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REUNION

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



Volume 20 No. 2 OF THE CHURCH OF MAN WITH GOD July, 2010 A.D.

~
TRUTHFUL FOUNDATION
An Independence Day Message

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

Not everything which has a good foundation lasts, or even really gets established. Many things which have a really good foundation never progress beyond the concept stage, or fail during or shortly after being established. However, anything which is sustained long beyond its inception

must have some viable form of foundation even though that foundation may ultimately fail.

It is difficult to know whether or not a building would have survived some form of disaster if all that is ever built is the foundation, though even just the foundation may provide some indication as to what viability the building would have had. From experience we know that a building which has a foundation of sand will fail with flood waters which wash away the foundation, or an earthquake which
(Continued FOUNDATION on page 18)



LACK OF USE OF COMMON SENSE WILL LEAD TO DISASTER - Where the parent leads, the child will follow

The concepts and goals on which people focus to the exclusion of God can be amazing to those who give any attention to God.

A TV personality currently is promoting not using cell phones and not texting while driving. While judicious use of a cell phone while driving seems to be beyond the capabilities of many people, it should be within the capabilities of most people, requiring only the use of the most rare of human attributes, the attribute known as common sense. That same common sense dictates a driver not text while driving.

But that same common sense is something which the TV personality obviously does not practice, for that TV per-
(Continued COMMON on page 16)

WHY IS IT THAT: JESUS NEEDED TO, COULD, AND DID LEARN, YET BEING GOD KNEW ALL THINGS? Also, that He was subject to things which can happen to humans but not to God, and how these pertain to us.

Christ cast out devils which is something which can only be done by God

(Continued LEARN on page 9)

WHAT DID THE JEWS AND THEIR LEADERS KNOW ABOUT CHRIST?

There can be no doubt that Jesus Christ proclaimed Himself to be God (John 8:46-59) and that He proclaimed Himself to be human. Of His humanity there could be little doubt because people could see and touch Him, as well observe Him do very human things. His divinity had to be proven, and was proven through His teachings and the miracles He wrought. Significant numbers of people from all stations in life believed Him. And significant numbers of people from all stations in life, especially those who had

(Continued WHAT DID on page 12)

THOSE WHO DENY THE REALITY OF THE SACRAMENTS IN THEIR DENIAL CALL GOD A LIAR

In our limited ability to grasp Divine reality we have learned that the operative function of God the Blessed Trinity often is appropriated to or accomplished by or exercised by the Holy Spirit. Thus we see the Incarnation accomplished by Mary's being overshadowed by the Holy Ghost. And priests are granted the power, ability, and authority to forgive sins, or to not forgive them, through the operation of the Holy Ghost, when

(Continued SACRAMENTS on page 15)

WHAT CONSTITUTES A GOOD AND SUCCESSFUL MOTHER?

How can we tell if a woman is a good mother, if she is a successful mother? Definitely not by her children, for children have free will, and a child raised to be evil can decide to be and can become good, as well as the opposite. Consider Saint Monica and her son, Saint Augustine. St. Augustine did not even become a Christian until relatively late in life; and prior to his conversion, he lead an intellectual as well as lustful life. But St. Monica continually prayed for him and sought his conversion, without being unduly

(Continued MOTHER on page 8)

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

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+ Paul, S.S.B.,
Publisher

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

LETTERS

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

WORLD WIDE WEB:

The direct connection to the computer which functions as the message, file, and communications center for The Society of Clerks Secular of Saint Basil, is:
<http://www.reu.org>
<telnet://reu.org>

Issues of REUNION, in color, in Adobe PDF and HTML, are available at:
<http://www.reu.org/public/news.htm>



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

Current Active Mailing Lists
Originating From BasilNet ReuNet
HIOC BBS

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

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

PRAYERS

Prayer requests operates under a simple premise. When we pray for each other we fulfill a portion of our Christian duty. Prayers for the living and for the dead are allowed and welcome. Those who make prayer requests agree to include the prayer requests of all who make them here. Prayer requests MUST be moral and for moral purposes . . . hopefully morality will not

(Continued WEB on page 3)

(Continued CONTENTS from page 32)

manner, upon the Blessed Ever Virgin Mary, is an accepted and established tenet of our Faith. There is a concept which accompanies this special gift received by the Blessed Ever Virgin Mary, that this special gift preserved her from sin - as if it were impossible for her to sin because of this special gift of Grace. This concept puts the cart before the horse, and horses pull carts, they do not push them. page 16

CONTRAST YOUR HOLINESS AND YOUR EVIL TO ASCERTAIN YOUR STATUS, YOUR REALITY page 17

GOD GIVES NOT MISERLY BUT IN OVERABUNDANCE The sustenance of just one Divine Liturgy is sufficient to fulfill all of the needs of every person ever created and all those yet to be created with an incalculable overabundance remaining. page 20

"GETTING" TO KNOW AND TO LOVE GOD There is no certainty that the woman who washed Christ's feet with her tears is Saint Mary Magdalene, but the events stated in Luke 7:36-50, have been associated with her by many Biblical commentators. What is of extreme importance are the insights revealed in the woman's actions, and in Simon the Pharisee's omissions. page 21

EXORCISM OF THE POSSESSED (Continued) page 22

PRAYER FOR THE FORGOTTEN DEAD page 31

+ Canticle of Zechariah, Luke 1:68-79 + page 31

THE ANGELUS page 31

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+

PRAYER FOR THE FORGOTTEN DEAD

O merciful God, take pity on those souls who have no particular friends and intercessors to recommend them to Thee, who, either through the negligence of those who are alive, or through length of time are forgotten by their friends and by all. Spare them, O Lord, and remember Thine own mercy, when others forget to appeal to it. Let not the souls which Thou hast created be parted from thee, their Creator.

May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

+

+ Canticle of Zechariah,
Luke 1:68-79 +

Blessed be the Lord, the God of Israel; He has come to His people and set them free.

He has raised up for us a mighty Savior, born of the house of His servant David.

Through His holy prophets He promised of old that He would save us from our enemies, from the hands of all who hate us.

He promised to show mercy to our fathers and to remember His holy covenant.

This was the oath He swore to our father Abraham, to set us free from the hands of our enemies, free to worship Him without fear, holy and righteous in His sight all the days of our life.

And you, my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare His way, to give His people knowledge of salvation by the forgiveness of their sins.

In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness

and the shadow of death, and to guide our feet into the way of peace.

+

THE ANGELUS

[Prayed at morning (6) - Noon - evening (6)]

V: The Angel of the Lord declared unto Mary
R: And she conceived by the Holy Ghost.

V: Hail Mary, full of grace, the Lord is with thee: Blessed art thou among women and blessed is the fruit of thy womb, Jesus.

R: Holy Mary, Mother of God: Pray for us sinners now and at the hour of our death. Amen.

V: Behold, the handmaid of the Lord.
R: Be it done unto me according to thy word.

V: Hail Mary
R: Holy Mary

V: And the Word was made flesh
R: And dwelt among us.

V: Hail Mary
R: Holy Mary

V: Pray for us, O holy Mother of God,
R: That we may be made worthy of the promises of Christ.

V: Let us pray.

All: Pour forth, we beseech the, O Lord, thy grace unto our hearts, that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ, our Lord, Amen.

+

(Continued ENCHIRIDION from page 29)

themselves saving faith as their own work and not understand it as a divine gift, the same apostle who says somewhere else that he had "obtained mercy of the Lord to be trustworthy"[51] makes here an additional comment: "And this is not of yourselves, rather it is a gift of God -- not because of works either, lest any man should boast."[52] But then, lest it be supposed that the faithful are lacking in good works, he added further, "For we are his workmanship, created in Christ Jesus to good works, which God hath prepared beforehand for us to walk in them."[53]

We are then truly free when God ordereth our lives, that is, formeth and createth us not as men -- this he hath already done -- but also as good men, which he is now doing by his grace, that we may indeed be new creatures in Christ Jesus.[54] Accordingly, the prayer: "Create in me a clean heart, O God."[55] This does not mean, as far as the natural human heart is concerned, that God hath not already created this.

32. Once again, lest anyone glory, if not in his own works, at least in the determination of his free will, as if some merit had originated from him and as if the freedom to do good works had been bestowed on him as a kind of reward, let him hear the same herald of grace, announcing: "For it is God who is at work in you both to will and to do according to his good will."[56] And, in another place: "It is not therefore a matter of man's willing, or of his running, but of God's showing mercy."[57] Still, it is obvious that a man who is old enough to exercise his reason cannot believe, hope, or love unless he wills it, nor could he run for the prize of his high calling in God without a decision of his will. In what sense, therefore, is it "not a matter of human willing or running but of God's showing mercy," unless it be that "the will itself is prepared by the Lord," even as it is written?[58] This saying, therefore, that "it is not a matter of human willing or running but of God's showing mercy," means that the action is from both, that is to say, from

the will of man and from the mercy of God. Thus we accept the dictum, "It is not a matter of human willing or running but of God's showing mercy," as if it meant, "The will of man is not sufficient by itself unless there is also the mercy of God." By the same token, the mercy of God is not sufficient by itself unless there is also the will of man. But if we say rightly that "it is not a matter of human willing or running but of God's showing mercy," because the will of man alone is not enough, why, then, is not the contrary rightly said, "It is not a matter of God's showing mercy but of a man's willing," since the mercy of God by itself alone is not enough? Now, actually, no Christian would dare to say, "It is not a matter of God's showing mercy but of man's willing," lest he explicitly contradict the apostle. The conclusion remains, therefore, that this saying: "Not man's willing or running but God's showing mercy," is to be understood to mean that the whole process is credited to God, who both prepareth the will to receive divine aid and aideth the will which has been thus prepared.[59]

For a man's good will comes before many other gifts from God, but not all of them. One of the gifts it does not antedate is -- just itself! Thus in the Sacred Eloquence we read both, "His mercy goes before me,"[60] and also, "His mercy shall follow me."[61] It predisposes a man before he wills, and prompts his willing. It follows the act of willing, lest one's will be frustrated. Otherwise, why are we admonished to pray for our enemies,[62] who are plainly not now willing to live piously, unless it be that God is even now at work in them and in their wills?[63] Or again, why are we admonished to ask in order to receive, unless it be that He who grants us what we will is he through whom it comes to pass that we will? We pray for enemies, therefore, that the mercy of God should go before them, as it goes before us; we pray for ourselves that his mercy shall follow us.

[45] Cf. Luke 20:36.

[46] Rom. 4:17.

[47] Wis. 11:20.

[48] 2 Peter 2:19.

[49] John 8:36.

[50] Eph. 2:8.

[51] 1 Cor. 7:25.

[52] Eph. 2:8, 9.

[53] Eph. 2:10.

[54] Cf. Gal. 6:15; II Cor. 5:17.

[55] Ps. 51:10.

[56] Phil. 2:13.

[57] Rom. 9:16.

[58] Prov. 8:35 (LXX).

[59] From the days at Cassiciacum till the very end, Augustine toiled with the mystery of the primacy of God's grace and the reality of human freedom. Of two things he was unwaveringly sure, even though they involved him in a paradox and the appearance of confusion. The first is that God's grace is not only primary but also sufficient as the ground and source of human willing. And against the Pelagians and other detractors from grace, he did not hesitate to insist that grace is irresistible and inviolable. Cf. On Grace and Free Will, 99, 41-43; On the Predestination of the Saints, 19:10; On the Gift of Perseverance, 41; On the Soul and Its Origin, 16; and even the Enchiridion, XXIV, 97. But he never drew from this deterministic emphasis the conclusion that man is unfree and everywhere roundly rejects the not illogical corollary of his theonomism, that man's will counts for little or nothing except as passive agent of God's will. He insists on responsibility on man's part in responding to the initiatives of grace. For this emphasis, which is characteristically directed to the faithful themselves, see On the Psalms, LXVIII, 7-8; On the Gospel of John, Tractate, 53:6-8; and even his severest anti-Pelagian tracts: On Grace and Free Will, 6-8, 10, 31 and On Admonition and Grace, 2-8.

