



# REUNION

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



Volume 22 No. 1 OF THE CHURCH OF MAN WITH GOD February 2012 A.D.

## ~ A ROMAN CATHOLIC PROBLEM WHICH HAS FALLEN ON ORTHODOX SHOULDERS ~

*From Metropolitan Archbishop Lee S. Mc Colloster, S.S.B.*

The Roman Catholic Church has some, shall we say, worship related organization problems. One of the problems is, what to do with Charismatics. Another of the problems is, what to do with Latin Rite Traditionalists.

Charismatics seem to like to be involved with the Holy Spirit, and most often are identified by their perpetual, public, saccharin smiles

(their state of smiling in private or when preoccupied seems to not be not quite as perpetual), and by asking non-charismatics questions such as, "Do you know your guardian angel's name?"

Rome quite wisely simply made room for them within Rome's existing worship organization structure.

The Latin Rite Traditionalists, often commonly known as Trads, were handled quite differently.

Rome attempted to quash the use of the Traditional Latin Mass, and Latin, restricting the consecration of Trad bishops, while concurrently instituting and exercising additional, similarly harsh methods.

This lead to a schism and also a form of schism or "shadow schism" within the Roman Catholic Church. Some of the Traditionalists formally formed The Society of Saint Pius X which was formally "condemned" by Rome. Some Trads met privately with Priests who said Mass in Latin without formally separating from Rome. Some of the Trads attempted to perpetuate their organizational systems and to gain credibility by seeking association with various Orthodox Church Jurisdictions using numerous, amazingly varied

*(Continued TRADS on page 13)*



## ERRORS OR PERHAPS INTENTIONAL FALSE- HOODS PROMOTED, PRO- POUNDED AND PROMUL- GATED BY A ROMAN CATHOLIC LATIN RITE TRADITIONALIST FATHER PAUL TRINCHARD

**And the lack of fortitude he exhibited when confronted by his superior - his Bishop, and his profound guile.**

Roman Catholic Latin Rite traditionalists, sometimes referred to as "Trads" normally would not be the subject of extensive comment in an Orthodox publication.

When the efforts between the hierarchs of the various Orthodox Churches and the Roman Catholic Church, directed towards reunification, are considered, then various aspects of Roman Catholic and Roman Catholic related activities must become subject to more intense inspection. This must include the Roman Catholic Traditionalists "movement".

One individual who apparently is amongst the foremost Trad propo-

*(Continued LATIN on page 6)*

## THE CRACKED AND CRUMBLED FOUNDA- TIONS OF LATIN RITE TRA- DITIONALISTS THEOLOGY

*This study was made necessary due to attempts by Roman Catholic Latin Rite Traditionalists, to take over Orthodox Church organizations, and to pretend they are Orthodox.*

The main approach of this exploration is to focus on the *effect* and *effects* of the Latin Rite Traditionalists theology. The accuracy of that theology is a factor, but the effects, effect the "outcome" of that theology. As an example, if a person believes gravity is a repelling force instead of an attracting force, that person would expect that when a person jumps off the of the roof of a building, the jumper would not be attracted to and fall to the ground, but rather, would fly up into the air. For such a person, the fact that the jumper does not fly up into the air *before* jumping is not material,

*(Continued TRAD THEO on page 7)*

## WHEN A PASTOR IN THE SOCIETY OF SAINT PIUS X (SSPX) AND ONE OF HIS PARISHIONERS ASKED AN ORTHODOX BISHOP TO LIE

One Orthodox Bishop of Russian lineage experienced a somewhat strange "reunion" with a childhood schoolmate. The schoolmate, a Roman Catholic who became a parishioner in a parish of The Society of Saint Pius X (SSPX), contacted the Bishop around the turn of the century (20th - 21st). The Bishop had not had contact with

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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*

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

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

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

**BIBLE-DAY**

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

**SERMONS**

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

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

**STUDIES**

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

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

**ONE-BODY**

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

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

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

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**REAL GAS  
versus  
ETHANOL**

All the theoretical fiddle faddle regarding ethanol Vs. real gas is hereby set to rest forever. Yeah . . .

Well, using a 2004 KIA Amanti (is that a combination Korean and Italian automobile . . . reminds me of a nephew and of a niece I have, anyway) automobile with about 84,000 miles on it:

After two tanks of real gas instead of ethanol, "city" driving gets about two or three miles per gallon better with real gas over ethanol, and highway driving around five miles per gallon better for real gas over ethanol.

If ethanol at 10 percent or less does not destroy the engine, then the real test is miles per dollar, not miles per gallon.

The results with the KIA for normal combined highway and city driving are:

Real gas at \$3.29 per gallon; 7.35909 miles per dollar;

Walmart ethanol gas at regular price of \$3.24 per gallon, 7.008 miles per dollar;

Walmart ethanol gas using Walmart's pre-paid card price of \$3.13 per gallon, 7.23043 miles per dollar.

Therefore, for this KIA, even with the greater cost per gallon of real gas over Walmart discounted 10 percent ethanol gas, the KIA gets more miles per dollar with real gas, and it does not cause damage to the engine.

For what it is worth.

And exactly what does this have to do with priestly function?

Well, exactly how do you think a priest travels to make sick calls, bring communion to the house-bound, serve at different parishes, get a six pack of an adult beverage, make a quick trip to buy pizza and other forbidden food when the young priest are not around to yell at him? Magic carpet?

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**OBVIOUSLY**

The contents of page one of this issue of **REUNION** make it obvious The Society of Clerks Secular of Saint Basil is experiencing problems caused by Latin Rite Traditionalist members or former members of the Roman Catholic Church.

We became aware of aspects of this situation in November of 2011, and began the procedures required to, hopefully, rectify and resolve these problems.

It is doubtful the measures will have the desired results. In all probability, the principals who have caused the problems will be reluctant to even consider they are in error, much less act in a proper manner designed to properly and morally resolve the problems they have caused. But they will be given the opportunity so-to-do.

The measures will, as is proper, remain mostly private *for the time being*.

Should the principals not proceed to morally and properly resolve the problems they have caused, then the matter

will be much more fully disclosed in a future issue of **REUNION**. Probably in the next issue.

Dealing with this situation has required the expenditure of vast sums of mental and physical energy and other resources, including, simply, time. Various projects long in planning were set aside or otherwise delayed so-as-to focus and deal with this problem.

At this time the desire is to afford the opportunity for reconciliation; to resolve with the least amount of harm to the instigators and principals who initiated and caused the problems.

While one may admire the vigor of these Latin Rite Traditionalists, and may even sympathize with their dilemma, situation, and quandary, their modi operandi (modus operandi refers to one method of operation, and Trad use several) vis-a-vis The Society of Clerks Secular of Saint Basil (and perhaps other Orthodox Jurisdictions and organizations as well) may easily be classified and described as without honor, as immoral.

For reasons which are unclear, and which on the surface at least, appear to be totally illogical, some Orthodox have assisted these Latin Rite Traditionalists in their subterfuge and improper activities. The Orthodox have so done in a secretive manner.

The initial restraint of the response of The Society of Clerks Secular of Saint Basil is made with the hope these Orthodox will realize and comprehend the improper nature of their activities. It is made with the hope these individuals will rectify and repair the harm and damage they have caused.

It is not likely they will, but they are being given the opportunity.

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**PRESIDENT OBAMA VOIDS  
CONSTITUTIONALLY  
GUARANTEED FREEDOM OF  
RELIGION**

For a government to function within the parameters of God's will and explicit instructions it must preserve and protect the God given rights of ALL of its citizens in the least intrusive manner possible.

At its inception the United State of America attempted to do so, with several glaring exceptions such as slavery and the treatment of those who inhabited the country prior to the formation of the country.

But the attempt was made, and for the most part persevered for over an hundred years. And the attempt did meet with a great measure of success for over an hundred years.

With the legalization in the United States of America of artificial contraceptives - especially those which function as abortifacients - and of abortion, the United States began a precipitous decline. This decline is on all fronts and in all aspects: socially, family unity, morality, intellectually, in drive and ambition, education, and the foundations which allow and which encourage individuals and societies to achieve . . . to achieve anything.

Orthodox Churches never exerted or possessed the ability to exercise great influence upon the United States government, being more influential in Russian, Slavic, Occidental, Oriental, and Mediterranean areas and with those who immigrated to the United States from such areas. The Roman Catholic Church, being European in its area of influence, maintained a great ability to influence and a great measure of influence in the United States partially because of the European origins of much of America's citizenry.

The influence of the largest contingent of the true One Holy Catholic and Apostolic Church, the Roman Catholic Church, upon the government of the United States of America, began to decline over the past

fifty to seventy years (beginning about the 1930's and definitely by the 1950's). Very basically, this decline was caused by the intentional or unconscious seeking of acceptance from the immoral and the invalidly churched power and social elite by the human hierarchy of the Roman Catholic Church in the United States of America. Once this was perceived by these people who did not have access to the Sacraments other than Baptism and Matrimony - and who, by the way, for the most part did not really access even these Sacraments - once this was perceived by these people their individual and group instincts lead them to the blood trail of weakness which the Roman Catholic Church so readily spread. And these unholy people began instituting their program of evil, focusing on sex and sexual matters, providing ready and legal access to pornography under the guise of freedom of speech, rationalizing artificial birth control even through abortifacients as being a legal right of women - of course without examination of the legal much less the moral rights of the child - and then easily taking the next step which is the killing of babies through abortion under the guise of a right women have over their own bodies - without considering the rights of the child being murdered.

