



REUNION

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



Volume 18 No. 5 OF THE CHURCH OF MAN WITH GOD October 2008 A.D.

~ USING STUDY AND BEING WITHOUT GUILF TO ACHIEVE HOLINESS AND OVERCOME TEMPTATION AND SIN ~



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

The Apostles are very interesting people about whom. for the most part, we know little or nothing while at the same time we know very much. It is strange to know little or nothing about someone while at the same time know very much about them.

Saint Bartholomew is a good example. We know he was introduced to Jesus by Saint Philip, chosen as one of the Twelve Apostles, that Jesus appeared to him after the Resurrection at the Sea of Tiberias, and that he was present at the Ascension.

In his travels while spreading the Gospel of Jesus after the Resurrection, he would always stop at crossroads and look in each direction, because Jesus had told His followers they could not know when He would come again, when they would see Him again. Since Saint Bartholomew had experienced this unexpected appearance of Christ after the Resurrection and before the Ascension, he made sure he was prepared for it again. And Christ apparently continued to manifest Himself to the Apostles unto their deaths.

Saint Bartholomew was martyred at the site of the Maiden Tower in Baku, Azerbaijan, by being flayed alive and then crucified head down. His body was thrown into the water. His body was found off the shore of the island of Lipari, where the Bishop instructed the men to take the body to the Cathedral. All of the men together were unable to do this because the body had taken on an extreme weight. The Bishop
(Continued GUILF on page 8)

THE 2008 PRESIDENTIAL ELECTIONS

*A supplement to my personal thoughts as expressed in the August, 2008, issue of REUNION (Vol. 18, No. 4)
Archbishop Paul*

Presidential candidates Obama and McCain appeared at Saddleback Church in Lake Forest, California on August 16, 2008.

When asked about abortion, when life begins, human rights, and specifically, "At what point does a baby get human rights?":

Obama, who supports abortion without restriction even to the extent of killing or allowing to die those babies who survive an attempt to abort them, said, "Whether you are looking at it from a theological perspective or a scientific perspective, answering that question with specificity, you know, is above my pay grade."

McCain, who has a history of attempting to straddle the fence on the abortion issue, said, "Life begins at the moment of conception. I will be a pro-life president."

For those of us who believe abortion is dammingly immoral as well as illegal under the United States Constitution,

(Continued ELECTION on page 7)

ALL SOULS DAY REMEMBRANCES

All Souls Day, November 2, is the day on which we pray for all of our dead. This year it falls on a Sunday, so it is moved to Monday, November 3.

Please send us the names of those you desire to be remembered on All Souls Day no later than Monday, October 27. Please print or type the names, and do not presume we kept your list from last year - we did not.

You may mail them to:
Holy Innocents Orthodox Church
All Souls Day
311 Hickory Avenue
Harahan, Louisiana 70123
or e-mail to
frpaul@reu.org
Subject: allsouls
(the subject allsouls should be all one word and in lower case so as to have the best probability of getting past our spam filter.)

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DID GOD MAKE HURRICANE KATRINA DO WHAT IT DID?

The Libertarian will say he/she can not imagine a God who would cause such damage and injure and kill so many people.

Well, they'ed better start imagining it.

The answer is found in free will.

The simple, straight forward answer is, **YES! God made Hurricane Katrina, and Hurricanes Gustav and Ike, and He made them do what they did.**

(Continued HURRICANE on page 15)

PUBLICATION NOTICE

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

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Changes regarding receipt of **REUNION**, including cancellation, should be noted on the form opposite and sent in with your address label.

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

+ *The Basilians - The Basilian Fathers* +

LETTERS

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

WORLD WIDE WEB:

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

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

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

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



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

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

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

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

PRAYERS

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

(Continued WEB on page 3)

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

REUNION

Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123

Name _____

Address _____

City _____

State _____ Zip _____

(Continued WEB from page 2)

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

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

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

ONE-BODY

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

REU_PUB

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

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

Simply go to:
<http://www.reu.org>

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

**Current Active Mailing Lists
Originating From BasilNet ReuNet
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Saint Basil - The Basilian Fathers**

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

Half-way down the page is a link entitled:

[automatic subscription page](#)

This will bring you to a page entitled:

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

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

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

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

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

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

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

listserver@reu.org

In the message area put:

subscribe studies
subscribe sermons
subscribe prayers
subscribe bible-day
subscribe one-body
subscribe reu_pub

as appropriate. Send separate messages for each subscription.

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

THE PEDALION

THE RUDDER

We now have THE PEDALION (THE RUDDER) (the titles being interchangeable) available on our web site at:

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

This is a book of the Canons of the Holy Apostles, and of the Seven Ecumenical Synods (or Councils), Canons of several important Regional Synods, Canons of several of The Holy Fathers, and instructions regarding several other matters.

It is in and out of print (we believe it currently out of print).

This copy in ADOBE (PDF) format was obtained on the InterNet from:

http://s3.amazonaws.com/orthodox/The_Rudder.pdf

which apparently is an InterNet storage facility - Amazon S3 - and again apparently associated with:

<http://www.amazon.com/gp/browse.html?node=16427261>

and

<http://www.amazon.com/>

authored or provided by John according to the file properties, whom we thank and to whom we give our appreciation.

There are several scattered pages in this copy which are blank (showing a blue-grey panel on our copies of the Adobe Reader), but the overall value of this document is diminished but slightly if at all by this, for it remains extremely useful.

The file is large (232,557 kb) and therefore may be difficult to download.

We therefore have provided it in two

formats:

The first format is a single file named The_Rudder.pdf which may be downloaded on the WEB site or in the BBS File Area 11 as RUDDER.ZIP

The second format is in five files named respectively:

The_Rudder_1of5.pdf

The_Rudder_2of5.pdf

The_Rudder_3of5.pdf

The_Rudder_4of5.pdf

The_Rudder_5of5.pdf

each file being between 42,970 kb and 48,712 kb, also on the WEB site. Each of these is also available in File Area 11 on the BBS as:

RUDDER1OF5.ZIP,

RUDDER2OF5.ZIP,

RUDDER3OF5.ZIP,

RUDDER4OF5.ZIP,

and RUDDER5OF5.ZIP, respectively.

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CRUCIFIXION REFLECTIONS MADE TRUE BY RESURRECTION

Melchisedech was the first person in recorded history to offer sacrifice of bread and wine. His name means "King of Justice". He was king of Salem, and Salem means peace, so he was "King of Peace". So the King of Justice was the King of Peace. He had defeated the witches who ruled many kingdoms. He blessed Abraham when Abraham was returning from victorious battles and the defeat of several evil Kings, and Abraham, the Patriarch, gave Melchisedech one tenth of the booty he obtained in his defeat of the evil kings. That one tenth was the portion to be given to the Lord God under the Law of Moss which God established many centuries later. Melchisedech was the Priest of the Most High God, the true God, the only God, long before the House of Levi, the house of the Jewish priesthood, was established. Though

Abraham was the Patriarch, Melchisedech was not under Abraham. He is called a brother-in-law of Abraham, and also called an Angel. In all of these things Melchisedech was the living prophecy of Christ, for Christ is all of the things which Melchisedech was, and more - for Christ is the Saviour.

Priest of Jesus Christ, ordained in Apostolic succession, are Priest according to the order of Melchisedech, not just because they offer bread and wine which they change into the Body and Blood of Christ, but because of every aspect known about Melchisedech; because they possess the abilities of Melchisedech and should emulate every aspect of his life.

The Priesthood in Christ is not founded in class or station in life, nor in genetic lineage as was the priesthood of the Levis, nor in election by humans; but in virtue of the power of the Divine Life transmitted through His one and only true Church to selected individual men. These men are supposed to be screened to insure they have been called to this singular Priesthood, that they have, possess, and can obtain and acquire, the character qualities and spirituality requisite for their office. They are to be steadfast in Christ's unchanging Truth, in His dogma which He proclaims unchangingly through His only Church.

The Jews ritually cleansed themselves with water before offering sacrifice, and before prayer, and before all important matters.

Christians are cleansed from sin when they first are received into the Church founded by Christ, by the Waters of Baptism which flow from the pierced Heart of Jesus.

What the Passover Sacrifice of a lamb without blemish did for the Jews in Egypt, the Priest of Christ provide for all of mankind. The blood of the Passover lamb, spread on the entrance way to each Jewish house, kept the Angel of Death from entering and killing

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those within the house. The Blood of the Lamb of God, the Paschal Sacrifice, on the lips of those who worthily drink His Blood, will keep the Devil from entering those who have received Christ.

The blood of the lamb offered in sacrifice was sprinkled on the assembled Jews in cleansing of the sins every year. But the Blood of Christ cleanses not just for a year, but forever, in the Sacramental Absolution given in accordance with Christ's empowerment when He said, "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."

The Blood and Water which flowed from Christ's side in His death formed the Church He founded, just as Eve was formed from a rib from Adam's side as Adam slept in a sleep given to him by God. As Adam slept so that God could form Eve, Adam's bride, from his side, so too did Christ sleep in death so that the Church, the Bride of Christ, could be formed from His side.

By the blows He suffered in His own flesh, the cleansing and reconstruction of our own flesh is made. And when He died, Christ carried His cross of wood made from a tree (which some believe was planted by Abraham where Abraham buried his wife Sara), and with it smashed the gates of the nether world. He gently gathered His father Adam, whom He had created, and His mother Eve, whom He had created and who by the fruit of another tree had condemned mankind, and all who slept in justice awaiting His coming, and joined them with Himself, the Father, and the Holy Spirit, to the life God had prepared for them from the beginning of all eternity.

He who suffered in a garden, took those who had lost their place in the Garden of Eden, and gave them place in the Eternal Garden of Paradise.

Then He who had died in the flesh, rose again in the same flesh which He glorified in His resurrection. By this we know that

we too will rise again in our same flesh which will decay into dust and ashes after our death, but which will be resurrected in Christ's own glorification.

All we have to do to receive this is to obey and follow God's will, to make our will conform to His, and not try to make His will conform to ours.

Ref: 1 John 5:4-10; John 20:19-31; Col. 3:1-4; Gen. 14; Heb. 5 and 7; Mat 28:1-7; and St. John Chrysostom

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PRIESTLY PRAYER SUGGESTIONS

In a monastic or other community a scheduled prayer life is very important for continuity and stability of the community. The community itself, when it functions properly, is one of the primary aids which assists each individual of the community in the quest for eternal salvation. (Of course, when such a community does not function properly, it hinders those who seek eternal salvation.)

A scheduled prayer life for a secular Priest also is important, but if followed without thought, it may easily become a task, and even an unwelcome task. A secular Priest should therefore, from time to time, assess his prayer life for viability and meaningfulness.

The very first thought a Priest has on awakening should be an acknowledgment of God, "Good morning God," is not inappropriate even though it may seem superfluous to wish God a good morning. If you are a married Priest, do you not wish your wife a good morning? Is it not that greeting more than what the words express? Are not those words an expression of tenderness and love to and for your wife, and if you have children at home, is not your, "Good morning," greeting to them more than what the words state? So,

too, are those words when spoken to God.

A morning offering prayer, preceded by an act of contrition (not necessarily because you have sinned during the night, but to bring yourself into a contemplative state wherein you more acutely realize your need for your own prayers) is most important. Some of the elements of such a prayer might include your offering all of yourself - all you are, do, think, feel, everything - that day to God, in communion with every Divine Liturgy prayed that day throughout the world, including and especially your own Divine Liturgy that day (if such is the tradition and custom of your Jurisdiction); a contemplation of the individuals and situations for which you request God's intervention, as well as the virtues, qualities, and other "things" in or applied to yourself and others, for which you give thanks or which you request be increased and improved. Think of each individual, even if you do not know them, or have never even seen them.

Your daily Divine Liturgy, if such is within your tradition, also is of importance beyond your ability to comprehend. Some Priest view daily Divine Liturgy as a task, obligation, obligation, or form of Divine drudgery "that they have to do." Some of these put it off during the day and meander through Divine Liturgy late at night, even after watching evening television, even after midnight. This is a great pity. Daily Divine Liturgy is a privilege not granted to many people. Those who possess this privilege without embracing it as the beginning of each day, immediately or a soon as possible after their morning offering, bodily cleansing, and dressing, deprive themselves of the greatest and most prolific source of Divine Essence.

And of course, an act of contrition and request for God's protection as we wake and as we sleep, immediately prior to retiring to sleep, is essential.

The Psalter (Psalter) might be missed, but the above are essential.