[60] Ps. 58:11 (Vulgate).

[61] Ps. 23:6.

[62] Cf. Matt. 5:44.

[63] The theme that he had explored in Confessions, Bks. I-IX.

See especially Bk. V, Chs. X, XIII; Bk. VII, Ch. VIII; Bk. IX, Ch.

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(Continued WEB from page 2)

have to be defined at length (i.e.: use common sense).

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

it is well worth the effort.

ONE-BODY

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

REU_PUB

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

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

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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)

From + Paul

To my brothers in Christ in The Society of Clerks Secular of Saint Basil, in North America:

As I was completing the Celebrates for this year the thought struck me that you really are a good group of men. You serve as God's Priests, whether you be Bishop, Priest, or Deacon, without financial support other than that which you may from time to time receive from very uncertain sources. Like the Apostles and Disciples you provide for your own sustenance, needs, and necessities, and those of your respective spouses, children, and families, out of your own secular labours. Yet you present the Gospel, provide the Sacraments, teach, and assist those in spiritual and material need. It seems for the most part that not only do your families not suffer because of your spiritual endeavors, but, perhaps because of those endeavors, even though some of your children may think you are operating a few cards shy of a full deck, your families are "more full". I can not think of a proper or better expression than "more full". Even those of your family who are troubled are less troubled than they would be were you not a Priest.

You are rarely aware of the good effect and the effect for good you have on others. You attribute the benefit others receive from your endeavors to God's energies rather than your own.

Your spouses also are very special women. Not many women are willing to share their husband, especially with someone they can not see, with God. But not only do they share you with God, they share you with everyone. They can and often do share in much of what you do, but there is that in which

they can not share - especially and particularly those matters concerning Confession and the spiritual counseling and development of those whom you assist.

Your children often are at loggerheads with peer pressure, especially if they are young. After all, what teenager, when asked what their father does, wants to answer, "Daddy works for Whatever Company, and he is a Priest." In the teen aged mind that is simply weird. Yet most of them have a silent pride or happiness in your Priesthood. And they often measure or contemplate their conduct against the standards which you represent.

Those with whom you come in contact, be they family, friends, in your secular work, or Priestly work, know you often fail to meet those standards which your Priesthood represents. Yet your constant attempts to meet those standards also is ever before them, serving as an example that one should never give up, never abandon the quest to operate divinely.

Truly you are remarkable. You encourage me by your example.

Remember you and your families are always welcome to visit at Holy Innocents in Holden, Louisiana, for a few days - but telephone to make arrangements first.

May God bless you, your spouses, your children, and your families, and keep all in His bosom.

+ Paul

MOVE TO HOLDEN COMPLETED Publication of REUNION delayed

We have completed moving from Harahan to our new home in Holden. That does not mean we have completed setting-up or even unpacking

everything. That will require an extended period of time. The Harahan property is listed with a Realtor for sale, and when it is sold, we will be able to build a new Chapel. Until that is built, we will continue to use half of the metal building work shop for a Chapel. Publication of this issue of REUNION was delayed because of the moving and set-up activities, but we hope to be back on track with with future publication dates.

+

SICK CALL QUICK REFERENCE PRAYER SHEET - BOOKLET

On pages five and six, opposite, is a booklet containing essential prayers for a sick call, including anointing, confession and absolution, reception of the Sacred Body and Blood of Christ, and blessing of any object.

Due to production restrictions inherent in page orientation in our publication software the copy in REUNION is not of the best quality. An excellent quality copy is available on our web site at:

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

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

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

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

entitled *Sick Call quick reference prayer leaflet*

The copy we have presented in this issue of REUNION is to assist those readers who do not have access to the InterNet.

Those who have had occasion to use the leaflet have commented very favorably, and indicated their pleasure at having a small, easy to carry, prayer and procedures reference for these occasions which often are very difficult.

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(Continued ENCHIRIDION from page 28)
the wicked do freely in blind and unbridled lust; and it is manifest in whatever penalties they are called on to suffer, both openly and secretly. Yet the Creator's goodness does not cease to sustain life and vitality even in the evil angels, for were _this_ sustenance withdrawn, they would simply cease to exist. As for mankind, although born of a corrupted and condemned stock, he still retains the power to form and animate his seed, to direct his members in their temporal order, to enliven his senses in their spatial relations, and to provide bodily nourishment. For God judged it better to bring good out of evil than not to permit any evil to exist. And if he had willed that there should be no reformation in the case of men, as there is none for the wicked angels, would it not have been just if the nature that deserted God and, through the evil use of his powers, trampled and transgressed the precepts of his Creator, which could have been easily kept -- the same creature who stubbornly turned away from His Light and violated the image of the Creator in himself, who had in the evil use of his free will broken away from the wholesome discipline of God's law -- would it not have been just if such a being had been abandoned by God wholly and forever and laid under the everlasting punishment which he deserved? Clearly God would have done this if he were only just and not also merciful and if he had not willed to show far more striking evidence of his mercy by pardoning some who were unworthy of it.

[44] Rom. 5:12.

CHAPTER IX

The Replacement of the Fallen Angels By Elect Men (28-30); The Necessity of Grace (30-32)

28. While some of the angels deserted God in impious pride and were cast into the lowest darkness from the brightness of their heavenly home, the remaining number of the angels persevered in eternal bliss and holiness with God. For these faithful angels were not

descended from a single angel, lapsed and damned. Hence, the original evil did not bind them in the fetters of inherited guilt, nor did it hand the whole company over to a deserved punishment, as is the human lot. Instead, when he who became the devil first rose in rebellion with his impious company and was then with them prostrated, the rest of the angels stood fast in pious obedience to the Lord and so received what the others had not had -- a sure knowledge of their everlasting security in his unfailing steadfastness.

29. Thus it pleased God, Creator and Governor of the universe, that since the whole multitude of the angels had not perished in this desertion of him, those who had perished would remain forever in perdition, but those who had remained loyal through the revolt should go on rejoicing in the certain knowledge of the bliss forever theirs. From the other part of the rational creation -- that is, mankind -- although it had perished as a whole through sins and punishments, both original and personal, God had determined that a portion of it would be restored and would fill up the loss which that diabolical disaster had caused in the angelic society. For this is the promise to the saints at the resurrection, that they shall be equal to the angels of God.[45]

Thus the heavenly Jerusalem, our mother and the commonwealth of God, shall not be defrauded of her full quota of citizens, but perhaps will rule over an even larger number. We know neither the number of holy men nor of the filthy demons, whose places are to be filled by the sons of the holy mother, who seemed barren in the earth, but whose sons will abide time without end in the peace the demons lost. But the number of those citizens, whether those who now belong or those who will in the future, is known to the mind of the Maker, "who calleth into existence things which are not, as though they were,"[46] and "ordereth all things in measure and number and weight." [47]

30. But now, can that part of the

human race to whom God hath promised deliverance and a place in the eternal Kingdom be restored through the merits of their own works? Of course not! For what good works could a lost soul do except as he had been rescued from his lostness? Could he do this by the determination of his free will? Of course not! For it was in the evil use of his free will that man destroyed himself and his will at the same time. For as a man who kills himself is still alive when he kills himself, but having killed himself is then no longer alive and cannot resuscitate himself after he has destroyed his own life -- so also sin which arises from the action of the free will turns out to be victor over the will and the free will is destroyed. "By whom a man is overcome, to this one he then is bound as slave." [48] This is clearly the judgment of the apostle Peter. And since it is true, I ask you what kind of liberty can one have who is bound as a slave except the liberty that loves to sin?

He serves freely who freely does the will of his master. Accordingly he who is slave to sin is free to sin. But thereafter he will not be free to do right unless he is delivered from the bondage of sin and begins to be the servant of righteousness. This, then, is true liberty: the joy that comes in doing what is right. At the same time, it is also devoted service in obedience to righteous precept.

But how would a man, bound and sold, get back his liberty to do good, unless he could regain it from Him whose voice saith, "If the Son shall make you free, then you will be free indeed" [49]? But before this process begins in man, could anyone glory in his good works as if they were acts of his free will, when he is not yet free to act rightly? He could do this only if, puffed up in proud vanity, he were merely boasting. This attitude is what the apostle was reproving when he said, "By grace you have been saved by faith." [50]

31. And lest men should arrogate to
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 oped not as a means whereby men could deceive one another, but as a medium through which a man could communicate his thought to others. Wherefore to use language in order to deceive, and not as it was designed to be used, is a sin.

Nor should we suppose that there is any such thing as a lie that is not a sin, just because we suppose that we can sometimes help somebody by lying. For we could also do this by stealing, as when a secret theft from a rich man who does not feel the loss is openly given to a pauper who greatly appreciates the gain. Yet no one would say that such a theft was not a sin. Or again, we could also "help" by committing adultery, if someone appeared to be dying for love if we would not consent to her desire and who, if she lived, might be purified by repentance. But it cannot be denied that such an adultery would be a sin. If, then, we hold chastity in such high regard, wherein has truth offended us so that although chastity must not be violated by adultery, even for the sake of some other good, yet truth may be violated by lying? That men have made progress toward the good, when they will not lie save for the sake of human values, is not to be denied. But what is rightly praised in such a forward step, and perhaps even rewarded, is their good will and not their deceit. The deceit may be pardoned, but certainly ought not to be praised, especially among the heirs of the New Covenant to whom it has been said, "Let your speech be yes, yes; no, no: for what is more than this comes from evil." [42] Yet because of what this evil does, never ceasing to subvert this mortality of ours, even the joint heirs of Christ themselves pray, "Forgive us our debts." [43]

[36] Cf. Acts 12:9.
 [37] Virgil, Aeneid, X, 392.
 [38] This refers to one of the first of the Cassiciacum dialogues, Contra Academicos. The gist of Augustine's refutation of skepticism is in III, 23ff. Throughout his whole career he continued to maintain this position: that cer-

tain knowledge begins with self-knowledge. Cf. Confessions, Bk. V, Ch. X, 19; see also City of God, XI, xxvii.
 [39] Hab. 2:4; Rom. 1:17.
 [40] A direct contrast between suspensus assensio -- the watchword of the Academics -- and assensio, the badge of Christian certitude.
 [41] See above, VII, 90.
 [42] Matt. 5:37.
 [43] Matt. 6:12.

CHAPTER VIII

The Plight of Man After the Fall

23. With this much said, within the necessary brevity of this kind of treatise, as to what we need to know about the causes of good and evil -- enough to lead us in the way toward the Kingdom, where there will be life without death, truth without error, happiness without anxiety -- we ought not to doubt in any way that the cause of everything pertaining to our good is nothing other than the bountiful goodness of God himself. The cause of evil is the deflection of the will of a being who is mutably good from the Good which is immutable. This happened first in the case of the angels and, afterward, that of man.

24. This was the primal lapse of the rational creature, that is, his first privation of the good. In train of this there crept in, even without his willing it, ignorance of the right things to do and also an appetite for noxious things. And these brought along with them, as their companions, error and misery. When these two evils are felt to be imminent, the soul's motion in flight from them is called fear. Moreover, as the soul's appetites are satisfied by things harmful or at least inane -- and as it fails to recognize the error of its ways -- it falls victim to unwholesome pleasures or may even be exhilarated by vain joys. From these tainted springs of action -- moved by the lash of appetite rather than a feeling of plenty -- there flows out every kind of misery which is now the lot of rational natures.

25. Yet such a nature, even in its evil state, could not lose its appetite for blessedness. There are the evils that both men and angels have in common, for whose wickedness God hath condemned them in simple justice. But man has a unique penalty as well: he is also punished by the death of the body. God had indeed threatened man with death as penalty if he should sin. He endowed him with freedom of the will in order that he might rule him by rational command and deter him by the threat of death. He even placed him in the happiness of paradise in a sheltered nook of life [in umbra vitae] where, by being a good steward of righteousness, he would rise to better things.

