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~ REGARDING OUR NEW SITUATION ~ *From Metropolitan Archbishop Lee S. Mc Colloster, S.S.B. To the flock entrusted into my care:* Obviously the dramatic occurrences of the past year leave many questions, the most recurring and probably important of which I will here answer. page 1

FOR WHAT ARE YOU PREPARING Prepare in slang is “get ready”. There are a lot of people getting ready for Christmas by purchasing everything in sight, preparing food and drink, and telling big lies by saying they like the cold weather as their faces turn blue and their hands and feet are too numb to feel. A few people are actually preparing to celebrate the birthday of Jesus Christ, God, on Christmas, and His first revelation to the Gentiles on Epiphany. page 1

THE KING IS HONORABLE, HE WITHOUT HONOR IS NOT KING

- JUST A MONSTROUS ABUSER Authority, power, and ability to carry out one’s desires, are too often **the most commonly perceived and contemplated attributes** associated with kingship, with being king, and with holding any position with which underlings or subordinates are associated. **The least contemplated quality and attribute is the most necessary - that of honor.** page 1

PREPARATION AND EXPECTATIONS God has made and actually continues to make preparation for our salvation. How we respond to that preparation determines our eternity. All of the prophecies of the Old Testament shed light on the nature of the Messiah, the nature of His work, and the nature of His and God the Father’s desires, and desires for us. All of the history which is related in the Old Testament is tied directly to the spiritual fitness of the individuals and the societies concerned. But under the Old Covenant the most for which one could hope was for material blessings and the potential contained in the promise of that which the Messiah would make possible. page 1

JUST BECAUSE THE CHRIST IS BORN DOES NOT MEAN EVERYONE GOES TO HEAVEN Only those who engage in worthy living, as defined by God, go to Heaven We really should give thanks to God for presenting the true faith to us, and for offering us the Divine Virtue of Faith. We have begun our part of attaining eternal salvation by accepting the Divine Virtue of Faith. We must continue our part by never accepting as dogma anything contrary to or which in any manner modifies that which is within the traditional dogma of the Church. We should experience horror and sorrow when we contemplate the multiple heresies and apostasies which are prevalent today page 1

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WORLD WIDE WEB: The direct connection to the computer which functions as the message, file, and communications center for The Society
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The United States government, through the Transportation Security Administration (TSA), promotes pornography by taking pictures and movies of the “scanned to nakedness” bodies of travelers at airports, and promotes and engages in sexual molestation through the invasive “pat down” searches of travelers at airports, and also promotes and engages in pedophilia and forced homosexual and lesbian sexual molestation through requiring those searches.
This should surprise no one considering the government’s promotion of immorality through promoting killing of babies through clinical and “contraceptive” or birth control pill abortion, of the aged through withholding of medical care / coverage, and plain old, old fashioned lying.

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REUNION

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



Volume 20 No. 4 OF THE CHURCH OF MAN WITH GOD December, 2010 A.D.

~ REGARDING OUR NEW SITUATION ~
From Metropolitan Archbishop Lee S. Mc Colloster, S.S.B. To the flock entrusted into my care:



Obviously the dramatic occurrences of the past year leave many questions, the most recurring and probably important of which I will here answer.

First, yes, The Society of Clerks Secular of Saint Basil continues to exist, and the clergy for whom I have been directly responsible in the past will remain my responsibility and will remain S.S.B. The administrative format is fluid but in no wise problematical.

No, there will be no change in the various liturgies, those for whom I have been directly responsible having to the best of my knowledge been faithful to established proper and canonical liturgical practices. Should there be any dramatic changes we anticipate reasonable advance notice.

The Orthodox Catholic Church of the Americas will be allowed to go dormant at this time since the necessity of its viability as an entity is uncertain.

Regarding Roman Catholic Clergy
(Continued SSB SITUATION on page 4)

THE KING IS HONORABLE, HE WITHOUT HONOR IS NOT KING - JUST A MONSTROUS ABUSER

Authority, power, and ability to carry out one’s desires, are too often **the most commonly perceived and contemplated attributes** associated with kingship, with being king, and with holding any position with which underlings or subordinates are associated.
(Continued HONOR on page 7)

FOR WHAT ARE YOU PREPARING

Prepare in slang is “get ready”. There are a lot of people getting ready for Christmas by purchasing everything in sight, preparing food and drink, and telling big lies by saying they like the cold weather as their faces turn blue and their hands and feet are too numb to feel.

A few people are actually preparing to celebrate the birthday of Jesus Christ, God, on Christmas, and His first revelation to the Gentiles on Epiphany.

But even fewer are preparing to meet
(Continued FOR WAHT on page 6)

PREPARATION AND EXPECTATIONS

God has made and actually continues to make preparation for our salvation. How we respond to that preparation determines our eternity.

All of the prophecies of the Old Testament shed light on the nature of the Messiah, the nature of His work, and the nature of His and God the Father’s desires, and desires for us. All of the history which is related in the Old Testament is tied directly to the spiritual fitness of the individuals and the societies concerned. But under the Old Covenant the most for which

(Continued PREPARATION on page 8)

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We really should give thanks to God for presenting the true faith to us, and for offering us the Divine Virtue of Faith. We have begun our part of attaining eternal salvation by accepting the Divine Virtue of Faith. We must continue our part by never accepting as dogma anything contrary to or which in any manner modifies that which is within the traditional dogma of the Church.

We should experience horror and sorrow when we contemplate the multiple heresies and apostasies which are prevalent today, and which have slimed and grunged into acceptance along with pure paganism, ancestor worship, naturalism or worship of nature, worship of the devil and of evil, as well as the spread of atheism and agnosticism.
(Continued NOT EVERYONE on page 6)

REMEMBERING THERE IS SOMETHING BETTER SO THAT WE MAY ATTAIN SOMETHING BETTER

Since the beginning of the human race mankind has known there is something better than this life even though the best of this life is really enjoyable.

Since the fall of the human race after Original Sin, mankind has intuitively known there could be something better for everyone in this life if everyone could be persuaded to practice common courtesy - the practice of which is not
(Continued BETTER on page 9)

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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; or, in plain language, to get as many of our sorry selves to heaven as is possible.

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(Most Rev.) Father Lee Mc Colloster,
Publisher

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

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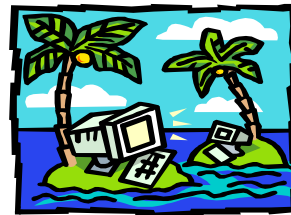
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HIOC BBS
The Society of Clerks Secular of Saint
Basil - The Basilian Fathers**

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

PRAYERS

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

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**ety of Clerks Secular of Saint Basil, is: http://www.reu.org
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**HOLY INNOCENTS ODX.
CHURCH BBS InterNet Mailing List
page 3**

**THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil)
page 5**

**THE NEW HOLY INNOCENTS
ORTHODOX CHURCH** Our new church building is now fully functional. While it will require an extensive period of time to build the iconostat, complete the trim-out and paneling (pictures)

RESUMPTION OF VARIOUS PROJECTS TEMPORARILY PLACED ON THE "BACK BURNERS" Now that the basics of the "physical plant" are in place, correcting the typographical errors in the printed liturgies will resume.

CHILDREN'S PAGE The Orthodox - Basilian Catechism Q. 1149. Why must we serve God in the form of religion He has instituted and in no other? - Q. 1175. What chiefly prevents persons who believe in the Church from becoming members of it? page 10

HUMOR A COWBOY NAMED BUD page 12

ANGELS: A CHILD'S APPROACH TO SPIRITUAL MATURITY Angels are very interesting creatures. They are a higher order of creature than humans, man being created only a little lower than the angels. There are nine orders of angels: Angels, Archangels, page 12

WHY DO ANARCHIST EXPECT A "SAFE" WORLD? Very few people desire to have bad things happen to them, or, better, very few people desire that what they consider to be bad, happen to them. But very few people seem to be willing to acknowledge there are standards of thought and of conduct to

which all people must adhere, including "themselves", if everyone or anyone is to have a reasonable expectation of avoiding what they consider to be bad, happening to them. page 14

DAMNATION AND SALVATION ARE IN THE NAME OF JESUS God being the source of all holiness, it is obvious that His name itself is holy. Jesus Christ is truly the only-begotten Son of God, for all others who are sons of God are created, not begotten. It was in the name of Jesus Christ, true God and true man, that Saint Peter cured the man. That very name, Jesus, is the name given to Our Saviour by His Father. His name was made known in a message from God delivered by an Angel, and it is in that very name we receive salvation. It is in the name of Jesus that we bless, give thanks, and acknowledge all that is good in our lives. When one spouse tells the other: God, I love you; they are saying thank you to God for the wonderful gift of love in the marriage, and for the blessings which God has given them. It is in the name of Jesus that we ask for help from our Lord God the Father. In fulfillment of Jesus' promise to us, when we ask anything of the Father in Jesus' name, the Father gives it to us. page 15

WHAT IS GOD THE FATHER'S BUSINESS FOR US I must be about my father's business. For us, what is our Father's business? We can look to Saint Paul and ascertain a small portion of what that entails: page 15

THE ADVOCATE OF CANA, Fully realize and comprehend that she is not God. But also fully realize and comprehend she is our mother and therefore our most fierce and constant guardian, and our most fierce and constant advocate before the throne of God. If you had been at the wedding in Cana and observed the wine was running out, would you have quickly refilled your goblet, or would you have left the remaining wine for others to enjoy? page 16

CHRISTMAS FOR THE GENTILES

In Europe and America they have been given the names . . . Ethiopia they have been given the names . . . the Syrian Church they are . . . Chinese Christians know the name of the Oriental Magi as Liu Shang, who was the chief astrologer during the Han dynasty in China at the time that Jesus was born. Liu Shang discovered a new star the Chinese called the "king star". page 17

THE OBLIGATION OF THE INDIVIDUAL TO BE SUBJECT TO THE VALID MORAL REGULATIONS OF THE ORGANIZATIONS OF WHICH THEY ARE A PART IS INSIGNIFICANT IN COMPARISON TO THE OBLIGATION OF THE LEADERS TO HONORABLY, FAITHFULLY, FAIRLY, AND JUSTLY FULFILL THEIR OBLIGATIONS TO THE MEMBERS page 18

PREPARE THE WAY OF THE LORD TO YOU, SO THAT YOU WILL JOIN HIM ON THE WAY HE HAS CARVED, CRUSHED, AND SMOOTHED TO ETERNITY page 19

THE FARM OF OUR SOUL The birth of Our Lord, Jesus Christ is like a seed which has been planted. page 20

SOME SIMPLE TRUTHS Regarding the reality of Christ and what kind of being he actually is. Some who term themselves Christians think that simply believing or saying that they believe Jesus Christ is God is sufficient . . . Others do not even concern themselves with believing Jesus is God, and live as though eternal happiness is guaranteed . . . may think they worship Christ they do not actually worship Him because their concept of what Christ is, is so grossly faulty . . . page 21

EXORCISM OF THE POSSESSED (Continued) page 22

ENCHIRIDION ON FAITH, HOPE, AND LOVE by Saint Augustine continued page 26

(Continued ENCHIRIDION from page 29)

from hell. The date of the De octo is 422 or, possibly, 423; thus we have a terminus ad quem for the date of the Enchiridion. Still the best text of De octo is Migne, PL, 40, c. 147-170, and the best English translation is in Deferriari, St. Augustine: Treatises on Various Subjects (The Fathers of the Church, New York, 1952), pp. 427-466. [142] A short treatise, written in 413, in which Augustine seeks to combine the Pauline and Jacobite emphases by analyzing what kind of faith and what kind of works are both essential to salvation. The best text is that of Joseph Zycha in CSEL, Vol. 41, pp. 35-97; but see also Migne, PL, 40, c. 197-230. There is an English translation by C.L. Cornish in A Library of Fathers of the Holy Catholic Church; Seventeen Short Treatises, pp. 37-84. [143] Gal. 5:6. [144] James 2:17. [145] James 2:14. [146] 1 Cor. 3:15. [147] 1 Cor. 6:9, 10. [148] 1 Cor. 3:11, 12. [149] 1 Cor. 3:11-15. [150] Eccles. 27:5. [151] Cf. 1 Cor. 7:32, 33. [152] See above, XVIII, 67. [153] Matt. 25:34, 41.

CHAPTER XIX Almsgiving and Forgiveness

70. We must beware, however, lest anyone suppose that unspeakable crimes such as they commit who "will not possess the Kingdom of God" can be perpetrated daily and then daily redeemed by almsgiving. Of course, life must be changed for the better, and alms should be offered as propitiation to God for our past sins. But he is not somehow to be bought off, as if we always had a license to commit crimes with impunity. For, "he has given no man a license to sin"[154] -- although, in his mercy, he does blot out sins already committed, if due satisfaction for them is not neglected.

71. For the passing and trivial sins of every day, from which no life is free, the everyday prayer of the faithful makes satisfaction. For they can say, "Our Father who art in heaven," who have already been reborn to such a Father "by water and the Spirit." [155] This prayer completely blots out our minor and everyday sins. It also blots out those sins which once made the life

of the faithful wicked, but from which, now that they have changed for the better by repentance, they have departed. The condition of this is that just as they truly say, "Forgive us our debts" (since there is no lack of debts to be forgiven), so also they truly say, "As we forgive our debtors"[156]; that is, if what is said is also done. For to forgive a man who seeks forgiveness is indeed to give alms.

72. Accordingly, what our Lord says -- "Give alms and, behold, all things are clean to you"[157] -- applies to all useful acts of mercy. Therefore, not only the man who gives food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the wayfarer, refuge to the fugitive; who visits the sick and the prisoner, redeems the captive, bears the burdens of the weak, leads the blind, comforts the sorrowful, heals the sick, shows the errant the right way, gives advice to the perplexed, and does whatever is needful for the needy[158] -- not only does this man give alms, but the man who forgives the trespasser also gives alms as well. He is also a giver of alms who, by blows or other discipline, corrects and restrains those under his command, if at the same time he forgives from the heart the sin by which he has been wronged or offended, or prays that it be forgiven the offender. Such a man gives alms, not only in that he forgives and prays, but also in that he rebukes and administers corrective punishment, since in this he shows mercy.

