

CONTENTS

TOPIC/TITLE **Page**

~ WHY I CONTINUE ~ A little about me and why I do what I do *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* Occasionally a Priest should explain a little of himself to others, a little of why he does what he does and perhaps something of what he does. I am convinced Jesus Christ is God; that God is the Blessed Trinity; that the Seven Sacraments are real; that only that Priesthood which traces itself in an unbroken line to the Apostles is valid; that Jesus very clearly set forth what He desires of us and why; that the Orthodox Church maintains the true Dogma which is the only valid expression of truth and reality page 1

THE ACKNOWLEDGMENT OF ABSOLUTES IS INTEGRAL TO HAPPINESS Those who acknowledge the existence of absolutes, attempt to live within the parameters of absolutes, and to utilize absolutes and that which

is guaranteed by absolutes, increase their opportunities for happiness and their likelihood of being happy. page 1

NOT EVEN A SENSE OF SIN OR SHAME Why is there so much crime? The increase of obstacles those who would be good experience. Saint Peter clearly and straightforwardly admonished the early Christians to refrain from carnal desires which war against the soul. page 1

ABORTION STANCE INDICATES A POLITICIAN'S WORTHINESS - Does your vote say Give us Christ or does it say Give us Barabbas? When a politician who was pro-choice, who favored allowing a woman to kill her unborn child, becomes pro-life, becomes anti-abortion, it indicates the politician at first gave little thought page 1

SALVATION IS NOT A MIRACLE It is not wrought by miracles. It is wrought by the Sacrament of the Holy Eucharist Ever since Our Lord and Saviour Jesus Christ, God, worked the miracle of the loaves and the fishes the Devil and his followers have been at-

tempting to explain it away as a natural social phenomena and not as a miracle. page 1

VOCATIONS When the subject of vocations is discussed it generally is split into secular and religious areas. Usually a religious vocation indicates one has a calling to the Priesthood or the religious life, and the secular counterpart usually is connected with how one earns a living, or with some special interest. page 1

THE NECESSITY OF TRUE CHRISTIANITY We know the soul is that which keeps the body together, that which gives it life, and that the soul receives its life from God. So too is the true Christian, not Protestants or Charismatics or Evangelicals and especially not Pagans such as Mormons, but true Christians who are practicing members of the one true Church, so too is it that Christians are that which give cohesion and life to the world. page 1

PUBLICATION NOTICE page 2

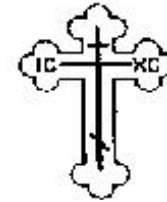
LETTERS (none) page 2
(Continued CONTENTS on page 31)

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*The Society of Clerks Secular of Saint Basil
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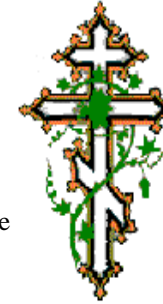
**~ WHY I CONTINUE ~
A little about me and why I do what I do**

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

Occasionally a Priest should explain a little of himself to others, a little of why he does what he does and perhaps something of what he does.

I am convinced Jesus Christ is God; that God is the Blessed Trinity;

(Continued WHAT I DO on page 7)



THE ACKNOWLEDGMENT OF ABSOLUTES IS INTEGRAL TO HAPPINESS

Those who acknowledge the existence of absolutes, attempt to live within the parameters of absolutes, and to utilize absolutes and that which is guaranteed by absolutes, increase their opportunities for happiness and their likelihood of being happy.

This can easily be shown by consider-

(Continued ABSOLUTES on page 8)

ABORTION STANCE INDICATES A POLITICIAN'S WORTHINESS

Does your vote say Give us Christ or does it say Give us Barabbas?

When a politician who was pro-choice, who favored allowing a woman to kill her unborn child, becomes pro-life, becomes anti-abortion, it indicates the politician at first gave little thought to

(Continued POLITICS on page 12)

VOCATIONS

When the subject of vocations is discussed it generally is split into secular and religious areas. Usually a religious vocation indicates one has a calling to the Priesthood or the religious life, and the secular counterpart usually is connected with how one earns a living, or with some special interest.

One might properly consider a talented race car driver as having the occupation of being a race car driver, and the vocation of being a race car driver. In that instance both the person's vocation and occupation are the same. Another person may have a vocation of planting trees, but earn their living by being an accountant or a mechanic. In that instance the vocation and occupation are not the same.

It can be the same with religious vocations. A person can be part of a monastery or convent or even be a Priest, and earn their living by doing

(Continued VOCATIONS on page 9)

NOT EVEN A SENSE OF SIN OR SHAME

Why is there so much crime? The increase of obstacles those who would be good experience.

Saint Peter clearly and straightforwardly admonished the early Christians to refrain from carnal desires which war against the soul. He said it in plain language. He also admonished them in plain language to avoid even the appearance of sin. He gave the additional very clear instruction that when those who are not Christians talk about Christians, that the only comments that should be even

(Continued SHAME on page 15)

SALVATION IS NOT A MIRACLE

It is not wrought by miracles. It is wrought by the Sacrament of the Holy Eucharist

Ever since Our Lord and Saviour Jesus Christ, God, worked the miracle of the loaves and the fishes the Devil and his followers have been attempting to explain it away as a natural social phenomena and not as a miracle. The most popular of their lies is that many or most of the people had food with them and when Jesus had them all sit down and began distributing what food He had, those who had food were

(Continued EUCHARIST on page 16)

THE NECESSITY OF TRUE CHRISTIANITY

We know the soul is that which keeps the body together, that which gives it life, and that the soul receives its life from God. So too is the true Christian, not Protestants or Charismatics or Evangelicals and especially not Pagans such as Mormons, but true Christians who are practicing members of the one true Church, so too is it that Christians are that which give cohesion and life to the world.

Without the soul the body would have no life but the body refuses to acknowledge this. The body seeks to

(Continued NECESSITY on page 20)

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Telephones / electronic addresses:
Holy Innocents
311 Hickory Avenue
Harahan, Louisiana 70123 USA
Voice and FAX (504) 738-3502
abp@reu.org
BBS telnet://reu.org
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+ Paul, S.S.B.,
Publisher

+ The Basilians - The Basilian Fathers +

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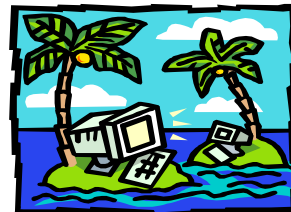
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The Society of Clerks Secular of Saint Basil - The Basilian Fathers**

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

(Continued WEB on page 3)

(Continued CONTENTS from page 32)

WORLD WIDE WEB: (Web site, e-mail mailing lists, etc) page 2

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil):
CLERICAL CLOTHING Or the lack thereof A simple shirt can be very important. page 4

THE IMPORTANCE OF WRITING SERMONS, OF NOT BEING EXTEMPORANEOUS, AND OF CONTINUING TO WRITE SERMONS EVEN IF "RETIRED" page 5

CHILDREN'S PAGE The Orthodox - Basilian Catechism Q. 900 - Q. 926 page 10

PRODUCTS REQUEST FORM and PRODUCTS pages 13 and 14

WHAT MAKES PEOPLE HAPPY; WHAT MAKES THEM SAD Holiness has never and will never make anyone unhappy. That is one of the most simple of truths, one of the most simple of facts. Who could possibly be unhappy at earning a living wage? No one. page 18

A GOOD PERSON FROM WHOM TO SEEK ASSISTANCE - SAINT JOHN THE FORERUNNER Every member of the one Holy Catholic and Apostolic Church is called to be a Forerunner of Christ, just as Saint John the Forerunner, Saint John the Baptist, is the Forerunner of Christ. page 21

THOSE WHO DO NOT BELIEVE IN PRIESTLY POWERS AND AUTHORITY ARE CALLING JESUS CHRIST, GOD, A LIAR "Blessed are they that have not seen and have believed." (John 20:29) Most people who think of themselves as Christians think they are blessed because they think they believe. Most of those who think or believe in this manner actually do not believe, and are not blessed. Their own mouths and their own actions declare

their lack of belief. In their thoughts, actions, and words, they declare Jesus Christ to be a liar. . . . **Those who do not believe in Purgatory should shout their belief for all to hear and should include instructions that no one pray for them after they die.** page 22

SEEK THE "QUIET" GIFTS OF THE HOLY SPIRIT True Orthodox Christians have great sorrow for all the people who ignore the reality of God, and for all the people who have created for themselves a god whom they can manipulate for their own temporal benefit page 23

COMMENTS ON SOME INDICATORS OF OUR TIMES page 24 - 25

There have been many news stories and comments to the effect that politicians, celebrities, and individuals in general, should attend a church where the preacher preaches that with which the individual agrees. page 24 - 25

THE HEADLINE STATED: page 24 - 25

Compulsion to eat might have biological cause
Rocoverly School District pays retention bonuses
Fed chief admits recession possible

POLAR BEARS: Twenty years ago there were approximately 15,000 page 24 - 25

ALTERNATE FUELS: The rush to require use of and to use fuels other than coal and petroleum derivatives has led to some disastrous results. page 24 - 25

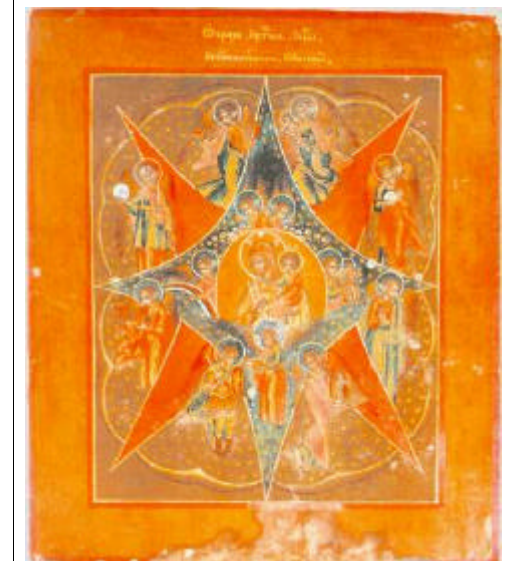
IMITATION OF CHRIST By Thomas a Kempis BOOK FOUR (Cont'd) The Seventh Chapter page 25

THE CONFESSIONS OF SAINT AUGUSTINE BOOK SEVEN (Cont'd) CHAPTER II page 28

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The Trojerucica (pronounced Troyeruchitza) Icon, or, Our Lady with three hands, is the most famous icon in the Serbian Monastery Hilandar, Mt.Athos. There are some 30 wonderful icons in Hilandar.



Mother of God icon "The unflamable bush", 18th century icon now in Orthodox church museum in Kuopio.

(Continued AUGUSTINE from page 29)

ested in them as he was himself. They, in combined study and consultation, fanned the flame of their affection for this folly, going so far as to observe the moment when the dumb animals which belonged to their household gave birth to young, and then observed the position of the heavens with regard to them, so as to gather fresh evidence for this so-called art. Moreover, he reported that his father had told him that, at the same time his mother was about to give birth to him [Firminus], a female slave of a friend of his father's was also pregnant. This could not be hidden from her master, who kept records with the most diligent exactness of the birth dates even of his dogs. And so it happened to pass that -- under the most careful observations, one for his wife and the other for his servant, with exact calculations of the days, hours, and minutes -- both women were delivered at the same moment, so that both were compelled to cast the selfsame horoscope, down to the minute: the one for his son, the other for his young slave. For as soon as the women began to be in labor, they each sent word to the other as to what was happening in their respective houses and had messengers ready to dispatch to one another as soon as they had information of the actual birth -- and each, of course, knew instantly the exact time. It turned out, Firminus said, that the messengers from the respective houses met one another at a point equidistant from either house, so that neither of them could discern any difference either in the position of the stars or any other of the most minute points. And yet Firminus, born in a high estate in his parents' house, ran his course through the prosperous paths of this world, was increased in wealth, and elevated to honors. At the same time, the slave, the yoke of his condition being still unrelaxed, continued to serve his masters as Firminus, who knew him, was able to report.

9. Upon hearing and believing these things related by so reliable a person all my resistance melted away. First, I endeavored to reclaim Firminus himself from his superstition by telling him that

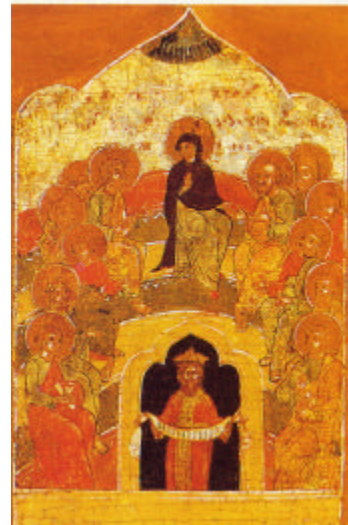
after inspecting his horoscope, I ought, if I could foretell truly, to have seen in it parents eminent among their neighbors, a noble family in its own city, a good birth, a proper education, and liberal learning. But if that servant had consulted me with the same horoscope, since he had the same one, I ought again to tell him likewise truly that I saw in it the lowliness of his origin, the abjectness of his condition, and everything else different and contrary to the former prediction. If, then, by casting up the same horoscopes I should, in order to speak the truth, make contrary analyses, or else speak falsely if I made identical readings, then surely it followed that whatever was truly foretold by the analysis of the horoscopes was not by art, but by chance. And whatever was said falsely was not from incompetence in the art, but from the error of chance.

10. An opening being thus made in my darkness, I began to consider other implications involved here. Suppose that one of the fools -- who followed such an occupation and whom I longed to assail, and to reduce to confusion -- should urge against me that Firminus had given me false information, or that his father had informed him falsely. I then turned my thoughts to those that are born twins, who generally come out of the womb so near the one to the other that the short interval between them -- whatever importance they may ascribe to it in the nature of things -- cannot be noted by human observation or expressed in those tables which the astrologer uses to examine when he undertakes to pronounce the truth. But such pronouncements cannot be true. For looking into the same horoscopes, he must have foretold the same future for Esau and Jacob,[181] whereas the same future did not turn out for them. He must therefore speak falsely. If he is to speak truly, then he must read contrary predictions into the same horoscopes. But this would mean that it was not by art, but by chance, that he would speak truly.