26. From this state, after he had sinned, man was banished, and through his sin he subjected his descendants to the punishment of sin and damnation, for he had radically corrupted them, in himself, by his sinning. As a consequence of this, all those descended from him and his wife (who had prompted him to sin and who was condemned along with him at the same time) -- all those born through carnal lust, on whom the same penalty is visited as for disobedience -- all these entered into the inheritance of original sin. Through this involvement they were led, through divers errors and sufferings (along with the rebel angels, their corruptors and possessors and companions), to that final stage of punishment without end. "Thus by one man, sin entered into the world and death through sin; and thus death came upon all men, since all men have sinned." [44] By "the world" in this passage the apostle is, of course, referring to the whole human race.

27. This, then, was the situation: the whole mass of the human race stood condemned, lying ruined and wallowing in evil, being plunged from evil into evil and, having joined causes with the angels who had sinned, it was paying the fully deserved penalty for impious desertion. Certainly the anger of God rests, in full justice, on the deeds that

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+ SICK CALL + + SICK CALL +	<p>ABSOLUTION ANOINTING (FIRST ANOINTING) <i>Marking the Cross on the sick person's forehead as indicated the Priest prays:</i> P. Through this holy anointing I absolve thee of all thy sins, transgressions, and omissions, whether voluntary or involuntary, known or unknown, in the Name of the Father *, and of the Son *, and of the Holy Spirit *. * * *</p> <p style="text-align: center;">COMMUNION</p> <p>THE PRAYER OF HUMBLE ACCESS <i>P. and All</i> We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, Gracious Lord, so as to be nourished by the Precious Body and Blood of Thy dear Son Jesus Christ; so that our sinful lives may be</p>
+ SICK CALL + + SICK CALL +	<p>CONFESSION ABSOLUTION P. O Lord God, of the salvation of Thy servants, gracious, bountiful and long-suffering, who repentest Thee concerning our evil deeds, and desirest not the death of a sinner, but rather that he should turn from his wickedness and live: Show Thy mercy now upon Thy servant N., and grant unto him (her) an image of repentance, forgiveness of sins, and deliverance, pardoning his (her) every transgression, whether voluntary or involuntary. Reconcile and unite him (her) unto Thy holy Church, through Jesus Christ our Lord, with whom also are due unto Thee dominion and majesty, now, and ever, and unto ages of ages. Amen. P. May our Lord and God Jesus Christ, through the grace and bounties of His love towards mankind, forgive thee my child, N., all thy transgressions. And I His unworthy Priest, through the power given unto me by Him, do forgive and absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Spirit.</p>
+ SICK CALL + + SICK CALL +	<p>BLESSING ANY OBJECT P. We pray Thee, O God, that every aerial and obscure phantom may withdraw itself from us and that no demon of darkness may conceal itself in this . . . and that no evil spirit which instilleth darkening of intentions and rebelliousness of thought may descend into it. O Holy God, Holy Mighty One, Holy Immortal One, have mercy upon us (three times) Our Father . . . Let us pray to the Lord. Lord Have mercy. O Creator and Author of</p> <p>the human race, Giver of spiritual graces and Bestower of eternal salvation: Do thou, the same Lord, send down thy Holy Spirit with a blessing from on high upon this . . . that fortified by the might of heavenly protection, it may be potent unto bodily salvation and succour and aid, unto all who shall desire to make use of it, through Jesus Christ our Lord. Amen. <i>The Priest then sprinkles the object three times with holy water, and pronounces the Benediction.</i> By the Priestly power given unto me I do bless this . . . in the Name of the Father *, and of the Son *, and of the Holy Spirit *. Amen. †</p>

made clean by His Most Precious Body and Blood, and that we may ever more dwell in Him and He in us. Amen.

The following are optional if Confession and Absolution have just been administered - unless other than the sick are to receive

GENERAL CONFESSIO
All confess to God to Blessed Mary, ever virgin, to all the Angels and Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, by my own fault, beg Holy Mary, the Blessed Theotokos, all the Angels and Saints of God, and you, Father, to pray for me.

GENERAL SACRAMENTAL ABSOLUTION

Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

Amen

May the Almighty and Merciful Lord grant you pardon, + absolution

* SICK CALL *

and remission of all your sins.

Amen

Behold the Lamb of God, behold Him that taketh away the sins of the world.

Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only and my soul shall be healed. *(Prayed three times)*

May the Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. *Amen*

May the Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. *Amen*

(Invocation)

May the Body and Blood of our Lord Jesus Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life. *Amen*

What we have partaken with our mouth, O Lord, may we receive with

* SICK CALL *

a pure heart, and of a temporal gift, may it become to us an eternal remedy. May this Communion cleanse us from sin, O Lord, and make us partakers of a heavenly healing.

May the Body and Blood which we have received, cleave unto our hearts, O Lord; and grant that no stain of sin may remain in us, having been fed with this pure and Holy Sacrament. Who livest and reignest in the unity of the Holy Spirit, God, throughout all ages of ages. *Amen.*

SECOND ANOINTING (Short Form)

The Eastern Rite practices and use of wheat, seven Priests, shine lamp, the reading of the reading of the seven selections from the Gospels, and Epistles, a cereale, are not followed in the short form of Gregorian Rite of Anointing

Those who are to be anointed are anointed with the sign of the cross on seven places: the forehead, the nostrils, the cheeks,

the lips, the breast, the palms of both hands, and the back of the hands. After the last person is anointed the Celebrant prays:

Prayer of Anointing

Oh Holy Father, Physician of souls and bodies, Who didst send Thine only-begotten Son, our Lord Jesus Christ, to heal every infirmity and deliver from death. Heal Thou, also, Thy servant(s) (and) I handmaid(en)s) from the illness of the body and soul which do hinder them. Hither, and them. Hither, quicken them. Hither, by the Grace of Thy Christ, through the prayers of our most Holy Lady, the Birth-giver of God and Ever Virgin Mary; through the intercession of the honorable bodiless Powers of Heaven; through the power of the Precious and Life-Giving Cross; through the protection of the honorable, glorious, Prophet and Forerunner John the Baptist; of the holy, glorious, and righteous Martyrs; of our righteous and God-bearing Fathers; of the holy and healing unmercenary Cosmas and Damian, Cyprian, Panteleimon and

stages of my conversion because my further progress was being blocked by objections like this which stood at the very threshold of my understanding.[38] It was necessary to overcome the despair of being unable to attain to truth, which is what their arguments seemed to lead one to. Among them every error is deemed a sin, and this can be warded off only by a systematic suspension of positive assent. Indeed they say it is an error if someone believes in what is uncertain. For them, however, nothing is certain in human experience, because of the deceitful likeness of falsehood to the truth, so that even if what appears to be true turns out to be true indeed, they will still dispute it with the most acute and even shameless arguments.

Among us, on the other hand, "the righteous man lives by faith." [39] Now, if you take away positive affirmation, [40] you take away faith, for without positive affirmation nothing is believed. And there are truths about things unseen, and unless they are believed, we cannot attain to the happy life, which is nothing less than life eternal. It is a question whether we ought to argue with those who profess themselves ignorant not only about the eternity yet to come but also about their present existence, for they [the Academics] even argue that they do not know what they cannot help knowing. For no one can "not know" that he himself is alive. If he is not alive, he cannot "not know" about it or anything else at all, because either to know or to "not know" implies a living subject. But, in such a case, by not positively affirming that they are alive, the skeptics ward off the appearance of error in themselves, yet they do make errors simply by showing themselves alive; one cannot err who is not alive. That we live is therefore not only true, but it is altogether certain as well. And there are many things that are thus true and certain concerning which, if we withhold positive assent, this ought not to be regarded as a higher wisdom but actually a sort of dementia.

21. In those things which do not concern our attainment of the Kingdom

of God, it does not matter whether they are believed in or not, or whether they are true or are supposed to be true or false. To err in such questions, to mistake one thing for another, is not to be judged as a sin or, if it is, as a small and light one. In sum, whatever kind or how much of an error these miscues may be, it does not involve the way that leads to God, which is the faith of Christ which works through love. This way of life was not abandoned in that error so dear to parents concerning the twins.[41] Nor did the apostle Peter deviate from this way when he thought he saw a vision and so mistook one thing for something else. In his case, he did not discover the actual situation until after the angel, by whom he was freed, had departed from him. Nor did the patriarch Jacob deviate from this way when he believed that his son, who was in fact alive, had been devoured by a wild beast. We may err through false impressions of this kind, with our faith in God still safe, nor do we thus leave the way that leads us to him. Nevertheless, such mistakes, even if they are not sins, must still be listed among the evils of this life, which is so readily subject to vanity that we judge the false for true, reject the true for the false, and hold as uncertain what is actually certain. For even if these mistakes do not affect that faith by which we move forward to affirm truth and eternal beatitude, yet they are not unrelated to the misery in which we still exist. Actually, of course, we would be deceived in nothing at all, either in our souls or our physical senses, if we were already enjoying that true and perfected happiness.

22. Every lie, then, must be called a sin, because every man ought to speak what is in his heart -- not only when he himself knows the truth, but even when he errs and is deceived, as a man may be. This is so whether it be true or is only supposed to be true when it is not. But a man who lies says the opposite of what is in his heart, with the deliberate intent to deceive. Now clearly, language, in its proper function, was developed

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 Church, New York, 1952), pp. 113-179. This had been written about a year earlier than the Enchiridion. Augustine had also written another treatise On Lying much earlier, c. 395; see De mendacio in CSEL (J. Zycha, ed.), Vol. 41, pp. 413-466; Migne, PL, 40, c. 487-518; English translation by M.S. Muldowney in Deferrari, op. cit., pp. 47-109. This summary of his position here represents no change of view whatever on this question.
 [35] Sallust, The War with Catiline, X, 6-7.

CHAPTER VII

Disputed Questions about the Limits of Knowledge and Certainty in Various Matters

20. I do not rightly know whether errors of this sort should be called sins -- when one thinks well of a wicked man, not knowing what his character really is, or when, instead of our physical perception, similar perceptions occur which we experience in the spirit (such as the illusion of the apostle Peter when he thought he was seeing a vision but was actually being liberated from fetters and chains by the angel [36]) Or in perceptual illusions when we think something is smooth which is actually rough, or something sweet which is bitter, something fragrant which is putrid, that a noise is thunder when it is actually a wagon passing by, when one takes this man for that, or when two men look alike, as happens in the case of twins -- whence our poet speaks of "a pleasant error for parents" [37] -- I say I do not know whether these and other such errors should be called sins.

Nor am I at the moment trying to deal with that knottiest of questions which baffled the most acute men of the Academy, whether a wise man ought ever to affirm anything positively lest he be involved in the error of affirming as true what may be false, since all questions, as they assert, are either mysterious [occulta] or uncertain. On these points I wrote three books in the early

ENCHIRIDION ON FAITH, HOPE, AND LOVE

by
Saint Augustine

CHAPTER VI

The Problem of Lying

18. Here a most difficult and complex issue arises which I once dealt with in a large book, in response to the urgent question whether it is ever the duty of a righteous man to lie.[34] Some go so far as to contend that in cases concerning the worship of God or even the nature of God, it is sometimes a good and pious deed to speak falsely. It seems to me, however, that every lie is a sin, albeit there is a great difference depending on the intention and the topic of the lie. He does not sin as much who lies in the attempt to be helpful as the man who lies as a part of a deliberate wickedness. Nor does one who, by lying, sets a traveler on the wrong road do as much harm as one who, by a deceitful lie, perverts the way of a life. Obviously, no one should be adjudged a liar who speaks falsely what he sincerely supposes is the truth, since in his case he does not deceive but rather is deceived. Likewise, a man is not a liar, though he could be charged with rashness, when he incautiously accepts as true what is false. On the other hand, however, that man is a liar in his own conscience who speaks the truth supposing that it is a falsehood. For as far as his soul is concerned, since he did not say what he believed, he did not tell the truth, even though the truth did come out in what he said. Nor is a man to be cleared of the charge of lying whose mouth unknowingly speaks the truth while his conscious intention is to lie. If we do not consider the things spoken of, but only the intentions of the one speaking, he is the better man who unknowingly speaks falsely -- because he judges his statement to be true -- than the one who unknowingly speaks the truth while in his heart he is attempting to deceive. For the first man

does not have one intention in his heart and another in his word, whereas the other, whatever be the facts in his statement, still "has one thought locked in his heart, another ready on his tongue,"[35] which is the very essence of lying. But when we do consider the things spoken of, it makes a great difference in what respect one is deceived or lies. To be deceived is a lesser evil than to lie, as far as a man's intentions are concerned. But it is far more tolerable that a man should lie about things not connected with religion than for one to be deceived in matters where faith and knowledge are prerequisite to the proper service of God. To illustrate what I mean by examples: If one man lies by saying that a dead man is alive, and another man, being deceived, believes that Christ will die again after some extended future period -- would it not be incomparably better to lie in the first case than to be deceived in the second? And would it not be a lesser evil to lead someone into the former error than to be led by someone into the latter?