Now, many benefits are bestowed on the unwilling, when their interests and not their preferences are consulted. And men frequently are found to be their own enemies, while those they suppose to be their enemies are their true friends. And then, by mistake, they return evil for good, when a Christian ought not to return evil even for evil. Thus, there are many kinds of alms, by which, when we do them, we are helped in obtaining forgiveness of our own sins.

73. But none of these alms is greater than the forgiveness from the heart of a sin committed against us by someone else. It is a smaller thing to wish well or even to do well to one who has done you no evil. It is far greater -- a sort of magnificent goodness -- to love your enemy, and always to wish him well and, as you can, do well to him who wishes you ill and who does you harm when he can. Thus one heeds God's command: "Love your enemies, do good to them that hate you, and pray for them that persecute you." [159]

Such counsels are for the perfect sons of God. And although all the faithful should strive toward them and through prayer to God and earnest endeavor bring their souls up to this level, still so high a degree of goodness is not possible for so great a multitude as we believe are heard when, in prayer, they say, "Forgive us our debts, as we forgive our debtors." Accordingly, it cannot be doubted that the terms of this pledge are fulfilled if a man, not yet so perfect that he already loves his enemies, still forgives from the heart one who has sinned against him and who now asks his forgiveness. For he surely seeks forgiveness when he asks for it when he prays, saying, "As we forgive our debtors." For this means, "Forgive us our debts when we ask for forgiveness, as we also forgive our debtors when they ask for forgiveness."

74. Again, if one seeks forgiveness from a man against whom he sinned -- moved by his sin to seek it -- he should no longer be regarded as an enemy, and it should not now be as difficult to love him as it was when he was actively hostile.

Now, a man who does not forgive from the heart one who asks forgiveness and is repentant of his sins can in no way suppose that his own sins are forgiven by the Lord, since the Truth cannot lie, and what hearer and reader of the gospel has not noted who it was who said, "I am the Truth"[160]? It is, of course, the One who, when he was teaching the prayer, strongly emphasized this sentence which he put in it, saying: "For if you forgive men their trespasses, your Heavenly Father will also forgive you your trespasses. But if you will not forgive men, neither will your Father forgive you your offenses." [161] He who is not awakened by such great thundering is not asleep, but dead. And yet such a word has power to awaken even the dead.

[154] Eccles. 15:20.

[155] John 3:5.

[156] Matt. 6:9-12.

[157] Cf. Luke 11 :41.

[158] This is a close approximation of the medieval lists of "The Seven Works of Mercy." Cf. J.T. McNeill, A History of the Cure of Souls, pp. 155, 161. (Harper & Brothers, 1951, New York.)

[159] Matt. 5:44.

[160] John 14:6.

[161] Matt. 6:14, 15.

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(Continued WEB from page 2)

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

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

BIBLE-DAY

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

SERMONS

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

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

STUDIES

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

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

ONE-BODY

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

REU_PUB

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

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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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associated with The Society of Clerks Secular of Saint Basil: In the past there have been a very few Roman Catholic Clergy who have had an association of sorts with The Society of Clerks Secular of Saint Basil. However, there have been no such individuals for many years. None of these individuals are included in our new situation because they are Roman Catholic. For them to be brought into our new situation each such individual would have to formally inform the appropriate officials of the Roman Catholic Church, become an Orthodox catechumen, be formally accepted into the appropriate orthodox jurisdiction, after which if the individual wished to function in Holy Orders a decision would be made as to whether or not that would be allowed, and if allowed, would in all probability and in some instances definitely require at the least re-ordination sub-conditione (re-ordination conditioned on the questionable validity of the original ordination). **There are some Roman Catholic laity and clergy who are Traditionalist Latin Mass advocates who have publicly commented on the possibility of their, in some manner, being brought into, or their being members in good standing, of The Society of Clerks Secular of Saint Basil, and thereby in some manner establishing a canonically recognized enclave of Roman Catholicism within the Orthodox Church. Very simply, this is impossible, and will not happen: one can not be a member of both the Roman Catholic Church and of the Orthodox Church or any Orthodox Church Jurisdiction.** It would be easier for a person to be both human and broccoli.

There is one individual, a Roman Catholic, who was ordained a Deacon by my predecessor, and made an Archdeacon in The Society of Clerks Secular of Saint Basil, who was suspended for gross insubordination, who attends Traditionalist Latin Roman Catholic Mass, who, we have been informed, says he is in charge of some aspects of The Society of Clerks Secular

of Saint Basil, who sometimes functions as a Deacon at some Traditionalist Latin Roman Catholic Masses, and who now claims he is under the Ecumenical Patriarchate. His initials are M. K. To the best of our knowledge he is not under the Ecumenical Patriarchate, especially since he is and desires to be Roman Catholic, with no intention - as far as we know - of leaving the Roman Church for the Orthodox Church. He is not authorized to function as a Deacon, does not speak for or represent The Society of Clerks Secular of Saint Basil, and has been warned to cease implying or stating he does and to cease his illicit functioning as a Deacon. He will not be named at this time, but if he persists in making the false representations regarding The Society of Clerks Secular of Saint Basil, appropriate legal action will be instituted. ***If he forces us to take legal action against him, his name will be revealed, and in all likelihood he will be excommunicated by the Roman Catholic Church for having accepted ordination in the Orthodox Church.***

It is a shame some individuals, such as that particular Deacon, and a few Roman Catholic Traditional Latin Language Tridentine Mass proponents, view the current Basilian state of flux as an opportunity to further their own wishes. Especially their attempt to gain control of The Society of Clerks Secular of Saint Basil. They are not members of the S.S.B., and therefore have no right to attempt to effect the S.S.B. In effect, what they are attempting could very easily be considered to be evil. It also may easily be considered as interfering with the internal operations of a legal entity, opening such individuals to litigation and the payment of monetary damages. Measures have been taken to effectively and permanently block these endeavors.

One of those measures is that the S.S.B. will no longer render assistance to any Roman Catholic clergy. Of the dozens, perhaps hundreds, we have assisted in the past some twenty years, only one has ever thanked us. Many have attempted to induce us to do things that just are

wrong: such as buying a surplus Roman Catholic church facility from a Roman Catholic diocese pretending it is for the Basilians, and then turning it over to a Latin Language Tridentine Mass group - using their money. That Tridentine group wanted the Basilian representative to lie to the Roman representative. Apparently Trads, or Traditionalists, only recognize as sin those sins which they wish to recognize as sins, and do not recognize as a sin the telling of the bold lie they asked us to tell. Perhaps that is why some of them are able to state they represent, speak for, are members of, or are, The Society of Clerks Secular of Saint Basil.

These incidents and measures are publicly stated out of necessity. To fail so-to-do would be to allow error and falsehood to stand as truth. To fail to take these most simple and yet effective of measures would be to open the potential for future misrepresentations and problems. It would also constitute a sin of omission because readily available measures to prevent promulgation of falsehood, lies, and sinful misrepresentation, would not be taken when those measures should have been taken. Those measures are now "taken".

It is rare for this column to be used for administrative purposes two issues in a row. Our new situation, and the actions of others, made such use proper in this issue. Hopefully, reversion to its customary use will be possible in the next issue.



++ *Lee S. Mc Colloster, S.S.B.*

God, please help me love You

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(Continued ENCHIRIDION from page 28)

Moreover, I have written a book about this question, entitled Faith and Works,[142] in which, with God's help, I have shown as best I could that, according to Holy Scripture, the faith that saves is the faith that the apostle Paul adequately describes when he says, "For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but the faith which works through love." [143] But if faith works evil and not good, then without doubt, according to the apostle James "it is dead in itself." [144] He then goes on to say, "If a man says he has faith, yet has not works, can his faith be enough to save him?" [145]

Now, if the wicked man were to be saved by fire on account of his faith only, and if this is the way the statement of the blessed Paul should be understood -- "But he himself shall be saved, yet so as by fire" [146] -- then faith without works would be sufficient to salvation. But then what the apostle James said would be false. And also false would be another statement of the same Paul himself: "Do not err," he says; "neither fornicators, nor idolaters, nor adulterers, nor the unmanly, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." [147] Now, if those who persist in such crimes as these are nevertheless saved by their faith in Christ, would they not then be in the Kingdom of God?

68. But, since these fully plain and most pertinent apostolic testimonies cannot be false, that one obscure saying about those who build on "the foundation, which is Christ, not gold, silver, and precious stones, but wood, hay, and stubble" [148] -- for it is about these it is said that they will be saved as by fire, not perishing on account of the saving worth of their foundation -- such a statement must be interpreted so that it does not contradict these fully plain testimonies.

In fact, wood and hay and stubble

may be understood, without absurdity, to signify such an attachment to those worldly things -- albeit legitimate in themselves -- that one cannot suffer their loss without anguish in the soul. Now, when such anguish "burns," and Christ still holds his place as foundation in the heart -- that is, if nothing is preferred to him and if the man whose anguish "burns" would still prefer to suffer loss of the things he greatly loves than to lose Christ -- then one is saved, "by fire." But if, in time of testing, he should prefer to hold onto these temporal and worldly goods rather than to Christ, he does not have him as foundation -- because he has put "things" in the first place -- whereas in a building nothing comes before the foundations.

Now, this fire, of which the apostle speaks, should be understood as one through which both kinds of men must pass: that is, the man who builds with gold, silver, and precious stones on this foundation and also the man who builds with wood, hay, and stubble. For, when he had spoken of this, he added: "The fire shall try every man's work, of what sort it is. If any man's work abides which he has built thereupon, he shall receive a reward. If any man's work burns up, he shall suffer loss; but he himself shall be saved, yet so as by fire." [149] Therefore the fire will test the work, not only of the one, but of both.

The fire is a sort of trial of affliction, concerning which it is clearly written elsewhere: "The furnace tries the potter's vessels and the trial of affliction tests righteous men." [150] This kind of fire works in the span of this life, just as the apostle said, as it affects the two different kinds of faithful men. There is, for example, the man who "thinks of the things of God, how he may please God." Such a man builds on Christ the foundation, with gold, silver, and precious stones. The other man "thinks about the things of the world, how he may please his wife" [151]; that is, he builds upon the same foundation with wood, hay, and stubble. The work of the former is not burned up, since he has not

loved those things whose loss brings anguish. But the work of the latter is burned up, since things are not lost without anguish when they have been loved with a possessive love. But because, in this second situation, he prefers to suffer the loss of these things rather than losing Christ, and does not desert Christ from fear of losing such things -- even though he may grieve over his loss -- "he is saved," indeed, "yet so as by fire." He "burns" with grief, for the things he has loved and lost, but this does not subvert nor consume him, secured as he is by the stability and the indestructibility of his foundation.

69. It is not incredible that something like this should occur after this life, whether or not it is a matter for fruitful inquiry. It may be discovered or remain hidden whether some of the faithful are sooner or later to be saved by a sort of purgatorial fire, in proportion as they have loved the goods that perish, and in proportion to their attachment to them. However, this does not apply to those of whom it was said, "They shall not possess the Kingdom of God," [152] unless their crimes are remitted through due repentance. I say "due repentance" to signify that they must not be barren of almsgiving, on which divine Scripture lays so much stress that our Lord tells us in advance that, on the bare basis of fruitfulness in alms, he will impute merit to those on his right hand; and, on the same basis of unfruitfulness, demerit to those on his left -- when he shall say to the former, "Come, blessed of my Father, receive the Kingdom," but to the latter, "Depart into everlasting fire." [153]

[141] This chapter supplies an important clue to the date of the Enchiridion and an interesting side light on Augustine's inclination to re-use "good material." In his treatise on The Eight Questions of Dulcitius (De octo Dulciti quaestionibus), 1: 10-13, Augustine quotes this entire chapter as a part of his answer to the question whether those who sin after baptism are ever delivered

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(Continued ENCHIRIDION from page 27)

holy angels should be excepted. Only God's understanding is excepted; for, of course, his peace does not surpass his own understanding.

[126] Rom. 8:31, 32.

[127] Cf. Eph. 1:10.

[128] Col. 1:19, 20.

[129] Cf. 1 Cor. 13:9, 12

[130] Cf. Luke 20:36.

[131] 1 Cor. 13:12.

CHAPTER XVII

Forgiveness of Sins in the Church

64. The angels are in concord with us even now, when our sins are forgiven. Therefore, in the order of the Creed, after the reference to "holy Church" is placed the reference to "forgiveness of sins." For it is by this that the part of the Church on earth stands; it is by this that "what was lost and is found again"[132] is not lost again. Of course, the gift of baptism is an exception. It is an antidote given us against original sin, so that what is contracted by birth is removed by the new birth -- though it also takes away actual sins as well, whether of heart, word, or deed. But except for this great remission -- the beginning point of a man's renewal, in which all guilt, inherited and acquired, is washed away -- the rest of life, from the age of accountability (and no matter how vigorously we progress in righteousness), is not without the need for the forgiveness of sins. This is the case because the sons of God, as long as they live this mortal life, are in a conflict with death. And although it is truly said of them, "As many as are led by the Spirit of God, they are the sons of God,"[133] yet even as they are being led by the Spirit of God and, as sons of God, advance toward God, they are also being led by their own spirits so that, weighed down by the corruptible body and influenced by certain human feelings, they thus fall away from themselves and commit sin. But it matters how much. Although every crime is a sin, not every sin is a crime. Thus we can say of the life of

holy men even while they live in this mortality, that they are found without crime. "But if we say that we have no sin," as the great apostle says, "we deceive even ourselves, and the truth is not in us."[134]

65. Nevertheless, no matter how great our crimes, their forgiveness should never be despaired of in holy Church for those who truly repent, each according to the measure of his sin. And, in the act of repentance,[135] where a crime has been committed of such gravity as also to cut off the sinner from the body of Christ, we should not consider the measure of time as much as the measure of sorrow. For, "a contrite and humbled heart God will not despise."[136]

Still, since the sorrow of one heart is mostly hid from another, and does not come to notice through words and other such signs -- even when it is plain to Him of whom it is said, "My groaning is not hid from thee"[137] -- times of repentance have been rightly established by those set over the churches, that satisfaction may also be made in the Church, in which the sins are forgiven. For, of course, outside her they are not forgiven. For she alone has received the pledge of the Holy Spirit,[138] without whom there is no forgiveness of sins. Those forgiven thus obtain life everlasting.