The corruption of the Roman Catholic Church evidenced by its pedophile and homosexual scandals removed society's perception of any viability on the part of the Roman Catholic Church in moral matters. The Orthodox Churches retain a measure of perceived moral viability, but simply never possessed the ability to exercise that influence in the United States to the same extent as was possessed by the Roman Catholic Church prior to its decline in influence.

The tomb of the United States of America is now being sealed with new requirements by the federal government, specifically the requirement that all employers, including Church owned or operated entities, which includes all Orthodox Churches, the Roman Catholic Church, Protestant Churches, Moslem, Jews - all churches, provide employees health insurance that provides access, without co-pays, to artificial contraception, abortifacient

contraceptives, as well as for sterilization services and the so-called "morning after" birth control pill. A church operated hospital is as much of a church function as a prayer service. It is the church in action.

Churches and Religions which oppose such activities as being damnably immoral are confronting similar requirements for access to abortion, and requirements that even Church owned and operated medical institutions (e.g. hospitals) provide abortions, and that medical personnel perform them even though the medical personnel are morally opposed to abortion. But you neither believe that nor do you care, do you?

While this is a complete and total crushing of the freedom of religion - and freedom from government instituted religion - granted by the Constitution of the united States of America as Amended, more importantly it is an official government policy allowing and encouraging unrestricted murder of the most defenseless human beings in any society - babies. Adolph Hitler and Joe Stalin must admire and envy the extent of this evil which Obama and his legions from hell have been able to institute - built on the pre-existing foundation of evil they found in place.

Of course one should, perhaps must, write one's government officials demanding a total reversal of this policy and these laws.

The probability of success in reversing this demise of the United States is revealed by the response to the following scenario and question.

Most people think their own Momma (that is Mother, for those who require an explanation) is most assuredly going to go to heaven. Those for whom the probability is uncertain are definitely in the minority. Well, name the CURRENT government officials whom you are certain will go to heaven - whom you are certain will go to heaven with the same certainty you have that your Momma will go to heaven. Did you come up with any names?

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(Continued LATIN from page 1)

nents, Father Paul Trinchard, S.T.L., has repeatedly crossed the bounds of propriety especially regarding the Orthodox Church(es). It therefore is simply fitting that there be an Orthodox examination of and response to the situations, potential or actual problems, and potential or actual confusion Trinchard has created.

In several of his books Trinchard has used the term Orthodox to refer to traditionalists, and has used the term Divine Liturgy to refer to the traditionalists Latin Mass. He uses the term Orthodox Catholic in a manner which confuses his readers as to whether he is making reference to Roman Catholics who are Tradeds, or to Orthodox Catholics which in normal circumstances refers to those who are not Roman Catholics but rather are members of the various Orthodox Church Jurisdictions, such as Russian Orthodox, Greek Orthodox, or the monastic of the several monasteries on Mount Athos.

Divine Liturgy is the term which Orthodox Catholics who are of the Greek, Russian, and other Orthodox Church Jurisdictions, use to refer to the similar Liturgy which Roman Catholics refer to as the Mass.

By use of the terms "Orthodox" and "Divine Liturgy" in the unusual manner stated above, Trinchard has created systematic confusion particularly for those who have little familiarity with the Orthodox Church - the real Orthodox Church, not Trinchard's creation.

While anyone has the ability to utilize any term in any manner desired, use of terms which have possessed, attained, or encompassed specific meanings or concepts for hundreds of years is at the very least misleading and may constitute engaging in dishonesty.

Trinchard's use of these terms is similar to the attempts by homosexuals and lesbians to have their same gender relationships termed and defined as marriages. Just as no same gender relationship will ever be a marriage no matter what some government proclaims, so too will Trinchard's efforts never change reality.

Trinchard has brought this confusion, or perhaps intentional deception, to disgusting levels in his book, *CATECHISM of DIVINE LITURGY*, by Fr. Paul Trinchard, S.T.L., MAETA, Metairie, Louisiana, Copyright 2010.

Throughout this book, Trinchard improperly uses the term Orthodox to refer to Roman Catholic traditionalists.

He also states that, ". . . between His resurrection and Ascension, Christ taught His Apostles how to say Divine Liturgy . . ." *Catechism, supra, Page 138*. Trinchard makes similar statements throughout this book, and in many of his earlier books. The main tenor of his books is that the Mass may only be properly "said" in Latin, must be the Traditional Latin Mass, but occasionally grudgingly acknowledges the validity of the Orthodox Divine Liturgies of Saint John Chrysostom and of Saint Basil the Great, and occasionally, grudgingly acquiesces to the use of Greek and of Aramaic.

*As an aside, it is interesting to realize that Roman Catholic Priests "say" Mass, Roman Catholic Laity "hear" Mass, while Orthodox "Pray" Divine Liturgy.*

In support of his position that Christ taught the Apostles to "say" Mass (and to "say" it in Latin) during the period between the Resurrection and the Ascension, Trinchard cites to the Letter of Pope Saint Clement of Rome to the Corinthians, and the letter of Saint Justin (See esp. *Catechism, supra, Page 147*).

These writings of Saint Clement and of Saint Justin simply do not support Trinchard's contentions.

Very simply, Saint Clement's letters are primarily concerned with exhorting and encouraging Christians, particularly the Corinthians, to follow duly constituted Church authority. Saint Justin's letter is primarily concerned with showing that Christian worship and practices are not antagonistic to established secular authority, had actually been approved and sanctioned by prior secular government au-

thority, and focuses on the Last Supper as the source for instruction in the Eucharist.

Unfortunately it is not viable to present these letters here for the simple reason that would require approximately 26 to 35 pages. However, these letters are readily available on the Internet and in many regular libraries.

The Gospels, Acts of the Apostles, and the Apocalypse (Book of Revelations), and the Letters or Epistles of the New Testament, similarly fail to support Trinchard's contentions.

It is quite reasonable to expect that if Christ had taught the Apostles to "say" Mass (and to "say" it in Latin), such would have appeared somewhere in the New Testament. But nowhere in the Gospels or in Acts do we find any such indication. Nowhere in any letter or epistle in the New Testament is there a passage which essentially states, "***And then dear Theopolus, the Master did instruct us as to the words of the ceremony within which we are to change ordinary bread and wine into His most sacred Body and Blood. However, He confused us by instructing we merely say these words, and not pray them, and that our companions in the ceremony hear the words, but also not pray them. And when He instructed we use the language of the hated conqueror, Latin, Jacob the Zealot vomited in anguish.***"

Trinchard continually states, perhaps pontificates, that not only is the new Roman Catholic Mass - the Novus Ordo - not valid, but that the ordination liturgy for Roman Catholic clergy is not valid since the changes instituted by Rome after Vatican II and that therefore the Roman Catholic clergy ordained and consecrated with the new ceremony are not ordained, are not priests and bishops.

Trinchard has often related an occasion of several years ago when he was summoned by his Bishop to explain, defend,

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(Continued LATIN from page 6)

or perhaps simply comment on his writings. Trincharde states he feigned or pretended to be senile or weak of mind, fawning on the bishop, pretending to be near tears. Trincharde relates how the bishop, apparently distressed at Trincharde's feigned distress, spoke comforting words to Trincharde and sent Trincharde on his way without admonition. Trincharde further relates how as he left the Chancery Office and joined his followers, he joked and bragged at having deceived the Bishop.

By his own admission of this event it is obvious Trincharde lacks the fortitude to stand by what he states are his convictions. Apparently Trincharde has a very strong aversion to even begin to approach any form of martyrdom, or inconvenience.

Yet Trincharde has encouraged numerous Roman Catholic priests to overtly challenge their hierarchs in following their Trad beliefs, and even to seek consecration as Bishop by Orthodox, and others such as Old Catholic, and even those of extremely questionable validity. Such acts by Roman Catholic clergy often results in immediate excommunication of the clergyman by Rome and severance of all financial assistance to him. But Trincharde, who openly states he has inherited millions of dollars, neither puts himself at such risk, nor does he financially support - at least to any meaningful extent - those whom he has encouraged to place themselves in such jeopardy.

Trincharde also, on information and belief, was instrumental in or otherwise encouraged others to form and to join a corporation formed in or about the year 2008, named The Society of Clerks Secular of Saint Basil. Members of this corporation apparently are laying claim to be the religious order named The Society of Clerks Secular of Saint Basil formed by Archbishop Aftimios Ofiesh under the auspices of Russian Patriarch Saint Tikhon, which of course is the real Society of Clerks Secular of Saint Basil. The 2008 corporation acts as

though it were the real religious order founded under the auspices of Saint Tikhon, even to the extent of seeking to recruit Trad priests and bishops.

