



REUNION

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



Volume 18 No. 6

OF THE CHURCH

OF MAN WITH GOD

December 2008

~ OBAMA - THE EVIL SERVANT OF EVIL DO NOT ALLOW HIM TO INDUCE DESPAIR ~



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

Put you on the armour of God, that you may be able to stand against the deceits of the devil. (Eph. 6:11) Obviously, with the election of Obama as President of the United State of America, 52% of the American electorate either has abandoned the armor of God and was deceived by Obama, or has abandoned God and embraced the Devil and Obama who is the Devil's spokesman.

Jesus used a parable wherein He likened the kingdom of heaven to a king who took account of his servants and took mercy on one servant who owed the king an enormous amount of money. But that servant in turn showed no mercy on a fellow servant who owed the first servant a very small amount of money. The king, in justice, because the first servant did not reciprocate the mercy which was shown to him, revoked his mercy, imprisoned, and tortured the first servant until his debt would be paid.

Jesus did not use that parable to depict the kingdom of hell because there is no mercy in hell, no mercy in the king of hell. The king of hell only rarely is allowed to directly do something to humans, so the king of hell uses humans to do things to other humans. The king of hell influences humans to kill other humans, to kill unborn children and to let those who survive the killing procedure die of starvation and exposure. The king of hell persuades humans to kill their unborn through artificial birth control measures which he has influenced be named contraceptives even though most of those means do
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GROANING DESIRE FOR GOD

Why should we be concerned about rendering an account of our lives? Why should we be concerned about being judged? Why should we not be concerned about the judgment of men, but only concerned about the judgment of God?

For the same reason, not reasons but reason, that Saint John the Forerunner, the Baptist, accepted the Spirit of God when it came upon him, and went preaching the baptism of penance for the remission of sins, making clear the path for Our Lord, so that all flesh, all those not of the spirit world, could see and receive the salvation of our God, the real and only God.

That which is our most deep seated desire, which is virtually a permanent part of the depths of our heart, which we desire continually in our waking and sleeping moments - if it is God - will
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WHO ARE YOUR BROTHERS AND SISTERS

It is good that when we think of Jesus Christ God, we think of Him in His human nature while acknowledging Him in His divine nature, for in that human nature we access the ability to relate to God the Blessed Trinity.

Access that ability. Then, engage that ability and actually relate to God. Too often we mistake access for acquisition, but the two are not the same.

When a person actually does relate to God an entirely new perspective on reality is acquired, and that perspective

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ONE REASON WHY PEOPLE DISREGARD GOD An indication of regard for or disregard for God is evidence or lack of evidence of the distinct peace of Jesus Christ God and King

Those who believe in God, and that Jesus Christ is God the Son of God the Father, and in the Holy Spirit, who believe in Divine Justice which punishes eternally and rewards eternally, find those who disregard God and God's instructions to be totally illogical.

Why do people disregard God?

One reason, perhaps, is the timing of the administration of Divine Justice in comparison with the administration of human justice.

Imagine a person who works where there are large amounts of money or merchandise. If that person is inclined to grand larceny, to major theft, that individual may attempt to steal whatever they can. If there are security measures

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

+ The Basilians - The Basilian Fathers +

LETTERS

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

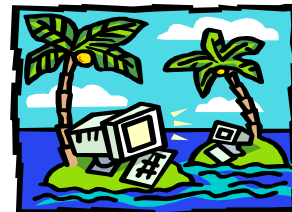
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The Society of Clerks Secular of Saint Basil - The Basilian Fathers

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

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

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

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

ONE-BODY

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

REU_PUB

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

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

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

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

REUNIFICATION PROSPECTS BECOME INCREMENTALLY LIMITED

By + Paul, S.S.B.

If you are Roman Catholic and easily offended you may wish refrain from reading this - but if you so do you will simply be ignoring very important matters.

The prospects of reunification of the Roman Catholic Church with the Orthodox Catholic Church and its numerous Jurisdictions (Churches) have become markedly less likely as regards the Latin Rite (Western Rite) of the Roman Church if the handling of All Saints Day as a Holy Day of Obligation (for Orthodox, this means a Great Feast), abortion advocates reception of Holy Communion, voting practices regarding abortion and reception of Holy Communion, Liturgical Discipline, Clerical Dignity, and numerous other matters, are indicative of the sanctioned, official policy and practices of the Roman Church.

While none of the problems are beyond cure or reversal as are those similar problems extant in the Anglican Communion (Church), strenuous, immediate action is required by Rome if reunification is to be achieved.

Liturgy and Ordinations

While the Byzantine (Eastern) Rite of the Roman Catholic Church appears to remain valid, the official practices of the Latin (Western) Rite create increasingly strong questions of its validity. The valid Latin Mass (the Gregorian Mass and Tridentine Rite of the Roman Church, its Apostolic Succession, and Sacraments were examined by the Russian Synod in the 1600's and determined to be valid). This valid Mass or Divine Liturgy was officially replaced

by Pope Benedict XVI with the Novus Ordo or New Mass which does not explicitly state the intention to confect the Eucharist. There therefore is a strong question as to the intent of the Novus Ordo liturgy. By the year 1970, Roman Catholic Priests of the Latin Rite were no longer ordained expressly and explicitly to be Priests and to confect and administer the Sacraments, but rather were and continue to be ordained to be leaders of the community in prayer. Anyone can be so ordained. The omission of ordination to a Priesthood which is empowered and ordered to confect and administer the Sacraments means the authority to confect and administer the Sacraments does not exist. It appears the Byzantine Rite of the Roman Catholic Church does continue to ordain its Priests to be Priests, but the Latin (Western) Rite does not appear so to do.

There can be no unification or reunification amongst or between those who pray a valid Divine Liturgy as do Orthodox, and those who pray a "liturgy" of severely questionable validity as that of the Novus Ordo for there is no commonality in either the most fundamental prayer or the Sacrament of the Eucharist which is the foundation and source of all of the other Sacraments.

Nor is it possible for there to be a union of the known and acknowledged valid Priesthood of the Orthodox with the now questionably valid Priesthood of the Roman Latin Rite for there can be no union of the valid with the actually or potentially invalid.

One does not mix pure water with an unknown liquid and then drink it.

Holy Days "de-obligationized"

The handling of All Saints Day, Saturday, November 1, 2008 A. D., by the Roman Catholic Archdiocese of New Orleans, combined with the Roman practice of fulfilling one's obligation to participate in Mass (Divine Liturgy) on Sunday through attendance at a "Vigil" Mass on Saturday afternoon even before

sundown, are indicative of a Roman hierarchy which perceives no validity in its Mass (Divine Liturgy).

In the Archdiocese of New Orleans, All Saints Day was de-holydized, or, rather, de-obligationized. The official notice of this states:

"Pastoral Bulletin for October 29, 2008, By: pkocke, Thursday October 30th 2008, from Deacon Jesse Watley, Executive Director, Dept. of Pastoral Services (Roman Catholic Archdiocese of New Orleans)

THE SOLEMNITY OF ALL SAINTS

This year the Solemnity of All Saints falls on a Saturday, November 1. Mass attendance for this Holy Day is not required since it is on a Saturday. While Mass attendance is not obligatory, the day is still a Holy Day."

(url: <http://www.arch-no.org/> and

<http://www.arch-no.org/News.php?mode=read&id=307&title=Pastoral%20Bulletin%20for%20October%2029,%202008>)

Does this mean that when Christmas occurs on a Saturday it remains a Holy Day but attendance at Mass is not obligatory?

This correlates with the Roman practice of fulfilling one's obligation to attend Mass (Divine Liturgy) on Sundays by attending a Sunday Vigil Mass on Saturday. The most common attitude observed in those who attend these Vigil Masses is that they, "Get it out of the way," or, "Get the obligation out of the way," . . . so they can what? Have a full Sunday free to do what? Worship God?!!!! Not likely!

There are two prime types of vigils applicable to Divine Liturgy for feasts of Saints. One is the day prior to the feast. The other coincides with sundown of the day prior to the feast to midnight. The one which coincides with sundown is a retention of the Jewish practice of

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having a day be from sundown to sundown, as opposed to the Northern European practice of having a day be from sunrise to sunrise.

Therefore, a Sunday Vigil Mass which is prayed after sundown on Saturday may be appropriate as being a Sunday Divine Liturgy if the culture of that place retains some part of the sundown to sundown measure of a day. But it is not appropriate if the sundown to sundown day is not even a remnant of that culture, nor is it appropriate or even possible if it occurs before sundown.

There can be no union by Orthodox with those who treat the obligation to participate in Divine Liturgy on Sunday in the cavalier manner with which it is treated by Rome. There can be no union for there is no common foundation on which to unify.

Likewise, what the Roman Catholic Archdiocese of New Orleans (and by implication, the Roman Catholic Church) has done with All Souls Day is indicative of the Roman attitude of presumptive sainthood for the dead without regard to the life of the individual or their potential need for purification prior to entry to Heaven.

The old Roman rubrics provided that when All Souls Day (November 2) fell on a Sunday, it was moved to November 3rd, Monday. This was partially because All Souls Day as a feast day did not outrank a Sunday, and also because it was prayed with the Priest vested in black and black vestments were not to be used on a Sunday nor was a Requiem to be prayed on a Sunday, both with some few exceptions.

Protestant Presumptuousness in the Western Roman Liturgy

Apparently All Souls Day now outranks a Sunday. Also, Rome no longer prays a Requiem Mass for its dead but rather prays a Mass or Celebration of Christian Burial wherein the Priest is vested in white. The white vestments correlate with the current Roman presumption that the deceased is in heaven, only rarely could possibly have

gone to Hell, and is in no need of purification. Roman Heaven must be littered with dirty feet cruddying up the floors of God’s Roman mansion. The smell from the unwashed souls must be atrocious. And the statements of both Saint Peter and Saint Paul, that after a brief period of purification, they will wear the crown from God which awaits them, are ignored, for the Roman liturgy for the dead expresses no strong anticipation of need for purification of the deceased.

The presumptuousness incipiently prevalent in the Roman liturgy for the deceased negates the requirement that one lead a life of holiness or attempt so to do if one is to expect to be rewarded with Heaven and eternal union with God. That attitude is totally Protestant, completely opposed to the Dogma of the Church, and opposes and negates the requirements Jesus Christ God explicitly stated. There can be no union by Orthodox with such.

Clerical Dignity

There is a dignity innate in the Priesthood. It separates each man who is a Priest (and all Bishops are Priests) from every person who is not a Priest. Only a Priest can administer all of the Sacraments. Only a Priest can absolve sins. Only a Priest can change the substance of bread and wine into the Body and Blood of Christ. Only a Priest can stand in the place of Christ - and then only in specific instances.

Because of this only a Priest (or Bishop) can be in a position of authority which regulates the Priestly functions of a Priest. Expressed in a different manner, no one can regulate a Priest’s exercise of his priestly functions other than a Priest in a superior administrative position or a Bishop. The Abbot of a monastery who is not a Priest can dictate what job a Priest monk performs, but he can not prevent the Priest monk from granting or administering Absolution nor can he prevent the Priest monk from praying Divine Liturgy.

This clerical dignity is innate in the office of the priesthood, in the very priesthood. Because of it, a Priest is a living display of

Christ - a very difficult role and position and one which very few Priest fulfill with any measure of success or consistency. But because of his special office and role, a Priest must be recognizable as a Priest at all times unless it is not practical. As examples: If Father is cleaning out the barn it would not be practical for him to wear clerical clothing for the clothing would soon be ruined. The same holds if he is cutting the grass, or gardening, and may even apply if he has gone fishing - depending on the nature of the fishing expedition. It may even apply if he is playing golf, especially if the weather is hot and clerical garb would cause extreme discomfort, or different sports. But if he is going to a pub, bar, or lounge for a pint, a beer, or a drink, he should wear clerics and be easily and readily identified and identifiable as a Priest. If such would be inappropriate, then what is he doing there in the first place? AND, conversely, why has he not gone there regularly to “show the colours” and perhaps gently remind the owner and patrons that the activities at the establishment are inappropriate. If he is going to market, making groceries, shopping, to a movie, a restaurant, a sports event, aged 30 years or 110 years, he is a Priest and part of his Priestly function is proclaim Christ by his, the Priest’s, very presence. If he is attending a family or private Bar B Q or seafood / crawfish eating party, or a “get together” for family, perhaps civilian attire may possibly be appropriate - especially at a Bar B Q or crawfish event which can be a little “messy”. But what about traveling to and from such an event? Is he not a Priest, on call and supposed to be readily identifiable as a Priest at all times by all who may have need of a Priest? Those frilly, embroidered, to front pocket shirts do not “cut the mustard” when it comes to clerical attire. These days such attire just make people who do not know the Priest is a Priest, wonder about potential improprieties. At the very least a clerical shirt is required to proclaim the presence of one of Christ’s anointed Priests.

Clerical dignity seems to have been abandoned in the Roman Church.

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In many Roman Catholic diocese, particularly in the United States of America, women, often nuns, oversee the activities of Priests. Most Roman diocese have found it necessary to and have established an office which examines the conduct of a Priest, particularly those accused of inappropriate sexual conduct. In many instances this office is run by a woman, often a nun, who has the authority to recommend suspension of a Priest. The Bishop or Archbishop usually follows the recommendation of the head of that office. If that office is headed by a Priest, then there is at least the appearance of propriety. But where that office is headed by a woman, every Priest of that diocese (archdiocese) is under the authority of a non-priest as regards the exercise of his Priestly functions and particularly his administration of the Sacraments. This is totally inappropriate, violates the dignity of the Priesthood, and violates the admonition of Saint Paul regarding the role women are to hold in the Church.