19. In some things, then, we are deceived in great matters; in others, small. In some of them no harm is done; in others, even good results. It is a great evil for a man to be deceived so as not to believe what would lead him to life eternal, or what would lead to eternal death. But it is a small evil to be deceived by crediting a falsehood as the truth in a matter where one brings on himself some temporal setback which can then be turned to good use by being borne in faithful patience -- as for example, when someone judges a man to be good who is actually bad, and consequently has to suffer evil on his account. Or, take the man who believes a bad man to be good, yet suffers no harm at his hand. He is not badly deceived nor would the prophetic condemnation fall on him: "Woe to those who call evil good." For we should understand that this saying refers to the things in which men are evil and not to the men themselves. Hence, he who calls adultery a good thing may be rightly accused by the prophetic word. But if he calls a

man good supposing him to be chaste and not knowing that he is an adulterer, such a man is not deceived in his doctrine of good and evil, but only as to the secrets of human conduct. He calls the man good on the basis of what he supposed him to be, and this is undoubtedly a good thing. Moreover, he calls adultery bad and chastity good. But he calls this particular man good in ignorance of the fact that he is an adulterer and not chaste. In similar fashion, if one escapes an injury through an error, as I mentioned before happened to me on that journey, there is even something good that accrues to a man through his mistakes. But when I say that in such a case a man may be deceived without suffering harm therefrom, or even may gain some benefit thereby, I am not saying that error is not a bad thing, nor that it is a positively good thing. I speak only of the evil which did not happen or the good which did happen, through the error, which was not caused by the error itself but which came out of it. Error, in itself and by itself, whether a great error in great matters or a small error in small affairs, is always a bad thing. For who, except in error, denies that it is bad to approve the false as though it were the truth, or to disapprove the truth as though it were falsehood, or to hold what is certain as if it were uncertain, or what is uncertain as if it were certain? It is one thing to judge a man good who is actually bad -- this is an error. It is quite another thing not to suffer harm from something evil if the wicked man whom we supposed to be good actually does nothing harmful to us. It is one thing to suppose that this particular road is the right one when it is not. It is quite another thing that, from this error -- which is a bad thing -- something good actually turns out, such as being saved from the onslaught of wicked men.

[34] Ad consentium contra mendacium, CSEL (J. Zycha, ed.), Vol. 41, pp. 469-528; also Migne, PL, 40, c. 517-548; English translation by H.B. Jaffee in Deferrari, St. Augustine: Treatises on Various Subjects (The Fathers of the
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MANY JUDGES AND PUBLIC OFFICIALS, ELECTED AS WELL AS APPOINTED, WOULD BE WELL SERVED IF THEY CONSIDER AND LEARN FROM THIS PASSAGE FROM THE BOOK OF DANIEL THE PROPHET

Dan. 13:1-62

13:1. Now there was a man that dwelt in Babylon, and his name was Joakim: 13:2. And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. 13:3. For her parents being just, had instructed their daughter according to the law of Moses. 13:4. Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all. 13:5. And there were two of the ancients of the people appointed judges that year, of whom the Lord said: That iniquity came out from Babylon, from the ancient judges, that seemed to govern the people. 13:6. These men frequented the house of Joakim, and all that had any matters of judgment came to them. 13:7. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard. 13:8. And the old men saw her going in every day, and walking: and they were inflamed with lust towards her: 13:9. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. 13:10. So they were both wounded with the love of her, yet they did not make known their grief one to the other. 13:11. For they were ashamed to declare to one another their lust, being desirous to have to do with her: 13:12. And they watched carefully every day to see her. And one said to the other: 13:13. Let us now go home, for it is dinner time. So going out, they departed one from another. 13:14. And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust:

and then they agreed together upon a time, when they might find her alone. 13:15. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather. 13:16. And there was nobody there, but the two old men that had hid themselves, and were beholding her. 13:17. So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me. 13:18. And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within. 13:19. Now when the maids were gone forth, the two elders arose, and ran to her, and said: 13:20. Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us. 13:21. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. 13:22. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. 13:23. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. 13:24. With that Susanna cried out with a loud voice: and the elders also cried out against her. 13:25. And one of them ran to the door of the orchard, and opened it. 13:26. So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter. 13:27. But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day, 13:28. When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death. 13:29. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent. 13:30. And she came with her parents, and children and all her kindred. 13:31. Now Susanna

was exceeding delicate, and beautiful to behold. 13:32. But those wicked men commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty. 13:33. Therefore her friends, and all her acquaintance wept. 13:34. But the two elders rising up in the midst of the people, laid their hands upon her head. 13:35. And she weeping, looked up to heaven, for her heart had confidence in the Lord. 13:36. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. 13:37. Then a young man that was there hid came to her, and lay with her. 13:38. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. 13:39. And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out: 13:40. But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. 13:41. The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death. 13:42. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, 13:43. Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me. 13:44. And the Lord heard her voice. 13:45. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel: 13:46. And he cried out with a loud voice: I am clear from the blood of this woman. 13:47. Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken? 13:48. But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? 13:49. Return to judgment, for
(Continued DANIEL on page 8)

(Continued DANIEL from page 7)

they have borne false witness against her. 13:50. So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and shew it us: seeing God hath given thee the honour of old age. 13:51. And Daniel said to the people: Separate these two far from one another, and I will examine them. 13:52. So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before: 13:53. In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill. 13:54. Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree. 13:55. And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two. 13:56. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: 13:57. Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness. 13:58. Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree. 13:59. And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. 13:60. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him. 13:61. And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour, 13:62. To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

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(Continued MOTHER from page 1)

obnoxious.

The only means we have of ascertaining whether or not a woman is a good mother is by whether or not she attains eternal salvation - whether or not she goes to heaven. If a female parent follows Saint James' instructions whererin he writes: *Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. (James 1:21)*; then she will truly have functioned as a mother. This is an active function, just as every aspect of being a Christian is active. It is not found in modifying what one does from the truth that has been given. Rather, it is in following the truth that has been given by God without attempting to modify it in any manner.

While we can not ascertain the success of motherhood until God judges, there are many outward indicators as to whether or not a female parent is being a mother. Does she worship the true God? Does she pray, and when she prays, does she pray for good? Does she give good example? Does she seek the things of this world, or is she focused on the eternal world? When she does seek the things of this world, is the quest made so that eternal salvation is facilitated, or is it made for the sake of the worldly things themselves?

When a young man with multiple arrests and convictions for violent crimes is video taped kidnapping a woman, and her raped, dead body is found with the man's DNA readily evident, if his female parent says her baby could not have committed the crime because he is a good boy, that female parent is not a mother. But if she says she is praying for the victim and her family and her son, and asks prayers for her son, the victim, and her family, then that female parent is a mother, and potentially a good one.

When Our Lord Jesus Christ said: *(John 16:8-9) And when he is come (meaning the Holy Spirit), he will convince the*

world of sin and of justice and of judgment. Of sin: because they believed not in me; our Saviour was not just saying that the evil is in not believing that Jesus is the Messiah. He was saying there will be, and are, those who misrepresent what He taught, and misrepresent what it is to be God, with this misrepresentation being worshiped instead of the real God.

The following statement is harsh, but it is very true, and there is no nice way to state it. Mothers are traditionally praised, and especially at certain times of year. That praise is merited in many instances, **but there are just as many instances where the praise is not warranted.**

Where the praise is not warranted, it can become warranted, because Jesus Christ continually offers His assistance to each person. So one who has not been a good mother can become a good mother simply by worshiping God in the manner in which The Blessed Trinity has stated worship is to be made; and by prayer - especially by praying that God will help you to love Him and to make your will join with and follow His will. Then acting in accordance with those prayers.

Being a parent is one of the most difficult vocations, and one of the most tasking yet most joyful obligations possible to be given. The world is a beautiful place, for it was made by God and He keeps it in existence. Yet it is filled with temptations and every generation creates new means of tempting, new methods of becoming ensnared in the same old sins. The beauty which God has created is more and more presented in perversions designed to entrap and in that entrapment lead the sinner to hell.

But God has given us great mercy, and if we accept that mercy and change our sinful ways to ways of goodness, we will overcome the evil which perverts the beauty God has created. We can not rely on this happening at the last second

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Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

The Lord shall give the word to them that preach good tidings with great power.

The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

The mountain of God is a fat mountain. A curdled mountain, a fat mountain. Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

But God shall break the heads of his

enemies: the hairy crown of them that walk on in their sins.

The Lord said: I will turn them from Basan, I will turn them into the depth of the sea: That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

Princes went before joined with singers, in the midst of young damsels playing on timbrels.

In the churches bless ye God the Lord, from the fountains of Israel.

There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

Command thy strength, O God confirm, O God, what thou hast wrought in us.

From thy temple in Jerusalem, kings shall offer presents to thee.

Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God, Who mounteth above the heaven of heavens, to the east.

Behold he will give to his voice the voice of power:

Give ye glory to God for Israel, his magnificence, and his power is in the clouds.

God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

Glory be to the Father, and to the Son, and to the Holy Spirit. R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.

All. Amen

Psalm 69

O God, come to my assistance; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul:

Let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O lord, make no delay.

Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.

All. Amen

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(Continued EXORCISM from page 23)

tion that one also believe with firm faith in the Incarnation of our Lord Jesus Christ.

Right faith, consequently, demands that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of the Father, begotten before the world; and man of the substance of His mother, born in the course of time.

He is perfect God and perfect man, having a rational soul and human flesh.

He is equal to the Father in whatever pertains to His divinity; but less than the Father in the things pertaining to His humanity apart.

And though He is God and man, yet He is not two but one Christ;

One, however, not by conversion of divinity into flesh, but by the fact of God assuming humanity unto Himself.

He is one only, not through a mixture of substance, but through the unity of Person.

For as a reasoning soul along with flesh comprise one man, so the one Christ is both God and man;

Who suffered for our salvation, Who descended into hell, Who arose again the third day from the dead;

Who ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the living and the dead;

At Whose coming all men shall rise again in their bodies, and shall give an account of their works.

They that have done good shall go into everlasting life, but they that have done evil into everlasting fire.

All this is Catholic faith which every man must believe faithfully and firmly, else he can not be saved.

Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.

All. Amen

Psalm 90

He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night, of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will hear

him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days; and I will shew him my salvation.

Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.

All. Amen

Psalm 67

Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

And let the just feast, and rejoice before God: and be delighted with gladness.

Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

Who is the father of orphans, and the judge of widows. God in his holy place:

God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchers.

O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

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before death. We must strive to work with God's mercy so-as-to become good now.

It is of great importance that we also not despair of our own salvation and of the salvation of our children. Satan promotes despair. He prods us with despair as well as with other temptations which we more easily recognize. But if he can instill despair in the heart of a mother, so that she despairs of her children attaining eternal happiness, and perhaps of her attaining it herself, then he has lead yet another person into the trap which kills hope. When hope is gone, then there is left only hell.