While Trincharde apparently has often written with great spiritual insight into the prayers of the Traditional Latin Mass, he would have been well served to study with an attempt at great comprehension the book, **THE MASS OF THE ROMAN RITE (Missarum Sallemnia)**, by Rev. Joseph A. Jungmann, S.J., Translated by Rev. Francis A. Brunner, C.S.S.R., Benziger Brothers, NY, 1959. Originally *Missarum Sallemnia*, (1949). The new one volume English text covers the development of the Roman Catholic Latin Mass from the early days of the Church through the pre Vatican II Twentieth Century. It also briefly inspects the Eastern Rite Divine Liturgies. This extensive and authoritative work makes it very clear The Mass and the Eastern Divine Liturgies developed over the years, and was/were not taught by Christ to the Apostles in any form or at any time; that Latin was just one of many languages used - the local vernacular being most often used for liturgical purposes of every nature, including the Mass or the Divine Liturgy.

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(Continued TRAD THEO from page 1)

nor is the reality which such a believer observes - that a jumper falls down and not up - also is not material.

Keep this in mind.

Any system is obligated to maintain consistency in logic within that system, and viable systems so do. Latin Rite Traditionalists theology and theological systems [plural is correct for ultimately such Traditionalists exhibit various theologic(al) "peccadillos" not in common with the other Traditionalists, their unifying factor being the use of Latin in liturgy, especially the Mass] do not adhere to this requirement - Latin Rite Traditionalists theology is

not consistent.

While the Church founded by Jesus Christ God is one Church, portions of that one Church are under different forms of human administration.

The differences in the forms of administration result in different *effects* which in turn effect the clergy and laity and the abilities of the clergy and the laity who are subject to those effects.

Since effects are being examined, and are of such importance, the colloquial and vernacular expressions and language which follow readily express the logical progressions and insights sought to be studied and comprehended.

Rev. Dr. Rama Poonambalam Coomaraswamy, M.D., is (well, was, he died) one of the foremost Latin Traditionalist theologians. The theology he has propounded actually does closely mesh with *the effect* of established Roman Catholic theology. The two main Coomaraswamy works used for reference herein are: **The Destruction of the Christian Tradition**, Rama P. Coomaraswamy, 2006, World Wisdom, Inc.; and, **THE PROBLEMS WITH THE OTHER SACRAMENTS**, 2010, Rama P. Coomaraswamy, Reviviscimus Press, San Rafael, CA.

One of the basic principals and concepts in/of the Roman Catholic Church is that the transmission of Divine power and authority, or the channel through which Divine power and authority flow, is from Christ- God, to and through the Pope of Rome, and from him to everyone else. In the Roman Catholic Church the Pope of Rome is supreme, with no equal.

In effect, in the Roman Catholic Church structure every Cardinal, Bishop, Priest, cleric, religious, and even in a certain sense the Laity, receive their authority and certain spiritual aspects from the Pope of Rome who transmits or conveys them from Christ - God.

(Continued TRAD THEO on page 8)

(Continued **TRAD THEO** from page 7)

Thus, in effect, every Roman Catholic Bishop and every Roman Catholic Priest not only is subservient to the Roman Pope, but also obtains the power and authority of his clerical office from the Pope of Rome. The Roman Pope is able therefore to withhold, suspend, or even cancel the power, and authority, of a Roman Catholic Bishop or Priest, and his ability to function as such. Over the centuries there have been discussions within the Roman Catholic Church as to whether or not a schismatic Bishop is able to validly ordain a Priest or validly consecrate a Bishop. Some hold the position that such ordinations and consecrations are illicit but valid since the power of a Bishop is innate. Others hold such ordinations and consecrations are ceremonies without effect, or at the very least of questionable validity. In instances where such schisms have been healed or otherwise reconciled normal practice included re-ordination and where appropriate re-consecration *sub conditione* - meaning subject to the condition of the possibility the original ordination or consecration actually was valid.

The Roman Pope also may not be removed from office, not even by the College of Cardinals, (*The Destruction, supra*). However, he may lose his power; specifically he loses his power: 1) when he physically dies, 2) is he loses his reason (becomes insane, or suffers from madness), 3) if he becomes a schismatic - separates himself from the Church, 4) if he becomes a heretic, loses Faith (the Divine Virtue) (*supra, page 14*). He may also resign.

When a Pope of Rome dies this Papal position as focal point, channel between Christ-God and those under the Pope of Rome, is held by the College of Cardinals, until such time as a new Pope of Rome is elected by that College of Cardinals - or those Cardinals who are empowered to elect a Pope of Rome.

A valid Church does have the ability to establish this form of flow and such practices, for it has the right to govern

itself as it deems fit provided such governance is at the very least within the provisions of Divine will.

[As an aside: Orthodox Churches generally provide that all Bishops are equal. Patriarchs, Primates, and Metropolitans, while they govern, have the highest place of respect, and often have virtually supreme authority, and in the Ecumenical Patriarch have the ability to resolve certain disputes and problems, but they are Bishops and in many instances, under certain circumstances, they may be removed from their office.]

The Traditional Latin Mass was established by Saint Pius X, and several other Roman Popes, as the liturgy of worship during which bread and wine are changed into the Body and Blood of Christ and Christ offered as the supreme sacrifice in a bloodless form of the Sacrifice of Calvary. It was established in a manner which is termed Canonical (often referred to as the Canonized Mass). These Roman Popes decreed this Traditional Latin Mass can never be replaced or removed, and that no other liturgy may be used for the afore-stated purposes. These Popes of Rome unquestionably had the authority so-to-do.

Therefore, argue the Latin Traditionalists, when the successors of Pope John XXIII established the New Mass, properly named the Novus Ordo, as the replacement of the traditional Latin Mass, those Roman Popes not only acted improperly, but in actuality, their establishment of the New Mass was without effect. Traditionalists hold that it is impossible to establish a Mass for the Roman Catholic Church other than the Traditional Latin Mass, and that any attempt so-to-do is without effect. The logical progression from this position is that the Novus Ordo, and even the most recent changes in the Mass of the Roman Catholic Church, are not valid because the only valid Mass, established by Papal decree binding on all subsequent Popes, is the Traditional Latin Mass.

Coomaraswamy not only propounds, but holds - states - that the attempt by recent Roman Popes to establish a replacement for the Traditional Latin Mass, are acts of Schism, and also acts of Heresy. Latin Rite Traditionalists may agree that such Papal liturgical replacements are one or the other or both or neither, but all Latin Rite Traditionalists who also believe that the Novus Ordo or its latest formation is not valid Mass, also believe the Traditional Latin Rite Mass organizations have validity and that the Roman Catholic Church as an organization under any individual who holds the title of Pope of Rome is invalid because that organization has minimalized or discarded the Traditional Latin Mass.

Coomaraswamy and the Latin Mass Traditionalists in harmony with his theological concepts hold that, in effect, the establishment of the Traditional Latin Mass by Pope Pius X was a dogmatic proclamation and that any attempt to change the Mass is an act of heresy and an act of schism.

It logically follows, according to Coomaraswamy and those of like mind, that since it was a series of Roman Popes who established the New Mass, that these Popes were and are schismatics and heretics, and therefore were not valid Popes.

The Traditionalists position is that the Roman Pope who established the New Mass ceased to be Pope at the instant he established the New Mass because establishing the New Mass was an act of heresy and schism which violated the dogmatic establishment of the Traditional Latin Rite Mass; violating dogma is an act of schism and heresy; since a man can not be both Pope of Rome and also a person who Papally proclaims contrary to established dogma so-as-to be a schismatic and/or an heretic, an individual who was Pope and then so Papally proclaims ceases to be Pope upon the initiation of the proclamation.

The Traditionalists position regarding  
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the election of a new Pope of Rome is that a Schismatic or an Heretic can not be elected Pope of Rome; that any such individual who is so elected is not the Pope of Rome even though elected by the proper assembly.

The Traditionalists position is that the position of Pope of Rome is vacant and that they therefore have both the right and the obligation to proceed individually and in organizations in a manner which maintains the Traditional Latin Mass.

### **Uh Oh - Along comes theological / dogmatic logic:**

In the Roman Catholic Church all power and authority comes from God and flows through the Pope of Rome, with the College of Cardinals temporarily holding the function of Pope when the Pope dies. There is no system in the Roman Catholic Church to "get rid of" a Pope - well he can be killed but that is not official policy. Sooooo, Traditionalists are stuck with a heretic Pope who no longer is Pope but can not be removed from office. Or, with a person who was elected Pope but can not be Pope because he is an heretic.

But all the "Kik-A-Poo-Joy-Juice", all the power and authority of God exercised by the Roman Catholic Church and anyone in the Roman Catholic Church, goes from God to the Pope and then to everyone under the Pope in a Grace-power-authority "pipeline" or "sprinkler system".

A reality under the Traditionalists system is, since there is no Pope of Rome, and therefore no conduit to grant the power, authority, or ability to say Mass, or Celebrate Mass, or *do* the Mass liturgy, . . . no one has the power, authority, or ability to say, pray, or *do* Mass . . . any Mass . . . Traditional Latin Mass or otherwise.

