused or postponed absolution?

A. When the priest has refused or postponed absolution, the penitent should humbly submit to his decision, follow his instructions, and endeavor to remove whatever prevented the giving of the absolution and return to the same confessor with the necessary dispositions and resolution of amendment.

Q. 729. Can the priest forgive all sins in the Sacrament of Penance?

A. The priest has the power to forgive all sins in the Sacrament of Penance, but he may not have the authority to forgive all. To forgive sins validly in the Sacrament of Penance, two things are required:

1. The power to forgive sins which every priest receives at his ordination, and
2. The right to use that power which must be given by the bishop, who authorizes the priest to hear confessions and pass judgment on the sins.

Q. 730. What are the sins called which the priest has no authority to absolve?

A. The sins which the priest has no authority to absolve are called reserved sins. Absolution from these sins can be obtained only from the bishop, and sometimes only from the/a Patriarch (or Primate), or by his special permission. Persons having a reserved sin to confess cannot be absolved from any of their sins until the priest receives faculties or authority to absolve the reserved sin also. +

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(Continued **TRADITION** from page 1)

available, made applicable, and applied, not just on special occasions or in specific instances, but in the daily life of every individual.

When Tradition is changed the mechanism by which Dogma is made applicable is changed. If Tradition is removed and not replaced with that which is of equal value and ability to enact, it becomes more difficult to apply and exercise Dogma. And if Tradition is removed and not replaced, it becomes very difficult to exercise and apply Dogma.

Traditionally, a family must consist of at the very least a husband who is a natural born male and a wife who is a natural born female. If they are blessed the members of the family will be increased by their offspring, or may be added to by adoption, but all additions will be to the basic family unit of husband and wife. *(As an aside, the family actually is a trinity in the image and likeness of the Blessed Trinity, and therefore at it most basic form, is composed of a husband, a wife, and God. If there are children, the trinity is the parents, the child or children, and God. People living together with God as a part of their living together are just people living together even if they are legally married.)*

When the traditions of family are discarded and an attempt made to introduce a tradition which is not natural the unnatural tradition is doomed to failure. Two women must acquire a child by artificial means if they desire a child, as must two men. They may term themselves a family but they are not: they are just two strange adults and a totally confused child.

Imagine a branch of the armed forces without its traditions. The duty of a military organization is to defend its country from foreign invasion, to carry out aspects of its country's foreign policy which can not be carried out by means of verbal or written diplomacy, and to protect its country and the

citizens of its country.

It learns to do what it does by practicing what it does, this practicing being termed training. It utilizes a chain of command, structure, makes contingency plans which consider its abilities and deficiencies, and anticipates adverse conditions (which may include the abilities of a potential enemy as well as the probable difficulties which may be met when engaged in dealing with natural and other forms of disaster).

It builds traditions which ingrain its duties and purposes into its members and develops ceremonies which compliment these traditions thus further strengthening its focus on its duties and purposes. Innate in a good military are the concepts and traditions of duty, honor, and courage. If the traditions are disrupted the effect on the efficiency of the military is immediately apparent for the traditions are the means by which its purpose and its duties are made apparent to those outside of as well as those who are members of the military organization. Its traditions are the means by which its history and purpose are transmitted and continued.

The same holds true for any organization, whether it be an individual family or something which crosses national and planetary boundaries such as the Church.

The duties, obligations, privileges, and rights of family members are exercised in the traditions of a family, many of which are passed on to future generations. Many of these "family traditions" have counterparts in multitudes of cultures, and form what is a corollary to the relationship of dogma and tradition.

Likewise the purposes for which a military exists correlates to being its dogma, and its traditions are formed as a means of strengthening the methods by which it performs its duties. Tradition is the source of knowledge of these duties and how they are fulfilled,

as well as the means by which this knowledge and these abilities are transmitted and continued.

The relationship between Dogma and Tradition is even more viable and necessary in the Church.

The Tradition of fasting is not only a means of giving an example of the passion and crucifixion of Christ. It is a means by which each individual may actually join, not just in a "very real sense" but actually join with Christ in His passion and crucifixion. The ability to join and desirability of joining with Christ in His passion and death is part of the Dogma of the Church. Thus the reality of the Dogma is carried out in the Tradition. In this particular instance one may learn by personal experience the extent to which his own sins caused Christ to suffer for in joining one's own suffering with Christ's sufferings one suffers for his own sins as well as the sins of others.

Liturgical Traditions are a means by which the Dogma of the Church is publicly proclaimed. Liturgical Traditions are also a means by which the Dogma of the Church is actually exercised, executed, made available in substance, and a substantiative manner by which each member of the Church may partake in the particular Dogma or Dogmas which are being exercised for they are being exercised in a manner which manifests the Energies of God.

The Divine Liturgy of Saint John Chrysostom, the Divine Liturgy of Saint Basil the Great, and the Divine Liturgy of Saint Gregory the Great, are not just traditional (with a lower case "T") liturgies in the sense of a habitual means of performing an activity. They are established Traditions (with an upper case "T") in part because they: successfully perform a necessary function, successfully establish the history of that function; successfully focus the attention on that function, that history, and the procedures associated therewith; successfully present or make

(Continued **TRADITION** on page 16)

(Continued **TRADITION** from page 15)

reference to those involved in that history, those who were immediate to that history, and those who have either exercised or benefitted from that history.

Each of these forms of the Divine Liturgy is the main process or procedure by which is confectioned the Sacred Eucharist. In each of these a history, brief though it may be, is given of why and how the Sacred Eucharist came to be. In each of these is proclaimed the main beliefs of each individual who is a true member of the Church. Each of these Liturgies contains references to individual Saints and their deeds. Each begins with an invocation to God the Blessed Trinity, a proclamation of the unworthiness of the Priest to even approach God's Altar and the fact that he intends to so do for in so doing he will be following God's instructions. There is a brief focus on (occasionally just a mention of) some of the main aspects the fall of man, the preservation of mankind's ability for reconciliation with God by God the Father, of The Way taught by Jesus Christ, and of the continual guidance by the Holy Ghost of those who wish to follow God in the way He has proclaimed He desires to be followed.

In preparing for The Sacrifice we humans make our offerings, praying they be joined with that Offering originally made by God to God and which now is being made by the Priest following God's instructions and using his God given authority.

The Trinity is emphasized as is each Person of The Blessed Trinity; and as is the reality that though each Person of the Blessed Trinity is a completely and totally separate Individual, yet Each is totally and completely in Each of the Others, completely possesses Each of the Others, completely possessed of Each of the Others.

In the Divine Liturgies of Saint Basil and Saint John Chrysostom, in The First Antiphon, the people respond

thrice: "By the intercessions of the Theotokos, Savior, save us." Why thrice? Why else?

Again in the Divine Liturgies of Saint Basil and Saint John Chrysostom, in The Holy Anaphora, they people pray: "Holy, holy, holy, Lord Sabaoth, heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna to God in the highest." And in the Gregorian Divine Liturgy they pray **HOLY, HOLY, HOLY**, Lord God of Hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed [+] is He that cometh in the Name of the Lord. Hosanna in the highest.

Why thrice holy? Why, indeed.

The Kyrie may be in the form of a chant, of a point and counterpoint, of one side and response from the other side, but any change from the form of:

Kyrie Eleison
Kyrie Eleison
Kyrie Eleison
Christi Eleison
Christi Eleison
Christi Eleison
Kyrie Eleison
Kyrie Eleison
Kyrie Eleison
or

Lord have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

destroys the acclamation of prayer to the Father, the Father who is in and in whom is the Son, the Father who is in and in whom is the Holy Ghost, and likewise the Son, and likewise the Holy Ghost.

The Tradition expresses the Dogma. A new tradition of:

Kyrie Eleison
Christi Eleison
Kyrie Eleison

or
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
makes a new dogmatic proclamation of three non-integrated individuals, ignoring true Dogma and true Dogmatic proclamation.

The Trisagion:

in the Gregorian Divine Liturgy is:
C. Holy God, Holy Mighty One, Holy Immortal One; R. Have mercy upon us.
C. Holy God, Holy Mighty One, Holy Immortal One; R. Have mercy upon us.
C. Holy God, Holy Mighty One, Holy Immortal One; R. Have mercy upon us.
and in the Divine Liturgies of St. John and Saint Basil is:
Holy God, Holy Mighty, Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Why is it prayed three times? Because there are three People, Divine People, to Whom it is addressed. Which of **Them** would a liturgist decide to omit?

