



REUNION

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



Volume 18 No. 2 OF THE CHURCH OF MAN WITH GOD March, 2008 A.D.

~ PASCHA (EASTER) IS ~

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

Pascha is the rising from the dead of the Supreme Sacrificial Victim, Jesus Christ, God. It is the proof of His personal viability, of the necessity of relying on what He said, taught, did, recommended, and commanded. It marks and states as undeniable fact the continuing of the Offering and Sacrifice of the Last Supper, its being identical with the Offering and Sacrifice of the Passion, Crucifixion, and Death of the very same Christ, their being the same Offering and Sacrifice of



the Divine Liturgy which is eaten to fulfill compliance with the statement by the same Christ that unless one eats His flesh and drinks His blood one will not have life in them.

The hands of the Priest during Divine Liturgy are the womb of the Blessed Ever Virgin Mary, and the hands of the Priest and the womb of the Blessed Ever Virgin Mary are, during Divine Liturgy, the wood of the Cross upon which was offered the Supreme Sacrifice and Sacrificial Victim - Jesus Christ God.

In accepting God's desire that she be the mother of the Son of God the Father, the Blessed Virgin Mary became the Theotokos - the bearer of God. From the instant of the Incarnation of Jesus Christ God through the overshadowing of the Virgin Mary by the Holy Spirit, Mary's womb became the altar upon which was offered the Supreme Sacrificial Victim - that same Incarnate.

In every Divine Liturgy the Blessed Virgin is the Altar in the Incarnation, being the same Altar as the wood of the Cross is the Altar of Calvary, both being the same Altar as the Altar of the Divine Liturgy, each being the same Altar as the hands of Christ and the hands of His Priests offering God to

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THE VAPORS OF EVIL

Christ's parable of the good man who sowed good wheat seed and then an enemy oversowed cockle - weeds - obviously is a simile for God sowing truth and holiness, the devil sowing evil, and at the last judgment the evil crop is bundled and burned while the good crop is taken into the barn - into God's mansion.

A universal question presents itself to us in this parable. What kind of person

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THE NEW TESTAMENT

BEWARE OF THOSE WHO WARP IT

A little seed makes a great tree providing shelter for all who desire it. A small amount of leaven will spread throughout all of the flour; even though it is only placed in one small portion of the flour it will permeate and effect all of the mass of that flour.

But any seed has the potential to grow into that which will provide shelter, and any type of leaven has the potential to effect an entire mass of flour. The fact that a tree exists does

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A CHRISTIAN MUST EFFECT SOCIETY TO REALLY BE CHRISTIAN

In his letter to the Romans Saint Paul wrote, *"Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law."*

In Love we have not just the example of Our Saviour calming the seas during a storm to save the lives of His followers, but His teachings, example in life, Passion, Death *and Resurrection*, as the perfect example of love. Least anyone attempt to justify their own expression of love to every other human, we also have the example of Saint Paul, the Apostles, Disciples, and two thousand years of Saints, all of whom for the most part were ordinary men and women who absorbed the Divine Love given to them by God as He gives it to all of us. And they in turn acted in accordance with that love.

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FROM TIME TO TIME SOMEONE WILL ASK, "HOW MANY PEOPLE GO TO HELL? HOW MANY GO TO HEAVEN?"

Let us attempt to "work up" an answer.

We will first restrict ourselves to considering only the United States of America, for the information we require is readily available regarding the U.S.A..

We will also, for the sake of simplicity,

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PUBLICATION NOTICE

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The sole purpose of this publication is to comply with the teachings and instructions of Jesus Christ, second person of the Trinity God, and to further His kingdom.

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+ Paul, S.S.B.,
Publisher

+ *The Basilians - The Basilian Fathers* +

LETTERS

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

WORLD WIDE WEB:

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

<http://www.reu.org>
telnet://reu.org

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

<http://www.reu.org/public/news.htm>



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

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

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

Each ML (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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311 Hickory Avenue
Harahan, Louisiana 70123

Name _____

Address _____

City _____

State _____ Zip _____

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

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

BIBLE-DAY

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

SERMONS

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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or go to:
<http://www.reu.org/public/ml/ml.htm>

Half-way down the page is a link entitled:

[automatic subscription page](#)

This will bring you to a page entitled:

**HOLY INNOCENTS ODX.
CHURCH BBS
Mailing List Support**

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.

Or you may subscribe by sending an e-mail to :

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

IN YOUR PRAYERS PLEASE REMEMBER

In your prayers please remember Marjie Spriggs who has fallen asleep in the Lord. She is the mother of Father George Jolly, S.S.B.

WHEN THEY WISH TO FORM A LABOR UNION, OR SEEK SOCIAL JUSTICE, THEY GO SEE THE PRIEST.

BUT WHEN THEY WISH TO HEAR OR LEARN THE WORD OF GOD, THEY GO SEE THE PROTESTANT MINISTER

In Latin America especially, but in the United States as well, the downtrodden, the peasants, the unrepresented, the poor, will contact a Priest to seek assistance in opposing social injustice. But when they wish to receive religious instruction, to know what Christ taught, they go to a Protestant or Evangelical or Pentecostalists or Charismatic minister.

Why?

Because many Priest talk an awful lot about social justice. They talk about it from the pulpit. They lead labor movements. They preach against unjust wages. Some advocate redistribution of wealth. And for the most part they are not very successful for they omit the most important part of their vocation. They neglect the spiritual welfare of their flock.

Protestant, Evangelical, Pentecostal, and Charismatic ministers are always talking about their impression of what Jesus said. They usually are not very accurate, but they *do* keep on topic.

The Social Justice promoter Priests will argue that one must take care of the physical needs of people before people can focus on their spiritual needs.

Hog wash.

Try arguing that with the slaves of the time of Christ and the Apostles, or the pre and post Civil War slaves of the United States, the poor nineteenth and early twentieth century immigrants from Ireland, Russia, Greece, the Middle East, Balkans, Slavic lands, and Europe, and your argument will be proven false. Their Priests taught The Way taught by Christ, morality, the thoughts and deeds necessary for one to attain eternal salvation, and the thoughts and deeds which must be avoided if one were to attain eternal salvation.

The people listened because they knew the truth when they heard it. The followed the leadership of their Priests because their Priests practiced what they preached. And when a person has little hope of attaining material excess, the promise of eternal happiness in the life to come holds a promise which is attainable.

If a Priest is successful in his vocation and successfully teaches but one person in a position of authority, to follow Christ's teachings, that Priest will be responsible for more social justice than all of the Priests who have focused on social justice and not on teaching eternal salvation, from the beginning of time.

By way of example:

If a plantation or factory owner looks on his labor force as a means to material wealth, it is unlikely preaching social justice will change his view. Forming a labor union may be necessary if the laborers must force the owner to pay proper wages and provide proper working conditions.

But if a Priest is successful in teaching the owner, if a Priest is successful in teaching so that the owner understands

this life is temporary and that there is a life after this which will last for all eternity, and that eternal happiness or eternal horror are determined by one's thoughts and conduct in this life, then there arises a real opportunity to both save the soul of the owner and have social justice evolve as a natural fruit of that process.

For, if the owner understands or realizes that not paying proper wages and not providing proper working conditions is at the very least theft of labor, which is the same as theft of money, and that the owner is responsible for the resulting impoverishment, illness, and unhappiness experienced by the laborers and their families, the owner will understand not paying proper wages and not providing proper working conditions are sins. And they well may be sins sufficient for eternal damnation.

If the Priest is very successful in teaching the owner, the owner may actually come to love God simply for God's sake. The owner may then realize that in paying proper wages and providing proper working conditions, the laborers may also experience or attain stronger spiritual lives, enhancing their ability to attain eternal salvation.

It may be that the owner never responds to the Priest's spiritual prompting. But if the Priest never tries, or gives up trying, or attempts to force the owner to bend to the Priest's concept of social justice, then the Priest has not engages in his vocation. The Priest has not sought the lost sheep. the Priest has not followed Christ's teachings.

If the Priest is in the forefront of seeking social justice, but has not taught morality, spirituality, what God desires of us and why God desires what He desires of us, of what use is the Priest to God? Who has the Priest assisted in attaining eternal salvation? No one, not even himself.

A Priest must teach people that God does not want us to engage in sexual ac-

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tivity outside of marriage. And WHY!

A Priest must teach that abortion and the use of artificial birth control is wrong. And WHY!

A Priest must teach his flock how to pray.

A Priest must teach the Dogma Christ, God, has given to us and explain it to the flock God has given to the Priest - and the whole world is that flock but especially every individual with whom the Priest ever comes in contact in any manner what-so-ever.

The Dogma Christ has given to us, the Dogma of the Church, is really simple, and not even slightly difficult to comprehend - except for the dogma of The Blessed Trinity but that deals with the very nature of God and is impossible for anyone other than God to comprehend. And that impossibility is very easy to explain and establish - would the one being taught expect a flea to comprehend the nature of a person? No. Then, since the difference between humans and God is much grater than the difference between a flea and a human, and since a flea can neither comprehend nor understand a human, why would a human even begin to think a human could comprehend or understand God. Even though the human has the advantage of being able to think and of an immortal soul, and the flea does not, the human might as well not have the ability to think when comparing the human ability to think with what is comparable to thought in the Divine Nature.

A Priest must teach the very words of Christ regarding frequent reception of Holy Communion - unless we eat His flesh and drink His blood we will not have life in us. One's body will be alive - until it dies. But one's soul will be dead. And when the dead body joins the dead soul, they join in the eternal death of eternal damnation.

The Priest must teach what is necessary for one to worthily receive the Sacred Eu-

charist. And WHY what is necessary is necessary.

People will comprehend. People will understand.

They may chose those certain material delights in which they engage, over spiritual delights and combined glorified body and soul reunited for all eternity in Divine happiness.

If a person makes that choice, that is their problem. There is innate in human nature that which is commonly known as the Natural Law.

The Natural Law tells each individual the basics of good and evil, of right and wrong. A person can be justly and rightfully damned for all eternity for serious violation of the Natural Law.

A Priest must reinforce the Natural Law by teaching the positives of Divinely required morality. He must teach and live the Ten Commandments, the Corporal and Spiritual Works of Mercy, the Virtues and the necessity and desirability of seeking and obtaining the Divine Virtues. And he must explain them and their application in the various every day lives of individuals in differing circumstances.

If he is successful in learning the lessons himself, perhaps social justice will begin in his own thoughts and deeds.

Each Priest who teaches and practices the Truth of Christ serves to negate the warped teachings of Protestant, Evangelical, Pentecostal, and Charismatic ministers.

Each Priest who teaches and practices the Truth of Christ is doing what he is supposed to be doing - and what he is supposed to be doing is exclusive.

Each Priest who does not teach and practice the Truth of Christ, is a failure.

DIVINE LITURGY OF THE HOLY CHRISM

We have published the Holy Thursday morning Divine Liturgy of the Holy Chrism as an insert for the Gregorian Divine Liturgy Altar Book and as a pew misalette. Please note this Liturgy may only be prayed by the Bishop of a Diocese, an Abbot Bishop, or one retired from such position. It may not be prayed by a sufferagen or auxiliary Bishop, nor may it be prayed by a Priest or even a Mitered Archbishop.

However, the anointing prayer at the very end is the prayer which should be used in all anointing after Divine Liturgy.

It is on our web site at the Gregorian Liturgy page:

<http://www.reu.org/public/liturgys/litidx.htm>

the Altar Book insert in booklet form (requires 11"x17" paper) being:

http://www.reu.org/public/liturgys/09_CHRISM.pdf

a single page (8 1/2"x11") insert format being

http://www.reu.org/public/liturgys/09_CHRISM_S.pdf

and a pew booklet format (four pages per one sheet of 8 1/2 "x11" paper) being

<http://www.reu.org/public/liturgys/CHRISM.pdf>

It also is available in File Area 8 as file name CHRISM.ZIP. This file contains the above and the liturgy in Microsoft Publisher and ASCII DOS Text formats and is rather large.

On the same web page we also have inserts for the Alter Missal for the following feasts:

The Prayer of Our Lord in the Garden; Commemoration of the Passion; St. Longinus the Centurion and Companions. The file contain-

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ing these may also be downloaded from File Area 8 as GREG_INSRT.ZIP.

THE DIFFERENT DAYS FOR PASCHA OFTEN ARE THE UNDOING OF CONVERTS

Visitors to Orthodox Churches almost universally love the Divine Liturgy, whether it is the Eastern Liturgy of Saint John or of Saint Basil, or the Western Gregorian.

Roman Catholics, especially those who remember the Latin Rite, normally are very comfortable with the Gregorian Divine Liturgy.

Many will attend and participate in the Divine Liturgy on Sundays for months. Until the time for Easter / Pascha approaches, that is.

If it is one of the rare years when Roman and Orthodox Easter are on the same date, these visitors may even continue attending a Western Rite Orthodox Church for over a year.

But in the normal course, with different dates for Easter, when Great Lent begins, the visitors slowly cease attending the Orthodox Church. By the time Pascha arrives the visitors are almost all gone.

In years such as the current year, where there is not just a week or two difference in the date for Pascha, but a month or more, the visitors have been gone for quite some time.

Is it the social pressure of celebrating Easter on a day different from the majority of other people which causes the rift? Perhaps. But more than that is the failure of the visitors to comprehend the reality that the Orthodox Church is the entity which did not change; and that the Roman Church is the entity which did change.

Rome changed the day it celebrates Pascha. For hundreds of years, after the

method of computation Pascha was established in the Ecumenical Council called by the Emperor Constantine, all of the Church celebrated Easter on the same day. That same Council established the Nicene Creed - which did not have the filioque clause which Rome added many hundreds of years later.