66. Now the remission of sins has chiefly to do with the future judgment. In this life the Scripture saying holds true: "A heavy yoke is on the sons of Adam, from the day they come forth from their mother's womb till the day of their burial in the mother of us all."[139] Thus we see even infants, after the washing of regeneration, tortured by divers evil afflictions. This helps us to understand that the whole import of the sacraments of salvation has to do more with the hope of future goods than with the retaining or attaining of present goods.

Indeed, many sins seem to be ignored and go unpunished; but their

punishment is reserved for the future. It is not in vain that the day when the Judge of the living and the dead shall come is rightly called the Day of Judgment. Just so, on the other hand, some sins are punished here, and, if they are forgiven, will certainly bring no harm upon us in the future age. Hence, referring to certain temporal punishments, which are visited upon sinners in this life, the apostle, speaking to those whose sins are blotted out and not reserved to the end, says: "For if we judge ourselves truly we should not be judged by the Lord. But when we are judged, we are chastised by the Lord, that we may not be condemned along with this world."[140]

[132] Cf. Luke 15:24.

[133] Rom. 8:14.

[134] 1 John 1:8.

[135] In actione poenitentiae; cf. Luther's similar conception of poenitentiam agite in the 95 Theses and in De poenitentia.

[136] Ps. 51:17.

[137] Ps. 38:9.

[138] 11 Cor. 1:22.

[139] Eccclus. 40:1 (Vulgate).

[140] 1 Cor. 11:31, 32.

CHAPTER XVIII[141]

Faith and Works

67. There are some, indeed, who believe that those who do not abandon the name of Christ, and who are baptized in his laver in the Church, who are not cut off from it by schism or heresy, who may then live in sins however great, not washing them away by repentance, nor redeeming them by alms -- and who obstinately persevere in them to life's last day -- even these will still be saved, "though as by fire." They believe that such people will be punished by fire, prolonged in proportion to their sins, but still not eternal.

But those who believe thus, and still are Catholics, are deceived, as it seems to me, by a kind of merely human benevolence. For the divine Scripture, when consulted, answers differently.

(Continued ENCHIRIDION on page 29)

THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

THE NEW HOLY INNOCENTS ORTHODOX CHURCH

Our new church building is now fully functional. While it will require an extensive period of time to build the iconostat, complete the trim-out and paneling, install carpeting, and the myriad of other "things" which will make it a more comfortable place to worship, it now provides us with a proper temple.

The front doors (bottom picture) face West, on the West wall of the church. The Altar is at the East end, which also is the wall closest to the road.

Dedication is planned for the Feast of the Holy Innocents, December 28, 2010; a small celebration - nothing fancy. Anyone who wishes to attend should contact (Abp.) Fr. Lee at least two weeks prior [telephone 225-294-2233].



RESUMPTION OF VARIOUS PROJECTS TEMPORARILY PLACED ON THE "BACK BURNERS"

Now that the basics of the "physical plant" are in place, correcting the typographical errors in the printed liturgies will resume.

In time the web site will be revised. It was one of the first InterNet web sites, and was created

when html coding was a laborious procedure accomplished without the assistance of the computer programs which are available today.

Hopefully, when the new design is completed, the various liturgies and other items we provide will be more easily and readily identified, accessed, and found.

The e-mail system for our domain must also be revised, and new InterNet connective equipment more properly and completely programmed.

And, a lot more.

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(Continued FOR WAHT from page 1)

Jesus Christ, God. And that is what everyone should be preparing to do.

Consider the passage from Saint Luke (21:25-34) ***“the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud, with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude. See the fig tree and all the trees: When they now shoot forth their fruit, you know that summer is nigh; So you also, when you shall see these things come to pass, know that the kingdom of God is at hand . . . And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly.”***

That fig tree does not represent just the signs which will accompany the Second Coming of Christ. It also represents the life of each human being. There is not a single person who knows if their fig tree of life will end naturally after a multitude of years accompanied by gradually drooping leaves, going dormant and not awakening, or by being chopped down.

We look for the sign of life in the trees not as a warning that the end of the world is coming. We look at the signs of life as a warning to be ready to die now. If one waits until the leaves are drooping and the fruit picked, it is too late. If one waits until the axe is chopping the root, it is too late. From the instant the sap begins to flow, through the budding of flowers, leaves, and fruit, and while the fruit is being gathered, make preparation for the coming of Christ. It is much more likely each of us will die before the very formal Second Coming of Christ, than it is likely we will be alive during that formal Second Coming of Christ.

As you are in the process of dying, will you be withering away for fear, will you express distress at what is awaiting you? If you ask God for more time in this life, will it be so that you can repent? Will it be so that you can begin some good work, or continue some good work which you have

in process? Well, repent now. And diligently pursue those good works which you have yet to begin, as well as those you have in process. Because when it is time for you to go, go you will, whether you are ready or not you will go.

As we prepare to celebrate the beginning of our ability to attain salvation with the birth of Christ, God, let us not forget to prepare to meet that same Christ, God, personally.

Meet Him in prayer. Meet Him regularly in Church. Meet Him in the Absolution of Confession, and in Holy Anointing. And meet Him often in the Sacred Eucharist. Then you will be ready to meet Him at death.

Ref: Rom. 13: 11-14; Luke 21: 25-34

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(Continued NOT EVERYONE from page 1)

But we should also experience great happiness and joy knowing that the Heavenly Angelic Army has declared a message from God to all of us, bestowing Divine Peace to men of good will.

The Peace which God bestows is Peace which comes not just from not being in conflict with God, but from being in harmony with God. Not God being in harmony with us, but our making the moves required for us to be in harmony with God. We do this by worthy living. Never forget that worthy living is a Divine standard, not a human standard.

By worthy living we attain the companionship of God. The Three Wise Men did not wait for the newborn King to come to them. They sought Him out. The shepherds did not wait for the Infant wrapped in swaddling clothes and laid in a manger, Who the Angel had told them is the Saviour, Christ the Lord - God Himself. They went to see Him themselves. And even the heavenly army came to the newborn incarnate who was and is God eternal. Let us not wait for Him to come to us, for He has come. Let us go to Him, receive

Him in the very same Church He established. Do not seek Him in a corrupted, warped, cracked, and foggy imitation of the Church He created, but in the very same Church with unbroken Sacramental Apostolic succession from this day back to His establishment of it.

If we be of good will we will receive the Peace of God which God made as a gift to all of humankind. Always remember that being of good will requires us to say with Christ to God the Father, “Thy will, not mine, be done,” and then to do what we have said.

If we firmly grasp the Divine Peace with which God blessed men of good will, which blessing He had made known through the Angelic proclamation, we will be able to withstand all of the discomfort as well as all of the luxuries of this world. It will not make them go away, nor will it lessen their intensity, or their undesirableness or desirableness. But since the Peace of God is an emanation of the Holy Spirit, if we acquire it and maintain it with the Sacred Eucharist and Sacramental Confession and Absolution, with determination we will never lose it.

Those who have gone to Christ and accepted all He has established, maintain it and proclaim it as your gift with God to all of mankind by your very life, by worthy living. This is the greatest gift you can give to both God and to man for it is the gift of yourself in God. Those who have gone to a shadow which pretends to be Christ and have accepted non-reality as reality, acknowledge the error, reject the pretender, and accept the true Gift.

And always remember that the gift of eternal salvation is attained and received by worthy living. Heaven is not a place to which one automatically goes upon death. Those who do not engage in worthy living go to Hell. Only those who do engage in worthy living go to Heaven.

Ref: Titus 2:11-15; Luke 2:1-14

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(Continued ENCHIRIDION from page 26)

Jacob wrestle with the angel in such a tangible fashion?[125]

To ask such questions as these, and to guess at the answers as one can, is not a useless exercise in speculation, so long as the discussion is moderate and one avoids the mistake of those who think they know what they do not know.

[110] Reading the classical Latin form *poscebat* (as in Scheel and PL) for the late form *poxebat* (as in Riviere and many old MSS.).

[111] Cf. Ps. 113:3.

[112] Here reading *unum deum* (with Riviere and PL) against *deum* (in Scheel).

[113] A hyperbolic expression referring to "the saints." Augustine's Scriptural backing for such an unusual phrase is Ps. 82:6 and John 10:34f. But note the firm distinction between *ex diis quos facit* and *non factus Deus*.

[114] 1 Cor. 6:19.

[115] 1 Cor. 6:15.

[116] Col. 1:18.

[117] John 2:19.

[118] 2 Peter 2:4 (Old Latin).

[119] Heb. 1:13.

[120] Ps. 148:2 (LXX).

[121] Col. 1:16.

[122] Zech. 1:9.

[123] Matt. 1:20.

[124] Gen. 18:4; 19:2.

[125] Gen. 32:24.

CHAPTER XVI

Problems About Heavenly and Earthly Divisions of the Church

60. It is more important to be able to discern and tell when Satan transforms himself as an angel of light, lest by this deception he should seduce us into harmful acts. For, when he deceives the corporeal senses, and does not thereby turn the mind from that true and right judgment by which one leads the life of faith, there is no danger to religion. Or if, feigning himself to be good, he does or says things that would fit the character of the good angels, even if then we believe him good, the

error is neither dangerous nor fatal to the Christian faith. But when, by these alien wiles, he begins to lead us into his own ways, then great vigilance is required to recognize him and not follow after. But how few men are there who are able to avoid his deadly stratagems, unless God guides and preserves them! Yet the very difficulty of this business is useful in this respect: it shows that no man should rest his hopes in himself, nor one man in another, but all who are God's should cast their hopes on him. And that this latter is obviously the best course for us no pious man would deny.

61. This part of the Church, therefore, which is composed of the holy angels and powers of God will become known to us as it really is only when, at the end of the age, we are joined to it, to possess, together with it, eternal bliss. But the other part which, separated from this heavenly company, wanders through the earth is better known to us because we are in it, and because it is composed of men like ourselves. This is the part that has been redeemed from all sin by the blood of the sinless Mediator, and its cry is: "If God be for us, who is against us? He that spared not his own Son, but delivered him up for us all. . . ."[126] Now Christ did not die for the angels. But still, what was done for man by his death for man's redemption and his deliverance from evil was done for the angels also, because by it the enmity caused by sin between men and the angels is removed and friendship restored. Moreover, this redemption of mankind serves to repair the ruins left by the angelic apostasy.

62. Of course, the holy angels, taught by God -- in the eternal contemplation of whose truth they are blessed -- know how many of the human race are required to fill up the full census of that commonwealth. This is why the apostle says "that all things are restored to unity in Christ, both those in heaven and those on the earth in him." [127] The part in heaven is indeed restored when the number lost from the angelic apostasy are replaced from the ranks of mankind. The part on earth is restored

when those men predestined to eternal life are redeemed from the old state of corruption.

Thus by the single sacrifice, of which the many victims of the law were only shadows, the heavenly part is set at peace with the earthly part and the earthly reconciled to the heavenly. Wherefore, as the same apostle says: "For it pleased God that all plenitude of being should dwell in him and by him to reconcile all things to himself, making peace with them by the blood of his cross, whether those things on earth or those in heaven." [128]

63. This peace, as it is written, "passes all understanding." It cannot be known by us until we have entered into it. For how is the heavenly realm set at peace, save together with us; that is, by concord with us? For in that realm there is always peace, both among the whole company of rational creatures and between them and their Creator. This is the peace that, as it is said, "passes all understanding." But obviously this means *_our_* understanding, not that of those who always see the Father's face. For no matter how great our understanding may be, "we know in part, and we see in a glass darkly." [129] But when we shall have become "equal to God's angels," [130] then, even as they do, "we shall see face to face." [131] And we shall then have as great amity toward them as they have toward us; for we shall come to love them as much as we are loved by them.

In this way their peace will become known to us, since ours will be like theirs in kind and measure -- nor will it then surpass our understanding. But the peace of God, which is there, will still doubtless surpass our understanding and theirs as well. For, of course, in so far as a rational creature is blessed, this blessedness comes, not from himself, but from God. Hence, it follows that it is better to interpret the passage, "The peace of God which passes all understanding," so that from the word "all" not even the understanding of the

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ENCHIRIDION ON FAITH, HOPE, AND LOVE

by
Saint Augustine

CHAPTER XV

The Holy Spirit (56) and the Church
(57-60)

56. Now, when we have spoken of Jesus Christ, the only Son of God our Lord, in the brevity befitting our confession of faith, we go on to affirm that we believe also in the Holy Spirit, as completing the Trinity which is God; and after that we call to mind our faith "in holy Church." By this we are given to understand that the rational creation belonging to the free Jerusalem ought to be mentioned in a subordinate order to the Creator, that is, the supreme Trinity. For, of course, all that has been said about the man Christ Jesus refers to the unity of the Person of the Only Begotten.

Thus, the right order of the Creed demanded[110] that the Church be made subordinate to the Trinity, as a house is subordinate to him who dwells in it, the temple to God, and the city to its founder. By the Church here we are to understand the whole Church, not just the part that journeys here on earth from rising of the sun to its setting, praising the name of the Lord[111] and singing a new song of deliverance from its old captivity, but also that part which, in heaven, has always, from creation, held fast to God, and which never experienced the evils of a fall. This part, composed of the holy angels, remains in blessedness, and it gives help, even as it ought, to the other part still on pilgrimage. For both parts together will make one eternal consort, as even now they are one in the bond of love -- the whole instituted for the proper worship of the one God.[112] Wherefore, neither the whole Church nor any part of it wishes to be worshiped as God nor to be God to anyone belonging to the temple of God -- the temple that is being built

up of "the gods" whom the uncreated God created.[113] Consequently, if the Holy Spirit were creature and not Creator, he would obviously be a rational creature, for this is the highest of the levels of creation. But in this case he would not be set in the rule of faith before the Church, since he would then belong to the Church, in that part of it which is in heaven. He would not have a temple, for he himself would be a temple. Yet, in fact, he hath a temple of which the apostle speaks, "Know you not that your body is the temple of the Holy Spirit, who is in you, whom you have from God?"[114] In another place, he says of this body, "Know you not that your bodies are members of Christ?"[115] How, then, is he not God who has a temple? Or how can he be less than Christ whose members are his temple? It is not that he has one temple and God another temple, since the same apostle says: "Know you not that you are the temple of God," and then, as if to prove his point, added, "and that the Spirit of God dwelleth in you?"