Ah, Traditionalists say, but that conduit rests with the College of Cardinals. Well, the College of Cardinals went

along with the New Mass, so, according to Traditionalists theology, all of those who went along with or celebrate the New Mass are schismatics and / or heretics, and therefore not on the Divine Power Grid. No "Kik-A-Poo-Joy-Juice" there. And, since all Bishops in the Roman Catholic Church are subservient to the Pope of Rome, all of the Roman Catholic Bishops were cut off from the Divine source of the ability to function and the right to function as Bishop. Since a Priest is only able to function under the authority of a Bishop, all Roman Catholic Priests were cut off from the source of the "Kik-A-Poo-Joy-Juice" and became non-functional. Please note this is not the Orthodox position / practice / system, but it must of necessity be the position of the Latin Rite Traditionalists. Succinctly, Latin Rite Traditionalists must hold they themselves are not valid because they came from that which was not valid. It is similar to Original Sin: Adam and Eve could not pass on to their descendants the immortality and the good relationship with God that they had before their fall because after their fall they no longer possessed immortality and a good relationship with God - and were incapable of passing on or giving that which they no longer possessed.

The Traditionalists problem actually pre-dates the New Mass. Using the concept that abrogation of dogma severs access to the Divine authority of the Church, and renders any attempt to confect a sacrament invalid, the Roman Catholic Church has been Sacramentally non-functional since the year 1054 A.D.

In two, full, true Ecumenical Councils of the Church, in the 300's A.D. and the 900's A.D., sometimes referred to as the First and the Second Councils of Nicea, the Nicene Creed was established as dogma of the One Holy Catholic and Apostolic Church. One portion of that Creed is a statement of the Procession of the Holy Spirit (Holy Ghost). The pertinent part states: "I believe in the Holy Ghost, the Lord and

giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified;"

The Nicene Creed is a statement of dogma. In Nicea II the Council, including the Pope of Rome, stated nothing shall be added to or subtracted from the Nicene Creed and that anyone who adds to it or subtracts from it is anathema. The Pope of Rome agreed with this so strongly that he had the Nicene Creed engraved on a silver tablet, with the anathema provisions.

One must note that the Nicene Creed used today, and for almost a thousand years, by the Roman Catholic Church, is different. Instead of stating, "I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified;" it states, "I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father **AND THE SON**; Who with the Father and the Son together is worshipped and glorified;". The phrase or words, "**AND THE SON**", are known as the Filioque clause. The propriety of the phrase "**AND THE SON**" was actually the main topic and main reason for calling the Second Council of Nicea, and that phrase was rejected as bad theology, as not being true, and as being "false dogma". The German part of the Church had wished to have it added, because of its misunderstanding of some notes Saint Augustine of Hippo had made - and he had made them with the intention they would never be made public since they were a small part of a working draft without even the benefit of the other parts being present.

Anyway, around the year 1054 A.D., the Roman Pope, at the prompting and insistence of the emperor or whatever he was called, issued an order that everyone begin using the phrase "**AND THE SON**" as given above. The Orthodox (part of the) Church refused so-to-do.

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## CHILDREN'S PAGE

### *The Orthodox - Basilian Catechism*

**Q. 1311. What are rash judgment, backbiting, slander and detraction?**

A. Rash judgment is believing a person guilty of sin without a sufficient cause. Backbiting is saying evil things of another in his absence. Slander is telling lies about another with the intention of injuring him. Detraction is revealing the sins of another without necessity.

**Q. 1312. Is it ever allowed to tell the faults of another?**

A. It is allowed to tell the faults of another when it is necessary to make them known to his parents or superiors, that the faults may be corrected and the wrong doer prevented from greater sin.

**Q. 1313. What is tale-bearing, and why is it wrong?**

A. Tale-bearing is the act of telling persons what others have said about them, especially if the things said be evil. It is wrong, because it gives rise to anger, hatred and ill-will, and is often the cause of greater sins. Gossip is specifically forbidden.

**Q. 1314. What must they do who have lied about their neighbor and seriously injured his character?**

A. They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

**Q. 1315. What is the ninth Commandment?**

A. The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

**Q. 1316. What are we commanded by the ninth Commandment?**

A. We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

**Q. 1317. What is forbidden by the ninth Commandment?**

A. The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful impure thoughts and desires.

**Q. 1318. Are impure thoughts and desires always sins?**

A. Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

**Q. 1319. What is the tenth Commandment?**

A. The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

**Q. 1320. What does covet mean?**

A. Covet means to wish to get wrongfully what another possesses or to begrudge his own to him.

**Q. 1321. What are we commanded by the tenth Commandment?**

A. By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

**Q. 1322. Should we not, then, try to improve our position in the world?**

A. We should try to improve our position in the world, provided we can do so honestly and without exposing ourselves to greater temptation or sin.

**Q. 1323. What is forbidden by the tenth Commandment?**

A. The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

**Q. 1324. In what does the sixth commandment differ from the ninth, and the seventh differ from the tenth?**

A. The sixth commandment differs from the ninth in this, that the sixth refers chiefly to external acts of impurity, while the ninth refers more to sins of thought against purity. The seventh commandment refers chiefly to external acts of dishonesty, while the tenth refers more to thoughts against honesty.

### LESSON THIRTY-FIFTH: On the First and Second Commandments of the Church

**Q. 1325. Are not the commandments of the Church also commandments of God?**

A. The commandments of the Church are also commandments of God, because they are made by His authority, and we are bound under pain of sin to observe them.

**Q. 1326. What is the difference between the commandments of God and the Commandments of the Church?**

A. The commandments of God were given by God Himself to Moses on Mount Sinai; the commandments of the Church were given on different occasions by the lawful authorities of the Church. The Commandments given by God Himself cannot be changed by the Church; but the commandments made by the Church itself may be changed by its authority as necessity requires.

**Q. 1327. Which are the chief commandments of the Church?**

A. The chief commandments of the Church are six:  
1. To participate in Divine Liturgy (Mass) on Sundays and holydays of obligation. 2. To fast and abstain on the days appointed. 3. To confess at least once a year. 4. To receive the Holy Eucharist during the Paschal (Easter) time. 5. To contribute to the support of our pastors. 6. Not to marry persons who are not Orthodox Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

**Q. 1328. Why has the Church made commandments?**

A. The Church has made commandments to teach the faithful how to worship God and to guard them from the neglect of their religious duties.

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## CHILDREN'S PAGE

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**Q. 1329. Is it a mortal sin not to participate in Divine Liturgy (Mass) on a Sunday or a holyday of obligation?**

A. It is a mortal sin not to participate in Divine Liturgy (Mass) on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from participating in Divine Liturgy (Mass), without a sufficient reason.

**Q. 1330. What is a "serious reason" excusing one from the obligation of participate in Divine Liturgy (Mass)?**

A A "serious reason" excusing one from the obligation of participating in Divine Liturgy (Mass) is any reason that makes it impossible or very difficult to attend Divine Liturgy (Mass), such as severe illness, great distance from the Church, or the need of certain works that cannot be neglected or postponed.

**Q. 1331. Are children obliged, under pain of mortal sin, the same as grown persons, to participate in Divine Liturgy (Mass) on Sundays and holydays of obligation?**

A. Children who have reached the use of reason are obliged under pain of mortal sin, the same as grown persons, to participate in Divine Liturgy (Mass) on Sundays and holydays of obligation; but if they are prevented from so doing by parents, or others, then the sin falls on those who prevent them.

**Q. 1332. Why were holydays instituted by the church?**

A. Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

**Q. 1333. How many holydays of obligation in the Western Rite, and Great Feasts in the Eastern Rite, are there in this country, the United States of America?**

A. In this country, the United States of America, there are eleven holydays of

obligation for those who follow the Western Rite, namely:

1. Feast of The Circumcision (Jan. 1);
2. Epiphany (Theophany) (Jan. 6);
3. Feast of Saint Joseph, Spouse of the Blessed Ever Virgin Mary (Mar. 19);
4. Saints Peter and Paul, Apostles and Martyrs (Jun. 29);
5. The Assumption of the Blessed Virgin Mary (Aug. 15);
6. All Saints Day (Nov. 1);
7. Feast of the Immaculate Conception (Dec. 8);
8. The Nativity of Christ (Christmass) (Dec. 25);
9. Easter sunday (Pascha), the Resurrection of Our Lord;
10. Ascension Thursday;
11. Feast of Corpus Christi;

and thirteen great feast days for those who follow the Eastern Rite, namely:

1. Theophany (Epiphany, the Holy Manifestation of God) (Jan. 6);
2. The Presentation of the Theotokos (Feb. 2);
3. The Annunciation of the Theotokos (Mar 25);
4. The Transfiguration (Aug. 6);
5. The Nativity of the Theotokos (Sep. 8);
6. Elevation/Exhaultation of the Holy Cross (Sep. 14);
7. Entry of The Holy Theotokos (Nov. 21);
8. The Nativity of Christ (Dec. 25);
9. The Presentation of Jesus (First Sun after Theophany);
10. Palm sunday;
11. Pascha (Easter), The Resurrection of Our Lord;
12. Ascension Thursday;
13. Pentecost.

**Q. 1334. How should we keep the holydays of obligation and great feasts?**

A. We should keep the holydays of obligation and great feasts as we should keep the Sunday.

**Q. 1335. Why are certain holydays called holydays of obligation or great**

**feasts?**

A. Certain holydays are called holydays of obligation or great feasts because on such days we are obliged under pain of mortal sin to participate in Divine Liturgy (Mass) and keep from servile works as we do on Sundays.

**Q. 1336. What should one do who is obliged to work on a holyday of obligation or great feast?**

A. One who is obliged to work on a holyday of obligation or great fease should, if possible, participate in Divine Liturgy (Mass) before going to work, and should also explain this necessity in confession, so as to obtain the confessor's advice on the subject.