What if in preparing The Sacrifice the liturgy made it seem that all those present were confectioning The Sacrifice, the Sacred Eucharist, or that all present were offering The Eucharistic Sacrifice? If the actual dogma had not changed, it would at the very least appear that the dogma had been changed. And in the appearance of a change is change. The Priest would no longer be the sole confectioner, no longer the intermediary which Christ established in establishing the Sacraments, their confection and their administration in the manner in which He did establish them and their confection and administration. And with the loss of the Priest being the sole confectioner of the Sacred Eucharist would be loss of the ability to confection the Sacred Eucharist. There would be no more Holy Orders reaching back in Apostolic Succession, for the recipient of those Holy Orders would no longer

(Continued **TRADITION** on page 17)

(Continued TRADITION from page 16)

believe in their exclusivity and would therefore not receive Holy Orders because his perception would be that he just engaged in a nice ceremony. If he became a Bishop his perception of his administration of Holy Orders would be the same, and therefore he would have no intention of exclusive empowering with God's authority.

The Traditions of the Church also establish a spiritual work ethic. One must "work hard at" truly being a Christian. Considerable effort and thought must be expended. These requirements have stood the Church well throughout her existence. Any diminution in the Traditional thought and effort requisite causes a diminution in appreciation of and for the Dogmatic foundations.

This of necessity results in laxity, in lax application of Dogma, and a correlating decrease in Faith until Faith becomes a notion of belief without substantial knowledge. Eventually what exists is a vague familiarity with some quaint practices in which one's ascendants once engaged.

The human race has found through experience that continuation of the species will only occur if it utilizes a human male and a human female. Experience has taught it that a stable, permanent relationship between the male parent and the female parent is the best environment within which to rear young humans born of their union. It has learned that when humans live in any form of association with other humans, fidelity is necessary for there to be sufficient stability to induce both parents to care for the children in the family, for if there is uncertainty as to who has fathered a child there often is an accompanying unwillingness for the male to tend to those offspring which are not clearly his, and a similar unwillingness by the female to tend to those offspring which clearly are not hers.

It has found that certain traditions are

very wise.

Likewise, the traditions of the military are founded in experience of what works best. If but one of these traditions were changed it could mean total disaster. By way of example, imagine, if you will, if the chain of command were changed. What if, instead of there being one commander in chief, the military were directed by a legislative branch of government? Then, instead of one individual being ultimately responsible, and having the ability to follow consistent practices which he could change if they proved to be ineffective and then attempt to achieve the goals desired through new avenues, the military would be governed by several hundred tin gods with the popular concept of the most popular politician being the policy of the day, thus insuring defeat.

The matter of Dogma and Tradition in the Church is much more explicit for the Dogma is established by God who does not change, nor does His Dogma. And the Traditions which have been established for many hundreds of years were established under His guidance as the means by which He exercises His energies, by which He manifests Himself, by which He guides mankind and individual humans, by which He enters into union with each individual and by which each individual enters into union with Him - and thus makes the Communion of Saints reality.

Imagine the disruption and discord, the devastation which would follow disruption of Church Tradition. Perhaps we need not imagine it. Perhaps Orthodox can see it happening to others, and others are experiencing it.

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+ Paul, S.S.B.

(Continued from INVESTMENT page 1)

Most of those who reside along the Gulf Coast do not need to be reminded of the temporary nature of our worldly possessions, for most of us have suffered varying levels of loss of those possessions due to hurricanes Katrina and Rita.

For those whose only value is in things of this world, the hurricanes have reminded them of how fragile is their value system.

But those who have the permanent world, the world of the spirit, as their prime value system - these can weather the losses caused by the storms, provided they have sown in the spirit.

What is it to sow in the spirit? Is it swaying back and forth while waving your arms in the air and saying "J_e_e_s_u_s_s"? No. Is it "getting your miracle" - usually a big house, car, money, and no worldly worries? No. Is it demanding things from God. No.

Sowing in the spirit is prayer for your own eternal salvation and that of others. It is doing your best to do what God has said He wants us to do, and avoiding what God has said He wants us to avoid. It is doing and avoiding these things primarily because God has said to do and to avoid them. It also is doing and avoiding these things so that we will be happy for all eternity, but that should be secondary to the doing and avoiding simply because God said to do and to avoid. Sowing in the spirit also is doing and avoiding what God has said to do and to avoid, so that we may avoid eternal damnation, punishment, torment, and unhappiness in Hell. But avoiding Hell should be the least of our reasons for doing and avoiding what God has said to do and to avoid, even though it usually is the foremost reason.

However, if avoiding Hell is the prime or even the only reason we do and avoid what God has said to do and to avoid, it is sufficient for us to attain eternal happiness, provided we actually do and avoid what God said to do and to avoid.

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(Continued from TEMPTATION page 1)

the Devil is your enemy for he wishes to have you eternally damned, and only an enemy would desire that.

Yes, life is much easier if your enemies let you alone, or if you really would have no enemies. But the only time you have no enemies is when you are a slave; when others make you believe and do what they wish, obliterating your own will - and even then your slave master is your enemy. If for some reason you can not fight those who would enslave you, if you do not just give up, then you will join with others who are of like mind with you, and perhaps together you will protect yourselves against the common enemies, or perhaps you will hire that protection. But then, some of those with whom you have joined will attempt to control you, to enforce a form of slavery against you - it may be a mild form of slavery, but slavery it will be. You can tolerate a certain level of having the common will imposed upon you, but there will be many instances where you will not be able to tolerate it, yet can do nothing to change it. Government sponsored abortion is one such instance for those who oppose abortion; and for those who wish to sin, government prohibition against murder is another such instance - but this is the only instance here where we will even consider the right to commit sin.

In the same way worldly enemies make you strong when you prepare to defend yourself, so too does your resistance against temptation, your resistance to sin, make you spiritually strong.

Treat temptation and those persons and those situations which are or lead to temptation, or to sin, the same way you would treat those who would kill or enslave or rob you if they had the opportunity.

If there is a country which has attacked your country, such as the Japanese in World War II, you would expect your country to defend you and to attack that enemy until the enemy was defeated.

Remember that means you too will attack the enemy, for you are part of your country. If there were a group of thugs, or even an individual criminal, from whom you were in danger, you would expect the government officials to protect you, even though you know they really would only try to apprehend them and jail them after they harmed you - and even this is doubtful. But if the criminal were in your house, and you had a loaded gun, would you not shoot the criminal? Or would you think, "If I treat him nice perhaps he will go away and leave me alone." If you pursue the path of appeasement history shows you are a fool. If you wish to live you would take the gun and shoot the robber - and you would not try to be a super marksman. You would shoot the robber with as many bullets as were in the gun. If you wish to protect yourself you would shoot him. If you wish to protect those who depend upon you, you would shoot him. And if the criminal died, you would be upset that you have killed, and that perhaps the criminal went to hell, but your distress would be greatly tempered by your survival and the survival of those who are dependant upon you. And you would know also that the criminal brought his or her death and damnation upon him or her self.

That is how you must treat temptation.

You may have to avoid some situations which you really like, and which in and of themselves are not sinful, but which for you can become a near occasion for sin, an occasion of temptation.

And you will attack sin when sin attacks you. You will attack it with prayer, with reception of the Sacred Body and Blood of Christ as often as possible. You will attack it with participation in the Divine Liturgy as often and as fully as possible. You will read and listen to the Lessons and Gospels in the Divine Liturgy, and pray the prayers in the Divine Liturgy, and in so doing will marvel at the completeness of those prayers and the succor they seek for you and offer to you. These are your weapons. These are your source of your strength. These are your

training. These are your battle plans. These are the insurance of your success.

As often occurs in battle, there may be occasions when you become wounded, when you sin. But even if you are mortally wounded, unlike physical wounds, all of your spiritual wounds can be healed through sacramental confession and absolution.

One of the most beautiful and kind things God has done for us is to enable us to be reconciled to Him through confession and absolution when we do succumb to temptation, even if normally it would be a mortal wound.

Now, why is there temptation?

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

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(Continued from INVESTMENT page 17)

We have a multitude of tools which God has provided to assist us in the doing and the avoiding. Chief amongst these are the seven Sacraments. Frequent reception of the Sacraments of Absolution and of Holy Communion should be our foundation in sowing in the spirit.

Prayer should be the structure built on that foundation, and the entire work is maintained by doing good works, especially the corporal works of mercy and practicing the virtues.