For thou, O Lord, most righteous ruler of the universe, dost work by a secret impulse -- whether those who in-

quire or those inquired of know it or not -- so that the inquirer may hear what, according to the secret merit of his soul, he ought to hear from the deeps of thy righteous judgment. Therefore let no man say to thee, "What is this?" or, "Why is that?" Let him not speak thus, for he is only a man.

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Holy Spirit descends upon the Apostles, Pentecost - Russian

(Continued WEB from page 2)

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

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

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

ONE-BODY

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

REU_PUB

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

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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.

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

CLERICAL CLOTHING

Or the lack thereof

A simple shirt can be very important.

For many years a large percentage of Orthodox Priest in America have adopted the "Roman" collar as a form of attire. The traditional black shirt, with a narrow strip of white collar showing in front - often called a Jesuit collar - or occasionally the larger white collar encircling the neck, black coat and pants, identify the wearer as a Priest. Protestant ministers traditionally wear a regular suit as formal attire, while women ministers and Protestant ministers who wish to receive the same respect reserved for true Priests often wear an adaptation of the "Roman" collar.

But now many Orthodox Priests are following another Roman trend which is quite disquieting, quite alarming. They hide their identity by wearing civilian clothing most of the time, and clerical attire only when the occasion *demand*s it be worn.

Why would a Priest wear clothing which hides his Priesthood?

Some wear civilian clothing because they are retired. But it is impossible to retire from a vocation, and the Priesthood is a vocation, a calling from God. One may retire from a job, but it is impossible to retire from a vocation. A Priest may retire from being the Pastor or assistant Pastor of a parish, from being Abbot or Prior, from being Chancellor, from being the presiding Bishop of a particular See, vocations director, or any other "job", but he is never able to retire from the Priesthood. He is always on duty, always on call (consistent with his physical limitations), for he is forever a Priest. And he is duty bound to Christ God, the chief shepherd, so-to-be.

Some wear civilian attire to "fit in", so-

as-to-not-be obtrusive, to show they are just regular people. Such individuals demean the Priesthood. One of their duties is to assist others to "fit in" with God Their clerical attire is a constant reminder to others that that man is a Priest. It is a constant reminder to others that there are divine principles which apply to everyone. It is a reminder that a Priest is not "one of the guys" but is the representative of God - especially it is a reminder to the Priest that he is the representative of God and that he should and must always conduct himself as such - even though he may often fail so to do it is a reminder to the Priest of that to which he must strive.

Clerical attire informs the public and especially those individuals who do not know the Priest is a Priest, that this individual is a Priest. It informs then this individual is available to administer the Sacraments, especially if there should arise an emergency wherein they are needed. And it assists or tends to keep the public "on their toes" in their conduct, as well as assisting the Priest in the same endeavor.

Some wear civilian clothing because they wish to avoid being bothered by people in public. There are "Priest groupies" of every type imaginable, and they can be quite aggravating, upsetting, disruptive, obnoxious, tiring, and more, and often all of these and more combined. There are women for whom the sexual conquest of a Priest is the ultimate challenge. There are individuals who wish to argue various aspects of Dogma with which they disagree. There are those who seek Priestly approval: sometimes quite legitimately, but often by giving the Priest insufficient information regarding their situation and then seeking the Priest's approval of their own sinful situation. But each of these can usually be easily and gently disengaged. The seductress can be sidetracked with a smiling remark that the Priest must complete the activity in which he is engaged because he is scheduled for prayers soon thereafter. This is not an untruth, for a Priest is always scheduled for prayer. It also is

effective with numerous others. The Dogmatic argument provocateurs can be informed, "I must presume you are familiar with Church Dogma. Since I agree with Church Dogma, and you apparently do not, we have a wall of absolutes which separate us and which can never be bridged. For I will not abandon what Christ has taught, while you have chosen to interpret in your own fashion what Christ has taught. We therefore have no basis for discussion, unless you wish to change. If you wish to change, then I will provide you with catechetical material which you can read and which we can discuss after you have begun your reading. But I will not argue with you for that would be a waste of time. I will teach, but I will not argue." With the non-Christian Dogmatic argument provocateur, one merely need but change one sentence, saying, "I will not abandon what Christ has taught, while you have chosen to follow another belief."

But every Priest should usually welcome most social interactions with the general public. Very few people are of the strongly obnoxious type. Most see so few Priest wearing clerical attire that they wish to briefly ascertain whether or not the man is a Priest, and perhaps "get a feel" for what type of Priest he is. Often people will inquire as to what parish or facility is the Priest's station. They may be seeking a spiritual home, especially if the Priest where they attend Divine Liturgy wears civilian clothing virtually all of the time. They sense something is missing in their own Priest's "whatever" and they seek it in the man who at least dresses like a Priest.

Perhaps some Priest wear civilian attire because they are ashamed of the Priesthood. The activities of many who are Priest are such that all Priest should be ashamed of them and of their activities. But one does not correct such situations by hiding one's Priesthood. One corrects them by constantly reminding one's self and other Priest - particularly Bishops - that such activities are abhorrent, and that the practitioners of such

(Continued SSB NEWS on page 5)

(Continued AUGUSTINE from page 28)

And what more should we say about why that substance which God is cannot be corrupted; because if this were so it could not be God?

CHAPTER V

7. And I kept seeking for an answer to the question, Whence is evil? And I sought it in an evil way, and I did not see the evil in my very search. I marshaled before the sight of my spirit all creation: all that we see of earth and sea and air and stars and trees and animals; and all that we do not see, the firmament of the sky above and all the angels and all spiritual things, for my imagination arranged these also, as if they were bodies, in this place or that. And I pictured to myself thy creation as one vast mass, composed of various kinds of bodies -- some of which were actually bodies, some of those which I imagined spirits were like. I pictured this mass as vast -- of course not in its full dimensions, for these I could not know -- but as large as I could possibly think, still only finite on every side. But thou, O Lord, I imagined as environing the mass on every side and penetrating it, still infinite in every direction -- as if there were a sea everywhere, and everywhere through measureless space nothing but an infinite sea; and it contained within itself some sort of sponge, huge but still finite, so that the sponge would in all its parts be filled from the immeasurable sea.[180]

Thus I conceived thy creation itself to be finite, and filled by thee, the infinite. And I said, "Behold God, and behold what God hath created!" God is good, yea, most mightily and incomparably better than all his works. But yet he who is good has created them good; behold how he encircles and fills them. Where, then, is evil, and whence does it come and how has it crept in? What is its root and what its seed? Has it no being at all? Why, then, do we fear and shun what has no being? Or if we fear it needlessly, then surely that fear is evil by which the heart is unnecessarily stabbed and tortured -- and indeed a greater evil since we have nothing real

to fear, and yet do fear. Therefore, either that is evil which we fear, or the act of fearing is in itself evil. But, then, whence does it come, since God who is good has made all these things good? Indeed, he is the greatest and chiefest Good, and hath created these lesser goods; but both Creator and created are all good. Whence, then, is evil? Or, again, was there some evil matter out of which he made and formed and ordered it, but left something in his creation that he did not convert into good? But why should this be? Was he powerless to change the whole lump so that no evil would remain in it, if he is the Omnipotent? Finally, why would he make anything at all out of such stuff? Why did he not, rather, annihilate it by his same almighty power? Could evil exist contrary to his will? And if it were from eternity, why did he permit it to be nonexistent for unmeasured intervals of time in the past, and why, then, was he pleased to make something out of it after so long a time? Or, if he wished now all of a sudden to create something, would not an almighty being have chosen to annihilate this evil matter and live by himself -- the perfect, true, sovereign, and infinite Good? Or, if it were not good that he who was good should not also be the framer and creator of what was good, then why was that evil matter not removed and brought to nothing, so that he might form good matter, out of which he might then create all things? For he would not be omnipotent if he were not able to create something good without being assisted by that matter which had not been created by himself.

Such perplexities I revolved in my wretched breast, overwhelmed with gnawing cares lest I die before I discovered the truth. And still the faith of thy Christ, our Lord and Saviour, as it was taught me by the Catholic Church, stuck fast in my heart. As yet it was unformed on many points and diverged from the rule of right doctrine, but my mind did not utterly lose it, and every day drank in more and more of it.

CHAPTER VI

8. By now I had also repudiated the lying divinations and impious absurdities of the astrologers. Let thy mercies, out of the depth of my soul, confess this to thee also, O my God. For thou, thou only (for who else is it who calls us back from the death of all errors except the Life which does not know how to die and the Wisdom which gives light to minds that need it, although it itself has no need of light -- by which the whole universe is governed, even to the fluttering leaves of the trees?) -- thou alone providedst also for my obstinacy with which I struggled against Vindicianus, a sagacious old man, and Nebridius, that remarkably talented young man. The former declared vehemently and the latter frequently -- though with some reservation -- that no art existed by which we foresee future things. But men's surmises have oftentimes the help of chance, and out of many things which they foretold some came to pass unawares to the predictors, who lighted on the truth by making so many guesses.

And thou also providedst a friend for me, who was not a negligent consulter of the astrologers even though he was not thoroughly skilled in the art either -- as I said, one who consulted them out of curiosity. He knew a good deal about it, which, he said, he had heard from his father, and he never realized how far his ideas would help to overthrow my estimation of that art. His name was Firminus and he had received a liberal education and was a cultivated rhetorician. It so happened that he consulted me, as one very dear to him, as to what I thought about some affairs of his in which his worldly hopes had risen, viewed in the light of his so-called horoscope. Although I had now begun to learn in this matter toward Nebridius' opinion, I did not quite decline to speculate about the matter or to tell him what thoughts still came into my irresolute mind, although I did add that I was almost persuaded now that these were but empty and ridiculous follies. He then told me that his father had been very much interested in such books, and that he had a friend who was as much inter-

(Continued AUGUSTINE on page 30)

THE CONFESSIONS OF SAINT AUGUSTINE

BOOK SEVEN (Cont'd)

CHAPTER II

3. But it was not sufficient for me, O Lord, to be able to oppose those deceived deceivers and those dumb orators -- dumb because thy Word did not sound forth from them -- to oppose them with the answer which, in the old Carthaginian days, Nebridius used to propound, shaking all of us who heard it: "What could this imaginary people of darkness, which the Manicheans usually set up as an army opposed to thee, have done to thee if thou hadst declined the combat?" If they replied that it could have hurt thee, they would then have made thee violable and corruptible. If, on the other hand, the dark could have done thee no harm, then there was no cause for any battle at all; there was less cause for a battle in which a part of thee, one of thy members, a child of thy own substance, should be mixed up with opposing powers, not of thy creation; and should be corrupted and deteriorated and changed by them from happiness into misery, so that it could not be delivered and cleansed without thy help. This offspring of thy substance was supposed to be the human soul to which thy Word -- free, pure, and entire -- could bring help when it was being enslaved, contaminated, and corrupted. But on their hypothesis that Word was itself corruptible because it is one and the same substance as the soul.

And therefore if they admitted that thy nature -- whatsoever thou art -- is incorruptible, then all these assertions of theirs are false and should be rejected with horror. But if thy substance is corruptible, then this is self-evidently false and should be abhorred at first utterance. This line of argument, then, was enough against those deceivers who ought to be cast forth from a surfeited stomach -- for out of this dilemma they could find no way of escape without dreadful sacrilege of mind and tongue, when they think and speak such things

about thee.

CHAPTER III

4. But as yet, although I said and was firmly persuaded that thou our Lord, the true God, who madest not only our souls but our bodies as well -- and not only our souls and bodies but all creatures and all things -- wast free from stain and alteration and in no way mutable, yet I could not readily and clearly understand what was the cause of evil. Whatever it was, I realized that the question must be so analyzed as not to constrain me by any answer to believe that the immutable God was mutable, lest I should myself become the thing that I was seeking out. And so I pursued the search with a quiet mind, now in a confident feeling that what had been said by the Manicheans -- and I shrank from them with my whole heart -- could not be true. I now realized that when they asked what was the origin of evil their answer was dictated by a wicked pride, which would rather affirm that thy nature is capable of suffering evil than that their own nature is capable of doing it.

5. And I directed my attention to understand what I now was told, that free will is the cause of our doing evil and that thy just judgment is the cause of our having to suffer from its consequences. But I could not see this clearly. So then, trying to draw the eye of my mind up out of that pit, I was plunged back into it again, and trying often was just as often plunged back down. But one thing lifted me up toward thy light: it was that I had come to know that I had a will as certainly as I knew that I had life. When, therefore, I willed or was unwilling to do something, I was utterly certain that it was none but myself who willed or was unwilling -- and immediately I realized that there was the cause of my sin. I could see that what I did against my will I suffered rather than did; and I did not regard such actions as faults, but rather as punishments in which I might quickly confess that I was not unjustly punished, since I believed thee to be most just. Who was it that put this in

me, and implanted in me the root of bitterness, in spite of the fact that I was altogether the handiwork of my most sweet God? If the devil is to blame, who made the devil himself? And if he was a good angel who by his own wicked will became the devil, how did there happen to be in him that wicked will by which he became a devil, since a good Creator made him wholly a good angel? By these reflections was I again cast down and stultified. Yet I was not plunged into that hell of error -- where no man confesses to thee -- where I thought that thou didst suffer evil, rather than that men do it.

