



REUNION

The Society of Clerks Secular of Saint Basil
(The Basilians - The Basilian Fathers)
THE ORTHODOX CATHOLIC CHURCH OF THE AMERICAS



Volume 21 No. 1 OF THE CHURCH OF MAN WITH GOD March, 2011 A.D.

GROWING UP IN THE PROJECT - THE GHETTO

By Lee S. Mc Colloster

Aron Washington's momma lived in the housing project and he was born in the charity hospital.

He was born blind.

When he was a young child the project was a fairly decent place to live. Residents were required to maintain their apartments in decent

condition and keep the grass cut in the small fenced in back yards which accompanied the ground floor apartments. The residents would take turns cutting the grass in the small front yards. The project authorities or management would provide paint, paint brushes, and drop cloths every few years for the residents to "spruce up" their homes.

When he was of age to begin school, Aron was fortunate in that a school for the blind was a short bus ride from him home. For several months his momma
(Continued ARON on page 12)



WHEN YOU PRAY HAVE YOU EVER CONSIDERED THE POSSIBILITY GOD'S ANSWER MAY INCLUDE THE OPPORTUNITY TO EXERCISE THAT FOR WHICH YOU HAVE PRAYED?

A guy had just finished a very fervent prayer for purity, when:

There she was just a-walking down the street

Singing do wah diddy diddy dum diddy do

Snapping her fingers and shuffling her feet

Singing do wah diddy diddy dum diddy do

She looked good, looked good

She looked fine, looked fine

She looked good, she looked fine

And I nearly lost my mind

(Do Wah Diddy Diddy, Jeff Barry and Ellie Greenwich)

Why!!!!???

Because what good is something unless there exists the opportunity to use or exercise it? Now, don't get smart! This is not about, "do wah diddying".

Impurity which does not occur due to lack of opportunity to be impure is not being pure, is not purity. While one may be pure even though there is no opportunity to be impure, the true test of purity and exercise of purity is in the presence of the temptation and ability to be impure. This is true of every virtue, and of every aspect of holiness and of being holy.

This should in no manner encourage anyone to enter into the near occasion of sin, or into the presence of temptation.

(Continued DO WAH DIDDY on page 15)

THE SIMPLE PURSUIT

What example would we have if Jesus had not changed water into wine at Cana - if He had done nothing to alleviate the situation?

What example would we have if God had not responded favorably to the prayers of the church when Herod imprisoned Saint Peter?

What example would we have if the Apostles and Disciples had not fol-
(Continued SIMPLE on page 16)

CYCLICALLY REINFORCED NATIONAL DISFUNCTION

Every day in our country thousands of babies are killed; murdered by abortion in clinics specially designed for killing babies. Thousands more babies are murdered every day in our country by use of contraceptives, the most popular or common of which are more commonly called birth control pills. Birth control pill is a very accurate name for these do not perform their function by preventing conception but by preventing birth through killing the baby - through preventing the baby's being born by killing the baby.

(Continued DISFUNCTION on page 7)

MAN'S VALID LAWS ALWAYS SUPPORT AND ENACT GOD'S LAWS

God has given us an actual list and a set of instructions by which He has instructed us to live our lives, and informed us of character traits and qualities which He desires us to acquire, exercise, and live. He has explained the reasons, reasonings, and purposes for each of these. Generally we have labeled some of these as The Ten Commandments, The Two Great Commandments, the Corporal and the Spiritual Works of Mercy, The Beatitudes, and the natural and spiritual or Divine virtues.

(Continued VALID LAWS on page 17)

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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. Lee S. Mc Colloster,
Publisher*

LETTERS

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

WORLD WIDE WEB:

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

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

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

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Originating From BasilNet ReuNet
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The Society of Clerks Secular of Saint Basil - The Basilian Fathers

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

PRAYERS

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

(Continued WEB on page 3)

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

REUNION

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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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Half-way down the page is a link entitled:

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

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

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

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THE BASILIAN FATHERS

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OUR TWENTY-FIRST YEAR OF PUBLICATION

With this issue we begin our twenty-first year of publication of REUNION.

For twenty years we have published at least four issues per year, and normally eight to twelve issues per year, most issues being of at least thirty-two pages. Every issue has been mostly in regular 10 point type or print (excluding headlines, emphasis "boxes", etc.), seeking to present substance rather than using larger type to fill up blank spaces.

Even when we first began publication we were sure of the direction in which REUNION would "go". We were not aware of what that would entail, nor did we realize the wide range of areas in which the faithful have been deficiently educated - if at all educated. Dogma, traditions, practices, accurate Faith based beliefs, and theological matters which were made an integral aspect of personality, character, core, and practice for those of my age seem to have disappeared and evaporated from the upbringing of those just ten or fifteen years younger. With that realization we made a focused attempt to present dogma, tradition, and theology in a format and manner which is readily comprehended by those who are not and not expected to be students of dogma or theology.

"On the way" we have strengthened and clarified our own comprehension and understanding of those matters which we have presented.

We were surprised at the positive recep-

tion we received from other clergy, from Priests and a few Bishops - not just Orthodox but also Roman Catholic, and even Protestants. Quite a few Protestants. Quite often we are informed by a Minister or a Priest that they have used an article in its entirety or as the foundation for a sermon or some work of writing. Most welcome are the comments from clergy to the effect REUNION presents practical, every day application of dogma, and more important, of how to operate Divinely, how to live within Divine direction and what that Divine direction actually is as taught by the True Church. Remember Applied Physics from high school? That is what we attempt with REUNION, only call it Applied Dogma.

We slowed down operations the past year and a quarter. The move and setting up in our new location caused this. As we progress in setting up in our new location we hope to be able to devote more time to REUNION and to revisions of the books and other material we have published, as well as to the publication of new material. We hope to increase the number of issues of REUNION we publish this year but that will be controlled in part by the costs associated therewith.

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LITURGICAL CALENDAR

The Liturgical Calendar for year 2011 A. D. have been mailed. If you have not received yours please let us know (you may send an e-mail to frpaul@reu.org - hopefully it will "get through".)

You may also download the calendar at our web site, at

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

as follows:

The basic liturgical calendar:

for printing 4 pages from a single sheet of 8 1/2" X 11" paper is at

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sequential pages (primarily for use on the computer) is at
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The Liturgical Calendar for the year 2011 A. D.:

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Liturgical Appointment Calendar for the year 2011

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REAL VALUE

Since illness and economic hardship are observed as evils there is an inclination to associate illness and economic hardship with sin. It is very common for some to consider illness or economic hardship to be the result of sin by those who are ill or economically deprived, or sin by their parents, ancestors, relatives, or associates.

There also is an inclination to view those who are ill or economically deprived as belonging to a class of people who are not the equal of those who are healthy or who are economically superior. This concept casts people into different graduations with the ill or least healthy being lowest in rank and the most healthy and physically fit being the highest in rank. There also is a correlation with economic standing or wealth resulting in a similar ranking in the minds of those who are inclined to rank individuals and groups of people according to class using artificial criteria.

Often these to concepts regarding health and wealth, the concepts of sin and the concepts of innate superiority, are combined, resulting in a totally corrupt, irrational, and distorted concept of self worth based on outward appearances.

This leads to the belief that the more attractive or wealthy an individual is, the better that individual is; the more worthy their opinions are of consideration; the more worthy their lives are of emulation; the more qualified they are of being placed in positions of leadership. Of course, implicit in this is the belief that the less attractive and the poor are less intelligent, less worthy of emulation, and so forth.

Once this mind set becomes even a slight part of an individual's character, a dim belief takes firm root and spreads into every aspect of that individual. That belief induces one to believe that if they can attain a certain appearance they will automatically possess the characteristics associated with that appearance without any other effort on their part.

And that is the key element with which we are concerned. The belief or attitude that if one attains a certain physical appearance, all of the desirable attributes associated with that physical appearance *will be obtained* and that they will be obtained *without any additional effort* on the part of that individual.

Jesus demonstrated the reality that physical appearance has nothing to do with individual worth by taking care of the most important matter or problem the man with the palsy had - the status of his immortal soul. He forgave the man his sins. When the people became belligerent because only God can forgive sins Jesus gave them proof He is God by curing the man of the palsy and sending him to walk home - something which man could not do before he was cured. And in giving that proof that He is God Jesus gave proof of the reality that physical appearances and attributes have nothing to do with the intrinsic value of an individual or a group of individuals.

Yet, people continue to seek to obtain for themselves the physical attributes associated with that which is deemed desirable. When some of these attributes are obtained, they seem surprised that their wishes and desires are not immediately obtained. If they get their stomach tight, their chest or breasts to be of a certain appearance, their hair full and of a certain color, these individuals are surprised that wealth and popularity do not immediately follow.

If the physical attributes were obtained by hard work and exercise the individual probably has learned that the other matters which they value are also best obtained by hard work.

But if the physical attributes were obtained from God and used by the individual for their own advantage, then they have not earned anything which they obtained through that process. When they begin to lose their position in society and seek to restore that position though re-establishment of their former physical appearance they wonder why they have not

regained their former social status once they have approximated their former appearance.

What is paramount in this? The fact that anything worth having can only be obtained through effort directed at obtaining that which is sought. If effort is directed at obtaining something else, such as an attractive appearance, the most that can be expected one will obtain is an attractive appearance.

Likewise, if one wishes to obtain prestige and seeks to become leader of their country so they can have prestige, it does not necessarily follow that becoming the leader will result in their obtaining prestige. Prestige will be achieved as a result of what that individual seeks to do, does, seeks to accomplish, accomplishes, and the benefit these bestow on mankind.

And all of that requires one obtain an extensive education, exert a large amount of hard work and effort, and focus on everything other than the trappings or the "ginger bread" which may have been their initial attraction.

What you build will only have value if it is obtained through wisely focused effort.

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

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THE GOOD SHEPHERD, FREE WILL, MUTTON CHOPS AND SWEATERS

There are many sheep who refuse to follow the good shepherd. They say things like: I'm not going to get sheared; and, why follow the flock, it's going nowhere. In general, sheep are fairly stupid; but those who think they are smarter than the good shepherd are really stupid. They do not wait for the wolf to attack. They go out on their own and make themselves easy targets for the wolf. They join other flocks where the shepherd does shear them and turn them into mutton chops, and where the shepherd is a hireling of the wolf, the devil.

The good shepherd keeps his flock out of loco weed, poison grasses, and bad water. And when one of the sheep does get into bad weed or water, he cures them. But the hireling of the wolf leads them to feed on loco weed, poison grasses, and drink evil water. And when the sheep cared for by the hireling of the wolf become ill, they die, for he has no cure for them. But if the runaway sheep return to the true flock and remain there, the shepherd can and will cure them of all their ills.

Part of the cure is to purge, which is never a pleasant process but which gives such relief once it is done that the purging process is soon forgotten. So it is that confessing our sins is never a pleasant process, for it is an acknowledgment of our faults, but the relief of having them removed is so great that the memory of that relief easily overcomes the anxiety which may precede confession.

The most difficult task for the reunited sheep may be giving up the loco weed and other bad grasses, and the tainted water, all which have great tastes and give euphoric effects while they kill.

The hireling shepherd of the wolf shears his flock and buys himself a luxury car and lives in a luxury house which serves no purpose other than to provide him with luxury. But the assistants of the good shepherd, while they may use many of the same things, do not own them and do use them

for the benefit of the flock; and when they die the luxury car and luxury house are not passed on to their blood kin.

In truth, the hireling shepherd of the wolf is no more than a sheep bring sheared by the wolf who will eventually devour that hireling shepherd as just another mutton chop. Then, what good will be the accolades he has received from the runaway sheep?

Very often the sheep of the wolf's hireling shepherd will lead the hireling shepherd further away from the good shepherd and his flock. He partakes of their foolishness and thus destroys himself to a greater extent than what was the result of his original transgressions.

Joining the wolf's flock is easy. All you have to do is nothing. You can advance by continuing to do nothing, or by engaging in every sensual and manipulative delight you can concoct, especially if it degrading, debasing, harms someone else, and denies the dignity given to mankind by being made in the image and likeness of God - especially if it throws the sacrifice of Christ God back into His face. The results of such activities are that one is constantly in fear of having the same evils inflicted upon himself; that it is impossible to enjoy the fruits of one's labours because one is always seeking security for the *things* one has accumulated, and seeking security *in* those same things, and never obtaining it. Such persons are never satisfied, their appetites never satiated, happiness never attained, and then they go to hell.

Being part of the flock of the good shepherd is comparatively easy. Worship and pray to God for an hour or so once a week, instead of going to one or two hour lectures interspersed with songs two or three times a week. You will be surprised how that one hour or so a week turns into daily prayer which actually is prayer, as opposed to the occasional thought that one hopes God will help someone, which is the result of those who go to lecture sessions instead of Divine Liturgy. Lecture sessions do not teach one how to pray, but Divine Liturgy is solid, continual, dogma teaching prayer, with at most a few minutes of in-

struction in addition to the Liturgy.

Treat each person in accordance with what God has made them, which is a creature made in God's own image and likeness and therefore deserving of all respect - and never to be used or considered as an object for one's pleasure, use, or abuse.

You will soon appreciate the truth that things of this world are temporary, they do not last. Look at the beautiful woman and the handsome man and all you are looking at is the wrapper. But what is in the package? The contents are what last long after the wrapper is faded and torn. But we look at the wrapper and think it is the contents, and we are inclined to want it even if we are not allowed to have it. Remember, you can only take off the wrapper if you are married to the contents. Also remember, the handsome man may get fat, bald, and not take out the garbage, and the beautiful woman may soon ride a broom.

But the things of God are permanent. Those things are: Hell for those who do not follow God, and Heaven for those who do follow God.