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

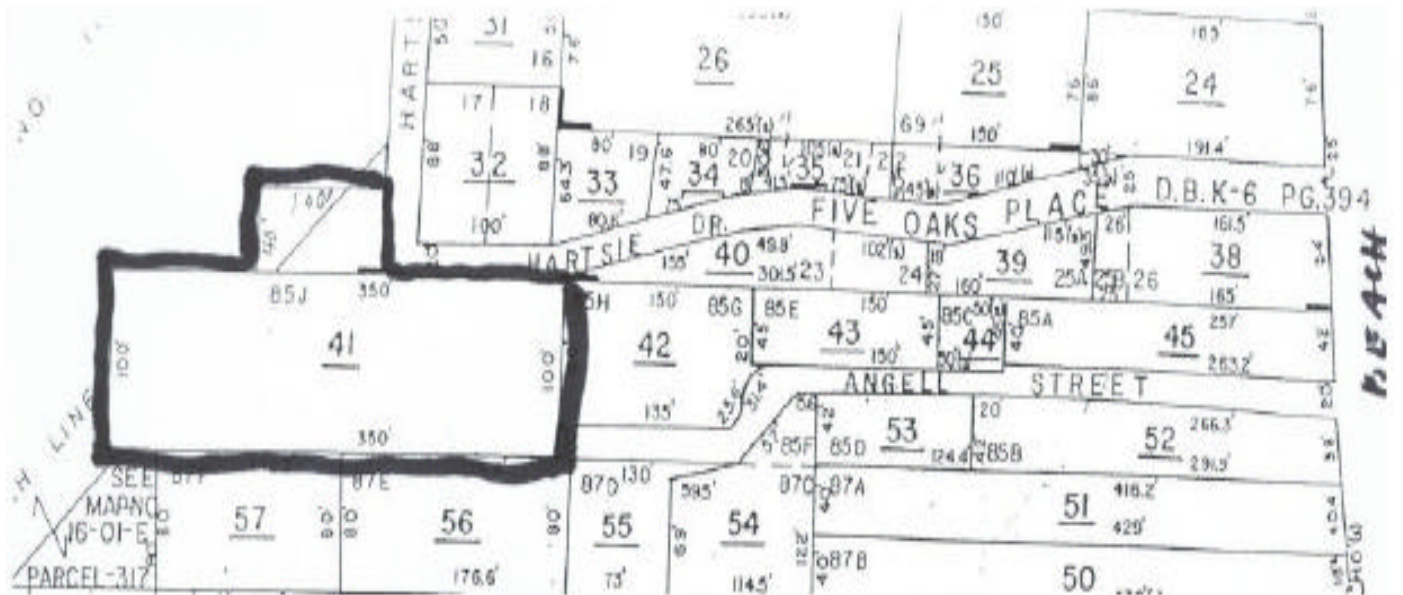
St. Mary Magdalene was destroyed by hurricane Katrina. There are no buildings or trees remaining on the property. A good natural setting is very important for maximum benefit to be derived from a spiritual retreat facility - the prime use of Saint Mary Magdalene was as a retreat house and our Mother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

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

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

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

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(Continued **ELECTION** from page 1)

the decision of the Supreme Court in **Roe v. Wade** notwithstanding, the position expressed by McCain provides some hope the abomination of abortion may one day rescinded as official policy of the United States of America.

McCain's selection of Alaska Governor Sarah Palin, who appears to be staunchly pro-life and anti abortion, may serve to hold McCain steady in the pro-life, anti-abortion position. Senator McCain, like most legislators, is accustomed to compromise and negotiation on most issues. A Vice President Palin may be able to influence a President McCain to not negotiate or compromise on this issue.

The President is sworn to uphold and protect the Constitution of the United States of America. The Constitution expressly and explicitly guarantees each person has the right to live, the right to life, and that this right, expressed explicitly in numerous passages and manners, can not be taken away unless the person who is to lose their life, the person who is to be killed, **does** something by which the right to life is forfeited under the authority of a law which passes Constitutional scrutiny and muster.

A President who does not know when life begins can decide to have any person killed at any time - without having a reason. He can support killing of people at any time, at any age, for any reason or without there being a reason.

A President who has stated life begins at the moment of conception can not support killing a person unless that person has **done** something by which act that person has forfeited the Constitutional right to life under the authority of a law which passes Constitutional scrutiny and muster and has been found by a court of competent jurisdiction to so have done. **Roe v. Wade** is not a Constitutionally enacted law. It is a court opinion and in its reasons for the opinion the court cited the lack of a determination as to when life begins.

If Obama is elected, all rational persons must fear for their lives. All must fear for their lives because Obama does not know when life begins, and therefore will dictate in his own mind what is and what is not human life. Ultimately, that breaks down to human life being a life which is of use to Obama, and anything else can be killed. If this appears ridiculous on its surface, there are six million Jews and more than ten million Russians, Poles, Romanians, Czechs, Slovaks, Yugoslavs, Germans, French, and others, who were alive in the year 1938 and who were dead by the year 1945, who thought the same way. There are over fifty million who were citizens of the Soviet Union and its client countries who also thought the same way, before they were murdered. And there are over one hundred million Chinese, Koreans, Vietnamese, and Mongols who were alive before 1945, and who also thought that way before they were killed.

If Senator McCain is elected President, considering his political history and "political honor", he must be forced by public opinion and public pressure to ever act in accordance with the fact that life begins at the moment of conception. Governor Palin just might be the anchor which will cause him to remain steadfastly pro-life.

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DEATH

Contrary to popular belief, death is not, repeat not, natural. It was neither created nor designed by God, nor was it put into effect by God. Death is a result of sin, and sin is an activity of creatures known as angels and humans. A result of sin is modification of the relationship of those creatures with God; and a result of the sin of Eve and Adam is death.

What God created is perfect. Before sin was introduced, all lived and existed in perfect harmony. Lucifer introduced sin into the spiritual world, and heaven was cleansed of sin in the great battle of the angels. Earth and all of physical creation was also a perfection of harmony, and did not know death until man introduced sin into the world - for though the temptation was prompted by Satan, who once was Lucifer, it was man who sinned and thereby lost the intertwining participation of God in all of the world. And without that intertwining participation of God, corruption was introduced, and with corruption came death.

The devils were cast out of heaven because of their sin, and we must understand that the devils cast God out of their lives by that same sin. Likewise, we know that man was cast out of the Garden of Eden because of his sin. It is very important that we understand that by that sin man cast God out of his life and all that is subject to man.

The most perfect human other than Our Saviour is His mother, the Blessed Ever Virgin Mary, the Theotokos. Though she never sinned, and though she received redemption in the eternal now even before her conception in time, she knew "death" and she "died" because of the effect of the sin of the first parents. But her "death" was different from the death of any other person, for she is the holiest person other than God. Her "death" was the most true Falling Asleep in the Lord. Her "death" was what death was designed by God to be - not the cessation of bodily function and the decay of the body, but the comple-

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considered this, then sent out the children of the town who were able to easily bring the body ashore.

Ever since that time Saint Bartholomew has worked numerous miracles involving weight. Many of them involve a large statue of Saint Bartholomew made of pure silver.

During World War II, the Fascist decided to melt down the statue to obtain the silver and thus obtain significant additional financing for their evil. Prior to being melted the statue was weighed and determined to weigh only a few ounces. The Fascist thought the statue must have been made of wood which had dried out over the centuries and been gilded with a thin layer of silver at some time. They thought there was not enough silver to even cover the cost of stripping the silver and melting it. It was returned to its place in the Cathedral in Lipari.

But in reality, the statue is made from many pounds of silver.

This, of course, is a miracle.

From time to time we think about the Apostles. There are millions of Saints, with only a few thousand of them being known, and only a few hundred of their lives being known in any detail.

There are the Twelve Apostles, one of whom was replaced, and there are others who are also Apostles, all of them having been alive during the three years or so that Christ taught, but not all of them having been followers of Christ prior to His crucifixion and death.

The Apostles are different from all of the other Saints.

What is it that all of the Apostles share, what is it that all of them have in common, which no other Saints share? We can not even begin to comprehend what it is unless we comprehend the reality that The Blessed Ever Virgin Mary, the Theotokos, was Christ's first

Disciple and His first Apostle.

The Virgin Mary possessed the Divine Virtues: Faith, Hope, Charity. She received them and possessed them totally and perfectly. Because of this she took God at His word, without question, pause, or hesitation. When she was unclear in comprehension or understanding she asked without doubt in a manner which did not express doubt but expressed her lack of comprehension, and was answered receiving comprehension and understanding in the answer. Her father was the High Priest. She was raised in the Temple where she studied the Torah, and virtually resided in the Temple until just before she was married to Saint Joseph. She was without guile and harbored no deceit. She had absolutely no measure of deceit or guile.

Saint Bartholomew (named Bartholomew in Matthew, Mark, Luke, and Acts, and Nathanael in John) had two of his qualities highlighted by Jesus when Saint Philip first introduced Saint Bartholomew to Jesus. Jesus, on meeting Saint Bartholomew, said, "Behold an Israelite indeed, in whom there is no guile." (*John 1:47*) Then Jesus told Saint Bartholomew, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." (*John 1:48*) These are very important.

Most of us think we know what being without guile means, but most people only grasp a portion of its meaning. But before we explore what being without guile means, we must know what is the meaning of being under a fig tree. Being under a fig tree was a Jewish figure of speech referring to studying the Torah.

Jesus was therefore telling Saint Bartholomew He, Jesus, saw him, Saint Bartholomew, studying God's instructions. And Saint Bartholomew knew that only God could have seen him studying, and therefore instantly knew that Jesus is God.

Now we are ready to understand being without guile.

Being without guile, without deceit, is not simply making a truthful assessment of one's self, nor is it simply dealing fairly with others or not "wheeling and dealing" or not deviously negotiating. It is not simply being truthful in personal assessment, nor is it simply being truthful in one's dealings with others. All of these are aspects of being without guile, but neither any one nor any combination or all of them is being without guile.

Being without guile is living in accordance with one's best comprehension of God's direction, with continual study and contemplation of God's direction and instruction so that one's comprehension is continually improved and one's living in accordance with God's will is thereby continually being made more perfect.

Saint Peter gives us many examples of how to apply the qualities of being without guile, and of constant study, so-as-to continually improve and perfect living in accordance with God's direction. Perhaps the most striking was Saint Peter's denial of Christ after which the cock crowed. Saint Peter assessed that imperfection, that sin? of denial, mentally lived through it and examined every aspect of it, then lived a life determined to block anything which could lead to a repetition of denial of Christ.

Those same procedures, founded in being without guile and in constant study of God's desires, not only overcome sin and temptation, but also induce and strengthen all factors of being positive and holy.

Being without guile and studying God's will are a complete inducement to change our course even when we were convinced we were doing God's will but then discover we have not been doing God's will.

(Continued **GUILE** on page 9)

(Continued **GUILE** from page 8)

Saint Paul was able to completely and totally change from persecuting Christians because he thought they were heretics corrupting the true religion, to complete and total support of Christianity and preaching the Gospel of Christ, because he was both without guile and constantly studied God's will. He did exactly what Saint Peter did to never again deny Christ.

The "Continual Study" aspect of bring without guile may seem to imply a continual, formal review of sacred scripture and commentaries thereon. In this application such inference is not totally accurate. In this situation continual study is the ongoing process by which every person assesses themselves against God's standards as a "background" mental activity. Again, as a background mental activity, an individual reassesses their comprehension of God's expressed desires, applying those standards to one's self both in a more complete comprehension of God's instructions and in a more complete application of those standards to one's self.

Those who are not in a state of Grace, especially and particularly those who are without the Sacred Eucharist, will experience a lax application and therefore are not without guile even though they may claim to be without guile. This is because while one may know the necessity of the existence of God through logic, one may only know the unknowable, God, through possession of some aspect of the essence of God. The aspect of the essence of God to which humans have access is Grace. Grace not only enables the viable study of sacred scripture and those commentaries thereon which have received dogmatic approval, but also makes active the knowledge of God's will implanted in every human being. It is the implanted knowledge of God's will, made more perfect by conscious study, which forms the continual study background of the mind aspect of being without guile.

In this vein, the Divine Virtues: Faith, Hope, and Charity - Divine Love - are necessary for one to be without guile, and for one to study God's instructions in a manner which will induce the desire to follow and the willful and intentional following of God's instructions. And all of these exist only through the Sacred Eucharist, the Sacrificial Victim, Christ Crucified. Holy Communion is the source of the strength, understanding, and comprehension of the Will of God which we require for this and is that which enables this or makes this possible.

Visualize yourself committing some sin which you commit, especially one which you despise. Use an actual occasion or instance, beginning before you even begin to commit the sin, the commission of the sin, and after through repentance and wishing the commission had not occurred. Assess your awareness, mental state, internal and external influences. Determine how being without guile (with that having a foundation in having studied and an active knowing of God's will) would have interfered with the progression of commission of that sin on that occasion. You now have one of the many means of emulating the Apostles to a state of true holiness.

This is not the same as envisioning yourself doing something, or mentally structuring an activity. It is not the same as an athlete envisioning their participation in their sport and then practicing to strengthen those areas wherein they are deficient and to hone those areas where they are proficient. It is not the same as a carpenter mentally structuring the material and procedures required in a task

There are some slight shadows of similarities, but the similarities are only slight, only a shadow, and really not even a shadow.

Though this is very imperfectly expressed, this is the development of one's essence into holiness, into

Godliness, based only and totally in God. Remember, it is being without guile so that positive holiness, positive Godliness, is attained, in conjunction with constant study of God's will based in the desire and determination to be in accord with God.

Once again, as a review:

Visualize yourself committing some sin which you commit, especially one which you despise. Use an actual occasion or instance, beginning before you even begin to commit the sin, the commission of the sin, and after through repentance and wishing the commission had not occurred. Assess your awareness, mental state, internal and external influences. Determine how being without guile (with that having a foundation in having studied and an active knowing of God's will) would have interfered with the progression of commission of that sin on that occasion. You now have one of the many means of emulating the Apostles to a state of true holiness.

Ref: 1 Cor. 12:27-31; Luke 6:12-19



+ Paul, S.S.B.

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 943. How many colors of vestments are used, and what do the colors signify?