**Q. 1337. What do you mean by fast-days?**

A. By fast-days I mean days on which we are allowed but one full meal.

**Q. 1338. Is it permitted on fast days to take any food besides the one full meal?**

A. It is permitted on fast days, besides the one full meal, to take two other meatless meals, to maintain strength, according to each one's needs. But together these two meatless meals should not equal another full meal.

**Q. 1339. Who are obliged to fast?**

A. All persons over 21 and under 59 years of age, and whose health and occupation will permit them to fast.

**Q. 1340. Does the Church excuse any classes of persons from the obligation of fasting?**

A. The Church does excuse certain classes of persons from the obligation of fasting on account of their age, the condition of their health, the nature of their work, or the circumstances in which they live. These things are explained in the Regulations for Lent, read publicly in the Churches each year.

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## HUMOR worms in church

(Thanks Mike)

A Minister decided that a visual demonstration would add emphasis to his Sunday sermon.

Four worms were placed into four separate jars.

The first worm was put into a container of alcohol.

The second worm was put into a container of cigarette smoke.

The third worm was put into a container of chocolate syrup.

The fourth worm was put into a container of good, clean soil.

At the conclusion of the sermon, the Minister reported the following results:

The first worm in alcohol ... Dead.

The second worm in cigarette smoke ... Dead.

The third worm in chocolate syrup ... Dead.

The fourth worm in good, clean soil ... Alive .

So the Minister asked the congregation, "What did you learn from this demonstration?"

Maxine was sitting in the back and quickly raised her hand and said,

"As long as you drink, smoke, and eat chocolate, you won't have worms!"

That pretty much ended the service !!

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Why is this so important, so horrible? Because the Nicene Creed, as approved by two full and true Ecumenical Councils, is established dogma. Its importance is equal to the importance of the dogma that Jesus Christ Lord God and Savior and Son of God the Father has two full and complete natures: Divine Nature and human nature. To change any of the Nicene Creed is the same as changing the dogmatic statement that Christ has two full and complete natures, and substituting for that a statement that His human nature was under the control of His Divine Nature, or that His human nature was in some manner not really full human nature, or any other modification.

Changing of the Nicene Creed by Rome in 1054 A.D., was, therefore, an act of heresy and an act of schism. It has been followed by the Latin Rite of the Roman Catholic Church for almost a thousand years (even though there seems to have never been a Roman Catholic proclamation making the Roman form dogmatic. It seems to have simply been made practice.). Therefore, according to Latin Rite Traditionalists, the Roman Catholic Church has been severed from the "Kik-A-Poo-Joy-Juice" for a long, long time. The Traditionalists logic therefore requires Traditionalists proclaim they have no Sacraments and no valid Mass because their Church has been invalid and severed from Sacramental Holy Orders since the year 1054 A.D., - - - with heretic / schismatic Pope(s), Bishops, and Priests of title but no Divine power or authority for almost a thousand years.

Traditionalists face a second source of disenfranchisement from a true Mass and Sacramental Holy Orders. That disenfranchisement is due to the proclamation of Papal infallibility.

Rome likes to cite, "Thou art Peter, and upon this Rock I will build My church . . ." as giving Saint Peter sole, complete, and total authority over the Church and matters of dogma.

In so doing Rome ignores two important facts.

First, just prior to saying this Our Lord was discussing the foundation of the Church. Saint Augustine informs us that when Our Lord said, "Thou art Peter," Our Lord pointed to Saint Peter, and when he said, "and upon this Rock," He pointed to Himself.

Second, Rome ignores Matthew 18:15-20, which states: "But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. (*And, to the point of of this citation here:*) **Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.**"

This, for the Apostles, and indeed for the entire Church, was the foundation of the source of establishing dogma, and the exclusive means of establishing dogma being through true Ecumenical Councils of the entire Church. St. Cyprian, in *De Unitate Ecclesiae*, makes it very clear such gatherings, such councils, are done in the name of Christ with the authority of Christ in the unity of the Church being of the entire Church; that any council which did not include the entire Church was incapable of establishing dogma, would and could only effect that part of the Church which called the Council or was invited to attend. It is well established that no Council of the Church is capable of ef-

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fecting established dogma, nor is any individual. The Roman Catholic Council which set forth Papal infallibility was a local council of the Roman Catholic Church and incapable of granting or establishing Papal infallibility since establishing Papal infallibility would require a true Ecumenical Council of the entire Church, and also would be contrary to the council system established by Jesus Christ Himself.

Succinctly, dogma is infallibly established only by, through, and in a true Ecumenical Council and once established can never change.

Therefore, in attempting to circumvent the Ecumenical Council format established by Christ Himself, Latin Traditionalist theology requires the Latin Traditionalists proclaim the Roman Catholic Church and its clergy of all ranks have, since the declaration of Papal infallibility, been severed from the stream of authority which flows from God; that the Roman Catholic Church and they the Traditionalists themselves, have not had valid Mass or ability to confect those Sacraments requiring the valid Apostolic Priesthood for several hundred years.

Very simply, the theology of Latin Rite Traditionalists who claim the Roman Pope is no longer valid because of the New Mass, and those who use the New Mass also are not valid because they use the New Mass - this theology requires such Traditionalists declare themselves to be invalid.

**The Orthodox Church thinks Rome is valid - weird, heretical, schismatic - but yet valid.**

The Orthodox Church perspective / opinion regarding the validity of the Roman Catholic Church is very simple. The use of the Filioque clause by Rome violates Dogma. The attempt to establish Papal infallibility through a local council of the Roman Church and claiming that council was an ecumenical council violates that which was es-

tablished by Christ Himself, is contrary to dogma, and promulgates a lie. But, in the 1600's A.D., the Synod of the Russian Orthodox Church made inquiry as to the validity of Roman Catholic Sacraments. The conclusion of the Russian Orthodox Church was that Roman Catholic Sacraments are valid, and that the Roman Catholic Church has valid Apostolic Priesthood. Also, the Ecumenical Patriarch and the Primate, Patriarches, and Metropolitans of various Orthodox Churches (Jurisdictions), and the Roman Catholic Church, continue exploring reunification. Orthodox would not continue to explore and to discuss reunification if there were nothing viable on the Roman side.

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this SSPX parishioner for several decades but recognized his name and, being curious, agreed to a meeting.

The SSPX parishioner arrived for the meeting with his SSPX pastor and they informed the Bishop of the following and made the following request.

The local Roman Catholic Archdiocese had several parishes which had been closed for various reasons. The SSPX pastor and parishioner asked the Bishop to contact the Roman Catholic Archbishop and attempt to purchase any one of the closed parishes' facilities, particularly a church building. The SSPX parish would provide the funds and upon the sale the Bishop was to turn the property over to the SSPX parish.

The Bishop asked why the SSPX pastor did not approach the Roman Catholic Archbishop himself. The response was that the SSPX pastor did not think the Roman Catholic Archbishop would sell a church property to the SSPX. The SSPX pastor and parishioner further explained that the Orthodox Bishop would have to pretend he was purchasing the property for his own Orthodox Church and not allow the

Roman Catholic Archbishop to know the property was being purchased for the SSPX.

The Orthodox Bishop responded by stating that the SSPX pastor and parishioner were requesting him to lie to the Roman Catholic Archbishop. The SSPX pastor and parishioner immediately responded that it was for a good cause, that their parish really needed a larger and better facility, and intimated a financial inducement to the Orthodox Bishop could be provided.

The Orthodox Bishop responded, clarifying that a lie is a sin, that a "spur of the moment" sin, or inadvertent lie, or even a "social" lie, is one thing, but an intentional, planned lie, is a much more serious sin. He concluded the meeting by stating he did not believe it was appropriate for someone who was supposed to be an assistant to Jesus Christ who is God, to request and attempt to induce anyone, especially another assistant to Jesus Christ, to lie, to sin; and then escorted them from his office with a request they never return unless it was to go to confession and seek absolution.

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*(Continued TRADS from page 1)*

methods.

In a spirit of seeking to assist validly Churched people, and as an aspect of exploring potential avenues of reunification of the Church (of the Orthodox and Roman Churches) many Orthodox Church Jurisdictions allowed some Roman Traditionalists to participate in varying measures. Some of these arrangements worked out quite well, but others resulted in severe problems similar to those problems experienced when Protestant ministers were given an "at face value" access to the ranks of clergy. Many of the formerly Protestant ministers were soon revealed to be "Virgin Mary haters" who had continued to be Protestant. Most of these were "rooted out" over a period of several years, resulting in a more stringent examination of any person of Protestant

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background.

In Many instances the Roman Catholic Traditionalists have proven to be just as devious as the Protestant ministers. Many of them have attempted to control Orthodox organizations, and to utilize Orthodox organizations and clergy for their own Traditionalists goals and ends.

Such activities by Roman Traditionalists have proliferated to the extent of causing confusion, harming Orthodox organizations, and simply spewing evil.

All of the articles which begin on page one of this issue of REUNION focus on some of these activities by Roman Latin Rite Traditionalists. It is anticipated that if measures to correct the situation are not immediately taken by those who have assisted in this corruption, the next issue of REUNION will contain copies of correspondence and documents more completely exposing those improper activities.