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

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(Continued **DISFUNCTION** from page 1)

In "less developed" countries most cities and towns have so many abortion clinics they literally are within sight of each other from any place in the city.

It is impossible for any civilization to possess the cohesion, durability, fortitude, moral fiber and other qualities and characteristics necessary and required for a society or a people to function when it sanctions the murder and actually murders the most innocent and defenseless of its citizens. When such murders are in the large numbers involving the large percentages of the population as is reality today the society has failed and become dysfunctional. It may seem to continue, and may retain a national identity for a very long time, but factors such as language and geography are that which preserve some form of identity. And identity is not function.

Societies which function best use some form of mutual respect, immutable rights, limit the restricting of activities primarily only to the extent they impinge on the rights of others, protect and help those unable to protect or help themselves, and acknowledge a creator based authority from which unchanging standards are issued and which human made standards attempt to approximate and to implement.

As a society drifts from these principles it loses function - actually there is a geometric relationship between these principles and societal functionality. Every increment of adherence to these principles by a society greatly increases the functionality of that society. Every increment of loss of these principles or lack of practice of these principles by a society results in a severe and ever expanding loss of functionality of that society.

The combination of lack of respect for others, selfishness, and dismissive attitude towards God, requisite and manifested in every abortion, and in societal approval of or society's

permitting of abortion, is both evidence of societal disfunction and causes an exponential increase in societal disfunction - in plain old simple evil.

It is impossible to expect members of a society to respect the lives, property rights, and general rights of others when that society entrenches and practices total disrespect of others by allowing and committing abortion and has so done for many generations.

If the majority of people living in a neighborhood have killed babies either through surgical abortion or birth control pill abortion it is illogical to expect there be respect in that neighborhood for others simply because those others are able to walk and to talk.

When murdering of the most defenseless amongst us is not only sanctioned by law, but also freely provided by tax revenues (remember, many if not most or all birth control pills are abortion pills and these are provided free by numerous organizations through tax money), it is impossible to be surprised that numerous individuals engage in stock investment fraud, banking fraud, and product fraud ranging from stealing manufacturing processes to manufacturing defective products.

If the life of a totally innocent baby is without value to some people, and it is permitted to make money by killing these babies, then it is reasonable to expect those who learn the lesson this teaches, to treat humans as a source of personal pleasure and revenue, including using prostitution, pornography, and various forms of slavery for these purposes.

Government and privately sponsored programs to reduce crime will never be successful even though those who promote such programs issue propaganda stating the programs are successful. They will never be successful because the most basic of crime is sin. The concept of sin requires acknowledgment of morality and its

being immutably and unchangingly established by God, which is something the promoters of these programs rarely, if ever, acknowledge.

And even if a society frequently uses words such as morality, God, and universal rights and values, the concepts do not exist in that society for so long as it permits or tolerates killing babies. Such a society is doomed to disfunction and failure.

Where the majority of societies and nations with the ability to effect the rest of the world are such immoral societies, then the most ruthless of such societies will exercise great control over the other societies and nations.

But the society, the nation, which acknowledges a creator based authority from which unchanging standards are issued and which human made standards attempt to approximate and to implement, will thereby greatly enhance its ability to continue and improve. By definition it will ban abortion of any type, under any guise.

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**SAINT SIMEON, BISHOP OF
JERUSALEM**
Martyr, (died 107),
Feast February 18

Saint Simeon was the son of Cleophas, otherwise called Alpheus, who was father also of Saint James the Lesser, the first bishop of Jerusalem, of Saint Jude the Apostle, and of another son named Joseph. Alpheus, according to tradition, was Saint Joseph's brother; thus Saint Simeon was the nephew of Saint Joseph and the cousin of our Saviour.

We cannot doubt but that he was an early follower of Christ; tradition assigns the family's residence to Nazareth. He certainly received the Holy Ghost on the day of Pentecost, with the Blessed Virgin and the Apostles. When the Jews massacred Saint James the Lesser, his brother Simeon reproached them for their atrocious cruelty. After this first bishop of Jerusalem had been put to death in the year 62, that is, twenty-nine years after Our Saviour's Resurrection, the Apostles and disciples met at Jerusalem to appoint a successor, and unanimously chose Saint Simeon, who had probably already assisted his brother in the government of that Church.

In the year 66 or 67, during which Saints Peter and Paul suffered martyrdom at Rome, civil war broke out in Judea as a result of the hostility of the Jews against the Romans and their seditions. The Christians of Jerusalem were warned by God of the impending destruction of that city. With Saint Simeon at their head, they therefore left it in that year and retired beyond the Jordan to a small city called Pella, before Vespasian, Nero's General, later Roman Emperor, entered Judea. After the taking and burning of Jerusalem they returned there once more, still under the leadership of Saint Simeon, and settled amid its ruins.

The Jerusalem church flourished again for a few years until razed by Adrian,

and multitudes of Jews were converted by the great number of prodigies and miracles wrought in its midst. The emperors Vespasian and Domitian had commanded all to be put to death who were of the race of David; but Saint Simeon escaped their searches. When Trajan renewed the same decree, however, certain heretics and Jews accused the Saint before the Roman governor in Palestine, as being both of the race of David and a Christian.

The holy bishop was condemned to be crucified. He died in the year 107, after having undergone during several days the usual tortures, though he was one hundred and twenty years old. He suffered these torments with so much patience that he won universal admiration. He had governed the Church of Jerusalem for about forty-three years.

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**FLORIDA COURT SETS
ATHEIST HOLY DAY
HUMOR**

(While this story probably is not true, and may well have been around - on the InterNet ?? - for a while, it is good. Thanks to Paul and his sister.)

In Florida, an atheist created a case against Easter and Passover Holy days. He hired an attorney to bring a discrimination case against Christians and Jews and observances of their holy days. The argument was that it was unfair that atheists had no such recognized days.

The case was brought before a judge. After listening to the passionate presentation by the lawyer, the judge banged his gavel declaring, "Case dismissed!"

The lawyer immediately stood objecting to the ruling saying, "Your honor, How can you possibly dismiss this case? The Christians have Christmas, Easter and others. The Jews have Passover, Yom Kippur and Hanukkah, yet my client and all other atheists have no such holidays..."

The judge leaned forward in his chair saying, "But you do. Your client, counsel, is woefully ignorant."

The lawyer said, "Your Honor, we are unaware of any special observance or holiday for atheists."

The judge said, "The calendar says April 1st is April Fools Day. Psalm 14:1 (13:1 D-R translation, -Ed.) states, 'The fool says in his heart, there is no God.' Thus, it is the opinion of this court, that, if your client says there is no God, then he is a fool. Therefore, April 1st is his day.

Court is adjourned..."

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**ITALIAN SECRET TO A
LONG MARRIAGE.....
HUMOR**

(Thanks Patricia)

At St. Peter's Catholic Church in Toronto , they have weekly husbands' marriage seminars.

At the session last week, the priest asked Giuseppe, who said he was approaching his 50th wedding anniversary, to take a few minutes and share some insight into how he had managed to stay married to the same woman all these years.

Giuseppe replied to the assembled husbands, 'Wella, I'va tried to treat her nicea, spenda DA money on her, but besta of all is, I tooka her to Italy for the 25th anniversary!'

The priest responded, 'Giuseppe, you are an amazing inspiration to all the husbands here!'

Please tell us what you are planning for your wife for your 50th anniversary?'

Giuseppe proudly replied, " I gonna go pick her up."

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**LIPSTICK IN SCHOOL
(Priceless!)**

(Thank you Father Michael)

According to a news report, a certain private school in Washington was recently faced with a unique problem.

A number of 12-year-old girls were beginning to use lipstick and would put it on in the bathroom.

That was fine, but after they put on their lipstick, they would press their lips to the mirror leaving dozens of little lip prints.

Every night the maintenance man would remove them, and the next day the girls would put them back.

Finally the principal decided that something had to be done... She called all the girls to the bathroom and met them there with the maintenance man.

She explained that all these lip prints were causing a major problem for the custodian who had to clean the mirrors every night (you can just imagine the yawns from the little princesses).

To demonstrate how difficult it had been to clean the mirrors, she asked the maintenance man to show the girls how much effort was required.

He took out a long-handled squeegee, dipped it in the toilet, and cleaned the mirror with it.

Since then, there have been no lip prints on the mirror.

>>> There are teachers...and then there are educators!

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**CHRIST, THE R_x FOR
RECOVERY**

Almost everyone who has lived, perhaps everyone who has lived, has been ill or suffered a physical deficiency at one time or another. Even if it is only hunger pains of a newborn. The pain indicates something is wrong, something is in need of repair, needs to be supplied, or is in the process of being remedied.

Christ's Passion and death were the process by which the human condition of severance from God was remedied but it remains for each individual human to access that remedy.

When you consume spoiled food your stomach cramps and attempts to expel the poisons. But if you are weak or the poisons insidious your stomach may not react properly and you will require medication to expel the poisons. The medication will cause your stomach to cramp, your bowels to loosen, and for a brief period you will experience severe discomfort until the poisons are expelled. Then you will be weak until your body can regain its strength by receiving proper rest, nourishment, and exercise.

Your soul is not that much different in its needs when it is ill.

Christ proved He is the remedy for our souls when He rose from the dead. Not only is His yoke easy, and His burden light, but His medication not only is not obnoxious but actually is pleasant and it is the only medication which is effective. If you fail to recognize your spiritual illness you may never seek the remedy and will die. But if you recognize your spiritual illness and obtain the real remedy, and follow the prescription for recovery you will live.

Ref: Col. 3:1-4; Mat 28:1-7

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 1176. What does Our Lord say of those who neglect the true religion for the sake of relatives or friends, or from fear of suffering?

A. Our Lord says of those who neglect the true religion for the sake of relatives or friends, or from fear of suffering: "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me"; also: "And whosoever does not carry his cross and come after Me cannot be My disciple."

Q. 1177. What excuse do some give for neglecting to seek and embrace the true religion?

A. Some give as an excuse for neglecting to seek and embrace the true religion that we should live in the religion in which we were born, and that one religion is as good as another if we believe we are serving God.

Q. 1178. How do we show that such an excuse is false and absurd?

A. We show that such an excuse is false and absurd because:
1. It is false and absurd to say that we should remain in error after we have discovered it; 2. Because if one religion is as good as another, Our Lord would not have abolished the Jewish religion, nor the apostles have preached against heresy.

Q. 1179. Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?

A. They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven."

Q. 1180. Are we obliged to make open profession of our faith?

A. We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good or our own requires it. "Whosoever," says Christ, "shall confess me before men, I will also confess him before my Father who is in heaven."

Q. 1181. When does God's honor, our neighbor's spiritual good, or our own good require us to make an open profession of our faith ?

A. God's honor, our neighbor's spiritual good, or our own good requires us to make an open profession of our faith as often as we cannot conceal our religion without violating some law of God or of His Church, or without giving scandal to others or exposing ourselves to the danger of sinning. Pious practices not commanded may often be omitted without any denial of faith.

Q. 1182. Which are the sins against hope?

A. The sins against hope are presumption and despair.

Q. 1183. What is presumption?

A. Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

Q. 1184. How may we be guilty of presumption?

A. We may be guilty of presumption:
1. By putting off confession when in a state of mortal sin; 2. By delaying the amendment of our lives and repentance for past sins; 3. By being indifferent about the number of times we yield to any temptation after we have once yielded and broken our resolution to resist it; 4. By thinking we can avoid sin without avoiding its near occasion; 5. By relying too much on ourselves and neglecting to follow the advice of our confessor in regard to the sins we confess.

Q. 1185. What is despair?

A. Despair is the loss of hope in God's mercy.

Q. 1186. How may we be guilty of despair?

A. We may be guilty of despair by believing that we cannot resist certain temptations, overcome certain sins or amend our lives so as to be pleasing to God.

Q. 1187. Are all sins of presumption and despair equally great?

A. All sins of presumption and despair are not equally great. They may be very slight or very great in proportion to the degree in which we deny the justice or mercy of God.

Q. 1188. How do we sin against the love of God?

A. We sin against the love of God by all sin, but particularly by mortal sin.

LESSON THIRTY-FIRST: The First Commandment -- On the Honor and Invocation of the Saints

Q. 1189. Does the first Commandment forbid the honoring of the saints?

A. The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

Q. 1190. What does "invocation" mean?

A. Invocation means calling upon another for help or protection, particularly when we are in need or danger. It is used specially with regard to calling upon God or the saints, and hence it means prayer.

Q. 1191. How do we show that by honoring the Saints we honor God Himself?

A. We honor the Saints because they honor God. Therefore, it is for His sake that we honor them, and hence by honoring them we honor Him.

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CHILDREN'S PAGE

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Q. 1192. Give another reason why we honor God by honoring the Saints.

A. Another reason why we honor God by honoring the Saints is this: As we honor our country by honoring its heroes, so do we honor our religion by honoring its Saints. By honoring our religion we honor God, who taught it. Therefore, by honoring the Saints we honor God, for love of whom they became religious heroes in their faith.

Q. 1193. Does the first Commandment forbid us to pray to the saints?

A. The first Commandment does not forbid us to pray to the saints.

Q. 1194. Why does the first commandment not forbid us to pray to the Saints?

A. The first commandment does not forbid us to pray to the Saints, because if we are allowed to ask the prayers of our fellow-creatures upon earth we should be allowed also to ask the prayers of our fellow-creatures in heaven. Moreover, the Saints must have an interest in our welfare, because whatever tends to make us good, tends also to the glory of God.