The date for Pascha is not a matter of Dogma. But the Nicene Creed is a matter of Dogma - it is a basic expression of the Dogma of the Church, the Dogma, the Truth, the Reality, stated by God.

Rome decided it knows better than God, that it knows more about God than God does, and so added the filioque clause to the Creed of Nicea.

And it messed things up further by changing the day it celebrated Easter, and brought most of the Western world into its error. After all, it was, and to a great extent remains, an eight hundred pound gorilla swinging its weight around the parlor of the Church, wrecking everything which comes within its grasp.

In the process it wrecks havoc with the attempts at salvation of those Roman Catholics who find the true Divine Liturgy, true Sacraments, and true, dedicated Priests with whom they are comfortable in the Orthodox Western Rite.

Many of those visitors who never return, also never again participate in a true Divine Liturgy

Orthodox will not change. Unlike Romans, we are simple folks, and do not know more than God. Perhaps that is an advantage.

**PLEASE PRAY THAT WE
ARE ABLE TO OBTAIN
- PURCHASE -
A NEW PLACE TO
REPLACE WHAT WAS LOST
AT SAINT MARY
MAGDALENE IN
HURRICANE KATRINA**

The destruction of Saint Mary Magdalene Orthodox Church and the ability to work there has had a staggering effect.

Much of the work continues at Holy Innocents Orthodox Church. But the environment around Holy Innocents has drastically changed because of the effects of the hurricane.

The area has changed from a combination of residential and small shops, with some industrial, to mostly industrial. It is an area attractive to industry because there are large areas which are well above the flood plain and businesses have purchased the real estate as it has become available.

The once quiet two lane highway in front of Holy Innocents is now continuously busy and noisy, even disrupting much of the night. A four lane highway will soon be constructed behind Holy Innocents. People going to and from their places of employment talk and shout - often obscenities - with such volume of voice they can be heard clearly through the well insulated walls of the Chapel during Divine Liturgy and prayers. The un-insulated walls of the rectory are completely overwhelmed by the continual noise.

Also, certain expenses have increased because of where Holy Innocents is located. Insurance alone as increased more than three hundred percent. It will soon be beyond our ability to afford.

We are now exploring places in the Eastern part of Louisiana: mainly the Central Eastern and Northeastern areas.

Our intentions at this time are to purchase something which has a residence already built. Then sell the Holy Innocents property and use the proceeds to build a church building on the new property.

Please pray that we soon find something affordable and appropriate.

+ Paul

(Continued **PASCHA IS** from page 1)

God.

Where the Altar is demeaned, or the Sacrificial Victim not respected, there God is not.

Where the Altar is proclaimed to be less than what it is, or the Sacrificial Victim held to be less than or other than the true and complete Flesh, Blood, Soul, Spirit, completely and total human of human nature, completely and totally Divine, Person, there God is not.

Where there is not a true Priest, Ordained as such in accordance with Christ's instructions and commands, there God is not.

Where God is not, there also is no benefit from the Supreme Sacrifice of the Supreme Sacrificial Victim. Where God is not, there is no salvation.

The only Holy Spirit overshadowed the Blessed Virgin and through her the Word became Incarnate. The same Holy Spirit overshadows the Priest and through the Priest bread and wine change in substance to the same Incarnate Word.

Each time the Divine Liturgy occurs it occurs in our present here and now. But it brings the **ETERNAL NOW** into our present time, particularly at the Consecration of the Body and Blood of Christ, and individually at our individual eating His Flesh and drinking His Blood.. When the **Eternal Now** is brought into our present time, we are brought into the Eternal Now. As we become more worthy and as we then possess greater understanding, comprehension, and knowledge of this and of God, we experience and participate in the Eternal Now to a similarly increasing extent.

The Lamb of God That takest away the sins of the world, Who sits at the right hand of the Father, Who is the Supreme Sacrificial Victim and Offering Which died and is risen from the dead, is the very same Flesh and Blood which we

are commanded to eat and drink if we are to have life in us, appearing to look like bread and wine but being the Sacred Elements of the Divine Liturgy.

In even slightly worthily consuming the Flesh and Blood of Christ we have life in us. As we ever progress in worthiness we ever increase in Divine Life. As we increase in knowledge, understanding, and comprehension of what we do, what we receive, and what is happening as we receive the Body and Blood of Christ, we more fully participate in and experience Divine Life. This does not end at the death of our physical body. Upon death, even during our brief cleansing, we ever increase in worthiness, and in knowledge, comprehension, and understanding as we ever increase in reception of the Supreme Sacrificial Victim. For that Sacrificial Victim is the same Jesus Christ, God, Son of God.

Only if you eat the Flesh and drink the Blood of the Son of Man will the Father see His Son in you.

For an individual without total belief in this truth, and total Faith - thought and deed in accordance with that belief - in this truth, there is no salvation, even though the Sacrificial Victim was and is offered and the Offering accepted.

The Glorified human body and human nature of the risen Christ foretells the future of every individual after the death of that individual's body. At the reunification of each individual's body and soul, the individual will be perfect and therefore will perfectly experience their eternal reward. Whether that perfect experience is Glorification in perfect union with God, or perfect damnation in total severance from God, is determined by each individual for that individual during the life of that individual



+ **Paul, S.S.B.**
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(Continued **HOW MANY** from page 1)

ignore those people who are sheltered by invincible ignorance - ignorance possessed despite an individual's employment of moral diligence.

Jesus Christ, God, said unless we eat His flesh and drink His Blood we shall not have life in us. He did not say eat and drink a representation of His Body and Blood, but His actual Body and Blood. Therefore, unless an individual can do that, and does it, Heaven is not a likely prospect.

Who can eat His flesh and drink His Blood? Only those who have access to Sacramental Holy Communion - the Sacred Eucharist. Only Orthodox Catholics, Roman Catholics, Coptics, and the very few others who are members of the One Holy Catholic and Apostolic Church have this readily available. Sorry Protestants, Anglicans, Pagans, Moslems, Atheists, Agnostics, and all the others - no Sacramental Eucharist in your religion, no belief in the real presence of Christ in the Eucharist in your religion, no belief that what continues to appear to be bread and wine actually changes its substance and becomes the actual flesh and blood of Jesus Christ, God, entire and complete in His human nature (body, spirit, soul) and in His Divine nature; and therefore Heaven is not a likely prospect.

Oh, and where Heaven is not a likely prospect, Hell is.

Saint Paul informed us that those who eat Christ's flesh and drink His blood unworthily are guilty of His flesh and blood - meaning Heaven is not a likely place of permanent abode for their future either.

Let us take a look at some numbers. (We will ignore fractions - those digits to the right of a decimal point - except when using percentages for Orthodox because the Orthodox population of the USA is small.)

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(Continued **EFFECT** from page 1)

Is there any love, of neighbor, God, or even of self, expressed in the daily activities of most people? Thankfully - thankfully to God, that is - there is. But it could easily be greater in measure.

One need not modify or abstain from common daily activities to actively express Divine Love.

Expressing and living Diving Love does not entail abstention from the enjoyable or pleasurable aspects of life in the form and format within which they were morally intended by God.

Not only is there nothing wrong or evil in having a party, even the great party known as Mardi Gras. There is nothing wrong or evil in consuming a little too much food, an amount of beverage to give yourself a little buzz and make you a little loose - as long as you avoid even approaching loss of control of your reason. Nor is there evil in enjoying crowds, seeing new sights, meeting new people.

But there is evil in consuming intoxicating beverages to the point of intoxication - *as well as in selling such beverages to those who are becoming or have become intoxicated.* Where is the love of neighbor in selling something which is harmful to the purchaser? Where is the love of God in such activities? Is there even love of self for the seller, or is it simple greed or seeking profits without contemplation of the cost to others?

It is thought that is good for a government to encourage beneficial economic activity which assists those within its sphere of influence. But what if the government encourages excesses to the point of sin; especially sin which even once repented continues to inflict harm on the sinner? That is what happens to those who expose themselves in public

Is a government which encourages such excesses acting in accordance with the principles of good government? No - it is acting as a procurer; it is pimping for its business community.

and are recorded for the activity to be replayed by others over and over again. That is what happens to those who become intoxicated (often at the encouragement of the beverage vendors), engage in sexual intercourse, become pregnant, contract a sexually transmitted disease whether it be of the variety

which can be cured, can not be cured, or kills. Is a government which encourages such excesses acting in accordance with the principles of good government? No - it is acting as a procurer; it is pimping for its business community.

It is true that ultimately each of us is responsible

for his and her own actions or inactions and all that results therefrom. But it also is true that that responsibility is mitigated by other influences. And, most important, each of us is responsible for the adverse consequences experienced by others which result from our own actions and from the actions of our representatives.

The bar tender who sells drinks to an already intoxicated woman who then exposes herself while being videotaped is partially responsible for the humiliation which follows that woman when the video is played on the InterNet. The government which sees only the taxes generated by the purchases of that woman has failed in its responsibility to oversee the activities of that bar tender, and the bar owner. And the citizens who elect that government have failed in demanding their elected officials perform their duties, especially the duty of overseeing those who obtain liquor licenses.

It is difficult for the ordinary person to directly effect some individual situations so-as-to prevent harm to another. We can pull a stranger out of the path of a vehicle. But how do you prevent a stranger who is already intoxicated from consuming additional alcoholic beverages, unless you are the one sell-

ing the beverages, or a representative of the government, such as a police officer?

We must return to the concept Christ taught, that we each have the spiritual responsibility to spiritually assist everyone to the best of our abilities. That spiritual assistance often takes the form of action in the physical realm. It also is often beyond our individual abilities, requiring we work in associations. And very often the most efficient *form* of such an association is government which, we have learned by experience, is the *least* efficient in practice.

No one can be a Christian and exist in a vacuum. Even a holy hermit must have concern for others, even though he has seen no one for decades and knows that all the people he once knew are dead. He must have concern for the living and for the dead if he is a Christian. And in that concern he must pray and do what ever is in his abilities to assist those whom he is capable of assisting.

So too is it for each of us who claims to be a follower of Christ.

Ref: 13:8-10; Mat. 8:23-27

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(Continued **WHY** from page 1)

does evil; and, why do people do evil - not the ordinary evil of ordinary sins, but evil which is of a quality much different from ordinary sin, and which if we were to engage in it would require significant planning, forethought, and adjustment of plans as conditions developed?

We can comprehend the ordinary and common sins which gratify us and in the process, while they harm others, they do not overtly harm others. We can comprehend their causes because we engage in them and fight against engaging in them quite regularly.

But people of normal and even of nominal morality simply do not engage in sins which as part of the sin involve **planned substantial** harm to others.

The wino whose daily purpose is to pander sufficient money to maintain a state of inebriation does not contemplate harm to anyone.

The drug addict will steal and may even kill in the process, but stealing and killing are not part of the drug addict's plan. The drug addict's intention is to obtain the effects the chemicals induce.

But the pimp who enslaves his stable with drugs, and the drug pusher, are no different than Hitler or Stalin who enslaved and killed as part of their normal modus operandi. And there is no border, no distinguishment, no difference between those who use drugs to enslave others, and those who would legalize drug use - for the effects are always the same for the ones using the drugs.

Likewise, those who perform, allow, would allow, as well as those who do not oppose abortion, are no different from Adolph Hitler and Iosif (Joseph) Stalin, whose intent and the effect of whose actions were the maiming and murder of innocent people.

These are people who engage in great evil which requires intentional, planned, and often substantial harm to

others.

But that harm is not restricted to physical harm such as drug addiction or loss of life. It includes the economic harm and all the ills which result from that economic harm, when everything from commerce and merchandising to contract negotiations and performance are not of an honorable nature.

Example: Mr. Commodities Trader has inside information which promises wheat will greatly increase in price. Mr. Small Farmer has no ability to know about the pending price increase. Mr. Trader purchases Mr. Farmer's incoming wheat crop at the low price. That is wrong and evil on the part of Mr. Trader. It will also harm Mr. Farmer because Mr. Farmer will have to compete at higher prices for all of his supplies with less funds than he would have had if the transaction were honorable. He may even lose his farm.

Is there any difference between Mr. Commodities Trader, and a lawyer who uses his knowledge of the law to manipulate his client so that the lawyer winds up with the client's assets?

Is there any difference amongst Mr. Commodities Trader, the dishonest lawyer, and an insurance company claims adjustor who gets the injured party to settle for ten cents on the dollar?

Considering the harm which is done in each situation, is there any real difference amongst Hitler, Stalin, the pimp, the drug pusher, Mr. Commodities Trader, the lawyer, an abortion doctor, and legislators and judges who give government approval to drug use, prostitution, pornography, and abortion?

No, there is no difference.

Is there any difference amongst such people, and the person who through indifference does not tighten a bolt or makes a weak weld, thus causing an airliner to crash killing several hundred people and causing sorrow and harm to

their thousands of family and friends?

If the person does not realize the potential effects of improper job performance then yes, there is a difference. But if the person realizes the potential effects of improper job performance then, no, there is no difference. And the person is obligated both to know the potential effects, and to engage in proper job performance.

With the potential exception of one who does not realize the potential effects of improper job performance, or who inadvertently does not meet performance standards, what do such people have in common? They are all evil. All of them place their own immediate, temporal, physical world, non-spiritual desires above everything and everyone else.

It is very easy to slip into that philosophy of life. All that is required is that one place one's own sinful desires above God's desires which He has presented in His general instructions and rules. All that is required is that one make an exception for themselves in the requirements which God has made. One little, simple, seemingly insignificant dent in the wall of spiritual protection which God has provided to each of us, can be the avenue by which the vapors of evil intoxicate our minds and our spiritual compasses so that evil to others appears to result in good to us.