This investment may or may not provide us with the necessities and comforts of this world. Whether or not it does is immaterial, for that is not the reason we make such an investment. We make this investment so that we may have an eternal, permanent, spiritual investment which is not subject to corruption. An investment which can not be lost and which can not be destroyed. An investment both in and founded in God.

Ref: Gal. 5:25-26; 6:1-10; Luke 7:11-16

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**FEAR (BUT NOT FEAR AS
IN BEING SCARED),
A REQUISITE OF FAITH
Distinguishing Faith and Belief**

Many people and all the angels and devils believe that Jesus Christ is King, Our Lord, and God, the Second of Person of the Blessed Trinity. But not many people have Faith that this is true. All the angels have Faith that this is true, but none of the devils have Faith that this is true.

Faith requires belief in God as revealed in Holy Scripture, and as dogmatically proclaimed by the Apostles including Saint Paul, coupled with following, doing, and desiring that which has been proclaimed and revealed.

Those who believe that only those who exclude themselves from communion with God go to Hell do not have Faith, for God is our Judge and He will either reward us with Heaven or Hell in accordance with His law which does not change. Therefore, those who reject God for just one favorite sin, and believe they will automatically go to Heaven because they have not said they wish to go to Hell, run the risk of going to Hell. We do not judge ourselves at the Last Judgment nor are we convicted by ourselves. We are Judged by the Supreme Judge. Therefore, those who say they can not believe in a God who would send anyone to Hell, have a very large problem.

Faith is not working one's self into a frenzy. Remember the Centurion whose servant was ill (Matthew 8:5-13)? The Centurion obviously not only believed in God, but knew God and obeyed God. He accepted God and God's will. If Our Lord had told him that his servant would not be cured, the Centurion would have accepted this without question, for he had and has Faith.

If the Centurion had worked himself into a frenzy of belief, that would not have made any difference in Our Lord's

decision to heal or not to heal the servant; and the Centurion would not have had Faith, but just belief.

Belief that Jesus Christ is God and Savior without behavior in accordance with that belief is just belief, it is not Faith. But belief with behavior in accordance with that belief is Faith; for Faith makes us modify our behavior into its accord, but belief does make us so modify. Thus it is that the bad thief had severe problems, but the Good Thief accepted his punishment on the cross as justly being allowed by God and asked only that Our Lord not forget him when He came to His Kingdom. The Good Thief was rewarded with eternal happiness.

To have Faith one must have fear of God who is so completely different from us as to be incomprehensible, and love of God who is completely intimate and personal. Faith causes us to perceive God both as completely unknowable, different from us, and distant, and yet as being also our best friend, who responds to us the way we respond to Him and better, and who is closely intimate to us.

If we do not Fear God, then He becomes in our mind a super intelligent and super strong person, but not much more. Those who do not fear God treat God as one who unconditionally loves and therefore will not punish. Those who do not fear God treat God as one who always gives good, even good for evil, and Who will allow everyone into Heaven, even the bad people. They are wrong, for Our Lord has told us that evil people go to Hell with the devils.

Faith requires we study God, but when we study God we must study under proper supervision; otherwise every person will have a different opinion and perspective about God. The Church is the deposit of the Faith, and of all the dogmatic truth revealed to us by God. This truth is the same today as it was when Our Lord walked the Earth. Those who have changed it and who call themselves Christians and who call themselves the church are promoting what they want, and not what God

wants - and they may go to hell because of their promoting what they want instead of what God wants.

Those who believe the Sacred Elements, Holy Communion, merely represents Christ, or that Our Lord is present along with the bread and wine, do not have Faith, for what they believe is not true. They will have an extremely difficult time getting to Heaven for they have cut themselves off from that which Our Lord said is necessary for salvation - they have cut themselves off from eating His flesh and drinking His blood. Remember, it was Our Lord Himself who said, unless we eat His flesh and drink His blood we shall not have life in us (John 6:48-59).

Is should now be very easy to understand the difference between belief and Faith; between what a person would like God to have said, and what God has actually said; between how we would like God to respond to what we desire, what we do, and how we follow His teachings, and how He actually does respond to what we desire, what we do, and how we follow His teachings.

Forget belief. Anyone can believe and can believe wrongly - it was once believed that the moon was inhabited by people like us but that belief did not make the moon inhabited by people like us.

Have Faith, real Faith; and then what you believe will conform to Faith and will be accurate. Then you will be able to acquire Hope, and can have Charity instead of just simple love.

Ref: Colos. 1:12-20; John 18:33-37

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HURRICANE KATRINA COMMENTS

Hurricane Katrina has caused numerous types of victims. There are more than the injured, dead, homeless, jobless, displaced, and the kinds of victims we usually think of in a disaster. It includes those who sin in making unwarranted attacks on the integrity and character of others, those who use the storm and its effects to their own advantage without also providing something of equal advantage to others, and those who failed in their responsibilities through their own negligence where that negligence was sinful.

It also includes those who have had to pay higher prices for fuel, petroleum, and other products, and any who profited therefrom.

And it includes those who question God in causing the storm, or in allowing the storm - these especially do not accept the fact that God as Creator owns us, we are His property, and He can do with us as He wills. Most importantly they do not understand that they do not have the mental capability to comprehend God's reasons for allowing the storm and its effects.

They do not appreciate another fact, that Hurricane Katrina is a blessing; a blessing which many might not comprehend; a blessing which many may never understand in this life.

We have been given the opportunity to ask God to help us and others. Did we take advantage of that opportunity? We have been given the opportunity to thank God for His help. Have we thanked Him? We have been given the opportunity to spiritually and materially assist and befriend people we know and people we do not know. Have we fulfilled this opportunity to any extent?

We have also been given the opportunity to assess our lives, relationships, and values. We have been given the opportunity to re-establish our lives, relationships, and values, in the only realm

which is both meaningful and permanent - in the realm where God is predominant and the material world is merely ancillary.

During and after hurricane Katrina there were some instances of cold blooded horror inflicted person upon person.

But there were more instances of people helping people, working together, seeking the needs of others and providing what was needed.

Sexual preference suddenly became an insignificant character trait. Differences in religious beliefs (dogma) became irrelevant, as long as the religious beliefs were not atheistic or agnostic - and even the atheists and agnostics kept their beliefs to themselves.

People became sensitive to the life styles, character traits, strengths, weaknesses, desires, and needs of others. They made allowances for that in others which differed from themselves, **and making allowance is greatly different from tolerance for allowance takes a difference into consideration while toleration can range from sullenly ignoring to exuberant celebration.**

I made my share of blunders, and unfortunately I will probably make many more. I regret each of them of which I am aware, and regret each of them of which I am not aware and regret my not being aware.

Does this mean I suddenly believe all religions are equal, or that all life styles are permissible? Of course not.

But it does mean my love for each human being has been reaffirmed, as has my desire they each attain union with God. And it has increased the grief in my heart over those who potentially may not attain eternal union with God for what ever reason.

It has rejuvenated my determination to pray and to do that which may assist every human-being to attain eternal union

with God for all eternity.



Most Reverend Paul, S.S.B.
Superior General, The Society
of Clerks Secular of Saint
Basil

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

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(Continued from JUSTICE page 9)

This is why those missionaries who seek to teach people how to grow more and better crops, better hygienic and sanitary practices, workable household and business economic methods, and other material things, may have some success, but have a distorted end product which incorporates elements of Christian phrases into a pagan faith, and a population where most individuals remain interested primarily in what benefits themselves.

But if you live Christianity you informally teach Christianity. If you live Christianity you can teach Christianity while teaching basic education.

The secularists and atheistic humanists began their informal take over of the systems of education in the Western world many decades ago. They now control colleges and universities throughout America and Europe, including colleges of education where elementary and high school teachers are taught. They are even predominant and in control of most Roman Catholic universities, and many Orthodox and Roman seminaries.

True Christians must reassert the secularists and atheistic humanists control over these facilities, and must use these same Divine Focus First methods not only in missionary work abroad, but in missionary work at home.

Using the missionary example, if while teaching reading, writing, and arithmetic, as well as geography and all the arts and sciences, the teacher uses Christian references which teach Christian principles, Christianity will be injected into the lives of the children, the older generations will be influenced, and future generations will be influenced at home and that influence strengthened at school.

The beauty of this is that Christian principles encourage good husbandry and agricultural practices, hygienic and sanitary living conditions, the living wage and true social justice.