Q. 1195. What do we mean by praying to the saints?

A. By praying to the saints we mean the asking of their help and prayers.

Q. 1196. Do we not slight God Himself by addressing our prayers to saints?

A. We do not slight God Himself by addressing our prayers to saints, but, on the contrary, show a greater respect for His majesty and sanctity, acknowledging, by our prayers to the saints, that we are unworthy to address Him for ourselves, and that we, therefore, ask His holy friends to obtain for us what we ourselves are not worthy to ask.

Q. 1197. How do we know that the saints hear us?

A. We know that the saints hear us, because they are with God, who makes our prayers known to them.

Q. 1198. Why do we believe that the saints will help us?

A. We believe that the saints will help us because both they and we are members of the same Church, and they love us as their brethren.

Q. 1199. How are the saints and we members of the same Church?

A. The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

Q. 1200. What is the communion of the members of the Church called?

A. The Communion of the members of the Church is called the Communion of Saints.

Q. 1201. What does the communion of saints mean?

A. The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven, and with the suffering souls in Purgatory.

Q. 1202. What benefits are derived from the communion of saints?

A. The following benefits are derived from the communion of saints: the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.

Q. 1203. How can we best honor the Saints, and where shall we learn their virtues?

A. We can best honor the saints by imitating their virtues, and we shall learn their virtues from the written accounts of their lives. Among the Saints we

shall find models for every age, condition or state of life.

Q. 1204. Does the first Commandment forbid us to honor relics?

A. The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with our Lord.

Q. 1205. How many kinds or classes of relics are there?

A. There are three kinds or classes of relics:

1. The body or part of the body of a saint;
2. Articles, such as clothing or books, used by the saint;
3. Articles that have touched a relic of the body or other relic.

Q. 1206. What is there special about a relic of the true cross on which Our Lord Died, and also about the instruments of His Passion?

A. The relics of the true Cross and relics of the thorns, nails, etc., used in the Passion are entitled to a very special veneration, and they have certain privileges with regard to their use and the manner of keeping them that other relics have not. A relic of the true Cross is never kept or carried with other relics.

Q. 1207. What veneration does the Church permit us to give to relics?

A. The Church permits us to give relics a veneration similar to that we give images. We do not venerate the relics for their own sake, but for the sake of the persons they represent. The souls of canonized saints are certainly in heaven, and we are certain that their bodies also will be there. Therefore, we may honor their bodies because they are to be glorified in heaven and were sanctified upon earth.

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(Continued ARON from page 1)

rode the bus with him to school each day, and met him at school each day for the bus ride home. Ms. Washington was not well educated, but the government assistance programs and public housing took care of her and Aron's needs. With Aron in school Ms. Washington was able to acquire part time employment. It was a very menial position, but she was happy to obtain it. Her income was not sufficient to effect their public assistance, but it did provide them with just enough money to make life easier. Ms. Washington also felt a sense of pride and comfort, and a level of security, in that she was also paying into Social Security.

When Aron finally decided he was a "big boy" and able to ride the bus to and from school without his momma, Ms. Washington was able to take additional jobs and increase their income. But they continued to rely on public assistance for her skill level was adequate only for the most menial of employment.

By the time Aron was entering his teens the project residents were no longer required to maintain their yards. The housing project authorities were required to provide that because rulings of the federal courts no longer allowed housing project residents be required to do anything except qualify to be a resident.

Until that time it was rare for anyone to live in the public housing project for as long as had Ms. Washington and Aron. Most residents were only allowed to reside there for a few months, or a year, with an occasion extension of time in some needy instances. It was not that Aron was the only child born blind in the community, but the family's situation was unusual, and they were allowed to stay. Once the federal courts decided the only real requirement to be a resident was to qualify, they were the longest tenured residents in their housing project.

It was then that the character of the housing project began to change. Some

thought the character of the project changed because the residents were no longer required to maintain their residences. Others thought it changed because society had changed. Still others thought nothing had changed, that it had always been the way it was, but they were wrong. Aron knew that at least the smell had changed, and that there was more noise at night, more open arguments and shouting, and less civility.

But he was a teenager at the time and enjoyed the hustle and bustle and the feeling of rebelliousness which he felt amongst the residents.

He continued to attend the school for the blind and felt fortunate that the main public library with its excellent Braille collection was also a short bus ride away - and actually within walking distance once he was taught the route.

But there was, as of yet, no real vocations program at the school for the blind. There was a broom factory which was part of the school, or perhaps the school grew out of the broom factory which had been established to provide employment for the blind. Everyone at the school learned how to operate the equipment, but the full time employees of the broom factory were the ones with the jobs. And everyone was blind, even the administrators and managers. They made regular brooms for sweeping in a house, large commercial push brooms, mops for use in a house, and mops for commercial establishments. All were of excellent quality, long lasting, reasonably priced, and very much in demand. But the little factory did not require any additional employees, and not too many businesses were willing to hire blind people. Perhaps the business people were afraid the blind people could not "do the job"; perhaps there were enough people who were not blind to hire so that the business people did not consider the blind people; or perhaps the ones who did the hiring just did not think about it.

So there was Aron, a fairly well

educated blind teenager almost in his twenties, with no prospect of employment. The library, with its large Braille book collection, became his favorite place. One Summer evening as he walked home he heard a preacher rousing up his congregation in a new church across the street from the housing project. He stopped and listened, drawn by the rhythmic phrasing of the preacher.

As the services ended Aron asked one of the ladies leaving the church what was going on. She told him, "That's Minister Akhim Muhammad. He's pastor of this church, the African Islamic Christian Church. Why you ask, Aron?"

"I never heard him before. It's new, isn't it?"

"Yes honey child," she replied, "tonight is the first time its been open. That's why everybody is here. To see what he says." She was one of those people who call everyone "honey" or "honey child", and sometimes "baby".

"Do you think I could come and listen?"

"I don't know why not. But are you sure you would want to come there?"

"I don't know," Aron replied. "But he talks good, I mean the sound of his voice makes you want to listen."

"Well, you decide baby. I don't think they would make you leave if you came and kept quiet. Maybe sit in the back where nobody would fall over you or your white cane."

So Aron began attending the African Islamic Christian Church. From Minister Muhammad he learned to believe that the white people had enslaved the black people, and continued to use their inexpensive labor to build their fortunes. He also learned of the existence of the Quran (Koran) and the Sunnah, the writings of Kant, Karl Marx, (Vladimir Ilyich Ulyanov)

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Vladimir Ilyich Lenin, John Maynard Keynes, and others.

He found many of their writings to be available in the Braille section of the library, and mentally devoured the concepts they contained.

Very soon Ms. Washington noticed Aron was late in getting home on Friday, Sunday, and Wednesday evenings.

“Where are you spending your time, Aron?” she asked one evening. “I miss your being home when I get home.”

“At the new church, Momma. Minister Muhammad has some interesting things to say.”

“They let you in there?!”

“Sure, Momma. Why not?”

“Well, you’re different, and all that. You know,” Ms. Washington said, not desiring to mention Aron’s being different.

“It’s OK Momma. I sit in the back, out of the way. They don’t pay me no mind.”

Ms. Washington thought, “He really doesn’t know what it is to see because he has never seen. He thinks being out of the way, where people do not bump into him, and his being quiet, means they don’t realize he is there. That’s kind of cute.”

Aron learned much from Minister Muhammad’s preaching at the African Islamic Christian Church. He read Kant, Marx, Lenin, and Keynes. After two years of study, and under the guidance of Minister Muhammad’s preaching, Aron knew the black man was held down by the white man; that whites used the police to keep the black man down; that when there were too many blacks, they were made to join the army and sent to war so they could be killed and their numbers kept under

control. He knew that government assistance was conscience money the government paid, paid - not gave, to control black people. He knew blacks had the right to take what ever they could because they were owed so much because they had been deprived of so much and used for so long. He also knew that Jesus Christ was a black man, a kind of black man called a Nubian, and that the Jews killed Jesus because he was a Nubian black man. He also knew that Dr. Martin Luther King had been paid by the whites to make his “I have a dream,” speech; that there could be no peace between white people and black people, and that Dr. King had been killed because Dr. King was going to confess that he had been paid to make that speech. Minister Akhim Muhammad had taught at least one member of his congregation very well.

Crime was increasing in the neighborhood of the African Islamic Christian Church, so the city opened a police substation nearby. It was hoped the presence of the police would encourage the residents to feel more comfortable with the police, and possibly act as a detriment to the criminals.

Then one evening as he was leaving the African Islamic Christian Church, Aron knew bottomless grief and sorrow. It came with the sound of gunfire followed by his mother’s calling to him from their front door, across the street. Her calling, “Oh Aron, I’ve been shot!” And then she died.

The police told Aron they thought the gunfire had come from or from near the African Islamic Christian Church, but that they had no suspects. They asked him if he knew anyone who did not like his mother. He told the police they had lived in the housing project all of his life, and that his mother was well liked by everyone. They asked if he had any trouble with anyone, and he said no. That he even went to church across the street.

“You go to the African Islamic

Christian Church?” one officer asked.

“Sure,” Aron replied. “Minister Muhammad tells it like it is.”

But Aron knew the police were not “telling it like it is.” No one at the church would want to shoot his momma. He became convinced it was the police themselves who had killed his momma. They probably were bored had had decided to have some fun by killing someone in the slave race.

So Aron went to the one place he knew had the information he needed to make things right: the library, with its Braille collection.

Aron read everything he could find on methods of killing people. He knew he must adapt some method to fit his being blind. And he did, using regular materials found in most kitchens, laundry rooms, and bathrooms. He made a bomb.

He began visiting the police substation. At first the officers would go to him and talk with him, telling him they had no new clues as to who had killed his mother. After several weeks the officers became accustomed to seeing Aron sit on the benches in the waiting room, or wander around the station. Eventually his presence was part of the substation’s normal routine. He in effect became invisible.

He used his “invisibility” to mentally map the station, to learn its every nook and cranny. There was no place to plant a bomb in the rest room: no toilet tanks, he was unable to rewire the electric hand dryer without risking being discovered, and thought he could be too easily discovered if he attempted to do anything that could easily be seen - even though he did not really know what being seen meant.

Aron thought about being a suicide bomber. But he did not want to die; he wanted to kill those whom he believed had killed his mother.

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How do you blow up people when you can not see and do not know what kind of advantage those who can see have in being able to see?

Winter, with the cold weather, brought the answer. The police station used a natural gas furnace to provide heat. The gas came into the building through a very large pipe on the outside of the building on a side near the rear. It was away from the parking area, and even then protected by four large concrete covered iron posts with bars from post to post forming a box. If he exploded a bomb outside by the gas line, it may or may not explode inside. But if he could explode even a small bomb inside, near the gas line, there was a good chance the explosion and the exploding gas would cause real damage and kill.

Aron had discovered the gas heating system by accident. One cold and rainy winter evening as he entered the police station an officer suggested Aron take off his rain soaked coat and hang it in the utility room to dry - near the gas furnace heat exchanger. It was like Minister Muhammad had said - a way will be provided for the faithful. And Aron was very faithful - to his desire to revenge the death of his mother and the injustices he and his people had suffered.

Detectives Claiborne (Clay) Cheramie and Pierre Cheramie knew they were related. Some grandfather had been the same for both somewhere back in their ancestry. Well, it could have been the same grandmother, but then they probably would not have had the same last name. They looked very much like each other, and their daddies looked very much like each other, and they looked like their daddies.

The most readily observed difference was that Clay was white and Pierre was black. But even then sometimes they were confused one for the other.

They had been paired in the police

academy, split up for their rookie years, then assigned to the same district, both advancing to sergeant, then detective where they were assigned as partners almost as a natural occurrence. One of their cases was the murder of Aron's mother, Ms. Washington.

Aron entered the substation one cold, rainy afternoon, his coat soaked with rain and lined with home made explosives. The detonator was a throw away cell phone set on silent. He placed his coat on the rack in the utility room, then sat on one of the benches in the waiting room to warm up - and to not arouse suspicions.

Clay saw Aron and mentioned it to Pierre, who suggested they interview Aron again.

The detectives sat one next to Aron, the other on the bench in front and leaned across the back of the bench. They discussed the few leads they had in the murder of Ms. Washington, when Pierre asked, "Why do you reject the analysis that the shots which killed your mother came from the African Islamic Christian Church, or from near there?"

"Because Minister Muhammad wouldn't let anyone shoot at a sister," Aron replied.

"What do you mean?" Clay asked.

"The whole idea of the African Islamic Christian Church is to get justice for black Americans. Minister Muhammad wouldn't let anyone hurt an African American," Aron replied.

Detective Pierre Cheramie looked at Detective Claiborne Cheramie, and said, "You believe this?"

"Maybe he doesn't know," Detective Claiborne Cheramie replied.

"Apparently not," said Pierre.

"Know what?" Aron asked.

"Why, Mr. Washington," responded

Pierre, "you're white. So was your mother. You've been the only white people living in this housing project for a very long time. Since maybe when you were about five years old. You didn't know you're white?"

"No way," Aron choked, his throat constricting at the possibility all he had come to believe the last few years was, well what was it?

"You definitely are white. Caucasian. Not African American. Not black," Clay said in a soft, gentle voice.

It was obvious to both detectives that Aron was confused and shocked.

"It's just you white cops trying to fool a blind black man."

"I'm sorry Mr. Washington," Pierre responded. "But I am black, and my partner, Detective Clay Cheramie, is white. We have the same last name, and we probably are cousins, but we *are* black and white. One of us is black and the other is white. And you are white."

"That's impossible. Minister Muhammad would have told me something like that. Somebody at the church would have told me. All these years we've live here, somebody would have said something."

"Mr. Washington," Clay replied. "You and your mother lived here so long that as new people moved in they had to be accepted because they were new. Not you and your mother. I guess no one ever thought you didn't know you are white. Guess it's because it is obvious to everyone who can see."