CHAPTER IV

6. For in my struggle to solve the rest of my difficulties, I now assumed henceforth as settled truth that the incorruptible must be superior to the corruptible, and I did acknowledge that thou, whatever thou art, art incorruptible. For there never yet was, nor will be, a soul able to conceive of anything better than thee, who art the highest and best good.[179] And since most truly and certainly the incorruptible is to be placed above the corruptible -- as I now admit it -- it followed that I could rise in my thoughts to something better than my God, if thou wert not incorruptible. When, therefore, I saw that the incorruptible was to be preferred to the corruptible, I saw then where I ought to seek thee, and where I should look for the source of evil: that is, the corruption by which thy substance can in no way be profaned. For it is obvious that corruption in no way injures our God, by no inclination, by no necessity, by no unforeseen chance -- because he is our God, and what he wills is good, and he himself is that good. But to be corrupted is not good. Nor art thou compelled to do anything against thy will, since thy will is not greater than thy power. But it would have to be greater if thou thyself wert greater than thyself -- for the will and power of God are God himself. And what can take thee by surprise, since thou knowest all, and there is no sort of nature but thou knowest it?

(Continued AUGUSTINE on page 29)

(Continued SSB NEWS from page 4)

activities must be removed from the Priesthood without regard to their position.

Priest theologians and Priest professors at Catholic universities often wear civilian attire. Some say they do because they do not wish to offend the students and colleagues who practice a different religion. Others, that they may "fit in". The worst of the lot so do because they wish to make the statement that they respect the beliefs of others - in effect stating they do not hold Church Dogma in high regard. With the exception of those who do not wish to offend, such individuals are apostates, if not blasphemous recipients of the Sacrament of Holy Orders. Those who do not wish to offend should reassess their Faith and learn to offend, offend gladly, and offend as often as possible. They are Priest of the Living God, entrusted with the greatest Gift God has given to mankind. If their proclamation of that Gift, and their practice of that Gift, causes discomfort to those who deny the truth proclaimed by God, so-be-it.

There are occasions where clerical attire is not appropriate. But playing golf is not one of those occasions. Perhaps the Priest could wear just the clerical shirt with regular slacks and no coat, for the coat is restrictive and those black slacks can become very hot. And playing football, baseball, soccer, or other sports, would undoubtedly ruin a very expensive shirt; so even the clerical shirt may be properly omitted in such situations. And clerical attire is often inappropriate or impractical in a variety of situations, such as if the Priest is digging a ditch, or also is a physician performing surgery, or is also a lawyer arguing a case before a jury. If he is an engineer, or a roustabout, a member of the merchant marine, a day laborer, or works in a bank, clerical attire would normally be considered inappropriate while engaged in those activities. But if he is sports fishing with a bunch of his buddies, unless he is very inept, or the situation hot and messy, a clerical short sleeved shirt with the collar unbuttoned hanging over some decent shorts - naw

that is too ridiculous. OK, include fishing in the permitted civilian attire category.

Very often a Priest will be engaged in a variety of activities at the Church during the course of the day. Some may be somewhat messy, and when this is the situation wearing regular slacks or even blue jeans may be appropriate. But the clerical shirt should always be worn unless it will be damaged. Clerical shirts are expensive so there is a need to utilize them wisely. But they should be changed daily like any other shirt, so daily wear does not present an undue expense. The traditional black pants are easily soiled while regular slacks, khakis, or blue jeans often are able to weather several days wear and hold up under regular cleaning better than the black pants. These should therefore be factors for consideration - but not to the extent that they become an excuse for abandoning the Priesthood.

Not even age or isolation should serve as an excuse for a Priest to abandon clerical attire. His clerical attire reminds him of what he is. Should he be thrust into the public without notice, it will serve to inform the public of what he is - a Priest.

Those two pocket, white or off white, flowery or design stitched, loose fitting, over the belt style, shirts which some Priest effect or wear "when off duty" are just too unmanly for viable consideration, especially considering the problems the Roman Priesthood has thrust upon the rest of the Church during the past several years.

Besides, if a Priest is injured, if it is obvious he is a Priest, there is a good probability someone will contact another Priest thereby providing the injured Priest with the opportunity for Holy Anointing and Absolution. But if it is not known he is a Priest, he may die without the benefit of those Sacraments.

Only if a Priest has been defrocked should clerical attire not be his normal attire. But he should never attempt to defrock himself. If he is seeking a reason to not be a Priest, to not fulfill his vocation, he should contact his Bishop, inform the Bishop, and leave.

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THE IMPORTANCE OF WRITING SERMONS, OF NOT BEING EXTEMPORANEOUS, AND OF CONTINUING TO WRITE SERMONS EVEN IF "RETIRED"

Of almost equal importance with provision of the Sacraments is the Priest's role as teacher. Every Priest teaches by his conduct, his acts and omissions, his expressed emotions, and every aspect of his life. In the formal teaching setting the Bishop is the primary teacher and each of his Priests teaches in a formal setting only under the authority of the Bishop. Therefore each Bishop must insure the teaching material he authorizes be used within his diocese properly expresses and teaches true doctrine and so does to the extent required for the salvation of every soul in his diocese. The Bishop must not, may not, and can not rely on experts in the fields of education, psychology, or other secular disciplines, to replace or supplement his own expertise. If his own expertise is lacking, he is obligated to supplement his knowledge and expertise by additional training and personal education. He may rely on theologians proven to be correct in dogma to assist him in determining what study material is to be used in his diocese, and the composition of such study material. But the responsibility before God for providing good and accurate study material is that of the Bishop. Most Roman Bishops have failed miserably in that responsibility since the late 1960's or early 1970's, using grade school catechisms which teach that the stories in the Bible are fables de-

(Continued SSB NEWS on page 6)

(Continued **SSB NEWS** from page 5)

signed to teach us socially acceptable conduct. The dogmatic surety of the Baltimore Catechisms and similar catechism does not exist in many if not most of the Roman Catholic catechisms of today.

The role of the weekly sermon given by most Priests therefore takes on an even more important role than it did in the past, for that sermon often is the only opportunity for proper religious instruction which the laity receives on a regular basis. Yet a Priest may only give sermons if authorized so to do by his bishop. Most Bishops, Orthodox and Roman, do give their Priests that authority, and most Priests do exercise that authority.

How they exercise that authority is therefore critical to their function as a Priest. Often just as critical as their provision of the Sacraments.

Even though a Priest may have studied the material for his Sunday sermon, may know the particular Epistle or Lesson and Gospel passages of that Sunday word for word, when he preaches extemporaneously (off the cuff, or as though receiving Divine inspiration at that moment) he will make mistakes and he may not, perhaps usually will not, be aware of those errors. Even speaking from notes does not assure the same accuracy as is provided when speaking from a completely written out sermon - reading it if you will.

The Priest must, absolutely must, be sure that every word, sentence, and thought he utters in his sermon is dogmatically accurate, unequivocal, clear, spiritually informative to his parishioners, his students, applicable to their lives, of assistance in their eternal salvation, comprehensible to them without being in the least demeaning, and that is not even the beginning of the bare necessities.

Obviously the foregoing are impossible to assure when one speaks extemporaneously. An impromptu sermon is much worse.

One need but watch many of the television preachers flip through the Bible looking for a particular passage while they utter noises which sound like words and may even constitute complete thoughts to realize preparation is important. But when a person of logic hears much of what passes for learned teaching or learned preaching, without the preaching or teaching having first been written, even if that person does not believe Jesus Christ is God, that person of logic realizes most of what is being taught has nothing to do with Christianity, and often is directly opposed to the teachings of Christ.

Most of such preaching is "feel good" slop. It may touch the emotions, but the emotions are not the soul. A charismatic speaker may be able to rouse the congregation, but has he edified the congregation? Has he assisted them in attaining eternal salvation?

If he is a Protestant preacher, or one of the multitude who are not of Apostolic Succession and therefore do not pray the Divine Liturgy, then he has between an half hour and an hour of verbiage to fill, often with an additional fifteen minutes to an half hour of music and other forms of entertainment to plan, provide, and execute.

This leads to much prancing about on a stage, leaning over and screaming or shouting, often by an overweight person whose bouncing buttocks and jelly stomach are encased in a suit which is much too tight making the preacher appear to be a clown dressed up in his or her Sunday best.

A sermon is much too important to be left to anything other than astute preparation and review.

Very often, while writing a sermon, the Priest will realize he has gone "off target". Sometimes he will find it beneficial and profitable to explore that tangent, use what he has written for some other purpose, and write another sermon for the coming Sunday or whatever purpose for which he was writing the sermon.

The written sermon also serves to teach the Priest, to make dogmatic concepts, proper conduct, methods of avoiding sin, and methods of attaining holiness more clear to him, and more firmly established in his mind, character, personal behavior, personality, and person.

It is one of the greatest teaching tools which a Priest possesses and may exercise for his own spiritual well being as well as that of his congregation.

Very often when he reads his Sunday sermon he will think of what he is reading and saying and understand it is "some good stuff" which he is able to use for his own spiritual benefit.

The practice of writing one's sermon - and not the night before it is to be delivered - serves to further the Priest's spiritual education, strengthen his Faith, firm up his Hope, and encourage him to pursue and attain Charity.

This is one of the reasons even "retired" Priests should continue to write their Sunday sermons, and to actually preach their Sunday sermons during their Divine Liturgy even if they have retired to a lonely place where there is no one else and no one else attends their Divine Liturgy. Or even if their Matuska, who presumably knows them better than anyone else, is the only one who attends.

Sermons should also be short. After about five minutes most people in a congregation are thinking about something, often anything, else. One typed sheet of letter sized paper (8 1/2 " x 11") front and back in twelve point (regular typewriter size) print should suffice. Occasionally a sermon must be longer, but as a general rule if you can not say it in five minutes, no one will be paying attention anyway.

Use this fantastic tool God has provided to you to assist your congregation, and for your own edification. Teach.

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(Continued **KEMPIS** from page 26)

and the healing power of Holy Communion, tries as much as he can by every manner and means to hinder and keep away the faithful and the devout. Indeed, there are some who suffer the worst assaults of Satan when disposing themselves to prepare for Holy Communion. As it is written in Job, this wicked spirit comes among the sons of God to trouble them by his wonted malice, to make them unduly fearful and perplexed, that thus he may lessen their devotion or attack their faith to such an extent that they perhaps either forego Communion altogether or receive with little fervor.

No attention, however, must be paid to his cunning wiles, no matter how base and horrible -- all his suggestions must be cast back upon his head. The wretch is to be despised and scorned. Holy Communion must not be passed by because of any assaults from him or because of the commotion he may arouse.

Oftentimes, also, too great solicitude for devotion and anxiety about confession hinder a person. Do as wise men do. Cast off anxiety and scruple, for it impedes the grace of God and destroys devotion of the mind.

Do not remain away from Holy Communion because of a small trouble or vexation but go at once to confession and willingly forgive all others their offenses. If you have offended anyone, humbly seek pardon and God will readily forgive you.

What good is it to delay confession for a long time or to put off Holy Communion? Cleanse yourself at once, spit out the poison quickly. Make haste to apply the remedy and you will find it better than if you had waited a long time. If you put it off today because of one thing, perhaps tomorrow a greater will occur to you, and thus you will stay away from Communion for a long time and become even more unfit.

Shake off this heaviness and sloth as quickly as you can, for there is no gain

in much anxiety, in enduring long hours of trouble, and in depriving yourself of the divine Mysteries because of these daily disturbances. Yes, it is very hurtful to defer Holy Communion long, for it usually brings on a lazy spiritual sleep.

How sad that some dissolute and lax persons are willing to postpone confession and likewise wish to defer Holy Communion, lest they be forced to keep a stricter watch over themselves! Alas, how little love and devotion have they who so easily put off Holy Communion!

How happy and acceptable to God is he who so lives, and keeps his conscience so pure, as to be ready and well disposed to communicate, even every day if he were permitted, and if he could do so unnoticed.

If, now and then, a man abstains by the grace of humility or for a legitimate reason, his reverence is commendable, but if laziness takes hold of him, he must arouse himself and do everything in his power, for the Lord will quicken his desire because of the good intention to which He particularly looks. When he is indeed unable to come, he will always have the good will and pious intention to communicate and thus he will not lose the fruit of the Sacrament.

Any devout person may at any hour on any day receive Christ in spiritual communion profitably and without hindrance. Yet on certain days and times appointed he ought to receive with affectionate reverence the Body of his Redeemer in this Sacrament, seeking the praise and honor of God rather than his own consolation.

For as often as he devoutly calls to mind the mystery and passion of the Incarnate Christ, and is inflamed with love for Him, he communicates mystically and is invisibly refreshed.

He who prepares himself only when festivals approach or custom demands, will often find himself unprepared. Blessed is he who offers himself a sacri-

fice to the Lord as often as he celebrates or communicates.

Be neither too slow nor too fast in celebrating but follow the good custom common to those among whom you are. You ought not to cause others inconvenience or trouble, but observe the accepted rule as laid down by superiors, and look to the benefit of others rather than to your own devotion or inclination.

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St. John the Baptist (Forerunner) in the Wilderness - Russian

(Continued **KEMPIS** from page 25)

not become a complete sacrifice to appease the divine wrath, so ought you to be willing to offer yourself to Me day by day in the Mass as a pure and holy oblation, together with all your faculties and affections, with as much inward devotion as you can.

What more do I ask than that you give yourself entirely to Me? I care not for anything else you may give Me, for I seek not your gift but you. Just as it would not be enough for you to have everything if you did not have Me, so whatever you give cannot please Me if you do not give yourself.

Offer yourself to Me, therefore, and give yourself entirely for God -- your offering will be accepted. Behold, I offered Myself wholly to the Father for you, I even gave My whole Body and Blood for food that I might be all yours, and you Mine forever.

But if you rely upon self, and do not offer your free will to Mine, your offering will be incomplete and the union between us imperfect. Hence, if you desire to attain grace and freedom of heart, let the free offering of yourself into the hands of God precede your every action. This is why so few are inwardly free and enlightened -- they know not how to renounce themselves entirely.

My word stands: "Everyone of you that doth not renounce all that he possesseth, cannot be My disciple." [51]

If, therefore, you wish to be My disciple, offer yourself to Me with all your heart.

[51] Luke 14:33.