This is not merely a matter of the configuration of genital flesh. Men and women are created with different innate characteristics, talents, and abilities. God is the One Who did this, and God is the One Who decided only men should be priests. If one disagrees with this, argue with God, or with Saint Paul. Both of them are in Heaven, and God has total control of the place; while anyone who disagrees with them not only is not in Heaven but also will never "run the place".

It also is very difficult to identify most Roman Catholic Priests as Priests unless they actually are on the altar - and then it may be a Deacon vesting as a Priest. Most Roman Priests rarely wear clerics of any type. Are they ashamed of the Priesthood? Do they not wish to be identified as a Priest so they will not be bothered by people? Do they wish to be able to engage in inappropriate conduct without being identified as a Priest should the opportunity arise?

Perhaps they desire to appear to be "just one of the guys". Well, they are not. They are Priests. They should be readily identifiable as Priests and both ready and prepared

to provide the services which only a Priest can provide. They should each proclaim Christ by their very presence.

If a Priest is in a country which has made wearing Priestly garb a crime, or which seeks out and imprisons or kills Priests, then, unless a Priest knows in some Divinely inspired manner that it is time for him to be martyr, not wearing clerics would be permissible. But such is not yet the state of affairs in the United States of America, Europe, most of Central and South America (Mexico was a problem for a while - and remains a problem in some places in some ways even today, but not for the most part), Australia, New Zealand, Russia, Ukraine, Georgia, and most of the rest of the civilized world. Yes, wearing Christian clerical attire will cause problems for the Priest in many Moslem and some other countries. But there is no viable reason for most Priests to refrain from wearing clerical garb most of the time.

Orthodox can not unite with those who do not acknowledge Clerical Dignity. Orthodox can not unite with those who do not practice Clerical Dignity. Orthodox can not unite with those who place a Priest's exercise of his exclusive Priestly functions under the control of someone who is not a Priest. Orthodox can not unite with Priests who fail to proclaim their Priesthood without just cause. Orthodox can not unite with those who are ashamed of being Priests or are not willing to be readily available as Priests by being readily identifiable as Priests. Orthodox can not unite with those who intentionally fail Christ.

Abortion and Reception of Holy Communion

Abortion is against the instructions of God the Father, the teachings of Jesus Christ God the Son, the Dogma of the Church which is the will of God expressed and revealed to and through the Church, and the Canons of the Church. Those instructions, teachings, and Canons provide that those who have, perform, permit, support, allow, or promote abortion in any manner, to any extent, have removed themselves from God, removed God from themselves,

are spiritually dead, and therefore are unable to validly receive Holy Communion for so-to-do would be to place God in the physical and spiritual presence of the Devil admits all of the Devil's filth. Those who in this state receive Holy Communion are guilty of the Body and Blood of Christ. They are able to receive absolution for the sin of abortion with only the requisite of imperfect contrition - meaning the fear of Hell if they die un-absolved - and the intention to never commit that sin again. There therefore is no need for anyone to ever receive Holy Communion while in the state of spiritual death - Mortal Sin - caused by their having participated in abortion. Remember, one need not have had or conducted an abortion to be guilty of the Mortal Sin of abortion - one need but have intentionally neglected to vote in favor of a law banning abortion (unless that law contained provisions which would allow or promote another grievous sin. But we will not explore complicated twists which really only serve as an attempt to find exceptions to Divine Universal Truth.).

Such individuals are banned and barred from reception of the Sacred Eucharist. That is the Law of God and the Law of the Church.

It also is the Law of God and the Law of the Church that such individuals are excommunicated, severed from the Body of Christ, until the individual makes a valid Confession and receives Absolution.

Stated with clarity, at the minimum this applies to: the abortionist, all who assist the abortionist in the abortionist's profession knowing the abortionist's profession including but not limited to "medical," office, janitorial, and security personnel, and those who provide supplies and services to the abortionist (some are exempt from this such as the electric company and its employees because it is impossible for them to deny electrical service, but it does apply to an electrician hired to re-wire the abortion facility); the mother; all who assist the

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mother in obtaining the abortion; the government officials and personnel who legalized abortion, and those who maintain or in any manner sustain its legality; those who vote for such government officials unless the opposition candidate(s) is equally immoral or proposes even greater immorality.

But the vast majority of Roman Catholic Bishops, particularly in the United States of America, do not enforce that restriction and do not acknowledge the excommunication, the severance from the Body of Christ.

These Bishops cite to the possibility that an individual who has sought to have an informed conscience may not perceive the sin in abortion or the directive against abortion or that abortion is sinful. Such Bishops ignore the Divine Fiat - that a Divinely stated instruction prohibiting or requiring a specific act must be obeyed. It is not an informed conscience which would allow one who supports abortion to receive the Sacred Eucharist or to not be excommunicated; rather is it invincible ignorance. But invincible ignorance is impossible in the matter of abortion.

“Invincible ignorance, whether of the law or of the fact, is always a valid excuse and excludes sin. The evident reason is that neither this state nor the act resulting therefrom is voluntary. It is undeniable that a man cannot be invincibly ignorant of the natural law, so far as its first principles are concerned, and the inferences easily drawn therefrom. This, however, according to the teaching of St. Thomas, is not true of those remoter conclusions, which are deducible only by a process of laborious and sometimes intricate reasoning. Of these a person may be invincibly ignorant. Even when the invincible ignorance is concomitant, it prevents the act which it accompanies from being regarded as sinful. The perverse temper of soul, which in this case is supposed, retains, of course, such malice as it had. Vincible ignorance, being in some way voluntary, does not permit a man to escape responsibility for the

moral deformity of his deeds; he is held to be guilty and in general the more guilty in proportion as his ignorance is more voluntary. Hence, the essential thing to remember is that the guilt of an act performed or omitted in vincible ignorance is not to be measured by the intrinsic malice of the thing done or omitted so much as by the degree of negligence discernible in the act.” (Catholic Encyclopedia; TAUNTON. *The Law of the Church* (London, 1906); JOSEPH RICKABY, *Ethics and Natural Law* (London, 1908); SLATER, *Manual of Moral Theology* (New York, 1908); BALLERINI, *Opus Theologicum Morale* (Prato, 1898); TAPPARELLI, *Dritto naturale* (Rome, 1900); ZIGLIARA, *Summa Philosophica* (Paris, 1891).)

There can be no union of Orthodox who do not allow those who are spiritually dead through commission, support, or failure to oppose abortion, and therefore are not permitted to receive the Sacred Eucharist, and Roman Catholics of the Latin (Western) Rite who do allow such individuals to receive the Sacred Eucharist. An Orthodox Priest can not even allow a Roman Catholic Priest who allows reception of the Eucharist by abortionists, to receive the Eucharist in the Orthodox Church.

But, perhaps the Latin Rite of the Roman Catholic Church in the United States of America and elsewhere has a good reason for allowing supporters of abortion to receive Communion. Perhaps that reason is the same reason the laity are allowed to receive the bread element of Communion in their hands before consumption. Perhaps the Roman hierarchy knows or believes it no longer has valid Sacraments, and particularly no longer has the valid Eucharist. If this is the reason, then all the abortionists are receiving is a little piece of bread, and not Christ. That such a thought can even be contemplated indicates the sorry state to which the Latin Rite of the Roman Catholic Church has fallen.

Added to the matter of clinical abortion is the teaching of many Roman Catholic Priests, that artificial birth control is

permissible. Often citing the medical need of some women to regulate their menstrual cycle, but usually simply approving individual desire to avoid pregnancy, these Priests ignore the simple fact that artificial birth control medication or implements do not prevent conception. What they do is dislodge the baby from the womb or not allow it to attach itself to the womb. Thus the baby is expelled and dies from starvation, exposure, or toxic bodily wastes of the mother. Apparently, since there are no torn apart body parts readily visible as the result of these so called “contraceptives” the doctrine of, “out of sight, out of mind”, is being practiced.

Covering the matters of homosexuality, lesbianism, lax application of Dogma to the practitioners thereof, and the permissible attitude extended to those who engage in these deviancies, would entail a repeat of what has been presented regarding abortion.

Liturgical Discipline

After some forty years of having abandoned its Canonical Divine Liturgy and substituted for it a loosely compiled amalgamation of disassociated and simplistic “almost” prayers and a few real prayers, and the officially sanctioned ignoring of the liturgical rubrics, combined with the officially commanded removal of the Sacred Eucharist from its altars, there not only is little continuity in the praying of the Roman Catholic New Mass from parish to parish, but little continuity from Priest to Priest, and often even by the same Priest from day to day.

A good example is the Easter midnight Mass held (not prayed, not celebrated, but held) at a Roman Catholic Benedictine Monastery. Beginning in the mid 1980’s and continuing to this day, this monastery used the blessing of Baptismal water as a vaudeville side show. The lights are extinguished. When the lights are brought back several young monks appear on the lower steps of the Altar. Vested in alb and cincture, they

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each hold a large container of water (five to ten gallons) and pour the water from their vessels into large tubs or basins, allowing the water to spill over into other containers. Then they, or other young monks, depending on some unfathomable circumstances, dance ringing little finger cymbals or finger bells, all stopping at the same time with heads tilted and smiles on their faces.

There also is the practice at several Roman Catholic parishes of using a large tree stump instead of an altar. At least one parish has placed the tree stump altar so-as-to imitate "theatre in the round". The one that uses a tree stump theatre in the round altar also uses liturgical dance. In one instance the liturgical dance was by slim young women wearing thin and sheer light grayish-purple flowing almost gowns. That the women wore no undergarments was clearly visible. As they danced the cloth clung to their bodies accentuating what could also be easily seen. Instead of inducing thoughts of a Roman Catholic liturgy, that liturgical dance induced thoughts of an Islamic heaven filled with nubile virgins ready to be plucked.

The pastor of that parish has since retired. The most recent liturgical dance at that church was by individuals engaged in an ancestral fertility dance accompanied by ancestral style drums, drummers and dancers wearing ancestral dress. Well, at least the fertility dance approximated true ancestral form. The drums were also close to true ancestral models. But the dress or costumes were merely wishful thinking.

For all practical purposes both of these instances were fertility dances. Fertility dances have no part in the Church, and definitely not as part of Divine Liturgy. A married couple, praying for fertility, is always appropriate; but enacting sexual intercourse or enticing lustful thoughts have no place in Divine Liturgy for they are not Divine.

Baptisms are often "conducted" in Roman Catholic parishes by having all of

the babies, their parents and godparents, assemble at the altar. If the Eucharist is reserved at a side altar one can be sure the assembled adults will be leaning on that altar with their backs to the tabernacle. It is not unusual to have the assembled adults leaning all over the main altar, and even change babies diapers on the main altar.

It also is a common practice in Roman Catholic parishes for a Deacon to officiate at Baptisms and weddings even though the Priest Pastor is or is able to be readily available. It is unconscionable that Baptism, the Sacrament whereby a person gains entry to the Body of Christ, The Communion of Saints, receives eternal salvation and the ability to receive Absolution which restores salvation when lost through sin, and Holy Communion by which the soul is strengthened, and all of the other Sacraments, and that Marriage, the Sacrament whereby various natural tendencies receive a measure of sanctification and which also serves to stabilize society and to provide new members of the Church, are not administered by the highest ranking parish cleric - the Priest Pastor. What is the Priest Pastor doing while the Deacon is officiating; eating lunch, watching sports, taking a nap, sleeping on the job?

One is not even able to determine the clerical identity, if any, of a person at the altar in a Roman Catholic Church, due to the common practice of Deacons vesting in Chasuble instead of Dalmatic. A Dalmatic generally appears to be similar to a Chasuble but a Dalmatic has sleeves for the arms and is sewn up the sides, while a Chasuble has no sleeves and is open at the sides. Only a Priest is allowed to wear a Chasuble. It is not uncommon for a person to see a man wearing a Chasuble just prior to Divine Liturgy (Mass) and say, "Father, I have to go to Confession before I can go to Communion. Can you hear my Confession now?" If you are that person, and you find out the man you spoke to is Charley from down the street who assists as a "lay deacon" on Sundays and special occasions, your rightful ex-

pectation to the sanctity of the confessional has been violated.

Of course there are a myriad of other practices, such as the Roman Catholic Priest who gives blessing at the end of Mass giving a wide, sweeping motion of his hand over 180 degrees at the words "Holy Spirit". But these are minor in comparison to the total lack of consistency, the widespread acceptance of very strange innovations, **and the evident lack of respect - for God or anyone else.**

Without liturgical discipline there can be no liturgical reverence and without liturgical reverence there can be no reverence for God. But if there is no Eucharist perhaps no reverence is needed. It is obvious that respect rarely is expected.

In the midst of this are the Roman Catholic laity who not only have the expectation the Roman Church will provide them with valid Sacraments, Liturgy, and Priests, but have the right to such expectations. It is possible, perhaps probable, that God fills the spiritual needs and expectations of such individuals. But with the laxity in Dogmatic practice of the Roman Clergy there has evolved a laxity in Dogmatic practice by the Roman laity, and a decrease in spiritual and Sacramental expectation by the Roman laity, especially in those raised under the Roman liturgical changes of the late 1960's.

The Orthodox Church and its numerous Jurisdictions are far from perfect. Ethnic rivalries, attempts at "one upmanship", outright money grubbing greed, mistrust, envy, power grabbing, and ostentatiousness, run through the Orthodox Church and are as common therein as they are in any segment of humankind. The Orthodox Church has Priests and Bishops who attempt to, "soften the harshness of the daily application of Dogma," in manners which remind one of some of the more common Roman practices. There also are in some Orthodox quarters, a form of fear

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of loss of laity if the Dogmatic requirements are stressed too severely, and a "soft pedaling" of Dogmatic requirements as a result of that fear. However, the Orthodox Church has not yet succumbed to the abandonment which appears to now be practiced by the Latin Rite of the Roman Church.