A. Usually five colors of vestments are used, namely, white, red, green, violet or purple, and black. White signifies innocence and is used on the feasts of Our Blessed Lord, of the Blessed Virgin, and of some saints. Red signifies love, and is used on the feasts of the Holy Ghost, and of martyrs. Green signifies hope, and is generally used on Sundays from Epiphany to Pentecost. Violet signifies penance, and is used in Lent and Advent. Black signifies sorrow, and is used on Good Friday and at Divine Liturgies (Masses) for the dead. Gold is often used for white on great feasts. Blue is often used on feasts of the Blessed Virgin Mary. Some modernists use mottled colors respecting pagan origins of various peoples - such use is wrong for it grants to pagan culture and religion the respect which is due only to the true religion.

Q. 944. What is the Tabernacle and what is the Ciborium?

A. The Tabernacle is the tomb or house-shaped part of the altar where the sacred vessels containing the Blessed Sacrament are kept. The Ciborium is the large silver or gold vessel which contains the Blessed Sacrament while in the Tabernacle, and from which the priest gives Holy Communion to the people during Presanctified Liturgies.

Q. 945. What is the Ostensorium or Monstrance?

A. The Ostensorium or Monstrance is the beautiful wheel-like vessel in which the Blessed Sacrament is exposed and kept during the Benediction.

Q. 946. How should we assist at Divine Liturgy (Mass)?

A. We should assist at Divine Liturgy (Mass) with great interior recollection

and piety and with every outward mark of respect and devotion.

Q. 947. Which is the best manner of hearing Divine Liturgy (Mass)?

A. The best manner of hearing Divine Liturgy (Mass) is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

Q. 948. What is important for the proper and respectful hearing of Divine Liturgy (Mass)?

A. For the proper and respectful hearing of Divine Liturgy (Mass) it is important to be in our place before the priest comes to the altar and not to leave it before the priest leaves the altar. Thus we prevent the confusion and distraction caused by late coming and too early leaving. Standing in the doorways, blocking up passages and disputing about places should, out of respect for the Holy Sacrifice, be most carefully avoided.

Q. 949. What is Benediction of the Blessed Sacrament, and what vestments are used at it?

A. Benediction of the Blessed Sacrament is an act of divine worship in which the Blessed Sacrament, placed in the ostensorium, is exposed for the adoration of the people and is lifted up to bless them. The vestments used at Benediction are: A cope or large silk cloak and a humeral or shoulder veil.

Q. 950. Why does the priest wear special vestments and use certain ceremonies while performing his sacred duties?

A. The priest wears special vestments and uses certain ceremonies while performing his sacred duties:

1. To give greater solemnity and to command more attention and respect at divine worship;
2. To instruct the people in the things that these vestments and ceremonies signify;

3. To remind the priest himself of the importance and sacred character of the work in which he is the representative of Our Lord Himself.

Hence we should learn the meaning of the ceremonies of the Church.

Q. 951. How do we show that the ceremonies of the Church are reasonable and proper?

A. We show that the ceremonies of the Church are reasonable and proper from the fact that all persons in authority, rulers, judges and masters, require certain acts of respect from their subjects, and as we know Our Lord is present on the altar, the Church requires definite acts of reverence and respect at the services held in His honor and in His presence.

Q. 952. Are there other reasons for the use of ceremonies?

A. There are other reasons for the use of ceremonies:

1. God commanded ceremonies to be used in the old law, and
2. Our Blessed Lord Himself made use of ceremonies in performing some of His miracles.

Q. 953. How are the persons who take part in a Solemn Divine Liturgy (Mass) or Vespers named?

A. The persons who take part in a Solemn Divine Liturgy (Mass) or Vespers are named as follows: The priest who says or celebrates the Divine Liturgy (Mass) is called the celebrant; those who assist him as deacon and sub-deacon are called the ministers; those who serve are called acolytes, and the one who directs the ceremonies is called the master of ceremonies. If the celebrant be a bishop in the Western Rite, the Divine Liturgy (Mass) or Vespers is called Pontifical Divine Liturgy (Mass) or Pontifical Vespers.

Q. 954. What is Vespers?

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CHILDREN'S PAGE

(Continued CATECHISM from page 10)

A. Vespers is a portion of the divine office or daily prayer of the Church. It is sung in Churches generally on Sunday afternoon or evening, and is usually followed by Benediction of the Blessed Sacrament.

Q. 955. Can one satisfy for neglecting Divine Liturgy (Mass) on Sunday by hearing Vespers on the same day?

A. One cannot satisfy for neglecting Divine Liturgy (Mass) on Sunday by hearing Vespers on the same day, because there is no law of the Church obliging us under pain of sin to attend Vespers, while there is a law obliging us under pain of mortal sin to hear Divine Liturgy (Mass).

**LESSON TWENTY-FIFTH:
On Extreme Unction and Holy Orders**

Q. 956. What is the Sacrament of Extreme Unction or Holy Anointing?

A. Extreme Unction or Holy Anointing is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness, or "in need". As Holy Anointing it is customary in the Eastern Rites for it to be offered in a shorter, less formal manner, immediately after Divine Liturgy to those in such need. This custom is often also followed in the Western Rites.

Q. 957. Why is this Sacrament called Extreme Unction?

A. Extreme means last, and Unction means an anointing or rubbing with oil, and because Orthodox Catholics are anointed with oil at Baptism, Chrismation (Confirmation) and Holy Orders, the last Sacrament in which oil is used is called Extreme Unction, or the last Unction or anointing.

Q. 958. Is this Sacrament called Extreme Unction if the person recovers

after receiving it?

A. This Sacrament is always called Extreme Unction, even if it must be given several times to the same person, for Extreme Unction or Holy Anointing is the proper name of the Sacrament, and it may be given as often as a person recovering from one attack of sickness is in danger of death by another. The Western Rite custom is that in a lingering illness it may be repeated after a month or six weeks, if the person slightly recovers and again relapses into a dangerous condition.

Q. 959. To whom may Extreme Unction be given?

A. Extreme Unction may be given to all Christians dangerously ill, who have ever been capable of committing sin after baptism and who have the right dispositions for the Sacrament. Hence it is rarely given to children who have not reached the use of reason, or to persons who have always been insane.

Q. 960. What are the right dispositions for Extreme Unction?

A. The right dispositions for Extreme Unction are:

1. Resignation to the Will of God with regard to our recovery;
2. A state of grace or at least contrition for sins committed, and
3. A general intention or desire to receive the Sacrament.

This Sacrament is never given to heretics in danger of death, because they cannot be supposed to have the intention necessary for receiving it, nor the desire to make use of the Sacrament of Penance in putting themselves in a state of grace. The heretic who recants may receive as he recants.

Q. 961. When and by whom was Extreme Unction instituted?

A. Extreme Unction was instituted at the time of the apostles, for James the Apostle exhorts the sick to receive it. It was instituted by Our Lord Himself --

though we do not know at what particular time -- for He alone can make a visible act a means of grace, and the apostles and their successors could never have believed Extreme Unction a Sacrament and used it as such unless they had Our Lord's authority for so doing. It is based in the numerous occasions where Our Lord cured people of illness and raised the dead.

Q. 962. When should we receive Extreme Unction?

A. We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident, or when there is a serious spiritual or physical ailment.

Q. 963. What parts of the body are anointed in Extreme Unction?

A. The parts of the body anointed in Extreme Unction are: The eyes, the ears, the nose or nostrils, the lips, the hands and the feet, because these represent our senses of sight, hearing, smell, taste and touch, which are the means through which we have committed most of our sins.

Q. 964. What things should be prepared in the sick-room when the priest is coming to give the last Sacraments?

A. When the priest is coming to give the last Sacraments, the following things should be prepared:

1. A table covered with a white cloth; a crucifix; two lighted candles in candlesticks; holy water in a small vessel, with a small piece of palm for a sprinkler; a glass of clean water; a tablespoon and a napkin or cloth, to be placed under the chin of the one receiving the Viaticum.

Besides these, if Extreme Unction also is to be given, there should be some cotton and a small piece of bread or lemon to purify the priest's fingers.

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(Continued **DEATH** from page 7)

tion of the individual's time on Earth and their permanent union - body, spirit, and soul - with God in Heaven.

We can not attain the same death as the Theotokos; but we can hope to to attain a holy death. We can attain a holy death if we open ourselves to God, if we not only allow Him to be part of us, but actually actively seek Him and actively pursue Him.

The very same free will which the first man and woman used to cast God out of their lives is the instrument which allows us to seek that God be integral in us. It is not a passive thing, where if we just avoid being real bad we will be united with God for ever. No, it is a active thing, where we must seek to make ourselves acceptable to God.

If you do not wipe your feet before entering someone's home, you will be removed from that home. If you dispute the authority of the owner of a house, you will be removed from that house. And if you announce your intention to enter someone's house with muddy feet and to wipe your feet on their bed and to break their furniture and to disrupt their household, you will not be allowed to enter that house.

So too is it with God.

Ever since salvation has been provided to us, we have had the ability to overcome death, not by avoiding death, but by death having no effect on us even though we die.

Remember that by His death and resurrection Our Saviour overcame death. He did not remove death, He did not overturn or unmake the sin of Adam and Eve, and did not restore the status mankind had before the sin of our first parents. What He did was to make atonement for that sin and for all sins which in turn allows us to establish a good relationship with God, but which does not actually establish that good relationship. We must do that; we must establish that good relationship.

We were designed to enter into union with God without experiencing death. But since sin introduced death and disharmony from God into creation, we must be removed from that disharmonious aspect of creation so that we can enter into harmonious union with God.

We begin that process of union with God here in this aspect of life, by seeking Him and seeking to know and to do His will. In that way we learn to wipe our feet before entering His house. We learn how His household operates. We learn what is permitted, what is required, and what is not allowed, in his house, and we train to live in harmony in His house so that we can be happy forever. Thus it will be that those of us who succeed in this training will experience death in this life but there will be no victory for death, for that death will lead to eternal life once we have been purified; once we have been cleansed and thereby have been purged of the last vestiges of rebelliousness against God.

When man lived in harmony with God before man's sin, and there was no death, death was not needed, for there was joy in living in harmony with God. But with the corruption of the world through sin, and the establishment of death by man's sin, man received a rest from the toils of life which sin introduced into life. In dying Our Saviour not only made salvation attainable by man, but also overcame the end which death appeared to impose on man. In His resurrection and the promise of resurrection for all of us, Our Saviour made death not just a respite from the toil of life, but also the beginning of everlasting life for the faithful.

Ref: 1 Cor. 15:51-57; 2 Machabees 12:43-46; Apoc. 14:13; 7:2-12; Eph. 5:15-21; John 5:25-29; 6:37;40; 6:51-55; 4:46-53; Mat. 5:1-12

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IS ANYONE IN ANY GOVERNMENT TRULY A KING?

A king is the first amongst all. He reconciles all through himself. He reconciles all through himself without regard to the personal cost. He protects all in his kingdom. He provides for that which is needed by his subjects. He delivers his subjects from their enemies. He keeps the enemy from harming his subjects, and casts the enemy out of his kingdom should they dare to enter. All are subject to him, whether they reside in his kingdom or outside of his kingdom, for there is none equal to him and he is the most powerful of all. He stands between his people and the enemy and takes the blows meant for his people, having his own blood shed rather than having one drop of his people's blood shed. He lays down his life for his people, and for all those who would become his people. His laying down his life for his people provides the means for his people to be free from the force known as evil; and this freedom he both provides and is the first to experience for he possessed it before his death and in his death provides it to his people while receiving it himself for he is of his own kingdom.

A king leads his people, he does not follow their lead, but leads them.

A king is truthful, and gives testimony to the truth, for a king is truth.

Is there any one in any government who is a king? Is there anyone in any government anywhere in the world who even begins to approach meeting these qualifications? Has there ever been such a person? Will there ever be such a person?

There is only one such person: Jesus Christ.

There have been many people with many different titles who have been governors of people. They have had the titles of king, emperor, president, secre-

(Continued **KING** on page 19)

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the pages. "Mama, look what I found," the boy called out. "What have you got there, dear?" his mother asked. With

(Continued HURRICANE from page 1)

We know of three "categories" or classifications of entities which have free will: angels, humans, and God. Each is able to determine its own courses of thought and action, and to effect itself unless restricted by circumstances, physics, or chemistry. As will become apparent, God has no such limitations, but does usually allow the free will choices of creatures (angels and humans) to be enacted. Under the same limitations of circumstances, physics, and chemistry, each entity which possesses free will is also able to effect to some extent that which is within its realm of existence and to influence to some extent even those entities which possess free will. Again, as will become apparent, God has no such limitations, but has chosen to usually not interfere with that which normally results from the exercise of free will by an angel or human.

Examples will make the application of these principles very clear.

When an angel or human chooses to effect itself the ability is limited only by its talents and assets.

A human can chose to engage in sexual intercourse. That is an exercise of free will. But that choice can not be fulfilled unless another human of opposite gender agrees to the activity. Whether or not conception results from that sexual intercourse is immaterial for conception or lack of conception will not change the fact that intercourse has occurred. Under certain circumstances a human can force another human to engage in sexual intercourse, but is unable to engage in sexual intercourse with someone not yet conceived, someone dead and long decayed to dust, or the likes of an automobile, tree, mountain, or ocean. A human also can not engage in sexual intercourse with a human of the same gender - such activities being masturbation, not intercourse.

An human can chose to not eat and be successful without great difficulty other

than the normal bodily reactions. But a human who chooses to eat can only accomplish that exercise of free will if food is available to that human. And a human can prevent another human from eating if it is in a position of strength which enables it so-to-do.