Life is precious, for once it is ended it can never be restored. But people are willing to risk or even sacrifice their lives if they believe they may or will receive a reward. Therefore, a person who lives in terrible conditions is willing to risk everything in an attempt to have a better life because he has nothing to lose, everything to gain, and what ever he gains is a reward. Similarly, an Islamic terrorist is willing to die in a suicide attack because he believes he will receive a reward in heaven.

But to one who seeks the kingdom of God *and God's justice*, his own life is a transitory thing to be appreciated, enjoyed, sustained, fought for, *and* given up or surrendered when God takes it or allows it to be taken. He therefore will not take his own life, for that would prevent him from entering the kingdom of God and would be contrary to God's justice. Nor will he wantonly harm others, for that also may prevent him from entering the kingdom of God and is contrary to God's justice. **But he will help others without seeking reward because Jesus Christ taught that is one of the things which He wishes us to do, and the Christian constantly strives to make the core of his being possess what Christ taught.** The Christian remembers Christ taught we must first love God, His angels, and all other humans; and second, we must not just avoid harming others but must help others.

These things which Jesus taught us have become very popular sayings which can not be disputed. It is impossible to argue with, "No man can serve two masters." But the instruction, "Seek ye first the kingdom of God," is a misquote. The actual instruction is, after being forced to acknowledge there are some things about which we can do nothing, such as becoming taller, or more handsome, we are then instructed, ***"Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you."***

This means, since there are things about

which you can do nothing, and since there are things which will never change, seek what you can obtain and attempt to do that which is within your ability to do. And the very first thing which you should seek has two parts which can never be separated: Seek the kingdom of God and seek His justice. When you do this, then the good things will retain their status. The bad things, even those bad things about which you can do nothing, will be corrected and resolved - but that resolution will be done by God when and how He wills the resolution to take place. Until that resolution takes place, prepare yourself and every one else in the whole world, because you will not attain the kingdom of God if you seek it only for yourself, nor will you attain or practice God's justice if you seek it only for yourself. Make God your master, and yourself His servant, having no one else for your master. For the accolades of all of mankind will only last until the sound fades away, and all the gold in the world can not be spent nor can it be enjoyed by the dead - and we all will surely die.

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

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COMMENTS ON THE GODLY MIND AND ON THE EVIL MIND

The angels, and not especially or particularly but as exemplified by Saint Michael, Saint Raphael, and Saint Gabriel, are so attuned to God that they execute in the running of time at the instant at which He desires it be executed, that which God desires in the eternal now. God does not so much tell a particular angel to do something, nor does God so much will the angel do something, or even desire it or express a desire for it, as does the particular angel immediately perceive God's will and do or execute it.

This makes one wonder about the opposite; about those who intentionally do and execute that which is in opposition to God's will.

In order to more perfectly oppose God evil people must know God and God's will very well. To those who really desire to follow God's will, the thought that someone can know God's will to a virtually perfect extent and not only intentionally oppose God will but plot and scheme to do that which is in opposition to God, that which will thrust the plotter into ever deeper and ever deepening misery, such seeking is beyond our comprehension.

But this initial amazement that someone could be so totally foolish as to plot to oppose God's will should rapidly evaporate when we examine our own conscience. Aside from those sins which are committed virtually on impulse, such as in telling about the fish that got away the fish becomes larger and larger with each rendition, or the pens or paper clips which mysteriously leave our place of employment and finds their way into our possession - aside from those types of sins, our sins are such that we could have not committed them if we but gave into our good impulses rather than ignored our good impulses and followed our sinful impulses.

Still, even when we commit such sins, we usually wish we would not, and had not.

Therefore, what we really find difficult to comprehend, is that someone would actually prefer to sin rather than to be good. How is it possible that someone would strive to know God and God's will not for the purpose of bringing themselves into conformity with and union with God, but rather to more perfectly oppose God?

Those of us who attempt to follow God can not comprehend this, but this is what is done by those who oppose God, who intentionally seek that their own desires be fulfilled rather than even consider how their desires may be brought into conformity with God's will.

The operators or managers of some businesses provide a very good example of the intentional process. When a product could be made better with a little effort and the effort is not expended because the product is "good enough", there exists an opposition to God's will that the little extra effort be exerted and a more perfect product be offered. Of course, if the product is needed in an emergency situation and will do the job required, but the time needed for expending the extra effort would mean the product would not be ready in time to meet the emergency, then the situation and scenario have been altered and it would be God's will that the produce be made available without being made better.

What kind of mind, and what kind of thought process, deviously and intentionally takes advantage of other people knowing such actions oppose God? What kind of mind and thought process are perpetually in opposition to God and to goodness? These minds actually are incomprehensible even to others just like them. There is no cohesion in evil, not even in its opposition to God. Evil may join with evil to accomplish a common goal, but there is no cohesion, no unity, just a common purpose which can disappear as one of the evil participants

focuses on another goal. Evil minds often focus on those activities which are evil and which lead to an evil goal. The also sometimes focus exclusively on the path to an evil goal, on those activities which are necessary to reach a totality of an aspect of evil.

But the Godly mind seeks other Godly minds in pursuit of the common goal not just of eternal salvation, but the common goal of becoming good simply for the sake of being good. This companionship is sought partially for mutual support and assistance, but mainly because it is a quality of goodness that goodness seeks goodness in, for, and of itself (unlike evil minds, which seek other evil minds only if there is an opportunity to use that other evil mind for one's own purposes). The paths and methods which assist one in becoming good are important, but they are not in and of themselves the focus of the Godly mind.

Evil is a force created by evil people, the strongest of these people being the Devil. This means those who seek evil are pursuing a force which they have themselves created. Such seeking is foolish.

Those who seek goodness seek God, Who is the self-existing creator of all else. They do not seek merely a force, nor that which they have themselves created, but rather the source of all. And that is not foolish even in the slightest.

Ref: Eph. 3:13-21; Luke 14:1-11; 18:1-10

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IMITATION OF CHRIST

By Thomas a Kempis

BOOK THREE

The Thirty-Second Chapter

Self-Denial and the Renunciation of Evil Appetites

The Voice of Christ

My child, you can never be perfectly free unless you completely renounce self, for all who seek their own interest and who love themselves are bound in fetters. They are unsettled by covetousness and curiosity, always searching for ease and not for the things of Christ, often devising and framing that which will not last, for anything that is not of God will fail completely.

Hold to this short and perfect advice, therefore: give up your desires and you will find rest. Think upon it in your heart, and when you have put it into practice you will understand all things.

The Disciple

But this, Lord, is not the work of one day, nor is it mere child's play; indeed, in this brief sentence is included all the perfection of holy persons.

The Voice of Christ

My child, you should not turn away or be downcast when you hear the way of the perfect. Rather you ought to be spurred on the more toward their sublime heights, or at least be moved to seek perfection.

I would this were the case with you -- that you had progressed to the point where you no longer loved self but simply awaited My bidding and his whom I have placed as father over you. Then you would please Me very much, and your whole life would pass in peace and joy. But you have yet many things which you must give up, and unless you resign them entirely to Me you will not obtain that which you ask.

"I counsel thee to buy of me gold, fire-tried, that thou mayest be made rich"[36] -- rich in heavenly wisdom which treads underfoot all that is low. Put aside earthly wisdom, all human self-complacency.

I have said: exchange what is precious and valued among men for that which is considered contemptible. For true heavenly wisdom -- not to think highly of self and not to seek glory on earth -- does indeed seem mean and small and is well-nigh forgotten, as many men praise it with their mouths but shy far away from it in their lives. Yet this heavenly wisdom is a pearl of great price, which is hidden from many.

[36] Apoc. 3:18.

BOOK THREE

The Thirty-Third Chapter

Restlessness of Soul -- Directing Our Final Intention Toward God

The Voice of Christ

My child, do not trust in your present feeling, for it will soon give way to another. As long as you live you will be subject to changeableness in spite of yourself. You will become merry at one time and sad at another, now peaceful but again disturbed, at one moment devout and the next indevout, sometimes diligent while at other times lazy, now grave and again flippant.

But the man who is wise and whose spirit is well instructed stands superior to these changes. He pays no attention to what he feels in himself or from what quarter the wind of fickleness blows, so long as the whole intention of his mind is conducive to his proper and desired end. For thus he can stand undivided, unchanged, and unshaken, with the singleness of his intention directed unwaveringly toward Me, even in the midst of so many changing events. And the

purser this singleness of intention is, with so much the more constancy does he pass through many storms.