With this type of insight, and these methods of hard scrutiny, combined with true and proper prayer and worship, every mother has the tools to be successful. And when she is successful, when she dies, she will eventually go to heaven where she can intercede for her children, sending them all the help needed for them to also be successful.

For as long as she lives a mother leads her children by example. Each mother therefore needs our prayers to assist her in this awesome task.

Ref: James 1:17-21; John 16:5-14

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(Continued LEARN from page 1)

or God's power, yet He became hungry and had to eat. He knew all things, even what people were thinking, yet He learned, grew in wisdom, and was surprised at the faith of the centurion and others.

On the surface these seem to be contradictory, and they are unless we appreciate the reality of the Person Christ; that after the Incarnation this Person Christ had, and has, two natures, Divine and human.

Careful study of the Gospels, Acts and Epistles, and of the writings of the Early Fathers of the Church, especially the Desert Fathers, prompt one to pursue simplicity as the catalyst of understanding and comprehension in these matters, rather than the convolutions of mental incest which are so often substituted for intellectual pursuits.

Christ would have possessed the human intellect without any purpose if He had not made use of it. He therefore observed, learned, assessed, and even changed His plans regarding what He was doing or intended to do, in accordance with what He determined through use of His human intellect.

Christ, in His Divine Nature, possessed the Beatific Vision, especially considering He is or is a part of the Beatific Vision. Therefore His soul, which is human, as it were was infused with the knowledge which is particular to God. But just because His human nature had access to the Divine knowledge does not mean His human nature, His human soul, His human intellect, continually accessed the knowledge particular to His Divine Nature, or that it continually utilized that knowledge.

Thus, Christ was able to learn, and to grow in wisdom, as pertains to His human nature, and so did. In so doing Jesus makes it very clear that we are both able to and expected to do likewise.

This is not restricted to learning, wisdom, knowledge, and similar matters. It

is not restricted to matters of the mind and intellect, but extends to the emotions, appetites, and every aspect of human nature.

Thus Christ, determined to escape from the crowds and to experience a little peace, when the crowds found Him, had compassion on the people and taught, healed, and fed them.

Christ was also subject to physical weaknesses, just as any other entity with a human nature. He became hungry because it is human nature to be hungry with a lack of food. He became tired with physical exertion, and sleepy when He had been awake for a "normal" length of time. He may never have experienced an illness, because not every entity with a human nature falls ill. But in Christ these "weaknesses" were not the result of original sin but rather, experienced because He willed them to be allowed.

We already know He could be tempted and that every time the devil tempted Him Christ overcame and dismissed the temptation. But what about inclinations to sin? Perhaps the best means of explaining this is exploring the potentials regarding Christ in being attracted, in desiring, and in lust.

Jesus could be attracted to a beautiful woman in a non sinful manner just as any one of us can be attracted in a non sinful manner to another person. Could He desire a particular such woman? He could in a non sinful manner. Could He lust after such a woman? No, because lust is a sin and His Divine Nature means the Person Christ, was and is incapable of sin since sin is contrary to the Divine Nature.

Here is a crux of great importance to us. The more we acquire Grace, the greater our participation in the Divine Nature, and with this we experience a greater distance from sin - sin becomes increasingly foreign to us, increasingly foreign to our individual human nature because individually our human nature is assim-

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 1093. What is the scapular, and why is it worn?

A. The scapular is a long, broad piece of woolen cloth forming a part of the religious dress of monks, priests and sisters of some religious orders. It is worn over the shoulders and extends from the shoulders to the feet. The small scapular made in imitation of it, and consisting of two small pieces of cloth fastened together by strings, is worn by the faithful as a promise or proof of their willingness to practice some particular devotion, indicated by the kind of scapular they wear. The full scapular was a garment designed to protect the other garments while working.

Q. 1094. How many kinds of scapulars are there in use among the faithful?

A. Among the faithful there are many kinds of scapulars in use, such as the brown scapular or scapular of Mount Carmel worn in honor of Our Lord's passion; the white, in honor of the Holy Trinity; the blue, in honor of the Immaculate Conception; and the black, in honor of the seven dolours of the Blessed Virgin. When these are joined together and worn as one they are called the five scapulars. The brown scapular is best known and entitles its wearer to the greatest privileges and indulgences.

Q. 1095. What are the seven dolours of the Blessed Virgin?

A. The seven dolours of the Blessed Virgin are the chief sorrowful events in the life of Our Blessed Lady. They are:
1. The circumcision of our Lord -- when she saw his blood shed for the first time;
2. Her flight into Egypt -- to save the life of the Infant Jesus, when Herod sought to kill Him;
3. The three days she lost her Son in Jerusalem;
4. When she saw him carrying the cross;
5. When she saw him die;
6. When His dead body was taken down from the cross;
7. When it was laid in the sepulchre or tomb.

Q. 1096. What are the seven dolor beads, and how do we say them?

A. Seven dolor beads are beads constructed with seven medals, each bearing a representation of one of the seven dolours, and seven beads between each medal and the next. At each medal we meditate on the proper dolor and the say a Hail Mary on each of the bead following it.

Q. 1097. What is an Agnus Dei?

A. An Agnus Dei is a small piece of beeswax stamped with the image of a lamb and cross. It is solemnly blessed by the Primate or Patriarch with special prayers for those who carry it about their person in honor of Our Blessed Redeemer, whom we call the Lamb of God, Who taketh away the sins of the world. The wax is usually covered with silk or some fine material.

**LESSON TWENTY-EIGHTH:
On Prayer**

Q. 1098. Is there a y other means of obtaiing God's grace than the Sacraments?

A. There is another means of obtaiing god's grace, and it is prayer.

Q. 1099. What is prayer?

A. Prayer is the lifting up of our minds and hearts to God, to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

Q. 1100. How many kinds of prayer are there?

A. There are two kinds of prayer: 1. Mental prayer, called meditation, in which we spend the time thinking of God or of one or more of the truths He has revealed, that by these thoughts we may be persuaded to lead holier lives; 2. vocal prayer, in which we express these pious thoughts in words.

Q. 1101. Why is mental prayer most

useful to us?

A. Mental prayer is most useful to us because it compels us, while we are engaged in it, to keep our attention fixed on God and His holy laws and to keep our hearts and minds lifted up to Him.

Q. 1102. How can we make a meditation?

A. We can make a meditation 1. By remembering that we are in the presence of God; 2. by asking the Holy Ghost to give us grace to benefit by the meditation; 3. by reflecting seriously on some sacred truth regarding our salvation; 4. by drawing some good resolution from the thoughts we have had, and 5. by thanking God fore the knowledge and grace bestowed on us through the meditation.

Q. 1103. Where may we find subjects or points for meditation?

A. We may find the subjects or points for meditation in the words of the Our Father, Hail Mary or apostles' Creed; also in the questions and answers of our Catechism, in the Holy Bible, and in books of meditation.

Q. 1104. Is prayer necessary to salvation?

A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

Q. 1105. At what particular times should we pray?

A. We should pray particularly on sundays and holy days, every morning and night, in all dangers, temptations, and afflictions.

Q. 1106. How should we pray?

A. We should pray: 1st. With attention; 2nd. With a sense of our own helplessness and dependence upon God; 3rd. With a great desire for the graces we beg of God; 4th. With trust in God's goodness; 5th. With perseverance.

Q. 1107. What should our attention at

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dictus concluding with Glory be to the Father.

Magnificat
(Canticle of the Blessed Ever Virgin Mary)

MY SOUL doth magnify the Lord,
And my spirit doth rejoice in God my Savior.

For He hath regarded the low estate of His handmaid; lo, henceforth all generations shall call me blessed.

For He that is mighty hath done great things for me, and holy is His name.

And His mercy is from generation to generation to them that fear Him.

He hath shown strength with His arms; He hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

The hungry He hath filled with good things; the rich He hath sent away empty.

He hath helped Israel, His servant, being mindful of His mercy.

As He hath promised to our fathers, Abraham and his seed forever.

Benedictus
(Canticle of Zachary)

BLESSED be the Lord God of Israel,
for He hath visited and redeemed His people,

And hath raised up a mighty Savior for us in the lineage of David His servant.

Thus He foretold by the mouth of His holy prophets who have been from times ancient;

That He might rescue us from our enemies - from the hand of all that hate us.

Now is granted the mercy promised to our fathers, remembering His holy covenant;

And the oath which He swore to Abraham our father that He would extend to us;

That we, delivered from the hand of our enemies, might serve Him without fear,

Living in holiness and righteousness before Him all our days.

And thou, child, shall be called the prophet of the Highest, for thou shall go before the face of the Lord to prepare His ways;

To give knowledge of salvation to His people - the remission of their sins, Through the bounteous mercy of our God in which the Orient from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.

All. Amen

The Athanasian Creed
(NOTE: The Athanasian Creed is NOT used by Orthodox because it contains the error of dual procession of the Holy Spirit, which is contrary to the Creed of Nicaea. It is included here in faithfulness to the old Roman Rite of Exorcism. It may be used by Orthodox as modified in the notation in the text.)

WHOSOEVER wills to be saved must before all else hold true to the Catholic faith.

And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.

Now the Catholic faith is as follows: That we worship one God in Trinity, and Trinity in unity, Neither confusing the Persons nor dividing the substance.

For the Father is one Person, the Son another, and the Holy Spirit yet another.

But the Godhead of the Father, of the Son, and of the Holy Spirit is one, their glory is equal, their majesty co-eternal.

As the Father is, so is the Son, and so likewise the Holy Spirit.

Uncreated is the Father, uncreated is the Son, uncreated is the Holy Spirit.

Infinite the Father, infinite the Son, infinite the Holy Spirit.

Eternal is the Father, eternal the Son, eternal the Holy Spirit.

Yet they are not three eternal, but one eternal.

As also they are not three uncreated nor three infinites, but one uncreated and one infinite.

Likewise the Father is almighty, the Son is almighty, and the Holy Spirit is almighty;

Yet they are not three almighties, but they are the one Almighty.

Thus the Father is God, the Son is God, and the Holy Spirit is God;

Yet they are not three gods, but one God.

Thus the Father is the Lord, the Son is the Lord, and the Holy Spirit is Lord;

Yet they are not three lords, but one Lord.

For as Christian truth demands that we acknowledge each Person in Himself to be God and Lord, so does the Catholic religion forbid us to say that there are three gods or three lords.

The Father is made by none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

(Orthodox must modify the following phrase as indicated:

The Holy Spirit is of the Father and of the Son; not made, nor created, nor begotten, but He proceeds from them.

Should be modified to:

The Holy Spirit is of the Father; not made, nor created, nor begotten, but He proceeds from Him. [and may be also added: and was sent by both.]

Thus there is one Father, not three; one Son, not three; one Holy Spirit, not three.

And in this Trinity one Person is not earlier or later, nor is one greater or less, but all three Persons are co-eternal together and co-equal.