The Ninth Chapter

We Should Offer Ourselves and All
That We Have to God,
Praying for All

The Disciple

All things in heaven and on earth, O Lord, are Yours. I long to give myself to You as a voluntary offering to remain forever Yours. With a sincere heart I offer myself this day to You, O Lord, to Your eternal service, to Your homage, and as a sacrifice of everlasting praise. Receive me with this holy offering of Your precious Body which also I make to You this day, in the presence of angels invisibly attending, for my salvation and that of all Your people.

O Lord, upon Your altar of expiation, I offer You all the sins and offenses I have committed in Your presence and in the presence of Your holy angels, from the day when I first could sin until this hour, that You may burn and consume them all in the fire of Your love, that You may wipe away their every stain, cleanse my conscience of every fault, and restore to me Your grace which I lost in sin by granting full pardon for all and receiving me mercifully with the kiss of peace.

What can I do for all my sins but humbly confess and lament them, and implore Your mercy without ceasing? In Your mercy, I implore You, hear me when I stand before You, my God. All my sins are most displeasing to me. I wish never to commit them again. I am sorry for them and will be sorry as long as I live. I am ready to do penance and make satisfaction to the utmost of my power.

Forgive me, O God, forgive me my sins for Your Holy Name. Save my soul which You have redeemed by Your most precious Blood. See, I place myself at Your mercy. I commit myself to Your hands. Deal with me according to Your goodness, not according to my malicious and evil ways.

I offer to You also all the good I have, small and imperfect though it be, that You may make it more pure and more holy, that You may be pleased with it, render it acceptable to Yourself, and perfect it more and more, and finally that You may lead me, an indolent and worthless creature, to a good and happy

end.

I offer You also all the holy desires of Your devoted servants, the needs of my parents, friends, brothers, sisters, and all who are dear to me; of all who for Your sake have been kind to me or to others; of all who have wished and asked my prayers and Masses for them and theirs, whether they yet live in the flesh or are now departed from this world, that they may all experience the help of Your grace, the strength of Your consolation, protection from dangers, deliverance from punishment to come, and that, free from all evils, they may gladly give abundant thanks to You.

I offer You also these prayers and the Sacrifice of Propitiation for those especially who have in any way injured, saddened, or slandered me, inflicted loss or pain upon me, and also for all those whom I have at any time saddened, disturbed, offended, and abused by word or deed, willfully or in ignorance. May it please You to forgive us all alike our sins and offenses against one another.

Take away from our hearts, O Lord, all suspicion, anger, wrath, contention, and whatever may injure charity and lessen brotherly love. Have mercy, O Lord, have mercy on those who ask Your mercy, give grace to those who need it, and make us such that we may be worthy to enjoy Your favor and gain eternal life.

The Tenth Chapter

Do Not Lightly Forego Holy Communion

The Voice of Christ

You must often return to the source of grace and divine mercy, to the fountain of goodness and perfect purity, if you wish to be free from passion and vice, if you desire to be made stronger and more watchful against all the temptations and deceits of the devil.

The enemy, knowing the great good
(Continued **KEMPIS** on page 27)

(Continued **WHAT I DO** from page 1)

that the Seven Sacraments are real; that only that Priesthood which traces itself in an unbroken line to the Apostles is valid; that Jesus very clearly set forth what He desires of us and why; that the Orthodox Church maintains the true Dogma which is the only valid expression of truth and reality - and I am uncertain as to what the Roman Catholic Church today holds to be dogma because I do not perceive it being taught or it being the paramount concern of the Roman Catholic Church in America today. In the past I had no such concerns regarding the Roman Church nor would have such concerns been warranted - but today they are.

I am very much aware of the reality of sin and the barrier to eternal happiness it erects. I am also aware of the difficulties many experience in ridding themselves of sin because while I may not be tempted by that which tempts you or someone else, I do experience temptations and I must battle them.

I am very much aware and cognizant of the unimaginable good God has granted me and each of us; and of the horrible suffering and death which Christ fully experienced solely for my benefit and for the benefit of each of us.

I have a great love of and for God, for each Person of the Blessed Trinity, and I wish desperately for that love to increase, deepen, and be the singularity of my existence to full fruition because it seems that such is proper considering the goodness God has expressed and done unto me. Notice I said the singularity, but I did not say the exclusive, for if such love were exclusive then it would not extend to others, but in being the singularity it has the ability to instantly extend and touch all that is, was, will be, and perhaps even all that could be.

I wish that no one be deprived of God: not for an instant, not in the here and now, not in eternity. There can be no greater loneliness than being deprived of God. There can be no greater

emptiness than being deprived of God. There can be no greater loss and no greater horror than being deprived of God.

Therefore, I wish to re-introduce to God those who have fallen away from Him, and introduce to God those who have never known Him.

All sins are bad for us. All sins weaken us making us susceptible to committing those sins which kill us. And some sins, actually many different kinds of sins, kill us. The body may continue to live for decades but the spirit is dead and may not even realize it is dead. It is dead because the soul does not have the life of God in it; it is without God's Grace which is the life giving essence of God. The human spirit is able to regain life through repentance and Sacramental Confession and Absolution. The human spirit is able to come back to life only for so long as its body retains life. And, the human mind is able to direct this be accomplished through the Sacraments.

Of the sins which do not kill our souls, and of those which do kill our souls, when we fight against those sins and the temptations to commit them, and the seemingly spontaneous commission of some of them - as though commission were as natural as breathing, we do have a viable ability to overcome the temptations, to overcome the sins, to stop committing sins, and to change our lives so that commission of sin is a very small part of our lives. Sin will never be an insignificant part of our lives because there is no such thing as an insignificant sin and sin is the only thing which can deprive us of an eternity with God. But it is possible to diminish the commission of sin as being a notable aspect of our individual lives.

I therefore explore every aspect and avenue of both overcoming sin and temptation, and of increasing love of and for God. And I express the results of my explorations to you and to every one with whom I come in contact in any manner. I do this because I know you

can only attain eternal happiness if you are with God for all eternity, and that you and I must accomplish God's will for us if we are to each attain that eternal happiness. I also do this because God has been so good and so nice to each of us that He deserves we each be in accordance and in harmony with His will.

There are some who reject God. Some reject God to the extent they intentionally live lives opposed to God. Some abort babies, some use artificial contraceptives which kill the newly conceived, some are sexually promiscuous, some engage in homosexual acts, some live flagrant homosexual and lesbian lives, some rob including robbing the public treasury and violating the public trust, some murder, some disrupt or destroy their reason with drugs and alcohol; all these and more being done as intentional acts, planned and executed in opposition to God and God's desires; planned and executed as part of the fulfillment of the individual's own intentionally evil desires for that individual's self gratification.

I desire that no one go to Hell. But such persons would disrupt Heaven and Heaven must be earned through Faith, Hope, and Charity (which is Divine Love) - by thinking and living in accordance with that which Jesus has instructed us to believe, think, do, and live. Those who reject God reject Heaven as well, and embrace the only thing which is left - eternal horror without God and eternal suffering of real pain in Hell.

The lukewarm seem to be the most numerous. These are the ones for whom God is not a significant part or aspect of their lives. That Which created them and maintains them in existence holds no significant place in their lives; and for some holds no place in their lives. When pressed to think about God, some of these will acknowledge there is some form of something which they will label God, and others will express the

(Continued **WHAT I DO** on page 8)

(Continued **WHAT I DO** from page 7)

concept they are uncertain as to the reality of there being a God. There are also those who exert little or no effort directed toward their own eternal salvation, or that of others.

Some believe there is nothing after this life; others believe in a form of shadow world; still others believe they continue in a form of life similar to this life. Some believe the severely wicked and evil will receive some form of severe punishment, and that those who have not been mass murderers but have had multiple sex partners or have not otherwise behave themselves but have not grossly misbehaved will receive some nominal form of punishment. And others believe God is so nice that God will give all but the most evil a blanket amnesty.

Luke warm is too positive a description for some of these, and too negative a description for some of these especially those who wish they would do better but take few or no measures to further that wish or to turn that wish into a desire.

But God has made it abundantly clear He requires thoughts, acts, deeds, desires, and inclinations which are in accordance with His instructions, and He has made those instructions very, very clear.

I fear for the eternal salvation of each person who I meet, with whom I come in contact, of whom I know, of whose existence I am aware, and of the masses of whom I have not even the slightest inkling; as well as for my own eternal salvation.

I not only have no desire that anyone go to Hell, suffer eternal physical and spiritual torment and eternal depravation of God; but I also have the desire that everyone will attempt to follow God's instructions and desires, to live a life in accordance with The Way taught by Christ, to love God with the same Divine Love with which God Loves us, and thus attain eternal salvation and eternal happiness in

Heaven, united with God in His love for all eternity.

I do, express, and teach these things with writings, sermons, prayer, through providing to other Priests the Liturgical tools they require, and providing the Laity with the Liturgical, prayer, and catechisms tools they need, and through personal example. I am not very proficient, and I am perhaps the least or the worst of examples, but I continue making the attempt and hope to continue making this attempt even as I breathe my last breath.

Why? If one asks that question the interrogator or inquirer does not know the first thing about God.

You should now have a concept of a portion of my essence. I pray this aspect of my essence will not diminish but will strengthen and become ever more viable.



+ **Paul, S.S.B.**

Ref: 1 Peter 2:21-25; John 10:11-16

(Continued **ABSOLUTES** from page 1)

ing the principles of physics and of chemistry at the state or level at which we normally live.

Those who do not acknowledge gravity, and who walk out of a window which is twenty feet above the ground, will fall at great velocity and then be rudely and suddenly stopped when they meet the ground. They also are very likely to be injured and possibly killed in the process.

A person who does acknowledge gravity may use gravity. If the person who went out of the window was in a hospital at the time, and the window was in an operating room, and to take the person in a gurney through the hospital would for some reason cause additional injury to the individual, then a pulley and rope system could be set up whereby the gurney carrying the injured person is lifted through the window, using the weight of several individuals to lift the gurney and the fool it carries into the operating room. The weight of the individuals pulling on the rope is actually the force of gravity of those individuals. Since that gravitational force is greater than the gravitational force of the injured individual, the injured individual is lifted to the window..

One of the principles of chemistry is kindling temperature - the temperature (at standard pressure) at which a material will engage rapid oxidation commonly referred to as "fire". The temperature at which a material will burn. One who ignores the kindling temperature of various materials and builds a fireplace made of straw will soon learn that it would have been a better idea to build a fireplace of brick or stone.

One is not defeated by acknowledging these principles or absolutes. One is made happier by acknowledging them. The person who continues to ignore the reality of various kindling temperatures for various materials, and insists on building a fireplace made from straw, will in all probability burn down their

(Continued **ABSOLUTES** on page 9)

(Continued **COMMENTS** from page 24)

only is there no evidence this is what occurred; the newspaper article actually does not even begin to imply the Fed chief initially lied. It is by such innuendoes and false implications that overt lies are promoted by what are today termed "journalists".

POLAR BEARS: Twenty years ago there were approximately 15,000, polar bears. Today there are approximately 25,000, polar bears. An increase of 10,000. Yet the United States government has decreed polar bears to be an endangered species.

ALTERNATE FUELS: The rush to require use of and to use fuels other than coal and petroleum derivatives has led to some disastrous results. Since grains can be converted into alcohol in larger amounts and with greater efficiency than can be vegetation "wastes", grains which once were sold as food are being sold to produce alcohol which decreases the amount of food available for humans and as feed for animals which in turn serve as food for humans. This drives up the cost of food for humans, and decreases the amount of food available for humans, causing increased starvation. The amount of corn (maize) required to make ethanol sufficient to fill an automobile's gas tank is sufficient to feed one human for a year. And the mileage is terrible.

Electric hybrid automobiles must be "plugged in" to a source of electricity so that the batteries may be recharged. Solar panels, wind turbines, and similar "non polluting" electrical sources cause pollution in their manufacture and do not provide sufficient energy so-as-to-be cost effective, or to operate an automobile. Therefore, the electricity must be obtained from "the electric company" which will need additional petroleum and coal (or the building of nuclear power plants) . . .

Coal can be inexpensively liquified to provide fuel, especially for aircraft, with an increase of carbon emissions of under 5% over conventional sources - but this has been blocked.

Can you determine what sins are at the root of these situations? You may wish to begin with the sin of presumption, follow up with greed, and be sure to include idolatry, paganism, and nature worship as opposed to true God instructed conservation. +

IMITATION OF CHRIST By Thomas a Kempis

BOOK FOUR (Cont'd)

The Seventh Chapter

The Examination of Conscience and
the Resolution to Amend

The Voice of Christ

Above all, God's priest should approach the celebration and reception of this Sacrament with the deepest humility of heart and suppliant reverence, with complete faith and the pious intention of giving honor to God.

Carefully examine your conscience, then. Cleanse and purify it to the best of your power by true contrition and humble confession, that you may have no burden, know of no remorse, and thus be free to come near. Let the memory of all your sins grieve you, and especially lament and bewail your daily transgressions. Then if time permits, confess to God in the secret depths of your heart all the miseries your passions have caused.

Lament and grieve because you are still so worldly, so carnal, so passionate and unmortified, so full of roving lust, so careless in guarding the external senses, so often occupied in many vain fancies, so inclined to exterior things and so heedless of what lies within, so prone to laughter and dissipation and so indisposed to sorrow and tears, so inclined to ease and the pleasures of the flesh and so cool to austerity and zeal, so curious to hear what is new and to see the beautiful and so slow to embrace humiliation and dejection, so covetous of abundance, so niggardly in giving and so tenacious in keeping, so inconsiderate in speech, so reluctant in silence, so undisciplined in character, so disordered in action, so greedy at meals, so deaf to the Word of God, so prompt to rest and so slow to labor, so awake to empty conversation, so sleepy in keeping sacred vigils and so eager to end them, so wandering in your attention, so

careless in saying the office, so lukewarm in celebrating, so heartless in receiving, so quickly distracted, so seldom fully recollected, so quickly moved to anger, so apt to take offense at others, so prone to judge, so severe in condemning, so happy in prosperity and so weak in adversity, so often making good resolutions and carrying so few of them into action.