God therefore dwelleth in his temple, not the Holy Spirit only, but also Father and Son, who saith of his body -- in which he standeth as Head of the Church on earth "that in all things he may be pre-eminent"[116] -- "Destroy this temple and in three days I will raise it up again."[117] Therefore, the temple of God -- that is, of the supreme Trinity as a whole -- is holy Church, the Universal Church in heaven and on the earth.

57. But what can we affirm about that part of the Church in heaven, save that in it no evil is to be found, nor any apostates, nor will there be again, since that time when "God did not spare the sinning angels" -- as the apostle Peter writes -- "but casting them out, he delivered them into the prisons of darkness in hell, to be reserved for the sentence in the Day of Judgment"[118]?

58. Still, how is life ordered in that most blessed and supernal society? What differences are there in rank among the angels, so that while all are

called by the general title "angels" -- as we read in the Epistle to the Hebrews, "But to which of the angels said he at any time, 'Sit at my right hand'?"[119]; this expression clearly signifies that all are angels without exception -- yet there are archangels there as well? Again, should these archangels be called "powers" [virtutes], so that the verse, "Praise him all his angels; praise him, all his powers,"[120] would mean the same thing as, "Praise him, all his angels; praise him, all his archangels"? Or, what distinctions are implied by the four designations by which the apostle seems to encompass the entire heavenly society, "Be they thrones or dominions, principalities, or powers"[121]? Let them answer these questions who can, if they can indeed prove their answers. For myself, I confess to ignorance of such matters. I am not even certain about another question: whether the sun and moon and all the stars belong to that same heavenly society -- although they seem to be nothing more than luminous bodies, with neither perception nor understanding.

59. Furthermore, who can explain the kind of bodies in which the angels appeared to men, so that they were not only visible, but tangible as well? And, again, how do they, not by impact of physical stimulus but by spiritual force, bring certain visions, not to the physical eyes but to the spiritual eyes of the mind, or speak something, not to the ears, as from outside us, but actually from within the human soul, since they are present within it too? For, as it is written in the book of the Prophets: "And the angel that spoke in me, said to me . . ."[122] He does not say, "Spoke to me" but "Spoke in me." How do they appear to men in sleep, and communicate through dreams, as we read in the Gospel: "Behold, the angel of the Lord appeared to him in his sleep, saying..."[123]? By these various modes of presentation, the angels seem to indicate that they do not have tangible bodies. Yet this raises a very difficult question: How, then, did the patriarchs wash the angels' feet?[124] How, also, did

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associated.

The least contemplated quality and attribute is the most necessary - that of honor.

A person of honor thinks and acts in accordance with honor, and one of the most important aspects of honor requires a person of honor think and act in accordance with that which is in the best interest of those for whom that person is responsible. The person of honor may, and in fact usually will, be aware of any detrimental effect the course of honor will have upon themselves but acts in accordance with the dictates of honor without any concern or consideration of any personal detrimental effects or consequences.

Throughout the history of mankind there have been numerous men and women of honor: just regular, every day people, as well as those in government, the military, and in the Church; leaders, followers, and those in between. But in more modern times there have been fewer and fewer men and women of honor, so much so that today one would be hard pressed to name more than a few.

There are many people who wish to be king, or queen, focusing only on having the authority, power, and ability to carry out their desires. They entertain no thought of honor - just the ability to control others, to do what ever the want. Therefore, they really do not wish to be king or queen, for they do not desire the most important aspect of being king. They merely desire to exercise power in what ever manner they choose.

Some people seem to act with honor under certain situations, circumstances, or relationships, and without honor in

other situations, circumstances, or relationships. It may be they are unaware when they act without honor, but it is more likely they actually are without honor, and when they appear to be acting honorably they actually are acting in accordance with their own

perception of prudence.

It is not uncommon for a person of honor to occasionally lose that general course, but in most instances and aspects of their life their course will be

the course of honor. Nor is it uncommon for an honorable person to falter, but a truly honorable person will attempt to regain the honorable perspective and mind set, and to act accordingly.

It is rare, but occasionally there are people who consistently think and act in accordance with honor, who are truly honorable. Such people are as rare as real people who could fill the roles of the heroes and heroines of a Sir Walter Scott novel.

There is one Person who is consistently truly honorable. He also is the true King: Jesus Christ. The honor of Our Lord Jesus Christ, God, is the standard by which honor is measured, as is His actual thinking and acting in accordance with that which is in the best interest of those for whom He is responsible.

There is a subtle approach which every Saint in Heaven has added to thinking and acting in accordance with that which is in the best interest of those for whom he or she is responsible. That

A person of honor thinks and acts in accordance with honor, and one of the most important aspects of honor requires a person of honor think and act in accordance with that which is in the best interest of those for whom that person is responsible.

There is a subtle approach which every Saint in Heaven has added to thinking and acting in accordance with that which is in the best interest of those for whom he or she is responsible. That approach, inspired by honor, is thinking and acting in accordance with the best interests of those to Whom one is responsible - and in this context the only One to Whom one is responsible is God.

approach, inspired by honor, is thinking and acting in accordance with the best interests of those *to Whom* one is responsible - and in this context the only One *to Whom* one is responsible is God.

In a very real sense Christ's honor was instrumental in His becoming the perfect sacrifice and sacrificial victim by which salvation is made available to each man and woman. That same honor will damn to Hell all those who reject the salvation Christ has made available by His being the perfect sacrificial victim. The honor of Christ is insulted by those who reject His Sacrifice, and the honor of Christ demands His kingdom be in total harmony and concert with Him. Since those who reject Him, His Sacrifice, His instruction, or His desires, would cause disruption and disharmony if allowed into His kingdom, and have insulted His honor, they will not spend eternity with Christ.

The most wretched failures are those in positions of authority who are without honor. They also are the least Christlike. Think of the kings, prime ministers, premiers, presidents, chairmen, **patriarches, bishops, priests, ministers, teachers, legislators, judges, . . .** parents, who through their lack of honor, have wrecked havoc and spread evil. Think of the great good, the over abundance of holiness, which would have resulted if they or even just some or just one of them had been honorable.

The most severe condemnation of those in authority, be it in the Church even at the lowest as well as the highest ranks, or in the private sector, be it the one who cleans

(Continued HONOR on page 8)

(Continued HONOR from page 7)

the toilets or the chief executive officer, or in government, be it the lowest grade clerk or the elected official, is to not think and act in accordance with that which is in the best interest of those for - not to but for - whom that person is responsible — that they are without honor.

Those in the Church, who focus on being “a Prince of the Church” are doubly without honor, for not only do they not think and act in accordance with that which is in the best interest of those for whom that person is responsible, but they also do not think and act in accordance with the best interests He to Whom they are responsible.

Each person is ultimately responsible for himself or herself. But in the realm of honor, each person is first responsible for someone else, and ultimately to Someone else.

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

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(Continued PREPARATION from page 1)

one could hope was for material blessings and the potential contained in the promise of that which the Messiah would make possible.

Those who lived before the coming of the Messiah could prepare themselves for the coming of the Messiah but many of them did not have a clear concept of what the Messiah would provide, for the material benefits and the spiritual benefits which God provided were all mixed together in their minds and in their experience. It was their experience that God provided them with the opportunities to obtain material wealth when they obeyed God, and that God took away those opportunities when they did not obey God. The spiritual benefits of life in the hereafter were so confused in their minds as to not be of primary concern.

Despite the very clear statements made by Jesus Christ, God, Himself, there are many today who consider themselves to be Christians, who experience the same confusion. Many of these respond in the same manner which most of those who lived under the Old Covenant responded. They focus on the material, and that is a major mistake, for Jesus Himself told us the benefits of following Him are spiritual, and that any material benefits are incidental.

A major key ingredient and necessary part of doing anything is in the preparation. Following Christ, and becoming and being a friend of God is no exception.

If you see the sick healed with a word and the dead rise and live again on command, and all you see and consider is the material world, you have neither observed nor comprehended the significance of what you have seen. You must prepare to see these things for what they are and what they indicate if you are to comprehend their true significance.

Fruitful reception of God’s Grace and indeed of eternal salvation requires you

be prepared to so receive. Others can assist in this preparation but you must also do it yourself.

Think of individuals as falling into different types of terrain. Think of deserts, seemingly flat but really with depressions and rises. Think of mountains, with trees and foliage in some places, rocks, cliffs, and gorges in other places, with some areas stripped of vegetation by fires and slides. Think of swamps and marshes, and even rivers with their banks and islands, and oceans with their shores and islands.

What happens when a gentle rain falls on each different type of terrain? Even one inch of rain over a three hour period will turn a desert into a strange combination. At first there will be flash floods as the water gathers in channels and is focused across plains destroying everything in its path. But some water will soak into the ground and activate the seeds and other forms of life which have been waiting for that water, and the desert blooms with vibrant life and colors for many days and even weeks. Some of that water is channeled into tanks and underground areas and provides sustenance for the creatures nearby for months and even years.

A mountainous region will channel the rain water into gorges where it will move boulders ten time larger than a man. It will gouge those areas which have been stripped of vegetation, causing slides and destruction. But those areas which have good foliage and trees will absorb water and slow down the rate of run off, usually not just diminishing the destruction but actually preventing destruction. Again, there are many natural tanks and holding areas into which the water will be channeled, while the runoff is channeled into streams and rivers which benefit the land and its inhabitants far downstream.

And always there is water which will percolate into the underground aquifers.

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pretense. Depart wherever you may appear, Beelzebub, vanish as smoke and heat, bestial and serpentine thing, whether disguised as male or female, whether beast or crawling thing or flying, whether garrulous, mute or speechless, whether bringing fear of being trampled, or rending apart, conniving, whether oppressing him (her) in sleep, by some display of weakness, by distracting laughter, or taking pleasure in false tears whether by lechery or stench of carnal lust, pleasure, addiction to drugs, divination or astrology, whether dwelling in a house, whether possessed by audacity, or contentiousness or instability, whether striking him with lunacy, or returning to him after the passage of time, whether you be of the morning, noonday, midnight or night, indefinite time or day-break, whether spontaneously or sent to someone or coming upon him (her) unawares, whether from the sea, a river, from beneath the earth, from a well, a ravine, a hollow, a lake, a thicket of reeds, from matter, land, refuse, whether from a grove, a tree, a thicket, from a fowl, or thunder, whether from the precincts of a bath, a pool of water or from a pagan sepulcher or from any place where you may lurk; whether by knowledge or ignorance or any place not mentioned. Depart, separate yourself from him (her), be ashamed before him who was made in the image of God and shaped by His hand. Fear the likeness of the incarnate God and no longer hide in His servant (handmaid) N.; rather await the rod of iron, the fiery furnace of Tartars, the gnashing of teeth as reprisal for disobedience. Be afraid, be still, flee, neither re-

turn nor hide in him some other kind of evil, unclean spirits. Depart into the uncultivated, waterless waste of the desert where no man dwells, where God alone vigilantly watches, Who shall bind you that dares with envy to plot against His image and Who, with chains of darkness shall hold you in Tartars, Who by day and night and for a great length of time has devised all manner of evils, O devil; for great is your fear of God and great is the glory of the Father, of the Son and of the Holy Spirit.

Amen.

Third Prayer of Exorcism

Let us pray to the Lord.
Lord, have mercy.

O God of the heavens, God of Light, God of the Angels and Archangels obedient to Thine Authority and Power; O God Who art glorified in Thy Saints, Father of our Lord Jesus Christ, Thine Only-begotten Son, Who delivered the souls which were bound to death and Who enlightened them that dwelt in darkness; He Who released us from all our misery and pain and Who has protected us from the assaults of the enemy. And Thou, O Son and Word of God, has purposed us for immortality by Thy death and glorified us with Thy glory; Thou Who loosed us from the fetters of our sins through Thy Cross, rendering us pleasing to Thyself and uniting us with God; Thou Who didst rescue us from destruction and cured all our diseases; Thou Who set us on the path to heaven and changed our corruption to incorruption. Hear Thou me who

cry unto Thee with longing and fear, Thou before Whom the mountains and the firmament under the heavens do shrink; Thou Who makest the physical elements to tremble, keeping them within their own limits; and because of Whom the fires of retribution dare not overstep the boundary set for them but must await the decision of Thy Will; and for Whom all creation sighs with great sighs awaiting deliverance; by Whom all adverse natures have been put to flight and the legion of the enemy has been subdued, the devil is affrighted, the serpent trampled under foot and the dragon slain; Thou Who has enlightened the nations which confess and welcome Thy rule, O Lord; Thou through Whom life hath appeared, hope hath prevailed, through Whom the man of the earth was recreated by belief in Thee. For Who is like unto Thee, Almighty God?

Wherefore we beseech Thee, O Father, Lord of mercies, Who existed before the ages and surpasses all good, calling upon Thy holy name, through the love of Thy Child, Jesus Christ, the Holy One, and Thine All-powerful Spirit. Cast away from his (her) soul every malady, all disbelief, spare him (her) from the furious attacks of unclean, infernal, fiery, evil-serving, lustful spirits, the love of gold and silver, conceit, fornication, every shameless, unseemly, dark and profane demon. Indeed, O God, expel from Thy servant (handmaiden) N. every energy of the devil, every enchantment and delusion; all idolatry, lunacy, astrology, necromancy, every bird of omen, the love of luxury and the flesh, all greed, drunkenness, carnality, adultery, licentiousness,

(Continued EXORCISM from page 23)

fear, by everything that has breath is Your most holy Name: of the Father + , and of the Son + , and of the Holy + Spirit, now and ever and into ages of ages.

Amen.

Second Prayer of Exorcism

Let us pray to the Lord. Lord, have mercy.