But in many ways the eye of pure intention grows dim, because it is attracted to any delightful thing that it meets. Indeed, it is rare to find one who is entirely free from all taint of self-seeking. The Jews of old, for example, came to Bethany to Martha and Mary, not for Jesus' sake alone, but in order to see Lazarus.

The eye of your intention, therefore, must be cleansed so that it is single and right. It must be directed toward Me, despite all the objects which may interfere.

BOOK THREE

The Thirty-Fourth Chapter

God is Sweet Above All Things and in All Things to Those Who Love Him

The Disciple

Behold, my God and my all! What more do I wish for; what greater happiness can I desire? O sweet and delicious word! But sweet only to him who loves it, and not to the world or the things that are in the world.

My God and my all! These words are enough for him who understands, and for him who loves it is a joy to repeat them often. For when You are present, all things are delightful; when You are absent, all things become loathsome. It is You Who give a heart tranquillity, great peace and festive joy. It is You Who make us think well of all things, and praise You in all things. Without You nothing can give pleasure for very long, for if it is to be pleasing and tasteful, Your grace and the seasoning of Your wisdom must be in it. What is there that can displease him whose happiness is in You? And, on the contrary, what can satisfy him whose delight is not in You?

(Continued **KEMPIS** on page 24)

(Continued from **KEMPIS** page 23)

The wise men of the world, the men who lust for the flesh, are wanting in Your wisdom, because in the world is found the utmost vanity, and in the flesh is death. But they who follow You by disdaining worldly things and mortifying the flesh are known to be truly wise, for they are transported from vanity to truth, from flesh to spirit. By such as these God is relished, and whatever good is found in creatures they turn to praise of the Creator. But great -- yes, very great, indeed -- is the difference between delight in the Creator and in the creature, in eternity and in time, in Light uncreated and in the light that is reflected.

O Light eternal, surpassing all created brightness, flash forth the lightning from above and enlighten the inmost recesses of my heart. Cleanse, cheer, enlighten, and vivify my spirit with all its powers, that it may cleave to You in ecstasies of joy. Oh, when will that happy and wished-for hour come, that You may fill me with Your presence and become all in all to me? So long as this is not given me, my joy will not be complete.

The old man, alas, yet lives within me. He has not yet been entirely crucified; he is not yet entirely dead. He still lusts strongly against the spirit, and he will not leave the kingdom of my soul in peace. But You, Who can command the power of the sea and calm the tumult of its waves, arise and help me. Scatter the nations that delight in war; crush them in Your sight. Show forth I beg, Your wonderful works and let Your right hand be glorified, because for me there is no other hope or refuge except in You, O Lord, my God.

BOOK THREE

The Thirty-Fifth Chapter

There is No Security from Temptation
in This Life

The Voice of Christ

My child, in this life you are never safe, and as long as you live the weapons of the spirit will ever be necessary to you. You dwell among enemies. You are subject to attack from the right and the left. If, therefore, you do not guard yourself from every quarter with the shield of patience, you will not remain long unscathed.

Moreover, if you do not steadily set your heart on Me, with a firm will to suffer everything for My sake, you will not be able to bear the heat of this battle or to win the crown of the blessed. You ought, therefore, to pass through all these things bravely and to oppose a strong hand to whatever stands in your way. For to him who triumphs heavenly bread is given, while for him who is too lazy to fight there remains much misery.

If you look for rest in this life, how will you attain to everlasting rest? Dispose yourself, then, not for much rest but for great patience. Seek true peace, not on earth but in heaven; not in men or in other creatures but in God alone. For love of God you should undergo all things cheerfully, all labors and sorrows, temptations and trials, anxieties, weaknesses, necessities, injuries, slanders, rebukes, humiliations, confusions, corrections, and contempt. For these are helps to virtue. These are the trials of Christ's recruit. These form the heavenly crown. For a little brief labor I will give an everlasting crown, and for passing confusion, glory that is eternal.

Do you think that you will always have spiritual consolations as you desire? My saints did not always have them. Instead, they had many afflictions, temptations of various kinds, and great desolation. Yet they bore them all patiently. They placed their confidence in God rather than in themselves, knowing that the sufferings of this life are not worthy to be compared with the glory that is to come. And you -- do you wish to have at once that which others have scarcely obtained after many tears

and great labors?

Wait for the Lord, act bravely, and have courage. Do not lose trust. Do not turn back but devote your body and soul constantly to God's glory. I will reward you most plentifully. I will be with you in every tribulation.

BOOK THREE

The Thirty-Sixth Chapter

The Vain Judgments of Men

The Voice of Christ

My child, trust firmly in the Lord, and do not fear the judgment of men when conscience tells you that you are upright and innocent. For it is good and blessed to suffer such things, and they will not weigh heavily on the humble heart that trusts in God rather than in itself. Many men say many things, and therefore little faith is to be put in them.

Likewise, it is impossible to satisfy all men. Although Paul tried to please all in the Lord, and became all things to all men, yet he made little of their opinions. He labored abundantly for the edification and salvation of others, as much as lay in him and as much as he could, but he could not escape being sometimes judged and despised by others. Therefore, he committed all to God Who knows all things, and defended himself by his patience and humility against the tongues of those who spoke unjustly or thought foolish things and lies, or made accusations against him. Sometimes, indeed, he did answer them, but only lest his silence scandalize the weak.

Who are you, then, that you should be afraid of mortal man? Today he is here, tomorrow he is not seen. Fear God and you will not be afraid of the terrors of men. What can anyone do to you by word or injury? He hurts himself rather than you, and no matter who he may be he cannot escape the judgment of God.

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Keep God before your eyes, therefore, and do not quarrel with peevish words.

If it seems, then, that you are worsted and that you suffer undeserved shame, do not repine over it and do not lessen your crown by impatience. Look instead to heaven, to Me, Who have power to deliver you from all disgrace and injury, and to render to everyone according to his works.

BOOK THREE

The Thirty-Seventh Chapter

Pure and Entire Resignation of Self to Obtain Freedom of Heart

The Voice of Christ

My child, renounce self and you shall find Me. Give up your own self-will, your possessions, and you shall always gain. For once you resign yourself irrevocably, greater grace will be given you.

The Disciple

How often, Lord, shall I resign myself? And in what shall I forsake myself?

The Voice of Christ

Always, at every hour, in small matters as well as great -- I except nothing. In all things I wish you to be stripped of self. How otherwise can you be mine or I yours unless you be despoiled of your own will both inwardly and outwardly? The sooner you do this the better it will be for you, and the more fully and sincerely you do it the more you will please Me and the greater gain you will merit.

Some there are who resign themselves, but with certain reservation; they do not trust fully in God and therefore they try to provide for themselves. Others, again, at first offer all, but afterward are assailed by temptation and return to what they have renounced, thereby making no progress in virtue.

These will not reach the true liberty of a pure heart nor the grace of happy friendship with Me unless they first make a full resignation and a daily sacrifice of themselves. Without this no fruitful union lasts nor will last.

I have said to you very often, and now I say again: forsake yourself, renounce yourself and you shall enjoy great inward peace. Give all for all. Ask nothing, demand nothing in return. Trust purely and without hesitation in Me, and you shall possess Me. You will be free of heart and darkness will not overwhelm you.

Strive for this, pray for this, desire this -- to be stripped of all selfishness and naked to follow the naked Jesus, to die to self and live forever for Me. Then all vain imaginations, all wicked disturbances and superfluous cares will vanish. Then also immoderate fear will leave you and inordinate love will die.

BOOK THREE

The Thirty-Eighth Chapter

The Right Ordering of External Affairs; Recourse to God in Dangers

The Voice of Christ

My child, you must strive diligently to be inwardly free, to have mastery over yourself everywhere, in every external act and occupation, that all things be subject to you and not you to them, that you be the master and director of your actions, not a slave or a mere hired servant. You should be rather a free man and a true Hebrew, arising to the status and freedom of the children of God who stand above present things to contemplate those which are eternal; who look upon passing affairs with the left eye and upon those of heaven with the right; whom temporal things do not so attract that they cling to them, but who rather put these things to such proper service as is ordained and instituted by God, the great Workmaster, Who leaves nothing unordered in His creation.

If, likewise, in every happening you are not content simply with outward appearances, if you do not regard with carnal eyes things which you see and hear, but whatever be the affair, enter with Moses into the tabernacle to ask advice of the Lord, you will sometimes hear the divine answer and return instructed in many things present and to come. For Moses always had recourse to the tabernacle for the solution of doubts and questions, and fled to prayer for support in dangers and the evil deeds of men. So you also should take refuge in the secret chamber of your heart, begging earnestly for divine aid.