When you have confessed and deplored these and other faults with sorrow and great displeasure because of your weakness, be firmly determined to amend your life day by day and to advance in goodness. Then, with complete resignation and with your entire will offer yourself upon the altar of your heart as an everlasting sacrifice to the honor of My name, by entrusting with faith both body and soul to My care, that thus you may be considered worthy to draw near and offer sacrifice to God and profitably receive the Sacrament of My Body. For there is no more worthy offering, no greater satisfaction for washing away sin than to offer yourself purely and entirely to God with the offering of the Body of Christ in Mass and Communion.

If a man does what he can and is truly penitent, however often he comes to Me for grace and pardon, "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live";[50] I will no longer remember his sins, but all will be forgiven him.

[50] Ezek. 33:11.

The Eighth Chapter

The Offering of Christ on the Cross;
Our Offering

The Voice of Christ

As I offered Myself willingly to God the Father for your sins with hands outstretched and body naked on the cross, so that nothing remained in Me that had

(Continued **KEMPIS** on page 26)

(Continued GIFTS from page 23)

Yet many people reach out to touch their own desires, and call those desires God's will, instead of reaching out to touch God.

It is very easy to fall into this lie. Humans have a tendency to justify our sins, especially our favorite sins. Humans have an inclination to rationalize our sinful desires into being approved, especially if other people attempt to do the same with the same sins. This is how movie stars justify sexual intercourse without benefit of marriage, and the public uses the evil example of the movie stars to justify their own sins of lust. But such lust remains sin and those who commit them may sever themselves from the Body of Christ.

Yet avoiding these problems is very simple and very easy.

All one need do is to follow the lead of God The Holy Spirit. Avoid attempting to, "obtain the gifts of the Holy Spirit". Just be surprised if He gives you one or two of the worldly spectacular ones, attempt to ascertain what He wishes you to do with them, and know that they will probably soon be taken away from you.

There are, however, gifts of the Holy Spirit which you should attempt to obtain. Some of them are: Divine Love called Charity, Wisdom, compassion, selflessness, knowledge of true revealed dogma - which is expressed in the dogmatic statements of the Church and which never change. They are not determined by popular vote and once established they never change because they come from God and God never changes. The current debate within the Anglican Church regarding ordination of overt, practicing homosexuals, is a statement that the Anglican Church is not valid because it follows dogma established by humans and not dogma established by God. This is so because homosexual activity has been declared by God to be a sin, and the Anglican debate questions that declaration by God. The same is true for those who wish to change the

definition of marriage to include same sex marriages, and those who wish to justify abortion which is murder.

Seek to obtain the gifts of the Holy Spirit which are not spectacular. Seek to obtain the gifts which lead you to follow God's will, especially if they are, "quiet gifts".

Think about the spectacular gifts, such as raising people from the dead. What if you had the power to raise the dead. Who would you raise from the dead? What criteria would you follow? What if you raised someone from the dead, and that person had gone to heaven, but because you raised them from the dead they had the opportunity to commit grave sin, committed grave sin, and then died and went to hell? Would you therefore also go to hell? If God decides to have you raise someone from the dead He will inform you of His decision and of the Who, What, When, Where, and How, but possibly not of the Why. But the prudent individual will not seek such ability, especially such ability to be used at the individual's discretion.

Hold fast to seeking the quiet gifts of the Holy Spirit, especially those of Charity (Divine, Agape Love), Wisdom, Prayer, gentle persuasion, tenderness, and the like. And if you are wise, you will ask that if He gives you one or more of the more spectacular gifts, that He will exercise such gifts Himself, and give you total guidance if you are supposed to exercise them.

All have ears. Those who deny God and those who attempt to manipulate God hear their own voices. Those who attain eternal salvation keep quite, listen for the voice of the Holy Spirit which has already clearly spoken in the unchanging Dogma He has already stated, and follow it.

Those who attempt to live their lives in this manner, not only will greatly increase the probability of their attaining eternal salvation. They will also give overt and obvious example of living in holiness, and of attempting to live in

holiness, without being obnoxious.

In this manner each can be instrumental in others also attaining eternal salvation. All because one seeks the Holy Spirit in the manner in which He is to be sought, and follows His lead rather than attempting to control or lead the Holy Spirit.

Acts 2:1-11; John 14:23-31

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COMMENTS ON SOME INDICATORS OF OUR TIMES

There have been many news stories and comments to the effect that politicians, celebrities, and individuals in general, should attend a church where the preacher preaches that with which the individual agrees. Perhaps going to a Church wherein is taught the TRUTH is too novel a concept, or not in accord with the popular principle that humans set dogma and truth. What a shame. Going to Church should be for: the purpose of worshipping God, not one's self; learning what God has taught, not how to justify one's selfishness; receiving God and becoming one with God, not attempting to usurp God's place.

THE HEADLINE STATED: Compulsion to eat might have biological cause Duuh, do you think so? Perhaps the biological cause has a scientific name, such as *hunger*? **Rocoverly School District pays retention bonuses** Does that mean those students who remember what they were taught are paid? **Fed chief admits recession possible** Use of the word "admits" intrinsically implies the truth was intentionally withheld, that a lie was told and then the truth was forced or extracted. The headline therefore is biased in a manner to induce the thought in the reader, that the Fed chief initially lied and said a recession was not possible and was forced to admit the truth. However, not

(Continued COMMENTS on page 25)

(Continued from ABSOLUTES page 8)

house and be cold, without shelter, in the winter. But the person who acknowledges the reality that different materials have different kindling temperatures, and builds a fireplace made of stone or brick, will have a warm shelter in the winter.

Since these principles are so very easy to comprehend, why is it apparently so difficult for many people to make the next step, and to acknowledge there is a God, and that He has established laws which are absolutes? Why is it so difficult for some people to accept or to acknowledge that violation of God's absolutes will result in unhappiness and loss, while utilization of God's laws and absolutes will result in happiness for the individual who so does?

God has provided and established the laws of science so that we may discover them, use them, and in the process both better our lives and have a greater appreciation and respect for God who made all things, maintains all things, and established the laws which govern all things.

Humankind expends a great amount of energy and time pursuing scientific discoveries: some merely for the sake of knowledge, and some for the benefits which may be derived from such knowledge. At our present level of technical ability it is merely interesting to know that one fifty-five minute heavy thunder storm generates enough energy, especially electrical energy, to provide all of the annual energy needs of a twenty-

first century city of eight million people. Practical application of that knowledge may exist one day.

It is good that we study these things.

It is not good that so few acknowledge the reality that all of established, and continues to be maintained in existence, by a spirit, by the ultimate being, the self existing being, God.

God has made His laws very well known. But there are many individuals who have become re-

ligious leaders and who teach and practice corrupted forms of God's laws. They are like a building contractor who ignores the architect's instructions and building code regulations that the fireplace be built of brick, and build it of straw. The homeowner should not be surprised when his or her house burns down. Nor should the followers of a religious leader who ignores or corrupts the absolutes established by God, be surprised when they end up in Hell.

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Those who do not acknowledge gravity, and who walk out of a window which is twenty feet above the ground, will fall at great velocity and then be rudely and suddenly stopped when they meet the ground. They also are very likely to be injured and possibly killed in the process.

One who ignores the kindling temperature of various materials and builds a fireplace made of straw will soon learn that it would have been a better idea to build a fireplace of brick or stone.

(Continued VOCATIONS from page 1)

that or by farming, teaching, being a physician, or something else.

A vocation is something which you are designed to do. It is a calling. And we all are designed to and have the calling to be united with God for all eternity. We all have the vocation of holiness.

A person who has the vocation of being a race car driver can be happy doing something else, but he will be happiest doing what he is designed to do - being a race car driver.

Likewise for a person with the vocation of planting trees.

But both may have to have other employment to sustain themselves, for race car driver jobs and tree planting jobs are not numerous.

In actuality, most people do not earn a living doing their vocation.

But you can earn eternal living, eternal life, only by following your spiritual vocation.

Your spiritual vocation calls on you to engage in it in all aspects of your life. If you are a cook, cook as though God were going to eat the food. If you are a parent, teach your children how to get to heaven, and how to take care of themselves in a moral manner. If you have a calling to the religious life, accept it and engage in it to the fullest and best extent possible. And if you know someone who has a calling to the religious life, encourage them, for they are very much needed.

One of the most important spiritual vocations is that of a Matuska, a Priest's wife, for she is his temporal refuge in an ocean of unbelief. She can be that person on which he focuses his prayers for her salvation, and in his making that focus she assists him in loving God and mankind in a more pure and divine manner. The family and friends of those called to the religious life are equally

(Continued VOCATIONS on page 12)

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 900. Why do some Jurisdictions of the Church not give Holy Communion to the people as it does to the priest under the appearance of wine also?

A. Some Jurisdictions of the Church do not give Holy Communion to the people as it does to the priest under the appearance of wine also, to avoid the danger of spilling the Precious Blood; to prevent the irreverence some might show if compelled to drink out of a chalice used by all, and lastly, to refute those who denied that Our Lord's blood is present under the appearance of bread also. These were problems which occurred mainly in the West, so Orthodox, being Eastern, as was most of the rest of the Holy Catholic and Apostolic Church, from the beginning in Jerusalem, have not experienced these problems and thus usually receive the Precious Blood as well.

Q. 901. What is necessary to make a good Communion?

A. To make a good Communion it is necessary to be in the state of sanctifying grace and to fast according to the laws of the Church.

Q. 902. What should a person do who, through forgetfulness or any other cause, has broken the fast necessary for Holy Communion?

A. A person who through forgetfulness or any other cause has broken the fast necessary for Holy Communion, should again fast and receive Holy Communion the following morning if possible, without returning to confession. It is not a sin to break one's fast, but it would be a mortal sin to receive Holy Communion after knowingly breaking the fast necessary for it. One must also remember that the local Bishop can adjust the pre-Communion fast, and often gives his Priests authority to also adjust the fast.

Q. 903. Does he who receives Communion in mortal sin receive the body

and blood of Christ?

A. He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

Q. 904. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?

A. To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope, and ardent love.

Q. 905. What is the fast necessary for Holy Communion?

A. The fast necessary for Holy Communion in the Western Rite is the abstaining from food, alcoholic drinks and non-alcoholic drinks for one hour before Holy Communion. Water does not break the fast. In the Eastern Rite one abstains from food and alcoholic drinks from vespers of the preceeding day or from midnight, depending on the custom.

Q. 906. Does medicine taken by necessity or food taken by accident break the fast for Holy Communion?

A. Medicine does not break the fast; food taken by accident within the prescribed period before Communion breaks the fast.

Q. 907. Is any one ever allowed to receive Holy Communion when not fasting?

A. To protect the Blessed Sacrament from insult or injury, or when in danger of death, or when permitted by the Bishop, Holy Communion may be received without fasting.

Q. 908. Is the Holy Communion called by any other name when given to one in danger of death?

A. When the Holy Communion is given to one in danger of death, it is called Viaticum, and is given with its own form of prayer. In giving Holy Communion the priest says: "May the body of

Our Lord Jesus Christ guard your soul to eternal life." In giving Holy Viaticum he says: "Receive, brother (or sister), the Viaticum of the body of Our Lord Jesus Christ, which will guard you from the wicked enemy and lead you into eternal life."

Q. 909. When are we bound to receive Holy Communion?

A. We are bound to receive Holy Communion, under pain of mortal sin, during Pascal Time (the Easter time) and when in danger of death.

Q. 910. Is it well to receive Holy Communion often?

A. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

Q. 911. How shall we know how often we should receive Holy Communion?

A. We shall know how often we shall receive Holy Communion only from the advice of our confessor, by whom we must be guided, and whom we must strictly obey in this as well as in all matters concerning the state of our soul.

Q. 912. What is a spiritual Communion?

A. A spiritual communion is an earnest desire to receive Communion in reality, by which desire we make all preparations and thanksgivings that we would make in case we really received the Holy Eucharist. Spiritual Communion is an act of devotion that must be pleasing to God and bring us blessings from Him.

Q. 913. What should we do after Holy Communion?

A. After Holy Communion we should spend some time in adoring Our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

(Continued CATECHISM on page 11)

(Continued PRIEST from page 22)

lieve the bread and wine are changed in substance into the body and blood of Christ are therefore calling Christ a liar. They are saying Christ was lying when He told the Apostles when they did what He had just done they would be doing what He had just done. They are saying Christ was a liar when He gave the Apostles the "Power of the Keys".

Holy Communion - Unworthy Reception

There are also those who ignore the requirements which the Church has established for proper reception of Holy Communion. They view reception of Holy Communion as a right, and many view reception of Holy Communion as a social event.

The Church has established requirements for the reception of Holy Communion through the "Power of the Keys".

Those requirements have been established out of respect for God, that He not be placed in the presence of Satan in a person filled with spiritual vileness and filth. And those requirements have been established for the protection of the one receiving the Sacred Eucharist, that they realize what is happening when they receive Holy Communion, and that they not receive the Eucharist unworthily, for as Saint Paul and other Evangelists have informed us, those who receive the Body and Blood of Christ unworthily - while in the state of having a soul devoid of Grace, a state of Mortal Sin - are guilty of the Body and Blood of Christ. If they die without true repentance through Sacramental confession and absolution, they probably are destined for eternal punishment and depravation of the Beatific Vision in Hell.

Purgatory

There are those who say they do not believe in Purgatory. Both Saint Peter and Saint Paul wrote that when they would

die, after a brief period of purification, they would receive the crown which awaited them.

They both made it clear that the purification process would be akin to gold or silver being purified in a furnace, by fire. The similarity to the fires of Hell are unmistakable, except that the experience of Purgatory is temporary while the experience of Hell is permanent and eternal.