A human can choose to have the color effect which water and water vapor have in making a pool of water appear blue and the atmosphere appear blue, changing the blue to orange or another color. But the color will not change because a human is unable to bring that act of free will into effect - a human can not change the interactions commonly referred to as the laws of physics and the laws of chemistry. But a human can modify the perspective or one of the elements (or accumulation of molecules) and thus appear to have changed the color.

An angel exercises free will in a manner intentionally harmonious or disharmonious to the will of God. Those which chose disharmony exercised their free will but their application of their free will is limited by God usually to various attempts to influence humans by making sin appear attractive and desirable. Very occasionally God will allow one or more disharmonious angels (devils) to manipulate the physical world within which humans live, and even occasionally to manipulate a human body. Why God allows such can not be answered definitively by a creature other than stating such instances provide an opportunity for good [by human(s)]. Those angels which chose harmony not only exercised their free will but also are in such harmony with God that the application of their free will is unlimited. They do what they want when they want because what they want and when they want it is in totally harmony with what God wants when God wants it to be.

In general, a proper expression of God's interaction with the free will of creatures in this physical world (i.e.: those of us who have not died and are

presently living "in this world") is: He does not interfere with carrying out of free will as it effects the one exercising that free will, occasionally modifies the effects one individual's exercise of their own free will will have on another individual, and restricts the effect the exercise of demonic free will on humans living in "this world".

God's exercise of His own free will is very much different.

Everything depends on God for its creation, existence, and continued existence, including angels and humans. God does send His influence on the free will of angels and humans. Heavenly angels and humans in heaven are so attuned to God's will that their free will is always in accord with God's will and their acts flow in concord with His will. This is so because these heavenly angels and humans in heaven have desired it to so be and brought themselves into conformity with God's will. Demonic angles are in such discard with God's will that they instinctively act in opposition to God's will where they are allowed to act, and stew and seethe in frustration where they are not allowed by God to act.

But that which does not have free will always acts in accordance with God's direction, with God's will, for such is unable to act unless God makes it act.

There are two main philosophies regarding God's relationship with creation.

One views God as a mechanic, as a kind of watch maker who made all of the pieces of creation, put them together, "wound up the clock," or, "wound up" the machine He had created, walked away, and allows it to run without His direction.

This philosophy fails under its own precepts. It fails because other than God Who is self existing, nothing exists unless it was created by God. Everything which exists is maintained

(Continued HURRICANE on page 16)

(Continued **HURRICANE** from page 15)

in existence by God. If God were to stop willing to exist, an atom, electron, neutron, molecule, crystal, mountain, planet, solar system, wave or emanation of energy, or anything else, it would cease to exist. If God were to stop His intentional interchange of matter and energy, forms of energy, and the application of the laws of physics and chemistry at all levels - which, by the way, He has established - that to which He made the application cease would likewise cease. Not stop existing, but cease.

The other philosophy views God as the active enabler of creation. This is the much more realistic view or philosophy because since God created everything God can cause everything which He created to cease to exist and do what He wills.

Whether that which exists continues to exist because God continually wills it to exist or continues to exist because God has not willed it or part of it to cease to exist actually is immaterial in this exploration provided one comprehends the reality that existence and continued existence of the created is dependent on God.

Without regard to which philosophy one wishes to believe, the most basic truth is that God made everything, knows what everything does and in our terms of reference He knows what everything did, is doing, and will do. Therefore that which does not have free will "does" at God's pleasure. That which does have free will "does" because God does not interfere with its "doing" in accordance with its free will, or is frustrated in its "doing" because God does interfere with its "doing" in accordance with its free will.

In a simple application, in the part of a forest where people rarely or never go or have an effect, God's growing of a tree proceeds in accordance with His desires, His will. A human can enter the forest and take some branches from the tree to use for making shelter, fire, or

use part or all of the tree for whatever purpose the human desires for which the tree can be used. It would be extraordinary for God to interfere. A human can also plant the seed of a tree and provided the proper conditions exist can expect a tree to grow. Again, only rarely would God interfere with this.

But the tree grows because God has established the physics, the chemistry, the parameters for growth, and those parameters have been met. And if a creature with free will does not interfere or effect the tree, the tree will continue its existence and its "activities" in accordance with God's will. We have no "accounting" which will inform us of how often God "interferes" with such physics, chemistry, and parameters; but of His ability so-to-do there can be no doubt.

The same is true for all energy and forms of energy, and matter and forms of matter. A beam of light will not bend unless something effects it: be it a gas, gravitational pull of something else such as a planet or a speck of dust, or a prism made by a human and held in the path of the beam of light, or moisture in the atmosphere. In this example the human is the only entity which can decide to or intentionally interfere with the beam of light. The other things which interfere with the beam of light do so because God, when He created them or created their component parts, knew exactly what they would do in the running of time, or actively altered what they would do in the running of time so that they would interfere with the beam of light.

The same is true of everything.

Using human reference, which is in the running of time, when God created everything, without regard as to how He created, He knew exactly what would happen, what would devolve or evolve, what would combine with something else, what would turn into something else. He knew the effect a specific one ounce pebble falling off a mound onto

the ground on the planet Mars ten million years, three hours, fifteen minutes, two seconds ago would have on a specific butterfly in Mexico today at 9:15 AM local time. He also could change the effect, make the pebble fall sooner, later, or not at all, and have the butterfly be in California instead of Mexico, or interfere with its conception so the butterfly did not exist.

So too is it with hurricanes.

The hurricanes, not having free will, did exactly what God desired them to do. In actuality, God created each of them, and made them to do what they did.

How could and why would the all merciful, all good, all just, God, kill, maim, destroy or harm the livelihood, and disrupt the lives of so many people? That really is the question. There is not a human living "in this world" who has the intelligence or the ability to comprehend the answer except that in God's actions as they relate to humans there always is the opportunity for each human to attain holiness, to be in accord with God's will, to seek and attain union with God.

And if that just does not seem to be all that important to you, then your future, your life after death, your eternity, if you do not change, will be without God. If that does not seem to be all that bad, you will discover just how bad it is by first hand experience.

Additional comments: regarding being sentient and having free will:

Some will object that elephants, dolphins, whales, and certain apes, have not been included as having free will. These and other non-human creatures may appear to have an awareness of self, and therefore may be sentient to some extent. But being sentient is not indicative of possessing free will. Possessing free will is not indicated by the ability to or the making of a choice. One elephant may prefer an

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apple to an orange and another may prefer an orange to an apple, but that is not indicative of free will. There is no difference between such choices and an elephant choosing to eat, or choosing to not eat, or a bacteria shrinking away from disinfectant, or a plant actually bending away from fire (which can be observed in some species).

Some or even all of these may be sentient. There may be many other species which are sentient. But being sentient is not indicative of free will or of having free will. It is only indicative of some level of self awareness.

Regarding the objection that God is too good or so good that He would not make a hurricane do what Katrina did:

What does God’s Goodness have to do with human perceptions? Occasionally someone will cite to Biblical passages where God orders certain categories of sinners to be stoned. In the TV program, *West Wing*, President Josiah "Jed" Bartlet (Martin Sheen) ridiculed the Biblical command if it were to be applied to one’s promiscuous (lesbian?) daughter. But God did make and give that commandment. Yes, it was for a time distant in a culture and society different from ours - or are they that different?

As the entire planet Earth becomes ever increasingly decadent, one should remember that asteroids are nothing more than big rocks, big stones, and that God has a very good throwing arm and a very good aim.

Always remember the answer to the question, “Did God make Hurricane Katrina do what it did?”

Remember the answer is: Yes. Not only did God make Hurricane Katrina do what it did, but He also made Hurricane Katrina - expressly for the purpose of doing and causing what it did and caused, and more.

Deep inside doubters is the knowledge that the question they want to and should ask is: Why?

A Partial answer: Partially to convince you doubters to seek eternal union with Him, God, rather than eternal union with the Devil. But Libertarians, agnostics, atheists, and “willful doubters” in general do not want to ask this, the real question, because they know the answer, and to ask the question “Why?” would be an admission that What they wish to deny exists, does exist - God.

If such people were to ask the question, “Why?”, they know that at least part of the answer would include God is displeased with the evils which permeate New Orleans, including but not limited to: sexual immorality of every description; celebration of homosexual immorality in the Decadence Festival; organized political graft, corruption, and incompetence; racial hatred not just white against black but black against white and black against varying shades of black; and never to be forgotten, the corruption of the teachings of God the Father, and those of God the Son, the rejection of the Sacraments and of the True Church and replacement thereof with damming to Hell evil.

So, now you know! But you probably do not accept it. Well, that is your problem - in more ways than one.

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A PRACTICAL APPLICATION OF “REAPING WHAT ONE SOWS”

The entire City of Naim and all of its population provide a thread of reminder from Old Testament Biblical times, through the time of Christ’s life on Earth, and to the present day - for those who believe. The reminder that God is always willing to forgive and to bring us back to physical and spiritual life.

Jonah was swallowed by the whale because God told Jonah to go to Naim and tell the people to repent otherwise God would destroy them and their city. Jonah did not want the people to repent because he did not like them, refused to go to Naim, and shipped out to avoid his duty. God changed Jonah’s mind with the whale encounter, but even though Jonah finally gave the people of Naim God’s warning, and the did repent, Jonah only did it because God enforced His order. Always remember, however, that Jonah possessed a firm foundation in God, and his deviance from God’s instructions was just that, a deviance from his norm.

When Jesus Christ God raised the widow’s son from the dead, He was continuing what God the Father began, not in granting a special privilege to the City of Naim and its population, but in granting a privilege she and the people of Naim had earned in their devotion to God.

Jonah, the Widow of Naim, and the citizens of Naim, reaped the fruit of the seeds of goodness they had planted. God always rewards those who plant seeds of goodness, with the nourishment of sustained holiness. In actuality, as regards God, we do reap what we sow.

Reaping what one sows is a standard which generally applies to every day life, and should apply to every day life without regard to social, economic, or other standing or position of authority. With the exception of Divine Mercy,

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which is and should always be available and applied, the standard of reaping what one sows should always be applied to every individual, group, association, and conglomerate. This standard is an aspect of the application of justice and if it is followed will resolve a multitude of problems which confront individuals and society.

The current economic, home building, home value, interrelated system of problems, would be easily resolved and solved if this standard, this principal, were followed and enforced.

A house or home basically is a place to live and the physical center for a family. The amenities associated with such a building are rightly dependent upon the financial abilities of the family, and if those financial abilities improve or increase it is not unreasonable for the individual or family to improve their existing home or obtain one with better or greater amenities.

But when people attempt to obtain a home which is beyond their financial means, they are attempting to reap what they have not sown. When people obtain a home loan and lie on the application, either by stating an income which is greater than their real income, or stating they will reside in the home when they are actually purchasing it so they can resell it or rent it, they are attempting to reap what they have not sown.

Home builders over supplied the housing stock, building with money borrowed from the same institutions which make home loans. Pressure was brought to bear on the lending institutions to make home loans so they could retire their building loans and replace those loans with home loans insured by private and quasi-public home purchase insurance. Loan officers, with the approval of their corporate leaders, made loans without verifying the information

on the loan application - knowingly and intentionally increasing the probability of making bad loans. Investment brokers knowingly packaged these loans and sold them as investments, and "investors" purchased such investment packages knowing they were at least partially unsupported investments, relying on the mortgage insurance to pay those loans which failed. At every stage people were attempting to reap what they had not sown, and now they are attempting to avoid reaping what they *have* sown.

The current economic, home building, home value, interrelated system of problems, would be easily resolved and solved if this standard, this principal, were followed and enforced.

Some level of government intervention obviously is required so that the economic situation will become more stable. But the proposal that what the government does in this matter not be subject to court or agency review can

not be allowed. The government and government officials must always be held accountable to the people. The proposal to divert funds from resolution of the situation, into the hands of ACORN or any other entity, can not be allowed. Any funds allocated to resolution of this situation must be used exclusively for such resolution. The proposal that bankruptcy judges or courts be allowed to rewrite mortgages so that home purchasers will not lose their homes can not be allowed. Those who purchased a home beyond their economic means, or who had their economic strength diminish, must expect to receive the natural fruits of their situation. And those who lied on their loan applications, as well as those who aided and abetted them, should receive the natural and criminal fruits of their actions. Those businesses which fail or which must be liquidated will simply be suffering the fruit of mismanagement. Their shareholders will suffer losses which they will be unable to recoup because of recent changes in law which restrict the ability of shareholders to sue management for malfeasance, misfeasance, or mismanagement. The shareholders should force congress to re-enact the old laws, and also should

seek redress for the misdeeds of their corporate officials during the time before the laws were changed. The government should interfere with the natural results of these deeds of mismanagement only if irreparable harm to the nation's economy will result without government action.

Reaping what one sows demands this. Justice demands this.

It may be possible that private enterprise, with government encouragement through adjustment in capital gains and other taxes for those entities which participate in the recovery, may have the ability to resolve the problems. This potential must be explored before any unusual financial assistance from the government is advanced to commercial businesses, for the business of government is not to insure income to commercial businesses. The business of government is protection of its citizens through the least obtrusive means possible.

If it is possible for a profit to be made by the entity or entities which provide the money to resolve this situation, it is just that a reasonable such profit be made, because it is just for one to reap what they sow. If that money is provided by the government, the government should receive the profits, but since those profits are a one time event, those profits should be used to stabilize and repay Social Security, or reduce the capital debt of the nation. In no instance should any government profits - which are one time proceeds - be used to benefit any private individual or organization, or for daily operations of the government.

When a private corporation makes funds available to another corporation, business, or individual, the lender always establishes a level of control which, while not managerial as to the nature and conduct of the borrower, does effect the borrower's salary structure, retirement packages, and general fiscal management.