Apparently The Society of Clerks Secular of Saint Basil (S.S.B.) was "targeted" by the Trads because The S.S.B. is in the forefront in The United States of America, in the Orthodox Western Rite (or Gregorian Rite) Divine Liturgy.

We are exercising restraint in this matter and will therefore not further expound on this situation at this time.



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

*God, please help me love You*

## **MIRACLES ARE GREAT, BUT ACCEPTING GOD'S ASSISTANCE TO DO HIS WILL IS BETTER**

Many people seek to have some overt miracle occur in their life. Instead of water turning into wine they want the dust bunnies under their furniture to turn into gold. Instead of an angel of the Lord removing the two sets of chains binding them to two soldiers and then leading them past four lines of guards into freedom, they wish to be loosed from the chains of debt with which they have, for the most part, bound themselves.

Very few seek to be released from the bonds of sin.

Very few look into a mirror and see what for them is the most wonderful of all miracles - their own self made in the image and likeness of God. Each person could have never been created. Any individual person could have been created as a tree, or a frog, or a mosquito, or a free floating atom or electron. Most people do not appreciate this miracle personal to themselves.

Very few people change their ways even when they do observe or even participate in a miracle.

If all of the American babies who have been aborted since Roe V. Wade were to march on the United States Senate appearing as they were at the moments of their murder, would Hilary Clinton, Barack Obama, or any of the other pro abortion government official cease being pro abortion? Probably not, for they perceive the pro abortion position as being part of the road to the power they desire.

What would Senator Edward Kennedy have done if Mary Jo Kopechne were to have walk up to him during a Senate committee meeting?

Most people do experience overt miracles during the course of their lives but

they attribute what ever benefit they receive to fortune, circumstance, coincidence, accident, themselves, or good luck - and eventually forget about it.

Why is it that miracles seem to have little or no spiritual effect on us?

A combination of two factors is the main reason miracles have little or no permanent spiritual effect on us. One factor is, the miracle is not the one you desired. Being cured of cancer is significant but not as significant as having the dust bunnies under your bed turn into gold, especially if the gold is what you desire. Or, the miracle happened to or benefited someone else, and therefore is not sufficiently personal to you - especially if your dust bunnies continue to be dust. But the main factor in the combination is that even though a person believes in God, and knows what God wishes us to do and to be, most of us want to do and will do what we desire and if that does not correlate with or concur with what God desires, even an overt miracle often is not sufficient for us to change ourselves.

Miracles are one of the forms of proof that God is, and that Jesus is God. Since the incarnation all miracles have occurred through Jesus Christ, God. Even those made through the intercession of the Blessed Ever Virgin Mary, or some other Saint, whether that saint be living in this life as was Saint Peter when he resurrected the dead, or in heaven, are all through and in the Name of Jesus. Even Pentecost, which was the direct energy of the Holy Ghost, was through Jesus Christ, for the Passion, Death, and Resurrection of Jesus had to precede Pentecost, and the Holy Ghost was sent by Jesus..

But all the miracles which Jesus Christ performed did not influence the religious leaders of the Jews to change their ways and to attempt to become holy. Just as those leaders witnessed many of those miracles, and interrogated those for and upon whom the miracles were worked, so to it is not likely those who

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today disregard God will change their ways even if God effects them directly with a miracle.

Miracles, even major miracles, continue to be made quite regularly. But while a miracle may from time to time be the cause of a spiritual change in a person, the real cause of a spiritual change for the better is in the individual person's acceptance of the assistance God gives to each of us to follow His will. Work on accepting that assistance and then you will participate in the miracle of your own salvation.

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

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### A HOPEFULLY USEFUL INSIGHT INTO THOSE SINS CAUSED BY SEEKING LOVE AND ACCEPTANCE

Sometimes the technical aspects of living a holy life or attempting to live a holy life seem to overwhelm the actual living a holy life, to hinder becoming or being holy.

When that happens to someone that person should simply stop and consider Jesus Christ, just hazily think about Jesus the Person who is God and Man, the only Person Who is Divine and human.

As a passing thought, consider why Jesus did what was necessary for the redemption of mankind which allowed each individual to attain eternal joy. We are able to grasp a small portion of the "why" because we are made in God's image and likeness with a greatly reduced caliber of some of the mental prowess of God - in humans we are more likely to think of this ability as the ability to reason. But the main reason we are able to grasp a portion of the "why" is because **God told us** He did it because He loves us and because Divine Justice required it.

As another passing thought, think about sins.

We have a workable "grasp" of why God wrought redemption and made salvation attainable. Are we able to do the same for sin?

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

So, why do people sin?

Obviously some people sin because they are openly rebelling against God. That is what the Devil and the like-minded spirits did.

Some people sin out of ignorance. If a person does what morally should not be done, or fails to do what morally should be done, and so does out of ignorance and is not responsible for that ignorance, there is no sin; otherwise there may be sin.

Quite a few people sin out of avarice, or orneriness, or contrariness, or just simple plain old cussedness.

But very often people sin because they are seeking acceptance. We are inclined to associate with that which is pleasing to the senses. This will often confuse our ability to recognize true acceptance and true love. Often a person actually is seeking love: to love or to be loved. This is interesting because love has its source in God, so in a real sense these people are seeking God or an aspect of God. And when one seeks an aspect of God, the seeker will be lead to God. Too often the problem is caused by our thinking we have focused on real love but instead we have focused on the pretty bauble. Often we confuse being in harmony with a socially recognized and accepted standard as being in harmony with a Divinely established standard.

So, in a very perverse sense, a lot of people sin because they are seeking God or an aspect of God, and they simply have their focus unfocused.

A basic change in the depths of charac-

ter, personality, and in individual essence, is required if there is to be hope for those sin because of rebellion against God, or out of avarice, or orneriness, or contrariness, or just simple plain old cussedness.

But there is great hope for those who sin out of ignorance, or because they are basically seeking acceptance or love.

Ignorance, unlike stupidity, is curable. Seek to cure it in yourself and in others - gently. In seeking acceptance seek acceptance from God and not necessarily from creatures. And in seeking love seek to love and to be loved by God and not necessarily creatures.

While the reality of redemption and the requisites for eternal salvation are serious matters of the greatest importance, a simple but truthful reflection will often provide useful insights.

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

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### MAINTAINING SPIRITUAL CLEANLINESS AND HEALTH

It is relatively easy and simple to become spiritually cleansed if spiritual cleanliness is merely removing the dirty sins from our souls. It also is relatively easy and simple to be cured of an individual session or infection of sin. Sacramental Confession and Absolution do these things, leaving us clean and without infection.

It is the underlying causes of sin, that which induces us to wallow in the mud and become dirty and infected, which is difficult and that difficulty is founded in the fact that we are the ones who must overcome those causes. We are able to overcome those causes only with God's assistance, for no one is able to maintain spiritual cleanliness and health through his own abilities without assistance from God. But neither can that spiritual cleanliness and health be maintained by God alone - for the patient must follow the

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physician's instructions if the patient is to maintain a state of health.

The very first thing we must do to maintain spiritual health and cleanliness is to stop wallowing in the filth, for it is in filth wherein resides the corruption and infection which sickens and destroys the soul.

We know this! Why then is it do difficult to avoid the sloppy mud? Because we like to play in the sloppy mud.

Some individuals will state it is simple and easy to avoid playing in the mud. Perhaps such individuals are so covered with spiritual slime that they are not aware they require a fire hose to blast off the filth. Or, perhaps such individuals are dead, in heaven, victors with Christ on the battlefield of sin. Or, perhaps, just perhaps, such individuals are truly spiritual towers of strength who frequent the gymnasium of spiritual strength with Jesus Christ as their personal trainer.

We may wish that we could do some things once and have the matter resolved and not have to be concerned with it in the future. Some few situations seem to have that quality of virtual permanence, such as reading a book for information, repairing a wood bench by replacing it with a concrete bench, or patching a hole in the wall of a house. But even these are only seemingly permanent resolutions, for one must review the book for the information when using it at a later time, one must wipe off the concrete bench before sitting on it, and the walls of a house must be cleaned and the house itself cleaned and otherwise maintained.

There is nothing in the human situation which is permanent until death.

We therefore must continually take spiritual showers to become clean, continually train and work out at God's spiritual gymnasium to gain strength, continually be nourished from the spiritual banquet of Jesus Christ, avoid wal-

lowing in the mud - and take a shower if we do, if we wish to be happy with the permanent condition we achieve at death

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

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**DISCIPLINE IS NOT FOR THE FOOLISH. Or, perhaps it is.**

When we attempt to lead a holy life, to live in accordance with the will of God, we will by the very definition of attempting to be holy, encounter temptations to sin. If we were not attempting to be holy, we would be giving in to those temptations to sin, and would sin the sins which we desire to commit.

But in attempting to be holy, to think and to do what it is possible for a human to think and to do that is the equivalent of what God thinks/does, we are also attempting to avoid sin.

Many sins are related to normal, natural inclinations and impulses. Where those normal, natural impulses and inclinations are applied to situations where the inclinations and impulses are either inappropriate or exercised to excess, there is sin.

We therefore need but restrict those inclinations and impulses to appropriate situations and where they are appropriate restrict their engagement to a level which is not excessive.