"I just don't believe you."

"Who do you trust, Mr. Washington?"

"I won't believe I'm white unless Minister Muhammad tells me. I trust him."

"Well, let's go see him."

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"I need to get my coat first," Aron said under a sudden inspiration. "It's in the heater room."

It required but a few minutes in the now warming, rain free winter air, for the three to reach the church. Minister Muhammad offered a surly reception into his office. As he removed his coat and hung it over the back of his chair, Aron came directly to the point.

"Minister Muhammad, are these cops black or white?" he asked.

"One's black and the other is white," Muhammad responded, knowing what was to come.

"And which am I."

"You're white too, you fool. I figured you didn't know, that no body thought to tell you because they figured you knew. But after you kept coming here even after I called white people the trash that they are, all the time pointing at you, I *knew* you didn't know."

"That shot that killed my momma. That came from here, didn't it."

"What if it did," Muhammad said calmly. "No body knows who shot except the one who shot."

"Why would you want to kill my momma?" Aron's voice was becoming strained, but stronger while remaining soft in tone.

"You know why, whitey. You listened to my sermons for a long time. You just never knew we were talking about you."

"Can you take me out of here," Aron asked, turning to where he knew the detectives were standing.

"Sure," Clay replied. "We'll make arrangements to help you."

As the three left through a side door of the church Pierre told Aron, "We have

to go back. You forgot your coat."

"That's OK. It's the Minister's coat," Aron replied. "He just loaned it to me. I don't want it anymore."

The world would require a some readjustment in his mind. And he would quickly have to decide whether or not to telephone Minister Muhammad on the phone in the coat. Or to totally reject everything Minister Akhim Muhammad had ever said - including seeking revenge. And Aron would have to make his decision quickly because he did not want the coat to harm the wrong person, an innocent person . . . any person.

"Detective Cheramie . . ."

Both detectives turned to look at Aron.

"Yes . . .?"

"I guess I should go back and get my coat . . ."

"I picked it up," Pierre replied, placing it in Aron's hand. "I thought you might want it anyway. It is starting to get cold again."

As he accepted the coat Aron thought to himself, "Minister Muhammad was right about one thing. That a way will be provided for the faithful. Now I have to find out what to what to be faithful."

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(Continued DO WAH DIDDY from page 1)

Voluntarily so doing without extreme necessity is in and of itself a sin. Further, only a fool voluntarily places themselves in danger, and the near occasion of sin and temptation are dangerous in that their sole purpose is to lead one into sin.

But when one prays for virtue and to become or maintain holiness, one should be prepared not only to receive the virtue or the aid to holiness, but must also be prepared to experience the opportunity to exercise that for which one prayed.

It therefore is extremely important that one also pray to avoid temptation, to have temptation removed, and most important, to be strengthened against temptation and to overcome temptation.

Of course, by now everyone knows what may well happen when one prays against temptation. Temptation . . . that one may exercise that for which they prayed.

Would it be better not to pray for various virtues, not to pray to become and to maintain holiness, not to pray to be relieved of, to avoid, and to overcome temptation? Of course not, for then, whence would one attain and acquire the various virtues, holiness, and the ability to overcome temptation? Whence, why, nowhere!

(Continued **SIMPLE** from page 1)

lowed Our Lord's instructions and request, that they go forth into the world, teaching His Gospel, and Baptizing people into the Body of Christ?

We would have an example of what most of the world has been throughout the history of humankind.

But Our Lord did change water into wine. God did send an angel to free Saint Peter. And the Apostles and Disciples did fulfill Our Lord's request.

We therefore also have examples of goodness and holiness.

There are additional examples in these.

In order to enjoy the wine changed from water by Jesus Christ, the wedding guests had to do something. They had to drink it.

In order to attain the freedom from prison and death God provided to him, Saint Peter had to trust in the angel and to follow the angel's instructions.

And in order to become members of the Body of Christ, those who listened to what the Apostles and Disciples taught had to contemplate, appreciate, believe; act in accordance with Faith and be Baptized, and then live in accordance with what they had been taught.

We therefore have the example that if we wish our situation to improve, what ever situation it may be, we ourselves must also do something using what ever assets we have.

God has done something else which we really do not sufficiently contemplate. He has made us partners with Him in the quest for the eternal salvation of each of us.

We are partners with God not just in the quest for our own personal eternal salvation. We are partners with God in the quest for the eternal salvation of each and every individual whether they be dead, living, or yet to be conceived.

Whether it be through the very simple yet unbelievably powerful activity of prayer, especially that of and within the Divine Liturgy, or being a holy example, or some form of active, physical Christianity, God desires our active participation in the quest for eternal salvation for ourselves and for others.

It is not sufficient that we be an example of not doing evil unless that is the limit of our abilities . . . and there are many whose situation makes even being an example of not doing evil a very difficult task.

God has given to each of us various powers. You may think of them as abilities or talents. Some of us possess the same or similar powers. Some of us do not possess certain powers. And there are some powers which only a few possess.

The proper use of these powers, these talents, these abilities, is the doing of good, the seeking and exercise of holiness. Even breathing is a power and its use can be for good or for evil: to bless, pray, and teach or to curse, malign, and lie.

To fulfill our partnership with God in the quest for salvation for ourselves and for others we need not attain notice of our fellow man, need not attain the recognition given to the very great saints and martyrs. We need but use the powers, the talents, the abilities, given to us by God, in a manner which is in accordance with what God has so plainly stated is His desire and His wish.

Do you not you wish there were not so many sparkling, flashy things out there to distract us from this rather simple pursuit?

Ref: Rom 12:6-16 / Acts. 12:1-11; John 2:1-11 / Mat. 16:13-19

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Shirley & Marcy (HUMOR)

(Thanks Greather)

A mother was concerned about her kindergarten son walking to school. He didn't want his mother to walk with him. She wanted to give him the feeling that he had some independence but yet know that he was safe. So she had an idea of how to handle it.

She asked a neighbour if she would please follow him to school in the mornings, staying at a distance, so he probably wouldn't notice her. She said that since she was up early with her toddler anyway, it would be a good way for them to get some exercise as well, so she agreed.

The next school day, the neighbour and her little girl set out following behind Timmy as he walked to school with another neighbour girl he knew. She did this for the whole week.

As the two walked and chatted, kicking stones and twigs, Timmy's little friend noticed the same lady was following them as she seemed to do every day all week. Finally she said to Timmy, 'Have you noticed that lady following us to school all week? Do you know her?'

Timmy nonchalantly replied, 'Yeah, I know who she is.'

The little girl said, 'Well, who is she?'

'That's just Shirley Goodnest,' Timmy replied, 'and her daughter Marcy.'

'Shirley Goodnest?' Who the heck is she and why is she following us?

'Well,' Timmy explained, 'every night my Mum makes me say the 23rd Psalm with my prayers, 'cuz she worries about me so much. And in the Psalm, it says, 'Shirley Goodnest and Marcy shall follow me all the days of my life', so I guess I'll just have to get used to it!'

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(Continued VALID LAWS from page 1)

These prepare us to become and assist us to be in harmony with God so-as-to be in union with God in this life and for all eternity. They also are necessary for a stable, just, and fair society.

That God’s instructions must be followed if a people are to have a just, stable, and fair society is readily seen from the Israelites, who, when they followed God’s instructions, thrived far beyond the expectations and experience of any other society. And, who, when they deviated from those Divine instructions, fell into the chaos and injustice which had theretofore been the normal and expected condition of the various societies and civilizations.

The laws and regulations made by humans are valid only if they are intended to and actually serve to implement God’s laws and instructions.

Throughout the history of mankind the physically strongest who utilized their strength in combination or in conjunction with cunning and intellect, generally have ruled their respective societies. Where these rulers have enacted laws and regulations which followed or adhered to God’s instructions - without regard as to whether or not the ruler believed in the true God - the respective societies have flourished better than those societies whose rulers have established practices which deviate more greatly from God’s instructions.

In the past few hundred years societies have enacted sets of what could be termed “a legal foundation” for the society’s general laws. In the United States of America this “legal foundation” is The Constitution of The United States of America, which enacts both The Preamble To The Constitution of The United States of America, and The Declaration of Independence.

Each of these modern day “legal

foundations” and all of the laws enacted under each of these modern day legal foundations, are supposed to be applicable to the general populace *and* to those who govern.

God’s laws and instructions are good seed. Mankind’s laws which are intended to and actually serve to implement God’s laws and instructions - mankind’s valid laws - cultivate that good seed.

In every instance where those who govern exempt themselves from following mankind’s valid laws, weeds are thereby introduced which destroy or otherwise harm the harvest which should have and would have otherwise resulted from God’s good seed.

The laws and regulations made by humans are valid only if they are intended to and actually serve to implement God’s laws and instructions.

Also, in every instance where *anyone* attempts to or does circumvent any such valid man made law, the Divine harvest is damaged and may be lost.

Most societies also have many laws which are not valid, their being invalid in that they are not intended to or do not implement God’s laws and instructions, or actually oppose God’s laws and instructions.

In many instances these invalid laws are optional, such as the laws which allow abortion and which were unconstitutionally enacted by the Supreme Court of The United States of America. They are optional, in this example, in that they do not require the mother of an unborn baby abort the baby.

But in many instances these invalid laws are not optional. In China, which was once commonly called Communist

China, there is an invalid law which does require the mother of a yet unborn baby abort the baby if she already has a child. That law is not optional - unless one is a member of the ruling class.

The most common of obligatory and invalid laws is found in Islamic or Moslem countries which prohibit practice or exercise of any religion other than Islam. Not every predominantly Moslem country totally prohibits practice of other religions, but those which do allow practice of other religions often levy a special tax which Moslems do not pay, and often require the non-Islamic religion be practiced, as it were, in secret. It is rare in such countries for non-Moslems, and especially non-Moslem clergy, and non-Moslem places of worship and religious texts, to receive protection under that country’s laws.

In addition to the obvious undesirable spiritual effects which result from failure to implement God’s laws and instructions, there are the multitude of undesirable temporal and societal effects which result from this failure.

Every ill experienced by mankind which does not result from “nature” - events such as earthquakes, volcanic eruptions, hurricanes, storms, plagues - every “non nature” caused ill would **NOT** be readily overcome by such valid man made laws. But to the extent such valid laws are enacted and universally enforced, to that extent a foundation would be established by which such ills could be addressed and without which such ills can not be addressed except by God.

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FILL YOUR TANK WITH PREMIUM

Think about what happens to both the wise and the foolish, the industrious in this world and the lazy in this world. All are sometimes happy, sometimes sad; with and without pain and suffering; comfortable and not comfortable. But no one, no matter how rich and wise, ever is totally and completely content.

And when one dies, all die the same. They die.

Their heirs and their government will own what ever they leave behind except what ever wisdom they have left behind, and very few will pay attention to their wisdom, for each person is inclined to learn on their own through their own successes and errors.

Many politicians and celebrities are concerned about their legacy, that they be at least a footnote in history, and, preferably, a major chapter in history. But after the passage of time, their names will be a meaningless references for most people who have heard of their names, a few of their deeds and thoughts may be known to a few scholars, and eventually they will be forgotten by all or almost all of mankind.

Since one can not use one's material wealth forever, material wealth is only useful to maintain a person above what ever level of poverty that individual finds objectionable. Some find any level of poverty objectionable and therefore will always be without satisfaction for even the richest person can not obtain everything which they can contemplate. And no amount of money can purchase immortality, eternal life, or stave off death, whether these be sought in this world or in the next. There are those who accumulate wealth for its own sake, for the foggy honor of being at the top of the list of the most wealthy people; but when they die, someone else will take that place.

But there is something which a person

can accumulate and take with them when they die. Every person can accumulate holiness and take it with them when they die. Every person can accumulate the Divine Essence, Grace, the Holy Spirit, and take it with them when they die. This is all that one can and all that one does take with them when they die.

A person can not even take evil with them when they die. They can only take what they have of God with them when they die. If they have none of God when they die, they will take nothing with them. But if they have even the most little portion of God with them when they die, they will be cleansed of that which is not God so they will have room only for God and that room will be filled with God once they are cleansed.

When Satan took Jesus to the pinnacle of the temple, what could Satan offer Jesus Christ God? Nothing. Jesus Christ is God, and being God, is already filled with God, for God is the source from which we obtain God with which we wish to be filled. Satan did not even own any of that which he showed to Jesus, so Satan's offer to give everything to Jesus was not an offer he could fulfill.

The person who possesses even a little of God is rich beyond comparison to one who is without God. A person who is without Grace can perform acts which would be have been called good works *if that person had possessed even a little Grace*. But those acts are merely acts, for without God there can be no good acts, only acts.

Try to fill yourself with Grace, with the essence of God, with the Holy Spirit. Make room for God by removing as much of that which is not God as you can remove. Be very careful to not allow anything else to fill-up that space once you have cleaned it out. Watch what attempts to enter where you have cleaned. If it is not the Holy Spirit, do not let it in. If you are not sure what it is, do not let it in. You will know when it is God who is seeking to enter, for He will be coming in response to your prayers, to

your invitation to enter, and He will bring with Him an inclination for you to avoid evil and to do good simply for the sake of avoiding evil and doing good - or more accurately, of "doing" holy.

Think of the life situation as fuel. You can use a variety of fuels in an engine. But if the place where you purchase fuel has mis-labeled the fuel, you may use a fuel not designed for your engine. You may even pay for the best fuel but really obtain contaminated fuel or fuel of a lesser grade.

To avoid this, the wise person purchases fuel from a reputable distributor. He knows he can rely on the fuel being properly labeled, without contamination, and of the proper grade.