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Therefore, if the government does provide funds to assist in resolution of this situation, justice in the form of reaping what one sows requires those responsible for the situation - particularly the corporate directors, officers, management and mid-management - be reduced in salary and benefits to something reasonable, have "golden parachute" provisions cancelled, and their individual performances in their positions be reviewed and where found to be deficient, a restitution of salary and benefits by such employees be made for non performance of duties.

Where the actions of those involved was potentially criminal, justice in reaping what one sows requires criminal investigation, prosecution, and where criminal activity is proven, incarceration. ***Including elected and appointed government officials.***

Where fiduciary duty was potentially violated, justice in reaping what one sows also requires civil action and litigation of like nature to the criminal procedures. ***Including elected and appointed government officials.***

But this pursuit of justice must never be tainted by desires for vengeance, revenge, envy and especially self-righteousness, for not only are these contrary to justice, but they also are contrary to Divine Mercy.

By the time this article is published in REUNION, some course will undoubtedly have been established by the government. It will be interesting to observe whether or not the elected officials and their bureaucracy whose job it is to maintain the elected ones in office for their mutual monetary enrichment, will have followed the moral path, or their normal path.

Now, let us frighten you. The same people who instigated this fiasco in the late 1990's, are in charge of repairing it!

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

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(Continued **KING** from page 12)

tary general, chairman, and more. Some of them have been fairly good, and some have even had the welfare of their people at heart. A very few have even died for their people. But of even these, none was ever truly a king except Jesus Christ.

It seems as though everyone or almost everyone in government desires to be treated as a king, as the absolute ruler. It seems as though most if not all of them constantly bicker, argue, and fight amongst themselves, all for their own self glorification and benefit. It seems as though any benefit received by those they govern is accidental, unless the ones who receive benefit are cronies of those who govern. It seems as though even while their people are dying those who govern scheme for their own benefit, and only seek what is beneficial for those whom they govern only to the extent it benefits themselves.

This seems to be reality, and to a great extent it is reality.

But it is reality only because the populace tolerates such governors. It is reality only because a significant portion of the governed desire such governors because they believe they can get something from such governors, or because they hate those different from themselves and the only Godly candidates for office are different. ***Or, is it that only the Godly candidates are different?***

It is reality because a significant portion of the populace thinks of themselves first and foremost, and rarely think of anyone else; are unwilling to reconcile much less be a reconciler; and rarely place themselves at risk or give freely.

These have the government they seek; the government of the corrupt.

But there is also a significant portion of the populace which thinks of needs of others and attempts to meet those needs; which not only is willing to reconcile and to be a reconciler, but seeks reconciliation; and which regularly places it-

self at risk by being Godly, because it is the proper thing to do.

These too have the government they seek, for they have the government of Jesus Christ the King.

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

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**THOSE WHO WILL NOT
ADMIT THEIR SINS
EMBRACE ROT
Actors, actresses, politicians,
the rich, and the perverted
morally disgusting spread their
poison in a perpetual attack on
the Sacraments**

Why do so many people who call themselves Christian fear and abhor sacramental confession?

At first glance it may seem that they wish to avoid the embarrassment of confession, of telling their sins to a Priest who, after all, is a man, a human, just like them; who sins, just like them. But there is no denying the fact that a Priest is specially empowered by God to forgive sins, to give absolution, through the Sacrament of Confession and Absolution; for if one professes to be a Christian, one must accept the scriptures wherein Christ granted the authority to forgive sins to His Apostles and also granted to them the authority and ability to transmit that power and authority, and the fact that that power and authority were so transmitted even to this very day.

It is not embarrassment that is the foundation of abhorrence for confession. Rather, it is a three pronged attempt to deny and discredit: First, that one's sins are sins; Second, that there are any Sacraments, especially and particularly that of the Eucharist and that of Confession and Absolution; Third, the validity of the Sacramental Priesthood.

In some ways sinners who deny the va-

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lidity of Sacramental Confession are like people living in a filthy house; a house they have made filthy and which they refuse to clean. They are jealous of those who live in clean houses, but they refuse to clean their own house. If it is really filthy they may need assistance in cleaning the house, but they do not want anyone to see the filth they have created. In some instances they will blame someone else for the filth. Sometimes the filth has built up gradually over the years without their really realizing it, or perhaps they have been too busy with other matters to take care of the cleaning. But just as when you do not regularly spruce up your house, or fail to give it a good cleaning from time to time, so too will every person become sinfully filthy if they neglect light dusting and a regular good cleansing of the soul.

But a dirty house usually is not deadly.

The denial of the Sacraments therefore is not just dirt. It is a deadly poison; usually a self administered poison.

Consider the celebrities of today: actors and actresses, politicians, people of great wealth, those who have or seek notoriety and other forms of public acknowledgment. A few of these seek after goodness, but most of them do not. Virtually every day there is a notice of an unmarried actress becoming pregnant - which, while immoral, is in part good for it means she at least has not killed her unborn child. But she is not married and does not divulge the identity of the father - perhaps she does not know which man is the father. The celebrity media celebrates the unmarried pregnancy, celebrating the sinful fornication.

These people flock together committing every sin possible in every manner possible. They seek acceptance in their own immoral society and seek to spread their immorality throughout the whole of mankind. They alter their appearances through painful surgery and use cosmetics to hide their true appearances. But inside they are rotting from diseases especially sexually transmitted diseases, drugs, and parasites.

Politicians seek the approval of celebrity actors and actresses and the actors and ac-

tresses seek the company of the politicians and their perceived power; while the rich without talent of either buy their way into the company of both. And all of them are rotten.

Yes, there a few, very few, who are good or who attempt to be good. There are a few honest politicians, a few moral members of the entertainment industry, and a few rich people who support God's morality and who abhor abortion, sexual promiscuity, and sin in them selves and others. But there are very few.

But most of these deny anything is sinful, especially if it is something they do, have done, or desire yet to do.

They therefore deny the need for Sacramental absolution, and the need for spiritual life especially the need for spiritual life in Christ who said that unless we eat His flesh and drink His blood we will not have life in us. They therefore infiltrate the Priesthood established by Christ so they can discredit it, and they attack it at every opportunity, for it is through the Priesthood that Jesus Christ God has provided the Sacraments to us.

The scribes of the time of Christ were some good and some evil, some modest in their knowledge and some arrogant in their pronouncements. Some of them studied intently, and some were just good at publicly promoting their thoughtless beliefs.

Today the celebrity culture has replaced establishing standards by thoughtful consideration, with the process of proclaiming sinful desire.

We must not only guard against this disgusting system, but must always show it for what it is. It is nothing more than an actor who appears to be manly but who really is rotting inside from AIDS.

Ref: 1 Cor. 1:4-8; Mat. 9:1-8

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LOVE AND ACKNOWLEDGMENT OF OUR OWN SINS INDUCE CONCERN FOR THE SALVATION OF EVEN THOSE WHO HAVE HARMED US

**And an even greater concern
for those who just simply are
or do evil. This concern
increases with the increase of
our own recognition of our
own sinfulness.**

In Scripture and the writings of the Church Fathers we are constantly cautioned as well as instructed to put on all of the spiritual armor possible, that we may conquer sin and temptation. The purpose is to both increase our virtue and eradicate or at least decrease our sinfulness, thus making us acceptable to God and worthy of Heaven.

This must include compassion for others, and especially compassion and forgiveness of those who have harmed us - not just those who owe us something but especially those who have harmed us. Holding a grudge against someone is simply not something which God will approve. If we should act on a grudge or on a dislike for someone so-as-to intentionally harm them, either by doing something to harm them or by not doing something which would help them when we easily could do it, then God will not be happy with us. If God's level of displeasure with us is sufficient, we will suffer the consequences of our own actions or inactions.

These are things we know if we have been followers of Christ in any measure.

There is another factor which may affect us if we utilize it properly. That factor is knowledge of and acknowledgment of our own sinfulness.

Knowledge is insufficient because everyone knows of their own sinfulness in

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that everyone knows what they have done, thought, and wished. Some of what we do, think, and wish, is good, and some is evil. When we view our sins as not being sins - such as when someone enters into a transaction and takes advantage of the lack of knowledge of the other party, and thereby gains an unfair advantage, which they consider to not be sinful; or when two people who work together and are not married to each other have a sexual liaison, which they consider to not be sinful - when we view our sins as not being sins, or as not being important sins or severe sins, then we have not acknowledged our sinfulness.

When we do acknowledge our own sinfulness, then we begin to have concern for our own eternal salvation. From that concern for ourselves we begin to have concern for the eternal salvation of others.

Without acknowledgment of our own sinfulness, our concern for the salvation of others is merely a desire on our part to interfere in someone else's life.

This real concern for the salvation of others, as well as real concern for our own salvation, is the virtue which Our Saviour Jesus Christ wishes us to have, possess, and practice.

We can best act on our concern for the living by attempting to conquer our own sinfulness, thereby giving good example to others, as well as to ourselves. When it is appropriate, and can be done without alienation of the person we wish to help, we can admonish - gently if possible -, advise, or instruct; always respecting the other person's God given right to their own free will and the free exercise thereof. Concurrent, we must also always exercise our obligation to prevent that person from exercising their free will in a manner which will sinfully harm another.

There are others amongst the living with whom we probably will never have contact, and therefore will probably

never have the opportunity to give good example. But by giving good example and influencing others, the cumulative effect will eventually reach those with whom we will probably never have personal contact. By giving good example, and by prayer, we can thus provide good influence even to celebrities who promote abortion and medical experimentation using living humans - celebrities such as Michael J. Fox. By ourselves we probably will not be the cause of their acknowledgment of their own sinfulness, but if we do what we are able to the best of our abilities, God request nothing more of us.

We should also have concern for the dead, even for Judas Iscariot and others we have reason to believe died in the midst of great evil and sin. Why? Because God thought enough of them, and loved them enough, to have created them instead of creating someone else. In considering Judas Iscariot, Jesus Christ - God, also thought enough of Judas, to make Judas one of His Apostles, a trusted member of His inner circle. Combine that with the fact, the definite fact, that only God is Judge of mankind, and only God determines whether one goes to Heaven or to Hell, and there is reason to pray for all of the dead. Always remember it is God alone who fully knows the state of a person at the instant of their death. We only have a few, outward, acts and words, but not true spiritual facts, with which to judge someone. By way of example, if a married person of thirty-seven years of age has an affair, you would judge them harshly. But, if you discovered that the person was married at age twenty-five, and at age twenty-eight their spouse fell victim to polio and was able only to move one finger of one hand and only talk on the "out breath" of the "iron lung", that instead of placing the spouse in a nursing home they took care of them at home with nurses and provided every device possible which could make life easier for the polio victim to their financial detriment, and that the caregiving spouse loved the polio spouse and was loved in return BUT gave in to physical and emotional needs or drives

in having the affair - would your judgment be less harsh? If it would be less harsh, Why? If it would not be less harsh, Why not?

We are permitted and expected to make moral considerations about others based on their words and deeds for this is the only method by which we are able to determine whether we should support or oppose another's positions and moral stances. We can even make statements that if a person dies while supporting severe sin, such as when one who supports abortion dies, that such person has a grave probability of eternal damnation. But we can not make a definitive statement that such person will go to Hell, for we do not know the inner workings which lead to their immoral determination.

It is good that we do not know these things. If we did know them, we may become inclined to not pray for such persons, especially for those who have died. But in not knowing we have the inclination to pray for them, and for the living, to give good example to them as well.

Judge yourself, but give yourself just a little, slight, leigh way when it comes to how well we help others to Heaven. In this manner we will be working with God to expand virtue into holiness.

Ref: Eph. 6:10-17; Mat. 18:23-35

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**CHARITY - THE DIVINE
LOVE - WILL FILL ALL
WHO ARE OPEN TO IT
But will not even moisten those
closed to it**

Contemplate the Good Thief, who accepted Jesus Christ, God, and all of God's desires, laws, and direction virtually at the last second of his life, after living at least a major portion of his life in a manner which was contrary to God's laws and desires. The key elements we observe in the Good Thief, Saint Dismas, during the Crucifixion are that he acknowledged Jesus Christ not as simply being a just and innocent man but as being God the Son of God and asked mercy from Jesus Christ God. He did so publicly and defended Christ against the defamation from his companion thief and the people gathered to cast insults at Christ while they watched Him suffer and die.

Some who contemplate this focus on God's love and mercy and its being able to change us up to the last instant of life in us. Others believe there must have been some underlying goodness in Saint Dismas for him to be able to accept and act upon the acceptance of God's Grace which induced him to have Faith that Christ is God, Hope that he would be forgiven his sins and accepted into Paradise, and Charity which induced him to both love Christ and desire to defend Christ to what ever extent he was capable of defending Christ - even though it was only to argue the innocence of Christ.

Saint Dismas also is perceived as being the ultimate example of a form of "fail safe". That if one morally fails during one's life, one will receive the opportunity to request and receive forgiveness for one's sins as death approaches.

Saint Dismas was not a martyr, at least not a martyr in the classic sense, for he was not killed because of his faith. He was killed because he was a criminal. But he died professing Faith, Hope, and Charity - defending the innocence of Je-

sus Christ God and chastising those who derided the Son of God.

He was not Baptized, unless his form of death was a form of Baptism of Blood in a manner of martyrdom of which we have few examples.

He never received Holy Communion, at least not in a form or manner to which we are accustomed.