We must make this danger known to ourselves and to others. It is part of our duty as Christians, and it also serves to protect us and the innocent from the evil mechanizations of others

Ref: Col. 3:12-17; Mat. 13:24-30

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 875. How did our Lord institute the Holy Eucharist?

A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is my body"; and then, by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me."

Q. 876. What happened when our Lord said, "This is my body; this is my blood"?

A. When Our Lord said, "This is my body," the substance of the bread was changed into the substance of His body; when He said, "This is my blood," the substance of the wine was changed into the substance of His blood.

Q. 877. How do we prove the Real Presence, that is, that Our Lord is really and truly present in the Holy Eucharist?

A. We prove the Real Presence -- that is, that Our Lord is really and truly present in the Holy Eucharist:

1. By showing that it is possible to change one substance into another;
2. By showing that Christ did change the substance of bread and wine into the substance of His body and blood;
3. By showing that He gave this power also to His Apostles and to the priests of His Church.

Q. 878. How do we know that it is possible to change one substance into another?

A. We know that it is possible to change one substance into another, because:

1. God changed water into blood during the plagues of Egypt.
2. Christ changed water into wine at the marriage of Cana.
3. Our own food is daily changed into the substance of our flesh and blood; and what God does gradually, He can

also do instantly by an act of His will.

Q. 879. Are these changes exactly the same as the changes that take place in the Holy Eucharist?

A. These changes are not exactly the same as the changes that take place in the Holy Eucharist, for in these changes the appearance also is changed, but in the Holy Eucharist only the substance is changed while the appearance remains the same.

Q. 880. How do we show that Christ did change bread and wine into the substance of His body and blood?

A. We show that Christ did change bread and wine into the substance of His body and blood:

1. From the words by which He promised the Holy Eucharist;
2. From the words by which He instituted the Holy Eucharist;
3. From the constant use of the Holy Eucharist in the Church since the time of the Apostles;
4. From the impossibility of denying the Real Presence in the Holy Eucharist, without likewise denying all that Christ has taught and done; for we have stronger proofs for the Holy Eucharist than for any other Christian truth.

Q. 881. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

A. Jesus Christ is whole and entire both under the form of bread and under the form of wine.

Q. 882. How do we know that under the appearance of bread we receive also Christ's blood; and under the appearance of wine we receive also Christ's body?

A. We know that under the appearance of bread we receive also Christ's blood, and under the appearance of wine we receive also Christ's body; because in the Holy Eucharist we receive the living body of Our Lord, and a living body cannot exist without blood, nor can living blood exist without a body.

Q. 883. Is Jesus Christ present whole and entire in the smallest portion of the Holy Eucharist, under the form of either bread or wine?

A. Jesus Christ is present whole and entire in the smallest portion of the Holy Eucharist under the form of either bread or wine; for His body in the Eucharist is in a glorified state, and as it partakes of the character of a spiritual substance, it requires no definite size or shape.

Q. 884. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

A. After the substance of the bread and wine had been changed into the substance of the body and blood of Our Lord, there remained only the appearances of bread and wine.

Q. 885. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

Q. 886. What is this change of the bread and wine into the body and blood of our Lord called?

A. This change of the bread and wine into the body and blood of Our Lord is called Transubstantiation.

Q. 887. What is the second great miracle in the Holy Eucharist?

A. The second great miracle in the Holy Eucharist is the multiplication of the presence of Our Lord's body in so many places at the same time, while the body itself is not multiplied -- for there is but one body of Christ.

Q. 888. Are there not, then, as many bodies of Christ as there are tabernacles in the world, or as there are Divine Liturgies (Masses) being said at the same time?

A. There are not as many bodies of

(Continued CATECHISM on page 11)

CHILDREN'S PAGE

(Continued CATECHISM from page 10)

Christ as there are tabernacles in the world, or as there are Divine Liturgies (Masses) being said at the same time; but only one body of Christ, which is everywhere present whole and entire in the Holy Eucharist, as God is everywhere present, while He is but one God.

Q. 889. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

Q. 890. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

Q. 891. When did Christ give His priests the power to change bread and wine into His body and blood?

A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, "Do this in commemoration of Me."

Q. 892. What do the words "Do this in commemoration of Me" mean?

A. The words "Do this in commemoration of Me" mean: Do what I, Christ, am doing at My last supper, namely, changing the substance of bread and wine into the substance of My body and blood; and do it in remembrance of Me.

Q. 893. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Divine Liturgy

(Mass), which are words of Christ: "This is my body" and "This is my blood" in conjunction with the EPIKLESIS, which is where the Priest, then raising his eyes, the invokes the Holy Spirit, blesses the offerings. and at the transmuting places his hands over the Offering, praying: AND WE BESEECH THEE, O LORD, TO SEND DOWN THY HOLY SPIRIT UPON THESE OFFERINGS, THAT HE WOULD MAKE THIS BREAD THE PRECIOUS + BODY OF THY CHRIST, AND THAT WHICH IS IN THIS CUP THE PRECIOUS + BLOOD OF THY SON OUR LORD JESUS CHRIST, TRANSMUTING THEM BY THY HOLY SPIRIT

Q. 894. At what part of the Divine Liturgy (Mass) does the Consecration take place?

A. The Consecration in the Divine Liturgy (Mass) takes place at the Epiklesis, immediately before the elevation of the Consecrated Bread and Chalice, which are raised above the head of the priest that the people may adore Our Lord who has just come to the altar at the words of Consecration. (Note: The Epiklesis was added to the Divine Liturgy in the first few hundred years of the Church. Some Jurisdictions have the Epiklesis in a different form, and some have it before the words "This is my body" and "This is my blood", and some do not use the Epiklesis at all. This does not invalidate the Consecration; it is merely a different method of Consecrating the Holy Eucharist.)

**LESSON TWENTY-THIRD:
On the Ends for Which the Holy Eucharist Was Instituted**

Q. 895. Why did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist:

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.

3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

Q. 896. Has the Holy Eucharist any other effect?

A. The Holy Eucharist remits venial sins by disposing us to perform acts of love and contrition. It preserves us from mortal sin by exciting us to greater fervor and strengthening us against temptation.

Q. 897. How are we united to Jesus Christ in the Holy Eucharist?

A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

Q. 898. What is Holy Communion?

A. Holy Communion is the receiving of the body and blood of Christ.

Q. 899. Is it not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food?

A. It is not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food any more than it was beneath His dignity to enter the body of His Blessed Mother and remain there as an ordinary child for nine months or for Him to be tortured to death as happened in His Passion. Christ's dignity, being infinite, can never be diminished by any act on His own or on our part.

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HUMOR**The Irish Lent - - -**

An Irishman who had moved into a tiny hamlet in County Kerry, walked into the pub and promptly ordered three beers. The bartender raised his eyebrows, but served the man three beers, which he drank quietly at a table, alone.

An hour later, the man had finished the three beers and ordered three more. This happened yet again. The next evening the man again ordered and drank three beers at a time, several times. Soon the entire town was whispering about the Man Who Orders Three Beers.

Finally, a week later, the bartender broached the subject on behalf of the town. "I don't mean to pry, but folks around here are wondering why you always order three beers?"

"Tis odd, isn't it?" the man replied. "You see, I have two brothers, and one went to America, and the other to Australia. We promised each other that we would always order an extra two beers whenever we drank as a way of keeping up the family bond."

The bartender and the whole town were pleased with this answer, and soon the Man Who Orders Three Beers became a local celebrity and source of pride to the hamlet, even to the extent that out-of-towners would come to watch him drink.

Then, one day, the man came in and orders only two beers. The bartender poured them with a heavy heart. This continued for the rest of the evening. He ordered only two beers. The word flies around town. Prayers were offered for the soul of one of the brothers.

The next day, the bartender said to the man, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know - the two beers and all."

The man pondered this for a moment, then replied, "You'll be happy to hear that me two brothers are alive and well. It's just that I, meself, have decided to give up drinking for Lent."

Thanks Roy

COMMENTS ON SOME INDICATORS OF OUR TIMES

Middle of the Roaders get run over by traffic from both directions.

Digital TV Converter Coupons are available to everyone **EXCEPT** Priests who live in a Church rectory. Priests who live in a Church rectory are not eligible to receive the coupon because their home address is a place of business in the opinion of those who issue the coupons and places of business are not eligible to receive the coupons. But a Protestant preacher is eligible to receive the coupon.

ARCHBISHOP KIDNAPPED IN IRAQ: Archbishop Paulos Faraj Rahho of Mossul of the Chaldeans (the Chaldean Church), was kidnapped in Iraq on 29 February 2008. His two bodyguards and his driver were killed. The Archbishop's dead body was found hidden in a shallow grave on 13 March 2008.

The Chaldeans in Iraq follow the Roman Calendar. The Archbishop was returning from praying the Way of The Cross when the murders and his kidnapping took place.

There are (or were) approximately 800,000, Chaldean Christians in Iraq. They were at one time served by a small number of clergy, more than two dozen of whom have been abducted and killed during the past few years.

It is not likely the Archbishop's assistants were murdered and the Archbishop kidnapped and murdered by Christians, Jews, or atheists. What

(Continued COMMENTS on page 23)

(Continued HOW MANY from page 7)

There are approximately 303,702,258, people living in the United States of America today. As of the 2000 A. D. census there were 281,421,906, people living in the U.S.A. Federal law no longer allows religious information be gathered during the process of taking the census (the better for the USA to appear to be more European - i.e.: Godless). However, the American Religious Identification Survey (the U.S.Census cites to it) for the year 2001 states at that time there were 207,980,000, **adults** in the U.S.A., of which 50,873,000, identified themselves as Roman Catholic, and 645,000, identified themselves as Orthodox (e.g.: Eastern Orthodox Catholic).

That means approximately 24% of the population is Roman Catholic and .3% (.003) is Orthodox. Rounded up (to get the highest number of potentially heaven bound) this is 25% of the population.

Of the 303,702,258, people living in the United States of America today, 75%, or 227,776,693, have no access to the flesh and blood of Christ and therefore have very little likelihood of being headed for heaven. Of the 75,925,564, who could have a good potential of being on the path to Heaven, 75,166,308, (99%) are Roman Catholics and 759,255, (1%) are Orthodox.

Of the 25%, or 75,925,564, who do have access to the body and blood of Christ, many have severe problems.

In order to receive - eat and drink - the flesh and blood of Christ worthily one must be in a state of Grace. To be in a state of Grace one must not have committed any serious sins since Baptism, or, one must have had those serious sins absolved in Sacramental Confession and Absolution. If one is not in a state of Grace and receives Holy Communion (the body and blood of Christ), well heaven is not where they

(Continued HOW MANY on page 15)

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If anyone ever said getting to Heaven is always a pretty business, that individual . . . was not universally correct.

APOCALYPSE REVELATION PROPHECY

Prophecy, Revelation, and Apocalypse are neither identical nor identical in meaning, but are similar in meaning in their most important religious aspect.

In simple and secular terms: Prophecy basically means a telling of what will happen; Revelation basically means a telling of what has been hidden; Apocalypse, which often is said to be the same as Revelation, but which is not, basically is a revealing of what has been imparted, told, related, and/or shown.

But their religious meaning must include this caveat. The future may be predicted in the course of prophecy, revelation, apocalypse - and if predicted the validity is shown by the accuracy of the prediction, but the focus is an explanation of the will of God, and the presentation of means by which correlation and compliance in thought and deed with the will of God can be made, applicable at all times in all phases of history past, present, and future by every individual and group.

The Old Testament prophecies regarding The Saviour, Jesus Christ, were totally accurate and fulfilled in every manner. But their focus was not on foretelling the future. Their focus was revealing God's plan for making each individual able to attain eternal salvation, so that each individual could and would prepare to acquire and actually acquire that eternal salvation.

One particular Book or writing of the New Testament is held to be singularly prophetic - The Apocalypse or, as it is termed in the "more enlightened" "modern times", the Book of Revelation(s). But contrary to popular belief the focus of The Apocalypse is not what will happen; not on when the second coming will be; not on what is necessary for mankind to do to assist and enable the second coming (*Ed: - where in the world did that concept*

come from? As if God depends on man for making Him able to do something!).

Its focus is the only means by which eternal salvation may be attained, the dangers which face those who would attain eternal salvation, and the means by which those dangers may be overcome or avoided.

All through the New Testament Our Saviour exposes the dangers we will face in seeking eternal salvation. He also explains in detail the means by which we are able to overcome those dangers.

But Christ Jesus God does not end His prophetic instructions with what is written in the Bible. He continues it in every true Divine Liturgy.

The Divine Liturgy is a revelation of the means to eternal salvation as well as the source of eternal salvation. The Divine Liturgy makes prophecy of what will be for those who accept the Divine Liturgy and those who reject the Divine Liturgy, while at the same time actually providing the reward for those who accept it and the denial of the reward for those who reject it - the reward being proper reception of the Sacred Body and Blood of Christ, the source of spiritual life. The Divine Liturgy is the Apocalypse - the Divinely exposed salvation of those who heed it and damnation of those who ignore it.

There is no path to temporal benefits in Prophecy, Revelation, or Apocalypse. There is only, only, not just the path to but actually the provision of eternal salvation in Prophecy, Revelation, and Apocalypse - that of the Divine Liturgy.

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(Continued **HOW MANY** from page 12) are headed.

Why is this important?

Because in the 1960's, about 70% of Roman Catholics went to Confession and received Absolution on a monthly basis. By 1986, the figure was 23% for those 30 years of age and over and 14% for those under 30 years of age. Sacramental Confession and Absolution not only remove sin from the soul, but also strengthen the individual to resist sin and to resist severe or mortal sin. Without Sacramental Confession and Absolution the likelihood of an individual committing severe or mortal sin rapidly increases.