In the abstract, when considered in this very real manner, avoiding sin of this nature would seem to be a fairly easy

and simple matter. Unfortunately it is not.

It is not a simple matter because a part of our fallen human nature is the more base or animalistic inclination to acquire as much of something as is possible. Partially this is in accordance with the physical desire to obtain a continual supply of that which is necessary for survival, and to lay in a stock of such necessities. The obtaining of a stock of necessities quickly expands to obtaining a ready supply and stock of those things which are not necessities, but which may become necessities, then to things which we desire, and then expands to things we simply desire, and even to things which we might desire.

**Discipline alone is sufficient to control this inclination but discipline alone will not change self control into holiness. Discipline for the sake of God; discipline learned, practiced, and engaged as a tool which assists the individual to think and to do what it is possible for a human to think and to do that is the equivalent of what God thinks/does - leads to that desired holiness.**

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Discipline does not happen. Discipline must be desired, sought, trained, obtained and attained, for it to even begin to exist. Discipline must also be continually practiced if it is to continue to exist. Discipline must be exercised if it is to be strengthened.

An athlete may have some innate abilities. But those abilities will be relatively useless unless they are focused, trained, and exercised. So too is it with those who desire to attain holiness. So too is it with those who desire to be with God for all eternity.

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View your thoughts and deeds in the most simple format and manner. What is it that you think or do which, once you analyze it, is not in accordance with what is morally permitted for someone in your station in life or situation? Remove such thoughts and deeds from your life. What is it that you think or do that is morally permitted for one in your station in life or situation, but which you think or do to excess? Remove the excess from your life. What is it that you **should** think or do but which you do not? Begin doing it. What is it that you should think or do, and which you actually do think or do, but in a measure which is not sufficient? Increase the measure.

Discipline is neither easy nor difficult when it becomes that which one does, when it becomes a practice - not a habit, which is what one does because one is accustomed to doing it, but a practice, which is what one does and does it intentionally.

That discipline is necessary was shown by our Saviour Himself when He fasted for forty days and forty nights in preparation for the temptations the devil would present.

Only a fool would think he or she does not need discipline, when Our Lord Himself made its necessity known by His own thoughts and deeds.

Unfortunately, there are many fools in this world.

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

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### BEYOND DESCRIPTION and BEYOND EXPERIENCE

Jesus, Transfigured, shining with Divine Glory, with Moses, and Elias, all three simply talking. Peter, James, and John probably were at that instant being made privy to a very small portion of what it was possible for those who had died in a state of extreme Grace to experience before the Passion, Death, and Resurrection of Our Lord. Or, perhaps, they were being made privy to an extremely small portion of that which occurs in the Eternal Now, for us in time after the Passion, Death, and Resurrection of Our Lord.

We do not know.

But we do know it seemed very natural to the Apostles even though they knew it was a supernatural experience

The experience did not become unusual to the Apostles until God the Father,

manifested in Voice, and God the Holy Spirit, manifested as a bright overshadowing cloud, scared the Apostles just short of death.

Every Saint who has been given an experience of Heaven and Hell and who has attempted to describe that experience has been unable to put the experience of Heaven into words.

Many of them have been able to describe Hell and their descriptions very strongly state it is not a place where one would think any person would desire to be. But every person in Hell has chosen to be in Hell because they have chosen to disregard what God has expressly made known as being His will.

The inability to describe Heaven has not

obscured one very important fact. Everyone who has been given the experience of Heaven and has attempted to describe that experience, makes it very clear and very certain that to them it was as normal and as natural as it was for the Apostles to suddenly see Jesus, Transfigured, talking with Moses and Elias.

The not Glorified human nature is incapable of comprehending union with God, Heaven, the Beatific Vision, total Good and total absence of anything not total and complete Good. But every human does desire it, and does crave it.

But some, perhaps we can even state most, people desire temporarily what ever it is we have here in this world, more than they desire what God offers. Perhaps they believe a temporary bird in their hand is worth two possible birds in the bush. But God is the one making the promise, and if you do not or can not trust God then you are unable to even trust yourself, for none of us is as trustworthy as is God.

It is difficult to imagine there are some, perhaps there are many, in Hell who would rather be in Hell for all eternity, than for one instant make themselves subject to God. But it is true. They have a concept of what they have lost because in their being judged they were exposed to a glimmer or nuance of the Beatific Vision. Some of them may even wish they were not in eternal torment. But every one of those who are in Hell chose their own desires over God's desires.

And every one in Heaven chose God's desires and made God's desires their own desires to the extent they had the ability so to do.

For those who desire to attain eternal happiness, making the choice to go to Hell seems to be irrational;

it does not make sense; and it seems that decision should be a very dif-

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**But some, perhaps we can even state most, people desire temporarily what ever it is we have here in this world, more than they desire what God offers.**

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ficult one to make. But for those who make that decision, apparently it is none of those things.

Perhaps those who chose Hell believe those who desire Heaven are irrational, do not make sense, and have made a decision which should be very difficult to make.

But the decision to go to Heaven is not at all difficult to make.

Carrying out that decision - that often seems to be difficult.

We must continually focus on that decision and what is necessary to eternally attain the Beatific Vision. We are seeking something which we know is there, which we can not describe, can not understand, have no ability to even begin to comprehend, but know is the best there is.

In attempting to live lives of which God will approve we discover something very interesting which those who abandon God never discover.

We discover there is satisfaction in simply living lives of which God will approve. There is satisfaction in being merciful, just, helping others, and accomplishing good things. The only satisfaction the evil person achieves is thinking about what he has accumulated, who he has harmed, and how he has harmed them.

The person who seeks things of this world and who rejects God actually has a rather empty life. While even the person who dies homeless and penniless, but who has done something nice for someone else and attempted to do God's will, has the warmth of that memory, and will be remembered by God eternally.

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

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## COMMENTS ON SOME INDICATORS OF OUR TIMES

### ELECTRIC CARS:

**Environment** - Do those who purchase electric cars because the cars are "green" ("environmentally friendly") realize the electricity which powers these cars is stored in batteries which damage the environment in being manufactured, and that the batteries are charged by using electricity the owner must purchase from their electric company, and that the electricity provided by their electric company is produced in most instances by burning coal, natural gas, or oil, and in some instances by nuclear power, or hydroelectric plants, and virtually never by wind power or solar power? According to their own (green) standards: burning coal, natural gas, and oil, causes air pollution; nuclear power creates radioactive waste disposal problems; hydroelectric plants prevent fish from spawning and floods land killing trees and other vegetation and removing land animal habitat; wind turbines kill birds . . .

**Fire hazard** - There have been numerous reports of electric car home charging systems causing fires and burning down houses, warehouses, etc. Duke Energy (North Carolina, South Carolina and Indiana) has asked its customers to stop using electric car charging stations after a house fire in Mooresville caused about \$800,000 in damage. So now your no air pollution car, which is fueled by a system which causes all sorts of pollution and environmental damage, may leave you homeless not because of the cost, but because it may burn down your house. So, how to overcome this problem?

**Government charging stations for electric cars** - Charlotte (and several

other places) has plans for - some actually have installed or are in the process of installing - electric car charging stations - public facilities like gas stations only owned by the government or by the electric company (Remember the Standard Oil monopoly? Of course you do not.). So, to keep your house from burning down while you charge your car batteries, you will park your car at a public

**The politicians talk about reducing the deficit but what they really are doing is not reducing the amount of money the government spends. Their plans all reduce the rate of increase in deficit spending.**

electric car battery charging station, walk home, and the next morning walk to pick up your car so you can drive it home or to work or school. And of course, if the station is run by the government, you will pay much more for the electricity than if you plug the car in at home. And if the charging station is run by the electric company you can be sure you will be paying a lot more than if you charged the car at home. But, then, you will have the advantage of participating in the heart

health improvement activity of walking. Walking from and to the charging station, and walking home when your battery dies . . .

### GOVERNMENT SPENDING:

Economically the US President and both the House of Representatives and Senate (all of Congress) are following the most irresponsible economic path possible. The politicians talk about reducing the deficit but what they really are doing is not reducing the amount of money the government spends. Their plans all reduce the rate of increase in deficit spending. Think of it like this. Pretend there is a Department of Paper Clips which purchases and distributes paper clips for the US government. Imagine that department spent one million dollars (\$1,000,000.00) on paper clips in 2011. Normal budget procedures would provide that there is an automatic increase in the paper clip budget for 2011. Let us just pick a per centage of increase, eight per cent (8%).

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That would place the 2012, paper clip budget at \$1,000,000.00 + \$80,000.00 = \$1,080,000.00 (One million eighty thousand dollars). What congress and the president propose is that instead of increasing the paper clip budget by eight per cent (8%) for the year 2012, that it only increase by six per cent (6%). That would place the 2012 paper clip budget at \$1,000,000.00 + \$60,000.00 = \$1,060,000.00. This, obviously, is not a reduction in the budget for paper clips - it is an increase in that budget. AND, if out of the original one million dollars (\$1,000,000.00), four hundred thousand dollars (\$400,000.00) was borrowed money, there has been no reduction in deficit spending. Add to this, the way the system works is that the official Department of Paper Clips is not the only government department which purchases paper clips. That there are numerous other government departments and agencies which purchase paper clips compounds the problem.