If reunification of the Orthodox and Roman Churches occurs, it most likely will be that the Byzantine Rites of the Roman Catholic Church unite with or become associated with their corresponding Orthodox Church Jurisdictions. Orthodox and Roman Priests of the Eastern Rite can interchange with virtually no problems. But regarding the Western Rite of the Roman Catholic Church, the uncertainty of the validity of the modern or current Divine Liturgy, Sacraments, and Priestly Ordinations, combined with the laxity and corruption of the Western Roman Rite, preclude interchange.

It would be improper to interpret this as a condemnation of the Roman Catholic Church or of its Latin (Western) or non Byzantine Rite. It is an expression of concerns which should or perhaps even must be addressed if reunification is to be timely achieved without direct Divine intervention.

While this is not a statement of policy of The Society of Clerks Secular of Saint Basil, it is an accurate statement of the official attitude and "thinking" of The Society of Clerks Secular of Saint Basil. The Western Rite of the Roman Catholic Church has changed and departed to such a great extent from its traditional practices, formula, traditions, dogmatic applications, liturgies, and from its leadership providing a living example of the spiritual fortitude which it expects and requires the laity to follow, so as to make it no longer recognizable as the Roman Catholic Church Latin Rite which existed prior to Vatican II.

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ALTAR MISSAL REVISIONS

The third edition of the Gregorian (Western) Rite Orthodox Altar Missal for The Society of Clerks Secular of Saint Basil and The Orthodox Catholic Church of the Americas, and the numerous other Jurisdictions which use our liturgical publications, is eighty-four percent complete.

It may seem that it will be but a few days until it is complete, but that is not reality.

Because the corrections copy which was at Saint Mary Magdalene was lost in Hurricane Katrina we have had to more scrupulously review the corrections copy at Holy Innocents. That "makes for slow going".

The majority of the corrections are simple typographical errors noted while praying Divine Liturgy. There are also clarifications of rubrics which were made evident through use. But there are also clarification of rubrics and addition of rubrics and prayers the necessity of which were made evident by observing Priests who have limited or no exposure to the Eastern Rite.

Be patient. The current edition is completely proper and "usable". The new edition will be "more so" and "better".

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LITURGICAL CALENDAR AND REVISIONS

The Liturgical Calendar for the year 2009 A. D., should be sent to all of our Clergy during December, accompanied by the revised calendar. Revisions will continue to be required for as long as we have Clergy and they continue to Fall Asleep in the Lord and their commemoration dates entered.

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THE EMPLOYEE FREE CHOICE ACT

Would remove free choice regarding union representation

Basically, under current law, if a union wishes to represent employees of a business, the U.S. National Labor Relations Board will certify the union if it is elected as the representative by a majority of the employees. The election process is by secret ballot. An election is to be held if 30% or more of the employees request it by signing "cards" or statements requesting the election. Employees can easily be coerced into signing the election request "cards" but their actual ballot or vote is secret. Therefore, a worker who has been coerced into signing the election request card is able to vote against the establishment of a union in voting his secret ballot.

The Employee Free Choice Act would remove the secret ballot process, and certify the union as representing the employees if a majority of the employees signed election request cards. Remember, the election request card signing process is not secret. Union representatives can easily intimidate employees into signing the cards - and if anyone believes this does not happen at this time and will not happen if the law is enacted, then such individuals probably also believe in the tooth fairy.

The proposed law is immoral because it allows the free will of each individual worker to be impinged - it promotes workers free will being squashed through intimidation.



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(Continued **EVIL OBAMA** from page 1)

not prevent conception but cause the conceived baby to die of starvation and exposure. The king of hell gains followers by encouraging them to make laws which allow the lazy to steal from the hard working. The king of hell instructs his servants to persuade their followers that since laws have been passed and courts have ruled these things may be done, that there is no immorality, no evil, no sin, in these murders and thefts.

But the immorality, evil, and sin remain for the standards for morality and immorality, good and evil, holiness and sin, are established by God and not by the king of hell, his servants, or their followers.

Therefore, what has changed by the election of Obama as President of the United States of America? Nothing.

We each continue to remain responsible for our own acts, deeds, thoughts, and omissions. We each continue to remain responsible to spread the Gospel of Jesus Christ as best we are able. We each will suffer from the evil of others but is that new or is that the same as it has always been? The weak and those unable to defend themselves and those who do not act with sufficient dispatch to protect themselves from the evil of others will suffer, but there is nothing new in that.

Those who elected the immoral servant of the king of hell will suffer in this world because he will impose evil upon them indirectly if not directly. And they may suffer in the next world unless they repent - which is unlikely for they deny the existence of their own sin in electing such a monster.

We know we can somehow survive the effects of the theft of the fruit of our labors. We do not know the extent the theft will reach. Survival will be difficult. And we will eventually triumph at least in heaven as servants of God, if not in this world.

But we fear for the babies who will be tortured and murdered partially because they will be murdered and especially because of the horrible manner in which they will be murdered. And we have concern for the immortal souls of the followers of the servant of the king of hell.

Maintain your concern, but also be comforted in the knowledge that those who chose to go to hell made their choice knowingly. And be comforted in the knowledge that Divine Justice will somehow bring the murdered children into the Kingdom of heaven.

Always remember that all is never lost. Always remember the battle is already won. Always remember that the king of hell, the Devil, really no longer rules in hell since Christ in His resurrection destroyed Satan's sovereignty and all Satan exercises is an ever diminishing residual.

Just be sure you yourself never become one of the followers or servants of the king of hell.

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

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

IF YOU WISH TO AVOID BEING STUPID

In some instances it is difficult to comprehend how people can be as stupid as they are.

Jesus forgave the sins of the man who suffered from palsy. The scribes, the leaders of the people, thought to themselves, "He blasphemeth." When Jesus cured the man, He gave proof that He has the authority to forgive sins. Despite this proof, the scribes, the leaders of the people, and those who followed their leadership, refused to consider even the slightest possibility Jesus is God.

We should not be surprised nor should we wonder at their stupidity in refusing to even consider the possibility Jesus is God, for we see that same stupidity today.

Consider the current political situation and especially those who are currently seeking public office.

It is a simple fact that God in the Old Testament ordered the Jews to stop committing abortions. It also is undeniable fact that abortion is totally against the teachings of Jesus Christ God. It also is undeniable fact that abortion damns to hell those who perform them, have them performed, or in any manner assist, promote, advocate, allow, or fail to oppose abortion, if they die unrepentant. It also is undeniable fact that such people are not only not Godly, holy, God-fearing, Christian, or destined for heaven, but also are evil.

When a politician advocates or even allows abortion that politician is evil. Anyone who expects anything other than evil to be the result of that politician's activities in office is a fool; a stupid fool. It is true that from time to time such a politician will cause some good to be done or to happen but any good from such a politician is incidental. Any such good is much less than the evil that politician produces. Any good from such a politician is not worth re-

(Continued **AVOID STUPID** on page 21)

**DO NOT THINK THAT
WHAT GOD ONCE DID TO
ONE PEOPLE HE WILL
NOT AGAIN DO UNTO
ANOTHER**

Isaias Chapter 3

The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

3:1. For behold the sovereign Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.

3:2. The strong man, and the man of war, the judge, and the prophet and the cunning man, and the ancient.

3:3. The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

3:4. And I will give children to be their princes, and the effeminate shall rule over them.

3:5. And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

3:6. For a man shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

3:7. In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

3:8. For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.

3:9. The shew of their countenance hath answered them: and they have pro-

claimed abroad their sin as Sodom, and they have not hid it: woe to their souls, for evils are rendered to them.

3:10. Say to the just man that it is well, for he shall eat the fruit of his doings.

3:11. Woe to the wicked unto evil: for the reward of his hands shall be given him.

3:12. As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

3:13. The Lord standeth up to judge, and he standeth to judge the people.

3:14. The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

3:15. Why do you consume my people, and grind the faces of the poor? saith the Lord the God of hosts.

3:16. And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:

3:17. The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

3:18. In that day the Lord will take away the ornaments of shoes, and little moons,

3:19. And chains and necklaces, and bracelets, and bonnets,

3:20. And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,

3:21. And rings, and jewels hanging on the forehead,

3:22. And changes of apparel, and short cloaks, and fine linen, and crimping pins,

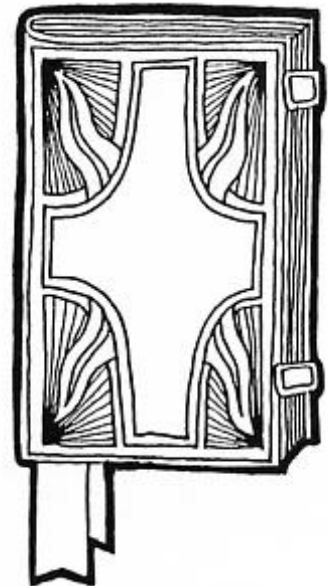
3:23. And lookingglasses, and lawns, and headbands, and fine veils.

3:24. And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, hair-cloth.

3:25. Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

3:26. And her gates shall lament and mourn, and she shall sit desolate on the ground.

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 965. What seems most proper with regard to the things necessary for the last Sacraments?

A. It seems most proper that the things necessary for the last Sacraments should be carefully kept in every Orthodox Catholic family, and should never, if possible, be used for any other purpose.

Q. 966. What else is to be observed about the preparation for the administration of the last Sacraments?

A. The further preparation for the administration of the last Sacraments requires that out of respect for the Sacraments, and in particular for the presence of Our Lord, everything about the sick-room, the sick person and even the attendants, should be made as neat and clean as possible. Especially should the face, hands and feet of the one to be anointed be thoroughly clean.

Q. 967. Should we wait until we are in extreme danger before we receive Extreme Unction?

A. We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

Q. 968. What should we do in case of serious illness if the sick person will not consent or is afraid to receive the Sacraments, or, at least, wishes to put off their reception?

A. In case of serious illness, if the sick person will not consent, or is afraid to receive the Sacraments, or, at least, wishes to put off their reception, we should send for the priest at once and let him do what he thinks best in the case, and thus we will free ourselves from the responsibility of letting an Orthodox Catholic die without the last Sacraments.

Q. 969. Which are the effects of the Sacrament of Extreme Unction or

Holy Anointing?

A. The effects of Extreme Unction or Holy Anointing are:

1. To comfort us in the pains of sickness and to strengthen us against temptations;
2. To remit venial sins and to cleanse our soul from the remains of sin;
3. To restore us to health, when God sees fit.

Q. 970. Will Extreme Unction or Holy Anointing take away mortal sin if the dying person is no longer able to confess?

A. Extreme Unction or Holy Anointing will take away mortal sin if the dying person is no longer able to confess, provided he has the sorrow for his sins that would be necessary for the worthy reception of the Sacrament of Penance.

Q. 971. How do we know that this Sacrament, more than any other, was instituted to benefit the body?

A. We know that this Sacrament more than any other was instituted to benefit the body:

1. From the words of St. James exhorting us to receive it;
2. It is given when the soul is already purified by the graces of Penance and Holy Viaticum;
3. One of its chief objects is to restore us to health if it be for our spiritual good, as most of the prayers said in giving this Sacrament indicate.

Q. 972. Since Extreme Unction or Holy Anointing may restore us to health, should we not be glad to receive it?

A. Since Extreme Unction or Holy Anointing may restore us to health, we should be glad to receive it, and we should not delay its reception till we are so near death that God could restore us only by an overt miracle. Again, this Sacrament, like the others, gives sanctifying and sacramental grace, which we should be eager to obtain as soon as our sickness is sufficient to give us the privilege of receiving the last Sacraments.

Q. 973. What do you mean by the remains of sin?

A. By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

Q. 974. How should we receive the Sacrament of Extreme Unction or Holy Anointing?

A. We should receive the Sacrament of Extreme Unction or Holy Anointing in the state of grace, and with lively faith and resignation to the will of God.

Q. 975. Who is the minister of the Sacrament of Extreme Unction or Holy Anointing?

A. The priest is the minister of the Sacrament of Extreme Unction or Holy Anointing.

Q. 976. What is the final preparation we should make for the reception of the last Sacraments?

A. The final preparation we should make for the reception of the last Sacraments consists in an earnest effort to be resigned to God's Holy Will, to excite ourselves to true sorrow for our sins, to profit by the graces given us, to keep worldly thoughts from the mind, and to dispose ourselves as best we can for the worthy reception of the Sacraments and the blessings of a good death.

Q. 977. At what time should persons dangerously ill attend to the final arrangement of their temporal or worldly affairs?

A. Persons dangerously ill should attend to the final arrangement of their temporal or worldly affairs at the very beginning of their illness, that these things may not distract them at the hour of death, and that they may give the last hours of their life entirely to the care of their soul.

(Continued CATECHISM on page 13)

CHILDREN'S PAGE

(Continued CATECHISM from page 12)

Q. 978. What is the Sacrament of Holy Orders?

A. Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Q. 979. Besides bishops and priests, who are the other ministers of the Church?

A. Besides bishops and priests, the other ministers of the Church are deacons and subdeacons, who, while preparing for the priesthood, have received some of the Holy Orders, but who have not been ordained to the full powers of the priest.

Q. 980. Why is this Sacrament called Holy Orders?

A. This Sacrament is called Holy Orders because it is conferred by seven different grades or steps following one another in fixed order by which the sacred powers of the priesthood are gradually given to the one admitted to that holy state.