If the wise person does this for his engine, would he not also do the same for his spiritual engine? For his soul? If he is wise?

If one attempts to operate their spiritual life on anything other than true Christianity, they will discover their spiritual engine just does not function. One can fool one's self into believing it functions, but then they are fooling themselves. If they look at where they are after using something other than true Christianity, they will find they are being blown around by the winds of desire, unable to follow any true course.

Hopefully such people will "wise up".

Ref: 2 Cor 6:1-10; Mat. 4:1-11



GOD CAN NOT BE FOOLED and a little about the begin- nings of Faith

The parable of the householder who hired laborers at different times of the day and paid all of them the same wage is usually used to stress the reality that all who work for God's kingdom receive the same reward - without regard as to whether they have attempted to follow God's will all of their lives or at the sunset of their lives.

What if one of the laborers who was hired by the householder knew of the householder's custom of paying everyone the same wage without regard as to how much of the day they had labored? A crafty, sneaky, lazy, thieving "laborer" might decide to wait until near the end of the day so he could work but a hour or so but still be paid a full day's wage.

But such a laborer could not be sure the householder would come out near the end of the day and hire more laborers. Nor could he be sure the householder, even if he did come out at the end of the day to hire more laborers, would accept him as one of the laborers.

Then only method by which a laborer can be assured of obtaining work is to accept it when it is offered, or to seek it and hope his application will be accepted.

So too is it with accepting God's offer of salvation.

We know that even if we repent only at the instant before death there is the **potential** - remember the word is **potential**, not guarantee - our repentance will be accepted.

But if we intentionally pick and chose which of God's instructions we will follow and which we will ignore with the thought that at the last minute we can tell God we are sorry for our sins, we have no guarantee we will actually have the opportunity to tell God we are sorry. Nor is it likely God will accept our ex-

pression of sorrow because He will know we are like the lazy, thieving laborer - desiring to obtain the benefits without investing the work.

In the parable of the householder and the laborers Jesus Christ, God, is telling us that Faith is not just belief. He is telling us that one can believe He is God, the Son of God, and believe all the dogma of His Church, but if one does not think and act in accordance with that belief one does not have even the beginnings of Faith. He is telling us that the **beginnings** of Faith include **belief** Jesus Christ, God is the son of God, **belief** in the dogma of His Church, **and thinking and acting in accordance with that belief**. He is telling us that one who has true Faith - not just belief but Faith - will from that instant have the ability to **earn** salvation which He, God, has made available. **Jesus will not run the race for you. You have to run the race for yourself.**

Society and families erect safety nets to catch those who need assistance. Most people have some **need** to use those safety nets from time to time during their lives. But some people use them when they really do not have the need. They use the safety nets because they can have someone else carry the burdens they are supposed to carry themselves - and thus they abuse the safety net systems.

Others simply trample over any obstacle to what ever it is they desire. In the process they justify their theft, their ruin of lives, their hurting people, and their wrecking evil, because they are seeking what they wish and obtaining what they seek.

There is no difference between those who abuse the safety net systems and those who trample.

No one should even begin to think they can abuse God's safety net system. No one should even begin to think they can fool God. No one should even begin to think they can trample God or push Him aside.. No one should even begin to

think they can live a life of even slight disobedience to God's expressed will and not suffer the consequences. And no one should ever entertain the concept or thought that God will not do as He has said He will do.

God did not establish the Ten Commandments, the Two Great Commandments, the Corporal and Spiritual Works of Mercy, the Seven Sacraments, the Moral Virtues, and the Divine Virtues, so that they could be ignored. He established them for our use and He expects us to use them. He expects us to use them as guides for every aspect of our individual and collective lives, as means of support in living our lives, and as means of repairing our lives and especially our souls when we damage them through sin.

If we do not do think and act in accordance with these then we are not laboring in God's vineyard. We are laboring in the devil's playground and the wage we will earn and the wage we will receive is not only not worth having; it is a wage no one would desire - especially one who is accustomed to living off the safety nets of society and family or trampling over others.

But if we do even just begin to think and to act in accordance with God's instructions, then we have at the very least, the beginnings of the opportunity to labor in God's vineyard. And not only can no one even begin to think of of a wage better than eternal salvation, there is no wage better than eternal salvation.

Ref: 1 Cor. 9:24-27; 10:1-5; Acts 1:15-26; Mat. 20:1-16; Mat 11:25-30

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PURPOSE

The Church's and Yours

The Church has a single purpose which we express as a multitude of purposes. That single purpose is unification of each individual in, with, to God. Actually, that is a very poor expression of the purpose of the Church, but is is a poor expression mainly because we are talking about the greatest unknown, the unknown which can be known to exist as a logical necessity, and certain, few qualities of which can also be known through reason and logic, but which is otherwise unknown and unknowable; the unknown we call God.

It is never the purpose of the Church to seek, obtain, or evoke social change or social justice. Social change and social justice may result from the work of the Church, but if the work of the Church does not being eternal salvation the Church has not been successful. Exactly the same is true for each member of the Church, whether the individual be laity, religious, or clergy.

To be successful in the endeavor of eternal salvation we must attempt to unite our own selves with Christ as much as it is possible to so do while here on earth, while here in this life. As we progress in this endeavor we will of necessity attempt to being others into union with Christ. We will attempt to make our own union with Christ more complete, as well as the union of others with Christ more complete.

This is not only desirable here in this life, it also is possible here in this life. The potential was shown to us in the

Transfiguration of Christ, with Moses and Elias, and that possibility was confirmed in the manifestation of God the Father and God the Holy Spirit in the Transfiguration.

That potential is rarely achieved because we are overwhelmingly concerned with the physical world which bombards our senses; with how the physical world effects us and the measure to which we are able to obtain advantage from and in the physical world. At the same time we are only concerned with the spiritual world to the extent it coincides with or overcomes the perceptions of the physical senses.

Observe a child. A child seeks that which is of physical comfort to itself. Then it begins to seek that which is of emotional comfort to itself as well as that

which is of physical comfort to itself. Usually a child is able to grasp the concept that what it likes others will also like, and what it dislikes others will also dislike. But that concept only comes into existence when the child perceives others to be like or similar to itself. As a child grows it slowly learns that certain behavior is displeasing to others - parents - and that those others have the ability to enforce their displeasure. If the parents are wise - which is rare - they will also reinforce good behavior of the child not by physical rewards but by calm praise, which really is the ultimate reward. Calm praise lets the child know that good behavior is the expected norm. Exuberant praise leads the child to think that good behavior is extraordinary and that the parent is astonished the child would do something so unusual as being good.

Changing the terminology, children learn that sin is displeasing to their parents and that being good - which is a step towards holiness - is pleasing to their parents.

Any parent will inform you that children engage in an enormous amount of behavior which is displeasing to the parents. When a child attains the ability to discern the difference between being good and being bad, one can truthfully say that children engage in an enormous amount of sinful behavior. At the age of reason one can truthfully state that children commit a lot of sins.

Unfortunately that practice of committing sins does not change with age. In fact, the older one becomes, with a corresponding increase in worldly experience, talents, and abilities, the volume and ingenuity of an individual's sins also increases.

Since sin separates us from God, the Church and all of its members must seek to eradicate sin. We eradicate sin in ourselves by acknowledging it and seeking to not commit it or engage in it. Concurrent with that must be the attempt to live as God has expressly stated He desires we live, and live in that manner for the reasons God has expressly stated are His reasons.

People often acknowledge their own sinfulness by stating they do not walk on water, making reference to Christ's walking on the water, and Saint Peter's initially successful and then failed attempt. But in each person who makes this acknowledgment there is a desire that they could walk on water.

Well, everyone could walk on water if they were holy. It is our sins which drag us under the waves and into the slime mud at the bottom. That is why we cry out to God to save us, to pull us out of the mud and above the surface where we can breathe. If we are holy we are already in God's hands holding on to His hands and have no fear of drowning in

(Continued PURPOSE on page 21)

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(Continued PURPOSE from page 20)
 sin for so long as we hold on.

If a person were able to have every employer pay a living wage, every employee work an honest day's work, have people stop killing, stealing, and doing evil, but did these wonderful things for the sake of social justice, and not for the sake of God, they would end up in the mud at the bottom.

Therefore, focus your energies on removing everything which separates you from God, and on enhancing and strengthening everything which unites you with God.

In the course of so doing you yourself will treat others more fairly, more justly. You might even influence others to do the same, especially if they are influenced by you; you might influence them to attempt to follow God.

But always remember the influence of the physical world on what it is we desire. The slave being beaten with a whip and with no hope his worldly situation is inclined to change, is inclined to look forward to the possibilities God offers in the next world. But the official with the world's largest and most successful corporation is less likely to be dissatisfied with his worldly situation, and therefore less likely to be inclined to look forward to the next world - where he undoubtedly will not have access to all of the worldly pleasures to which he has become accustomed.

Do not be concerned with what other people think of you, for no human has the ability to send you to hell. Be concerned with what God thinks of you, because His opinion is the only opinion which is of significance or importance.

Ref: 1 Thes. 4:1-7; Mat. 17:1-9

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ONE ASPECT OF WHAT LIKELY PASSED THROUGH THE MIND OF JESUS CHRIST DURING THE PASSION

What must it be like to know that you have totally and completely instructed people in the what, why, and how of that which is necessary for them to attain eternal salvation?

What must it be like to know that in a few hours you will be betrayed, tortured, and killed?

What must it be like to know that despite all you have done, a very great and large percentage of mankind will ignore your teachings and your sacrifice?

What must it be like to know that the vast majority of those who ignore your instructions and what you have done for them will replace your instructions with their own permission to commit sins?

What must it be like to have many of those who proclaim themselves to be your followers actually warp your instructions and the purpose of your life into that which is in opposition to your instructions and the purpose of your life?

What must it be like to have those false followers so do for their own selfish materialistic purposes and ends?

We know these questions highlight certain aspects of what Jesus Christ, God, experienced, and continues to experience to this very day. But we are inclined to answer those questions from our own human perspective.

The Divine Perspective is much wider and more in depth than the human perspective. Perhaps, just perhaps . . .

Ref: Phil 2:5-11; Passion according to Saint Matthew

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NOT MUCH HAS CHANGED IN TWO THOUSAND YEARS

Humans have a tendency to become emotionally exuberant over various matters. The crowds of Jews gathered in Jerusalem for Passover obviously were emotionally exuberant with anticipation regarding Jesus Christ on His entry into Jerusalem. In their exuberance they omitted use of an important aspect of their human nature. They failed to exercise their intellectual abilities.

The prophecies of the Old Testament clearly stated the Christ, the Messiah, would be God and man, Divine and human. The prophecies stated He would teach mankind what was necessary for eternal salvation; that He would provide total and complete instruction in the what, why, and how of that which is necessary for each individual to attain eternal salvation. The prophecies stated He would be the supreme Sacrificial Victim, would be crucified and die in atonement for the sins of mankind. The prophecies stated His focus and His kingdom are both in the life after this life, and that one's place in the afterlife is determined by how well one brings one's self into harmony with those instructions. The prophecies stated He would rise from the dead in three days. And each one of those Old Testament prophecies was fulfilled.

Yet the Jews focused on and anticipated some form of materialistic advance. Even after the resurrection of Jesus Christ, God, from the dead, many of His Apostles and Disciples continued to focus on some form of materialistic advance. It was only between Christ's resurrection and His ascension, that all of the Apostles and Disciples comprehended the focus of eternal salvation is an afterlife of joy earned by a life of ever increasing holiness in this life. That the work of eternal salvation begun by Christ must be completed for each individual by each individual themselves.

Not much has changed in two thousand years.

Ref: Phil 2:5-11; Passion according to Saint Matthew

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NAIL IT TO THE CROSS

Remember as fact: Jesus Christ, God, suffered the Passion, was nailed to the Cross - was Crucified - and died, as well as rose from the dead.

The Second Person of the Blessed Trinity, God, was nailed to the Cross. The complete and total Second Person of the Blessed Trinity, Divine Nature and human nature, was nailed to the Cross. Since there is but one God, God, totally, was nailed to the Cross.

What part of Christ was nailed to and hung upon the Cross? The human part was the visible part, but the entire God was upon the Cross. We can not comprehend how the Divinity, which can not suffer, suffered. That is because we can not comprehend the Divine Nature, nor can we comprehend the Divine; we can not comprehend God. That is a fact so become accustomed to it.

We can at least partially comprehend the human.

Where did Christ receive His human nature? Where did He receive, as it were, His human part? He received it from the Blessed Ever Virgin Mary. He received it from one of us. He received it from us.

After working uncountable miracles, doing things which are impossible, Jesus told the Jews He is God. He had proven He is God. Many of them did not believe Him and attempted to kill Him because of what He taught and because of His claim. Eventually they succeeded. But He rose again from the dead, proving He is God. And in so doing He proved every word He had spoken, every one of His deeds, **and that He meant every word He said, every instruction He gave, every example He set.** But those leaders of the Jews who refused to believe Him before His resurrection continued to refuse to believe Him even after His resurrection was proven as fact. They did not desire to believe Christ because if they did, they would have to re-focus their lives from

the material world to the spiritual world, and they desired the riches of the material world more than they desired the riches of the spiritual world.

It is as if they thought they could change reality to conform with their desires.

Jesus has told us we must take up our cross and follow Him. He has informed us His yoke is easy and His burden is light, is sweet, and that His yoke and burden for us are the same. He has instructed us to take up our burden, to engage in our Divinely provided thoughts and acts, and follow Him. And that His Cross is our Cross.

We can do this and we are able to do this because He made Himself like us. He made Himself one of us.