Those who do not believe in Purgatory should shout their belief for all to hear and should include instructions that no one pray for them after they die. They should show the courage of their convictions. And they should especially instruct each and every Priest and Bishop with whom they ever have contact, that they exclude them from their prayers for the dead. One can be sure every Priest and Bishop will be most unhappy to honor such a request, and if the non-believers are blessed by God the Priests and Bishops will ignore such a request. But if they do honor such a request, those who do not believe in Purgatory will regret that request if they are fortunate enough to actually go to Purgatory, and not go to Hell.

Those who call Christ a liar by refusing to believe what Christ very clearly stated can not truthfully call themselves Christians and in calling themselves Christians they prove they themselves are the liars. Probably damned liars.

1 John 5:4-10; John 20:19-31

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SEEK THE "QUIET" GIFTS OF THE HOLY SPIRIT

True Orthodox Christians have great sorrow for all the people who ignore the reality of God, and for all the people who have created for themselves a god whom they can manipulate for their own temporal benefit - a false god which does not exist, yet whom they believe *they* can have provide worldly benefits for themselves while they presume to attain a happy eternity without effort.

True Orthodox Christians have this great sorrow because they fear for the eternal safety of those who believe in that false and non-existing god. Though there is no presumption to judge these people, to know how they will spend eternity, it is valid to assess their eternal happiness as being in grave jeopardy.

Many of those who erroneously presume about God make reference to the Holy Spirit, and how they use His powers. If such persons could in some manner be lead to comprehend that this world is a testing place, a place where those who wish to follow God's direction and therefore are, or can be made to be, fit to live in God's house, are separated from those who do not wish to follow God's direction in preference for pursuing and following their own self satisfaction, and therefore are not fit to live in God's house and will not live in God's house; then, perhaps, those people would be induced to give up attempting to manipulate God, and begin attempting to please God. Then they would have a realistic opportunity of attaining eternal happiness.

God is within the reach of every individual. He can be touched in innumerable ways: through sorrow for just one sin because that sin hurts or is offensive to God; through love of or for God; through thankful acknowledgment to God for His having created the individual, or for having made something; and through many other ways.

(Continued GIFTS on page 24)

THOSE WHO DO NOT BELIEVE IN PRIESTLY POWERS AND AUTHORITY ARE CALLING JESUS CHRIST, GOD, A LIAR

“Blessed are they that have not seen and have believed.” (John 20:29)

Most people who think of themselves as Christians think they are blessed because they think they believe.

Most of those who think or believe in this manner actually do not believe, and are not blessed. Their own mouths and their own actions declare their lack of belief. In their thoughts, actions, and words, they declare Jesus Christ to be a liar.

Confession and Absolution

When you hear someone say: “I do not go to confession. I do not believe any man has the ability to forgive my sins. I do not believe it is necessary to confess my sins to some man even if he is a Priest. I do not believe a Priest can do anything which I can not do myself. I confess my sins directly to God,” you are hearing that person saying Jesus Christ, God, is a liar. That person is saying Jesus is a liar, because a few days before Jesus said, “Blessed are they that have not seen and have believed,” He breathed on the Apostles; and he said to them: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.” (John 20:22) This is the power and authority to forgive sins, or to deny forgiveness of sins. And a few days before that He had told Peter (and there are many indications He granted it to all the Apostles at that time) that what ever he bound on earth would be bound in Heaven, and whatever he loosed on earth would be loosed in Heaven. This is the power and authority to act Divinely, and included in that power and authority is the power and authority to grant that power and authority to others. It is often referred to as “The Power of the Keys”. This Peter

(and the other Apostles) further entrusted to the other Apostles, and that power and authority has been passed down, granted, and entrusted through the un-broken line of Apostles, to the Bishops of the Church in this very day.

Obviously Christ has said He has given, and has therefore actually given, Priests the power, authority, and ability to forgive sins, or to deny forgiveness of sins. Therefore, those people who say they do not believe Priests can forgive sins are calling Christ a liar, are declaring their lack of belief in what Christ established, do not believe, and are not blessed.

Holy Communion - The Real Presence of Christ

There are those who do not believe the bread and wine are changed in substance into the body and blood of Jesus Christ, God, during Divine Liturgy. They clearly state their belief the bread and wine remain bread and wine and only represent the body and blood of Christ, that the bread and wine only represent God.

Jesus told us that unless we eat His flesh and drink His blood we will not have life in us. At the Last Supper when He consecrated the bread and wine and changed them into His body and His blood, the bread and wine remained looking and tasting like bread and wine. Then He instructed the Apostles that whenever they did what He had just done they would do it as a remembrance of Him, in memory of Him, that they did

would be exactly what He had just done. The word “remembrance” did and does not mean something like a fond memory. It did and does mean that a complete and total repeat of the original incident and act will occur; which means when the Priest does what Christ did - as the Priest does in the Divine Liturgy - the bread and wine are changed into the Body and Blood of Christ, into Jesus Christ God, complete in total human nature and Divine Nature. And in having granted the “Power of the Keys”

Christ instituted the perpetuation of the Sacrament of the Sacred Eucharist.

Jesus made it a requirement for eternal spiritual life that one receive the Sacred Eucharist. Those who do not believe in the real presence of Christ in the Eucharist are therefore calling Christ a liar because without the Eucharist it is impossible to eat the flesh and drink the blood of Christ. Without the real presence of Christ in the Eucharist, Christ would have established a requirement which was impossible to fulfill. Those who do not believe in the real presence of Christ in the Eucharist are calling Christ a liar in that He told the Apostles that whenever they did what He had just done with bread and wine, that they would be doing them in memory of Him, that they would be doing what He had just done, that they

would be changing bread into His flesh and wine into His blood just as He had just changed bread and wine into His flesh and blood. Those who do not be-

(Continued **PRIEST** on page 23)

Those who do not believe in Purgatory should shout their belief for all to hear and should include instructions that no one pray for them after they die. They should show the courage of their convictions. And they should especially instruct each and every Priest and Bishop with whom they ever have contact, that they exclude them from their prayers for the dead. One can be sure every Priest and Bishop will be most unhappy to honor such a request, and if the non-believers are blessed by God the Priests and Bishops will ignore such a request. But if they do honor such a request, those who do not believe in Purgatory will regret that request if they are fortunate enough to actually go to Purgatory, and not go to

CHILDREN'S PAGE

(Continued **CATECHISM** from page 10)

Q. 914. What length of time should we spend in thanksgiving after Holy Communion?

A. We should spend sufficient time in Thanksgiving after Holy Communion to show due reverence to the Blessed Sacrament; for Our Lord is personally with us as long as the appearance of bread and wine remains.

Q. 915. What should we be particular about when receiving Holy Communion?

A. When receiving Holy Communion we should be particular:

1. About the respectful manner in which we approach and return from the altar;
2. About our personal appearance, especially neatness and cleanliness;
3. About raising our head, opening our mouth and putting forth the tongue in the proper manner;
4. About swallowing the Sacred Host;
5. About removing it carefully with the tongue, in case it should stick to the mouth, but never with the finger under any circumstances.

LESSON TWENTY-FOURTH: On the Sacrifice of the Divine Liturgy (Mass)

Q. 916. When and where are the bread and wine changed into the body and blood of Christ?

A. The bread and wine are changed into the body and blood of Christ at the Consecration in the Divine Liturgy (Mass) which occurs at the Epiklesis.

Q. 917. What is the Divine Liturgy (Mass)?

A. The Divine Liturgy (Mass) is the unbloody sacrifice of the body and blood of Christ.

Q. 918. Why is this Sacrifice called the Divine Liturgy, and why is it called the Mass?

A. This Sacrifice is called the Divine Liturgy, because it is the Liturgy which

contains the Consecration and Holy Sacrifice of our Lord and Savior, Jesus Christ, and therefore it is Divine. This Sacrifice is called the "Mass" in the West very probably from the words "Ite Missa est," used by the priest as he tells the people to depart when the Holy Sacrifice is ended.

Q. 919. What is a sacrifice?

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

Q. 920. Is the Divine Liturgy (Mass) the same sacrifice as that of the Cross?

A. The Divine Liturgy (Mass) is the same sacrifice as that of the Cross.

Q. 921. How is the Divine Liturgy (Mass) the same sacrifice as that of the Cross?

A. The Divine Liturgy (Mass) is the same sacrifice as that of the Cross because the offering and the priest are the same -- Christ our Blessed Lord; and the ends for which the sacrifice of the Divine Liturgy (Mass) is offered are the same as those of the sacrifice of the Cross.

Q. 922. What were the ends for which the sacrifice of the Cross was offered?

A. The ends for which the sacrifice of the Cross was offered were:

- 1st. To honor and glorify God;
- 2nd. To thank Him for all the graces bestowed on the whole world;
- 3rd. To satisfy God's justice for the sins of men;
- 4th. To obtain all graces and blessings.

Q. 923. How are the fruits of the Divine Liturgy (Mass) distributed?

A. The fruits of the Divine Liturgy (Mass) are distributed thus:

1. The first benefit is bestowed on the priest who says the Divine Liturgy (Mass);
2. The second on the person for whom

the Divine Liturgy (Mass) is said, or for the intention for which it is said;

3. The third on those who are present at the Divine Liturgy (Mass), and particularly on those who serve it, and

4. The fourth on all the faithful who are in communion with the Church.

Q. 924. Are all Divine Liturgies (Masses) of equal value in themselves or do they differ in worth?

A. All Divine Liturgies (Masses) are equal in value in themselves and do not differ in worth, but only in the solemnity with which they are celebrated or in the end for which they are offered.

Q. 925. How are Divine Liturgies (Masses) distinguished?

A. Divine Liturgies (Masses) are distinguished thus:

1. When the Divine Liturgy (Mass) is sung by a bishop, assisted by a deacon and sub-deacon, it is called Patriarchial in the East, and Pontifical in the West;
2. When it is sung by a priest, assisted by a deacon and sub-deacon, it is called a Solemn Divine Liturgy (Mass);
3. When sung by a priest without deacon and sub-deacon, it is called a Divine Liturgy (Mass) in the East and in the West, a Missa Cantata or High Mass;
4. When the Divine Liturgy (Mass) is only read in a low tone it is called a low or private Divine Liturgy (Mass).

Q. 926. For what end or intention may Divine Liturgy (Mass) be offered?

A. Divine Liturgy (Mass) may be offered for any end or intention that tends to the honor and glory of God, to the good of the Church or the welfare of man; but never for any object that is bad in itself, or in its aims; neither can it be offered publicly for persons who are not members of the true Church.

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(Continued VOCATIONS from page 9)

important for they provide the human touch which we need because of our human nature.

Even before Our Lord's passion there were followers of Christ who did not have a proper comprehension as to His purpose. There were others who used Him for their own purposes, just as we have people today who use their religious positions for their own advancement and even for the purpose of engaging in sinful and very harmful activities.

But if good people abandon their calling to the religious life because of the evils done by some who hold religious offices, then the evil the good people despise will have succeeded, at least in their lives.

Fulfill your vocation to holiness, to eternal life. And if you has a vocation to the religious life, answer it with: Here I am Lord. If someone you know has a vocation to the religious life, encourage them, for they are sorely needed.

Ezech. 1:10-14; Luke 10:1-9

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(Continued POLITICS from page 1)

the reality of abortion; then, upon contemplation, realized abortion is the wrongful torture and murder of an innocent person. It is indicative of one who is maturing in virtues and ability, or at least beginning to think.

When a politician who was pro-life, becomes pro-abortion, it indicates the politician changed to the pro-abortion position for political purposes. This indicates the politician will do what ever the politician deems necessary to obtain what ever it is the politician desires. It is indicative of people who are without virtue, morals and moral direction, and standards of any type other than personal self interest; who have each sold their soul to the devil, who will sell their constituents down the river, and who will betray and harm others for their personal gain.

Which type of individuals do you wish to have governing your country and local government? Do you desire politicians who are concerned about you or do you desire politicians are only concerned about themselves - who would kill to obtain what they want?

When politicians say they represent diverse interests and must take those varied interests into account, they are correct. But if any of those interests are immoral, inflict unwarranted evil upon the people or a group of people or an individual, or are otherwise improper, those interests must be opposed. Enslavement of Poles, Slavs, Jews, and others, taking their wealth, and killing them, were all in the interests of the Nazi, but that did not make such actions proper. So too are immoral and to be opposed: abor-

When a politician who was pro-life, becomes pro-abortion, it indicates the politician changed to the pro-abortion position for political purposes. This indicates the politician will do what ever the politician deems necessary to obtain what ever it is the politician desires. It is indicative of people who are without virtue, morals and moral direction, and standards of any type other than personal self interest; who have each sold their soul to the devil, who will sell their constituents down the river, and who will betray and harm others for their personal gain.

tion, homosexual marriage, and the other immoralities which are sponsored and supported by various government officials.

When a government official attempts to represent both God and the Devil, that official will represent only the Devil, for one can not be the servant of both good and of evil. If one is intentionally a little good and a little evil, then that one is evil, for evil corrupts that good which remains and destroys it. If one is intentionally good and struggles against being evil, and is or does evil but does not wish to do evil, then good has the possibility of overcoming evil in that person.

But matters of governing policy are matters of moral compass headings; they are matters of course of life and eternity. Therefore, one who supports abortion in any form, or who seeks approval of homosexuals marrying or of approving or condoning homosexuality in any manner, leads those they govern in saying: Crucify Christ and give us Barabbas. Such persons do not represent those who wish to be good, for they represent evil.

A politician who pretends to represent both sides regarding abortion can not, for the two sides are in direct opposition. Therefore, such politicians either approve of or oppose, killing babies. If such politicians approve of killing babies in some instances, and oppose killing babies in other instances, then they approve of killing babies. So too is it with homosexual marriages, and with every other moral issue.

(Continued POLITICS on page 15)

(Continued NECESSITY from page 20)

would have made mankind mortal, meaning that though each individual was created, when it dies nothing continues and all of that person is dead never to see or be seen again.