Is it possible to extrapolate figures from this which are indicative of those who are heaven and hell bound? No. But it is an important indicator in what follows.

(Why are we using figures for Roman Catholics and not for Orthodox? Because we have the figures for Roman Catholics but not for Orthodox and, since the Orthodox population percentage is so small in comparison to the Roman Catholic percentage, it will not skewer the results.)

In the year 2003 A. D., amongst practicing Roman Catholics - those who attend Divine Liturgy (Mass) every Sunday: **72% supported all forms of birth control**, 28% opposed artificial birth control and support the Church's teachings on birth control; **49% approve of abortion**, with 51% opposing any form of abortion under any circumstances.

This means that of the 75,925,564, who have the potential of having life in them through eating the flesh and drinking the blood of Christ, the 49% who approve abortion, some 37,203,526, are not headed to heaven, and only 38,722,037, have the potential of being headed generally towards heaven.

But it also means that the 72%, who
(Continued **HOW MANY** on page 17)

(Continued **BEWARE** from page 1)

not make that tree the shelter, the house, the church, provided by God. The fact that a leaven effects a mass of flour, just as a teaching effects the masses of people who pay attention to it, does not make that leaven the truth proclaimed by God.

New churches, actually new religions, are constantly being formed; with many if most of them claiming some form of adherence to Christianity and the foundations of Christianity. New teachings are constantly being proclaimed, many claiming some newly revealed or discovered or proclaimed truth.

It is the responsibility of each individual to discern which of these are true, which of these are real.

How is an individual supposed to do this without some special revelation from God? The how to discern which of these are true, which of these are valid, is really quite simple.

The Old Testament prophesies salvation and relates a major portion of the history of that prophecy and that which immediately preceded the advent of salvation. The New Testament relates the accomplishment of the provision of salvation and all which is necessary for every individual to attain eternal salvation, and is complete in and of itself without the need or necessity of even the Old Testament.

The reason this is true of the New Testament, and of no other writing or relation, is because it is the only true expression of the actual and *complete* Who, What, When, Where, Why, and How of/regarding Christ.

Any work, written or otherwise, which is proclaimed to be an ancillary, auxiliary, appendix, addition, or follow-up to, or completion of the New Testament is therefore false. And both of the two major such writings, the Koran and the Book of Mormon, are false by the standards and

proclamations of the New Testament *and their own content*.

The Koran acknowledges the validity of the Bible, of the Old Testament and of the New Testament. It names Jews and Christians as being people of the Book. Yet the New Testament proclaims Jesus Christ to be God, the Son of God the Father, both of whom are Divine Persons as is the Holy Spirit, of which Divine Persons there are three, these three Divine Persons being the Blessed Trinity, which is God. However, the Koran denies the Divinity of Jesus Christ and denies God is a Trinity of Divine Persons. The Koran therefore holds the New Testament to be completely and totally true, yet denies the central holdings of the New Testament. The Koran therefore is a self-contradictory work of fiction, which like any good work of fiction, contains elements of fact or truth, but fiction is neither fact nor truth - fiction is false.

The Book of Mormon and the religion of the Church of Jesus Christ of Latter Day Saints, which must be considered as one entity, acknowledges the validity of the Bible and of the New Testament. Yet it too denies the Divinity of Jesus Christ and God The Blessed Trinity as explicitly expressed in the New Testament. It therefore also, like the Koran, is self-contradictory, and is a work of fiction.

Quite simply, any writing or work which claims to be a continuation of that which is related in the New Testament must be considered to be false because according to the New Testament the very next phase of overt, major Divine activity which will effect the entire world is the Second Coming of Jesus Christ. When that occurs no one alive will need to be told it is happening, for everyone will be aware of it without question all at the same time.

There are of necessity many writings and works which make that which is in the New Testament more clear or more

readily comprehended. But there also are many writings and works which claim to make that which is in the New Testament more clear or more readily comprehended, but which actually promote error - even though that error often contains grains of truth.

How is one to discern amongst them and determine those which express truth and those which promote evil?

Again the task is relatively simple.

If any part of a writing or any part of a compilation of beliefs - if any part of a religion - expresses something which is contrary to that which is in the New Testament, it is false. If it omits consideration of something within its topic or subject which is in the New Testament, then that writing, compilation, that religion, is potentially false and at best is incomplete. One must therefore exercise caution before discarding that which is incomplete in its New Testament considerations, for it may be valid but not complete. Indeed, many such writings, by way of example the writings of the early Church fathers, actually are incomplete rather than invalid. But the writings of the Protestant and Reformation fathers and mothers generally fabricate from whole cloth and are invalid.

The Seven Sacraments are an integral part of the New Testament. Any religion or system of belief which omits or which increases or decreases the number of Sacraments, is false. The ability and the authority to transmit the ability and authority to confect the Sacraments is clearly delineated in the New Testament. Any religion which does not follow that delineation lacks the ability and authority to confect the Sacraments, except that of Baptism which has been expressly removed from the Apostolic Succession requirement, but which still must be done in accordance with the procedures established in the New Testament.

The New Testament focuses on spiritual

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life - specifically the means by which one attains a healthy and happy spiritual life. A happy temporal life is something to be desired, and may even be pursued, but not at the expense of one's spiritual life. If one has an unhappy temporal life, is to be used to further or advance one's own spiritual health and life and the spiritual health of others. But so too is a happy temporal life to be used to further one's own spiritual health and the spiritual health of others.

Therefore, any religion and any writing which promises, promotes, or focuses on temporal happiness, is in contravention to the New Testament. Such religions and writings therefore are false.

There is but one true Church, one true Religion - The One Holy Catholic and Apostolic Church established by Jesus Christ God Himself which was administered by His appointees and the successors appointed by His appointees and their appointed successors. Various forces have splintered the true Church into several main portions: in the Western cultures the main portion is the Roman Catholic Church; in the Eastern, Slavic, and Oriental cultures it is the Orthodox Catholic Church - of which there are numerous Jurisdictions - as well as the Coptic Church, the Armenian Church, and several other valid Churches.

Some of these were fragmented, usually due to religious persecutions, and have formed into autocephalic or self governing Churches. This fragmentation effected primarily the Russian Orthodox Church, Church Jurisdictions under or closely tied to the Russian Orthodox Church, and Churches effected by Islamic persecution.

All of those which are valid share Apostolic Succession transmitted in accordance with the New Testament, share the Seven Sacraments. Their Apostolic Succession and Dogmatic

fidelity usually can be readily ascertained.

Any church or religion which does not trace itself through an unbroken chain of Bishops Sacramentally ordained under Apostolic Succession directly back to the Apostles and thence to Jesus Christ God, is a false religion. Any church or religion which does not have the Seven Sacraments *and* an Apostolic Succession Priesthood to confect and administer those Seven Sacraments, is a false religion.

And any church or religion which warps selected passages of the New Testament so-as-to be able to present the appearance of attacking the True Church, obviously is attempting to lure people away from eternal salvation which is available only through Jesus Christ God and the instrument which He created as part of His Body - The One Holy Catholic and Apostolic Church.

The prudent person will therefore view the Assemblies of God, Pentecostals, Baptist, Anglican Communion, Presbyterian Church, Scientologist, and generally all Protestant Churches, as at best a form of a good attempt at something or other, but which all fall very short of valid religions. The prudent person will also view the Mormons and the Moslems as evil with different focuses on attacking the True Church.

All of this is dictated and required by Who, What, When, Where, Why, and How of/regarding the New Testament.

Do those who do not follow the Who, What, When, Where, Why, and How of/regarding the New Testament and Jesus Christ God go to Hell? Knowing that is not within our prerogative.

Just be careful of the leaven you allow in your beliefs and faith. Be sure it comes from the true Church. And be sure that your home actually is God's mustard tree and not a palace of marble or cedar.

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

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approve of all forms of birth control - and remembering that this includes the most common form of "the pill" which is actually an abortion inducing chemical procedure - some 54,666,406, are not headed towards heaven. Only 21,259,157, or 28% of the 75,925,564, who have the potential of having life in them through eating the flesh and drinking the blood of Christ, are potentially headed towards heaven.

In the year 2003 A. D., only 17% (about one in six) of those who identified themselves as Roman Catholic, attended Divine Liturgy (Mass) every Sunday. Of the 75,925,564, who could be heaven bound through the worthy reception of Holy Communion, only 12,907,345, may be taking advantage of that potential, and 63,018,218, are on the path to hell. Incidentally, the occurrences of Roman Catholic Priests sexually abusing children under the age of eighteen years has had only a nominal negative effect on weekly Roman Catholic attendance at Divine Liturgy. The figure was about 20% in the early 1980's.

One would think that a large percentage of Priests would be heaven bound. If the Roman Catholic Diocese of Springfield, Massachusetts is any indication, the reverse is true. Homosexual "marriage" is legal in Massachusetts by judicial fiat and failure of the Roman Catholic public and the Roman Catholic Bishops and Clergy to support those legislators who sought to overturn the judicial decree establishing homosexual "marriages". In the Springfield Diocese, eighty percent (80%) of the Roman Catholic Priests support homosexual marriages. Only 20% supported the legislation to legislatively overturn judicially created homosexual "marriage" and restrict marriage to being between one human male and one human female.

Does this indicate 80% of Roman Catholic Priests are homosexual, and therefore the potential for ephebophilia,

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CATHOLIC**As in One Holy Catholic and Apostolic Church. The Divine Liturgy is the source of Catholic.**

Too often "Catholic" is bound by its slack and slacker translation - Universal.

Think, "Acquisition of the Holy Spirit." Think, "Acquire as much of the Holy Spirit as you are able as often as you are able." You will then have the correct orientation to comprehend, to understand, the meaning of Catholic in the title, name, and designation One Holy Catholic and Apostolic Church.

Catholic means the permeation of the Holy Spirit providing the essence of God throughout the exclusively true Church therein and thereby providing life to the Church. The **EXCLUSIVE** means by which this life **IS**, is through the Sacramental Body and Blood of Christ which may only be obtained in true Divine Liturgy. Christ Himself made this clear in His definitive statement: "Your fathers did eat manna in the desert: and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me: and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever." *John 6:49*

Then, to make His Flesh and His Blood available to us, He made the definitive statement, according to Saint Matthew (*Mat.26:26*): "And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins." And, again, in Saint Luke's account of the same, (*Luke 22:19*): "And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you."

That this bread made Flesh and wine made Blood is available through only those who have been expressly empowered to change bread and wine into the flesh and blood of Jesus Christ God through the authority existing in direct succession from present back to the Apostles, is found in Saint Paul's first letter to the Corinthians, where he writes: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, And giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the

Lord." (*1Corin. 11:23*)

Saint Paul also makes it quite clear that those who receive the Sacramental Body and Blood of Christ, but do not believe it to be truly, totally, and completely God, commit the gravest of eternal life killing sin. He also makes it clear that those who receive the Blessed Sacrament unworthily - while in a state of spiritual death or mortal sin - also commit the gravest of eternal life killing sin. Such have removed themselves from the life of God and therefore are not part of the Church, or have ceased to be part of the Church if they once were part of the Church. They must, as it were, petition through Confession and Absolution, for re-admission.

Likewise, those who give the Blessed Sacrament to those whom they know or whom they have valid reason to believe either do not believe the Blessed Sacrament is God or who are spiritually dead, by giving the Blessed Sacrament to such as these, commit the gravest of spiritual life killing sin. They too sever themselves from the Body of Christ, and must beg re-admission through Confession and Absolution if they seek eternal life.

In their denial that bread and wine are changed into the Body and Blood of Christ, and in proclaiming the bread and wine only represent the Body and Blood of Christ, or that Christ in some manner "rests" in the bread and wine, or is in them, the heretics proclaim their lack of the Holy Spirit, their lack of the essence of God, their alienation from the Body and Blood of Christ and from His Church.

There is absolutely no "room" for argument in this, for the words of Jesus Christ God make this very clear.

Those who claim the ability to change bread and wine into the Body and Blood of Christ, but who do not have a true, valid, real continuing link of authority granted from the Christ to the Apostles

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and thence through successor Bishops to themselves, do not have the power or ability do change bread and wine into God.

Even those who do possess such authority and power must, absolutely must, and absolutely can are are able to exercise that power and authority *only* when they attempt to so do in accordance with the procedure and practice established by Jesus Christ God, Himself. That practice and procedure remains unchanged in its pure form in the Divine Liturgies of the Orthodox Church, in the unchanged Divine Liturgy of the Byzantine Churches in communion with the Roman Catholic Church, and in Gregorian and Tridentine Divine Liturgies of the Roman Catholic Church. No one knows what the "New Mass" of the Roman Church does, if it does anything, so it is best left alone where possible. Why drink liquid from an unknown source when pure water from a known source is available?

The universal permeation of the Holy Spirit as leaven in the bread which is the Church occurs through the Blessed Sacrament which in turn is both exclusive to and the exclusive essence of the Divine Liturgy. The Blessed Sacrament, received by unbelievers, condemns the recipient rather than continues the permeation. The Blessed Sacrament received by one unworthy, condemns the recipient rather than continue the permeation.

Since one must therefore possess the Holy Spirit - be in a state of grace or possess grace - to receive the Blessed Sacrament, and the Blessed Sacrament is the sole source of Divine Life, how does one begin the process since one can not receive grace unless one is in grace?