I expel you, primal source of blasphemy, prince of the rebel host, originator of evil. I expel you, Lucifer, who was cast from the brilliance on high into the darkness of the abyss on account of your arrogance: I expel you and all the fallen hosts which followed your will: I expel you, spirit of uncleanness, who revolted against Adonai, Elohim, the omnipotent God of Sabaoth and the army of His angels. Be gone and depart from the servant (handmaid) of God N. . I expel you in the name of Him Who created all things by His Word, His Only-Begotten Son, our Lord Jesus Christ, Who was ineffably and dispassionately born before all the ages; by Whom was formed all things visible and invisible, Who made man after His Image: Who guarded him by the angels, Who trained him in the Law, Who drowned sin in the flood of waters from above and Who shut up the abysses under the heaven, Who demolished the impious race of giants, Who shook down the tower of Babel, Who reduced Sodom and Gomorrah to ashes by sulfur and fire, a fact to which the unceasing vapors testify; and Who by the staff of Moses separated the waters of the Red

Sea, opening a waterless path for the people while the tyrannical Pharaoh and his God-fighting army were drowned forever in its waves for his wicked persecution of them; and Who in these last days was inexplicably incarnate of a pure Virgin who preserved the seal of her chastity intact; and Who was pleased to purge our ancient defilement in the baptismal cleansing. I expel you, Satan, by virtue of Christ's baptism in the Jordan, which for us is a type of our inheritance of incorruption through grace and sanctified waters: the same One Who astounded the angels and all the heavenly powers when they beheld God incarnate in the flesh and also revealed at the Jordan His beginningless Father and the Holy Spirit with Whom He shares the unity of the Trinity. I expel you, evil one, in the name of Him Who rebuked the winds and stilled the turbulent sea; Who banished the legion of demons and opened the eyes of him who was born blind from his mother's womb; and Who from clay fashioned sight for him, whereby He re-enacted the ancient refashioning of our face; Who restored the speech of the speechless, purged the stigma of leprosy, raised the dead from the grave and Who Himself despoiled Hades by His death and Resurrection thereby rendering mankind impervious to death. I expel you, in the name of Almighty God Who filled men with the inbreathing of a divinely inspired voice and Who wrought together with the Apostles the piety, which has filled the universe. Fear and flee, run, leave, unclean and accursed spirit, deceitful and unseemly creature of the infernal depths, visible through deceit, hidden by

pretense. Depart wherever you may appear, Beelzebub, vanish as smoke and heat, bestial and serpentine thing, whether disguised as male or female, whether beast or crawling thing or flying, whether garrulous, mute or speechless, whether bringing fear of being trampled, or rending apart, conniving, whether oppressing him (her) in sleep, by some display of weakness, by distracting laughter, or taking pleasure in false tears whether by lechery or stench of carnal lust, pleasure, addiction to drugs, divination or astrology, whether dwelling in a house, whether possessed by audacity, or contentiousness or instability, whether striking him with lunacy, or returning to him after the passage of time, whether you be of the morning, noonday, midnight or night, indefinite time or day-break, whether spontaneously or sent to someone or coming upon him (her) unawares, whether from the sea, a river, from beneath the earth, from a well, a ravine, a hollow, a lake, a thicket of reeds, from matter, land, refuse, whether from a grove, a tree, a thicket, from a fowl, or thunder, whether from the precincts of a bath, a pool of water or from a pagan sepulcher or from any place where you may lurk; whether by knowledge or ignorance or any place not mentioned. Depart, separate yourself from him (her), be ashamed before him who was made in the image of God and shaped by His hand. Fear the likeness of the incarnate God and no longer hide in His servant (handmaid) N.; rather await the rod of iron, the fiery furnace of Tartars, the gnashing of teeth as reprisal for disobedience. Be afraid, be still, flee, neither re-

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Everyone who has need, ability, and foresight will channel the water into holding basins, and catch the falling rain into cisterns, for use when there is little or no rainfall.

The ground which is both best prepared and best able to receive and utilize the rain will receive the best and longest lasting benefit. And those who have enhanced the natural terrain so as to better utilize and preserve the water will benefit and sustain those benefits to a greater measure than will those who have not made such preparations.

Unlike the Old Covenant, with its confusion of material and spiritual benefits, there is no confusion of benefits under the New Covenant - and remember well that the only Covenant which now is in effect is the New Covenant. Under the New Covenant, material benefits are incidental and uncertain. Under the New Covenant spiritual benefits are the only benefits and are definite even if they be incomprehensible to the weak human mind.

The wise person will therefore explore what is required to receive these benefits, and engage in that which is required to the extent the requirements become most natural and anything not in conformity with the requirements becomes unnatural. The truly wise person will make every attempt possible to always be prepared to meet God.

Always remember there is no water in Hell - perhaps a little super heated steam, but no water.

But Heaven is where the spring of eternal life flows in delightful streams throughout the entire Kingdom.

Ref: Romans 15:4-13; Mat. 11:2-10

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(Continued BETTER from page 1)

as common as it could be even by those who believe they practice it. Everyone realizes the world would be a better place for everyone if everyone simply was nice - but only the foolishly naive think that could or will happen.

The thoughtful person therefore attempts to make that portion of the world which he or she is able to effect, to be nicer, better, more courteous, and perhaps occasionally someone will attempt to make it holy or more holy or a little more holy. The thoughtful person does this in an attempt to make life better for his or her self and others - anticipating and hoping for a better life in the world to come.

These attitudes are fairly universal, not being restricted to Christians but actually held or acknowledged by those of varying religions and beliefs, including pagans and in some form by even atheist and agnostics.

Why then is it so difficult for masses of people to accept the reality of the birth of the Son of God, the birth of The Word become Incarnate, God naming Himself the Son of Man? Or, if they accept the reality, why is it so difficult for masses of people to live in accordance with this reality, or to attempt to live in accordance with this reality. If not in certain private aspects of their hidden lives, why not at the very least in their relationship with other humans?

For the most part the masses of the world prayed for a redeemer. The masses anticipated His coming. Now that He has come do the masses follow His instructions? For the most part; No! For the most part the masses of people continue to seek to gain an advantage over others, seek to obtain what others have without earning it.

Whether it be someone who desires to have the world provide them with the necessities and luxuries of life, or the employer who seeks to obtain labor without paying a just wage, or the

individual or individuals who wish to reshape others and perhaps the world into their own concept of what things should be like, or how the world should be - all are forms of covetousness. And all of these sins of manipulation ignore the reality that the Redeemer has come and established His system by which one may attain eternal salvation, His road to eternal salvation, His Way.

Christ even made Himself subject to the rules of nature and to the natural law, proving Himself not subject to them but actually superior to them in His resurrection. In so doing He showed that we too are able to achieve a like result if we follow His Way - and not some modified form of His Way.

He even made Himself subject to the law of man in man's governments, including religion. From that position of being subject to those laws He established that by-which are measured the justices and injustices, proprieties and improprieties, good and evils, of such laws, regulations and their functioning.

Why then does most of the world, even most of that part of the world which is aware of the birth of Our Lord, remain enslaved to things of this world? Every time someone recognizes the reality of the world to come that person frees themselves from slavery to this world. Very often they become enslaved again, but once the freedom has been experienced, truly experienced, it is never forgotten.

Remember the freedom made possible to you by following The Way, unmodified. Perhaps as you remember it, and perhaps if you attempt to retain it actively in your memory, what you remember will assist you as similar memories have assisted numerous others.

One of the most potent aids to following The Way and attaining eternal salvation is our own individual memory: keeping Christ always in our consciousness, constantly remembering Christ, constantly remembering the luxurious freedom experienced when we are not just in conformity but actually in harmony with God.

Ref: Gal 4:1-7; Luke 2:33-40

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 1149. Why must we serve God in the form of religion He has instituted and in no other?

A. We must serve God in the form of religion He has instituted and in no other, because heaven is not a right, but a promised reward, a free gift of God, which we must merit in the manner He directs and pleases.

Q. 1150. When do we attribute to a creature a perfection which belongs to God alone?

A. We attribute to a creature a perfection which belongs to God alone when we believe it possesses knowledge or power independently of God, so that it may, without His aid, make known the future or perform miracles.

Q. 1151. Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?

A. Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

Q. 1152. What are spells and charms?

A. Spells and charms are certain words, by the saying of which superstitious persons believe they can avert evil, bring good fortune or produce some supernatural or wonderful effect. They may be also objects or articles worn about the body for the same purpose.

Q. 1153. Are not Agnus Deis, medals, scapulars, etc., which we wear about our bodies also charms?

A. Agnus Deis, medals, scapulars, etc., which we wear about our bodies, are not charms, for we do not expect any help from these things themselves, but, through the blessing they have received from the Church, we expect help from

God, the Blessed Mother, or the Saint in whose honor we wear them. On the contrary, they who wear charms expect help from the charms themselves, or from some evil spirit.

Q. 1154. What must we carefully guard against in all our devotions and religious practices?

A. In all our devotions and religious practices we must carefully guard against expecting God to perform miracles when natural causes may bring about what we hope for. God will sometimes miraculously help us, but, as a rule, only when all natural means have failed.

Q. 1155. What are dreams and why is it forbidden to believe in them?

A. Dreams are the thoughts we have in sleep, when our will is unable to guide them. It is forbidden to believe in them, because they are often ridiculous, unreasonable, or wicked, and are not governed by either reason or faith.

Q. 1156. Are bad dreams sinful in themselves?

A. Bad dreams are not sinful in themselves, because we cannot prevent them, but we may make them sinful:
1. By taking pleasure in them when we awake, and 2. By bad reading or immodest looks, thoughts, word or actions before going to sleep; for by any of these things we may make ourselves responsible for the bad dreams.

Q. 1157. Did not God frequently in the Old Law make use of dreams as a means of making known His will?

A. God did frequently in the Old Law make use of dreams as a means of making known His Will; but on such occasions He always gave proof that what He made known was not a mere dream, but rather a revelation or inspiration. He no longer makes use of such means, for He now makes known His will through the inspiration of His Church.

Q. 1158. What are mediums and

spiritists?

A. Mediums and spiritists are persons who pretend to converse with the dead or with spirits of the other world. They pretend also to give this power to others, that they may know what is going on in heaven, purgatory or hell.

Q. 1159. What other practice is very dangerous to faith and morals?

A. Another practice very dangerous to faith and morals is the use of mesmerism or hypnotism, because it is liable to sinful abuses, for it deprives a person for a time of the control of his reason and will and places his body and mind entirely in the power of another.

Q. 1160. What are fortune tellers?

A. Fortune tellers are imposters who, learning the past, or guessing at it, pretend to know also the future and to be able to reveal it to anyone who pays for the knowledge. They pretend also to know whatever concerns things lost or stolen, and the secret thoughts, actions or intentions of others.

Q. 1161. How do we, by believing in spells, charms, mediums, spiritists and fortune tellers, attribute to creatures the perfections of God?

A. By believing in spells, charms, mediums, spiritists and fortune tellers we attribute to creatures the perfections of God because we expect these creatures to perform miracles, reveal the hidden judgments of God, and make known His designs for the future with regard to His creatures, things that only God Himself may do.

Q. 1162. Is it sinful to consult mediums, spiritists, fortune tellers and the like when we do not believe in them, but through mere curiosity to hear what they may say?

A. It is sinful to consult mediums, spiritists, fortune tellers and the like even when we do not believe in them, but through mere curiosity, to hear what they may say:

(Continued CHILDREN PAGE on page 11)

(Continued EXORCISM from page 22)

the other apostles + commands thee! The blood of the martyrs commands thee, as well as the pious intercession + of holy men and women!

Therefore, accursed dragon, and every diabolical legion, we adjure thee by the living +

God, by the true + God, by the holy + God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting - cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity, enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with un-failing voices, saying: Holy, holy, holy, the Lord God of Hosts!

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Prayer

O God of heaven and God of earth, God of the angels and God of the archangels, God of the patriarchs and God of the prophets, God of the apostles and God of Martyrs, God of confessors and God of Virgins! O God, Who hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the creator of all things visible and invisible, of Whose kingdom there shall be no end. Hence we humbly appeal to thy sublime Majesty, that thou wouldst graciously vouchsafe to deliver us by thy might from every power of the accursed spirits, from their bondage and from their deceptions, and to preserve us from all harm. Through Christ our Lord.

R. Amen.

From the snares of the devil, deliver us, O Lord. That thou wouldst assist thy Church to serve thee in all security and freedom, we beseech thee, hear us. That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

The surroundings are sprinkled with holy water.

ORTHODOX EXORCISM RITUALS

**PRAYER OF EXORCISM: FOR THOSE IMPASSIONED OR IMPRISONED BY DEMONS, AND EVERY MANNER OF DEMONIC ILLNESS OR CONTROL
of
St. Basil the Great**

The four prayers are all prayed.

First Prayer of Exorcism

**Let us pray to the Lord.
Lord, have mercy.**

O God of gods and Lord of lords, Creator of the fiery ranks, and Fashioner of the fleshless powers, the Artisan of heavenly things and those under the heavens, Whom no man has seen, nor is able to see, Whom all creation fears: Into the dark depths of Hell You hurled the commander who had become proud, and who, because of his disobedient service, was cast down from the height to earth, as well as the angels that fell away with him, all having become evil demons.

Grant that this my exorcism being performed in Your awesome name, be terrible to the Master of evil and to all his minions who had fallen with him from the height of brightness. Drive him into banishment, commanding him to depart hence, so that no harm might be worked against Your sealed Image. And, as You have commanded, let those who are sealed receive the strength to tread upon serpents and scorpions, and upon all power of the Enemy. For manifested, hymned, and glorified with

(Continued EXORCISM on page 24)

EXORCISM OF THE
POSSESSED
(Continued)

EXORCISM AGAINST SATAN
AND THE FALLEN ANGELS
(FOR A PARTICULAR
GEOGRAPHIC PLACE)

(Whereas the preceding rite of exorcism is designed for a particular person, the form given here is meant to be employed to expel the devil's sway over a locality (parish, city, etc.)