Q. 981. What are the grades by which one ascends to the priesthood?

A. The grades by which one ascends to the priesthood are:

1. Tonsure, or the clipping of the hair by the bishop, by which the candidate for priesthood dedicates himself to the service of the altar;
2. The four minor orders, Porter, Reader, Exorcist, and Acolyte, by which he is permitted to perform certain duties that laymen should not perform;
3. Sub-deaconship, by which he takes upon himself the obligation of leading a life of perpetual chastity and continence in accordance with his station in life, and of saying daily the divine office;
4. Deaconship, by which he receives power to preach, baptize, and give Holy Communion.

The next step, priesthood, gives him power to offer the Holy Sacrifice of the

Divine Liturgy (Mass) and forgive sins. These orders are not all given at once, but at times fixed by the laws of the Church.

Q. 982. Are not the different orders separate Sacraments?

A. These different orders are not separate Sacraments. Taken all together, some are a preparation for the Sacrament and the rest are but the one Sacrament of Holy Orders; as the roots, trunk and branches form but one tree.

Q. 983. What name is given to sub-deaconship, deaconship and priesthood?

A. Sub-deaconship, deaconship and priesthood are called major or greater orders, because those who receive them are bound for life to the service of the altar and they cannot return to the service of the world to live as ordinary laymen.

Q. 984. What double power does the Church possess and confer on her pastors?

A. The Church possesses and confers on her pastor, the power of orders and the power of jurisdiction; that is, the power to administer the Sacraments and sanctify the faithful, and the power to teach and make laws that direct the faithful to their spiritual good. A bishop has the full power of orders and a Full Ecumenical Council of the Bishops alone has the full power of jurisdiction.

Q. 985. How do the pastors of the Church rank according to authority?

- A. The pastors of the Church rank according to authority as follows:
1. Priests, who govern parishes or congregations in the name of their bishop;
 2. Bishops, who rule over a number of parishes or a diocese;
 3. Archbishops, who have authority over a number of dioceses or a province. These may also be Metropolitan Archbishops;
 4. Primate, who have authority over

the ecclesiastical or Church provinces of a nation, and are usually a Metropolitan Primate;

5. Patriarchs, who have authority over a Church Jurisdiction which usually corresponds to its national jurisdictional name. Thus the Patriarch of Moscow is the Metropolitan Archbishop of Moscow and the Patriarch of the Russian Orthodox Church; the Patriarch of Jerusalem is the Metropolitan Archbishop of Jerusalem; the Pope of Rome is the Bishop of Rome or the Metropolitan Archbishop of Rome and the Patriarch of the Roman Catholic Church.

6. The Jurisdictional Synod of Bishops.

Q. 986. How do the prelates or higher officers of the Church rank in dignity?

A. The prelates or higher officers of the Church rank in dignity as they rank in authority, except that in dignity all Bishops of whatever rank are equal, then Vicars General and Vicars Apostolic who may be of any rank but usually are Mitered Archpriest or above in rank, then Mitered Archpriests, then Archpriests which generally correspond to Monsignor in the Roman Church, then those specially appointed by their Bishop ranking according to the powers delegated to them.

Q. 987. What is the Synod of Bishops, its duties and authority?

A. Each Orthodox Church, Religious Order, or Jurisdiction, is slightly different, but generally, the Synod elects the Patriarch or Primate, and nominates and appoints new bishops usually under the direction or request of the Patriarch or Primate. Usually the Synod is the repository of the final temporal authority of its Jurisdiction.,

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St. Erconwald

29 April (14 Nov. English Roman Catholics)

Bishop of London, died about 690.

He belonged to the princely family of the East Anglian Offa, and devoted a considerable portion of his patrimony to founding two monasteries, one for monks at Chertsey, and the other for nuns at Barking in Essex. Over the latter he placed his sister, St. Ethelburga, as abbess. He himself discharged the duties of superior at Chertsey.

Erconwald continued his monastic life till the death of Bishop Wini in 675, when he was called to the See of London, at the instance of King Sebbi and Theodore, Archbishop of Canterbury. As monk and bishop he was renowned for his holiness of life, and miracles were wrought in attestation of his sanctity. The sick were cured by contact with the litter on which he had been carried; this we have on the testimony of Venerable Bede. He was present in 686 at the reconciliation between Archbishop Theodore and Wilfrith. King Ini in the preface to his laws calls Erconwald "my bishop". During his episcopate he enlarged his church, augmented its revenues, and obtained for it special privileges from the king.

According to an ancient epitaph, Erconwald ruled the Diocese of London for eleven years. He is said to have eventually retired to the convent of his sister in Barking, where he died 30 April. He was buried in St. Paul's, and his tomb became renowned for miracles. The citizens of London had a special devotion to him, and they regarded with pride the magnificence of his shrine. During the burning of the cathedral in 1087 it is related that the shrine and its silken coverings remained intact.

A solemn translation of St. Erconwald's body took place 14 Nov., 1148, when it was raised above the high altar.

The shrine was robbed of its jewels and ornaments in the sixteenth century;

and the bones of the saint are said to have been then buried at the east end of the choir. This is indisputably is an example of the immorality of the Reformation and all that has issued from it.

Prior to the Reformation, the anniversaries of St. Erconwald's death and translation of his relics were observed at St. Paul's as feasts of the first class, according to an ordinance of Bishop Braybroke in 1386.

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HUMAN-ANIMAL EMBRYOS (READ "BABIES") LEGALLY "CREATED" IN BRITAIN

*Additional legislation approves
creation of siblings for spare
parts, masking as umbilical
cord blood donors*

In a series of related legislation during May, 2008, (and related measures in October, 2008) the British House of Commons approved fertilizing an animal egg with human sperm or vice-versa.

The House of Commons also approved making admixed embryos, including cytoplasmic hybrids, or cybrids, which are made by placing the nucleus from a human cell into an animal egg that has had its nucleus removed, resulting in *something* which is 99.9 per cent human.

In conjunction with this legislation, Newcastle University announced it has successfully generated "admixed embryos" by adding human DNA to empty cow eggs.

Related legislation would approve the use of embryo-screening to create "saviour siblings" suitable to donate umbilical cord blood to sick children. While sounding noble, this legislation is approval of cloning of humans for the purpose of harvesting spare body

parts.

With this series of legislation The British have in a sense brought murder and death to new depths of depravity.

The predictions in the novel, *The Modern Prometheus*, more commonly known as *Frankenstein*, by Mary Shelley (published 1 January 1818), are now being brought to reality by Newcastle University under the authority of British law.

The cloning of humans for spare body parts as depicted in the movie *The Island* (released in 2005), now also is a legal British practice despite superficial restrictions which seem to be included in the British law but which in reality are not.

Legalization of artificial birth control (which for the most part is chemical abortion) lead to legalization of murder of unborn children including the legalization of murder through starvation and exposure of babies who survive abortion. These in turn are the foundation upon which is based the creation of Frankenstein monsters and the cloning of humans to supply body parts to the original person.

These practices are reminiscent of the medical experimentation conducted during the World War II Era by Nazi German under Adolph Hitler, and by Imperial Japan under General (prime minister) Tojo Hideki (Tojo Eiku) and Emperor Hirohito.

Anyone who approves of or participates in any manner what-so-ever, *or who fails to strenuously oppose*, making or use of admixed embryos, cytoplasmic hybrids, cybrids, "saviour siblings", human cloning, research using human embryos, abortion for any reason in any manner, and yes, artificial birth control, is more evil than were Hitler, Tojo, Hirohito, and those who engaged in evil under their authority. Anyone who fails to readily comprehend this truth, or who would make exceptions to this truth, has severed themselves from God.

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THE HORROR OF ABORTION

Every person who voted for Obama, or who voted in a manner so that their vote did not viably oppose Obama's election as President, *MUST* view this video:

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

or

http://rs6.net/tn.jsp?e=001SiiNadJUZBFMMHtp_j9NTN3Y3NEQTxbc8al8lcxVIQII6BN5z9MxQMTKeZL2A9MCMKi7FGgwP__ZTrWCLnjtEXo-MARpDq5cdScNTu3_q7sLp8Jwivu6qQ==

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(Continued DISREGARD from page 1)

designed to prevent theft the thief will study the security system and if a means of circumventing it is found, may attempt to steal. They know if they are caught stealing, red handed, on video, they will in all probability be prosecuted and sentenced to jail. The penalty for getting caught at the time the theft occurs usually is a trip to jail followed rather quickly by trial, conviction, and a sentence to prison for a number of years. If one steals and is not caught or in some manner manages to not be convicted at trial, then one is not punished for the theft.

But that is only the human procedure.

The Divine Procedure is focused on the eternal salvation of the individual. Eternal salvation is either won or lost based on the individual's spiritual status at the time of death. That spiritual status at the time of death generally is determined by the individual's lifetime of behavior, and mental and spiritual attitude and practices.

Therefore God usually does not punish the thief at the time of the theft, even though God is the Ultimate Authority and that Ultimate Authority is fully aware of the theft transgression. God is giving the thief, the sinner, time to repent, make restitution or recompense in some manner, **or** proceed down the road to Hell.

Similarly, when a worker does an exemplary job, saves his employers significant expenses, a student passes a difficult examination, or a military person engages in acts of extraordinary valor, there usually is a reward or at the very least an acknowledgment which follows the good deed.

But with God the reward usually is received by the individual after a lifetime of attempting to follow God's Will, God's instructions, of attempting to become worthy of God. Therefore, *in our temporal minds*, the reward from God comes after one dies and no one gets to see the reward in this life.

But that is true only *in our temporal minds*. Our souls know when they are in harmony with God, when our entire person is following the course set by God. When we have removed the barriers of sin which we set-up between ourselves and God and follow His Way we experience a very distinct peace; a peace of a distinct character and quality. It is not the bland smiling, complacent mindlessness, which has as its foundation the mistaken belief that simply believing Jesus is God is sufficient to attain eternal salvation without any effort on one's part. It is a peace founded in God and one's good works in God.

Our souls also know when they are not in harmony with God. They know when

they are almost entirely devoid of God's grace. Our souls are even more aware of their horrible condition when they are dead, without even a glimmer of Divine Essence. Very often this is expressed by a form of restlessness, of seeking to obtain what ever material desires are able to be fulfilled and to fulfill those desires without regard to the costs, consequences, or damage and harm to others and often without regard to these things as applied to one's self.

Jesus Christ God and King has made His proclamation. It is very simple and very easy to comprehend. Take a few moments, be quiet, and contemplate His instructions. Then follow them, using the tools He has created to help each of us follow The Way He has taught. If you do this, your temporal mind will join in harmony with your soul in experiencing the very distinct peace of Jesus Christ God and King.

Do not think that just because you do not perceive Divine punishment or Divine reward, that they do not exist, that they are not real. They are real just as Divine Peace is real. If you have never experienced or perceived Divine Peace, you are advised to pursue a life which seeks Divine Reward . . .

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

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HUMOR**AT&T****(Thanks Greather)**

(We may have run this one in the past. If we have, well, it is just so good we do not mind if it is a repeat)

I was at home the other night in the middle of my dinner when the phone rang.

ME: Hello.

AT&T: Hello, this is AT&T ...

ME: Is this AT&T.

AT&T: Yes, this is AT&T ...

ME: This is AT&T.?

AT&T: Yes, this is AT&T ...

ME: Is this AT&T.?

AT&T: Yes! This is AT&T, may I speak to Mr. Byron, please.?

ME: May I ask who is calling.?

AT&T: This is AT&T.

ME: Ok, hold on.

At this point I put the phone down for a solid 5 minutes thinking that, surely, this person would have hung up the phone. I ate my salad. Much to my surprise, when I picked up the receiver, they were still waiting.

ME: Hello.?

AT&T: Is this Mr. Byron.?

ME: May I ask who is calling, please.?

AT&T: Yes, this is AT&T ...

ME: This is AT&T.?

AT&T: Yes, this is AT&T ...

ME: The phone company.?

AT&T: Yes, sir.

ME: I thought you said this was AT&T.

AT&T: Yes, sir, we are a phone company.

ME: I already have a phone.

AT&T: We aren't selling phones today, Mr. Byron. We would like to offer you 10 cents a minute, 24 hours a day, 7 days a week, 365 days a year.

ME: Now, that's 10 cents a minute, 24 hours a day?

AT&T: (getting a little excited at this point by my interest) Yes, sir, that's right! 24 hours a day!

ME: 7 days a week.?

AT&T: That's right.

ME: 365 days a year.?

AT&T: Yes, sir.

ME: I am definitely interested in that! Wow!!! That's amazing!

AT&T: We think so!

ME: That's quite a sum of money!

AT&T: Yes, sir, it's amazing how it adds up.

ME: Ok, so will you send me checks weekly, monthly or just one big one at the end of the year for the full \$52,560; and if you send an annual check, can I get a cash advance.?

AT&T: Excuse me.?

ME: You know, the 10 cents a minute.

AT&T: What are you talking about.?

ME: You said you'd give me 10 cents a minute, 24 hours a day, 7 days a week, 365 days a year. That comes to \$144 per day, \$1008 per week and \$52,560 per year. I'm just interested in knowing how you will be making payment.

AT&T: Oh, no, sir. I didn't mean we'd be paying you. You pay us 10 cents a minute.

ME: Wait a minute, how do you figure that by saying that you'll give me 10 cents a minute, that I'll give YOU 10 cents a minute? Is this some kind of subliminal telemarketing scheme.? I've read about things like this in the Enquirer, you know.

AT&T: No, sir, we are offering 10 cents a minute for ...

ME: THERE YOU GO AGAIN! Can I speak to a supervisor please.?