For this reason, as we read, Joshua and the children of Israel were deceived by the Gibeonites because they did not first seek counsel of the Lord, but trusted too much in fair words and hence were deceived by false piety.

BOOK THREE

The Thirty-Ninth Chapter

A Man Should Not Be Unduly Solicitous About His Affairs

The Voice of Christ

My child, always commit your cause to Me. I will dispose of it rightly in good time. Await My ordering of it and it will be to your advantage.

The Disciple

Lord, I willingly commit all things to You, for my anxiety can profit me little. But I would that I were not so concerned about the future, and instead offered myself without hesitation to Your good pleasure.

The Voice of Christ

My child, it often happens that a man seeks ardently after something he desires and then when he has attained it he begins to think that it is not at all desirable; for affections do not remain

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fixed on the same thing, but rather flit from one to another. It is no very small matter, therefore, for a man to forsake himself even in things that are very small.

A man's true progress consists in denying himself, and the man who has denied himself is truly free and secure. The old enemy, however, setting himself against all good, never ceases to tempt them, but day and night plots dangerous snares to cast the unwary into the net of deceit. "Watch ye and pray," says the Lord, "that ye enter not into temptation." [37]

[37] Matt. 16:41.

BOOK THREE

The Fortieth Chapter

Man Has No Good in Himself and Can
Glory in Nothing

The Disciple

Lord, what is man that You are mindful of him, or the son of man that You visit him? What has man deserved that You should give him Your grace? What cause have I, Lord, to complain if You desert me, or what objection can I have if You do not do what I ask? This I may think and say in all truth: "Lord, I am nothing, of myself I have nothing that is good; I am lacking in all things, and I am ever tending toward nothing. And unless I have Your help and am inwardly strengthened by You, I become quite lukewarm and lax."

But You, Lord, are always the same. You remain forever, always good, just, and holy; doing all things rightly, justly, and holily, disposing them wisely. I, however, who am more ready to go backward than forward, do not remain always in one state, for I change with the seasons. Yet my condition quickly improves when it pleases You and when You reach forth Your helping

hand. For You alone, without human aid, can help me and strengthen me so greatly that my heart shall no more change but be converted and rest solely in You. Hence, if I knew well how to cast aside all earthly consolation, either to attain devotion or because of the necessity which, in the absence of human solace, compels me to seek You alone, then I could deservedly hope for Your grace and rejoice in the gift of new consolation.

Thanks be to You from Whom all things come, whenever it is well with me. In Your sight I am vanity and nothingness, a weak, unstable man. In what, therefore, can I glory, and how can I wish to be highly regarded? Is it because I am nothing? This, too, is utterly vain. Indeed, the greatest vanity is the evil plague of empty self-glory, because it draws one away from true glory and robs one of heavenly grace. For when a man is pleased with himself he displeases You, when he pants after human praise he is deprived of true virtue. But it is true glory and holy exultation to glory in You and not in self, to rejoice in Your name rather than in one's own virtue, and not to delight in any creature except for Your sake.

Let Your name, not mine, be praised. Let Your work, not mine, be magnified. Let Your holy name be blessed, but let no human praise be given to me. You are my glory. You are the joy of my heart. In You I will glory and rejoice all the day, and for myself I will glory in nothing but my infirmities.

Let the Jews seek the glory that comes from another. I will seek that which comes from God alone. All human glory, all temporal honor, all worldly position is truly vanity and foolishness compared to Your everlasting glory. O my Truth, my Mercy, my God, O Blessed Trinity, to You alone be praise and honor, power and glory, throughout all the endless ages of ages.

BOOK THREE

The Forty-First Chapter

Contempt for All Earthly Honor

The Voice of Christ

My child, do not take it to heart if you see others honored and advanced, while you yourself are despised and humbled. Lift up your heart to Me in heaven and the contempt of men on earth will not grieve you.

The Disciple

Lord, we are blinded and quickly misled by vanity. If I examine myself rightly, no injury has ever been done me by any creature; hence I have nothing for which to make just complaint to You. But I have sinned often and gravely against You; therefore is every creature in arms against me. Confusion and contempt should in justice come upon me, but to You due praise, honor, and glory. And unless I prepare myself to be willingly despised and forsaken by every creature, to be considered absolutely nothing, I cannot have interior peace and strength, nor can I be enlightened spiritually or completely united with You.

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK FOUR

CHAPTER XI

16. Be not foolish, O my soul, and do not let the tumult of your vanity deafen the ear of your heart. Be attentive. The Word itself calls you to return, and with him is a place of unperurbed rest, where love is not forsaken unless it first forsakes. Behold, these things pass away that others may come to be in their place. Thus even this lowest level of unity[102] may be made complete in all its parts. "But do I ever pass away?" asks the Word of God. Fix your habitation in him. O my soul, commit whatsoever you have to him. For at long last you are now becoming tired of deceit. Commit to truth whatever you have received from the truth, and you will lose nothing. What is decayed will flourish again; your diseases will be healed; your perishable parts shall be reshaped and renovated, and made whole again in you. And these perishable things will not carry you with them down to where they go when they perish, but shall stand and abide, and you with them, before God, who abides and continues forever.

17. Why then, my perverse soul, do you go on following your flesh? Instead, let it be converted so as to follow you. Whatever you feel through it is but partial. You do not know the whole, of which sensations are but parts; and yet the parts delight you. But if my physical senses had been able to comprehend the whole -- and had not as a part of their punishment received only a portion of the whole as their own province -- you would then desire that whatever exists in the present time should also pass away so that the whole might please you more. For what we speak, you also hear through physical sensation, and yet you would not wish that the syllables should remain. Instead, you wish them to fly past so that others may follow them, and the whole be heard. Thus it is always that when any

single thing is composed of many parts which do not coexist simultaneously, the whole gives more delight than the parts could ever do perceived separately. But far better than all this is He who made it all. He is our God and he does not pass away, for there is nothing to take his place.

CHAPTER XII

18. If physical objects please you, praise God for them, but turn back your love to their Creator, lest, in those things which please you, you displease him. If souls please you, let them be loved in God; for in themselves they are mutable, but in him firmly established -- without him they would simply cease to exist. In him, then, let them be loved; and bring along to him with yourself as many souls as you can, and say to them: "Let us love him, for he himself created all these, and he is not far away from them. For he did not create them, and then go away. They are of him and in him. Behold, there he is, wherever truth is known. He is within the inmost heart, yet the heart has wandered away from him. Return to your heart, O you transgressors, and hold fast to him who made you. Stand with him and you shall stand fast. Rest in him and you shall be at rest. Where do you go along these rugged paths? Where are you going? The good that you love is from him, and insofar as it is also for him, it is both good and pleasant. But it will rightly be turned to bitterness if whatever comes from him is not rightly loved and if he is deserted for the love of the creature. Why then will you wander farther and farther in these difficult and toilsome ways? There is no rest where you seek it. Seek what you seek; but remember that it is not where you seek it. You seek for a blessed life in the land of death. It is not there. For how can there be a blessed life where life itself is not?"

19. But our very Life came down to earth and bore our death, and slew it with the very abundance of his own life. And, thundering, he called us to return to him into that secret place from which

he came forth to us -- coming first into the virginal womb, where the human creature, our mortal flesh, was joined to him that it might not be forever mortal -- and came "as a bridegroom coming out his chamber, rejoicing as a strong man to run a race." [103] For he did not delay, but ran through the world, crying out by words, deeds, death, life, descent, ascension -- crying aloud to us to return to him. And he departed from our sight that we might return to our hearts and find him there. For he left us, and behold, he is here. He could not be with us long, yet he did not leave us. He went back to the place that he had never left, for "the world was made by him." [104] In this world he was, and into this world he came, to save sinners. To him my soul confesses, and he heals it, because it had sinned against him. O sons of men, how long will you be so slow of heart? Even now after Life itself has come down to you, will you not ascend and live? But where will you climb if you are already on a pinnacle and have set your mouth against the heavens? First come down that you may climb up, climb up to God. For you have fallen by trying to climb against him. Tell this to the souls you love that they may weep in the valley of tears, and so bring them along with you to God, because it is by his spirit that you speak thus to them, if, as you speak, you burn with the fire of love.