Thus in all things, as aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

Who, therefore, wills to be saved - let him think thus of the Trinity,

But it is necessary for eternal salva-

(Continued EXORCISM on page 24)

EXORCISM OF THE POSSESSED (Continued)

Exorcism

I CAST thee out, every unclean spirit, every phantom, every encroachment of Satan, in the name of Jesus Christ + of Nazareth, Who, after John baptized Him, was lead into the desert and vanquished thee in thy citadel. Cease thy attack on man, whom He has made for His honor and glory out of the slime of the earth. Tremble before wretched man, not in the condition of human frailty but in the likeness of almighty God. Yield thee to God, + for it is He Who in Pharaoh and his army did drown thee and thy malice through His servant, Moses, in the depths of the sea. Yield to God, + Who, by the singing of holy canticles on the part of David, His faithful servant, banished thee from the heart of King Saul. Yield to God, + Who condemned thee in the traitor Judas Iscariot. For He menaces thee with a divine + scourge, before Whose countenance thou didst tremble and cry out, saying: "What have we to do with thee, Jesus, Son of the Most High? Hast thou come hither before the time to torture us?" He threatens thee with everlasting fire, Who at the end of time will say to the wicked: "Depart from me, ye cursed, into everlasting fire which has been prepared for the devil and his angels." For thee, O evil one, and for thy followers there will be worms which never perish. For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the inventor of every obscenity. Depart then, + O evil one, depart + accursed one, depart with all thy falsity, for God has desired that man be His temple. But why dost

thou linger here yet longer? Give honor to God the Father + Almighty, before Whom every knee bows. Give place to the Lord Jesus + Christ, Who shed for men His most precious blood. Give place to the Holy + Spirit, Who, through His holy apostle, Peter, struck thee down openly in Simon; Who afflicted thee in King Herod, because he had not given the honor to God; Who smote thee with the night of blindness in Elymas, the magician, at the word of the apostle, Paul, and at his command bade thee likewise to go out of Pythonissa, the soothsayer. Begone, + now! Begone, + thou seducer! Thy place is in solitude; thy dwelling in the serpent. Humble thyself, and fall prostrate! This matter brooks no delay. For behold, the Lord, the Ruler comes quickly, and fire will burn before Him, and it will go on ahead and set flames round about His enemies. Man thou canst betray, but God thou canst not mock. It is He that drives thee out, from Whose eyes nothing is hidden. By Him art thou cast forth, to Whose might all things are subject. By Him art thou expelled, Who hath prepared unending hell for thee and thine angels, from Whose mouth there shall come forth a pointed sword, Who shall come to judge the living and the dead and the world by fire.

R. Amen.

5. All that precedes can be repeated as needs be until the possessed one is fully liberated.

6. In addition, it will be very helpful to say devoutly over and over again the Our Father, Hail Mary, and the Creed, as well as all that follows.

V. Our Father, Who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, on Earth as it is in heaven.

R. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

All. Amen

V. Hail Mary, full of Grace; the Lord is with thee; blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.

All. Amen

I believe in one God, the Father Almighty, Maker of heaven and earth; And of all things visible and invisible; And in one Lord, Jesus Christ (all bow), the only-begotten Son of God (all bow); begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten not made, being of one substance with the Father, by Whom all things were made; Who, for us men and for our salvation, came down from heaven (all genuflect) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (all rise) And was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe in one Holy Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead + ; and the Life of the world to come. Amen.

7. The canticles Magnificat and Bene-

(Continued EXORCISM on page 23)

CHILDREN'S PAGE

(Continued CHILDREN PAGE from page 10)
prayer be?

A. Our attention at prayer should be three-fold, namely, Attention to the words, that we may say them correctly and distinctly; attention to their meaning, if we understand it, and attention to God, to whom the words are addressed.

Q. 1108. What should be the position of the body when we pray?

A. At prayer the most becoming position of the body is kneeling upright, but whether we pray kneeling, standing or sitting, the position of the body should always be one indicating reverence, respect and devotion. We may pray even lying down or walking, for Our Lord Himself says we should pray at all times.

Q. 1109. What should we do that we may pray well?

A. That we may pray well we should make a preparation before prayer (1) By calling to mind the dignity of God, to whom we are about to speak, and our own unworthiness to appear in His presence; (2) by fixing upon the precise grace or blessing for which we intend to ask; (3) by remembering God's power and willingness to give if we truly need and earnestly, humbly and confidently ask.

Q. 1110. Why does God not always grant our prayers?

A. God does not always grant our prayers for these and other reasons: (1) Because we may not pray in the proper manner; (2) that we may learn our dependence on Him, prove our confidence in Him, and merit rewards by our patience and perseverance in prayer. Prudent persons do not grant every request; why, then, should God do so?

Q. 1111. What assurance have we that God always hears and rewards our prayers, though He may not grant what we ask?

A. We have the assurance of Our Lord Himself that God always hears and re-

wards our prayers, though He may not grant what we ask; for Christ said: "Ask and it shall be given you," and "if you ask the Father anything in My name, He will give it you."

Q. 1112. Which are the prayers most recommended to us?

A. The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

Q. 1113. Are prayers said with distractions of any avail?

A. Prayers said, with wilful distraction are of no avail.

Q. 1114. Why are prayers said with wilful distraction of no avail?

A. Prayers said with wilful distraction are of no avail because they are mere words, such as a machine might utter, and since there is no lifting up of the mind or heart with them they cannot be prayer.

Q. 1115. Do, then, the distractions which we often have at prayer deprive our prayers of all merit?

A. The distractions which we often have at prayer do not deprive our prayers of all merit, because they are not wilful when we try to keep them away, for God rewards our good intentions and the efforts we make to pray well.

Q. 1116. What, then, is a distraction?

A. A distraction is any thought that, during prayer, enters our mind to turn our thoughts and hearts from God and from the sacred duty we are performing.

Q. 1117. What are the fruits of prayer?

A. The fruits of prayer are: It strengthens our faith, nourishes our hope, increases our love for God, keeps us humble, merits grace and atones for sin.

Q. 1118. Why should we pray when God knows our needs?

A. We pray not to remind God or tell Him of what we need, but to acknowledge that He is the Supreme Giver, to adore and worship Him by showing our entire dependence upon Him for every gift to soul or body.

Q. 1119. What little prayers may we say even at work?

A. Even at work we may say little aspirations such as "My God, pardon my sins; Blessed be the Holy Name of Jesus; Holy Spirit, enlighten me; Holy Mary, pray for me," &c.

Q. 1120. Did Our Lord Himself pray, and why?

A. Our Lord Himself very frequently prayed, often spending the whole night in prayer. He prayed before every important action, not that He needed to pray, but to set us an example of how and when we should pray.

Q. 1121. Why does the Church conclude most of its prayers with the words "through Jesus Christ Our Lord"?

A. The Church concludes most of its prayers with the words "through Jesus Christ Our Lord" because it is only through His merits that we can obtain grace, and because "there is no other name given to men whereby we must be saved."

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(Continued LEARN from page 9)

ilating and being in concert with the Divine.

The greater our acquisition of the Holy Spirit, the greater our disinclination to sin.

The converse or opposite also is true. As our possession of Grace diminishes, as we "lessen" our acquisition and acquisitions of the Holy Spirit, there is a corresponding inclination to sin, and a corresponding level of commission of sin.

Unlike acquisition of Grace, which requires constant effort, loss of Grace, and active participation in sin, requires little effort - even though commission of sin usually requires much greater expenditures of time, energy, and effort, than becoming, being, maintaining, and increasing one's holiness.

Jesus made it very clear that we have the ability to attain that which He lived. He also made it clear that attaining this not only does not require super human effort, but is well within the grasp of every human being. And He further made it clear that this is required of those who seek eternal life.

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

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(Continued WHAT DID from page 1)

something to lose if they suddenly had to behave themselves - to think and act in accordance with God's stated will - did not believe Him. But in all probability the greatest number of people were skeptically open to the viability of what Christ said and taught about Himself and about everything.

Humans we are familiar with, being human ourselves. We can use our familiarity with human nature, combined with Christ's teachings and activities, with the benefit of "20-20 hindsight" to learn a little more about God, and the individual Persons of the Blessed Trinity. This is a practice in which we often engage.

But what did the people and the "power" structure" of Christ's times have to which they could refer?

Israel was, as it is now, a small place. While everyone did not know everyone else, news traveled very quickly and thoroughly throughout the nation.

When Christ was twelve and sat with the temple elders teaching and asking questions He obviously was a phenomena. Reports of that incident in all likelihood quickly spread throughout the population. The people present in the temple at that time would have been only eighteen years older when Christ began His public life, meaning when Christ was thirty years of age those individuals who had been in their twenties and thirties would still be alive, and many of them were part of the power structure of the temple and the Israeli / Jewish people. These people knew Jesus and Saint John the Forerunner, the Baptist, were cousins, and that Saint John's father had been the High Priest. They also knew that the Mother of Jesus, Mary, had been raised in the temple. (Remember: once an individual becomes known to a power structure that individual remains under the scrutiny of that power structure.) They knew that Jesus did not have a formal theological education, and that He had not been taught the scriptures,

unlike Saint Stephen who had been formally educated in scripture and theology with Saint Paul. When these members of the power structure therefore asked where Jesus had obtained His theological and scripture education, they knew He had no formal education in these subjects, but also that He was totally accurate in His statements and teachings in these subjects, and that He had so been since at least the age of twelve years. That His logic and arguments were not only irrefutable, but also that they were never able to overcome His logic or His arguments, that they were never able to win a challenge with Him in any discussion where they expressed a position opposed to His position, was maddening to them. They considered themselves to be His superiors in education, having attended the equivalent of the Harvards, Yales, Eatons, Cambridges, and other top universities of their day, as well as coming from the financial and social elite. And He was the son of but a carpenter: a financially secure position but not of the same prestige as that enjoyed by those who lived by manipulating the financial world. Which simply indicates nothing much has changed when false pride in a self created opinion of superior worth is the object of study.

But this also meant those in the power structure knew the talents, knowledge, logic, and abilities in discussion and argument, which Christ possessed and exhibited, could only have God as their source. His actively working miracles of every nature, even to the extent of overcoming the laws of nature, chemistry, and physics, also was only possible through an overt operation of God.

Since God will not assist someone in this manner when the individual is in opposition to God, they knew Jesus was in total harmony with God. When Jesus claimed to be God, the Son of God, as well as human, and continued to not only best them in knowledge and

(Continued WHAT DID on page 15)

"GETTING" TO KNOW AND TO LOVE GOD

There is no certainty that the woman who washed Christ's feet with her tears is Saint Mary Magdalene, but the events stated in Luke 7:36-50, have been associated with her by many Biblical commentators.

What is of extreme importance are the insights revealed in the woman's actions, and in Simon the Pharisee's omissions.

A true penitent greets Christ with at least love, joy, and sorrow. With forgiveness from Christ the penitent greets Christ with a shy embrace.

Apparently at least in his own mind Simon the Pharisee's was a just man. Yet he did not welcome Christ with the most common of courtesies that society required even though Christ was in Simon's house for dinner at Simon's invitation. But the Penitent greeted Christ with all the courtesies even though it was not her house. She greeted Christ with all the love she had within her; she made Him her only focus.

The Penitent who is truly and fully penitent loves the One who has forgiven with a depth which can only be hinted at in the most exquisitely accurate description of love - the description found in the Canticle of Canticles. Anything less than what is described in the Canticle of Canticles indicates the Penitent is not fully penitent; that the Penitent not only does not have full sorrow, but also does not have full, unreserved, and exclusive love for the One who forgives.

Unfortunately, most of us fall into this latter situation. We do not have full sorrow for our sins. We do not have full, unreserved, and exclusive love for Christ.

One should not confuse any form of love for attraction. One can be attracted to another who possesses remarkable qualities. Often those qualities are physical, occasionally the qualities are intel-

lectual, and often the qualities are emotional. But that is attraction, not love. Nor is this love with which we are concerned a form of obsession.

The love with which we are concerned is exclusive for it is not the love which is associated with emotion. It is a love which goes beyond intellect, beyond logic, beyond emotion, beyond description or association. It is similar to Agape Love, Divine Love, Charity, but it is different from this. It is different from the love which the Angels possess, which is Agape Love as a creature may have Divine Love. It is exclusively human, and Jesus Christ, God, has this love for us and for the Father and the Holy Spirit.

It is this love which compelled Saint Mary Magdalene to go to Our Lord's tomb on Pascha morning. She knew his body would have severely decayed in the Jerusalem climate, yet she wished not just to complete the burial rituals, but to look upon Him one last time. When she found the tomb empty she experienced a bewildered panic and turned in grief to the first Person she saw. One she thought to be the grounds keeper, but Whom she immediately discovered to be the risen Christ. Did Christ allow her to pierce the cloud which shrouded His true identity, or did her possession of this special love pierce the inability to know this is Christ?

How does one obtain this love? One of the means by which this love may be obtained is respectful familiarity.