AT&T: Sir, I don't think that is necessary.

ME: I insist on speaking to a supervisor.!

AT&T: Yes, Mr. Byron. Please hold.

At this point, I begin trying to finish my dinner.

SUPERVISOR: Mr. Byron.?

ME: Yes.?

SUPERVISOR: I understand you are not quite understanding our 10 cents a minute program.

ME: Is This A T & T.?

SUPERVISOR: Yes, sir, it sure is.

ME: (I had to swallow before I choked on my food. It was all I could do to suppress my laughter and I had to be careful not to produce a snort.) No, actually, I was just waiting for someone to get back to me so that I could sign up for the plan.

SUPERVISOR: Ok, no problem, I'll transfer you back to the person who was helping you.

ME: Thank you.

(Continued Humor AT&T on page 19)

(Continued Humor AT&T from page 18)

I was on hold once again and managed a few more mouthfuls. I need to end this conversation. Suddenly, there was an aggravated but polite voice at the other end of the phone.

AT&T: Hello, Mr. Byron, I understand that you are interested in signing up for our plan.?

ME: No, but I was wondering - do you have that "Friends and Family" thing because I'm an only child and I'd really like to have a little brother.....

AT&T: click

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WHEN OUR STUPIDITY HAUNTS US

Often it seems as though we can never do anything correctly. As though we mess up everything which we touch, and that what we have messed up can never be corrected. It is as though we embarrass ourselves constantly.

But the ones who really mess up are those who attempt to predict when the end of the world will come. The ones who really mess up are the ones who consider themselves to be above reproach. The ones who really mess up are the ones who believe they never mess up.

If you look into the sky you will see the sign of the Son of Man which has flashed across the sky from east to west and is permanently imbedded across the entire universe. You do not need to look in the desert, or in a hidden room, to find the Saviour of the world, because He has already come and provided the wherewithal of salvation. And His Father has seen to our continual care through the Holy Ghost Who will remain with us until the time all are judged together. But each of us will be judged at death, so we will already

know our own eternity at the time of our own death.

In referring to the signs which will announce Judgment Day, and in telling us not to go back to pick up our coats, and not try to complete something on which we were working, Jesus who is God, is telling us that not only will it be too late to change at the instant of the Judgment of All, but that it will be too late to change at the instant of our individual death.

Jesus is telling us to be prepared not for Judgment Day, not for the end of the world, but to be prepared for our own death, which can come at any time.

If you knew the exact instant at which the end of the world were to occur, or at which you were to die, would that make any difference to you? If it would, then what is it that you would be doing which is different from what you are doing now? If you might lead a life of sin until the last instant, and think that you them would be able to repent, you are fooling yourself. If you would try more fervently to lead a life of holiness, then why are you not doing so now?

In all likelihood, if you were to know the exact instant of the end of the world, or of you death, it would make little difference in how you would lead your life.

The important factor each of us should consider is to follow the plans established by God by which we attain eternal happiness; and not to make our own plans or follow the plans of someone else.

We have been given special gifts which will assist us in following God's plans, direction, and instruction: the gifts of memory and embarrassment.

If we are both blessed and seemingly cursed with remembering all of the stupid things which we have done, and the embarrassing situations we have gotten ourselves into, then we should be thankful. We should be thankful for we will find relief in the arms of those who

really love us. And the leader of the ones who really love us is Jesus Christ.

When our stupidity haunts us we actually are blessed, even though it is emotionally painful. We are blessed because we have severe discomfort at our own inadequacies. We are able to acknowledge our mistakes, while many people are unable to acknowledge their mistakes.

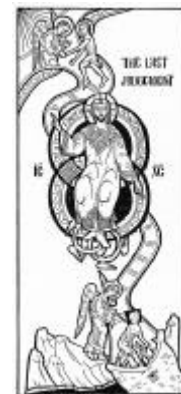
And in knowing our mistakes we have a measure of how much God loves us. In the measure of our mistakes and our wishing we had not made them and our wishing we could make them OK, we have the beginning of the measure of God's love for us. For His love for us towers far above all of our mistakes. And the more we wish we had not made them, then the more God loves us.

Cultivate the ability to remember, and remember. Also cultivate the ability to be embarrassed, *and* the ability to be delighted. Remember your stupidity, be embarrassed at your stupidity, and avoid repetition of your stupidity. And remember when you have behaved admirably, be delighted, and attempt to continue your admirable behavior.

If you so do, for the sake of God, you will experience less concern for yourself when contemplating your own death or the end of the world, but you may experience an increased concern for others in such contemplations.

Ref: Col. 1:9-14; Mat. 24:15-35

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(Continued **DESIRE GOD** from page 1)

always be before God, pleasing Him and inducing Him to hold our hand, guiding us, and pulling us up when we fall.

But if there is something which we desire more than God, something which we desire continually in our waking and sleeping moments even more than we desire God, then God may not be there holding our hand, for we will not be reaching out to grasp His hand. Even worse, it might be possible that He will not hold out His hand, though He seems to always be reaching out to us.

This does not mean we can not or should not desire that which is not God. This does not mean that when we desire something in addition to God, that we act foolishly, for we can easily desire something in addition to God and still desire God more, provided the other that we desire is desired in a Godlike manner and for Godly purposes.

The more perfectly in accordance with holiness that we desire something, the more that desire can lead us to a more perfect desire for God, which will place our desire for God in the position of prominence. And the more perfectly we desire God, the more Godly will our desire for that in addition to God become.

But note, it is desire for that in addition to God which can be a holy desire. Desire for that other than God can never become holy, for it is a desire for other rather than desire for in addition to.

I can desire God, and in addition to being in a good relationship with God, desire to also have a good relationship with another human in a Godly manner; and in this I can be holy. But if I desire to have that relationship with another human instead of or more than a relationship with God, then I am not holy.

It is when our desire for God reaches an all consuming level, such as that which one lover has for another, or a mogul has for money and power, or a celebrity has for fame - when our desire for God reaches this level then we groan within

our hearts and that groan is heard by God day and night, in our waking and sleeping. And He answers that groaning with an increased outpouring of His love, His agape love, of His essence, His grace.

When we love God in this manner, we may sin, but we have horror of our sin and repent of our sin virtually immediately. We struggle to remain in a state of grace, of touching God, and in that state we have no fear of judgment for we know we are in union with God. Should we lose that union we will fight desperately to regain it, and in regaining it will again fear no judgment.

In that union we wish to do what we can to further the desires of God, just as a lover will struggle to ascertain the desires of the one he loves so that he can fulfill those desires as completely as he is able. This is why Saint John the Baptist, the Forerunner of Christ God, prepared the way for Our Saviour.

Try to manipulate God, or to use God as a means for earthly treasures, and you will be damned for eternity. But groan within yourself for God and the things of God and you will celebrate the human birth of His Son, the co-eternal of the Father and of the Holy Spirit. Groan within yourself for Christ, and you will raise your earthly desires to become more heavenly in substance and in approach, and will discard those desires which by their very nature are not holy.

Groan within yourself for God and God will embrace you to His bosom as a father embraces his child.

If you desire at the animal level, you can only desire what you have experienced. A person can desire what they can imagine, but what one can imagine might never exist. Learn about God and know God as best you can, and you will be able to desire God and will be able to desire Him as He is and in a realistic manner. Then He will fulfill that desire.

Ref: 1Cor:4:1-5; Luke 3:1-6

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(Continued **DIVINE BROTHER** from page 1)

is the true perspective, not the cloudy or warped perspective. This more clear perspective enables a more full, proper, and better ability to relate to God.

The more and the better we relate to God, the more and better we relate to the rest of mankind, not necessarily because of some great spiritual aspect, but because we relate to God through appreciation of God in the human nature taken on by God the Son. We come not just to know, but to appreciate, the fact that Jesus experiences what we experience and we experience what Jesus experiences, because we both are humans; with the only difference being that He also is God and we are not. So we do not now experience what His divine nature experiences, but we will to some as of yet unknown extent if we are united with God for all eternity.

But until that happens we can relate to Christ Jesus in His human nature, and that opens our minds to better appreciate the truth of reality.

Though the Jewish culture of the time of Christ is different from the culture of our times, we can relate His presentation in the temple to our being an infant carried into Church to be Baptized, Chrismated, and receive the Sacred Eucharist, or at least being Baptized if one is Roman and not Orthodox.

Even though most of us are blessed with having experienced both of our parents, almost all of us can also relate to being a child and loving our grandparents or some other relative or family friend, with a devotion that approaches that which we have for our parents. If we have siblings we know about sibling rivalry, but we also know and have experienced sibling love. And if we do not have siblings, most of us have had friends who were and hopefully are as close to us as a brother or sister would be, and perhaps are closer to us and more loved than any sibling could be loved.

(Continued **DIVINE BROTHER** on page 21)

(Continued **DIVINE BROTHER** from page 20)

In this we find the realization that God the Father is not just the Father of Jesus Christ but also really and truly our own Father, for while His Son is eternally begotten and not created, and we are created, there is a similarity we perceive between the two, that similarity being cause by our inability to grasp more than a shallow appreciation of the true difference. In this instance the deficiencies of human ability is good, for it allows us to firmly grasp the fact that God the Father is truly our own Father.

With God as our Father, each of us are siblings. Your child is also your brother or sister. Your mother and father also are your sister and brother. Your spouse is also your sibling. One can be rude and make snide remarks about incest, but such remarks are only the Devil's prompting to ridicule the truth so-as-to attempt to discredit the truth.

It is true that one only attains full status as a child of adoption through Baptism, and thereby acquires the ability to inherit Heaven provided one has not been disinherited, but it is no less true that each person, Baptized or not, is a child of the Father by creation, and that the delight of Christ the Son is to play with the sons of man.

This should force us to rethink a multitude of practices which are common to our society and to all societies of all times. When a woman has an abortion, she not only is killing her child, but also killing her sibling, and killing a son or daughter of God. The one who performs the abortion, and all who in any manner assist that person or the business of the abortionist, are killing their sister or brother.

Abortion is not the only matter which should be rethought. Pornography, prostitution, sexual promiscuity, and sexual deviancy must be perceived in a new light. That is **YOUR** sister who is being sodomized and degraded. That is **YOUR** brother who is doing what ever

despicable thing is being done. That is **YOUR** sibling doing that to your **OTHER** sibling. There is a common attitude amongst true men of all cultures which encompasses the thought process of, "I will not allow you to do **THAT** to **MY** sister. And if you even **THINK** of doing that to my daughter . . ."

Drug use, excess of alcohol, and all of the so called social ills, as well as inadequate pay for work done, **and** incompetent work done instead of good competent work product, all are seen in a new light.

If a person can not comprehend this, or does not believe this, then that person does not grasp the true relationship which exists amongst all members of the human race.

But is one does grasp this, then one can envision Christ saying, "You are going to do **WHAT** to my sister (or brother)!" Only a fool would chance God getting really angry with them. Are you a fool?

Ref: Gal 4:1-7; Luke 2:33-40; John 14:1-5; Mat. 2:13-18

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(Continued **AVOID STUPID** from page 10)
ceiving in comparison to the evil that politician wrecks.

Even though these are undeniable facts, there is a multitude of people who will elect evil people to public office thinking they will get something of material value by electing those evil people. Such an electorate is stupid. Those who elect evil people to public office thinking they will get anything of value are stupid. They are stupid not just because they are placing potential material gain over spiritual eternity. They are stupid because, while a very few of them might get or receive something of material value, most of them, the vast majority of them will receive nothing of value. Not only will they receive nothing of value. They will lose control of what ever they have that has value, including their own lives.

But these stupid voters will vote in a stupid manner because they suffer from a multitude of evils themselves - especially sloth in that they desire to get something for nothing without effort, greed in that they want to get anything and everything they can even if it is useless to them, envy in that they simply can not stand the fact that someone else has something even though that other person worked and sweated for what they have.

Even knowing they will be enslaved by the evil office seekers these stupid voters will do their best to elect the evil ones.

If they are successful they make it very likely those of us who try to follow God's instructions, and who attempt to earn what we acquire, will be enslaved along with these stupid voters.

But there is one thing which these stupid people and the evil office seekers can not do.

They can not damn to hell those who consistently attempt to do God's will, who consistently partake of the Sacra-

(Continued **AVOID STUPID** on page 22)

(Continued **AVOID STUPID** from page 21)

ments, who oppose the evil office holders, office seekers, and voters.

Only by abandoning God, like the stupid and evil public officials and voters have abandoned God, can we be damned to hell.

In your personal relationships, always remember the old adage: Never judge a book by its cover. Put in a little more complex form: A person's true character is not found in their appearance; it is found in what the person does of their own free will. God attempts to influence a person's free will to the person's being good, but does not control a person's free will. Each of us is unable to do any more - for since God has set limits on His own interference or influence of the free will of a person, we are unable to more.

Therefore, do not be stupid. Do have Faith Jesus Christ is God. Think, act, and strive to bring your entire being into conformity with what you know is God's will because that is righteous and honorable. Attempt to persuade the stupid and evil ones to forego their stupidity and evil and if they refuse you can not prevent their going to hell. If you wish to avoid being stupid just be sure you do not accompany them.

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

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Even though it looks good on



the outside, it might look like this on the inside.

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INSTRUCTION AND PRAYER ON THE TENTH ANNIVERSARY OF MY CONSECRATION

+ *Paul, S.S.B.*

Saturday, November 22, 2008 A. D., was the tenth anniversary of my Consecration as Bishop, my election as Metropolitan Archbishop of Orleans, Superior General and Metropolitan Primate of The Society of Clerks Secular of Saint Basil, and of The Orthodox Catholic Church of the Americas.