True Christians, those who live as Christians following The Way taught by Christ as best they can, are actually the means by which God provides stability and salvation to the rest of mankind.

It is not sufficient that mankind believe there is but one God, nor is it sufficient that mankind believe that Jesus Christ is God. Neither of these makes the individual a true Christian, for Satan believes there is but one God and Satan believes Jesus Christ is God.

No; what is required is ever increasing conversion of mankind to true Christianity, practicing the true faith, receiving the actual sacraments. The fringe monotheistic beliefs and fringe Christianity simply are not even close to being true Christianity and therefore are totally insufficient. The salvation of each human beings and of mankind is not something which can be accomplished by a "close enough is good enough" attitude. The salvation of mankind and of each human being can only be accomplished by total, complete, accurate, and true Christianity.

Providing that true Christianity through our living testimony as true Christians will be our salvation and that of each human beings we effect, and potentially of all of mankind.

1 Peter 4:7-11; John 15:26-27; 16:1-4

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A GOOD PERSON FROM WHOM TO SEEK ASSISTANCE - SAINT JOHN THE FORERUNNER

Every member of the one Holy Catholic and Apostolic Church is called to be a Forerunner of Christ, just as Saint John the Forerunner, Saint John the Baptist, is the Forerunner of Christ. Whether the person is a member the Orthodox, Roman, Coptic, Arminian, or another part of the True Church is immaterial. But only members of the True Church can be Forerunners of Christ, for those who are not members of the True Church can not present that which they do not have. They can not present truth, true dogma, the true faith, for they do not possess these things.

But we do and we are each called to pave the way for others who are not true Christians to be exposed to and to receive Christ; to be exposed to and to know and follow His true teachings and not some warped image of His teachings.

This means we ourselves must know the true teachings of Jesus Christ, God.

Saint John knew who Jesus was about six months after Saint John's conception when the Virgin Mary, bearing Christ in her womb, visited her cousin Saint Elizabeth, who was bearing Saint John in her womb. When the Virgin Mary greeted Saint Elizabeth Saint John leapt for joy in her womb for he recognized the voice of the Mother of God and felt the presence of Jesus Christ, God.

When he became of sufficient age Saint John intensified his studies and contemplation of God and God's will, went into the wilderness to better contemplate, study, and follow God's will, prepared to teach the coming of God. He both announced the coming and prepared the way for the Saviour.

This is our duty also.

It may seem strange that we who have difficulty completing just one day without offending God are also called to be forerunners of Christ. But we are.

We therefore must be sure we are correct in dogma and follow that which is dogmatically dictated. We may not know the proper theological terms, but we must know the theological principles derived from true dogma and be able to ascertain what is correct in behavior, thought, and desire, from the dogma which God has revealed.

This at least is not difficult. It requires common sense and honest application to ourselves without exception to our sinful desires or our wishes which deviate from what God has commanded.

We can do these things even if we seem to have great difficulty abstaining from sins and maintaining good works, since doing these things is to a great extent a matter of honest appraisal of ourselves, while abstaining from sins and maintaining good works require the application of that honest self appraisal - and the application can be very difficult.

Just for his ability to make that application we should honor Saint John.

And if we are very wise, we will request he assist us in our pursuit of that very same application.

Is. 49:1-3, 5-7; Luke 1:57-68

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(Continued **HAPPY** from page 19)

proved and church dogmatically approved activity.

But the sin remains sin because God has declared it to be sin. And the sin and sinful activity does not bring happiness, but merely satiation or temporary satisfaction of a material desire.

In each of these situations the lack of spiritual life made the temporal life not a happy one for there was nothing for which to look forward. The desire was satiated. But when the desire is God, that desire can only be satisfied in the life we will experience after this life - unless we attain a level of holiness only known to have been attained by one person; by the Blessed Ever Virgin Mary.

The Blessed Ever Virgin Mary is also the perfect example of perfect happiness in holiness even though sadness is experienced because of sin - the sin of others. She is perfection of holiness, and therefore is perfectly happy, but she experienced sadness even to sorrow at the sufferings and death of her Son, and continues to experience it at our sins.

We do have the ability to attain that level of holiness. The greater our determination to be happy and the more intensely we pursue true happiness the greater and more intense will be our realization that happiness is found in loving God and each other as God loves us. Logically we will then seek to attain, possess, live, and make this love our essence. As our success in this endeavor increases so too will our holiness and thereby our happiness, and for such persons sadness is so insignificant as to be at most a transitory factor.

Eccclus. 24:5,7; 9-11, 30-31; Luke 1:26-33

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(Continued **NECESSITY** from page 1)

live in totality of sensual experience, taking that which is necessary for the continuation of life and attempting to extend it into ever increasing excesses. The soul restrains the body and in that restraint the body continues in life. Without that restraint the body would quickly die because of its excesses.

So too does the world kill itself as it represses true Christianity, as does the world gain strength and vitality of life when it is guided by true Christianity.

Unfortunately, as shown by history, just because someone is called a Christian does not mean he is a Christian, and the world has often been governed by people who were considered Christians but who did not really practice Christianity. During these periods there has been weakening of the vitality of the world, and chaos and darkness have inundated mankind. But when the world has been guided by true practicing Christians, the world has been like a well seeded and tended properly irrigated field.

Just as the soul encourages the body to meet its needs without engaging in excesses, and restrains the body from its desires to engage in excesses, so too must the true Christian encourage the world to meet its needs without engaging in excesses.

The soul must protect itself from the body's desire for excesses otherwise the body will overwhelm the soul. The bodily excesses will deprive the soul of its heavenly nourishment thus killing the soul and the entire person will die in darkness. So too must the Christian preserve himself otherwise the excesses of the world will overwhelm the Christian turning him into what the world seeks to be, and

thus the Christian will become as corrupt as the world seeks to become and all will die in spiritual darkness.

When the Christian maintains his Christianity he not only saves his own soul from spiritual death, and saves his body from death through corruption. He saves his complete person from eternal death and accepts eternal life from God. In his practice of Christianity he gives testimony to the world simply by his example, and that testimony is so strong it can not be denied by the world.

But the world will deny that testimony just as the body will fight against the guidance of the soul, for the world desires to engage in the excesses which will cause its death just as the body desires to engage in the excesses which will cause its death. It is in the nature of the body to desire these excesses for the excesses are born in that which are necessities. So too is it in the nature of the world to desire its excesses for its excesses are born in that which are necessities.

The body and the world share a lack of comprehension as to the extent of the deadly nature and impact of engaging in the necessities to the point of excess, and only perceive the enjoyment they receive in engaging in excess. They may perceive the damage brought by the excesses, but act as though the imbalances brought about by excesses will self correct or that they are of no significance. They will not and they are.

If God had desired mankind to be mortal and not have eternal life we can confidently state He would not have made mankind immortal - meaning every human beings once created will exist for all eternity. He

(Continued **NECESSITY** on page 21)

SIDEBAR COMMENT

<<< "the true Christian encourage the world to meet its needs without engaging in excesses."

The current mania to use ethanol produced from food grains will result in food shortages and in lower mileage.

The lack of planning in the development and use of electric - petroleum hybrid motor vehicles will result in increased demand for electricity and its cost.

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(Continued **HAPPY** from page 18)

ally were beneficial to society. Where the Jewish religion lead the Jews to seek material gain even through what was termed "sharp bargaining" but in reality was blatant dishonesty, the Christian religion required and requires total and complete honesty and openness in all dealings and especially that one not take advantage of the ignorance or naivete of another. Some officials persecuted Christians but eventually government perceived the social, legal, and economic benefits of the Christian way of life and where it was not encouraged Christianity was at least tolerated. The sinful materialism of the Jews was defeated and ended in the unhappiness of the Jews while the Christian way of life which focused on attaining eternal happiness through the Sacraments lead to a measure of temporal happiness and the bright prospect of eternal happiness.

Both the Bolshevik and the Communist revolutions in Russia were inspired by Jewish writers and philosophy. The sin of materialism was the foundation of the revolution, and that focus on materialism was eventually taken over by people more ruthless than the instigators. While acquisition of material desires may induce what one thinks is happiness in actuality is is hot happiness but merely satisfaction or satiation of a particular material appetite, and it is temporary. The Russian Orthodox Church, even though it was infiltrated to a certain extent by the materialistic and atheistic Communists, in the main retained its focus of eternal happiness through following the teachings of Christ and especially the reception of the Sacraments. The Russian Orthodox Church continues in existence and is in the process of healing that of it which was broken by the Communists. But Communist Russia, the Soviet Union, is dead. Many of the Communist leaders have retained their temporal power and authority but even when they were Communist it was merely a label for their temporal processes.

This focus on materialism had a very sharp and clear detrimental effect on

the Soviet Union which should be heeded in today's economy - that of the ability of the Soviet Union to feed itself. The Soviet Union produced sufficient grain to feed itself without any major problems. But a main source of foreign cash for the Soviet Union was Vodka. Therefore the Soviet Union focused on producing grain for conversion into Vodka instead of producing grain for food. Thus the Soviet Unions was unable to feed itself.

Today there is a world wide focus on using grain to produce ethanol to run internal combustion engines - automobiles. But the amount of corn, maize, needed to fill up an automobile's gas tank would feed an individual for a year. If a gas tank is filled once a week, the yearly food for fifty-two people is used by one vehicle annually.

The Soviet economy and people would have been better served by foregoing the sinful pursuit of foreign cash and substituting the moral pursuit of utilizing its grain assets for the purpose of feeding its people.

And the sinful pursuit of money for the sake of money which will rapidly cause mass starvation, would be better replaced by the use of food for food with a prudent reserve, and the surplus over and above that reserve being used for other purposes such as ethanol. This would be a moral use of the gift of food which God has provided and which we receive through our labor.

King Henry VIII lead England and Scotland away from the true Church, all-be-it the Roman Church, but still a valid part of the true Church. He did this because he desired to regulate the Sacrament of Matrimony, and because he exercised his sexual lust, both of which are sins. He declared there to be no Sacraments other than the Eucharist, retaining the Eucharist because he had written a very good defense of the Eucharist. After he died the church of England declared there is no Sacrament of the Eucharist. Lutherans began their schism from Rome with principled rea-

soning but quickly fell into practicing sexual lust as evidenced by the life of Martin Luther after he lead people away from the true Church. The form of the Sacraments were kept, but for the most part true Apostolic Succession was lost and with it the Sacraments, especially that of the Eucharist. Every Protestant religion which exists today is a religion which schismed from the church of England, or from a religion which was formed from one of those schisms from the church of England, or from the Lutheran religion. Even the Evangelicals, the Pentacostalists, and the Charismatics, were formed from religions which trace their origins to the church of England or a mixture with the Lutheran religion.

Each of these "religions" is marked by internal dissention, and constant revision of church dogma which is impossible because dogma by definition comes from God and therefore is impossible to change. None of these religions has any form of sustained worship of God, but all of them have some form of entertainment, usually a combination of singing and a lecture. Some of them have voicing of "spontaneous" "inspirations" and "revelations", but little actual worship.

The one thing which all of these false religions have in common besides being false, is they all promote and practice sin. The desires of the majority override the dogmatic statements of God are given the sanction of being dogmatic expressions from God while they are merely the sinful will of the majority. Their method of operation is: if you desire to kill your unborn baby all that need be done is to get a majority of your church members to vote approval of abortion and you have the promulgation of a false dogma under the guise of Divine approval; if you desire to have sexual liaisons with numerous individuals, get that approved by your church; if you desire same gender sex, get it sanctioned as dogma by your church.

All of these false religions have provisions for changing sin into a church ap-

(Continued **HAPPY** on page 20)

WHAT MAKES PEOPLE HAPPY; WHAT MAKES THEM SAD

Holiness has never and will never make anyone unhappy. That is one of the most simple of truths, one of the most simple of facts.

Who could possibly be unhappy at earning a living wage? No one. A person who wishes to receive vast amounts of money for doing little or nothing will not be satisfied with receiving a living wage, but that person is not holy, that person is sinful, because that person desires to receive wages without earning them. That person desires to be a thief.

Who could possibly be unhappy at paying a living wage for wages earned? No one. But a person who wishes to pay as low a wage a possible will be unhappy paying an earned living wage, for that person is sinful, desiring to steal the labor of his employees.

In each situation the person who is unhappy is unhappy because of his own sin, and the one who is happy is happy because in the particular circumstances not only is he without sin, but he actually is holy.

Sin always causes unhappiness.

If the person receiving wages received a living wage but did not earn it, then the one paying wages would be unhappy because of the sin of the one to whom wages were being paid. If the one paying wages did not pay a living wage even though it were earned, then the one who received the wages would be unhappy because of the sin of one paying the wages.

All unhappiness is caused by sin, and all happiness is the result of holiness. Even illness, injury, and death are the result of sin - of the original sin of Eve and Adam.

It is impossible to think of a happy situation where the happiness was caused by something other than holiness. Like-

wise, it is impossible to think of an unhappy situation where the unhappiness was caused by something other than sin.

The sin need not be glaring. It may be miniscule and virtually unnoticed. The holiness need not be magnificent. It may be a simple as intuitive simple courtesy.

For instance, a flat tire is always caused by some sin. It may be the sin of improper maintenance when maintenance could have been performed, or improper maintenance caused by lack of income due to receiving a non-living wage, or tire defect caused by poor workmanship which is the sin of the one making the tire, or inferior material which is the sin of the one obtaining or supplying the tire material. If the flat tire resulted from a puncture by a nail, the one who allowed the nail to be in an improper place sinned through carelessness or possibly intent. And if the puncture was caused by a natural object then the driver should have been more observant, or should have seen to proper tire maintenance, and in not so doing, sinned.

This is merely an exploration of different possible causes of a single unhappy situation. It serves as an example of how unhappiness always has a cause link to sin. And in this example we are shown why we should avoid sin if we wish to avoid unhappiness.