The following exorcism can be used by bishops, as well as by priests who have the authorization from their Ordinary.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prayer to St. Michael the
Archangel

O MOST illustrious prince of the heavenly hosts, holy Michael the Archangel, from thy heavenly throne defend us in the battle against the princes and powers, against the rulers of this world's darkness. Come to the assistance of humankind, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny. Thee the holy Church does venerate as her patron and guardian. To thee the Lord has entrusted the service of leading the souls of the redeemed into heavenly blessedness. Intercede for us to the God of peace, that He would crush Satan under our feet, lest he any longer have power to hold men captive and to do harm to the Church. Present our prayers at the throne of the Most High, so that He

may all the more speedily favor us with His mercy. Lay hold of the dragon, the ancient serpent, no other than the demon, Satan, and cast him bound into the abyss, so that he may no longer seduce mankind.

Exorcism

IN THE name of Jesus Christ, our Lord and God, with confidence in the intercession of the Virgin Mary, Mother of God, of blessed Michael the Archangel, of the holy apostles Peter and Paul, and all the saints, and with assurance in the sacred power of our ministry, we steadfastly proceed with the task of expelling the molestations of the devil's frauds.

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.

V. Behold the Cross of the Lord, begone, ye hostile powers!

R. The Lion of Juda's tribe hath conquered, He Who is the rod of Jesse.

V. Let thy mercy, O Lord, be upon us.

R. Even as we have trusted in thee.

WE CAST thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and

sect, by the name and power of our Lord Jesus + Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine

Lamb. + Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God

and sift them as wheat. + For the Most High God commands

thee, + He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth, God the Father

+ commandeth thee! God the

Son + commandeth thee! God the Holy + Spirit commandeth thee! The majesty of Christ commands thee, the Eternal

Word of God made flesh, + Who for the salvation of our race, lost through thine envy, humbled Himself and was made obedient even unto death; Who built His Church upon solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The sacred

mystery of the Cross + commands thee, as well as the powers of all mysteries of

Christian faith! + The most excellent Virgin Mary, Mother

of God + commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception! The faith of the holy apostles Peter and Paul and

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CHILDREN'S PAGE

(Continued CHILDREN PAGE from page 10)

1. Because it is wrong to expose ourselves to the danger of sinning even though we do not sin; 2. Because we may give scandal to others who are not certain that we go through mere curiosity; 3. Because by our pretended belief we encourage these impostors to continue their wicked practices.

Q. 1163. Are sins against faith, hope, and charity also sins against the first Commandment?

A. Sins against faith, hope and charity are also sins against the first Commandment.

Q. 1164. How does a person sin against faith?

A. A person sins against faith: 1. By not trying to know what God has taught; 2. By refusing to believe all that God has taught; 3. By neglecting to profess his belief in what God has taught.

Q. 1165. How do we fail to try to know what God has taught?

A. We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

Q. 1166. What means have we of learning the Christian doctrine?

A. We have many means of learning the Christian doctrine: In youth we have Catechism and special instructions suited to our age; later we have sermons, missions, retreats, religious sodalities and societies through which we may learn. At all times, we have books of instruction, and, above all, the priests of the Church, ever ready to teach us. God will not excuse our ignorance if we neglect to learn our religion when He has given us the means.

Q. 1167. Should we learn the Christian doctrine merely for our own sake?

A. We should learn the Christian doctrine not merely for our own sake, but for the sake also of others who may sincerely wish to learn from us the truths

of our holy faith.

Q. 1168. How should such instruction be given to those who ask it of us?

A. Such instruction should be given to those who ask it of us in a kind and Christian spirit, without dispute or bitterness. We should never attempt to explain the truths of our religion unless we are certain of what we say. When we are unable to answer what is asked we should send those who inquire to the priest or to others better instructed than ourselves.

Q. 1169. Who are they who do not believe all that God has taught?

A. They who do not believe all that God has taught are the heretics and infidels.

Q. 1170. Name the different classes of unbelievers and tell what they are.

A. The different classes of unbelievers are: 1. Atheists, who deny there is a God; 2. Deists, who admit there is a God, but deny that He revealed a religion; 3. Agnostics, who will neither admit nor deny the existence of God; 4. Infidels, who have never been baptized, and who, through want of faith, refuse to be baptized; 5. Heretics, who have been baptized Christians, but do not believe all the articles of faith; 6. Schismatics, who have been baptized and believe all the articles of faith, but do not submit to the authority of the Holy Catholic and Apostolic Church; 7. Apostates, who have rejected the true religion, in which they formerly believed, to join a false religion; 8. Rationalists and Materialists (such as humanists and students of the so called enlightenment"), who believe only in material things.

Q. 1171. Will the denial of only one article of faith make a person a heretic?

A. The denial of only one article of faith will make a person a heretic and guilty of mortal sin, because the Holy Scripture says: "Whosoever shall keep the whole law but offend in one point is be-

come guilty of all."

Q. 1172. What is an article of faith?

A. An article of faith is a revealed truth so important and so certain that no one can deny or doubt it without rejecting the testimony of God. The Church very clearly points out what truths are articles of faith that we may distinguish them from pious beliefs and traditions, so that no one can be guilty of the sin of heresy without knowing it.

Q. 1173. Who are they who neglect to profess their belief in what God has taught?

A. They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

Q. 1174. How do persons who are members of the Church neglect to profess their belief?

A. Persons who are members of the Church neglect to profess their belief by living contrary to the teachings of the Church: that is, by neglecting Divine Liturgy (Mass) or the Sacraments, doing injury to their neighbor, and disgracing their religion by sinful and scandalous lives.

Q. 1175. What chiefly prevents persons who believe in the Church from becoming members of it?

A. A want of Christian courage chiefly prevents persons who believe in the Church from becoming members of it. They fear too much the opinion or displeasure of others, the loss of position or wealth, and, in general, the trials they may have to suffer for the sake of the true faith.

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HUMOR**A COWBOY NAMED BUD****Thank you Greather**

A cowboy named Bud was overseeing his herd in a remote mountainous pasture in California when suddenly a brand-new BMW advanced toward him out of a cloud of dust.

The driver, a young man in a Brioni suit, Gucci shoes, RayBan sunglasses and YSL tie, leaned out the window and asked the cowboy, "If I tell you exactly how many cows and calves you have in your herd, Will you give me a calf?"

Bud looks at the man, obviously a yuppie, then looks at his peacefully grazing herd and calmly answers, "Sure, Why not?"

The yuppie parks his car, whips out his Dell notebook computer, connects it to his Cingular RAZR V3 cell phone, and surfs to a NASA page on the Internet, where he calls up a GPS satellite to get an exact fix on his location which he then feeds to another NASA satellite that scans the area in an ultra-high-resolution photo.

The young man then opens the digital photo in Adobe Photoshop and exports it to an image processing facility in Hamburg, Germany.

Within seconds, he receives an email on his Palm Pilot that the image has been processed and the data stored. He then accesses an MS-SQL database through an ODBC connected Excel spreadsheet with email on his Blackberry and, after a few minutes, receives a response.

Finally, he prints out a full-color, 150-page report on his hi-tech, miniaturized HP LaserJet printer, turns to the cowboy and says, "You have exactly 1,586 cows and calves."

"That's right. Well, I guess you can take one of my calves," says Bud.

He watches the young man select one of the animals and looks on with amusement as the young man stuffs it into the trunk of his car.

Then Bud says to the young man, "Hey, if I can tell you exactly what your business is, will you give me back my calf?"

The young man thinks about it for a second and then says, "Okay, why not?"

"You're a Congressman for the U.S. Government", says Bud.

"Wow! That's correct," says the yuppie, "but how did you guess that?"

"No guessing required." answered the cowboy. "You showed up here even though nobody called you; you want to get paid for an answer I already knew, to a question I never asked. You used millions of dollars worth of equipment trying to show me how much smarter than me you are; and you don't know a thing about how working people make a living - or about cows, for that matter. This is a herd of sheep..."

Now give me back my dog.

~

ANGELS: A CHILD'S APPROACH TO SPIRITUAL MATURITY

Angels are very interesting creatures. They are a higher order of creature than humans, man being created only a little lower than the angels. There are nine orders of angels: Angels, Archangels, Virtues, Powers, Principalities, Dominations, Throne, Cherubim and Seraphim. Seven of these individuals, known as Archangels, stand before the throne of God. The multi-winged Seraphim surround the regions above the throne of God - and are depicted as hovering above the Blessed Family in their flight into and return from Egypt. Cherubim guard the gates of Paradise from which Adam and Eve were ejected. We each have a guardian angel - though of what "rank" they are we do not know, nor do we know if all Guardian Angels are of the same "rank". Angels are guardians and also "governing agents" - not just of individuals but also of the world, of nations, peoples, families, and groups of people. Some Angels are associated with specific geographic locations - sometimes being limited to one, and sometimes being associated with more than one geographic location, and sometimes not being limited even though associated with a geographic location. While often referred to as being either good Angels or bad Angels, or Angels and Devils, or good spirits or bad spirits, they are more properly categorized when referred to as Holy Angels or Evil Angels.

We do not really know much about what Holy Angels do other than they carry out the will of God, adore God unceasingly, rejoice at that which pleases God, especially rejoicing when a human being approaches holiness. We know the Holy and Evil Angels battled in Heaven, the Holy Angels winning that battle casting the Evil Angels out - and that they continue to battle here on Earth where Christ told us Satan - the chief Evil Angel - fell to when cast out of Heaven. Here on Earth they battle for

(Continued ANGELS on page 13)

SOME SIMPLE TRUTHS Regarding the reality of Christ and what kind of being he actually is.

Some who term themselves Christians think that simply believing or saying that they believe Jesus Christ is God is sufficient to insure they will be eternally happy with God in Heaven. Others do not even concern themselves with believing Jesus is God, and live as though eternal happiness is guaranteed to them as a part of the natural course of things.

Unfortunately for both groups, both are in gross error.

Many, perhaps most, who are not members of the One Holy Catholic and Apostolic Church, and perhaps a significant percentage of those who are members, do not really have as clear a concept about the reality of Christ or what kind of Being Christ is, as they could or perhaps as they should. While they may think they worship Christ they do not actually worship Him because their concept of what Christ is, is so grossly faulty and so grossly erroneous as to make them unable to truly worship Christ. At best they respect Christ, and perhaps they have a profound respect for Christ, and express that respect, but that expression of respect falls far short of worship.

The best method of knowing enough about Christ so that we actually worship Him, and so that we begin to seek to love Him, is to study what He actually said and what He actually did in the context of what He said and the context of what He did. And not some modified or modernized interpretation, but as true a transcript or translation as is possible to obtain. Then expand on that, on the Gospels, with the letters of the Apostles, and the writings of the early Fathers of the Church.

These will assist us in comprehending the reality that God is not a form of super human being. It will assist us in

comprehending the reality that God is so totally different from humans as to make it impossible to compare the Divine and humans in terms which refer to humans or to human qualities.

Only when we grasp this reality will be able to comprehend the enormity of Jesus Christ, God, Whom we refer to as the Second Person of the Blessed Trinity which is God, the enormity of His becoming incarnate with a total, full, complete, human nature, while retaining His Divine Nature in every aspect.

It means the Incomprehensible acquired that which we are able to comprehend, but also that we are unable to comprehend how even though we can say words which express the process - Incarnation.

But it also means we have the Word Incarnate as a living example to us, showing us what He meant by what He said and taught.

That example includes every possible thought and deed possible for a human.

It is not likely any of us will ever be called upon by God to be the avenue through which He works a miracle: to heal the sick, raise the dead, or walk on water. But even if we had Faith sufficient to work such miracles, we would only work them in accordance with God's will. We would do such things only when we were instructed to so do by God, either directly or by our being in such harmony with God that we know we act in harmony with His will.

In and following the example of Christ, we are able to not take revenge against those who have wronged us - remembering there is a difference between seeking revenge and seeking just compensation. In a spirit of Charity - which is Divine Love - we may even forego seeking just compensation. But it is not immoral to seek just compensation especially if just compensation is needed for our survival

or to make our lot in life reasonably functional.

We are able to follow the example of Christ by being decent and courteous, which are two of the least practiced virtues even though they are temporal virtues and the most simple and easy to practice.

In our readily acknowledging there is a God, we realize and acknowledge none of us is Him, that He is the Ultimate Authority, that He has the ability to, does, and will impose that Authority on everyone and everything.

These truths and concepts are so simple they often go overlooked or neglected. Because of this, is it prudent to frequently remind ourselves of them. It is prudent to contemplate the reality of Christ and what kind of Being He actually is.

Ref: Rom 12:16-21; Mat. 8:1-13

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THE FARM OF OUR SOUL

The birth of Our Lord, Jesus Christ is like a seed which has been planted.

Each of us is like a small farm in which the seed of Christ has been planted. A small farm to which we must tend. Just as a farmer must tend to his farm if he expects produce, product, and sustenance from it, so too must we tend to our spiritual farm. For each of us our spiritual farm is our own. We are not hired laborers, or even hired managers. We are the owner and are responsible for what we obtain from our farm, as well as for its lack of product.

Our spiritual farm has vegetables in season, orchards with different types of fruit, trees for lumber and shade and which serve to protect us from strong winds, herds and flocks which provide us with additional necessities, a pond and stream to provide us with irrigation should the rains fail, and for fishing and recreation. It has everything which is needed to nourish us and our family, for it has been provided to us by God Who has given us the first plantings which we must husband and use partially for sustenance and partially for seed for the next crop.

Christ has taught us how to farm in a productive manner, and the Holy Spirit provides for our medicinal needs.

If we use too much fertilizer from the manure pile, we may burn our crops, and they may become sickly and even die. So too will attempted abuse of the gifts of the Holy Spirit wither our spiritual crop, and we may starve instead of being super nourished.

If we consume all the fruit and vegetables, and all the cattle and other animals, then we will have nothing to plant and harvest for the future, no source of material for clothing and no meat for the feast. So too must we take the initial spiritual benefits we receive, and reinvest them partially for sustenance and partially for the future.

We can build an house and barns from lumber from the trees, but we must be prudent in the harvesting of the trees so that we do not destroy the windbreak which protects us from the storms of temptation. And we must tend to the seedling trees so that they will grow strong and be able to protect us in the future, replacing those trees which we have harvested. We should therefore build what we can, and add on to what we have built as we have additional trees grow which we can turn into lumber.