When one is Baptized that individual is receive into the Body of Christ, into His kingdom, into Heaven while remaining in the temporal state in the running of time. That reception into the Body of Christ is through the salvation granted

to those who are Baptized as an effect of the offering of Jesus Christ God by the same Jesus Christ God, to God.

The Sacrifice on Calvary and the Sacrifice of the Divine Liturgy, being the same Sacrifice, that of Calvary being bloody and that of the Last Supper and Divine Liturgy being un-bloody, make the act of baptism a sacramental act when joined with the words of Baptism. Thus the death of the soul is removed, replacing it with life. The West delays an infant's reception of the Flesh and Blood of Christ until the child attains the age of reason, but the East immediately begins nourishment of the soul with the Flesh and Blood of Christ immediately after Baptism.

Just as the Divine Sacrifice makes Baptism a Sacrament, so too does it make Confession and Absolution a Sacrament, removing spiritual illness, and even death, from the soul, leaving life. But that soul requires the Divine Sacrifice in Holy Communion that it may continue in spiritual life. It therefore is imperative the penitent receive the Sacred Elements of the Body and Blood of Christ as soon as possible after receiving Absolution.

That leaven of the Holy Spirit is that which makes the bread which is the Church both possess and be the source of nourishment. And it is the lack of that leaven which makes other breads not be part of the loaf which is the Church, and have no life.

When the current temporal aspect of the Church ceases, then Catholic will truly mean Universal, for all that is not of God will be severed to Hell, and all that will remain will be of God and of God alone.

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if not pedophilia, amongst them is very great? Or perhaps, that 80% of Roman Catholic Priests do not view homosexual activity as immoral? The percentage of homosexual Roman Catholic Priests must be very high, because, using Bayes' Theorem, if 30% of Roman Catholic Priests are homosexual, then, considering those known to have engaged in homosexuality and in ephebophilia and pedophilia, the homosexual Priests are nine times more sexually active with others than are heterosexual Priests. But if 81% of Roman Catholic Priests in America are homosexual, then, the ratio of homosexual incidences is nominal in comparison with the incidences of heterosexual incidences. If only 2% of Roman Catholic Priests in America are homosexual, then the incidences of homosexual activity amongst them is more than 120 times greater than the incidences of sexual activity (with others, i.e.: with women) amongst heterosexual Priests.

Since homosexual activity is a sin which removes all life from the soul, as does fornication, it appears being a Roman Catholic Priest is not indicative being on the Heavenly path. And remember, every Bishop is a Priest . . .

So, how many people are going to go to Heaven, and how many are going to go to Hell?

Well, the age of reason, the age whereat it is normal to expect a person can tell the difference between right and wrong, good and evil, and determine their own thoughts and conduct to be sinful or sin or not, is seven years of age. Using that as a benchmark, those who are properly Baptized and under the age of seven will go to Heaven if they die right now. If they live, it is quite possible many of them will lead others to God and thus assist in the salvation of many people. But if they die right now they are "bing zing" in Heaven. But the best we can state is that these have the potential for going to Heaven. Census figures cut off

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at five years of age (6.8% of the population is under 5 years of age) and then at nine years of age (5-9 years is 6.6% of the population), so:

303,702,258 x 6.8% = 20,651,753
 303,702,258 x 6.6% = 20,044,349
 TOTAL 40,696,102

This figure includes babies and children who are not properly Baptized. What about them? Well, the concept of Limbo, a status where one is neither in Heaven or in Hell, but in which one is informed of and aware of God and true reality, and makes a choice unencumbered by physical and materialistic desires to either love and be with God for all eternity or to go to Hell - that concept seems to be very handy here. We will use it and Hope (as in the Divine Virtue) they all make the decision to be with God.

So, 40,696,102, babies and children are on the road to Heaven - for now.

We may as well add the one million American babies who are killed by abortion every year.

That kicks the figure up to 41,696,102.

Too bad we do not know the number of babies aborted by contraceptives - you know, the ones conceived but never allowed to nestle in their mother's womb because she uses an IUD or chemicals to prevent the baby from being where God designed the baby to be.

But we can make a fairly good guess as to the number of babies killed by contraceptives. We will pretend unmarried women do not engage in sexual intercourse. We will also only consider those married women between the ages of 20 and 54. There are 73,738,196, of them. If 72% of Roman Catholics support unrestricted use of contraceptives, it is reasonable to presume at least the same percentage of married Americans women support their use and use them. If such women

abort only one baby a year through use of "contraceptives", then 53,091,501, babies are killed by this method in America each year. If 53,091,501, seems high, remember, before contraceptives and abortions became legal, the most common method of birth control was abstinence - i.e.: no nookie. Now the babies are simply killed.

Looks like the prospects for a good population in Heaven are getting brighter.

If we add this 53,091,501 to the 40,696,102, living children and babies, and add the 1,000,000, killed in abortions, we have 94,787,603, potentially on the road to Heaven annually. Not bad.

The CDC statistics indicate the USA experiences 816.5 deaths per 100,000 population annually. That means 2,479,710, Americans will die this year - excluding those killed by abortion and "contraceptives".

Of that 2,479,710, only 25% have the potential of receiving the true Body and Blood of Christ. Therefore, only 619,927, of those who die have a viable potential of being happy with things when they die. But of that 619,927, only 17% attend Divine Liturgy virtually every Sunday and therefore have the realistic opportunity to worthily receive Holy Communion. That is only 105,387, people out of the 2,479,710, total. But of that 105,387, how many actually receive Holy Communion and so do worthily? And does this mean of the 2,479,710, Americans who will die this year, 2,374,323, will go to Hell?

Well, if we count the 53,091,501, babies who will be killed by "contraceptives" in the USA this year, and add the 1,000,000, who will be killed by abortion this year, we wind up with 54,091,501, fairly good candidates for Heaven, plus an unknown portion of one hundred thousand or so. Are you in that unknown portion?

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CULTIVATION OF THE SOUL WITH PRAYER, FASTING, AND ALMS GIVING

Ask yourself these questions. What kind of ground am I? What kind of soil am I to receive the word of God?

Am I simply that which is on the way side? Am I rocky soil? Am I thorny? Am I good ground? Which do I wish I were and which am I? How do I become that which I wish I were if I am not and if I am how do I continue to be that which I wish to be?

To become way side ground one need but follow the temptations the devil. To become rocky soil one need but not sink deep the roots of what God has planted, but merely allow the roots to go shallow. To be thorny soil one need but allow the natural inclinations of one's body to tear apart that which God has planted.

But to become good soil wherein the word of God may take root and flourish one must remove the rocks, till the soil, remove anything which is not the word of God, and nourish the soil with the nourishment and irrigation God has provided to make the seed root firmly and grow. One must cultivate one's soul.

This is not a "one time" process or procedure. It is a constant task; a series and combination of tasks and efforts in which one must be constantly engaged.

There are some tasks which we do not like to repeat even though it is necessary that they be repeated. And there are some which we like to repeat. Some people like to do laundry, fold the fresh smelling clothing and linens, and put them in their proper places. Other people perceive doing the laundry as an agonizing chore, or at best, an activity which must be done and therefore they do that chore. Other people have similar positive and negative attitudes about eating, cleaning out a septic tank, gar-

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dening, brushing or cleaning their teeth, and making themselves fertile ground for the Word of God.

If only for the sake of prudence we should do laundry, eat, maintain sanitation, and attend to the Word of God. But it would be best if we did these things because they are good and proper, and for love and consideration of ourselves, of others, and of God.

Very often a disagreeable task can be made not just tolerable but can be welcomed through anticipation of and the actual experience of the results which accompany the task or its completion. Also, when a task is completed, occasionally one has the opportunity to talk with others about the experience. Sometimes this opportunity to relate the experience can be quite entertaining for ourselves and for our listeners.

There therefore is no real reason to avoid that which must or should be done, including those things which are necessary to attain the ultimate goal, the ultimate prize - eternal salvation.

There are three time tested and time proven practices which when engaged with proper attitude will make you into and keep you as good ground for the Word of God: prayer, fasting, and alms giving.

Engaging in prayer can be an aggravation if it is not an integral part of one's character, or one's habits. But prayer is not just recitation of certain words, phrases, or concepts. The simple process of thinking about something which you are planning to do can easily be made into a prayer. The process by which you can make planning anything into a prayer is quite simple. Examine the process by which you have made the plan. Is the process something of which you can be proud and of which you can say to God, "Thank you for giving me the talent to make this plan. Please assist me in carrying it out to perfection, so I may offer the completion of the objective to you." If your plans are not

thorough you will be inclined to revise them. You will be inclined to engage the plan with greater diligence. You will be more pleased with the result. And you will be little inclined to plan sin. Whether the objective is weeding the garden, going on vacation, life saving surgery, or getting your back positioned "just right" on the sofa for a nap, you will have engaged in prayer.

A constant awareness of God is the objective; for a constant awareness of God induces one to communicate with God - primarily by thoughts. But thoughts are the substance of our most clear and well defined prayers.

Fasting also is a necessary practice. We have Our Lord's own fasting as an example and as a bold statement that we should do likewise. Fasting, and abstinence cause at least a moderate amount of discomfort and that is useful in curbing our animalistic inclinations. As we learn to conquer one animalistic inclination we are able to utilize that learning or knowledge and the learning process to curb other animalistic inclinations. Fasting and abstinence also have a tendency to generally decrease carnality. When one is attempting to strengthen one's spirituality, a decrease in one's carnality will weaken the opposition to increased spirituality.

Giving alms also is of great importance. When we give alms, even if it is giving alms out of our surplus rather than out of what is necessary for living, we emulate Jesus Christ, God, Who gave everything for us.

We must use care and discretion in our alms giving. There are many false charities which actually are systems by which the charity managers enrich themselves. There also are many charities which purport to be one thing, but which actually are something else entirely.

Two of the best examples of such so called charities are the abortion promoters who pose as women's and children's health providers in "poor countries",

and the Islamic or Moslem organizations which support terrorism and anti-Christian activities while pretending the money they collect is for assisting the poor in the Middle East and other areas.

Perhaps your alms giving will only be the equivalent of what you earn for a few minutes work, or perhaps an hour's work. Perhaps it is more. What determines its value is the fact that you make the gift, the attitude with which you make the gift, and the anticipation of some good which will result from the gift. If you anticipate or desire thankfulness from the recipient, then you have received the reward for your alms giving. If you anticipate or desire acclaim for your alms giving, then you have received your reward. But if you give alms quietly and without fanfare, then God rewards you. God's reward is better than the greatest acclaim it is possible for mankind to give.

Whether one is preparing for Great Lent, or is in Great Lent preparing for Pascha, Easter, or Advent preparing for Christmas, or just sitting under a tree reading a book; do your best to make yourself fertile ground for the Word of God. It is something which only you are able to do for yourself. It is something which no one can do for another. But it is something with which we can each assist each other.

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

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WE MUST COMPLETE WHAT CHRIST HAS BEGUN IN US

There are many people who term themselves Christians who think that all a person has to do to attain eternal salvation is to believe Jesus Christ is God. Many of these people pursue a variety of worldly goals, and often actively pursue worldly goals that are grievously sinful. These grievously sinful goals often require additional grievously sinful thoughts and deeds in their pursuit. All those who term themselves Christians but who do not regret those sins, do not fight to avoid those sins, and who willingly engage in sin, expecting they will gain worldly goals and also receive eternal happiness, are false Christians, are not Christians, and they are in trouble.

These people obviously believe in magic. They must believe in magic, for only a fool would entertain the thought that one could intentionally disobey God, not even attempt to fit into God's heavenly system, seek worldly gain and not seek spiritual improvement, yet be accepted by God into His house with both God and the individual knowing such humans make a hellish mess wherever they are.

One must at the very least make an attempt to conform to God's desires in thought and deed. If a person thinks belief that Jesus is God is sufficient for salvation, then that person is mistaken. One must seek salvation, and must seek salvation by attempting to conform their will, thoughts, and deeds, to God's will.

Casting out devils is an awesome thing. But when examined at its elemental state, casting out devils is simply a matter of God being the ultimate in authority and power and nothing is able to withstand that authority and power.

People are awed by the spectacular, and an exorcism, especially an exorcism of an extremely powerful devil or group of powerful devils, is very spectacular.

But Jesus Christ, God, Himself, told us

what He considers to be even more spectacular, when He said, ". . . blessed are they who hear the word of God and keep it."

Hearing the word of God is the beginning. But hearing is much more than the sound waves striking the ear drum, or the eyes reading words in the Bible. It is comprehending what those words mean, what they require.

God gives us the word. It is us to us to keep the word of God: both the word spelled with a lower case "w" which is the instruction, and the Word spelled with an upper case "W", which is the Son of God, and the instructor.

Those who term themselves Christians, but who only know the word of God, or who actually do hear the word of God, but who make little or no attempt to keep it, have omitted the most important part.

God has begun our salvation. But it is the responsibility of each of us to complete that salvation in our own self. We assist each other in completing that salvation, as does God assist each of us and all of us. However, not only is it the responsibility of each individual to complete salvation in themselves. Each individual is the only one who has the ability to complete salvation in that individual.

The basic rules and regulations God has established are easily ascertainable. The Ten Commandments, Works of Mercy, Two Great Commandments, the existence and necessity of the Seven Sacraments, and the dogmatic proclamation named the Nicene Creed (without the filioque clause) are quite clear. Saint Paul provides us with numerous examples of their application.

We can never surprise God. But we can surprise the angels and the devils by completing salvation in us. All we need do is really *continually* make the attempt.

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

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THE CRUCIFIXION FROM THE PERSPECTIVE OF THE RELIGIOUS LEADERS

Let us go back in time to the original Palm Sunday and the week that followed. Imagine you are there, watching everything happen - perhaps even participating in some of the events which involved Jesus Christ and His followers.