Perhaps those who prefer to have the world placed in neat little packages, to use clear classifications, to have logic rule instead of God rule, have clouded our perception of reality and our ability to perceive reality. Being mature we accept this fog for it is logical and logic is a very important part of our daily lives.

A child, not bound by the fog of maturity, sees the reality of the redemption of Saint Dismas as being totally logical. Saint Dismas was bad before the Crucifixion. He knew he was bad. He knew he was being punished for being bad. He had the opportunity to be sorry and to express his being sorry to God, the ultimate dispenser of justice. He accepted the opportunity and expressed his sorrow and asked forgiveness just like a child asks forgiveness from the child's parents; with the same expectation of receiving forgiveness as a child would expect for a child, like Saint Dismas, knows the one from whom he seeks forgiveness loves the child and will forgive with love.

Observe how great a part love has in this. In a sense love dances about, being human love, then Agape Love, Charity, God's Love, then human love, then Charity, intermingling the two and raising love to Charity.

Even the sense of justice which was part of the force which lead Saint Dismas to defend the honor of Christ, was based in this intermingling of love and Charity, of human love and Divine Love.

Saint Dismas was open to receive God's Love and to act upon that Divine Love.

But the other thief had hardened his heart and rejected the very same Charity which Saint Dismas accepted.

God's Divine Love is always being showered upon each of us. But Charity will only have an effect upon us to the extent we allow it to have an effect.

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

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**REMEMBER, BEING A
CHRISTIAN IS BEING A
DUTIFUL CHILD OF GOD
THE FATHER**

It is most important that each of us remember that to be a Christian is to be a dutiful child of God the Father, with all the obligations as well as all the rights and expectations of a child. These are in accordance with our station in life, with minor children having the duties and expectations of minors, and adult children having the duties and expectations of adults.

A good human father will, within his means, see to his children's education, that it be the best possible; that they are loved and know they are loved by him; that they are clothed and sheltered reasonably and properly. When they have problems he will assist them in resolution of those problems, but since he is a good father he will only assist them in rectifying their problems for were he to overcome his children's problems for them they would be weak and unable to sustain themselves. So too is it with our Heavenly Father, only to perfection, for His means are limitless.

A good child asks of his father, but properly asks for that which is proper. And in such instances what the child asks is granted both in the human world and in the real world of God the Father.

In this world we are constantly learn-

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ing, for not only does society constantly change, and not only are there new inventions and discoveries presented to us every day, but we also change every day, increasing and decreasing in personal abilities. Our personal relationships also change to some degree every day; sometimes with our becoming closer to family and friends, and sometimes becoming estranged to lesser and greater degrees. And we learn from all of these, even if it is only learning how to cope with something, or how to enjoy something.

But these are things of this world, and this world is temporary. The world of God is permanent. When we ask of God the Father, it is proper for us to ask only for that which is permanent in God or which will assist us in attaining that which is permanent in God. Thus, requesting that which is of this world for the sake of worldliness is not the act of a good child of God. But asking reasonably for that of this world for the sake of assisting in attaining the world of permanent goodness is the act of a good child of God.

We must be very careful in such requests, for it is easy for us to fool ourselves into thinking we seek things of this world for the sake of eternal salvation, when we really are seeking things of this world for the sake of materialism.

No one who is rational wishes to be in need of food, shelter, clothing, medical treatment, good friends and relatives, and a realization of usefulness and worth. And so it is good and proper that we ask God the Father to assist us with these and the other basic needs of natural life. But it is more proper that we ask God the Father to assist us with the spiritual necessities of eternal salvation.

We must be very careful in such requests, for it is easy for us to fool ourselves into thinking we seek things of this world for the sake of eternal salvation, when we really are seeking things of this world for the sake of materialism.

We realize it is easier to pray and to learn to follow God's will and to follow His will if we are not overtly concerned about from whence will come our next meal, or the medications we require. But if our concern is for obtaining an excess or an illicit pleasure, then that concern will prevent us from being what we must be to attain union with God.

So be thoughtful in your prayers, thoughtful in your requests in the Name of Jesus to God the

Father, and work with our heavenly Father in pursuit and attainment of the goodness which you rightfully seek. And always end your prayers with the request God provide what ever you need, whatever He wills, and that He help you to love Him. Then you can be confident that you will receive from our heavenly Father that for which you ask.

Ref: James 1:22-27; John 16:23-30

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FOR WHAT DO WE REALLY ASK; WHAT DO WE REALLY EXPECT TO RECEIVE

Hearing and reading the teachings of Christ, the instructions as to how we are to live and all of the other things which Christ God presents to us through His Church, and saying the prayers we pray, are very different from becoming them. Again, hearing and reading are different from listening, praying, and becoming.

Too often people hear the teachings of Christ, read scripture, and just do not comprehend what they hear and read. Christ God told us to ask God the Father in

saying the prayers we pray, is very different from becoming them

H i s , Christ's, name. To ask and

not that He, Christ, will then ask the Father, but to ask the Father in Christ's name, and the Father will give because the Father loves us as His children.

This does not negate intercessory prayer, but actually strengthens it, for when we ask in a manner which follows Christ's teachings, most of what we ask is not for ourselves, but for others, and even for God Himself. We therefore are interceding for others.

When we are doers of the word, and not just hearers, we do for God, and not for ourselves. Just as Christ did for the Father, so too will we do for the Father. One of the things which the Father desires is that every person make their own will conform to the Father's will, and that each person become harmonious to the Father in union with the Father. In so doing, each such person joins their will with the will of God, with the will of the Father, and the will of the Son, and the will of the Holy Spirit, just as Christ brought His human will into harmony with the will of the Father and with His own Divine Will which was already in harmony with the will of the Father. Christ God brought

(Continued RECEIVE on page 24)

(Continued **RECEIVE** from page 23)

the will of His human nature into harmony with the will of the Father from the instant of its creation in the overshadowing of the Blessed Ever Virgin Mary by the Holy Spirit. We, being concerned with our own desires, require a little more time - usually a life time - before we even begin to accomplish this harmony.

If all we acknowledge in this teaching of Christ is: ask the Father in my name and you shall receive; then we probably will not receive for we probably will be asking in selfishness, and none of Christ's teachings advocate selfishness. We probably will ask for money, a new form of transportation, to be delivered from pain and discomfort, that those who oppress us will stop. These may be things which are good and proper to ask that we receive.

But, if instead of asking for money, we ask for gainful employment and financial security so that we can take care of those whom God has entrusted to our care, and so that we be and feel financially secure so that we can do God's will *and that we will do God's will*, then we will be asking in accordance with Christ's teachings and we will receive that for which we ask. Quite simply, we will be asking that we will know and follow God's will, and the financial situation is an aspect of that.

If, instead of asking that those who oppress us will stop, we ask, we pray, that those who oppress us will truly discover Christ; that they will decide that eternity with Christ is more desirable than anything this world can provide; that they act positively on this and become true Christians; then we will be asking in accordance with Christ's teachings. We can ask this simply by asking that they stop their oppression - but the reason must be for their salvation and can include our own. We are made aware of the spiritual needs of our oppressors by their very oppression. If we simply pray that their oppression cease, it could be made to cease by their death in a state of mortal sin and their eternal damnation

- and this no follower of Christ can desire. But if the oppression ceases because the oppressor becomes good, we have worked with God for the salvation of the oppressor. In a very real sense we can be thankful that the spiritual needs of the oppressor were brought to our attention and that we were induced by that oppression to pray for the oppressor, thus enhancing the possibility of their eternal salvation.

With these thoughts we must also also remember that the acceptance of Christ by our oppressors is dependent on their free will. This means it may or may not happen. But will have done our best to assist them if we pray for them and give them good example.

But even if our oppressors do not accept Christ, and even if their oppression of us continues because they have rejected Christ, God has given us what we sought, for the foundation of what we seek is that we ourselves become more perfect followers of Christ, that we become pleasing to God, that we attain union with God. And this we have pursued by praying for our oppressors.

In being Christians we know that when we ask of God, if it is for our own salvation, or for that of others, we are seeking to control the only thing which is within our ability to control. That one thing is our own free will and that which we desire and do by that free will. This means that the ultimate thing we seek is to be pleasing to God, for unity with God's will. Knowing this is the foundation of all we ask, we know that in asking, we will receive that for which we ask.

Ref: James 1:22-27; John 16:23-30

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OUR GOOD WILL SPEAK FOR ITSELF, BUT WE MUST SPEAK FOR OUR SINS

The Holy Spirit prompts us to examine our conscience, to examine our thoughts, actions, desires, reasons for doing and thinking what we do and think. He prompts us to measure them against the standards made known to us by Christ God, and by God the Father, and made clear to us by Himself.

A person who regularly performs this self examination at the prompting of the Holy Spirit is able to and usually does have a clear concept of his spiritual deficiencies. He will soon learn that there are some sins which he is able to correct relatively quickly and easily. He will also soon learn there are sins, some small and some severe, which he seems to be constantly committing and against which he seems to make little or no progress.

A person who regularly performs this spiritual self examination will also quickly perceive he has some spiritual strengths. If he is wise he will attempt to preserve and even strengthen these.

How do we overcome our inclination to sin; and now do we preserve and increase our spiritual strengths?

By following the promptings of the Holy Spirit. That might seem to be a trite expression, but it really is profound.

A person who follows the promptings of the Holy Spirit realizes he is not holy. He may know he usually is on the path to holiness, and may accurately believe he will attain holiness in union with God sometime after his death. And even though he may have a fleeting thought of being a more holy person than someone else, he quickly discards such a thought knowing that the only One Who can judge such matters is God.

The Holy Spirit also flashes a light of
(Continued **OUR SINS** on page 25)

(Continued OUR SINS from page 24)

spiritual reality into us as we are tempted to sin. And after we have sinned, especially if we sin without thinking about it, the Holy Spirit shines the light of internal spiritual self examination upon us so we know, virtually instantaneous, that we have sinned and what it is we have done which is a sin.

For us, the difficult part is using this knowledge of our sins in a manner which will assist us in avoiding future sins of the same kind.

If we commit sins which can be undone, such as taking a paper clip from work, or using the office photo copy machine, we can, at least in part, make recompense for the theft. We can return the paper clip, or purchase a small box of them and return that box. With a photo copy, we can purchase a ream of paper and place it in the copy machine or the machine's stores area. By returning more than we used, we will be doing something which will indelibly place in our minds the fact that taking such things is wrong.

Sins which can not easily be undone are more difficult to deal with. By way of example: one can not recall words once they have been issued, and often words are not properly comprehended by the one receiving them, which compounds the situation. But written words can be delayed, to be reviewed so that we can better assess whether or not we wish to actually state what they state, in the manner written. Even after written words are reviewed, we often do not perceive the manner in which they will be received - and often the manner in which they are received is not the manner we intend. The spoken word is different. Very often spoken words need not have been spoken. But the world would be very dull were spoken words limited to those which must be spoken. We socialize, in part, through speaking. We enjoy participation in the comrade, and the giving and reception of acceptance, which accompany social words. And very often what is spoken is sin

(Continued OUR SINS on page 27)

HUMOR
(Thanks Mike)

Recently, while going through an airport during one of his many trips, President Bush encountered a man with long gray hair and beard, wearing a white robe and sandals, holding a staff.

President Bush went up to the man and said, "Has anyone told you that you look like Moses?"

The man didn't answer. He just kept staring straight ahead.

The president said, "Moses!" in a loud voice.

The man just stared ahead, never acknowledging the president.

The president pulled a Secret Service agent aside and, pointing to the robed man, asked him, "Am I crazy or does that man not look like Moses to you?"

The Secret Service agent looked at the man and agreed.

"Well," said the president, "every time I say his name, he ignores me and stares straight ahead, refusing to speak.. Watch!"

Again the president yelled, "Moses!" and again the man ignored him.

The Secret Service agent went up to the man in the white robe and whispered, "You look just like Moses. I would like to know, are you Moses?"

The man leaned over and whispered back, "Shhhh! Yes, I am Moses but the last time I talked to a bush, I spent 40 years wandering in the desert and ended up leading my people to the only spot in the entire Middle East without any oil!"

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DUMB HEADLINES

Saints DE Grant stabbed in fracas - a diligent search of Grey's Anatomy could not locate the fracas.

Clinton reaches out to super delegates - but many of them appear to have successfully eluded her claws.

Iran launches rocket, unveils its space center U.S. suspects Tehran of developing missiles - duhhh, if they have a space rocket they have a missile.

Jacobs has taken a Giant step - was it taken without the owner's permission?

In down market, shares cost less - another duhhh.

Robber shot himself in groin (as he was robbing a convenience store) - no comment required.

Man wearing woman's wig robs bank - the important yet unanswered question is, did he return her wig?

Same-sex couples face special challenges Wills, power of attorney are key issues to address - what about eternal damnation? That should also be a concern.

Trio shot as they left skating rink The shooting was classified as a "negligent injury" - Rather heavy duty negligence.

Money will finance restoration - Better than using sea shells or rocks.

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IMITATION OF CHRIST

By Thomas a Kempis

BOOK FOUR (Cont'd)

The Sixteenth Chapter

We Should Show Our Needs to Christ
and Ask His Grace

The Disciple

O most kind, most loving Lord, Whom I now desire to receive with devotion, You know the weakness and the necessity which I suffer, in what great evils and vices I am involved, how often I am depressed, tempted, defiled, and troubled.

To You I come for help, to You I pray for comfort and relief. I speak to Him Who knows all things, to Whom my whole inner life is manifest, and Who alone can perfectly comfort and help me.