In the nailing of His human part to the Cross our human weaknesses were nailed to the same Cross to die if we chose to have them nailed to the Cross and die. If we choose to have this be it will be. But if we choose to not have this be, our human weaknesses will thrive and kill us. Just as the material weaknesses of some of the Jewish leaders did thrive and kill them.

Does anyone know of any person without sin other than Jesus and the Blessed Ever Virgin Mary? A newly born baby perhaps? No, for it is in a state under original sin until it is properly and truly Baptized and therefore is with sin. All humans are conceived in a state of sin - except for Jesus and Mary. Saint Adam was created without conception as was Saint Eve and they were created without being subject to Original sin. But they committed the Original sin and lost the privileges of their creation for themselves and for all humans who came after them - with two notable exceptions. They could not pass on what they no longer possessed.

Therefore, other than Jesus and Mary there is no one who is without sin.

We must work with God to complete the salvation He has begun in us. We do

this by bringing our thoughts, deed, our very will, into conformity with God. And we do this by dying to sin, by nailing sin to the cross, by killing sin.

It seems that sin has a thousand lives because each time we think we have killed it, it sneaks up on us, or we turn around and there it is leering at us, or it drops out of the sky and stuns us like a lightning bolt.

Defeating sin requires an overabundance amount of energy, of spiritual energy. It requires an unimaginable amount of spiritual energy because it is extremely difficult to kill. We keep nailing it to the cross and it keeps slithering down like ugly green slime and then reshapes itself into something which appears to be attractive so we will take a bite of it again and poison ourselves.

We must constantly refurbish our spiritual energy if we are to overcome sin. We refurbish our spiritual energy, our spiritual strength, our spiritual discernment, with the Sacred Sacrificial Victim Who was Crucified. We refurbish through Holy Communion, and we prepare for Holy Communion through prayer.

In refurbishing our spiritual strength in Holy Communion we also have the opportunity to again nail our human weaknesses to the Cross. There can be no better death than one where a person has just worthily refurbished his spiritual nourishment and nailed his sins to the Cross

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

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FRIENDSHIP WITH GOD

In our times it seems to be a rare situation where people follow God around, or even contemplate God. People will follow the exploits of celebrities, and even seek their advice even though the celebrities have absolutely no expertise other than making themselves noticed. Actually, very few celebrities even have expertise in making themselves noticed - they hire public relations people to accomplish their notoriety.

One could say, "Think of all that has been lost because the general public is enamored of notoriety instead of substance," but one would be in error in making such a statement: for most people are unaware of all they have lost because they follow or pursue notoriety instead of substance.

This is true not just in religious matters, but in every day matters. If you are fortunate, you can remember the wonderful meal, dish, or some specific food, that your mother or grandmother prepared. You do not know how to prepare that food and it is difficult to discover how to prepare that food because the one who prepared it is dead, or you just do not have the time to learn from them how to prepare it.

But in reality, it is not just that the food was prepared in a special manner. It was the atmosphere, the company, which surrounded the meal, in combination with the "special" food, which made each such occasion special.

So, too, is it with religion. So too is it with a real and realistic relationship with God. Apparently many people are simply "enamored of the notoriety" which is a sophisticated way of saying people are infatuated with forms of splash, razzle, and dazzle which they substitute for a relationship with God.

What has been lost is a personal friendship relationship with God.

Many people will say they have a personal relationship with God, and per-

haps they are correct. But they do not have a personal *friendship* relationship with God. Their relationship with God is one in which they attempt to use God. The only difference between them and those who ignore God is at least those who attempt to use God acknowledge some form of supremacy over them by God.

You may not remember this, but there was a time when people talked with God. Individually, and in groups, they talked with God and God talked with them individually and in groups. People were friends with God.

One does not attempt to use a friend, although one expects a friend to assist them when one has the need for assistance and the friend is able to assist in that need. This is reciprocal: wherein one wishes to and attempts to assist a friend when the friend is in need.

One who praises you is not necessarily a friend, and if a relationship is based primarily on praise that relationship is not friendship. Ultimately, a relationship based on praise is focused on obtaining some selfish desire by the one doing the praise. But always remember that one should praise a friend when the friend is entitled to that praise - and no one is more entitled to praise than God.

A friend always has, possesses, exhibits, or emanated some quality or qualities or some "thing" or "things" which you admire, or with which you desire to assist. It could be the friend needs assistance in some manner. Or it could be that the friend does something which you admire, and perhaps which you desire to emulate or with which you desire to assist.

One of the "things" which God desires and toward which He works is eternal union of every person with Him for all eternity. If one is His friend, one is inclined to assist God in this purpose. Those who have died and are awaiting union with God will be assisted by our prayers and good works performed for assisting in that purpose. Those who are

living may be assisted by our prayers and good example performed as a natural and normal course of conduct because of our friendship with God.

No where in friendship is there a place for self aggrandizement. But praise from a friend is always welcome, and is always accompanied by a feeling that one could have attempted to do better and that therefore one is not really worthy of that praise.

Friendship is not continual excited emotions, although they may occur from time to time. Friendship is more of the comfort experienced while sitting with a friend on the front porch and being happy with their company, being happy simply because you and the friend are there.

God is much more than we will ever be, or be able to comprehend. But we are made in God's image and likeness and are therefore much more like God than anything else. It therefore is easy to be friends with God, and also easy to be an enemy of God as is the devil who has no friends - just followers.

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

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EXORCISM OF THE
POSSESSED

ORTHODOX EXORCISM
RITUALS

(Continued)

EXORCISMS or PRAYERS OF
DELIVERANCE FOR
GENERAL USE
of
St. John Chrysostom

First Prayer

O Eternal God, Who has redeemed the race of men from the captivity of the devil, deliver Thy servant (handmaid) **N.** from all the workings of unclean spirits. Command the evil and impure spirits and demons to depart from the soul and body of **N.** your servant (handmaid) and not to remain nor hide in him (her). Let them be banished from this the creation of Thy hands in Thine own holy name and that of Thine only begotten Son and of Thy life-creating Spirit, so that, after being cleansed from all demonic influence, he (she) may live holy, godly, justly and righteously and may be counted worthy to receive the Holy Mysteries of Thine only-begotten Son and our God with Whom Thou art blessed and glorified together with the all holy and good and life-creating Spirit now and ever and unto the ages of ages.

Amen.

Second Prayer

O Thou Who hast rebuked all unclean spirits and by the power of Thy Word has banished the legion, come now,

through Thine only begotten Son upon this creature, which Thou hast fashioned in Thine own image and deliver him (her) from the adversary that holds him (her) in bondage, so that, receiving Thy mercy and becoming purified, he (she) might join the ranks of Thy holy flock and be preserved as a living temple of the Holy Spirit and might receive the divine and holy Mysteries through the grace and compassion and loving kindness of Thine only-begotten Son with Whom Thou art blessed together with Thine all-holy and good and life-creating Spirit now and ever and unto the ages of ages.

Amen.

Third Prayer

We beseech Thee, O Lord, Almighty God, Most High, untempted, peaceful King. We beseech Thee Who has created the heaven and the earth, for out of Thee has issued the Alpha and the Omega, the beginning and the end, Thou Who has ordained that the four-footed and irrational beasts be under subjection to man, for Thou hast subjected them. Lord, stretch out Thy mighty hand and Thy sublime and holy arm and in Thy watchful care look down upon this Thy creature and send down upon him (her) a peaceful angel, a mighty angel, a guardian of soul and body, that will rebuke and drive away every evil and unclean demon from him (her), for Thou alone are Lord, Most High, almighty and blessed unto ages of ages.

Amen.

Fourth Prayer

We make this great, divine, holy and awesome invocation and plea, O devil, for thine expulsion, as well as this rebuke for your utter annihilation, O apostate!

God Who is holy, beginningless, frightful, invisible in essence, infinite in power and incomprehensible in divinity, the King of glory and Lord Almighty, He shall rebuke thee, devil! He Who composed all things well by his Word from nothingness into being; He Who walks upon the wings of the air.

The Lord rebukes thee, devil! He Who calls forth the water of the sea and pours it upon the face of all the earth. Lord of Hosts is His name. O devil: the Lord rebukes thee! He Who is ministered to and praised by numberless heavenly orders and adored and glorified in fear by multitudes of angelic and archangelic hosts. O Satan: the Lord rebukes thee! He Who is honored by the encircling Powers, the awesome six-winged and many-eyed Cherubim and Seraphim that cover their faces with two wings because of His inscrutable and unseen divinity and with two wings cover their feet, lest they be seared by His unutterable glory and incomprehensible majesty, and with two wings do fly and fill the heavens with their shouts of "Holy, holy, holy, Lord Sabaoth, heaven and earth are full of Thy glory!"

Attend devil, the Lord rebukes thee! He Who came down from the Father's bosom and, through the holy, inexpressible, immaculate and adorable

(Continued EXORCISM on page 25)

(Continued EXORCISM from page 24)

Incarnation from the Virgin, appeared ineffably in the world to save it and cast thee down from heaven in His authoritative power and showed thee to be an outcast to every man.

Attend Satan, the Lord rebukes thee! He Who said to the sea, be silent, be still, and instantly it was calmed at His command. O devil: The Lord rebukes thee! He Who made clay with His immaculate spittle and refashioned the wanting member of the man blind from birth and gave him his sight.

Attend devil: The Lord rebukes thee! He Who by His word restored to life the daughter of the ruler of the synagogue and snatched the son of the widow out from the mouth of death and gave him whole and sound to his own mother. Devil: The Lord rebukes thee! The Lord Who raised Lazarus the four-days dead from the dead, undecayed, as if not having died, and unblemished to the astonishment of many.

Attend Satan: The Lord rebukes thee! He Who destroyed the curse by the blow on His face and by the lance in His immaculate side lifted the flaming sword that guarded Paradise. Devil: The Lord rebukes thee! He Who dried all tears from every face by the spitting upon His precious expressed image. Devil: The Lord rebukes thee! He Who set His Cross as a support, the salvation of the world, to thy fall and the fall of all the angels under thee.

Attend Devil: The Lord rebukes thee! He Who spoke from His Cross and the curtain of the temple was torn in two, and

the rocks were split and the tombs were opened and those who were dead from the ages were raised up. Devil: The Lord rebukes thee! He Who by death put death to death and by His rising granted life to all men.

May the Lord rebuke thee, Satan! It is, He Who descended into Hades and opened its tombs and set free those held prisoner in it, calling them to Himself; before Whom the gatekeepers of Hades shuddered when they saw Him and, hiding themselves, vanished in the anguish of Hades. May the Lord rebuke thee, devil! It is, Christ our God Who arose from the dead and granted His Resurrection to all men.

May the Lord rebuke thee, Satan! He Who in glory ascended into heaven to His Father, sitting on the right of majesty upon the throne of glory. Devil: May the Lord rebuke thee! He Who shall come again with glory upon the clouds of heaven with His holy angels to judge the living and the dead. Devil: May the Lord rebuke thee! He Who has prepared for thee unquenchable fire, the unsleeping worm and the outer darkness unto eternal punishment.

Attend Devil: May the Lord rebuke thee! For before Him all things shudder and tremble from the face of His power and the wrath of His warning upon thee is uncontainable.

Satan: The Lord rebukes thee by His frightful name!

Shudder, tremble, be afraid, depart, be utterly destroyed, be banished! Thee who fell from heaven and together with thee all evil spirits: every evil spirit of lust, the spirit of evil,

a day and nocturnal spirit, a noontide and evening spirit, a midnight spirit, an imaginative spirit, an encountering spirit, whether of the dry land or of the water, or one in a forest, or among the reeds, or in trenches, or in a road or a crossroad, in lakes, or streams, in houses, or one sprinkling in the baths and chambers, or one altering the mind of man.

Depart swiftly from this creature of the Creator Christ our God! And be gone from the servant (handmaid) of God N., from his (her) mind, from his (her) soul, from his (her) heart, from his (her) reins, from his (her) senses, from all his (her) members, that he (she) might become whole and sound and free, knowing God, his (her) own Master and Creator of all things, He Who gathers together those who have gone astray and Who gives them the seal of salvation through the rebirth and restoration of divine Baptism, so that he may be counted worthy of His immaculate, heavenly and awesome Mysteries and be united to His true fold, dwelling in a place of pasture and nourished on the waters of repose, guided pastorally and safely by the staff of the Cross unto the forgiveness of sins and life everlasting.

For unto Him belong all glory, honor, adoration and majesty together with Thy beginningless Father and His all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

Amen.

+ + +

(End)

**ENCHIRIDION
ON FAITH, HOPE, AND
LOVE**

by
Saint Augustine

CHAPTER XX

Spiritual Almsgiving

75. Now, surely, those who live in gross wickedness and take no care to correct their lives and habits, who yet, amid their crimes and misdeeds, continue to multiply their alms, flatter themselves in vain with the Lord's words, "Give alms; and, behold, all things are clean to you." They do not understand how far this saying reaches. In order for them to understand, let them notice to whom it was that he said it. For this is the context of it in the Gospel: "As he was speaking, a certain Pharisee asked him to dine with him. And he went in and reclined at the table. And the Pharisee began to wonder and ask himself why He had not washed himself before dinner. But the Lord said to him: 'Now you Pharisees clean the outside of the cup and the dish, but within you are still full of extortion and wickedness. Foolish ones! Did not He who made the outside make the inside too? Nevertheless, give for alms what remains within; and, behold, all things are clean to you.'"[162] Should we interpret this to mean that to the Pharisees, who had not the faith of Christ, all things are clean if only they give alms, as they deem it right to give them, even if they have not believed in him, nor been reborn of water and the Spirit? But all are unclean who are not made clean by the faith of Christ, of whom it is written, "Cleansing their hearts by faith." [163] And as the apostle said, "But to them that are unclean and unbelieving nothing is clean; both their minds and consciences are unclean." [164] How, then, should all things be clean to the Pharisees, even if they gave alms, but were not believers? Or, how could they be believers, if they were unwilling to believe in Christ and

to be born again in his grace? And yet, what they heard is true: "Give alms; and behold, all things are clean to you."