It is the time of the annual celebration of the most holy and significant Israeli holy day, Passover. A time of joy, celebration, and feasts. Jerusalem is crowded to overflowing with people, mostly Jews, from all parts of the world.

Jesus Christ is well known from only three years of preaching all throughout the area. His teachings are straightforward, simple, and only the evil mind could find a threat in them. The Roman authorities are aware of him, as they are aware of every leader and every movement, and have determined not only does He pose no threat, but He actually preaches conduct which will lead to order and stability in this world to prepare one for the Divine order and stability of the world after death. Wise governments like stability and order because in stability and order commerce can flourish, people make money, and life can be comfortable - very comfortable for the privileged. And those who run governments have the opportunity to live a privileged life style.

Then, Jesus enters the city in the manner foretold by the Prophets that the Messiah would enter the city. He has already shown the Jewish religious leaders to mostly be shams: people who only barely give even lip service to what God has dictated, people dedicated to making money from the people who come to Jerusalem to offer sacrifices, people without regard for the eternal salvation of those entrusted into their care.

The Jewish religious leaders made ship loads of money from sacrifices. Potential sacrificial animals had to be inspected for blemish, age, and numerous

(Continued **HOLY BUSINESS?** on page 23)

(Continued HOLY BUSINESS? from page 22)

other factors. So there were animal sacrifice inspectors who had to be appointed and paid. Appointments could be sold or leased. How many sheep from home do you think passed the inspection? If an animal from home could not pass the inspection, animals for sacrifice had to be purchased - which means the leaders could control, select and choose who was authorized to sell animals for sacrifice as well as the price. When larger animals were sacrificed, in most instances only a part of the animal was burned on the altar. The rest was for the use of the priests. And use it they did. The meat slaughter house and packing plant potential of the Temple at Jerusalem made the largest modern butcher and meat packing plants look like cottage industries. Do you really think the religious leaders missed this opportunity? The opportunities were never ending. Parents had to redeem their first born with a sacrifice. You had to sacrifice for sins - not just the annual sacrifice for expiation of sins, but all throughout the year. If you became unclean, you had to sacrifice - and you could become unclean through a multitude of means. Touching a dead person, engaging in battle, and having sexual intercourse even with your spouse, were only a few of the common activities which would make you unclean. Not all of them always required a burnt sacrifice, but such sacrifice often was required by the religious leaders. And there were mandatory morning and evening sacrifices. This was potentially a real money making situation, and we have every reason to believe the religious leaders took advantage of every opportunity to make money.

Then this Jesus person says He can forgive sins without animal sacrifice. If His teachings took hold, the religious leaders would all have to get jobs. They could no longer live like princes. Not only did He say sins could be forgiven without animal sacrifice, He also stressed loving one another. If people did that, they would act justly towards each other, and the entire religious adjudication system - the religious legal

system - which also charged fees - would also be destroyed.

Of course, there were many Jewish religious leaders and priests who were holy, who were not in their positions to make money, but actually did serve. But they were in the minority - the vast minority.

You therefore now know one of the main reasons the Jewish religious leaders opposed Jesus. His movement would end their butchering and meat packing business and the related businesses which were the sources of their graft and corruption, and thereby the source of their magnificent life styles.

Jesus had to be eliminated before His movement took root. He was just too dangerous.

Perhaps it did not happen that way. But perhaps it did.

Ref: Phil 2:5-11; Matthew - Passion

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(Continued COMMENTS from page 12)

group found in Iraq does that leave?

What group in Iraq taxes Christians for being Christians, and kills Christians for being Christians?

Western "journalists" have, for the most part, ignored these murders and the kidnapping. What does that indicate regarding *their* reliability, thoroughness, and prejudices?

A 20 year old Saudi Arabian woman who was raped and beaten by 7 men has been sentenced to receive 90 lashes with a whip for being alone with men to who she was not married. The fact she was with them by force is immaterial. At least her death sentence was rescinded. Just love that Islamic law.

When Moslem school children in Kartom, Sudan, named their class Teddy bear Muhammad the adults

(Continued COMMENTS on page 24)

JESUS CHRIST AT TRIAL Not On, but At

God's Charity, His Divine Love, and a few of its effects on those who accept it, are often the subject of religious discussion.

Rarely does anyone explore any aspect of God's Divine Justice.

Those who study World War II, often comment that they can not comprehend how such a civilized nation as Germany could succumb to the NAZI and fascism.

In the post World War II trials at Nuremberg, the German executive, legislative, and judicial branches of government were found guilty of crimes against humanity, of organizing the enslavement, torture, and murder of millions of people. Virtually the entire German government, and much of the German military hierarchy, were found guilty of establishing a system of laws, upheld by judicial edicts and judgments, which directly and indirectly lead to the enslavement, torture, and murder of millions of people, and of the theft of the property of those who were enslaved, tortured, and murdered, as well as the theft of the property of millions of other individuals.

Other members of the German executive, legislative, and judicial branches of government were found guilty of crimes against humanity, because they remained in office and either did not oppose the crimes against humanity, or did not oppose them to a degree deemed sufficient by their judges at Nuremberg.

What difference is there between those members of the German executive, legislative, and judicial branches of government, in their crimes against humanity, and those members of the same branches of the government of the United States of America and of the individual States, as regards abortion?

There is none.

(Continued AT TRIAL on page 24)

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Were a trial of the members of the executive, legislative, and judicial branches of the government of the United States of America, and of the same branches of the individual states, to be held on the subject of abortion and using the principles established at the Nuremberg trials, every pro choice and pro abortion government official would be found guilty of murder and crimes against humanity and hanged by the neck until dead. The judges who established Roe v. Wade as the law of the land would be hung by the neck and their bodies left to rot - and those judges who had already died would have their bodies exhumed and hung. Every executive office official, member of the legislatures, and member of the judiciary, and their aids, who had not strongly opposed abortion, and had not placed his and her political career in jeopardy in order to oppose abortion, would have been sentenced to life imprisonment.

The Nazi used laws and court orders to remove the legal status of human from Poles, Slavs, Gypsies, Jews, and any other group which they declared was not "Aryan". They were wrong because no law, no court order, and no opinion no matter how widely held, can remove the status of being human from any human.

America and other countries have used laws and court orders to remove the legal status of human from unborn children. They also are wrong because no law, no court order, and no opinion no matter how widely held, can remove the status of being human from any human.

Someday there will be a trial which will hold that there is no difference between being a NAZI and being pro choice. And the Judge will be Jesus Christ, God.

The Judge will be "I AM"; the very one whom those in the treasury of the temple said was a lunatic, but who proved He is God, self existing, when He rose His human body from the dead.

Now, two cautionary notes or comments:

First, morally, no one can ever justify commission of a sin, not even for the purpose of preventing a sin.

Second, morally, the execution of criminals is an unsettled matter. No matter what the crime, execution should not be considered for punishment purposes, but only considered when protection of society requires such consideration. And even then execution might be, and probably would be, immoral.

Ref: Heb 9:11-15; John 8:46-59

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(Continued COMMENTS from page 23)

demanding their teacher be executed for insulting "The Prophet". The kids insulted him, not the teacher.

Orem, Utah has an unsightly lawn ordinance. Seventy year old Betty _____ found this out when a police officer knocked on her door, told her he was going to cite her for having brown grass because brown grass is unsightly, and asked her for her name. She, like any normal person, turned around and began to close the door. The COP handcuffed and arrested her, and brought her to jail. She is charged with failing to maintain her landscaping, and resisting arrest. Police and government officials wonder why regular people do not respect them.

Medicine: The federal government plans to allow drug and medical device companies advertise their products for uses for which they were not approved. Well, since it is rare for a drug advertisement to state what ailment the drug is supposed to cure or alleviate, perhaps this will be an improvement? Unless popcorn is made a drug, and some company claims it cures cancer.

Hershey, the candy company, is mandated in its corporate formation to perpetually benefit Hershey, Pa. So now the people who run the company are

firing 1,500, of their Hershey, Pa. employees and moving their jobs to Mexico, forcing more of the companies US plants to "scale back" and others to close. How does taking jobs out of Hershey, Pa., benefit Hershey, Pa.? The corporate people who are doing this are without honor, without morals, are making a mockery of one of the main purposes of the company, and do not have much of a potential for eternal salvation.

Socks: Specifically over the calf gym socks. Remember them? Nice, thick cotton socks that went over the calf. Since the global economy one can obtain something designed for tiny little Hungarian or Chinese feet which hold up a person about six inches shorter than the average American. Size 9 1/2 Hungarian is a lot smaller than size 9 1/2 American.

The NAACP says prosecution of a Negro for murder is racism in the situation where three Negroes broke into a white man's home in California and rampaged through the house demanding marijuana, and brutally beating the homeowner's son. The homeowner shot two of the men, killing them. The third was arrested. California, like many other States, has a law which basically provides that if someone is killed in commission of a crime, those who committed the crime are subject to prosecution for murder. It matters not whether the dead person(s) was one of the criminals, an intended victim, or an innocent bystander. The NAACP says that is too harsh. Question to the NAACP: If it had been three White men breaking into the home of a Black man, would the charges be too harsh? The accused's mother, a school teacher, said that at most her son intended only to get some marijuana. Do you want her teaching your children? Wonder if her NAACP dues are paid?

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IMITATION OF CHRIST

By Thomas a Kempis

BOOK FOUR

The Second Chapter

God's Great Goodness and Love is Shown to Man in This Sacrament

The Disciple

Trusting in Your goodness and great mercy, O Lord, I come as one sick to the Healer, as one hungry and thirsty to the Fountain of life, as one in need to the King of heaven, a servant to his Lord, a creature to his Creator, a soul in desolation to my gentle Comforter.

But whence is this to me, that You should come to me? Who am I that You should offer Yourself to me? How dares the sinner to appear in Your presence, and You, how do You condescend to come to the sinner? You know Your servant, and You know that he has nothing good in him that You should grant him this.

I confess, therefore, my unworthiness. I acknowledge Your goodness. I praise Your mercy, and give thanks for Your immense love. For it is because of Yourself that You do it, not for any merit of mine; so that Your goodness may be better known to me, that greater love may be aroused and more perfect humility born in me. Since, then, this pleases You and You have so willed it, Your graciousness pleases me also. Oh, that my sinfulness may not stand in the way!

O most sweet and merciful Jesus, what great reverence, thanks, and never-ending praise are due to You for our taking of Your sacred body, whose dignity no man can express!

But on what shall I think in this Communion, this approach to my Lord, Whom I can never reverence as I ought, and yet Whom I desire devoutly to receive? What thought better, more helpful to me than to humble myself entirely in Your presence and exalt Your infi-

nite goodness above myself?

I praise You, my God, and extol You forever! I despise myself and cast myself before You in the depths of my unworthiness. Behold, You are the Holy of holies, and I the scum of sinners! Behold, You bow down to me who am not worthy to look up to You! Behold, You come to me! You will to be with me! You invite me to Your banquet! You desire to give me heavenly food, the Bread of Angels to eat, none other than Yourself, the living Bread Who are come down from heaven and give life to the world.

Behold, whence love proceeds! What condescension shines forth! What great thanks and praise are due You for these gifts! Oh, how salutary and profitable was Your design in this institution! How sweet and pleasant the banquet when You gave Yourself as food!

How admirable is Your work, O Lord! How great Your power! How infallible Your truth! For You spoke and all things were made, and this, which You commanded, was done. It is a wonderful thing, worthy of faith, overpowering human understanding, that You, O Lord, my God, true God and man, are contained whole and entire under the appearance of a little bread and wine, and without being consumed are eaten by him who receives You!

You, the Lord of the universe, Who have need of nothing, have willed to dwell in us by means of Your Sacrament. Keep my heart and body clean, so that with a joyous and spotless conscience I may be able often to celebrate Your Mysteries and to receive for my eternal salvation what You have ordained and instituted for Your special honor and as an everlasting memorial.

Rejoice, my soul, and give thanks to God for having left you so noble a gift and so special a consolation in this valley of tears. As often as you renew this Mystery and receive the Body of Christ, so often do you enact the work of redemption and become a sharer in all the

merits of Christ, for the love of Christ never grows less and the wealth of His mercy is never exhausted.

Therefore, you should prepare yourself for it by constantly renewing your heart and pondering deeply the great mystery of salvation. As often as you celebrate or hear Mass, it should seem as great, as new, as sweet to you as if on that very day Christ became man in the womb of the Virgin, or, hanging on the Cross, suffered and died for the salvation of man.

The Third Chapter

It Is Profitable to Receive Communion Often

The Disciple

Behold, I come to You, Lord, that I may prosper by Your gift and be delighted at Your holy banquet which You, O God, in Your sweetness have prepared for Your poor. Behold, all that I can or ought to desire is in You. You are my salvation and my redemption, my hope and strength, my honor and glory.

Gladden, then, this day the soul of Your servant because I have raised my heart to You, O Lord Jesus. I long to receive You now, devoutly and reverently. I desire to bring You into my house that, with Zacheus, I may merit Your blessing and be numbered among the children of Abraham.

My soul longs for Your Body; my heart desires to be united with You. Give me Yourself -- it is enough; for without You there is no consolation. Without You I cannot exist, without Your visitation I cannot live. I must often come to You, therefore, and receive the strength of my salvation lest, deprived of this heavenly food, I grow weak on the way. Once, most merciful Jesus, while preaching to the people and healing their many ills, You said: "I will not send them away fasting, lest they faint in the way." [49] Deal with me

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(Continued **KEMPIS** from page 25)

likewise, You Who have left Yourself in this Sacrament for the consolation of the faithful. You are sweet refreshment to the soul, and he who eats You worthily will be a sharer in, and an heir to, eternal glory.