You know what good things I am most in need of and how poor I am in virtue. Behold I stand before You, poor and naked, asking Your grace and exploring Your mercy.

Feed Your hungry beggar. Inflammate my coldness with the fire of Your love. Enlighten my blindness with the brightness of Your presence. Turn all earthly things to bitterness for me, all grievance and adversity to patience, all lowly creation to contempt and oblivion. Raise my heart to You in heaven and suffer me not to wander on earth. From this moment to all eternity do You alone grow sweet to me, for You alone are my food and drink, my love and my joy, my sweetness and my total good.

Let Your presence wholly inflame me, consume and transform me into Yourself, that I may become one spirit with You by the grace of inward union and by the melting power of Your ardent love.

Suffer me not to go from You fasting and thirsty, but deal with me mercifully

as You have so often and so wonderfully dealt with Your saints.

What wonder if I were completely inflamed by You to die to myself, since You are the fire ever burning and never dying, a love purifying the heart and enlightening the understanding.

The Seventeenth Chapter

The Burning Love and Strong Desire to
Receive Christ

The Disciple

With greatest devotion and ardent love, with all affection and fervor of heart I wish to receive You, O Lord, as many saints and devout persons, most pleasing to You in their holiness of life and most fervent in devotion, desired You in Holy Communion.

O my God, everlasting love, my final good, my happiness unending, I long to receive You with as strong a desire and as worthy a reverence as any of the saints ever had or could have felt, and though I am not worthy to have all these sentiments of devotion, still I offer You the full affection of my heart as if I alone had all those most pleasing and ardent desires.

Yet, whatever a God-fearing mind can conceive and desire, I offer in its entirety to You with the greatest reverence and inward affection. I wish to keep nothing for self but to offer to You, willingly and most freely, myself and all that is mine.

O Lord God, my Creator and my Redeemer, I long to receive You this day with such reverence, praise, and honor, with such gratitude, worthiness and love, with such faith, hope, and purity as that with which Your most holy Mother, the glorious Virgin Mary, longed for and received You when she humbly and devoutly answered the angel who announced to her the mystery of the Incarnation: "Behold the handmaid of the Lord; be it done to me ac-

ording to thy word."[52]

Likewise as Your blessed precursor, the most excellent of saints, John the Baptist, gladdened by Your presence, exulted in the Holy Ghost while yet enclosed in the womb of his mother, and afterward seeing Jesus walking among men, humbled himself and with devout love declared: "The friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice,"[53] even so I long to be inflamed with great and holy desires and to give myself to You with all my heart.

Therefore I offer and present to You the gladness of all devout hearts, their ardent affection, their mental raptures, their supernatural illuminations and heavenly visions together with all the virtues and praises which have been or shall be celebrated by all creatures in heaven and on earth, for myself and all commended to my prayers, that You may be worthily praised and glorified forever.

Accept, O Lord my God, my promises and desires of giving You infinite praise and boundless benediction, which in the vastness of Your ineffable greatness are justly due You. This I render and desire to render every day and every moment of time, and in my loving prayers I invite and entreat all celestial spirits and all the faithful to join me in giving You praise and thanks.

Let all people, races, and tongues praise You and with the greatest joy and most ardent devotion magnify Your sweet and holy name. And let all who reverently and devoutly celebrate this most great Sacrament and receive it in the fullness of faith, find kindness and mercy in You and humbly pray for me, a sinner. And when they have received the longed-for devotion and blissful union, and, well consoled and wonderfully refreshed, have retired from Your holy, Your celestial table, may they deign to remember my poor soul.

(Continued **KEMPIS** on page 27)

(Continued **KEMPIS** from page 26)

[52] Luke 1:38.

[53] John 3:29.

The Eighteenth Chapter

Man Should Not Scrutinize This Sacrament in Curiosity, But Humbly Imitate Christ and Submit Reason to Holy Faith

The Voice of Christ

Beware of curious and vain examination of this most profound Sacrament, if you do not wish to be plunged into the depths of doubt. He who scrutinizes its majesty too closely will be overwhelmed by its glory.

God can do more than man can understand. A pious and humble search for truth He will allow, a search that is ever ready to learn and that seeks to walk in the reasonable doctrine of the fathers.

Blest is the simplicity that leaves the difficult way of dispute and goes forward on the level, firm path of God's commandments. Many have lost devotion because they wished to search into things beyond them.

Faith is required of you, and a sincere life, not a lofty intellect nor a delving into the mysteries of God. If you neither know nor understand things beneath you, how can you comprehend what is above you? Submit yourself to God and humble reason to faith, and the light of understanding will be given you so far as it is good and necessary for you. Some are gravely tempted concerning faith and the Sacrament but this disturbance is not laid to them but to the enemy.

Be not disturbed, dispute not in your mind, answer not the doubts sent by the devil, but believe the words of God, believe His saints and prophets and the evil enemy will flee from you. It is often very profitable for the servant of God to suffer such things. For Satan does not

tempt unbelievers and sinners whom he already holds securely, but in many ways he does tempt and trouble the faithful servant.

Go forward, then, with sincere and unflinching faith, and with humble reverence approach this Sacrament. Whatever you cannot understand commit to the security of the all-powerful God, Who does not deceive you. The man, however, who trusts in himself is deceived. God walks with sincere men, reveals Himself to humble men, enlightens the understanding of pure minds, and hides His grace from the curious and the proud.

Human reason is weak and can be deceived. True faith, however, cannot be deceived. All reason and natural science ought to come after faith, not go before it, nor oppose it. For in this most holy and supremely excellent Sacrament, faith and love take precedence and work in a hidden manner.

God, eternal, incomprehensible, and infinitely powerful, does great and inscrutable things in heaven and on earth, and there is no searching into His marvelous works. If all the works of God were such that human reason could easily grasp them, they would not be called wonderful or beyond the power of words to tell.

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(Continued **OUR SINS** from page 25)

even though there has been little or no thought behind the spoken words. Most monastic rules have prohibitions against idle spoken words because of this; but since most people do not live in a monastic setting we must be just a little thoughtful before we speak in a social setting. A slight hesitation prior to saying something usually will greatly assist in controlling the unbridled mouth.

Other sins which creep into our consciousness may be aggravating but often can be quickly overcome. By way of example, improper thoughts which remain unspoken or not acted upon can be shaken from our minds with a prayer to God that He remove such thoughts from our mind.

Each of these suggestions has a prompt which originates from the Holy Spirit, as does each of the innumerable methods of overcoming each individual temptation, and of controlling ourselves so that we do not fall into sin as easily as we once did.

But the most important factor is recognizing that we do sin, combined with the desire to follow God's Will which we know includes the desire that we not only avoid sin, but also that we be good.

Remember that the Pharisee did many things which are considered good works, but that for him they were not good works because he did not do them to be good but did them for his own honor - so that others, even God, would honor him. But the publican recognized his sins, and asked forgiveness for them, without even thinking of what ever good works he had done.

The publican recognized the fact that, before God, our good works speak for themselves, but only we can speak our sorrow for our sins.

Ref: 1 Cor. 12:2-11; Luke 18:9-14

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK SEVEN (Cont'd)

CHAPTER XVII

23. And I marveled that I now loved thee, and no fantasm in thy stead, and yet I was not stable enough to enjoy my God steadily. Instead I was transported to thee by thy beauty, and then presently torn away from thee by my own weight, sinking with grief into these lower things. This weight was carnal habit. But thy memory dwelt with me, and I never doubted in the least that there was One for me to cleave to; but I was not yet ready to cleave to thee firmly. For the body which is corrupted presses down the soul, and the earthly dwelling weighs down the mind, which muses upon many things.[211] My greatest certainty was that "the invisible things of thine from the creation of the world are clearly seen, being understood by the things that are made, even thy eternal power and Godhead." [212] For when I inquired how it was that I could appreciate the beauty of bodies, both celestial and terrestrial; and what it was that supported me in making correct judgments about things mutable; and when I concluded, "This ought to be thus; this ought not" -- *then* when I inquired how it was that I could make such judgments (since I did, in fact, make them), I realized that I had found the unchangeable and true eternity of truth above my changeable mind.

And thus by degrees I was led upward from bodies to the soul which perceives them by means of the bodily senses, and from there on to the soul's inward faculty, to which the bodily senses report outward things -- and this belongs even to the capacities of the beasts -- and thence on up to the reasoning power, to whose judgment is referred the experience received from the bodily sense. And when this power of reason within me also found that it was changeable, it raised itself up to its own intellectual principle,[213] and withdrew its thoughts from experience, ab-

stracting itself from the contradictory throng of fantasms in order to seek for that light in which it was bathed. Then, without any doubting, it cried out that the unchangeable was better than the changeable. From this it follows that the mind somehow knew the unchangeable, for, unless it had known it in some fashion, it could have had no sure ground for preferring it to the changeable. And thus with the flash of a trembling glance, it arrived at *that* which is *it*. [214] And I saw thy invisibility [invisibilia tua] understood by means of the things that are made. But I was not able to sustain my gaze. My weakness was dashed back, and I lapsed again into my accustomed ways, carrying along with me nothing but a loving memory of my vision, and an appetite for what I had, as it were, smelled the odor of, but was not yet able to eat.

CHAPTER XVIII

24. I sought, therefore, some way to acquire the strength sufficient to enjoy thee; but I did not find it until I embraced that "Mediator between God and man, the man Christ Jesus," [215] "who is over all, God blessed forever," [216] who came calling and saying, "I am the way, the truth, and the life," [217] and mingling with our fleshly humanity the heavenly food I was unable to receive. For "the Word was made flesh" in order that thy wisdom, by which thou didst create all things, might become milk for our infancy. And, as yet, I was not humble enough to hold the humble Jesus; nor did I understand what lesson his weakness was meant to teach us. For thy Word, the eternal Truth, far exalted above even the higher parts of thy creation, lifts his subjects up toward himself. But in this lower world, he built for himself a humble habitation of our own clay, so that he might pull down from themselves and win over to himself those whom he is to bring subject to him; lowering their pride and heightening their love, to the end that they might go on no farther in self-confidence -- but rather should become weak, seeing at their feet the Deity

made weak by sharing our coats of skin -- so that they might cast themselves, exhausted, upon him and be uplifted by his rising.

CHAPTER XIX

25. But I thought otherwise. I saw in our Lord Christ only a man of eminent wisdom to whom no other man could be compared -- especially because he was miraculously born of a virgin -- sent to set us an example of despising worldly things for the attainment of immortality, and thus exhibiting his divine care for us. Because of this, I held that he had merited his great authority as leader. But concerning the mystery contained in "the Word was made flesh," I could not even form a notion. From what I learned from what has been handed down to us in the books about him -- that he ate, drank, slept, walked, rejoiced in spirit, was sad, and discoursed with his fellows -- I realized that his flesh alone was not bound unto thy Word, but also that there was a bond with the human soul and body. Everyone knows this who knows the unchangeableness of thy Word, and this I knew by now, as far as I was able, and I had no doubts at all about it. For at one time to move the limbs by an act of will, at another time not; at one time to feel some emotion, at another time not; at one time to speak intelligibly through verbal signs, at another, not -- these are all properties of a soul and mind subject to change. And if these things were falsely written about him, all the rest would risk the imputation of falsehood, and there would remain in those books no saving faith for the human race.

Therefore, because they were written truthfully, I acknowledged a perfect man to be in Christ -- not the body of a man only, nor, in the body, an animal soul without a rational one as well, but a true man. And this man I held to be superior to all others, not only because he was a form of the Truth, but also because of the great excellence and perfection of his human nature, due to his participation in wisdom.

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Alypius, on the other hand, supposed the Catholics to believe that God was so clothed with flesh that besides God and the flesh there was no soul in Christ, and he did not think that a human mind was ascribed to him.[218] And because he was fully persuaded that the actions recorded of him could not have been performed except by a living rational creature, he moved the more slowly toward Christian faith.[219] But when he later learned that this was the error of the Apollinarian heretics, he rejoiced in the Catholic faith and accepted it. For myself, I must confess that it was even later that I learned how in the sentence, "The Word was made flesh," the Catholic truth can be distinguished from the falsehood of Photinus. For the refutation of heretics[220] makes the tenets of thy Church and sound doctrine to stand out boldly. "For there must also be heresies [factions] that those who are approved may be made manifest among the weak." [221]

CHAPTER XX

26. By having thus read the books of the Platonists, and having been taught by them to search for the incorporeal Truth, I saw how thy invisible things are understood through the things that are made. And, even when I was thrown back, I still sensed what it was that the dullness of my soul would not allow me to contemplate. I was assured that thou wast, and wast infinite, though not diffused in finite space or infinity; that thou truly art, who art ever the same, varying neither in part nor motion; and that all things are from thee, as is proved by this sure cause alone: that they exist.

Of all this I was convinced, yet I was too weak to enjoy thee. I chattered away as if I were an expert; but if I had not sought thy Way in Christ our Saviour, my knowledge would have turned out to be not instruction but destruction.[222] For now full of what was in fact my punishment, I had begun to desire to

seem wise. I did not mourn my ignorance, but rather was puffed up with knowledge. For where was that love which builds upon the foundation of humility, which is Jesus Christ?[223] Or, when would these books teach me this? I now believe that it was thy pleasure that I should fall upon these books before I studied thy Scriptures, that it might be impressed on my memory how I was affected by them; and then afterward, when I was subdued by thy Scriptures and when my wounds were touched by thy healing fingers, I might discern and distinguish what a difference there is between presumption and confession -- between those who saw where they were to go even if they did not see the way, and the Way which leads, not only to the observing, but also the inhabiting of the blessed country. For had I first been molded in thy Holy Scriptures, and if thou hadst grown sweet to me through my familiar use of them, and if then I had afterward fallen on those volumes, they might have pushed me off the solid ground of godliness -- or if I had stood firm in that wholesome disposition which I had there acquired, I might have thought that wisdom could be attained by the study of those [Platonist] books alone.