Love can not be unless one knows that which one loves. To love Christ in any manner one must know Christ. To love Christ with the exclusive love with which Saint Mary Magdalene loves Christ one must become familiar with Christ. One of the best means by which one can become familiar with another is through conversation with that other person. It follows that one of the means by which each of us can become familiar with Christ is to engage in conversation with Him.

One very nice aspect regarding conversing with God is one need not speak aloud. You may speak aloud if you wish, but thinking conversation with God allows one's thoughts to be easily guided by God. Speaking *aloud* may not be as productive for speaking conversation need not require the cognitive or contemplative thought required in *thinking* conversation.

Simply think about different aspects of your life; different concerns; problems; successes; relationships. If you are open to conversation with God at these times God will guide your thoughts to the matters He desires you to contemplate and will explore those matters with you.

When this becomes an underlying aspect of your conscious life in a manner in which you follow the advice God gives you in these conversations you will develop an appreciation for God and His counsel or advice. You will begin to appreciate God and desire not just to emulate Him, but to become more like Him and more pleasing to Him, for you will begin to know God. Then you will begin to really like God. And then you will begin to love God.

Well, that is one game plan. (One means of accomplishing the desired objective.)

Ref: Cant. 3:2-5; 8:6-7; Luke 7:36-50

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GOD GIVES NOT MISERLY BUT IN OVERABUNDANCE

The sustenance of just one Divine Liturgy is sufficient to fulfill all of the needs of every person ever created and all those yet to be created with an incalculable overabundance remaining.

But that which is obtained from a service which does not contain the essence of the Divine Liturgy can only call attention to people's needs and successes.

This does not mean we should ignore prayer which does not include the Divine Liturgy, for all formal and informal prayer is of great value provided it is real prayer, prayed to the real God.

We will ignore at present the subjects of misdirected prayer, faulty concepts of God and the effects those defects have on prayer, and defective praying, but they are mentioned so that the subconscious may contemplate these things.

But do contemplate the overabundance with which God constantly blesses us.

When we need to be rescued from sin, God does not just figuratively toss a rope to the one drowning in sin and tell them to grab hold and pull themselves to safety. Jesus Christ, God, actually jumped into the raging torrent of sin and placed His arm around the one drowning to carry them like a baby in His strong yet gentle grasp. Whether the rescued individual clings to his rescuer or struggles to evade His saving grasp is up to each individual. Too many struggle out of His embrace and dive back into the torrents of sin. But many cling to Him and manage to arrive safely on shore.

But once safely on shore, the matter - which is life - is not ended.

If Our Lord manages to place the rescued sinner safely on shore, He will guide that person on the path to salvation. But most people again and again wander off the path, often ignoring Our Saviour's guidance. Some of these slide

down to the torrent and drown. Others grasp Christ's hand and are pulled and pull themselves back onto The Way to continue the journey to life.

The only sure footing on the journey of life to Life is The Way cleared and made by Jesus Christ, God. When we step off of that path we find the surface is slippery and stony causing us to stumble and fall, bruising the skin and organs, slashing cuts, fracturing and breaking bones, and causing one to slide back into the torrent of sin where, weakened by the damage we have sustained we can not successfully fight the torrent and we may easily drown unless we manage to grasp hold of our rescuer, Jesus Christ.

When our spiritual organs are bruised and bones broken they are healed by Sacramental Confession and Absolution. Any infection of sin is destroyed by the antibiotics of Grace. But the body is weakened, for God has designed His Energies which He gives to us in Sacramental Confession and Absolution to remove the sin and its effects, while reserving strengthening to His Energies granted in the Grace of the Sacred Eucharist and Holy Anointing.

When we needed sustenance we were provided with the source of all sustenance, the Sacred Body and Blood of Christ. The Sacred Eucharist provides not just sustenance and nourishment, but also strength. It makes available to us more sustenance, nourishment, and strength than most of us will ever use. If we would use to its fullness the overabundance of that which the Sacred Eucharist provides we would heal the sick as our shadows passed over them, and make wars to cease in the midst of the battle field merely by glancing towards the scene of the conflict. But very few exercise that fullness for that fullness is achieved only by strenuous exercise into holiness. And

the truly holy would only do such things if and when such things were in accordance with God's will.

In their writings the Church Fathers have shown us that each of us has a proclivity, an appetite, an inclination, a tendency to sin, to sinfulness. We know this to be true by our own experiences, by an examination of our own lives. But for most of us this appetite for sin and that which is sinful is more an appetite for the illusion which sin presents or represents. **For most of us the substance of sin is a horrifying, horrible, and terrifying monstrosity from which we would flee if we could but see past the illusion and face the reality.**

God gives us the ability to see past the illusion and actually see the reality of sin. By His very physical presence the Son of God cast light which removes the illusion and shows the reality for everyone, Baptized and not Baptized, in the state of Grace and dead in sin, alike. This is the overabundance which God bestows on all mankind and in this overabundance even those who are not

true Christians, even those who follow false religions which teach them to kill Christians, shy away from the evils which their religions instruct them to commit. It requires a very hardened heart to overcome the Light of Christ showing

the reality of sin to extent of atrocity. But it requires only glancing away from the Light which Christ shines on everything to be able to commit the most common of sins which plague mankind for those sins are based in our natural inclinations and are exposed only by self examination in that Light from Christ.

Ref: Rom 6:3-11; Mark 8:1-9

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It requires a very hardened heart to overcome the Light of Christ showing the reality of sin to extent of atrocity. But it requires only glancing away from the Light which Christ shines on everything to be able to commit the most common of sins . . .

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(Continued FOUNDATION from page 18)

followers, who are left with nothing when the evil people are finished.

This is not just being done with the True Church, but with the foundations of the United States of America as well. In our times this Independence Day finds the foundations of America, the Constitution, and the Declaration of Independence, under attack in a manner similar to the manner the divinity of Christ has been under attack.

The simple truth is: the loaves and fishes were multiplied, and not supplemented from food stores carried by the people; Lazarus was raised from the dead, and not awakened from a coma; Christ did change bread and wine into His own Body and Blood and instruct and empower this be continued until the end of the world, and did not and does not

intend the bread and wine to represent but rather that they be changed in substance; and Christ is God, demanding and requiring what He has taught be followed for each person to avoid eternal damnation, and is not a kind of nice guy who knows the secret words and will let almost everyone into Heaven.

Everything He taught and required is available for study, if one is able to find an unaltered copy, and they *are* available.

As are copies of the American Declaration of Independence, United States Constitution, and the Federalists Papers.

Today the Declaration of Independence is disregarded in applying the Constitution, Bill of

Rights, and other amendments to the Constitution. But the Declaration of Independence should be the first document to which reference is made in determining application of the Constitution and its Amendments for it is the Declaration of Independence which states why the Revolutionary War was fought, and *what* the Constitution as amended was implemented to protect, insure, and guarantee.

When one reads the Constitution and the Bill of Rights, it is obvious it is designed to restrict government at all levels, federal, state, and local, to the bare minimum, and to guarantee individual rights to the maximum.

The Declaration of Independence actually states God give rights to humans and no government has the right to cancel or interfere with those rights. It

proceeds to enumerate just a few of those rights, and clearly states there are other God given rights in addition to those enumerated. The Constitution, Bill of Rights, and Amendments, all are drafted in a manner to guarantee those rights referenced to in the Declaration of Independence, attempting to do in a manner which least impinges on those God given rights.

The Federalist Papers are similar to the writings of the Early Church Fathers, and especially the Desert Fathers of the Church, in that they clarify the intent and intended means of application of the Constitution and the Bill of Rights.

But the revisionists attempt to establish the perspective that the Government has all of the rights and that the Constitution lists some rights which the government has granted to individuals,

but which the government is able to modify, suspend, or even revoke.

Just as revisionists lead the followers of the one true religion away from that true religion and into eternal damnation, so too do revisionists lead citizens of the one country which established human rights come from God, to relinquish those rights and become enslaved. But just as the true religion remains, so too do those rights endowed upon man by God remain. Either or both may be re-accessed and reacquired by those with the will, desire, gumption, and the spiritual fortitude to seek and to acquire what they have lost. But such an individual must put their life on the line, and may even lose their life in the re-attaining of what has been lost.

Our religion and our country were both founded in blood. Blood has been required to preserve them. You may wish to read the facts and reality of them, before they are gone. But you must be willing have your blood shed to preserve them if they are to have any meaning to and for you.

Few are the number who are willing so to do.

Ref: Rom 6:3-11; Mark 8:1-9

+ Paul, S.S.B.



God, please help me love You

(Continued ASSESS from page 17)
and happiest place ever.

Therefore, if you wish to be eternally happy with God, then in the here and now examine your conscious, ascertain your spiritual status, examine your life paying close attention to what you think and do and why you think as you think and why you do as you do. Do not allow yourself any excuses. Do not be concerned with the opinions of those who inform you you are being too strict with yourself, for it is not likely you will be too strict in your assessment of yourself. But also never despair of becoming holy, and never abandon hope of becoming holy. Being frustrated because you rarely or never measure up to the standards you know you should meet and which you know are possible for you to meet, is normal and can be a very healthy spiritual attitude provided it becomes an impetus to attaining at least a measure of holiness.

Those who think God will do everything for them have ignored God's own words and may well have doomed themselves.

Remember, one is unable to do what one must do to attain eternal salvation if one is not aware of one's spiritual status. Therefore, ascertain your spiritual status, not just once, not just occasionally, but constantly. And as best you are able, do that which is necessary to establish and to increase your own holiness.

Ref: 1 John 3:13-18; Luke 14:16-24

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(Continued FOUNDATION from page 1)
shakes and moves the foundation. But a building which has a foundation properly designed and built to overcome earthquakes or floods will be much more difficult to destroy.

The viability of concepts, systems of belief or non-belief, economic systems, and anything based in intangibles - in that which one can not poke with a finger - are more difficult to assess but the passage of time and adverse conditions will also prove their level of viability.

For example, we now know communism, be it theistic, as attempted by the Apostles, or atheistic, as attempted by Marx, Lenin, Stalin, and Mao, is doomed to fail because it facilitates those who are non-productive due to their own desires to abstain from effort, living on the fruits of those who are productive through their own efforts and who wish to be so productive. The passage of time and outside influences may be required to erode the weak foundation of communism, but it will collapse.

However, concepts which *are* viable will never fail. Their very viability withstands all attacks. Therefore, those who desire to successfully attack viable concepts often substitute their own version of the concept for the real concept. They engage in a purposeful, intentionally misdirected attack.

The miracle of the seven loaves and few little fishes being multiplied to feed thousands by Christ is a miracle which is attacked in an attempt to change focus from Christ's Divine power and ability to create, to focus on the merely human ability to persuade. Revisionists attackers of the truth of Christianity

promote the concept that those who had followed Christ into the desert really had provisions with them, and in beginning to distribute the small amount of bread and fish Christ embarrassed the people into sharing their food with those who did not have enough. These revisionists call this a true miracle because, they teach, Christ persuaded the people who had food to not be selfish and to share.

But their revision of the true facts serves to obscure the reality of the Divine power and ability to create out of nothing and to change the substance of something into another thing.

In promoting their explanation of how Christ multiplied the loaves and fishes the revisionists attack acceptance of the divinity of Christ. And attacking acceptance of the divinity of Christ is their purpose. In this specific example the revisionists attempt to substitute something which can only be done by God, the multiplication of loaves of bread and fish,

with something which can be done by humans, the persuading of others to share their food - even if it the persuading is done by embarrassing those with food into sharing.

These evil people can not successfully attack Christ, or Christianity, so they attack the foundation of the concepts on which humans embrace Christ - not by successfully attacking the true foundation but by substituting their own false foundation, attacking that foundation, and misdirecting those whom they are able to persuade from the true foundation to the false foundation.

Thus these evil people are able to gain
(Continued FOUNDATION on page 19)

However, concepts which *are* viable will never fail. Their very viability withstands all attacks. Therefore, those who desire to successfully attack viable concepts often substitute their own version of the concept for the real concept. They engage in a purposeful, intentionally misdirected attack.