If we have an infestation or a disease, we must use the medicines provided by the Holy Spirit, for medicines from other sources will only harm that which is infected. Even if outside medicines seem at first to help or to cure, they will only produce diseased fruit which does not nourish, and cattle which transmit parasites to those who consume them.

Just as a garden must be weeded, so too must we pull false doctrine from our souls, otherwise the weeds of untruth will choke the growth of truth.

If we are fortunate, and live in a community where the rains fall as needed, then we will can use the lake and stream as delights. But if we are in a community where the rains are not predictable, then we must use the sacramental graces from the lake and stream to irrigate and bring the nourishment from the fertilizer into the plants, and assist the digestion of the feed in the herds, so they can be strong. And if we live in a community where the rains are harmful, then we must use the sacramental grace from the stream of life, to wash the harmful residue from our plants and animals, and from ourselves.

We should attempt to have bountiful harvest and increases in our flocks and herds, so that we can store some of the excess in our barns and smoke houses, and make preserves, as a hedge against hard times. A great reserve of Grace, of God's essence, in our souls, is the best defense against the drought of sin and the destruction of the demonic locust

who always seek a healthy farm to destroy. But we should also bring some of our excess to market - not to be sold, but to be given as gifts to those who are in need just as our initial seedlings and herds were given to us by God our Father.

And when the time comes for us to rest from our labours, if we have not been faithful in our management, not assisted those in need with the fruits we have produced, or have abandoned our farm for other lands, we will wander in the fiery desert of the lake of damnation. But if we have been faithful in our management of our farm, lived from its sustenance and assisted those in need with its produce, we will rest secure in the House of the Lord.

Ref: Gal 4:1-7; Luke 2:33-40

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(Continued ANGELS from page 12)
men's souls - and women's souls too.

We know the Holy Angels anticipated the Incarnation and the birth of Our Lord, anticipating seeing His face upon His birth as eagerly as any modern child anticipates opening Christmas presents. Perhaps their eager anticipation was due to their desire for the realization of beginning of humankind's opportunity to attain individual eternal salvation.

While only some of this is dogmatic, all of it is founded in Faith. In the thoughts and actions of individual Angels, however, just as in the thoughts and actions of individual Saints, we have Divine assistance within our grasp.

Saint Raphael - his name means, "God has healed" - gives us an insight which is interesting, informative, and helpful towards our operating divinely, attaining eternal salvation, and living eternal happiness here in this life as well as in the next. Of course, it is not the information which will assist us in these prime endeavors of life, but the utilizing and acting upon the information.

If we strive to, and actually do, operate divinely - strive to and do think and act in accordance with the Divine Virtue of Faith - it is possible our prayers will not only reach God of our own accord, and not just as intercessory prayer by a Saint, but also be carried before God by an Angel, or Angels.

Our Lord did not reject the ministrations of an Angel in His Agony. Would it not be nice, a very good thing, to have the assistance of an Angel in our personal times of trouble, and especially at the time of our death? Only a fool would reject such assistance when such assistance was welcomed by Our Lord Himself. And that assistance is available to each of us, from the Saints as well as the Angels, if we seek it. However, some so called Christians must reject Angelic assistance because their religions limit their followers to seeking assistance only from God. This

strongly indicates one can cure ignorance, but there is no cure for stupid (OK, stupidity).

Some people, humans, mistakenly consider Angels to be gods and attribute to them the exercise of exclusively Divine authority and power. Angels are fantastically powerful creatures, making humans seem to be nothing more than puffs of vanishing water vapor or fog in comparison. But the Holy Angels operate totally within and in harmony with God's will and desires, while the Evil Angels consistently oppose God.

Angels each have an individual personality, for each is a person, just like each Person of the Blessed Trinity is a person, and just like each of us is a person. Each Angel will respond to us in a different manner, but they are interested in us, especially our own individual Guardian Angel. All Angels take an interest in each of us - Holy Angels and Evil Angels. The Holy ones are interested in us partially because God desires the eternal salvation of each of us, the Evil Angels, because if they are able to assist in our eternal damnation it thwarts God's desire. But the Holy Angels are also interested in each of us for our own sake.

It is only polite that we at least attempt to be interested in them - well, in the Holy Angels - as a whole, as individual orders, and very importantly, as individuals. Charismatics will ask you if you know your Guardian Angel's name - but then, charismatics want to be important and want to believe, and to make you believe, they have some secret knowledge and avenue of access to God.

The most forthright means of taking an interest in the Holy Angels is to begin with your own Guardian Angel - always remembering there probably is a Damnation Angel or Devil just waiting to step in and mess things up. When you awake and tell God, "Good morning," and the Blessed Ever Virgin Mary too, you should consider greeting your Guardian Angel in a similar manner.

Likewise, just before you retire, after you tell God, "God night," and the Theotokos, it is only polite to also thank the Holy Angel who has been with you all day long.

Sophisticated people may deem this to be too childish, too reminiscent of the childhood prayer, "Angel of God, my guardian dear, to whom God's love entrusts me here, ever this day be at my side to light and guard, to rule and guide. Amen." (Forget the modernists substitution of "commits" for "entrusts" - "commits" is stupid, for which, we know, there is no cure.)

Well, Our Lord and God Jesus Christ said that unless we become as little children we **WILL NOT** enter into the kingdom of Heaven.

Therefore, when we approach our own Guardian Angel, and all Holy Angels, with the trust of a little child, we open the door to receiving their assistance. Would it not be nice to return to the days of our childhood when we readily relied upon and received the assistance of our own Guardian Angel - both in the physical world and in the spiritual world?

If we are able to open that door, perhaps, just perhaps, we will be able to open the door to being as a little child in Christ, which will gain us access to the adult spiritual armor and weapons which Saint Paul enumerates as being available to us and necessary for salvation.

There is a lot to be said for not taking Angels lightly, and a lot more to be said for resting in the Heavenly Host of Holy Angels.

Ref: Tob. 12:7-15; John 5:1-4

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WHY DO ANARCHIST EXPECT A "SAFE" WORLD?

Very few people desire to have bad things happen to them, or, better, very few people desire that what they consider to be bad, happen to them. But very few people seem to be willing to acknowledge there are standards of thought and of conduct to which all people must adhere, including "themselves", if everyone or anyone is to have a reasonable expectation of avoiding what they consider to be bad, happening to them.

Instead of acknowledging and adhering to the universal, unchangeable, God given standards of thought and conduct, many if not most people wish to carve out exceptions which will allow them to engage in their favorite deviations from those standards.

By so doing, they teach others to do the same. What results is anarchy.

Then, when the anarchy begins to effect them, these same people who caused the anarchy, attempt to restrict the effects of the anarchy without effecting the anarchy itself.

They attempt to reduce the murder rate not by teaching that all life is sacred and outlawing abortions, and not by encouraging people to show respect for human life by delivering an honest day's work for an honest day's wage, and an honest day's wage for an honest day's work, so the employee will be able to live a reasonable life and the employer obtain a profit inducement to continue and expand his business thus hiring more people, but by having midnight basketball games, and having programs which buy guns from those who possess them - mostly broken and

useless firearms.

They attempt to reduce un-married teenage pregnancies not by setting standards of conduct, encouraging countenance in accordance with one's station in life, teaching that sexual activity is a privilege of and restricted to within marriage, but by instructing pre-pubescent children how to engage in the most erotic sex, distributing free condoms, and mandating and providing free abortions without parental notification.

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They attempt to educate students not by teaching the necessity of study, persistence, having teachers carefully plan their teaching lessons and execute those lessons, and enforcing existing truancy laws against the students and their parents, but by establishing regulations which grant diplomas if the student just shows up for school a sufficient number of days out of the school year, regulations which prevent any level of discipline while at the same time mandating excessive punishment for foolish infractions and virtually no punishment for serious infractions, and guaranteeing teachers tenure, a job, benefits, and retirement, even if the teacher can neither teach, nor read or write.

those lessons, and enforcing existing truancy laws against the students and their parents, but by establishing regulations which grant diplomas if the student just shows up for school a sufficient number of days out of the school year, regulations which prevent any level of discipline while at the same time mandating excessive punishment for foolish infractions and virtually no punishment for serious infractions, and guaranteeing teachers tenure, a job, benefits, and retirement, even if the teacher can neither teach, nor read or write.

These are just a few of the consequences of the excessively prevalent failure to acknowledge there are standards of

They attempt to reduce un-married teenage pregnancies not by setting standards of conduct, encouraging countenance in accordance with one's station in life, teaching that sexual activity is a privilege of and restricted to within marriage, but by instructing pre-pubescent children how to engage in the most erotic sex, distributing free condoms, and mandating and providing free abortions without parental notification.

thought and of conduct to which all people must adhere. And these are just temporal, or "this world," consequences. There are two other consequences. The first is the the necessity that one be purified after death if one is to experience eternal happiness with God. The second is eternal torturous hell fire damnation separated from God for those for whom such purification is not possible.

As much as those who consider themselves to be "of the elite" and therefore not subject to acknowledging and following the universal, unchangeable, God given standards of thought and conduct, with to deny these standards apply to them, these standards do apply to them. And for so long as they deny this truth, such people will teach and practice that which leads to and supports both anarchy and eternal damnation.

Let us attempt to avoid that failure in logic, and in avoiding that failure in logic, both teach the necessity of adhering to those standards, and practice that adherence in a manner which will assist us in attaining eternal salvation.

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

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PREPARE THE WAY OF THE LORD TO YOU, SO THAT YOU WILL JOIN HIM ON THE WAY HE HAS CARVED, CRUSHED, AND SMOOTHED TO ETERNITY

"Prepare ye the way of the Lord, make straight his paths." (Luke 3:4, Isaias) When Saint Luke cites Saint Isaias, and when this portion of the teachings of Saint Isaias is read, thoughts justifiably turn to Saint John the Forerunner (Saint John the Baptist). The instruction, however, is not just limited to prepare the way of the Lord. It continues: *"make straight his paths"* - get all of the twists and turn out of the road on which Christ will come to you; *"Every valley shall be filled"* - do not make the road on which Christ will come to you be like one which dips down into a valley and then up the other side. Fill in the valleys on the road to you so that Christ will have a smooth, straight path to you; *"every mountain and hill shall be brought low"* - do not raise barriers between you and Christ. Flatten out all obstacles which separate you from Christ, for He is coming to you, approaching you, but He will respect your right to raise mountains and hills between Himself and you and your exercising your free will in a manner which separates you from Him; *"the crooked shall be made straight"* - do not attempt to make the path from Christ to you be one with blind alleys, dead ends, and twists and turns, especially since if you travel that path you yourself will become lost; *"and the rough ways plain"* - remove the rocks, boulders, pot holes, and uneven surface of the path between Christ and you, by building a good foundation on which that road is built; *"And all flesh shall see the salvation of God"* - do these things and you will see Christ coming to you, bringing salvation to you, for you have cleared away the obstacles between you and God.

Those words mean these things, but they mean very much more. Consider them again: *"Prepare ye the way of the Lord, make straight his paths. Every*

valley shall be filled and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

We must prepare the way for Christ to come to us. Christ will fill in the valleys we are unable to completely fill in; He will pulverize the mountains we are able to only partially level off; He will remove all obstacles which obstruct His straight path and flatten out a level, straight Way to eternal salvation, The Way which He taught, which everyone can perceive. But only those who walk that way with Christ will attain salvation. Those who walk on almost the same path, or on a seemingly parallel path, or on a path of their own creation, will find they are lost, and being lost when the destination is eternal salvation means that soul is truly totally lost.

If we are to welcome Christ we must be faithful to Christ. We are not living thousands of years ago, when we would have had to wonder if Jesus Christ of Nazareth was the Messiah. We live thousands of years after He proved He is the Messiah.

His instructions are simple and though we often fail to follow them, His instructions actually are simple and easy to follow. The most common reason we fail to follow The Way Christ taught is because we have failed to make following them second nature - as it were. We must train ourselves like soldiers in basic training, so that our reactions to different stimulations are virtually instinctively holy reactions.

Almost everyone's own mouth gets them in trouble from time to time. Let us learn to measure our words when possible, to think before we speak. We need not be like those for whom four or five words constitute a lengthy paragraph. Nor should we hesitate to speak in an emergency, such as calling, "look out," when something is about to fall on others, or, "incoming." when appropriate in a war zone. But also learn to use phrases such as, "I do not talk about

such things very often," or, "I am not sure," or other standardized phrases which will cover problem areas for you.

Almost everyone's eyes gets them in trouble from time to time. Let us learn to look away from that at which we should not look, and to think charitable thoughts about those who display that which is improper to display.

We need not harness our imaginations and daydreams so that they focus exclusively on the mysteries of God. But we should keep our imaginations and our daydreams on a path which rejects anything contrary to The Way taught by Christ. And let your imagination and daydreams roam over everything in this Godly manner so that the wonder of that which has been created can be revealed, discovered, and learned, and your perception of the horizon of holiness be expanded so that you realize there is no horizon to holiness - that holiness is without limit.

Prepare the way of the Lord to you, so that you will join Him and be with Him here and for all eternity.

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

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feet.

Thank the Magi for their curiosity and their Faith, and God for instilling it within them. And thank God for including us Gentiles within His plan of redemption.

Ref: Is. 60:1-6; Mat. 2:1-12

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THE OBLIGATION OF THE INDIVIDUAL TO BE SUBJECT TO THE VALID MORAL REGULATIONS OF THE ORGANIZATIONS OF WHICH THEY ARE A PART IS *INSIGNIFICANT* IN COMPARISON TO THE OBLIGATION OF THE LEADERS TO HONORABLY, FAITHFULLY, FAIRLY, AND JUSTLY FULFILL THEIR OBLIGATIONS TO THE MEMBERS

When the Son of God became incarnate, acquiring a human nature, He voluntarily made himself subject to the Jewish religion, the laws and rule of the religious and civil governments, societal norms and customs, and to His mother and stepfather.

Each of these in turn were obligated to deal justly and fairly with Him. The only ones to meet these obligations were the Blessed Virgin Mary who is His mother, and Saint Joseph who is His stepfather. All of the rest failed Him.