This was not a position which I sought, it was not one which I desired, it is not one which I desire, but it is one which I reluctantly accepted and which I attempt to fulfill and to perform. I will continue in this or these offices until such time as God deems it proper to relieve me, to release me from the burden I have agreed to carry.

Think of this as my decennial report to you, those whom I serve and attempt to serve.

My life and conduct, even to today, are not shining examples of holiness and Godliness, nor is it worthy of emulation in many aspects. But it is worthy of emulation, imitation, and as an example, in a few matters. I pray for you daily: many of those for whom I pray are by name, some by group. My Morning Offering is typed eight pages in length and growing. I pray for the living and for the dead by name so that I will remember each individual as an individual; so that I will recall those few instances when I was sufficient to that individual and the numerous instances when I failed each individual; so that I will learn from my few successes and numerous failures, correct my inadequacies, and make a better foundation for my few strengths. I also pray for various situations and conditions.

Everything for which I pray and every person for whom I pray is included in every Divine Liturgy I pray be it a weekday, Holy Day, Great Feast, or

Sunday.

These practices are worthy of you emulation. They are activities in which you should engage whether you are a member of the laity, a religious, a Priest, or a Bishop. Every Priest and every Bishop should definitely pray a Morning Offering wherein are mentioned by name as many as possible of the living and the dead for whom the Priest or Bishop has concern. And every Priest and every Bishop should have concern for a very great number of people. When the overwhelming number of such individuals is intellectually realized and acknowledged the practicality and necessity of praying for individuals by "category", "classification", and "group", as well as for numerous individuals as individuals becomes evident. But this necessity should never be allowed to reduce the number of individuals for whom prayer is made as individuals, down to a level of insignificance. Not only is such a practice an abandonment of the Christian duty incumbent upon all laity, religious, and clergy, but it also makes it less likely one will realize one's inadequacies and sufficiencies, learn from them, diminish the inadequacies, and strengthen the sufficiencies.

However, I do not pray the Morning Offering out of a sense of duty. Though it has changed in form over the decades, I began praying and continue praying it because I want to pray for certain people, things, and situations. I found there is not a single person anywhere who I would desire not go to Heaven and be united in the Perpetual Light of God. Since this state of eternal happiness is reserved for those who do God's will at least to an extent sufficient that they are not spiritually dead and thus can be purified after death, I attempt to assist people, including myself, to attain at least this bare minimum. But I attempt to personally achieve greater spiritual heights, and to assist others to those greater heights.

When I realized I really wish everyone could go to Heaven, that I wished even

(Continued **ANNIVERSARY** on page 23)

(Continued ANNIVERSARY from page 22)

the Devil would or could repent, seek, and attain eternal union with God, and that I have great sorrow for those who reject God or place no importance on a good relationship with God, I also began to realize that I love people in a way or manner different from that which is normal, common, or usual. That, perhaps, while I know the normal kinds of love and love with those normal kinds of love, that there is a different kind of love and that I have that different kind of love - or at least a small "touch" of that different kind of love. I do not dare make claim to it being Agape or Divine Love, to it being Charity, but I Hope and pray that it is to at least some extent.

This different kind of love creates an extremely strong attraction to God, to all that possess even a small spark of God, and a heartbreaking agony for those who have rejected God.

It drives me to provide the liturgical, prayer, and formulary material a Priest needs to fulfill his function and to be a shepherd under Christ. It is the reason I write, publish, preach, teach, and pray. It is the reason I regret my every failure as a Priest, as a Bishop, and attempt to strengthen that which resulted in every one of my few successes.

Therefore, on the tenth anniversary of my Consecration, it is with the love of God that I admonish, advise, and instruct you to imitate me in at least praying a Morning Offering, and in the following:

I do not overtly concern myself with knowing all about the end of the world, the second coming of Christ, or the identity of the Anti-Christ. I do not concern myself with changing that which can not be changed, such as my height. I am concerned with realizing the signs as Christ revealed in Matt. 24:32: **And from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, you know that summer is nigh. 24:33. So you also, when you shall see all these**

things, know ye that it is nigh, even at the doors. I was conceived, born, and am alive. The branches of my fig tree are tender, their leaves have come forth, and I am in my summer wherein I have the ability to produce fruit. I attempt to produce fruit pleasing to God while I am able, to feed and sustain all who come to me, to offer subsistence to everyone. I attempt to remove all evil substances so they are not contained in the fruit I offer. I attempt to be sure I receive proper spiritual nourishment in the light of Christ, growing and transforming that nourishment in The Perpetual Light which changes that nourishment into healthful fruit which in turn nourishes all who partake thereof. **Simply because I am alive, I will not be alive on Earth in this world for very long.** If I am successful in following The Way taught by Christ in this life, I will next be completely purified and then received the eternal reward God has reserved for me. I pray my fruit will continue to nourish those who remain long after I receive my reward.

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THE SIGNIFICANCE OF THE ELECTION OF OBAMA AS PRESIDENT OF THE UNITED STATES OF AMERICA

Many think or believe the most significant, astounding, remarkable, historical, and noteworthy aspect of the election of Obama as President of The United States of America, is that he is a Negro.

Such an attitude demeans the American electorate, particularly the Caucasian part of the electorate. For many years, perhaps since the 1980's, "race" has been of more importance and significance to the Negro population, and to the news media, than it has been to the Caucasian population.

The true significance of the election of Obama is that for the first time in its history, The United States of America has elected as its President, an avowed, self proclaimed, advocate, supporter, and promoter of infanticide.

Carter advocated murdering unborn children. Clinton not only advocated murdering unborn children, but actively funded such murder. Obama not only advocates and has promised to fund this murder, but supports, advocates, and has stated he intends to fund murder of babies who survive an attempted abortion. That is infanticide.

Hail the new leader of America!



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know about. Q. (Showing man picture.) That's you? A. Yes, sir. Q. And you were present when the picture was taken, right?

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

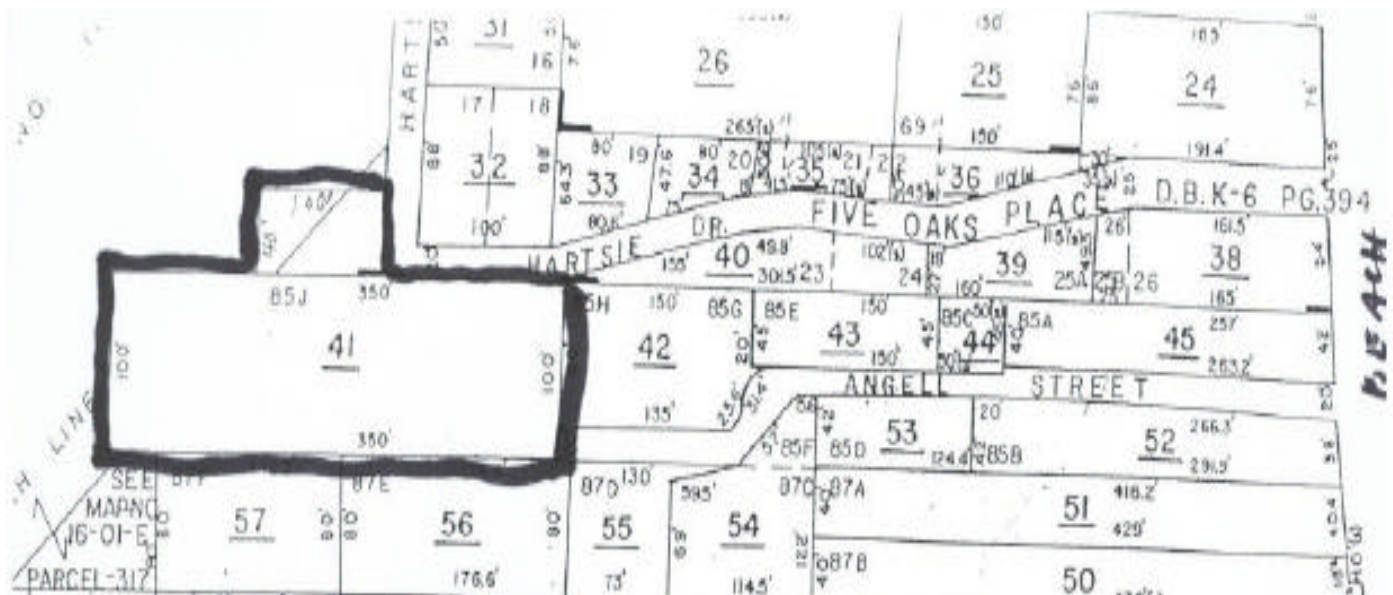
St. Mary Magdalene was destroyed by hurricane Katrina. There are no buildings or trees remaining on the property. A good natural setting is very important for maximum benefit to be derived from a spiritual retreat facility - the prime use of Saint Mary Magdalene was as a retreat house and our Mother 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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**CHRISTMAS MEANS
CHRISTMAS IS ALL ABOUT**

**IS THE SPIRIT OF
CHRISTMAS
THE SPIRIT OF CHRISTMAS
IS
CHRISTMAS IS**

Most of what is presented to and accepted by the general public concerning Christmas has been created by and promulgated by individuals and groups who and which have only one concern regarding Jesus Christ. That concern is to make Jesus Christ totally and completely irrelevant in the life of every individual. They use some of the principals which **evolve** from Christ's teachings in their Christmas presentations, but for the most part mention of Christ or reference to Christ is studiously avoided.

"They" say:

Christmas is all about peace - *hogwash*;
Christmas is all about learning to get along together - *garbage*;

The message of Christmas is tolerance - *that is a big fat lie*;

The message of Christmas is peace and good will towards all men - *No stupid. It is peace to men of goodwill*;

The spirit of Christmas is the spirit of giving - *idiotic*.

Every one of the preceding concepts and all of the platitudes commonly mentioned in conjunction with Christmas are potential results from the event of Christmas but none of them have anything to do with, no nexus to or with, Christmas.

The event of Christmas is the birth of God incarnate. Expanded: one of the Three Persons of The Blessed Trinity which is God, the Person we refer to as the Son and as the Word of God, became incarnate - which means He took on human nature - and was born. He became incarnate in the womb of the Ever Virgin Mary through her being overshadowed by the Holy Ghost who is God and the one whom we refer to as the Third Person of the Blessed Trinity. And to further simplify matters, His birth was a - actually the - virgin birth - His mother was a virgin before His incarnation, all through her pregnancy with Him, and even during and after His birth, and remains a virgin even to this very day and will always be a virgin. It is a very simple matter when one contemplates it. The fact that this is so foreign to any human experience, ever, makes it difficult to formulate questions about it. But it is a simple matter. The name of this individual who has always existed of Himself in His divine nature and Who began ex-

istence in His human nature at a the instant of His conception (which is a definite instant in time) is Jesus Christ and while He is but one Person He has both a complete and total divine nature and a complete and total human nature. The reason for His incarnation, birth, life, teaching, example, passion, death, and resurrection is His being the perfect sacrificial victim which enabled each individual to become reconciled with God by that sacrifice making atonement for the sins of each individual who seeks reconciliation in accordance with the methods and system established by that very same Jesus Christ God.

Obviously Jesus is very loving, compassionate, tender, forgiving, possessing all of the nice characteristics commonly associated with Him. But He is not tolerant. He will usually allow a person to do whatever it is they desire to themselves but that does not mean He grants eternal happiness to those who ignore Him or His requirements or who make no real attempt to learn His instructions and to live in accordance *with* His instructions.

If anyone thinks Jesus is "all about peace," that individual should contemplate hell and if they find any peace in hell they have not contemplated hell.

If anyone, "can not believe a good and all loving God would send anyone to a place like the traditionally depicted hell," that individual is calling the one, true, good all loving God a liar because that is exactly the fate which God Himself has proclaimed for those who fail to make themselves acceptable to Him.

Go ahead. Believe those who misdirect you from the truth about Christmas and go to hell. God gave you free will so you could be as intelligent and as smart or as stupid and as foolish as you wish.

Or believe God, worship Him instead of yourself, learn His instructions and follow them as best you can, and have a chance of obtaining the benefits of Christmas.

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BECAUSE CHRIST WAS BORN

The young reporter for a great metropolitan newspaper . . .

A long time ago, in a time when children's toys were made from solid metals, wood, ceramic, glass, but here even a hint of plastic, there was a young reporter for a great metropolitan newspaper. Yes, he wore glasses, but, no, he did not duck into telephone booths and put on a caped costume. He was more powerful than a locomotive, faster than a speeding bullet, and able to leap over the drainage ditch in the front yard with a single bound.

He had seen, experienced, and woefully participated in the horrors of war and not only survived but was strengthened by the experience in many ways. Impatient, he learned patience over the decades of raising the six children with which his marriage was blessed, and through the almost idolizing love for his wife which blazed in his heart.

The depth of that love overflowed and encompassed his children, and manifested itself in a special way as Christmas approached one year. They had recently purchased a suburban home on the VA Bill. The two oldest children, boys, were at the young age where they were sufficiently coordinated to play with complex toys. But by today's standards, the family's finances would be deemed those of the poor, especially since his wife did not have a job outside of her home - but considering the character of children who are not raised by a full time mother the financial "trade off" was well made.

He wanted to give his two sons something special for Christmas. After much searching the parents settled on something extravagant: two metal pedal cars, one for each son. These were automobiles of a size that a child could sit on a seat behind the steering wheel, and power the car using foot pedals. The automobile could be made to move forward, backward, and the front wheels to turn by turning the steering wheel.

Made of very heavy or thick metal, the cars would last for many years - and they did.

But the child size automobiles were of such cost that there would be insufficient money to purchase anything more than an handkerchief for the grandparents, the parents for each other, or for anyone else.