CHAPTER XXI

27. With great eagerness, then, I fastened upon the venerable writings of thy Spirit and principally upon the apostle Paul. I had thought that he sometimes contradicted himself and that the text of his teaching did not agree with the testimonies of the Law and the Prophets; but now all these doubts vanished away. And I saw that those pure words had but one face, and learned to rejoice with trembling. So I began, and I found that whatever truth I had read [in the Platonists] was here combined with the exaltation of thy grace. Thus, he who sees must not glory as if he had not received, not only the things that he sees, but the very power of sight -- for what does he have that he has not received as a gift? By this he is not only exhorted to see, but also to be cleansed, that he may grasp

thee, who art ever the same; and thus he who cannot see thee afar off may yet enter upon the road that leads to reaching, seeing, and possessing thee. For although a man may "delight in the law of God after the inward man," what shall he do with that other "law in his members which wars against the law of his mind, and brings him into captivity under the law of sin, which is in his members"?[224] Thou art righteous, O Lord; but we have sinned and committed iniquities, and have done wickedly. Thy hand has grown heavy upon us, and we are justly delivered over to that ancient sinner, the lord of death. For he persuaded our wills to become like his will, by which he remained not in thy truth. What shall "wretched man" do? "Who shall deliver him from the body of this death,"[225] except thy grace through Jesus Christ our Lord; whom thou hast begotten, coeternal with thyself, and didst create in the beginning of thy ways[226] -- in whom the prince of this world found nothing worthy of death, yet he killed him -- and so the handwriting which was all against us was blotted out?

The books of the Platonists tell nothing of this. Their pages do not contain the expression of this kind of godliness -- the tears of confession, thy sacrifice, a troubled spirit, a broken and a contrite heart, the salvation of thy people, the espoused City, the earnest of the Holy Spirit, the cup of our redemption. In them, no man sings: "Shall not my soul be subject unto God, for from him comes my salvation? He is my God and my salvation, my defender; I shall no more be moved." [227] In them, no one hears him calling, "Come unto me all you who labor." They scorn to learn of him because he is "meek and lowly of heart"; for "thou hast hidden those things from the wise and prudent, and hast revealed them unto babes." For it is one thing to see the land of peace from a wooded mountaintop: and fail to find the way thither -- to attempt impassable ways in vain, opposed and waylaid by fugitives and deserters under their captain, the "lion" and "dragon" [228]; but

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it is quite another thing to keep to the highway that leads thither, guarded by the hosts of the heavenly Emperor, on which there are no deserters from the heavenly army to rob the passers-by, for they shun it as a torment.[229] These thoughts sank wondrously into my heart, when I read that "least of thy apostles"[230] and when I had considered all thy works and trembled.

BOOK EIGHT

Conversion to Christ. Augustine is deeply impressed by Simplicianus' story of the conversion to Christ of the famous orator and philosopher, Marius Victorinus. He is stirred to emulate him, but finds himself still enchained by his incontinence and preoccupation with worldly affairs. He is then visited by a court official, Ponticianus, who tells him and Alypius the stories of the conversion of Anthony and also of two imperial "secret service agents." These stories throw him into a violent turmoil, in which his divided will struggles against himself. He almost succeeds in making the decision for continence, but is still held back. Finally, a child's song, overheard by chance, sends him to the Bible; a text from Paul resolves the crisis; the conversion is a fact. Alypius also makes his decision, and the two inform the rejoicing Monica.

CHAPTER I

1. O my God, let me remember with gratitude and confess to thee thy mercies toward me. Let my bones be bathed in thy love, and let them say: "Lord, who is like unto thee?[231] Thou hast broken my bonds in sunder, I will offer unto thee the sacrifice of thanksgiving." [232] And how thou didst break them I will declare, and all who worship thee shall say, when they hear these things: "Blessed be the Lord in heaven and earth, great and wonderful is his name." [233]

Thy words had stuck fast in my breast, and I was hedged round about by thee on every side. Of thy eternal life I

was now certain, although I had seen it "through a glass darkly." [234] And I had been relieved of all doubt that there is an incorruptible substance and that it is the source of every other substance. Nor did I any longer crave greater certainty about thee, but rather greater steadfastness in thee.

But as for my temporal life, everything was uncertain, and my heart had to be purged of the old leaven. "The Way" -- the Saviour himself -- pleased me well, but as yet I was reluctant to pass through the strait gate.

And thou didst put it into my mind, and it seemed good in my own sight, to go to Simplicianus, who appeared to me a faithful servant of thine, and thy grace shone forth in him. I had also been told that from his youth up he had lived in entire devotion to thee. He was already an old man, and because of his great age, which he had passed in such a zealous discipleship in thy way, he appeared to me likely to have gained much wisdom -- and, indeed, he had. From all his experience, I desired him to tell me -- setting before him all my agitations -- which would be the most fitting way for one who felt as I did to walk in thy way.

2. For I saw the Church full; and one man was going this way and another that. Still, I could not be satisfied with the life I was living in the world. Now, indeed, my passions had ceased to excite me as of old with hopes of honor and wealth, and it was a grievous burden to go on in such servitude. For, compared with thy sweetness and the beauty of thy house -- which I loved -- those things delighted me no longer. But I was still tightly bound by the love of women; nor did the apostle forbid me to marry, although he exhorted me to something better, wishing earnestly that all men were as he himself was.

But I was weak and chose the easier way, and for this single reason my whole life was one of inner turbulence and listless indecision, because from so many influences I was compelled -- even though unwilling -- to agree to a

married life which bound me hand and foot. I had heard from the mouth of Truth that "there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake" [235] but, said he, "He that is able to receive it, let him receive it." Of a certainty, all men are vain who do not have the knowledge of God, or have not been able, from the good things that are seen, to find him who is good. But I was no longer fettered in that vanity. I had surmounted it, and from the united testimony of thy whole creation had found thee, our Creator, and thy Word -- God with thee, and together with thee and the Holy Spirit, one God -- by whom thou hast created all things. There is still another sort of wicked men, who "when they knew God, they glorified him not as God, neither were thankful." [236] Into this also I had fallen, but thy right hand held me up and bore me away, and thou didst place me where I might recover. For thou hast said to men, "Behold the fear of the Lord, this is wisdom," [237] and, "Be not wise in your own eyes," [238] because "they that profess themselves to be wise become fools." [239] But I had now found the goodly pearl; and I ought to have sold all that I had and bought it -- yet I hesitated.

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(Continued from page 32)

St. Mary Magdalene was destroyed by hurricane Katrina . . . We have therefore decided to sell the land, which is approximately one acre page 6

DEATH Contrary to popular belief, death is not, repeat not, natural. It was neither created nor designed by God, nor was it put into effect by God. Death is a result of sin, and sin is an activity of creatures known as angels and humans. A result of sin is modification of the relationship of those creatures with God; and a result of the sin of Eve and Adam is death. page 7

CHILDREN'S PAGE *The Orthodox - Basilian Catechism* Q. 943. **How many colors of vestments are used, and what do the colors signify? - Q. 964. What things should be prepared in the sick-room when the priest is coming to give the last Sacraments?** pages 10 - 11

IS ANYONE IN ANY GOVERNMENT TRULY A KING? A king is the first amongst all. He reconciles all through himself . . . All are subject to him, . . . takes the blows meant for his people, . . . He lays down his life for his people, and for all those who would become his people. page 12

PRODUCTS REQUEST FORM page 13 - 14

A PRACTICAL APPLICATION OF "REAPING WHAT ONE SOWS" Jonah was swallowed by the whale because God told Jonah to go to Naim and tell the people to repent otherwise God would destroy them and their city. Jonah did not want the people to repent . . . Reaping what one sows is a standard which generally applies to . . . The current economic, . . . would be easily resolved and solved if this standard, this principal, were followed and enforced . . . **Now, let us frighten you.** page 17

THOSE WHO WILL NOT ADMIT

THEIR SINS EMBRACE ROT Actors, actresses, politicians, the rich, and the perverted morally disgusting spread their poison in a perpetual attack on the Sacraments Why do so many people who call themselves Christian fear and abhor sacramental confession? page 19

LOVE AND ACKNOWLEDGMENT OF OUR OWN SINS INDUCE CONCERN FOR THE SALVATION OF EVEN THOSE WHO HAVE HARMED US **And an even greater concern for those who just simply are or do evil. This concern increases with the increase of our own recognition of our own sinfulness.** . . . we are constantly cautioned as well as instructed to put on all of the spiritual armor possible, that we may conquer sin and temptation. The purpose is to both increase our virtue and eradicate or at least decrease our sinfulness, thus making us acceptable to God and worthy of Heaven. page 20

CHARITY - THE DIVINE LOVE - WILL FILL ALL WHO ARE OPEN TO IT **But will not even moisten those closed to it** Contemplate the Good Thief, . . . A child, not bound by the fog of maturity, sees the reality of the redemption of Saint Dismas as being totally logical. Saint Dismas was bad . . . He accepted the opportunity and expressed his sorrow and asked forgiveness just like a child asks forgiveness from the child's parents page 22

REMEMBER, BEING A CHRISTIAN IS BEING A DUTIFUL CHILD OF GOD THE FATHER . . . with all the obligations as well as all the rights and expectations of a child. A good child asks of his father, but properly asks for that which is proper. And in such instances what the child asks is granted both in the human world and in the real world of God the Father. page 22

FOR WHAT DO WE REALLY ASK; WHAT DO WE REALLY EXPECT TO RECEIVE Hearing and

reading the teachings of Christ, the instructions as to how we are to live and all of the other things which Christ God presents to us through His Church, and saying the prayers we pray, are very different from becoming them. Again, hearing and reading are different from listening, praying, and becoming. page 23

OUR GOOD WILL SPEAK FOR ITSELF, BUT WE MUST SPEAK FOR OUR SINS The Holy Spirit prompts us to examine our conscience, to examine our thoughts, actions, desires, reasons for doing and thinking what we do and think. He prompts us to measure them against the standards made known to us by Christ God, and by God the Father, and made clear to us by Himself. A person who regularly performs this self examination at the prompting of the Holy Spirit is able to and usually does have a clear concept of his spiritual deficiencies. page 24

HUMOR (Thanks Mike) Recently, while going through an airport during one of his many trips, President Bush encountered a man with long gray hair and beard, wearing a white robe and sandals, holding a staff. President Bush went up to the man and said, "Has anyone told you that you look like Moses?" page 25

DUMB HEADLINES **Saints DE Grant stabbed in fracas** - a diligent search of Grey's Anatomy could not locate the fracas. page 25

IMITATION OF CHRIST By **Thomas a Kempis** **BOOK FOUR** (Cont'd) The Sixteenth Chapter - **END** page 26

THE CONFESSIONS OF SAINT AUGUSTINE **BOOK SEVEN** (Cont'd) **CHAPTER XVII 23. - BOOK EIGHT** **CHAPTER I 2.** page 28

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CONTENTS

~ USING STUDY AND BEING WITHOUT GUILF TO ACHIEVE HOLINESS AND OVERCOME TEMPTATION AND SIN ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* The Apostles are very interesting people about whom, for the most part, we know little or nothing while at the same time we know very much. It is strange to know little or nothing about someone while at the same time know very much about them . . . Saint Bartholomew is a good example. We know he was introduced to Jesus by Saint Philip, chosen as one of the . . . What is it that all of the Apostles share, what is it that all of them have in common, which no other Saints share? . . . Being without guile is living in accordance with page 1

THE 2008 PRESIDENTIAL ELECTIONS *A supplement to my personal thoughts as expressed in the August, 2008, issue of REUNION (Vol. 18, No. 4) Archbishop Paul . . .* Presidential candidates Obama and McCain appeared at Saddleback Church in Lake

Forest, California on August 16, 2008 . . . When asked about abortion, when life begins, human rights, and specifically, "At what point does a baby get human rights?": page 1

ALL SOULS DAY REMEMBRANCES All Souls Day, November 2, is the day on which we pray for all of our dead. This year it falls on a Sunday, so it is moved to Monday, November 3. Please send us the names of those you desire to be remembered on All Souls Day page 1

DID GOD MAKE HURRICANE KATRINA DO WHAT IT DID? The Libertarian will say he/she can not imagine a God who would cause such damage and injure and kill so many people. page 1

PUBLICATION NOTICE page 2

LETTERS none page 2

WORLD WIDE WEB: page 2

HOLY INNOCENTS ODX. CHURCH BBS InterNet Mailing List

Support page 3

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil):

THE PEDALION - THE RUDDER We now have THE PEDALION (THE RUDDER) (the titles being interchangeable) available on our web site page 4

CRUCIFIXION REFLECTIONS MADE TRUE BY RESURRECTION Melchisedech was the first person in recorded history to offer sacrifice of bread and wine. His name means "King of Justice". He was king of Salem, and Salem means peace, so he was "King of Peace". So the King of Justice was the King of Peace. page 4

PRIESTLY PRAYER SUGGESTIONS In a monastic or other community a scheduled prayer life is very important for continuity and stability of the community. page 5

(Continued on page 31)

Gun control is hitting what you shoot at!

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