Today there is a plethora of entities, systems, organizations, and "things" which call themselves religion. Many have varying elements in common, but only one of them can be viably true, actually established by God, for the differences amongst them preclude more than one being true, more than one being accurate, more than one being unchangingly in accordance with what God has unchangingly established.

Christianity under the One Holy Catholic and Apostolic Church, within its various Church Jurisdictions, is that

one true religion. There are a multitude of religions which call themselves Christian which are not under that unifying umbrella of the One Holy Catholic and Apostolic Church. Each of these traces itself back to the True Church, **but has abandoned it and true dogma, each thus betraying its obligations to its followers. Each fails to meet its obligations to its followers.**

The members of a part of the True Church should be able to trust that their Church will continue to be true in faith, dogma, liturgy, and Apostolic Succession. Unfortunately, just because a Church Jurisdiction has a good history of following true dogma does not mean it continues to follow true faith, dogma, liturgy, and to maintain Apostolic Succession. And when an historically valid part of the True Church abandons any of these it fails to meet its obligations to its members.

When a formerly valid part of the True Church becomes invalid and fails to meet its its obligations to its members the leaders of that organization have sought their own self interest and placed their self interest above their obligations, and have abandoned even a sense of honor.

When the leaders of any organization fail to make the interests of the members of that organization, fidelity, and honor, integral aspects of their function, the leaders are on the path to betrayal of those who have the right to rely on their honesty and integrity. The leaders must meet their obligations even if it is to their own fiscal detriment, and loss of prestige.

Any leadership which views its office as a means to power or the trappings of power, or its membership as pawns, servants, or as entities to be manipulated, has violated the trust of leadership. It has failed to meet its obligations.

Therefore it is not just religious leaders who are obligated to be just, fair, and meet the obligations mandated by God.

Every government official, elected or otherwise, and every government employee, is so obligated. They are so obligated because in their various functions and offices they are individually and collectively responsible for the well being of every individual over whom the government has any form of influence. And they must place the well being of each individual above their own personal interests - especially including their own prestige, financial interests, power, authority, and trappings of office.

Likewise, so too obligated is every leader, head, official, manager, and every individual holding any form of supervisory position, of any organization, be it a family, a business, a social association, or any other form of association of people.

All those in positions of authority will fail from time to time even though they truly attempt to honorably and faithfully fulfill their duties without regard to their own self interests.

It is unfortunate - actually is it evilly unholy that very few individuals in such positions make this attempt. Those who do not even attempt to properly fulfill their obligations in this regard are what ever it is that is beyond and worse evil and unholy.

If they had lived in the time of Christ, they would have failed to fulfill their obligations to Christ, just as today they fail to fulfill their obligations to Jesus Christ God.

Ref: Col. 3:12-17; Luke 2:42-52

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DAMNATION AND SALVATION ARE IN THE NAME OF JESUS

God being the source of all holiness, it is obvious that His name itself is holy.

Jesus Christ is truly the only-begotten Son of God, for all others who are sons of God are created, not begotten. It was in the name of Jesus Christ, true God and true man, that Saint Peter cured the man. That very name, Jesus, is the name given to Our Saviour by His Father. His name was made known in a message from God delivered by an Angel, and it is in that very name we receive salvation.

It is in the name of Jesus that we bless, give thanks, and acknowledge all that is good in our lives. When one spouse tells the other: God, I love you; they are saying thank you to God for the wonderful gift of love in the marriage, and for the blessings which God has given them.

It is in the name of Jesus that we ask for help from our Lord God the Father. In fulfillment of Jesus' promise to us, when we ask anything of the Father in Jesus' name, the Father gives it to us.

The Name of the only-begotten Son of God therefore is to be respected just as His person is to be respected, for in Faith He is His Name and His name is Him.

Every Priest and Bishop is an assistant to Our Saviour. Everything a Priest and Bishop does as Priest or Bishop, he does in the Name of Jesus. He perfects the Sacraments and miracles in Jesus' Name.

Just as any perfidy to Jesus is both foolish and blasphemy, so to is any, and that means any, use or reference to the Name of Jesus which lacks even the most minute measure of total respect. So too is any reference to any Priest or Bishop which is made frivolously or without the utmost respect, both foolish and a blasphemy, for it is in the Name

of Jesus that Priests and Bishops are what they are, and do what they do. This does not mean we ignore the evils in which some Priests and Bishops engage. When Priests and Bishops engage in evil, using their sacred office as a means to engage in their evil, they blaspheme, and all who are of Good Will must take up spiritual arms against such individuals who hide behind the gates of hell.

Indeed, those who use the fact that they are a Priest or a Bishop for improper or immoral purposes, or for immoral personal advantage, commit the most severe blasphemy - for they are charged with standing as Christ.

Every Sacrament is perfected in the Name of Jesus. Therefore those who deny any of the Sacraments deny the Name of Jesus, and deny Jesus.

But every person who respects the Sacraments and the Priesthood and the gifts we have received from Our Lord God the Father, receives blessings in the Name of Jesus from the same Lord God the Father. And every person who fully, completely, and faithfully respects the Name of Jesus, receives eternal salvation.

Ref: Acts 4:8-12; Luke 2:21

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WHAT IS GOD THE FATHER'S BUSINESS FOR US

I must be about my father's business. For us, what is our Father's business?

We can look to Saint Paul and ascertain a small portion of what that entails:

Practice the very depth and essence of mercy, benignity, humility, modesty, and patience. Bear with one another. Forgive one another just as the Lord forgives us.

Above all, have Charity, which is the bond, the cohesion, the foundation, of perfection. This is not simple charity, or simple love, but Divine Love, Agape Love, the Love which God Himself has, which emanates from Him, which He offers to each of us and allows each of us to possess and in turn give to everyone.

With this Agape Love made part of your every fiber and your essential being, participate in the peace of Christ and rejoice in that peace. Let it fill everything with which you are associated in any manner. In that Peace of Christ which is within Agape Love we are united into one Body, the Body of Christ - so join in that union, intentionally, willfully, purposefully. In that union each with one another and all in Christ is the resolution of all adversities, and the attainment and fulfillment of perfection - which includes perfect happiness. And thank God for this Charity and Peace.

It is our Father's business for us that the word of Christ dwell in each of us fully and completely. That we study Christ's teachings, and also learn them, follow them, obey them, making all of His teachings part of our very fiber.

In so doing we substitute God's wisdom for our own. Thus we are enabled to teach others Truth and are ourselves taught Truth through the process of teaching others.

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Only in following Christ's teachings is it possible that we are able to pray, for anything which seems to be prayer but is not in accordance with Christ's teachings is not prayer, but empty sounds and thoughts.

Do everything you do, from work to rest to play, from being awake and even in sleep: do everything in the name of the Lord Jesus Christ. Do everything in accordance with Christ's teachings. Everything.

And always thank God the Father through Christ; in the manner which Christ taught us to thank the Father.

Our Father's business for us is, simply, to be holy. Since God never gives us a task we can not accomplish, we know we can accomplish this task. We just have to do it God's way, seeking and accepting His help.

Ref: Col. 3:12-17; Luke 2:42-52

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THE ADVOCATE OF CANA,

Fully realize and comprehend that she is not God. But also fully realize and comprehend she is our mother and therefore our most fierce and constant guardian, and our most fierce and constant advocate before the throne of God.

If you had been at the wedding in Cana and observed the wine was running out, would you have quickly refilled your goblet, or would you have left the remaining wine for others to enjoy? Would the level of your thirst have been a factor? Would the quality of the wine have been a factor? Would you have had even the glimmer of a thought of attempting to help?

If you had been that observant, you may have observed a beautiful lady tell a young man that the wine was all consumed, and the young man respond, "What is that to me and to thee?" He did not say it was not His problem. He was inquiring as to the significance of the situation to Himself, and especially to His mother who had informed Him of the situation.

She answered His inquiry by telling the waiters to do what ever her Son told them to do. Her telling the waiters to do what ever Christ told them to do, was her answer to her Son - Jesus Christ, God.

There appears to be an image concept of the Ever Virgin Mary as someone who is just there; that she stands "there", sits "there", watches her Son do what ever He is doing; an ornament which was filled with sorrow and anguish observing her Son's passion and death, and then filled with joy at His resurrection; and then an enfeebled old lady wandering around in Saint John's care for decades until her time on Earth was

completed.

This is very far from the truth.

The Ever Virgin Mary was and remains extremely active: some might describe her as pro-active.

The Mother of God fully recognizes the Divinely based obligation and duty to use that which God has given us, and to use it for good. She fully knows and lives, that to do otherwise is to commit sin, for sin is, according to Saint Basil, the misuse of powers given us by God for doing good, a use contrary to God's commandments.

for sin is, according to Saint Basil, the misuse of powers given us by God for doing good, a use contrary to God's commandments.

When she saw the need at the wedding feast, she informed her Son. When he replied, "My hour is not yet come," she in effect requested He do what ever it was He could do in accordance with the fact that His hour had not yet come, and left it up to Christ as to what it would be that He would do.

The heart of the Virgin beats as one with that of her Son; His heart crowned with thorns, hers pierced through with the sword that pierced His. When she is seen she is bathed with the Light of the essence of the Father illuminating behind and around her and flowing from her to us, making a path for the essence in grace from God to all who request through her.

The Ever Virgin Mary is far from passive. She is our advocate before the Father, our intercessor with her Son, continually assisting us to acquire and then acquire more and more of the Holy Spirit.

She has constantly appeared to individuals and groups, both during her time on Earth, and after. Some of these visits are well known, and others are extremely private. In each of these she urges us to return to God. In many ways she urges us to do what she instructed

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the waiters to do, "Whatsoever he shall say to you, do ye." Since Jesus has already spoken to us, we know what to do. We just have to, "do".

One need not be super holy to have the Ever Virgin Mary appear to them. She probably has appeared to you, perhaps not in a globe of light, or with her foot crushing the Devil in the form of a snake, but with what you thought was a changing light or shadow across her Icon which made her appear to smile or to frown. Perhaps a thought of her made you comfortable, or uncomfortable, or ashamed, or happy.

She **does** care whether you are Orthodox, Protestant, Jew, Pagan, Materialist, Agnostic, Atheist, Satanist, or what ever. But she is your most fervent advocate no matter what you are, how far you stray from her Son, or how close you are to Him. One rarely dares to speak for God or for the Most Holy Ever Virgin Mother of God, or for any Angel or Saint. But one can with assurance say that while the Virgin Mary wishes each person were an active and participating member of the Body of Christ in the One Holy Catholic and Apostolic Church, especially the Orthodox part of that Church, one can also say with assurance, the Ever Virgin Mother of Christ God, does everything possible to lead each of us to her Son and to keep each of us with her Son.

Yes, we should and must pray to God. It also is true that we often do not know for what we should pray, just that we have needs, especially spiritual needs. Part of prayer is simple talking, whether verbal, mental, or even by action. Talk with God, with each individual Person of the Blessed Trinity. And talk with their Queen, Mother, and Spouse, for the wise person seeks the best ambassador when approaching the throne of the Almighty.

Ref: Rom 12:6-16; John 2:1-11

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CHRISTMAS FOR THE GENTILES

In Europe and America they have been given the names Caspar, Melchior, and Balthasar. Sometimes Caspar is called Gaspar, a variant of the Persian name Jasper.

In Ethiopia they have been given the names Hor, Karsudan, and Basanater. The Armenians have named them Kagbha, Badadakharida and Badadilma. In the Syrian Church they are named Larvandad, Gushnasaph, and Hormisdas. Chinese Christians know the name of the Oriental Magi as Liu Shang, who was the chief astrologer during the Han dynasty in China at the time that Jesus was born. Liu Shang discovered a new star the Chinese called the "king star".

Some believe their tombs were discovered by Saint Helena on her famous pilgrimage to Palestine and the Holy Lands. They believe she took their remains to the church of Hagia Sophia in Constantinople; that they were later moved to Milan by the Bishop of Milan, Eustorgius; and that in 1164 A.D., the Holy Roman Emperor Frederick I, had their relics moved to the Shrine of the Three Kings at Cologne Cathedral. We have much proof that Saint Helena found the True Cross, and the Tomb of Christ, but not much that she found the Tombs of the Magi.

But Marco Polo claimed that he was shown the three tombs of the Magi at Saveh south of Tehran in the 1270s, writing: "In Persia is the city of Saba, from which the Three Magi set out and in this city they are buried, in three very large and beautiful monuments, side by side. And above them there is a square building, beautifully kept. The bodies are still entire, with hair and beard remaining." Today these remain - hidden, yes - but they remain.

There are several things about The Magi of which we are certain. First, they were - and always remember they continue to be - real. We also know they

were Gentiles - they were not Jews, were not Israelites, were not Hebrews, were not Semites or Semitic. They were not the first Gentiles to acknowledge the One True God. Almost every king who conquered the Jews acknowledged the God of the Jews was the true God, and that their own, local little "g" gods were wine for the ignorant masses.

But they are the first of whom we are aware who knew that the Messiah of the Israelites was also the Messiah of all of mankind. And they are the first Gentiles of whom we know to whom the Messiah manifested Himself.

Epiphany, the Feast of The Coming of The Three Wise Men, is when we Gentiles received confirmation that the Messiah promised to the Israelites was the Messiah of all of mankind and those who appreciate the wonderfulness of this truth experience a joy greater than that experienced at Christmas; they experience a joy equal to that of Pascha.

Epiphany is known as Twelfth Night, and was renowned as a most holy night. That is, until the same Secularists who demeaned Christmas into a department store marathon also demeaned Epiphany into a countdown to Mardi Gras and its present debauchery. And even Mardi Gras was a civilized and mostly moral celebration prior to the stringent time of Great Lent. Now Mardi Gras is a time when people commit in public those sins which they once only committed in private - and there is little to distinguish the sinfulness of today's Mardi Gras from every day life other than the massive crowds of people united for the purpose of communal public sinning.

But for some reason Epiphany, the Feast of the Magi, has not received the same secular attention as the other religious benchmarks. This means the Feast of the Magi is a golden opportunity for the Church and those of any Christian religious tendencies to entrench this feast in its religious nature, in a manner where it can not be commandeered and stolen from under our