But it is not sufficient then to proclaim that happiness naturally results from lack of sin; for happiness is the result of holiness, and holiness is not simply lack of sin, but is the active pursuit of, and actually thinking good and acting or doing good in a Godly manner.

Therefore, the person who rotates his tires, keeps them properly inflated, and replaces them when they are worn, simply so that he will avoid a flat tire, is not being holy. But the one who does these things because they are the proper things to do with the tires with which God has entrusted him, is being holy. This shows one can sometimes avoid

unhappiness by doing holy things, but that happiness is derived from being holy.

There also is a difference between not being happy, and unhappiness. The critical factor in the difference is access to and reception of the Sacraments.

For this we must relate a little history. A little simplified history.

The high priest Caiphas lead many of the Jews to reject Christ as the Messiah even after the resurrection of Christ and His appearance to many thousands over a forty day period, and His very public Ascension. Caiphas rejected Christ because Christ posed a threat to the power and authority Caiphas and his associates held - he and they rejected Christ because of the sin of self glorification in worldly acclaim, power, and authority. The non-Christian Jews therefore have no access to the Sacraments, particularly the Blessed Sacrament. Because of this they as a people and as individuals do not have the source of life, can not eat the flesh and drink the blood of Christ, and have been generally very unhappy ever since. Individuals may experience very transitory joy which they term happiness, but their underlying foundation is unhappiness and besides being unhappy they are generally not happy.

This is best observed in the Jewish tendency to seek happiness in the physical world while basically ignoring the spiritual world. In the Jewish rebellion against Rome in 70 A.D., the Jews sought to shake off the yoke of Rome. They failed. They failed because they pursued their goal through military and economic means but lacked the military and economic might necessary to accomplish their goal. The Jews were disruptive, their disruptions were not tolerated, and they were defeated.

Christians of the same time period sought to practice their religion. The principles of their religion were not only not disruptive to society, but actu-

(Continued **HAPPY** on page 19)

(Continued **POLITICS** from page 12)

It is impossible to trust one who pretends to represent all sides in such matters, for such representation is impossible. If a politician is willing to kill babies to achieve political position, the electorate can be assured such politicians are willing to engage in any evil to attain their political goals. This includes every evil imaginable; even betrayal of the country they are supposed to represent and govern; even enslavement and killing the people who elected them.

If such statement seems extreme, remember that pro-abortion politicians have already betrayed one class of people whom they represent. They have betrayed babies. They have not only failed to protect babies, but have actively assisted and promoted unrestricted torture and killing of babies.

As an example, one result of the unrestricted warfare against babies is the instability of the Social Security and government sponsored retirement systems. Because there are fewer children there are fewer future adults. Therefore, the number of adults contributors to these systems is not increasing or stabilizing at a level which will maintain stability.

So too is it with politicians who promote homosexual and lesbian so-called marriages. Such unions undermine one of the main foundations of society. Two or more men can not produce a child, nor can two or more women. It is obvious that children were designed to be produced and raised by a man and a woman, and no amount of self-serving noise from advocates of immorality will change that fact.

Therefore, politicians who promote abortion and same sex unions actually undermine society and harm everyone. If you vote for such people and they are elected, you will be harmed by them.

1 Peter 2:11-19; John 16:16-22

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(Continued **SHAME** from page 1)

remotely accurate would be that Christians do good works, do good things, and contemplate how they might be able to be and do good.

Unfortunately, today, very few people have even

a sense of sin. Most people today consider any sins they commit to be insignificant even though those sins include abortion; ridicule of honorable people; lying in a manner harmful to others; overt lewdness; sexual promiscuity and licentious fornication; significant theft through every means possible including but not limited to shoddy workmanship, substandard materials in products, over charging, and waste of public funds; and even murder; just to mention a few of the numerous types of significant sins common today.

Today, not only is there the lack of a sense of sin, but there also is the lack of a sense of shame.

Yet innate within every human being there is a sense of sin, a sense of right and wrong, a sense of good and evil. It exists because we each know that there are certain things which we do not wish to be done to us, and we can easily extrapolate that desire these things not be done to us as being the desire of others as well. None of us wish to be ridiculed, and we therefore know that no one else wishes to be ridiculed. None of us wishes to have stolen from us that for which we have worked very hard to acquire, and we therefore know that no one else desires that happen to them. None of us wishes to be murdered, and we therefore know that no one else wishes to be murdered. None of us wishes to be lied to or to be betrayed, and we therefore know that no one else wishes to be lied to or be betrayed. None of us wishes to be used, and we therefore know that no one else wishes to be used.

Yet these sins and other sins are so

common as to be part of the culture of most of humankind. And when these sins become known it is rare that a sense of shame is expressed nor is it expected that the one caught would experience shame - other than shame at being caught.

Today, not only is there the lack of a sense of sin, but there also is the lack of a sense of shame.

Why is there no sense of sin and no sense of shame in much of today's culture?

These are lacking partially because they have not been taught. But they are lacking primarily because they have been attacked, battered, ridiculed, and taught, actually taught, to be irrelevant, immaterial, and worthless.

Children observe their parents not parenting. They observe their parents being unfaithful one to another in sexual relations and in even showing respect one to another. They observe their parents cheating on income tax and bragging about it, as well as providing inferior products and workmanship and making financial gain and bragging about it. They observe every kind of sin being committed, if not explicitly then at least implicitly, on virtually every television show and in virtually every movie. And public figures are honored and valued for their physical attributes and the grossness of their sins rather than for their good, positive and *moral* accomplishments.

Children are not the only ones who observe these things. Adults observe them as well and are also influenced by them so-as-to lose what ever sense of sin and shame which they may possess.

It is but a simple step from personal sin and shameful behavior, to sin and shameful behavior against others, and thence to violence against others with no sense of sin or shame other than a desire to not be caught and incarcerated. But even incarceration is

(Continued **SHAME** on page 16)

(Continued SHAME from page 15)
a badge of honor for many, because it is proof they are bad, evil, and without a sense of sin, a sense of shame, and without remorse.

Those who attempt to reduce crime without re-introducing God into society, without re-establishing a sense of sin and a sense of shame, are doomed to failure.

And those who object to re-introducing God into society, and re-establishing a sense of sin, and a sense of shame, are doomed - period.

When a religion and its good people allows or gives in to popular demand and does not fight - yes actually *fight* - against immorality of any and every kind, evil gains a beachhead, a foothold, an acceptance in society. Many of those who would otherwise be good people become tainted by various forms of immorality and stifle or ignore their shame. All because a few idiots wish to act like a bunch of dogs, not a pack of dogs but a bunch of dogs with no discipline, no Alpha male as leader, breeding without restraint and digging in the garbage for their sustenance.

Following God's untainted instructions, and being ashamed of failure so to do, is the only means by which temporal society can be made "liveable", though its main benefit is eternal salvation.

Each of us also has a personal interest in attaining a culture of true morality far beyond creating a society in which we may live with relative safety.

As the world in which we live becomes ever increasingly sinful and without shame, we who attempt to live by the Word of God face increasingly stronger temptations to sin. The temptations to sin not only increase in strength, but in number and in variety.

This increases the difficulties we must overcome in pursuing our own eternal salvation.

Therefore, it behoves us to know and to fight against these evils, not just for the well being of others, not just that we may live in relative peace, but that we each will both decrease the obstacles to our own eternal salvation and increase our opportunities, ability, and the likelihood we will attain eternal salvation.

1 Peter 2:11-19; John 16:16-22

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(Continued EUCHARIST from page 1)
shamed into sharing what they had with those who had not.

Three very quickly stated facts destroy this lie. First, the people had been following Jesus for several days and any food they may have carried with them had for the most part already been eaten. Second, everyone was filled after eating. Third, the fragments which were gathered up were of barley loaves, and it is more than extremely unlikely that everyone was carrying barley loaves so that there would be a large surplus to gather after all had eaten. The food must have been miraculously provided by Jesus Christ, God.

It is very important to comprehend that when God works a miracle it is complete, total, and over fulfilling.

It is of equal importance to recognize, comprehend, and understand that *salvation* is *not* a miracle. Repeat: Salvation is not a miracle. Salvation is a work of both God and of the individual.

Let us explore two instances of conversion and of salvation to better comprehend this. That of the first Jewish Saint and that of the first known Gentile convert and Saint.

Saint Dismas is known as the Good Thief. He was crucified with Christ. He was crucified because he was not only

a thief, but is believed to have been a brigand, one who attacked travelers and those who happened to be in places and situations in which Dismas found opportunity to rob them. He may also have been a Zealot rebel against Roman rule, or used the disguise of being such, similar to the ruse Jesse James used of robbing Yankee banks. By the way, most if not all of the banks Jesse James robbed were owned by Southerners. And he often killed people just to kill them. One instance was that of a school boy who was walking and reading a book as the James gang was riding out of a town with all the town's money. The boy was shot dead by the James gang.

This is the kind of person Saint Dismas was.

But unlike the Bad Thief, whose name was Gestas (notice there is no Saint in front of his name), Saint Dismas acknowledged his evil thoughts and deeds. Saint Dismas chided Gestas and all those who were ridiculing Jesus, acknowledged his own sinfulness, defended the innocence of Jesus, and in that acknowledgment and defense of Truth was given the grace of repentance which he accepted when he requested

Christ, God, remember him in His kingdom. Jesus personally and individually accepted

the conversion and repentance of Saint Dismas and personally declared the Sainthood of Dismas to be that very day when Dismas would die.

And note well, the conversion of Saint Dismas occurred at the confection of the Eucharist - only in the bloody Sacrifice and not the nice, clean sacrifice in which we participate.

There was no miracle. There was the coming into completion of that which was necessary for the enabling of the salvation of each member of the human race. That was done by God. The work begun by God was, for Saint Dismas,

(Continued EUCHARIST on page 17)

The work begun by God was, for Saint Dismas, completed by Saint Dismas.

(Continued EUCHARIST from page 16)
completed by Saint Dismas.

Saint Longinus the Centurion, may have been in charge of the detail which scourged Christ. He was definitely in charge of the Crucifixion detail. Upon the death of Christ He witnessed the entire world being without light, yet people could see clearly yet as though in a shadow world. He witnessed the dead rising from their graves. To confirm Christ was dead Saint Longinus thrust his lance into the side of the Crucified Christ, blood and water from the Heart of Christ falling on the face of Longinus as he proclaimed the obvious saying, "Indeed this was the Son of God."

And note well that his conversion also occurred at the confection of the Eucharist - again, it being the bloody Sacrifice.

Saint Longinus and the detail which had crucified Christ were assigned to guard the Tomb of Christ. That detail witnessed the resurrection, but Longinus and only two of his fellow soldiers witnessed the entire resurrection, for the other guards hid and were smitten in their rejection of Christ, God.

The very first Gentile convert to Christianity of whom we know is Saint Longinus. And this very Gentile, with two of his companions, were the only living humans to witness the complete Resurrection.

When ordered to recant the Resurrection and to lie saying the Apostles and Christ's Disciples had removed the dead body of Christ, Saint Longinus and his two companions refused. They received Baptism from the Apostles, though one could say in a very real sense that Longinus had already been Baptized with the blood and water from the Heart of Christ. They resigned from the Roman military and returned to Cappadocia - where Longinus had made his home - where they very successfully preached the Gospel. There they were martyred,

beheaded, at the orders of Pontius Pilate when they refused to cease proclaiming the Gospel and preaching the Risen Christ.

Pilate had the head of Longinus cast into the rubbish heap outside of Jerusalem, near Golgatha, near where Christ was crucified, buried, and rose from the dead. There the relic of the head of Longinus was God's instrument for working amongst the first miracles wrought through the relics of Saints. It happened in this manner:

A blind widow from Cappadocia went to Jerusalem with her son to pray at the holy places, and seek miraculous restoration of her sight. She had sought the assistance of physicians after losing her sight to no avail.

The woman's son, who also was her guide, became ill and died soon after reaching Jerusalem.

Saint Longinus appeared to her in a dream and comforted her. He told her that she would see her son in heavenly glory, and also receive her sight. He told her to go outside the city walls where she would find his head in a great pile of refuse. Guides led the blind woman to the rubbish heap, and she began to dig with her hands. As soon as she touched the the head of Saint Longinus, the woman received her sight, and she glorified God and Saint Longinus.

Taking up the head, she brought it to where she was staying and washed it. The next night, Saint Longinus appeared to her again, this time with her son. They were surrounded by a bright light, and Saint Longinus said, "Woman, behold the son for whom you grieve. See what glory and honor are his now, and be consoled. God has numbered him with those in His heavenly Kingdom. Now take my head and your son's body, and bury them in the same casket. Do not weep for your son, for he will rejoice forever in great glory and happiness."

The woman carried out the saint's instructions and returned to her home in Cappadocia. There she buried her son and the head of Saint Longinus. From weeping for grief and abandonment at the death of her son she was transformed into joy when she saw her son with Saint Longinus. She had sought healing for her eyes, and also received healing of her soul.

Incidentally, historical research indicates the spear or lance used by Saint Longinus is the same one currently reposing in the Hofburg Treasure House in Vienna.

Saint Stephen is named as the first martyr. Since we do not know exactly when he and Saint Longinus were martyred, it is probably accurate to state Saint Stephen is the first martyr. But the first Saint of the Christian era was a Jewish brigand named Dismas who in a very real sense was Canonized by Christ, God, Himself. And the first Gentile convert of whom we know, and perhaps the first Martyr or the first Gentile Martyr, was the Roman Centurion named Longinus who crucified Christ - who killed the Sacred Sacrificial Victim. And both attained eternal salvation through the Eucharist.

Miracles are often associated with salvation. Salvation often is prompted or accessed through miracles.

But it is important to realize salvation is not a miracle. It is the natural result of a Sacrament - the Sacrament of the Most Sacred Eucharist. **It is a Sacrament which one must receive while in a state of Grace and with which the recipient must work for the completion of Salvation which Christ has begun in that individual.**

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

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