(Continued WHAT DID from page 12)
arguments but also continued to work miracles, the members of the power structure knew Jesus' claims were true - because God had not abandoned Him.

This next is conjecture, but one with a strong basis. Perhaps the "coup de gras" for the power structure was that Jesus forgave sins, **and did not charge a fee for so doing**. Since Jesus would cure an incurable or bring a dead person back to life and forgive sins and also write the hidden sins of the sinner's accusers in the dirt at the accuser's feet, He had to be functioning in harmony with God, and had to be God. But the practice of not charging a fee to forgive sins would be devastating to the sale of sacrificial animals by those who purchased approved sacrificial animal vendor permits from temple authorities. It would also end the kick-backs received by temple authorities, and end the practice of selling the same animal several times before it was actually sacrificed.

Since they had God in their hands in human form, it was the perfect time to kill God. They just never figured He really would come back. But He did. So they were wrong - again.

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

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(Continued SACRAMENTS from page 1)
Our Saviour commissioned this to the Apostles with the words, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."

Likewise, it is through the operation of the Holy Ghost that a priest confects the Sacred Eucharist, changing bread and wine into the Body and Blood of Christ. Though the bread and wine retain all of their bread and wine appearances, their substance is changed.

There are many who refuse to believe in the real presence of Christ in the

Eucharist, and there are many who refuse to believe in the ability of a priest to forgive sins.

Those who refuse to believe in the reality of these two Sacraments, and their efficacy, or the efficacy of the priest in confecting these Sacraments and what they purport, are denying the testimony of God Himself. They call God a liar in their denial of the reality of these and any other Sacraments of which they deny the reality.

They call God a liar because they proclaim that what Jesus Christ God clearly stated will happen, does not happen.

It is puzzling that anyone would believe the testimony of men who teach contrary to what God Himself has taught, yet it happens every time someone says, "I do not go to confession. I confess my sins directly to God. I do not need a priest to confess my sins." What they fail to mention is that while they do not need a priest to confess their sins, they are able as is everyone, to confess their sins directly to God - they do need a priest to obtain forgiveness of their sins or to be sure of having attained forgiveness of/for their sins.

In the Divine economy God does not establish something and then intend it to not be used. While it is very true that under certain circumstances a person may be able to obtain forgiveness for their sins directly from God, the prerequisites to obtain forgiveness for one's sins in this manner normally are extremely difficult to meet. Normally, amongst those prerequisites is perfect contrition. Since humans are far from perfect, and will only attain perfection in and through union with God after death, in permanent perfection, it is unlikely perfect contrition is within the normal abilities of the normal, regular, human being in this life.

Our Lord Jesus Christ God established an order and system through which Grace may be obtained by means of a

limited number of Sacraments. He also established an order, system, and process, by which and through which, exclusively, exists the Divine enabling to confect, make, and administer the Sacraments.

Anyone who attempts to by-pass the Divinely established means by which the Sacraments are confected or administered is in reality play acting without accomplishing anything.

And anyone who proclaims they have received the ability or authority to confect or administer any Sacrament directly from God without having received that ability or authority through the singular Divinely established Apostolic Succession, is calling Jesus Christ God a liar, and are themselves, a liar.

In short, the people who are not Apostolic Succession Priests, but who claim to have the true Eucharist or the ability to forgive sins, are liars. And those who proclaim no man can forgive sins and that the bread and wine of Holy Communion only represent Christ but are not changed into Christ also ar liars.

Utilize what God has provided to us, for He did not provide what He has provided with the intention that it be ignored.

Do not pay attention to those who teach that you have the ability to obtain that which God has provided through means other than those means established by God. God simply does not "work that way."

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

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(Continued COMMON from page 1)

sonality promotes abortion on demand, same sex marriage, promiscuity and sexual relations between people who are not married, and an attitude that God is not to be taken seriously, that His instructions are only advisory.

This lack of common sense as it pertains to God and to His instructions is not a new phenomena. It has been a constant factor throughout human history. What is new is the attitude that there are no standards to which an individual or a society are bound other than what that individual desires or that which a society will let an individual "get away with". In the past even those who ignored God and those who transgressed His instructions, acknowledged the supremacy of God, the obligation to follow His instructions, and the dire results for those who chose to live contrary to God's expressed will without repentance. Today this acknowledgment is rare.

Modern technology has allowed those who oppose God and His instructions to promulgate their philosophy of evil in the most attractive of packaging and to instantly disseminate it to all reaches of the world. This philosophy of evil permeates every aspect of humankind, infecting even the elect.

It destroys not only the spiritual health of individuals, society, and the human race, but also destroys the ability of very large portions of society and humankind to function. Not just the ability to function beyond the minimum level for survival, but to function, period.

If mankind is to spiritually survive, and if humankind is to regain functional stability, it must re-attain viable moral and spiritual values. Note, simply re-attaining viable moral and spiritual values does not of necessity include following or adhering to those values. But it does require acknowledging the viability of those values.

The next step, of course, is following those values, for without following

those values, society is disrupted, becomes dysfunctional, and the individual is eternally damned. This dysfunctional and damned status is the current status.

While it occasionally occurs that an individual or a group of people seek eternal truth, find it, and attempt to follow it, it is more common for individuals and groups to totally ignore eternal truth, or to seek "loop holes" and exceptions - usually ones which they or others create - which allow abandonment of eternal truths which inhibit the individual's unholy desires.

The Divine standards therefore must be continually presented by those individuals and those groups which acknowledge and attempt to practice them. And where individuals and groups who and which follow those standards have the authority and the ability to enforce those Divine standards, they must so do.

Such enforcement most logically begins in the home, and applies not just to the children in the household but the adults as well. For if the householder ignores the Divine standards, it is not practical to expect the other members of the household will do otherwise.

Simply put, a lot of parents should turn off the TV not just because there is nothing worth watching but also because there is a lot of programming which presents immoral behavior and attitude as being acceptable and attractive.

Likewise, there are a lot of parents who must "shape up" morally if they expect their children to be decent, and who must revise their manner of thinking and of acting if they expect their children to attain eternal salvation. For the fruit does not fall far from the tree, and what seed the parent plants in the mind of the child by way of example will influence the child to follow the parent's lead.

While it is true that evil parents occasionally raise holy offspring, and holy parents occasionally raise evil offspring, it is more often the case that the

child follows the patterns exhibited by the parents or those who raise the child.

As the current adults more closely approach their individual judgment day, it behooves each of them to contemplate ascending into heaven to be with Christ for all eternity - with perhaps for most a side trip to become purified or "cleaned up" -, or simply going to hell. And the probability that they, the parents, are leading their children to the destination which they, the parents, attain.

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

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THE BLESSED EVER VIRGIN MARY - HOLINESS EXEMPLIFIED

That God the Father bestowed His Grace, His essence, in a special manner, upon the Blessed Ever Virgin Mary, is an accepted and established tenet of our Faith. There is a concept which accompanies this special gift received by the Blessed Ever Virgin Mary, that this special gift preserved her from sin - as if it were impossible for her to sin because of this special gift of Grace. This concept puts the cart before the horse, and horses pull carts, they do not push them.

The Blessed Ever Virgin Mary was unique amongst all humans in that her holiness was at all times at the maximum possible for an human to be, and her holiness was at her own direction, she fulfilling the focus of her own will to be holy. She was and is the only human ever to accomplish this. Christ's holiness in His human nature is from His Person. Elias, Elija, the prophets who were immersed in God, and who were taken directly to heaven, were holy beyond our ability to comprehend, but were living in a cave in the depths of the earth in comparison to the light of holiness of the Blessed Ever Virgin Mary, more brilliant than the sun about which the planets orbit.

It was this unique holiness which induced God the Father to bestow His Grace, His essence, upon her in such a special manner and to such an extent as to be unlimited in-so-far-as we are able to comprehend. Divine Justice "required" God so do.

We can not change our past during which our own individual holiness was little or none. However, we do have the ability to become holy, and even to become as holy as the Blessed Ever Virgin Mary. Attaining such holiness requires a focus and an exertion of will far beyond that which most of us have ever practiced in any aspect of our lives. That does not mean we should abandon the attempt. Should we abandon the attempt, we will more easily fall into sin and eternal damnation. Should we engage in the attempt, we will enhance the likelihood of our operating divinely, of thinking and acting in accordance with true Faith, of possessing real Hope with a righteous right to Hope, of becoming and being living Charity, of attaining eternal salvation, and of assisting and leading others so to do.

Those who attack any dogmatic aspect regarding the Blessed Ever Virgin Mary, or any established tenet regarding her, of necessity attack God and God's truth which is truth. In attacking her and her accomplishments, they attack the concept that we should emulate her, that we should be as much like her as we are able, and they attack the concept that we have the ability to be like her in holiness.

In promoting the concept that God's special graces accomplished everything for which the Blessed Ever Virgin Mary is honored, the attackers teach that we can do nothing in and of ourselves. They teach that God must do everything for us, that we can do nothing for ourselves, that we therefore are not responsible for our sins, and that we will not be held responsible for, made to account for, or punished for our sins.

The truth is that we must do the best we can ourselves, at the same time

accepting the grace which God bestows upon us and making the best use possible of that grace.

In a very viable sense this is what the Blessed Ever Virgin Mary did, always, never wavering or varying from complete holiness, always being as holy as it is possible for an human to be. Thus she truly is Queen of Heaven.

Ref: Rom. 11:33-36 / 1 John 4:8-21 / Ecclus. 24:5,7; 9-11, 30-31; Mat. 28:18-20 / Luke 6:36-42 / Luke 1:26-33

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CONTRAST YOUR HOLINESS AND YOUR EVIL TO ASCERTAIN YOUR STATUS, YOUR REALITY

One should not be overtly concerned with contemplating one's holiness for one's holiness will stand out as a bright pin prick of light in the vast ocean of the darkness of their lack of holiness. Imagine the night sky without the moon or the stars. Then, imagine in that darkness a few, widely scattered, very faint, distant stars, struggling to be seen in the utter darkness of the night. One must search for those stars for the darkness hides them, yet with diligence they may be ascertained, they may be discovered. Generally, such is the holiness of any given person.

One should instead be concerned with one's lack of holiness. Better yet, one should be concerned with one's evil. One's evil, though different from one's lack of holiness, is part of one's lack of holiness. One's evil is therefore indistinguishable from one's lack of holiness, and therefore can not be discerned in the night sky of one's lack of holiness. But one's evil is an active factor which blots out and extinguishes one's holiness. One's evil is only overcome by one's holiness.

One therefore is able to ascertain one's holiness and is able to attempt to

increase it for it stands out against the background of one's darkness. But one has grave difficulty in ascertaining one's evil so that it may be overcome, because one's evil is melded in the background of one's lack of holiness.

Were a person to increase their holiness, concurrent therewith such a one would decrease their lack of holiness, and likewise overcome some portion of their evil. Then that one would be better able to ascertain their holiness against the background of their sky of unholiness. That one would also be better able to distinguish their evil for as their sky becomes ever increasingly brighter in holiness, their evil stands out more markedly as darkness in a sky of light. One's evil therefore becomes more easily subject to eradication in the light of one's holiness, in the light of holiness from God.

It is very important that each of us have an accurate assessment of our spiritual status for our Saviour and Lord Jesus Christ God has made it very clear that many people will not attain eternal salvation, will not attain eternal joy united with God. He has made it abundantly clear that only those who operate divinely, who think and act in accordance with His instructions, will attain eternal salvation. He has made it abundantly clear that we must at the very least attempt to operate divinely, otherwise we will not operate divinely, and that each Person of the Blessed Trinity will assist us in operating divinely.

Again, our Lord Jesus Christ has made it very clear that people do not automatically go to Heaven when they die. He has made it clear people are judged instantaneously upon their death, that He is the Judge - that they do not judge themselves, that very many of those who die go to Hell for all eternity, that Hell is a very nasty place physically and spiritually as well as being totally devoid of the Beatific Vision and of any happiness, and that Heaven is the nicest

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