It is indeed necessary for me, who fall and sin so often, who so quickly become lax and weak, to renew, cleanse, and inflame myself through frequent prayer, confession, and the holy reception of Your Body, lest perhaps by abstaining too long, I fall away from my holy purpose. For from the days of his youth the senses of man are prone to evil, and unless divine aid strengthens him, he quickly falls deeper. But Holy Communion removes him from evil and confirms him in good.

If I am so often careless and lax when I celebrate or communicate, what would happen if I did not receive this remedy and seek so great a help? Although I am neither fit nor properly disposed to celebrate every day, yet I will do my best at proper times to receive the divine Mysteries and share in this great grace. This, indeed, is the one chief consolation of the faithful soul when separated from You by mortality, that often mindful of her God, she receives her Beloved with devout recollection.

Oh, wonderful condescension of Your affection toward us, that You, the Lord God, Creator and Giver of life to all, should see fit to come to a poor soul and to appease her hunger with all Your divinity and humanity! O happy mind and blessed soul which deserves to receive You, her Lord God, and in receiving You, is filled with spiritual joy! How great a Master she entertains, what a beloved guest she receives, how sweet a companion she welcomes, how true a friend she gains, how beautiful and noble is the spouse she embraces, beloved and desired above all things that can be loved and desired! Let heaven and earth and all their treasures stand silent before Your face, most sweetly Beloved, for whatever glory and beauty they have is of Your condescending bounty, and

they cannot approach the beauty of Your name, Whose wisdom is untold.

[49] Matt. 15:32.

The Fourth Chapter

Many Blessings Are Given Those Who Receive Communion Worthily

The Disciple

O Lord my God, favor Your servant with the blessings of Your sweetness that I may merit to approach Your magnificent Sacrament worthily and devoutly. Lift up my heart to You and take away from me this heavy indolence. Visit me with Your saving grace that I may in spirit taste Your sweetness which lies hidden in this Sacrament like water in the depths of a spring. Enlighten my eyes to behold this great Mystery, and give me strength to believe in it with firm faith.

For it is Your work, not the power of man, Your sacred institution, not his invention. No man is able of himself to comprehend and understand these things which surpass even the keen vision of angels. How, then, shall I, an unworthy sinner who am but dust and ashes, be able to fathom and understand so great a mystery?

O Lord, I come to You at Your command in simplicity of heart, in good, firm faith, with hope and reverence, and I truly believe that You are present here in this Sacrament, God and man. It is Your will that I receive You and unite myself to You in love. Wherefore, I beg Your mercy and ask that special grace be given me, that I may be wholly dissolved in You and filled with Your love, no longer to concern myself with exterior consolations. For this, the highest and most worthy Sacrament, is the health of soul and body, the cure of every spiritual weakness. In it my defects are remedied, my passions restrained, and temptations overcome or allayed. In it greater grace is infused, growing virtue is nourished, faith confirmed,

hope strengthened, and charity fanned into flame.

You, my God, the protector of my soul, the strength of human weakness, and the giver of every interior consolation, have given and still do often give in this Sacrament great gifts to Your loved ones who communicate devoutly. Moreover, You give them many consolations amid their numerous troubles and lift them from the depths of dejection to the hope of Your protection. With new graces You cheer and lighten them within, so that they who are full of anxiety and without affection before Communion may find themselves changed for the better after partaking of this heavenly food and drink.

Likewise, You so deal with Your elect that they may truly acknowledge and plainly experience how weak they are in themselves and what goodness and grace they obtain from You. For though in themselves they are cold, obdurate, and wanting in devotion, through You they become fervent, cheerful, and devout.

Who, indeed, can humbly approach the fountain of sweetness and not carry away a little of it? Or who, standing before a blazing fire does not feel some of its heat? You are a fountain always filled with superabundance! You are a fire, ever burning, that never fails!

Therefore, while I may not exhaust the fullness of the fountain or drink to satiety, yet will I put my lips to the mouth of this heavenly stream that from it I may receive at least some small drop to refresh my thirst and not wither away. And if I cannot as yet be all heavenly or as full of fire as the cherubim and seraphim, yet I will try to become more devout and prepare my heart so that I may gather some small spark of divine fire from the humble reception of this life-giving Sacrament.

Whatever is wanting in me, good Jesus, Savior most holy, do You in Your kindness and grace supply for me, You

(Continued **KEMPIS** on page 27)

(Continued KEMPIS from page 26)

Who have been pleased to call all unto You, saying: "Come to Me all you that labor and are burdened and I will refresh you."

I, indeed, labor in the sweat of my brow. I am torn with sorrow of heart. I am laden with sin, troubled with temptations, enmeshed and oppressed by many evil passions, and there is none to help me, none to deliver and save me but You, my Lord God and Savior, to Whom I entrust myself and all I have, that You may protect me and lead me to eternal life. For the honor and glory of Your name receive me, You Who have prepared Your Body and Blood as food and drink for me. Grant, O Lord, my God and Savior, that by approaching Your Mysteries frequently, the zeal of my devotion may increase.

The Fifth Chapter

The Dignity of the Sacrament and of the Priesthood

The Voice of Christ

Had you the purity of an angel and the sanctity of St. John the Baptist, you would not be worthy to receive or administer this Sacrament. It is not because of any human meriting that a man consecrates and administers the Sacrament of Christ, and receives the Bread of Angels for his food. Great is the Mystery and great the dignity of priests to whom is given that which has not been granted the angels. For priests alone, rightly ordained in the Church, have power to celebrate Mass and consecrate the Body of Christ.

The priest, indeed, is the minister of God, using the word of God according to His command and appointment. God, moreover, is there -- the chief Author and invisible Worker to Whom all is subject as He wills, to Whom all are obedient as He commands.

In this most excellent Sacrament, therefore, you ought to believe in God rather than in your own senses or in any

visible sign, and thus, with fear and reverence draw near to such a work as this. Look to yourself and see whose ministry has been given you through the imposition of the bishop's hands.

Behold, you have been made a priest, consecrated to celebrate Mass! See to it now that you offer sacrifice to God faithfully and devoutly at proper times, and that you conduct yourself blamelessly. You have not made your burden lighter. Instead, you are now bound by stricter discipline and held to more perfect sanctity.

A priest ought to be adorned with all virtues and show the example of a good life to others. His way lies not among the vulgar and common habits of men but with the angels in heaven and the perfect men on earth. A priest clad in the sacred vestments acts in Christ's place, that he may pray to God both for himself and for all people in a suppliant and humble manner. He has before and behind him the sign of the Lord's cross that he may always remember the Passion of Christ. It is before him, on the chasuble, that he may look closely upon the footsteps of Christ and try to follow them fervently. It is behind him -- he is signed with it -- that he may gladly suffer for God any adversities inflicted by others.

He wears the cross before him that he may mourn his own sins, behind him, that in pity he may mourn the sins of others, and know that he is appointed to stand between God and the sinner, never to become weary of prayer and the holy offering until it is granted him to obtain grace and mercy.

When the priest celebrates Mass, he honors God, gladdens the angels, strengthens the Church, helps the living, brings rest to the departed, and wins for himself a share in all good things.

The Sixth Chapter

An Inquiry on the Proper Thing to Do Before Communion

The Disciple

When I consider Your dignity, O Lord, and my own meanness, I become very much frightened and confused. For if I do not receive, I fly from Life, and if I intrude unworthily, I incur Your displeasure. What, then, shall I do, my God, my Helper and Adviser in necessity? Teach me the right way. Place before me some short exercise suitable for Holy Communion, for it is good to know in what manner I ought to make my heart ready devoutly and fervently for You, to receive Your Sacrament for the good of my soul, or even to celebrate so great and divine a sacrifice.

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK SIX (Cont'd)

CHAPTER XI

18. And I especially puzzled and wondered when I remembered how long a time had passed since my nineteenth year, in which I had first fallen in love with wisdom and had determined as soon as I could find her to abandon the empty hopes and mad delusions of vain desires. Behold, I was now getting close to thirty, still stuck fast in the same mire, still greedy of enjoying present goods which fly away and distract me; and I was still saying, "Tomorrow I shall discover it; behold, it will become plain, and I shall see it; behold, Faustus will come and explain everything." Or I would say[167]: "O you mighty Academics, is there no certainty that man can grasp for the guidance of his life? No, let us search the more diligently, and let us not despair. See, the things in the Church's books that appeared so absurd to us before do not appear so now, and may be otherwise and honestly interpreted. I will set my feet upon that step where, as a child, my parents placed me, until the clear truth is discovered. But where and when shall it be sought? Ambrose has no leisure -- we have no leisure to read. Where are we to find the books? How or where could I get hold of them? From whom could I borrow them? Let me set a schedule for my days and set apart certain hours for the health of the soul. A great hope has risen up in us, because the Catholic faith does not teach what we thought it did, and vainly accused it of. Its teachers hold it as an abomination to believe that God is limited by the form of a human body. And do I doubt that I should 'knock' in order for the rest also to be 'opened' unto me? My pupils take up the morning hours; what am I doing with the rest of the day? Why not do this? But, then, when am I to visit my influential friends, whose favors I need? When am I to prepare the orations that I sell to the class? When

would I get some recreation and relax my mind from the strain of work?

19. "Perish everything and let us dismiss these idle triflings. Let me devote myself solely to the search for truth. This life is unhappy, death uncertain. If it comes upon me suddenly, in what state shall I go hence and where shall I learn what here I have neglected? Should I not indeed suffer the punishment of my negligence here? But suppose death cuts off and finishes all care and feeling. This too is a question that calls for inquiry. God forbid that it should be so. It is not without reason, it is not in vain, that the stately authority of the Christian faith has spread over the entire world, and God would never have done such great things for us if the life of the soul perished with the death of the body. Why, therefore, do I delay in abandoning my hopes of this world and giving myself wholly to seek after God and the blessed life?"

"But wait a moment. This life also is pleasant, and it has a sweetness of its own, not at all negligible. We must not abandon it lightly, for it would be shameful to lapse back into it again. See now, it is important to gain some post of honor. And what more should I desire? I have crowds of influential friends, if nothing else; and, if I push my claims, a governorship may be offered me, and a wife with some money, so that she would not be an added expense. This would be the height of my desire. Many men, who are great and worthy of imitation, have combined the pursuit of wisdom with a marriage life."

20. While I talked about these things, and the winds of opinions veered about and tossed my heart hither and thither, time was slipping away. I delayed my conversion to the Lord; I postponed from day to day the life in thee, but I could not postpone the daily death in myself. I was enamored of a happy life, but I still feared to seek it in its own abode, and so I fled from it while I sought it. I thought I should be miserable if I were deprived of the embraces of a woman, and I never gave a

thought to the medicine that thy mercy has provided for the healing of that infirmity, for I had never tried it. As for continence, I imagined that it depended on one's own strength, though I found no such strength in myself, for in my folly I knew not what is written, "None can be continent unless thou dost grant it." [168] Certainly thou wouldst have given it, if I had beseeched thy ears with heartfelt groaning, and if I had cast my care upon thee with firm faith.

CHAPTER XII

21. Actually, it was Alypius who prevented me from marrying, urging that if I did so it would not be possible for us to live together and to have as much undistracted leisure in the love of wisdom as we had long desired. For he himself was so chaste that it was wonderful, all the more because in his early youth he had entered upon the path of promiscuity, but had not continued in it. Instead, feeling sorrow and disgust at it, he had lived from that time down to the present most continently. I quoted against him the examples of men who had been married and still lovers of wisdom, who had pleased God and had been loyal and affectionate to their friends. I fell far short of them in greatness of soul, and, enthralled with the disease of my carnality and its deadly sweetness, I dragged my chain along, fearing to be loosed of it. Thus I rejected the words of him who counseled me wisely, as if the hand that would have loosed the chain only hurt my wound. Moreover, the serpent spoke to Alypius himself by me, weaving and lying in his path, by my tongue to catch him with pleasant snares in which his honorable and free feet might be entangled.

22. For he wondered that I, for whom he had such a great esteem, should be stuck so fast in the gluepot of pleasure as to maintain, whenever we discussed the subject, that I could not possibly live a celibate life. And when I urged in my defense against his accus-

(Continued AUGUSTINE on page 29)

(Continued AUGUSTINE from page 28)

ing questions that the hasty and stolen delight, which he had tasted and now hardly remembered, and therefore too easily disparaged, was not to be compared with a settled acquaintance with it; and that, if to this stable acquaintance were added the honorable name of marriage, he would not then be astonished at my inability to give it up -- when I spoke thus, then he also began to wish to be married, not because he was overcome by the lust for such pleasures, but out of curiosity. For, he said, he longed to know what that could be without which my life, which he thought was so happy, seemed to me to be no life at all, but a punishment. For he who wore no chain was amazed at my slavery, and his amazement awoke the desire for experience, and from that he would have gone on to the experiment itself, and then perhaps he would have fallen into the very slavery that amazed him in me, since he was ready to enter into "a covenant with death,"[169] for "he that loves danger shall fall into it."[170]

Now, the question of conjugal honor in the ordering of a good married life and the bringing up of children interested us but slightly. What afflicted me most and what had made me already a slave to it was the habit of satisfying an insatiable lust; but Alypius was about to be enslaved by a merely curious wonder. This is the state we were in until thou, O Most High, who never forsakest our lowliness, didst take pity on our misery and didst come to our rescue in wonderful and secret ways.