Unlike today, with its credit culture and lack of sense of fiscal responsibility, the parents were children of The Great Depression and very conscious of the pitfalls of irresponsible spending. They were very aware of their privilege of home ownership, especially one located near their Church which had just established a good school.

But there was something which compelled them, especially him, to obtain these most prized gifts for their two sons. And so they did.

What was it that compelled them to provide these gifts for their sons? The list of what it was not would cover many pages. The list of what it was is found in one word, Love.

Not the mushy, gushy, irrational emotion which is often confused with love. Not the possessive, analytical, or comparative forces which are occasionally confused with being associated with love. Nor the love of the Natural Law, love based in nature. True Love, Love founded in God, now easily accessible through Christ God.

Today's world has difficulty imagining the agony which accompanied the decision to purchase and to actually purchase these gifts. Not only was the household budget fractured, the lessons learned from the Great Depression tested to almost breaking, but others for whom there was great love were to be slighted with gifts of insignificant cost - but not of insignificant value. For the grandparents of the two boys agreed whole heartedly with the boys receiving the automobiles.

Before the coming of Christ mankind most frequently comprehended God's love indirectly. The event of Christ made direct knowledge of God's love much more readily accessible. Those who touched that love as it reached out to them, and who then accepted that love, found it effected every aspect of their life. Those who retained that love from God were compelled by that very love to reach out with that same love. Thus it was that the two boys received the child sized automobiles that Christmas, which brought joy to the boys at the unexpected gifts, and to the adults in their lives.

That same love lead to a strengthening of the religious life of that family. Evening family prayers and grace before meals were practices which laid a foundation and established standards which have been perpetually acknowledged. And in each individual of that family, and towards its extended family and friends, there has been established a loving concern each for the others despite extremely differing personalities, life styles, and opinions.

In the midst of the commotion of the world remove yourself therefrom and thank God for His becoming one of us and doing all He did. The effect Jesus has on mankind because He became incarnate, was born, and did all He did, is beyond the ability of any one human or all of mankind together to imagine.

Even the attempts to secularize Christmas through the multitude of secular oriented movies are unable to totally remove the concept of goodness, for the Grinch is compelled to return Christmas, Santa's North Pole facility is rescued by people who once did not believe and believing save what they once sought to destroy, the child receives the wish for a family, and the natural, innate desire that equilibrium and decency be established is satisfied. But only because there is a sense that goodness has prevailed, and goodness has but one source and one means of being measured - holiness.

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THE NATIVITY

John 1:1. In the beginning was the Word: and the Word was with God: and the Word was God. 1:2. The same was in the beginning with God. 1:3. All things were made by him: and without him was made nothing that was made. 1:4. In him was life: and the life was the light of men. 1:5. And the light shineth in darkness: and the darkness did not comprehend it.

Luke 1:26. And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, 1:27. To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. 1:28. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. 1:29. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. 1:30. And the angel said to her: Fear not, Mary, for thou hast found grace with God. 1:31. Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus. 1:32. He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. 1:33. And of his kingdom there shall be no end. 1:34. And Mary said to the angel: How shall this be done, because I know not man? 1:35. And the angel answering, said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. 1:36. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren. 1:37. Because no word shall be impossible with God. 1:38. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her. 1:39. And Mary rising up in those days, went into the hill country with haste into a city of

Juda. 1:40. And she entered into the house of Zachary and saluted Elizabeth. 1:41. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. 1:42. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. 1:43. And whence is this to me that the mother of my Lord should come to me? 1:44. For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. 1:45. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. 1:46. And Mary said: My soul doth magnify the Lord. 1:47. And my spirit hath rejoiced in God my Saviour. 1:48. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. 1:49. Because he that is mighty hath done great things to me: and holy is his name. 1:50. And his mercy is from generation unto generations, to them that fear him. 1:51. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. 1:52. He hath put down the mighty from their seat and hath exalted the humble. 1:53. He hath filled the hungry with good things: and the rich he hath sent empty away. 1:54. He hath received Israel his servant, being mindful of his mercy. 1:55. As he spoke to our fathers: to Abraham and to his seed for ever. 1:56. And Mary abode with her about three months. And she returned to her own house. 2:1. And it came to pass that in those days there went out a decree from Caesar Augustus that the whole world should be enrolled. 2:2. This enrolling was first made by Cyrenus, the governor of Syria. 2:3. And all went to be enrolled, every one into his own city. 2:4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. 2:5. To be enrolled with Mary his espoused wife, who was with child. 2:6. And it came to pass that when they were there, her days were accomplished

that she should be delivered. 2:7. And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn. 2:8. And there were in the same country shepherds watching and keeping the night watches over their flock. 2:9. And behold an angel of the Lord stood by them and the brightness of God shone round about them: and they feared with a great fear. 2:10. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: 2:11. For, this day is born to you a Saviour, who is Christ the Lord, in the city of David. 2:12. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger. 2:13. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: 2:14. Glory to God in the highest: and on earth peace to men of good will. 2:15. And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed to us. 2:16. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. 2:17. And seeing, they understood of the word that had been spoken to them concerning this child. 2:18. And all that heard wondered: and at those things that were told them by the shepherds. 2:19. But Mary kept all these words, pondering them in her heart. 2:20. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them. 2:21. And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel before he was conceived in the womb. 2:22. And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: 2:23. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: 2:24.

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK EIGHT (Cont'd)

CHAPTER II

3. I went, therefore, to Simplicianus, the spiritual father of Ambrose (then a bishop), whom Ambrose truly loved as a father. I recounted to him all the mazes of my wanderings, but when mentioned to him that I had read certain books of the Platonists which Victorinus -- formerly professor of rhetoric at Rome, who died a Christian, as I had been told -- had translated into Latin, Simplicianus congratulated me that I had not fallen upon the writings of other philosophers, which were full of fallacies and deceit, "after the beggarly elements of this world,"[240] whereas in the Platonists, at every turn, the pathway led to belief in God and his Word.

Then, to encourage me to copy the humility of Christ, which is hidden from the wise and revealed to babes, he told me about Victorinus himself, whom he had known intimately at Rome. And I cannot refrain from repeating what he told me about him. For it contains a glorious proof of thy grace, which ought to be confessed to thee: how that old man, most learned, most skilled in all the liberal arts; who had read, criticized, and explained so many of the writings of the philosophers; the teacher of so many noble senators; one who, as a mark of his distinguished service in office had both merited and obtained a statue in the Roman Forum -- which men of this world esteem a great honor -- this man who, up to an advanced age, had been a worshiper of idols, a communicant in the sacrilegious rites to which almost all the nobility of Rome were wedded; and who had inspired the people with the love of Osiris and "The dog Anubis, and a medley crew Of monster gods who 'gainst Neptune stand in arms 'Gainst Venus and Minerva, steel-clad Mars,"[241] whom Rome once conquered, and now worshiped; all of which old Victorinus had with thundering eloquence defended for so many years -- despite all

this, he did not blush to become a child of thy Christ, a babe at thy font, bowing his neck to the yoke of humility and submitting his forehead to the ignominy of the cross.

4. O Lord, Lord, "who didst bow the heavens and didst descend, who didst touch the mountains and they smoked,"[242] by what means didst thou find thy way into that breast? He used to read the Holy Scriptures, as Simplicianus said, and thought out and studied all the Christian writings most studiously. He said to Simplicianus -- not openly but secretly as a friend -- "You must know that I am a Christian." To which Simplicianus replied, "I shall not believe it, nor shall I count you among the Christians, until I see you in the Church of Christ." Victorinus then asked, with mild mockery, "Is it then the walls that make Christians?" Thus he often would affirm that he was already a Christian, and as often Simplicianus made the same answer; and just as often his jest about the walls was repeated. He was fearful of offending his friends, proud demon worshipers, from the height of whose Babylonian dignity, as from the tops of the cedars of Lebanon which the Lord had not yet broken down, he feared that a storm of enmity would descend upon him.

But he steadily gained strength from reading and inquiry, and came to fear lest he should be denied by Christ before the holy angels if he now was afraid to confess him before men. Thus he came to appear to himself guilty of a great fault, in being ashamed of the sacraments of the humility of thy Word, when he was not ashamed of the sacrilegious rites of those proud demons, whose pride he had imitated and whose rites he had shared. From this he became bold-faced against vanity and shamefaced toward the truth. Thus, suddenly and unexpectedly, he said to Simplicianus -- as he himself told me -- "Let us go to the church; I wish to become a Christian." Simplicianus went with him, scarcely able to contain himself for joy. He was admitted to the first sacraments of instruction, and not long afterward gave in his name that he might receive the baptism of regenera-

tion. At this Rome marveled and the Church rejoiced. The proud saw and were enraged; they gnashed their teeth and melted away! But the Lord God was thy servant's hope and he paid no attention to their vanity and lying madness.

5. Finally, when the hour arrived for him to make a public profession of his faith -- which at Rome those who are about to enter into thy grace make from a platform in the full sight of the faithful people, in a set form of words learned by heart -- the presbyters offered Victorinus the chance to make his profession more privately, for this was the custom for some who were likely to be afraid through bashfulness. But Victorinus chose rather to profess his salvation in the presence of the holy congregation. For there was no salvation in the rhetoric which he taught: yet he had professed that openly. Why, then, should he shrink from naming thy Word before the sheep of thy flock, when he had not shrunk from uttering his own words before the mad multitude?

So, then, when he ascended the platform to make his profession, everyone, as they recognized him, whispered his name one to the other, in tones of jubilation. Who was there among them that did not know him? And a low murmur ran through the mouths of all the rejoicing multitude: "Victorinus! Victorinus!" There was a sudden burst of exaltation at the sight of him, and suddenly they were hushed that they might hear him. He pronounced the true faith with an excellent boldness, and all desired to take him to their very heart -- indeed, by their love and joy they did take him to their heart. And they received him with loving and joyful hands.

CHAPTER III

6. O good God, what happens in a man to make him rejoice more at the salvation of a soul that has been despaired of and then delivered from greater danger than over one who has never lost hope, or never been in such imminent danger? For thou also, O

(Continued AUGUSTINE on page 29)

(Continued AUGUSTINE from page 28)

most merciful Father, "dost rejoice more over one that repents than over ninety and nine just persons that need no repentance." [243] And we listen with much delight whenever we hear how the lost sheep is brought home again on the shepherd's shoulders while the angels rejoice; or when the piece of money is restored to its place in the treasury and the neighbors rejoice with the woman who found it. [244] And the joy of the solemn festival of thy house constrains us to tears when it is read in thy house: about the younger son who "was dead and is alive again, was lost and is found." For it is thou who rejoicest both in us and in thy angels, who are holy through holy love. For thou art ever the same because thou knowest unchangeably all things which remain neither the same nor forever.

7. What, then, happens in the soul when it takes more delight at finding or having restored to it the things it loves than if it had always possessed them? Indeed, many other things bear witness that this is so -- all things are full of witnesses, crying out, "So it is." The commander triumphs in victory; yet he could not have conquered if he had not fought; and the greater the peril of the battle, the more the joy of the triumph. The storm tosses the voyagers, threatens shipwreck, and everyone turns pale in the presence of death. Then the sky and sea grow calm, and they rejoice as much as they had feared. A loved one is sick and his pulse indicates danger; all who desire his safety are themselves sick at heart; he recovers, though not able as yet to walk with his former strength; and there is more joy now than there was before when he walked sound and strong. Indeed, the very pleasures of human life -- not only those which rush upon us unexpectedly and involuntarily, but also those which are voluntary and planned -- men obtain by difficulties. There is no pleasure in caring and drinking unless the pains of hunger and thirst have preceded. Drunkards even eat certain salt meats in order to create a painful thirst -- and when the drink allays this, it causes pleasure. It is also the custom that the affianced bride

should not be immediately given in marriage so that the husband may not esteem her any less, whom as his betrothed he longed for. 8. This can be seen in the case of base and dishonorable pleasure. But it is also apparent in pleasures that are permitted and lawful: in the sincerity of honest friendship; and in him who was dead and lived again, who had been lost and was found. The greater joy is everywhere preceded by the greater pain. What does this mean, O Lord my God, when thou art an everlasting joy to thyself, and some creatures about thee are ever rejoicing in thee? What does it mean that this portion of creation thus ebbs and flows, alternately in want and satiety? Is this their mode of being and is this all thou hast allotted to them: that, from the highest heaven to the lowest earth, from the beginning of the world to the end, from the angels to the worm, from the first movement to the last, thou wast assigning to all their proper places and their proper seasons -- to all the kinds of good things and to all thy just works? Alas, how high thou art in the highest and how deep in the deepest! Thou never departest from us, and yet only with difficulty do we return to thee.