CHAPTER XIII

20. These things I did not understand at that time, and I loved those inferior beauties, and I was sinking down to the very depths. And I said to my friends: "Do we love anything but the beautiful? What then is the beautiful? And what is beauty? What is it that allures and unites us to the things we love; for unless there were a grace and beauty in them, they could not possibly attract us to them?" And I reflected on this and saw that in the objects themselves there is a kind of beauty which comes from their forming a whole and another kind of beauty that comes from

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 mutual fitness -- as the harmony of one part of the body with its whole, or a shoe with a foot, and so on. And this idea sprang up in my mind out of my inmost heart, and I wrote some books -- two or three, I think -- On the Beautiful and the Fitting.[105] Thou knowest them, O Lord; they have escaped my memory. I no longer have them; somehow they have been mislaid.

CHAPTER XIV

21. What was it, O Lord my God, that prompted me to dedicate these books to Hierius, an orator of Rome, a man I did not know by sight but whom I loved for his reputation of learning, in which he was famous -- and also for some words of his that I had heard which had pleased me? But he pleased me more because he pleased others, who gave him high praise and expressed amazement that a Syrian, who had first studied Greek eloquence, should thereafter become so wonderful a Latin orator and also so well versed in philosophy. Thus a man we have never seen is commended and loved. Does a love like this come into the heart of the hearer from the mouth of him who sings the other's praise? Not so. Instead, one catches the spark of love from one who loves. This is why we love one who is praised when the eulogist is believed to give his praise from an unfeigned heart; that is, when he who loves him praises him.

22. Thus it was that I loved men on the basis of other men's judgment, and not thine, O my God, in whom no man is deceived. But why is it that the feeling I had for such men was not like my feeling toward the renowned charioteer, or the great gladiatorial hunter, famed far and wide and popular with the mob? Actually, I admired the orator in a different and more serious fashion, as I would myself desire to be admired. For I did not want them to praise and love me as actors were praised and loved -- although I myself praise and love them too. I would prefer being unknown than

known in that way, or even being hated than loved that way. How are these various influences and divers sorts of loves distributed within one soul? What is it that I am in love with in another which, if I did not hate, I should neither detest nor repel from myself, seeing that we are equally men? For it does not follow that because the good horse is admired by a man who would not be that horse -- even if he could -- the same kind of admiration should be given to an actor, who shares our nature. Do I then love that in a man, which I also, a man, would hate to be? Man is himself a great deep. Thou dost number his very hairs, O Lord, and they do not fall to the ground without thee, and yet the hairs of his head are more readily numbered than are his affections and the movements of his heart.

23. But that orator whom I admired so much was the kind of man I wished myself to be. Thus I erred through a swelling pride and "was carried about with every wind,"[106] but through it all I was being piloted by thee, though most secretly. And how is it that I know -- whence comes my confident confession to thee -- that I loved him more because of the love of those who praised him than for the things they praised in him? Because if he had gone unpraised, and these same people had criticized him and had spoken the same things of him in a tone of scorn and disapproval, I should never have been kindled and provoked to love him. And yet his qualities would not have been different, nor would he have been different himself; only the appraisals of the spectators. See where the helpless soul lies prostrate that is not yet sustained by the stability of truth! Just as the breezes of speech blow from the breast of the opinionated, so also the soul is tossed this way and that, driven forward and backward, and the light is obscured to it and the truth not seen. And yet, there it is in front of us. And to me it was a great matter that both my literary work and my zest for learning should be known by that man. For if he approved them, I would be even more fond of him; but if he disapproved, this vain heart of

mine, devoid of thy steadfastness, would have been offended. And so I meditated on the problem "of the beautiful and the fitting" and dedicated my essay on it to him. I regarded it admiringly, though no one else joined me in doing so.

CHAPTER XV

24. But I had not seen how the main point in these great issues [concerning the nature of beauty] lay really in thy craftsmanship, O Omnipotent One, "who alone doest great wonders."[107] And so my mind ranged through the corporeal forms, and I defined and distinguished as "beautiful" that which is so in itself and as "fit" that which is beautiful in relation to some other thing. This argument I supported by corporeal examples. And I turned my attention to the nature of the mind, but the false opinions which I held concerning spiritual things prevented me from seeing the truth. Still, the very power of truth forced itself on my gaze, and I turned my throbbing soul away from incorporeal substance to qualities of line and color and shape, and, because I could not perceive these with my mind, I concluded that I could not perceive my mind. And since I loved the peace which is in virtue, and hated the discord which is in vice, I distinguished between the unity there is in virtue and the discord there is in vice. I conceived that unity consisted of the rational soul and the nature of truth and the highest good. But I imagined that in the disunity there was some kind of substance of irrational life and some kind of entity in the supreme evil. This evil I thought was not only a substance but real life as well, and yet I believed that it did not come from thee, O my God, from whom are all things. And the first I called a Monad, as if it were a soul without sex. The other I called a Dyad, which showed itself in anger in deeds of violence, in deeds of passion and lust -- but I did not know what I was talking about. For I had not understood nor had I been taught that evil is not a substance at all

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and that our soul is not that supreme and unchangeable good.

25. For just as in violent acts, if the emotion of the soul from whence the violent impulse springs is depraved and asserts itself insolently and mutinously -- and just as in the acts of passion, if the affection of the soul which gives rise to carnal desires is unrestrained -- so also, in the same way, errors and false opinions contaminate life if the rational soul itself is depraved. Thus it was then with me, for I was ignorant that my soul had to be enlightened by another light, if it was to be partaker of the truth, since it is not itself the essence of truth. "For thou wilt light my lamp; the Lord my God will lighten my darkness"[108]; and "of his fullness have we all received,"[109] for "that was the true Light that lighteth every man that cometh into the world"[110]; for "in thee there is no variableness, neither shadow of turning."[111]

26. But I pushed on toward thee, and was pressed back by thee that I might know the taste of death, for "thou resistest the proud."[112] And what greater pride could there be for me than, with a marvelous madness, to assert myself to be that nature which thou art? I was mutable -- this much was clear enough to me because my very longing to become wise arose out of a wish to change from worse to better -- yet I chose rather to think thee mutable than to think that I was not as thou art. For this reason I was thrust back; thou didst resist my fickle pride. Thus I went on imagining corporeal forms, and, since I was flesh I accused the flesh, and, since I was "a wind that passes away,"[113] I did not return to thee but went wandering and wandering on toward those things that have no being -- neither in thee nor in me, nor in the body. These fancies were not created for me by thy truth but conceived by my own vain conceit out of sensory notions. And I used to ask thy faithful children -- my own fellow citizens, from whom I stood unconsciously exiled -- I used flippantly and foolishly to ask them, "Why, then,

does the soul, which God created, err?" But I would not allow anyone to ask me, "Why, then, does God err?" I preferred to contend that thy immutable substance was involved in error through necessity rather than admit that my own mutable substance had gone astray of its own free will and had fallen into error as its punishment.

27. I was about twenty-six or twenty-seven when I wrote those books, analyzing and reflecting upon those sensory images which clamored in the ears of my heart. I was straining those ears to hear thy inward melody, O sweet Truth, pondering on "the beautiful and the fitting" and longing to stay and hear thee, and to rejoice greatly at "the Bridegroom's voice." [114] Yet I could not, for by the clamor of my own errors I was hurried outside myself, and by the weight of my own pride I was sinking ever lower. You did not "make me to hear joy and gladness," nor did the bones rejoice which were not yet humbled.[115]

28. And what did it profit me that, when I was scarcely twenty years old, a book of Aristotle's entitled *The Ten Categories*[116] fell into my hands? On the very title of this I hung as on something great and divine, since my rhetoric master at Carthage and others who had reputations for learning were always referring to it with such swelling pride. I read it by myself and understood it. And what did it mean that when I discussed it with others they said that even with the assistance of tutors -- who not only explained it orally, but drew many diagrams in the sand -- they scarcely understood it and could tell me no more about it than I had acquired in the reading of it by myself alone? For the book appeared to me to speak plainly enough about substances, such as a man; and of their qualities, such as the shape of a man, his kind, his stature, how many feet high, and his family relationship, his status, when born, whether he is sitting or standing, is shod or armed, or is doing something or having something done to him -- and all the innumerable things that are classi-

fied under these nine categories (of which I have given some examples) or under the chief category of substance.