76. He who would give alms as a set plan of his life should begin with himself and give them to himself. For almsgiving is a work of mercy, and the saying is most true: "Have mercy upon your own soul, pleasing God." [165] The purpose of the new birth is that we should become pleasing to God, who is justly displeased with the sin we contracted in birth. This is the first almsgiving, which we give to ourselves -- when through the mercy of a merciful God we come to inquire about our wretchedness and come to acknowledge the just verdict by which we were put in need of that mercy, of which the apostle says, "Judgment came by that one trespass to condemnation." [166] And the same herald of grace then adds (in a word of thanksgiving for God's great love), "But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." [167] Thus, when we come to a valid estimate of our wretchedness and begin to love God with the love he himself giveth us, we then begin to live piously and righteously.

But the Pharisees, while they gave as alms a tithing of even the least of their fruits, disregarded this "judgment and love of God." Therefore, they did not begin their almsgiving with themselves, nor did they, first of all, show mercy toward themselves. In reference to this right order of self-love, it was said, "You shall love your neighbor as yourself." [168]

Therefore, when the Lord had reproved the Pharisees for washing themselves on the outside while inwardly they were still full of extortion and wickedness, he then admonished them also to give those alms which a man owes first to himself -- to make clean the inner man: "However," he said, "give what remains as alms, and, behold, all things are clean to you." Then, to make plain the import of his admonition, which they had ignored, and to

show them that he was not ignorant of their kind of almsgiving, he adds, "But woe to you, Pharisees" [169] -- as if to say, "I am advising you to give the kind of alms which shall make all things clean to you." "But woe to you, for you tithe mint and rue and every herb" -- "I know these alms of yours and you need not think I am admonishing you to give them up" -- "and then neglect justice and the love of God." "_This_ kind of almsgiving would make you clean from all inward defilement, just as the bodies which you wash are made clean by you." For the word "all" here means both "inward" and "outward" -- as elsewhere we read, "Make clean the inside, and the outside will become clean." [170]

But, lest it appear that he was rejecting the kind of alms we give of the earth's bounty, he adds, "These things you should do" -- that is, pay heed to the judgment and love of God -- and "not omit the others" -- that is, alms done with the earth's bounty.

77. Therefore, let them not deceive themselves who suppose that by giving alms -- however profusely, and whether of their fruits or money or anything else -- they purchase impunity to continue in the enormity of their crimes and the grossness of their wickedness. For not only do they do such things, but they also love them so much that they would always choose to continue in them -- if they could do so with impunity. "But he who loves iniquity hates his own soul." [171] And he who hates his own soul is not merciful but cruel to it. For by loving it after the world's way he hates it according to God's way of judging. Therefore, if one really wished to give alms to himself, that all things might become clean to him, he would hate his soul after the world's way and love it according to God's way. No one, however, gives any alms at all unless he gives from the store of Him who needs not anything. "Accordingly," it is said, "His mercy shall go before me." [172]

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[162] Luke 11:37-41.

[163] Acts 15:9.

[164] Titus 1:15.

[165] Eccclus. 30:24 (Vulgate).

[166] Rom. 5:16.

[167] Rom. 5:8.

[168] Luke 10:27.

[169] Luke 11:42.

[170] Matt. 23:26.

[171] Ps. 10:6 (Vulgate).

[172] Ps. 58:11 (Vulgate); cf. Ps. 59:10 (R.S.V.).

CHAPTER XXI

Problems of Casuistry

78. What sins are trivial and what are grave, however, is not for human but for divine judgment to determine. For we see that, in respect of some sins, even the apostle, by pardoning them, has conceded this point. Such a case is seen in what the venerable Paul says to married folks: "Do not deprive one another, except by consent for a time to give yourselves to prayer, and then return together lest Satan tempt you at the point of self-control." [173] One could consider that it is not a sin for a married couple to have intercourse, not only for the sake of procreating children -- which is the good of marriage -- but also for the sake of the carnal pleasure involved. Thus, those whose self-control is weak could avoid fornication, or adultery, and other kinds of impurity too shameful to name, into which their lust might drag them through Satan's tempting. Therefore one could, as I said, consider this not a sin, had the apostle not added, "But I say this as a concession, not as a rule." Who, then, denies that it is a sin when he agrees that apostolic authority for doing it is given only by "concession"?

Another such case is seen where he says, "Dare any of you, having a case against another, bring it to be judged before the unrighteous and not the saints?" [174] And a bit later: "If, therefore, you have cases concerning worldly

things," he says, "you appoint those who are contemptible in the Church's eyes. I say this to shame you. Can it be that there is not a wise man among you, who could judge between his brethren? But brother goes to law with brother, and that in the presence of unbelievers." [175] And here it might be thought that it was not a sin to bring suit against a brother, and that the only sin consisted in wishing it judged outside the Church, if the apostle had not added immediately, "Now therefore the whole fault among you is that you have lawsuits with one another." [176] Then, lest someone excuse himself on this point by saying that he had a just cause and was suffering injustice which he wished removed by judicial sentence, the apostle directly resists such thoughts and excuses by saying: "Why not rather suffer iniquity? Why not rather be defrauded?" [177] Thus we are brought back to that saying of the Lord: "If anyone would take your tunic and contend in court with you, let go your cloak also." [178] And in another place: "If a man takes away your goods, seek them not back." [179] Thus, he forbids his own to go to court with other men in secular suits. And it is because of this teaching that the apostle says that this kind of action is "a fault." Still, when he allows such suits to be decided in the Church, brothers judging brothers, yet sternly forbids such a thing outside the Church, it is clear that some concession is being made here for the infirmities of the weak.

Because of these and similar sins -- and of others even less than these, such as offenses in words and thoughts -- and because, as the apostle James confesses, "we all offend in many things," [180] it behooves us to pray to the Lord daily and often, and say, "Forgive us our debts," and not lie about what follows this petition, "As we also forgive our debtors."

79. There are, however, some sins that could be deemed quite trifling if the Scriptures did not show that they are more serious than we think. For who would suppose that one saying to his

brother, "You fool," is "in danger of hell-fire," if the Truth had not said it? Still, for the hurt he immediately supplied a medicine, adding the precept of brotherly reconciliation: "If, therefore, you are offering a gift at the altar, and remember there that your brother has something against you," [181] etc.

Or who would think how great a sin it is to observe days and months and years and seasons -- as those people do who will or will not begin projects on certain days or in certain months or years, because they follow vain human doctrines and suppose that various seasons are lucky or unlucky -- if we did not infer the magnitude of this evil from the apostle's fear, in saying to such men, "I fear for you, lest perhaps I have labored among you in vain" [182]?

80. To this one might add those sins, however grave and terrible, which, when they come to be habitual, are then believed to be trivial or no sins at all. And so far does this go that such sins are not only not kept secret, but are even proclaimed and published abroad -- cases of which it is written, "The sinner is praised in the desires of his soul; and he that works iniquity is blessed." [183]

In the divine books such iniquity is called a "cry" (clamor). You have such a usage in the prophet Isaiah's reference to the evil vineyard: "I looked that he should perform justice, yet he did iniquity; not justice but a cry." [184] So also is that passage in Genesis: "The cry of Sodom and Gomorrah is multiplied," [185] for among these people such crimes were not only unpunished, but were openly committed, as if sanctioned by law.

So also in our times so many evils, even if not like those [of old], have come to be public customs that we not only do not dare excommunicate a layman; we do not dare degrade a clergyman for them. Thus, several years ago, when I was expounding the Epistle to the Galatians, where the apostle says, "I fear for you, lest perchance I have la-

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bored in vain among you," I was moved to exclaim: "Woe to the sins of men! We shrink from them only when we are not accustomed to them. As for those sins to which we are accustomed -- although the blood of the Son of God was shed to wash them away -- although they are so great that the Kingdom of God is wholly closed to them, yet, living with them often we come to tolerate them, and, tolerating them, we even practice some of them! But grant, O Lord, that we do not practice any of them which we could prohibit!" I shall someday know whether immoderate indignation moved me here to speak rashly.

[173] 1 Cor. 7:5 (mixed text).

[174] 1 Cor. 6:1.

[175] 1 Cor. 6:4-6.

[176] 1 Cor. 6:7a.

[177] 1 Cor. 6:7b.

[178] Matt. 5:40.

[179] Luke 6:30.

[180] James 3:2 (Vulgate).

[181] Matt. 5:22, 23.

[182] Gal. 4:11 (Vulgate).

[183] Ps. 10:3 (Vulgate).

[184] Isa. 5:7 (LXX).

[185] Gen. 18:20 (Vulgate with one change).

CHAPTER XXII

The Two Causes of Sin

81. I shall now mention what I have often discussed before in other places in my short treatises.[186] We sin from two causes: either from not seeing what we ought to do, or else from not doing what we have already seen we ought to do. Of these two, the first is ignorance of the evil; the second, weakness.

We must surely fight against both; but we shall as surely be defeated unless we are divinely helped, not only to see what we ought to do, but also, as sound judgment increases, to make our love of righteousness victor over our love of

those things because of which -- either by desiring to possess them or by fearing to lose them -- we fall, open-eyed, into known sin. In this latter case, we are not only sinners -- which we are even when we sin through ignorance -- but also lawbreakers: for we do not do what we should, and we do what we know already we should not.

Accordingly, we should pray for pardon if we have sinned, as we do when we say, "Forgive us our debts as we also forgive our debtors." But we should also pray that God should guide us away from sin, and this we do when we say, "Lead us not into temptation" -- and we should make our petitions to Him of whom it is said in the psalm, "The Lord is my light and my salvation"[187]; that, as Light, he may take away our ignorance, as Salvation, our weakness.

82. Now, penance itself is often omitted because of weakness, even when in Church custom there is an adequate reason why it should be performed. For shame is the fear of displeasing men, when a man loves their good opinion more than he regards judgment, which would make him humble himself in penitence. Wherefore, not only for one to repent, but also in order that he may be enabled to do so, the mercy of God is prerequisite. Otherwise, the apostle would not say of some men, "In case God giveth them repentance." [188] And, similarly, that Peter might be enabled to weep bitterly, the Evangelist tells, "The Lord looked at him." [189]

83. But the man who does not believe that sins are forgiven in the Church, who despises so great a bounty of the divine gifts and ends, and persists to his last day in such an obstinacy of mind -- that man is guilty of the unpardonable sin against the Holy Spirit, in whom Christ forgiveth sins. [190] I have discussed this difficult question, as clearly as I could, in a little book devoted exclusively to this very point. [191]

[186] For example, *Contra Faust.*, XXII, 78; *De pecc. meritis et remissione*, I, xxxix, 70; *ibid.*, II, xxii, 26; *Quaest. in Heptateuch*, 4:24; *De libero arbitrio*, 3:18, 55; *De div. quaest.*, 83:26; *De natura et gratia*, 67:81; *Contra duas ep. Pelag.*, I:3, 7; I:13:27.

[187] Ps. 27:1.

[188] 2 Tim. 2:25 (mixed text).

[189] Cf. Luke 22:61.

[190] Cf. John 20:22, 23.

[191] This libellus is included in Augustine's *Sermons* (LXXI, PL, 38, col. 445-467), to which Possidius gave the title *De blasphemia in Spiritum Sanctum*. English translation in N-PNF, 1st Series, Vol. VI, Sermon XXI, pp. 318-332.

CHAPTER XXIII

The Reality of the Resurrection

84. Now, with respect to the resurrection of the body -- and by this I do not mean the cases of resuscitation after which people died again, but a resurrection to eternal life after the fashion of Christ's own body -- I have not found a way to discuss it briefly and still give satisfactory answers to all the questions usually raised about it. Yet no Christian should have the slightest doubt as to the fact that the bodies of all men, whether already or yet to be born, whether dead or still to die, will be resurrected.

85. Once this fact is established, then, **first of all, comes the question about abortive fetuses, which are indeed "born" in the mother's womb, but are never so that they could be "reborn."** For, if we say that there is a resurrection for them, then we can agree that at least as much is true of fetuses that are fully formed. But, with regard to undeveloped fetuses, who would not more readily think that they perish, like seeds that did not germinate? [192]

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But who, then, would dare to deny -- though he would not dare to affirm it either -- that in the resurrection day what is lacking in the forms of things will be filled out? Thus, the perfection which time would have accomplished will not be lacking, any more than the blemishes wrought by time will still be present. Nature, then, will be cheated of nothing apt and fitting which time's passage would have brought, nor will anything remain disfigured by anything adverse and contrary which time has wrought. But what is not yet a whole will become whole, just as what has been disfigured will be restored to its full figure.

86. On this score, a corollary question may be most carefully discussed by the most learned men, and still I do not know that any man can answer it, namely: When does a human being begin to live in the womb? Is there some form of hidden life, not yet apparent in the motions of a living thing? To deny, for example, that those fetuses ever lived at all which are cut away limb by limb and cast out of the wombs of pregnant women, lest the mothers die also if the fetuses were left there dead, would seem much too rash. **But, in any case, once a man begins to live, it is thereafter possible for him to die. And, once dead, wheresoever death overtook him, I cannot find the basis on which he would not have a share in the resurrection of the dead.**

87. **By the same token, the resurrection is not to be denied in the cases of monsters which are born and live, even if they quickly die, nor should we believe that they will be raised as they were, but rather in an amended nature and free from faults.** Far be it from us to say of that double-limbed man recently born in the Orient -- about whom most reliable brethren have given eyewitness reports and the presbyter Jerome, of holy memory, has left a written account[193] -- far be it from us, I say, to suppose that at the resurrection there will be one double man, and not

rather two men, as there would have been if they had actually been born twins. So also in other cases, which, because of some excess or defect or gross deformity, are called monsters: at the resurrection they will be restored to the normal human physiognomy, so that every soul will have its own body and not two bodies joined together, even though they were born this way. Every soul will have, as its own, all that is required to complete a whole human body.