CHAPTER IV

9. Go on, O Lord, and act: stir us up and call us back; inflame us and draw us to thee; stir us up and grow sweet to us; let us now love thee, let us run to thee. Are there not many men who, out of a deeper pit of darkness than that of Victorinus, return to thee -- who draw near to thee and are illuminated by that light which gives those who receive it power from thee to become thy sons? But if they are less well-known, even those who know them rejoice less for them. For when many rejoice together the joy of each one is fuller, in that they warm one another, catch fire from each other; moreover, those who are well-known influence many toward salvation and take the lead with many to follow them. Therefore, even those who took the way before them rejoice over them greatly, because they do not rejoice over them alone. But it ought never to be

that in thy tabernacle the persons of the rich should be welcome before the poor, or the nobly born before the rest -- since "thou hast rather chosen the weak things of the world to confound the strong; and hast chosen the base things of the world and things that are despised, and the things that are not, in order to bring to nought the things that are." [245] It was even "the least of the apostles" by whose tongue thou didst sound forth these words. And when Paulus the proconsul had his pride overcome by the onslaught of the apostle and he was made to pass under the easy yoke of thy Christ and became an officer of the great King, he also desired to be called Paul instead of Saul, his former name, in testimony to such a great victory. [246] For the enemy is more overcome in one on whom he has a greater hold, and whom he has hold of more completely. But the proud he controls more readily through their concern about their rank and, through them, he controls more by means of their influence. The more, therefore, the world prized the heart of Victorinus (which the devil had held in an impregnable stronghold) and the tongue of Victorinus (that sharp, strong weapon with which the devil had slain so many), all the more exultingly should Thy sons rejoice because our King hath bound the strong man, and they saw his vessels taken from him and cleansed, and made fit for thy honor and "profitable to the Lord for every good work." [247]

CHAPTER V

10. Now when this man of thine, Simplicianus, told me the story of Victorinus, I was eager to imitate him. Indeed, this was Simplicianus' purpose in telling it to me. But when he went on to tell how, in the reign of the Emperor Julian, there was a law passed by which Christians were forbidden to teach literature and rhetoric; and how Victorinus, in ready obedience to the law, chose to abandon his "school of words" rather than thy Word, by which thou makest eloquent the tongues of the dumb -- he appeared to me not so much brave as

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happy, because he had found a reason for giving his time wholly to thee. For this was what I was longing to do; but as yet I was bound by the iron chain of my own will. The enemy held fast my will, and had made of it a chain, and had bound me tight with it. For out of the perverse will came lust, and the service of lust ended in habit, and habit, not resisted, became necessity. By these links, as it were, forged together -- which is why I called it "a chain" -- a hard bondage held me in slavery. But that new will which had begun to spring up in me freely to worship thee and to enjoy thee, O my God, the only certain Joy, was not able as yet to overcome my former willfulness, made strong by long indulgence. Thus my two wills -- the old and the new, the carnal and the spiritual -- were in conflict within me; and by their discord they tore my soul apart.

11. Thus I came to understand from my own experience what I had read, how "the flesh lusts against the Spirit, and the Spirit against the flesh." [248] I truly lusted both ways, yet more in that which I approved in myself than in that which I disapproved in myself. For in the latter it was not now really I that was involved, because here I was rather an unwilling sufferer than a willing actor. And yet it was through me that habit had become an armed enemy against me, because I had willingly come to be what I unwillingly found myself to be.

Who, then, can with any justice speak against it, when just punishment follows the sinner? I had now no longer my accustomed excuse that, as yet, I hesitated to forsake the world and serve thee because my perception of the truth was uncertain. For now it was certain. But, still bound to the earth, I refused to be thy soldier; and was as much afraid of being freed from all entanglements as we ought to fear to be entangled.

12. Thus with the baggage of the world I was sweetly burdened, as one in slumber, and my musings on thee were like the efforts of those who desire to awake, but who are still overpowered with drowsiness and fall back into deep slumber. And as no one wishes to sleep

forever (for all men rightly count waking better) -- yet a man will usually defer shaking off his drowsiness when there is a heavy lethargy in his limbs; and he is glad to sleep on even when his reason disapproves, and the hour for rising has struck -- so was I assured that it was much better for me to give myself up to thy love than to go on yielding myself to my own lust. Thy love satisfied and vanquished me; my lust pleased and fettered me. [249] I had no answer to thy calling to me, "Awake, you who sleep, and arise from the dead, and Christ shall give you light." [250] On all sides, thou didst show me that thy words are true, and I, convicted by the truth, had nothing at all to reply but the drawling and drowsy words: "Presently; see, presently. Leave me alone a little while." But "presently, presently," had no present; and my "leave me alone a little while" went on for a long while. In vain did I "delight in thy law in the inner man" while "another law in my members warred against the law of my mind and brought me into captivity to the law of sin which is in my members." For the law of sin is the tyranny of habit, by which the mind is drawn and held, even against its will. Yet it deserves to be so held because it so willingly falls into the habit. "O wretched man that I am! Who shall deliver me from the body of this death" but thy grace alone, through Jesus Christ our Lord? [251]

CHAPTER VI

13. And now I will tell and confess unto thy name, O Lord, my helper and my redeemer, how thou didst deliver me from the chain of sexual desire by which I was so tightly held, and from the slavery of worldly business. [252] With increasing anxiety I was going about my usual affairs, and daily sighing to thee. I attended thy church as frequently as my business, under the burden of which I groaned, left me free to do so. Alypius was with me, disengaged at last from his legal post, after a third term as assessor, and now waiting for private clients to whom he might sell his legal advice as I sold the power

of speaking (as if it could be supplied by teaching). But Nebridius had consented, for the sake of our friendship, to teach under Verecundus -- a citizen of Milan and professor of grammar, and a very intimate friend of us all -- who ardently desired, and by right of friendship demanded from us, the faithful aid he greatly needed. Nebridius was not drawn to this by any desire of gain -- for he could have made much more out of his learning had he been so inclined -- but as he was a most sweet and kindly friend, he was unwilling, out of respect for the duties of friendship, to slight our request. But in this he acted very discreetly, taking care not to become known to those persons who had great reputations in the world. Thus he avoided all distractions of mind, and reserved as many hours as possible to pursue or read or listen to discussions about wisdom.

14. On a certain day, then, when Nebridius was away -- for some reason I cannot remember -- there came to visit Alypius and me at our house one Ponticianus, a fellow countryman of ours from Africa, who held high office in the emperor's court. What he wanted with us I do not know; but we sat down to talk together, and it chanced that he noticed a book on a game table before us. He took it up, opened it, and, contrary to his expectation, found it to be the apostle Paul, for he imagined that it was one of my wearisome rhetoric textbooks. At this, he looked up at me with a smile and expressed his delight and wonder that he had so unexpectedly found this book and only this one, lying before my eyes; for he was indeed a Christian and a faithful one at that, and often he prostrated himself before thee, our God, in the church in constant daily prayer. When I had told him that I had given much attention to these writings, a conversation followed in which he spoke of Anthony, the Egyptian monk, whose name was in high repute among thy servants, although up to that time not familiar to me. When he learned this, he lingered on the topic, giving us an account of this eminent man, and marveling at our ignorance. We in turn were amazed to hear of thy wonderful works so fully manifested in recent times -- almost in our own -- occurring in the true faith and the Catholic Church. We all wondered -- we, that these things were so great, and he, that we had never heard of them.

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(Continued NATIVITY from page 27)

that she should be delivered. 2:7. And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn. 2:8. And there were in the same country shepherds watching and keeping the night watches over their flock. 2:9. And behold an angel of the Lord stood by them and the brightness of God shone round about them: and they feared with a great fear. 2:10. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: 2:11. For, this day is born to you a Saviour, who is Christ the Lord, in the city of David. 2:12. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger. 2:13. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: 2:14. Glory to God in the highest: and on earth peace to men of good will. 2:15. And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed to us. 2:16. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. 2:17. And seeing, they understood of the word that had been spoken to them concerning this child. 2:18. And all that heard wondered: and at those things that were told them by the shepherds. 2:19. But Mary kept all these words, pondering them in her heart. 2:20. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them. 2:21. And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel before he was conceived in the womb. 2:22. And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: 2:23. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: 2:24.

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should we wonder at their stupidity in refusing to even consider the possibility Jesus is God, for we see that same stupidity today. page 10

DO NOT THINK THAT WHAT GOD ONCE DID TO ONE PEOPLE HE WILL NOT AGAIN DO UNTO ANOTHER *Isaias Chapter 3* The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished. page 11

CHILDREN'S PAGE *The Orthodox - Basilian Catechism Q. 965. What seems most proper with regard to the things necessary for the last Sacraments? - Q. 987. What is the Synod of Bishops, its duties and authority?* page 12

St. Erconwald 29 April (14 Nov. English Roman Catholics) Bishop of London, died about 690. page 14

HUMAN-ANIMAL EMBRYOS (READ "BABIES") LEGALLY "CREATED" IN BRITAIN *Additional legislation approves creation of siblings for spare parts, masking as umbilical cord blood donors* page 14

PRODUCTS REQUEST FORM pages 15 - 16

THE HORROR OF ABORTION WWW url page 17

HUMOR AT&T (Thanks Greather) I was at home the other night in the middle of my dinner when the phone rang. ME: Hello. AT&T: Hello, this is AT&T ... ME: Is this AT&T. AT&T: Yes ... page 18

WHEN OUR STUPIDITY HAUNTS US Often it seems as though we can never do anything correctly. . . The ones who really mess up are the ones who believe they never mess up. page 19

INSTRUCTION AND PRAYER ON THE TENTH ANNIVERSARY OF MY CONSECRATION + Paul, S.S.B. Saturday, November 22, 2008 A. D., was the tenth anniversary of my Consecration as Bishop . . . My life and conduct, even to today, are not shining examples of holiness and Godliness, nor is it worthy of emulation in many aspects. But it is worthy of emulation, imitation, and as an example, in a few matters. I pray for you daily: many of those for whom I pray are by name, some by group. My Morning Offering is typed eight

pages in length and growing. I pray for the living and for the dead by name so that I will remember each individual as an individual; so that I will recall those few instances when I was sufficient to that individual and the numerous instances when I failed each individual; so that I will learn page 22

THE SIGNIFICANCE OF THE ELECTION OF OBAMA AS PRESIDENT OF THE UNITED STATES OF AMERICA Many think or believe the most significant, astounding, remarkable, historical, and noteworthy aspect of the election of Obama as President of The United States of America, is that he is a Negro. page 23

St. Mary Magdalene was destroyed by hurricane Katrina. 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. page 24

CHRISTMAS MEANS CHRISTMAS IS ALL ABOUT _____ IS THE SPIRIT OF CHRISTMAS THE SPIRIT OF CHRISTMAS IS _____ CHRISTMAS IS _____ Most of what is presented to and accepted by the general public concerning Christmas has been created by and promulgated by individuals and groups who and which have only one concern regarding Jesus Christ. That concern is to make Jesus Christ totally and completely irrelevant in the life of every individual. page 25

BECAUSE CHRIST WAS BORN *The young reporter for a great metropolitan newspaper . . .* A long time ago, in a time when children's toys were made from solid metals, wood, ceramic, glass, but here even a hint of plastic, there was a young reporter for a great metropolitan newspaper. Yes, he wore glasses, but, no, he did not duck into telephone booths and put on a caped costume. He was more powerful than a locomotive, faster than a speeding bullet, and able to leap over the drainage ditch in the front yard with a single bound. page 26

THE NATIVITY *John 1:1. - 5 Luke 1:26. - 2:40* page 27

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

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~ OBAMA - THE EVIL SERVANT OF EVIL DO NOT ALLOW HIM TO INDUCE DESPAIR ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:*

Put you on the armour of God, that you may be able to stand against the deceits of the devil. (Eph. 6:11) Obviously, with the election of Obama as President of the United State of America, 52% of the American electorate either has abandoned the armor of God and was deceived by Obama, or has abandoned God and embraced the Devil and Obama who is the Devil's spokesman. page 1

WHO ARE YOUR BROTHERS AND SISTERS It is good that when we think of Jesus Christ God, we think of Him in His human nature while acknowledging Him in His divine nature, for in that human nature we access the ability to relate to God the Blessed Trinity. Access that ability. Then, engage that ability and actually relate to God. page 1

GROANING DESIRE FOR GOD Why should we be concerned about rendering an account of our lives? . . . For the same reason, not reasons but reason, that Saint John the Forerunner, the Baptist, page 1

ONE REASON WHY PEOPLE DISRE-

GARD GOD An indication of regard for or disregard for God is evidence or lack of evidence of the distinct peace of Jesus Christ God and King Why do people disregard God? One reason, perhaps, is the timing of the administration of Divine Justice in comparison with the administration of human justice. page 1

PUBLICATION NOTICE page 2

LETTERS (None - perhaps we will have space for some in the next issue) page 2

WORLD WIDE WEB: page 2

HOLY INNOCENTS ORTHODOX CHURCH BBS InterNet Mailing List (including REUNION via e-mail) page 3

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) REUNIFICATION PROSPECTS BECOME INCREMENTALLY LIMITED *By + Paul, S.S.B.* If you are Roman Catholic and easily offended you may wish refrain from reading this - but if you so do you will simply be ignoring very important matters. The prospects of reunification of the Roman Catholic Church with the Orthodox Catholic Church and its numerous Jurisdictions

(Churches) have become markedly less likely as regards the Latin Rite (Western Rite) of the Roman Church page 4

ALTAR MISSAL REVISIONS The third edition of the Gregorian (Western) Rite Orthodox Altar Missal for The Society of Clerks Secular of Saint Basil and The Orthodox Catholic Church of the Americas, and the numerous other Jurisdictions which use our liturgical publications, is eighty-four percent complete. page 9

LITURGICAL CALENDAR AND REVISIONS page 9

THE EMPLOYEE FREE CHOICE ACT page 9

IF YOU WISH TO AVOID BEING STUPID In some instances it is difficult to comprehend how people can be as stupid as they are. Jesus forgave the sins of the man who suffered from palsy. The scribes, the leaders of the people, thought to themselves, "He blasphemeth." When Jesus cured the man, He gave proof that He has the authority to forgive sins. Despite this proof, the scribes, the leaders of the people, and those who followed their leadership, refused to consider even the slightest possibility Jesus is God. We should not be surprised nor
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The American Humanist Association has posted billboards in Washington, D. C., which state, "Why believe in a god?" Two answers come to mind: Because nothing else makes sense. Because the existence of God is fact, is true, is real.

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