CHAPTER XIII

23. Active efforts were made to get me a wife. I wooed; I was engaged; and my mother took the greatest pains in the matter. For her hope was that, when I was once married, I might be washed clean in health-giving baptism for which I was being daily prepared, as she joyfully saw, taking note that her desires and promises were being fulfilled in my faith. Yet, when, at my request and her own impulse, she called upon

thee daily with strong, heartfelt cries, that thou wouldst, by a vision, disclose unto her a leading about my future marriage, thou wouldst not. She did, indeed, see certain vain and fantastic things, such as are conjured up by the strong preoccupation of the human spirit, and these she supposed had some reference to me. And she told me about them, but not with the confidence she usually had when thou hadst shown her anything. For she always said that she could distinguish, by a certain feeling impossible to describe, between thy revelations and the dreams of her own soul. Yet the matter was pressed forward, and proposals were made for a girl who was as yet some two years too young to marry.[171] And because she pleased me, I agreed to wait for her.

CHAPTER XIV

24. Many in my band of friends, consulting about and abhorring the turbulent vexations of human life, had often considered and were now almost determined to undertake a peaceful life, away from the turmoil of men. This we thought could be obtained by bringing together what we severally owned and thus making of it a common household, so that in the sincerity of our friendship nothing should belong more to one than to the other; but all were to have one purse and the whole was to belong to each and to all. We thought that this group might consist of ten persons, some of whom were very rich -- especially Romanianus, my fellow townsman, an intimate friend from childhood days. He had been brought up to the court on grave business matters and he was the most earnest of us all about the project and his voice was of great weight in commending it because his estate was far more ample than that of the others. We had resolved, also, that each year two of us should be managers and provide all that was needful, while the rest were left undisturbed. But when we began to reflect whether this would be permitted by our wives, which some of us had already and others hoped to have, the whole plan, so excellently framed, collapsed in our hands

and was utterly wrecked and cast aside. From this we fell again into sighs and groans, and our steps followed the broad and beaten ways of the world; for many thoughts were in our hearts, but "Thy counsel standeth fast forever."[172] In thy counsel thou didst mock ours, and didst prepare thy own plan, for it was thy purpose "to give us meat in due season, to open thy hand, and to fill our souls with blessing."[173]

CHAPTER XV

25. Meanwhile my sins were being multiplied. My mistress was torn from my side as an impediment to my marriage, and my heart which clung to her was torn and wounded till it bled. And she went back to Africa, vowing to thee never to know any other man and leaving with me my natural son by her. But I, unhappy as I was, and weaker than a woman, could not bear the delay of the two years that should elapse before I could obtain the bride I sought. And so, since I was not a lover of wedlock so much as a slave of lust, I procured another mistress -- not a wife, of course. Thus in bondage to a lasting habit, the disease of my soul might be nursed up and kept in its vigor or even increased until it reached the realm of matrimony. Nor indeed was the wound healed that had been caused by cutting away my former mistress; only it ceased to burn and throb, and began to fester, and was more dangerous because it was less painful.

CHAPTER XVI

26. Thine be the praise; unto thee be the glory, O Fountain of mercies. I became more wretched and thou didst come nearer. Thy right hand was ever ready to pluck me out of the mire and to cleanse me, but I did not know it. Nor did anything call me back from a still deeper plunge into carnal pleasure except the fear of death and of thy future judgment, which, amid all the waverings of my opinions, never faded from my breast. And I discussed with my friends, Alypius and Nebridius, the na-

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ture of good and evil, maintaining that, in my judgment, Epicurus would have carried off the palm if I had not believed what Epicurus would not believe: that after death there remains a life for the soul, and places of recompense. And I demanded of them: "Suppose we are immortal and live in the enjoyment of perpetual bodily pleasure, and that without any fear of losing it -- why, then, should we not be happy, or why should we search for anything else?" I did not know that this was in fact the root of my misery: that I was so fallen and blinded that I could not discern the light of virtue and of beauty which must be embraced for its own sake, which the eye of flesh cannot see, and only the inner vision can see. Nor did I, alas, consider the reason why I found delight in discussing these very perplexities, shameful as they were, with my friends. For I could not be happy without friends, even according to the notions of happiness I had then, and no matter how rich the store of my carnal pleasures might be. Yet of a truth I loved my friends for their own sakes, and felt that they in turn loved me for my own sake.

O crooked ways! Woe to the audacious soul which hoped that by forsaking thee it would find some better thing! It tossed and turned, upon back and side and belly -- but the bed is hard, and thou alone givest it rest.[174] And lo, thou art near, and thou deliverest us from our wretched wanderings and establishest us in thy way, and thou comfortest us and sayest, "Run, I will carry you; yea, I will lead you home and then I will set you free." [175]

BOOK SEVEN

The conversion to Neoplatonism. Augustine traces his growing disenchantment with the Manichean conceptions of God and evil and the dawning understanding of God's incorruptibility. But his thought is still bound by his materialistic notions of reality. He rejects astrology and turns to the stud of Neoplatonism. There follows an analysis of

the differences between Platonism and Christianity and a remarkable account of his appropriation of Plotinian wisdom and his experience of a Plotinian ecstasy. From this, he comes finally to the diligent study of the Bible, especially the writings of the apostle Paul. His pilgrimage is drawing toward its goal, as he begins to know Jesus Christ and to be drawn to him in hesitant faith.

CHAPTER I

1. Dead now was that evil and shameful youth of mine, and I was passing into full manhood.[176] As I increased in years, the worse was my vanity. For I could not conceive of any substance but the sort I could see with my own eyes. I no longer thought of thee, O God, by the analogy of a human body. Ever since I inclined my ear to philosophy I had avoided this error -- and the truth on this point I rejoiced to find in the faith of our spiritual mother, thy Catholic Church. Yet I could not see how else to conceive thee. And I, a man -- and such a man! -- sought to conceive thee, the sovereign and only true God. In my inmost heart, I believed that thou art incorruptible and inviolable and unchangeable, because -- though I knew not how or why -- I could still see plainly and without doubt that the corruptible is inferior to the incorruptible, the inviolable obviously superior to its opposite, and the unchangeable better than the changeable.

My heart cried out violently against all fantasies,[177] and with this one clear certainty I endeavored to brush away the swarm of unclean flies that swarmed around the eyes of my mind. But behold they were scarcely scattered before they gathered again, buzzed against my face, and beclouded my vision. I no longer thought of God in the analogy of a human body, yet I was constrained to conceive thee to be some kind of body in space, either infused into the world, or infinitely diffused beyond the world -- and this was the incorruptible, inviolable, unchangeable substance, which I thought was better than the corruptible, the violable, and

the changeable.[178] For whatever I conceived to be deprived of the dimensions of space appeared to me to be nothing, absolutely nothing; not even a void, for if a body is taken out of space, or if space is emptied of all its contents (of earth, water, air, or heaven), yet it remains an empty space -- a spacious nothing, as it were.

2. Being thus gross-hearted and not clear even to myself, I then held that whatever had neither length nor breadth nor density nor solidity, and did not or could not receive such dimensions, was absolutely nothing. For at that time my mind dwelt only with ideas, which resembled the forms with which my eyes are still familiar, nor could I see that the act of thought, by which I formed those ideas, was itself immaterial, and yet it could not have formed them if it were not itself a measurable entity.

So also I thought about thee, O Life of my life, as stretched out through infinite space, interpenetrating the whole mass of the world, reaching out beyond in all directions, to immensity without end; so that the earth should have thee, the heaven have thee, all things have thee, and all of them be limited in thee, while thou art placed nowhere at all. As the body of the air above the earth does not bar the passage of the light of the sun, so that the light penetrates it, not by bursting nor dividing, but filling it entirely, so I imagined that the body of heaven and air and sea, and even of the earth, was all open to thee and, in all its greatest parts as well as the smallest, was ready to receive thy presence by a secret inspiration which, from within or without all, orders all things thou hast created. This was my conjecture, because I was unable to think of anything else; yet it was untrue. For in this way a greater part of the earth would contain a greater part of thee; a smaller part, a smaller fraction of thee. All things would be full of thee in such a sense that there would be more of thee in an elephant than in a sparrow, because one is larger than the other and fills a larger space. And this would

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make the portions of thyself present in the several portions of the world in fragments, great to the great, small to the small. But thou art not such a one. But as yet thou hadst not enlightened my darkness.

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JUSTICE, THEY GO SEE THE PRIEST. BUT WHEN THEY WISH TO HEAR OR LEARN THE WORD OF GOD, THEY GO SEE THE PROTESTANT MINISTER;
DIVINE LITURGY OF THE HOLY CHRISM;
THE DIFFERENT DAYS FOR PASCHA OFTEN ARE THE UNDOING OF CONVERTS
PLEASE PRAY THAT WE ARE ABLE TO OBTAIN - PURCHASE - A NEW PLACE TO REPLACE WHAT WAS LOST AT SAINT MARY MAGDALENE IN HURRICANE KATRINA

CHILDREN'S PAGE *The Orthodox - Basilian Catechism Q. 875. How did our Lord institute the Holy Eucharist? - Q. 899. Is it not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food?* page 10

HUMOR *The Irish Lent - - -* page 12

COMMENTS ON SOME INDICATORS OF OUR TIMES: *Middle of the Roaders; Digital TV Converter Coupons* are available to everyone **EXCEPT** Priests; **ARCHBISHOP KIDNAPPED IN IRAQ;** *A 20 year old Saudi Arabian woman who was raped and beaten by 7 men has been sentenced to receive 90 lashes; When Moslem school children in Kartom, Sudan, named their class Teddy bear Muhammad the adults demanded their teacher be executed; Orem, Utah has an unsightly lawn ordinance.* Seventy year old Betty _____ found this out when a police officer knocked on her door; **Medicine:** *The federal government plans to allow drug and medical*

device companies advertise their products for uses for which they were not approved; Hershey, the candy company; Socks: Specifically over the calf gym socks. Remember them? Nice, thick cotton socks that went over the calf; The NAACP says prosecution of a Negro for murder is racism page 12

APOCALYPSE REVELATION PROPHECY *Prophecy, Revelation, and Apocalypse are neither identical nor identical in meaning, but are similar in meaning in their most important religious aspect.* page 15

CATHOLIC As in One Holy Catholic and Apostolic Church. The Divine Liturgy is the source of Catholic. *Too often "Catholic" is bound by its slack and slackerd translation - Universal. Think, "Acquisition of the Holy Spirit."* page 18

CULTIVATION OF THE SOUL WITH PRAYER, FASTING, AND ALMS GIVING page 20

WE MUST COMPLETE WHAT CHRIST HAS BEGUN IN US page 22

THE CRUCIFIXION FROM THE PERSPECTIVE OF THE RELIGIOUS LEADERS page 22

JESUS CHRIST AT TRIAL *Not On, but At God's Charity, His Divine Love, and a few of its effects on those who accept it, are often the subject of religious discussion. Rarely does anyone explore any aspect of God's Divine Justice.* page 23

IMITATION OF CHRIST *By Thomas a Kempis* **BOOK FOUR** *The Second Chapter* page 25

THE CONFESSIONS OF SAINT AUGUSTINE **BOOK SIX** *(Cont'd)* **CHAPTER XI** page 28

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TOPIC/TITLE

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~ **PASCHA (EASTER) IS** ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* Pascha is the rising from the dead of the Supreme Sacrificial Victim, Jesus Christ, God. It is the proof of His personal viability, of the necessity of relying on what He said, taught, did, recommended, and commanded. It marks and states as undeniable fact the continuing of the Offering and Sacrifice of the Last Supper, its being identical with the Offering and Sacrifice of the Passion, Crucifixion, and Death of the very same Christ, their being the same Offering and Sacrifice of the Divine Liturgy which is eaten to fulfill compliance with the statement by the same Christ that unless one eats His flesh and drinks His blood one will not have life in them. page 1

THE VAPORS OF EVIL Christ's parable of the good man who sowed good wheat seed and then an enemy

oversowed cockle - weeds - obviously is a simile for God sowing truth and holiness, the devil sowing evil, and at the last judgment the evil crop is bundled and burned while the good crop is taken into the barn - into God's mansion. An universal question presents itself to us in this parable. What kind of person does evil; and, why do people do evil - not the ordinary evil of ordinary sins page 1

THE NEW TESTAMENT - BEWARE OF THOSE WHO WARP IT A little seed makes a great tree providing shelter for all who desire it. A small amount of leaven will spread throughout all of the flour page 1

A CHRISTIAN MUST EFFECT SOCIETY TO REALLY BE CHRISTIAN In his letter to the Romans Saint Paul wrote, "*Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law.*" In Love we have not just the example of Our Saviour calming the seas during a storm to save the lives of His followers, but His teachings, example in life, Passion, Death *and Resurrection*,

as the perfect example of love. Least anyone attempt to justify their own expression of love to every other human, we also have the example of Saint Paul, the Apostles, Disciples, and two thousand years of Saints, all of whom for the most part were ordinary men and women page 1

FROM TIME TO TIME SOMEONE WILL ASK, "HOW MANY PEOPLE GO TO HELL? HOW MANY GO TO HEAVEN?" ~ Let us attempt to "work up" an answer. page 1

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IN YOUR PRAYERS PLEASE REMEMBER Marjie Spriggs;
WHEN THEY WISH TO FORM A LABOR UNION, OR SEEK SOCIAL

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There is no salvation outside of the Church. Why? Because only within the Church is it possible for a person to obtain the Body and Blood of Christ, and Christ said that unless we eat His Flesh and drink His Blood we will not have life in us. Since we can obtain His Flesh and Blood only in Holy Communion and Holy Communion is only available in the Divine Liturgy and the Divine Liturgy is only available in the Church, there is no salvation outside of the Church. If you disagree then you disagree with Christ and you loose - Christ always wins because He is God.

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