88. Moreover, with God, the earthly substance from which the flesh of mortal man is produced does not perish. Instead, whether it be dissolved into dust or ashes, or dispersed into vapors and the winds, or converted into the substance of other bodies (or even back into the basic elements themselves), or has served as food for beasts or even men and been turned into their flesh -- in an instant of time this matter returns to the soul that first animated it, and that caused it to become a man, to live and grow.

89. This earthly matter which becomes a corpse upon the soul's departure will not, at the resurrection, be so restored that the parts into which it was separated and which have become parts of other things must necessarily return to the same parts of the body in which they were situated -- though they do return to the body from which they were separated. Otherwise, to suppose that the hair recovers what frequent clippings have taken off, or the nails get back what trimming has pared off, makes for a wild and wholly unbecoming image in the minds of those who speculate this way and leads them thus to disbelieve in the resurrection. But take the example of a statue made of fusible metal: if it were melted by heat or pounded into dust, or reduced to a shapeless mass, and an artist wished to restore it again from the mass of the same material, it would make no difference to the wholeness of the restored statue which part of it was remade of what part of the metal, so long as the statue, as restored, had been given all

the material of which it was originally composed. Just so, God -- an artist who works in marvelous and mysterious ways -- will restore our bodies, with marvelous and mysterious celerity, out of the whole of the matter of which it was originally composed. And it will make no difference, in the restoration, whether hair returns to hair and nails to nails, or whether the part of this original matter that had perished is turned back into flesh and restored to other parts of the body. The main thing is that the providence of the [divine] Artist takes care that nothing unbecoming will result.

90. Nor does it follow that the stature of each person will be different when brought to life anew because there were differences in stature when first alive, nor that the lean will be raised lean or the fat come back to life in their former obesity. But if this is in the Creator's plan, that each shall retain his special features and the proper and recognizable likeness of his former self -- while an equality of physical endowment will be preserved -- then the matter of which each resurrection body is composed will be so disposed that none shall be lost, and any defect will be supplied by Him who can create out of nothing as he wills.

But if in the bodies of those rising again there is to be an intelligible inequality, such as between voices that fill out a chorus, this will be managed by disposing the matter of each body so to bring men into their place in the angelic band and impose nothing on their senses that is inharmonious. For surely nothing unseemly will be there, and whatever is there will be fitting, and this because the unfitting will simply not be.

91. The bodies of the saints, then, shall rise again free from blemish and deformity, just as they will be also free from corruption, encumbrance, or handicap. Their facility [facilitas] will be as complete as their felicity [felicitas]. This is why their bodies are

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called "spiritual," though undoubtedly they will be bodies and not spirits. For just as now the body is called "animate" [animale], though it is a body and not a "spirit" [anima], so then it will be a "spiritual body," but still a body and not a spirit.

Accordingly, then, as far as the corruption which weighs down the soul and the vices through which "the flesh lusts against the spirit"[194] are concerned, there will be no "flesh," but only body, since there are bodies that are called "heavenly bodies." [195] This is why it is said, "Flesh and blood shall not inherit the Kingdom of God," and then, as if to expound what was said, it adds, "Neither shall corruption inherit incorruption." [196] What the writer first called "flesh and blood" he later called "corruption," and what he first called "the Kingdom of God" he then later called "incorruption."

But, as far as the substance of the resurrection body is concerned, it will even then still be "flesh." This is why the body of Christ is called "flesh" even after the resurrection. Wherefore the apostle also says, "What is sown a natural body [corpus animale] rises as a spiritual body [corpus spirituale]." [197] For there will then be such a concord between flesh and spirit -- the spirit quickening the servant flesh without any need of sustenance therefrom -- that there will be no further conflict within ourselves. And just as there will be no more external enemies to bear with, so neither shall we have to bear with ourselves as enemies within.

92. But whoever are not liberated from that mass of perdition (brought to pass through the first man) by the one Mediator between God and man, they will also rise again, each in his own flesh, but only that they may be punished together with the devil and his angels. Whether these men will rise again with all their faults and deformities, with their diseased and deformed members -- is there any reason for us to labor such a question?

For obviously the uncertainty about their bodily form and beauty need not weary us, since their damnation is certain and eternal. And let us not be moved to inquire how their body can be incorruptible if it can suffer -- or corruptible if it cannot die. For there is no true life unless it be lived in happiness; no true incorruptibility save where health is unscathed by pain. But where an unhappy being is not allowed to die, then death itself, so to say, dies not; and where pain perpetually afflicts but never destroys, corruption goes on endlessly. This state is called, in the Scripture, "the second death." [198]

93. Yet neither the first death, in which the soul is compelled to leave its body, nor the second death, in which it is not allowed to leave the body undergoing punishment, would have befallen man if no one had sinned. Surely, the lightest of all punishments will be laid on those who have added no further sin to that originally contracted. Among the rest, who have added further Sins to that one, they will suffer a damnation somewhat more tolerable in proportion to the lesser degree of their iniquity.

[192] Sicut semina quae concepta non fuerint.

[193] Jerome, Epistle to Vitalis, Ep. LXXII, 2; PL, 22, 674. Augustine also refers to similar phenomena in The City of God,

XVI. viii, 2.

[194] Gal. 5:17.

[195] 1 Cor. 15:40.

[196] 1 Cor. 15:50.

[197] 1 Cor. 15:44.

[198] Rev. 2:11; 20:6, 14.

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STUDY INDICATES CHILDREN AND TEENAGERS DO NOT PAY ATTENTION TO THE CALORIE INFORMATION LABELS WHEN ORDERING "FAST FOOD"

In a February 15, 2011 Reporter's Notebook article by Liz Neporent, ABC Medical Unit, Ms. Neporent states, "*the findings of a study published in today's issue of the International Journal of Obesity seem particularly puzzling to me.*" (emphasis added.)

"The study, performed jointly by New York University's School of Medicine and Wagner Graduate School of Public Service, reviewed the choices made by 349 children and adolescents ages 1 to 17 from low-income communities in New York City and Newark, N.J., both before and after calorie labeling was introduced."

". . . Although more than half of the adolescents admitted they noticed the calorie information, only 9 percent considered it when placing their order."

"For the most part, it didn't seem to stop them from purchasing an average of 650 calories per visit and an even higher number of calories when they weren't accompanied by an adult. "

What really is puzzling is that an adult (all ABC Medical Unit reporters and staff are adults, aren't they?) who has had any exposure to adolescents and children (all ABC Medical Unit reporters and staff have had exposure to adolescents and children, haven't they?) would think the average United States of America adolescent or a child would factor in calorie count when ordering food when, granted empirically, their normal major food confederations are taste and a full tummy.

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Alpheus, according to tradition, was Saint Joseph's brother; thus Saint Simeon was the nephew of Saint Joseph and the cousin of our Saviour. page 8

FLORIDA COURT SETS ATHEIST HOLY DAY page 8

ITALIAN SECRET TO A LONG MARRIAGE..... HUMOR page 9

LIPSTICK IN SCHOOL According to a news report, a certain private school in Washington was recently faced with a unique problem. A number of 12-year-old girls were beginning to use lipstick and would put it on in the bathroom. page 9

CHRIST, THE Rx FOR RECOVERY Almost everyone who has lived, perhaps everyone who has lived, has been ill or suffered a physical deficiency at one time or another. Even if it is only hunger pains of a newborn. The pain indicates something is wrong, something is in need of repair, needs to be supplied, or is in the process of being remedied. Christ's Passion and death were the process by which the human condition of severance from God was remedied but it remains for each individual human to access that remedy. page 9

CHILDREN'S PAGE *The Orthodox - Basilian Catechism Q. 1176. What does Our Lord say of those who neglect the true religion for the sake of relatives or friends, or from fear of suffering? - Q. 1207. What veneration does the Church permit us to give to relics?* page 10

Shirley & Marcy (HUMOR) A mother was concerned about her kindergarten son walking to school. page 16

FILL YOUR TANK WITH PREMIUM Think about what happens to both the wise and the foolish, the industrious in this world and the lazy in this world. All are sometimes happy, sometimes sad; with and without pain and suffering; comfortable and not comfort-

able. But no one, no matter how rich and wise, ever is totally and completely content. And when one dies, all die the same. They die. Their heirs and their government will own what ever they leave behind except what ever wisdom they have left behind, and very few will pay attention to their wisdom, for each person is inclined to learn on their own through their own successes and errors. Many politicians and celebrities are concerned about their legacy page 18

GOD CAN NOT BE FOOLED and a little about the beginnings of Faith The parable of the householder who hired laborers at different times of the day and paid all of them the same wage is usually used to stress the reality that all who work for God's kingdom receive the same reward - without regard as to whether they have attempted to follow God's will all of their lives or at the sunset of their lives. What if one of the laborers who was hired by the householder knew of the householder's custom of paying everyone the same wage without regard as to how much of they day they had labored? A crafty, sneaky, lazy, thieving "laborer" might decide to wait until near the end of the day page 19

PURPOSE The Church's and Yours It is never the purpose of the Church to seek, obtain, or evoke social change or social justice. Social change and social justice may result from the work of the Church, but if the work of the Church does not bring eternal salvation the Church has not been successful. Exactly the same is true for each member of the Church, whether the individual be laity, religious, or clergy. page 21

ONE ASPECT OF WHAT LIKELY PASSED THROUGH THE MIND OF JESUS CHRIST DURING THE PASSION What must it be like to know that you have totally and completely instructed people in the what, why, and how of that which is necessary for them to attain eternal salvation? page 21

NOT MUCH HAS CHANGED IN

TWO THOUSAND YEARS Humans have a tendency to become emotionally exuberant over various matters. The crowds of Jews gathered in Jerusalem for Passover obviously were emotionally exuberant with anticipation regarding Jesus Christ on His entry into Jerusalem. In their exuberance they omitted use of an important aspect of their human nature. They failed to exercise their intellectual abilities. page 21

NAIL IT TO THE CROSS Remember as fact: Jesus Christ, God, suffered the Passion, was nailed to the Cross - was Crucified - and died, as well as rose from the dead. The Second Person of the Blessed Trinity, God, was nailed to the Cross. The complete and total Second Person of the Blessed Trinity, Divine Nature and human nature, was nailed to the Cross. Since there is but one God, God, totally, was nailed to the Cross. page 22

FRIENDSHIP WITH GOD In out times it seems to be a rare situation where people follow God around, or even contemplate God. People will follow the exploits of celebrities, and even seek their advice even though the celebrities have absolutely no expertise other than making themselves noticed. Actually, very few celebrities even have expertise in making themselves noticed - they hire public relations people to accomplish their notoriety. page 23

EXORCISM OF THE POSSESSED ORTHODOX EXORCISM RITUALS (Continued) page 24

ENCHIRIDION ON FAITH, HOPE, AND LOVE by Saint Augustine CHAPTER XX Spiritual Almsgiving - CHAPTER XXIII The Reality of the Resurrection page 26

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CYCLICALLY REINFORCED NATIONAL DISFUNCTION Every day in our country thousands of babies are killed; murdered by abortion in clinics specially designed for killing babies. . . . It is impossible for any civilization to possess the cohesion, durability, fortitude, moral fiber and other qualities and characteristics necessary and required for a society or a people to function when it sanctions the murder and actually murders the most innocent and defenseless of its citizens. page 1

THE SIMPLE PURSUIT What example would we have if Jesus had not changed water into wine at Cana - if He had done nothing to alleviate the situation? . . . In order to enjoy the wine changed from water by Jesus Christ, the wedding guests had to do something.

They had to drink it. page 1

MAN'S VALID LAWS ALWAYS SUPPORT AND ENACT GOD'S LAWS page 1

WHEN YOU PRAY HAVE YOU EVER CONSIDERED THE POSSIBILITY GOD'S ANSWER MAY INCLUDE THE OPPORTUNITY TO EXERCISE THAT FOR WHICH YOU HAVE PRAYED? 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 of Clerks Secular of Saint Basil, is: <http://www.reu.org> ftp telnet://reu.org InterNet Mailing List pages 2 - 3

THE BASILIAN FATHERS The Society of Clerks Secular of Saint Basil: OUR TWENTY-FIRST YEAR OF

PUBLICATION; LITURGICAL CALENDAR page 4

REAL VALUE Since illness and economic hardship are observed as evils there is an inclination to associate illness and economic hardship with sin. page 5

THE GOOD SHEPHERD, FREE WILL, MUTTON CHOPS AND SWEATERS There are many sheep who refuse to follow the good shepherd. They say things like: I am not going to get sheared; and, why follow the flock, it's going nowhere. In general, sheep are fairly stupid; but those who think they are smarter than the good shepherd are really stupid. page 6

SAINT SIMEON, BISHOP OF JERUSALEM Martyr, (died 107), Feast February 18 Saint Simeon was the son of Cleophas, otherwise called Alpheus, who was father also of Saint James the Lesser, the first bishop of Jerusalem, of Saint Jude the Apostle, and of another son named Joseph.

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ARMADILLO - is that a suggestion we give guns to dillos (arm a dillo), that we should attach arms to a dillo (would that include wrists, hands, elbows, and shoulders?), or is it a notice that a particular dillo is wearing armor?

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