29. What did all this profit me, since it actually hindered me when I imagined that whatever existed was comprehended within those ten categories? I tried to interpret them, O my God, so that even thy wonderful and unchangeable unity could be understood as subjected to thy own magnitude or beauty, as if they existed in thee as their Subject -- as they do in corporeal bodies -- whereas thou art thyself thy own magnitude and beauty. A body is not great or fair because it is a body, because, even if it were less great or less beautiful, it would still be a body. But my conception of thee was falsity, not truth. It was a figment of my own misery, not the stable ground of thy blessedness. For thou hadst commanded, and it was carried out in me, that the earth should bring forth briars and thorns for me, and that with heavy labor I should gain my bread.[117]

30. And what did it profit me that I could read and understand for myself all the books I could get in the so-called "liberal arts," when I was actually a worthless slave of wicked lust? I took delight in them, not knowing the real source of what it was in them that was true and certain. For I had my back toward the light, and my face toward the things on which the light falls, so that my face, which looked toward the illuminated things, was not itself illuminated. Whatever was written in any of the fields of rhetoric or logic, geometry, music, or arithmetic, I could understand without any great difficulty and without the instruction of another man. All this thou knowest, O Lord my God, because both quickness in understanding and acuteness in insight are thy gifts. Yet for such gifts I made no thank offering to thee. Therefore, my abilities served not my profit but rather my loss, since I went about trying to bring so large a part of my substance into my own power. And I did not store up my strength for thee, but went away from

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 thee into the far country to prostitute my gifts in disordered appetite.[118] And what did these abilities profit me, if I did not put them to good use? I did not realize that those arts were understood with great difficulty, even by the studious and the intelligent, until I tried to explain them to others and discovered that even the most proficient in them followed my explanations all too slowly.

31. And yet what did this profit me, since I still supposed that thou, O Lord God, the Truth, wert a bright and vast body and that I was a particle of that body? O perversity gone too far! But so it was with me. And I do not blush, O my God, to confess thy mercies to me in thy presence, or to call upon thee -- any more than I did not blush when I openly avowed my blasphemies before men, and bayed, houndlike, against thee. What good was it for me that my nimble wit could run through those studies and disentangle all those knotty volumes, without help from a human teacher, since all the while I was erring so hatefully and with such sacrilege as far as the right substance of pious faith was concerned? And what kind of burden was it for thy little ones to have a far slower wit, since they did not use it to depart from thee, and since they remained in the nest of thy Church to become safely fledged and to nourish the wings of love by the food of a sound faith.

O Lord our God, under the shadow of thy wings let us hope -- defend us and support us.[119] Thou wilt bear us up when we are little and even down to our gray hairs thou wilt carry us. For our stability, when it is in thee, is stability indeed; but when it is in ourselves, then it is all unstable. Our good lives forever with thee, and when we turn from thee with aversion, we fall into our own perversion. Let us now, O Lord, return that we be not overturned, because with thee our good lives without blemish -- for our good is thee thyself. And we need not fear that we shall find no place to return to because we fell away from it. For, in our absence, our home --

which is thy eternity -- does not fall away.

BOOK FIVE

A year of decision. Faustus comes to Carthage and Augustine is disenchanted in his hope for solid demonstration of the truth of Manichean doctrine. He decides to flee from his known troubles at Carthage to troubles yet unknown at Rome. His experiences at Rome prove disappointing and he applies for a teaching post at Milan. Here he meets Ambrose, who confronts him as an impressive witness for Catholic Christianity and opens out the possibilities of the allegorical interpretation of Scripture. Augustine decides to become a Christian catechumen.

CHAPTER I

1. Accept this sacrifice of my confessions from the hand of my tongue. Thou didst form it and hast prompted it to praise thy name. Heal all my bones and let them say, "O Lord, who is like unto thee?"[120] It is not that one who confesses to thee instructs thee as to what goes on within him. For the closed heart does not bar thy sight into it, nor does the hardness of our heart hold back thy hands, for thou canst soften it at will, either by mercy or in vengeance, "and there is no one who can hide himself from thy heat." [121] But let my soul praise thee, that it may love thee, and let it confess thy mercies to thee, that it may praise thee. Thy whole creation praises thee without ceasing: the spirit of man, by his own lips, by his own voice, lifted up to thee; animals and lifeless matter by the mouths of those who meditate upon them. Thus our souls may climb out of their weariness toward thee and lean on those things which thou hast created and pass through them to thee, who didst create them in a marvelous way. With thee, there is refreshment and true strength.

CHAPTER II

2. Let the restless and the unrighteous depart, and flee away from thee. Even so, thou seest them and thy eye pierces through the shadows in which they run. For lo, they live in a world of beauty and yet are themselves most foul. And how have they harmed thee? Or in what way have they discredited thy power, which is just and perfect in its rule even to the last item in creation? Indeed, where would they fly when they fled from thy presence? Wouldst thou be unable to find them? But they fled that they might not see thee, who sawest them; that they might be blinded and stumble into thee. But thou forsakest nothing that thou hast made. The unrighteous stumble against thee that they may be justly plagued, fleeing from thy gentleness and colliding with thy justice, and falling on their own rough paths. For in truth they do not know that thou art everywhere; that no place contains thee, and that only thou art near even to those who go farthest from thee. Let them, therefore, turn back and seek thee, because even if they have abandoned thee, their Creator, thou hast not abandoned thy creatures. Let them turn back and seek thee -- and lo, thou art there in their hearts, there in the hearts of those who confess to thee. Let them cast themselves upon thee, and weep on thy bosom, after all their weary wanderings; and thou wilt gently wipe away their tears.[122] And they weep the more and rejoice in their weeping, since thou, O Lord, art not a man of flesh and blood. Thou art the Lord, who canst remake what thou didst make and canst comfort them. And where was I when I was seeking thee? There thou wast, before me; but I had gone away, even from myself, and I could not find myself, much less thee.

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PRIESTLY PROPRIETY When the children of Israel first began to offer sacrifices under the Law of Moses the temple had not yet been built. page 5

A BISHOP MUST A Bishop must, absolutely must, regard each of his Priests as and to be his brother, page 6

ST. MARY MAGDALENE NEWS We have therefore decided to sell the land, page 6

WHERE GOD WOULD FORGIVE, THE SINNER CAN PREVENT IT Those who die with their sins not forgiven, die with their sins not forgiven because they have prevented God from forgiving their sins. page 9

SEEK THE KINGDOM OF GOD AND GOD'S JUSTICE BEFORE ANYTHING ELSE, EVEN SOCIAL JUSTICE, FOOD, AND THE NECESSITIES OF TEMPORAL LIFE "Mat. 6:31. Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? 6:32. For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. 6:33. *Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.*" When you seek the kingdom of God you are seeking eternal life, and this is what a wise person seeks first and above all other things. When you seek God's justice you seek what is good and right for all the world in this world and the next. page 9

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FEAR (BUT NOT FEAR AS IN BEING SCARED), A REQUISITE OF FAITH Distinguishing Faith and Be-

lief Many people and all the angels and devils believe that Jesus Christ is King, Our Lord, and God, the Second of Person of the Blessed Trinity. But not many people have Faith that this is true. All the angels have Faith that this is true, but none of the devils have Faith that this is true. page 19

HURRICANE KATRINA COMMENTS Hurricane Katrina has caused numerous types of victims. There are more than the injured, dead, homeless, jobless, displaced, and the kinds of victims we usually think of in a disaster. It includes those who sin in making unwarranted attacks on the integrity and character of others, those who use the storm and its effects to their own advantage without also providing something of equal advantage to others, and those who failed in their responsibilities through their own negligence where that negligence was sinful. page 20

COMMENTS ON THE GODLY MIND AND ON THE EVIL MIND The angels, and not especially or particularly but as exemplified by Saint Michael, Saint Raphael, and Saint Gabriel, are so attuned to God that they execute in the running of time at the instant at which He desires it be executed, that which God desires in the eternal now. page 22

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REGARDING: DOCUMENT FROM THE ROMAN CATHOLIC CONGREGATION FOR THE DOCTRINE OF THE FAITH On 10 July 2007, the Roman Catholic Congregation for the Doctrine of the Faith issued a document entitled "Responses to some Questions Regarding Certain Aspects of the Doctrine on the Church," dated June 29, 2007. Of interest to Orthodox are the Fourth Question and Answer, which state: page 1

Life is much too short for me not to tell you I love you, for I do with all my heart. *I Love you* page 1

THE INDESTRUCTIBLE INVESTMENT *For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit of the spirit shall reap life everlasting.* This world is important. It is the place where we were created and where we exist if for only a short time. It is where we determine our eternity. It was of sufficient importance for Our Lord Jesus Christ to enter and become one of us. How important this world should be to us is also evidenced by His restoring to life the only son of the widow of Naim. page 1

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