The impossibility of the situation is obvious.

Well, it is obvious to normal people. But the government officials, paper clip manufacturers and distributors, and those who receive free paper clips from the government, do not care.

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### **THE ORDINARY MANIFESTATIONS OF DIVINE LOVE ARE OUR DAILY SUSTENANCE**

Those of us who utilize the reason which God has given to all humans know that God reigns supreme. We also know that there are temporary spheres of influence wherein God allows that which is not His will to rule. There also seem to be spheres of influence, again temporary, wherein a combination of the Godly and the un-Godly is predominate, but we know that where there is even a speck of that which is not Godly, then the entirety is in need of repair to the Godly.

Ready examples of these situations are found in Hell itself, which in actuality is totally subject to God's will, and will totally experience that total subjection in a form of restraint which it has never experienced. Governments and societies sometimes follow God's will, and sometimes intentionally ignore it or intentionally transgress God's will. But all are subject to God's will and after their time of testing in this life, each and all will experience that total subjection.

We are at our most fortunate when we are within that within which God reigns without even a coadjutor. The only place wherein that is unquestionably available to us in this life is within ourselves. In the next life it is in Heaven in eternal union with God, which has been earned by those dying in harmony with God. Dying in harmony with God is only possible where at least some of one's life has been in harmony with God.

God has worked and continues to work wondrous things for the benefit of every individual human as well as all of mankind. When our ship of life or even our ship of state is about to be swamped by the storms of sin God is ready and able to calm the seas of temptation and quiet our souls. When it is our individual vessel which is at risk, we need but call on His assistance and follow the

course He directs. But when it is the ship of state which is about to flounder, the call for assistance must come from all on board and all must follow the course God directs - or those on board must require - in a non-sinful manner - those who would mutiny against God to cease their mutiny.

We most often reflect on God's love for us, His Divine Love for us, in the suffering, death, and resurrection of Christ God, in the Sacraments, and in the miracles He works, especially the spectacular events which defy scientific explanation.

We should not neglect the more mundane and ordinary provisions which God has made to assist us to eternal salvation, and in every day life. Things such as consistency in science, such as gravity in the science of physics. Jump off a porch or out of a tree and you will fall to the ground. Hold two objects, one in each hand, and if you have sufficiently sensitive instruments you can measure the gravitational attraction between the two objects and each and both of them and the planet Earth, and even between each and both objects and the Moon. Gravity functions differently at the sub-atomic level because of the different effects of mass and energy at the sub-atomic level, but it is still there, still measurable, and remains predictable within that different environment. At the lowest application of Divine provision gravity is a working manifestation of God's consistency and Divine order, and it keeps you from looking at the ceiling and walls when you are looking for something you have dropped - unless you are in outer space.

Other equally important and apparently, seemingly mundane expressions of Divine Love, are in the Bible, such as the Biblical provisions for purification of a woman after child birth. The sophisticated of today think of this as a quaint, archaic, and useless practice. But how many cases of postpartum depression would never exist if a mother were given the time and environment to

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bond with her new born, and to enjoy motherhood without interruption for a time before re-entry into society and the other duties of her station in life? Perhaps there is more to celebration of the Feast of the Purification of the Blessed Virgin Mary than a simple remembrance of a Jewish ritual?

Under Divine inspiration the Church has chosen the celebration of that Feast as the day on which candles to be used in religious functions are to be blessed. A feast of the Birthgiver of the Light of the World is that day on which that which provides Light to be used to illuminate Church functions is blessed. Thus God has provided us with both function and symbol in the candle, which is Christ lighting the Church and illuminating the soul.

But God has gone even further, in using those same candles as the instruments with which the throats of the faithful are blessed in the process of invoking Saint Blaise as servant of God.

The spectacular manifestations of God's Divine Love readily enthrall us. But the mundane manifestations of God's Divine Love are our daily sustenance.

Ref: Rom. 13:8-10; Mat. 8:23-27

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## **IS THE GOAL, THE REWARD, THE WAGE YOU SEEK, WORTH SEEKING, OR EVEN WORTH OBTAINING?**

**Why play act with the one life you have?**

If we simply observe everything of which we are capable of observing at any instant in time we are compelled to confess it is wonderful. Every individual item, the multitudes of associations of items, and the cumulation, whether observable in an of itself or only by its effects - each, some, and all can be comprehended and also are beyond our comprehension.

It all is so wonderful that many people seek nothing else. They not only do not seek to **comprehend** anything beyond that which they are able to immediately observe, they neither **seek** anything beyond that which they can immediately observe, nor do they **concern** themselves with anything which is beyond the immediately observable.

In so doing they miss, omit, and ignore immeasurably more. The miss, omit, and ignore God - Who made everything which they find so wonderful.

It is as though they were starving, invited to a royal banquet, and overcome by the paintings, gilt walls, magnificent attire, gold place settings, music, conversations, and delicious odors, have forgotten to partake of the repast, of the feast.

As magnificent as is everything we are able to observe, all of it is nothing more than a type or form of place setting for God. All of creation is designed to entice us to God for is not the Creator of everything much more magnificent and wonderful that the created? Every aspect of creation as well as all of creation elicits the true concept that the Creator is even more magnificent, even more wonderful, and even more desirable; that the Creator is the most magnificent, the most wonderful, and the most

desirable. Why, then, settle for less? Why settle for creation when the Creator is attainable?

Why seek to **permanently** grasp hold of creation when we will only at most be able to so do **temporarily** due to our own physical demise and the corruption and demise of creation? The wise seek instead what we are truly able to **permanently** attain - eternal union with God as the wage earned by service to God in accordance with the employment contract God has offered to us. The foolish and the stupid seek that which is transient, and even attempt to negotiate a contract with God which will result in their receiving a lesser wage - they wish to receive creation instead of the Creator as their wage.

Not only do the foolish and stupid seek that which is less than what they could attain, they seek to entice us to follow their foolish and stupid lead. They seek to entice us by lying about what they present to us, by attempting to have us believe that which is harmful to us is actually beneficial to us. If we simply contemplate that which the foolish and stupid present to us as being beneficial, we will quickly ascertain it is harmful to us. But in ever increasing numbers people pursue the lazy and sinfully slothful process of accepting the presentations of lying sinners and promoters of sin as being truth and fact. The targets accept lies which promise the illusion of benefit because analyzing the lies requires exertion and energy, and would result in the extinguishment of the illusion. The targets thus become foolish and stupid in their pursuit of an illusion, but even more foolish and stupid than those who lead them; for the ones who lead them know they are lying, but their followers seek to grasp an illusion which use of even the most rudimentary of mental processes would expose as illusions.

Where the leaders of the foolish and stupid are unable to entice us to follow their lead, they seek to force us to follow their lead, and to have their followers

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force us to follow their lead.

This may have achieved a level which is too abstract, too esoteric. A perpetually contemporary concrete example will serve to bring the esoteric and abstract into concrete focus.

A foolish-stupid leader focuses on celebrity, temporal power, the trappings of temporal power, and the accolades of humankind, all of which are transitory, temporary if achieved in any measure, sure to be lost, and rarely regained once lost. If such a leader has any focus on God it is ancillary to or of minor importance in comparison with their focus on the temporary. This is so despite the reality that by making one's self to be in harmony and union with God one achieves the permanent, unlimited, and indescribable totality of happiness and fulfillment of desires, in a measure beyond the ability of any living person to imagine. And at the same time, by making one's self to be in harmony and union with God, one fulfills their obligation to God, their employment contract obligations to God which is de facto simultaneously commensurate with their creation.

The foolish-stupid leader promises his or her followers fulfillment of their every material desire; or at least the fulfillment of some of their material desires . . . Ignoring the reality that achieving material desires results in a reward which by its nature is temporary, provides nominal satisfaction, and that achieving Godly spiritual desires results in a reward which by its nature is eternal, supreme happiness . . . Ignoring the question: from whence will come the wherewithal to obtain the material desires? The wherewithal must come from someone who has it. Those who have the wherewithal, who will not voluntarily give it, will have to be forced to relinquish it.

The followers of the foolish-stupid leaders exhibit their own foolishness and stupidity by thinking, "That is OK because the rich who have more than they can possibly use will be forced to give up some of their wealth and I can have

what I want." They forget that legalized theft at any level applies to all levels. Once the precedent is established, that it is permitted to take from someone who has, especially if you have less, the precedent applies to everyone. At any instant in time there is only one individual who is materially at the absolute bottom. And you are not that person. By this logic that person at the material absolute bottom is allowed to take from you.

Since the foolish-stupid followers do not like this development, they insist on qualifiers and restrictions on who can be forced to contribute, and those who will be allowed to receive. Those with incomes above a certain level are forced to contribute while those with incomes below that level are entitled to receive. In a very short time, perhaps a few months, some of those with incomes above the level cease to produce income above the stated level, and others move their income and their wealth to places and into forms where it will not be taken from them in such massive measure. Investments in ongoing and new enterprises decrease because there is no reward for making such investments or exposing one's self to the inherent risks. Maintenance of ongoing enterprises is diminished for the same reason. Jobs are lost, new jobs are not created, and those who sought to leach off the rich are in a worse situation than before they followed their path of immorality. When the foolish-stupid attempt to outright take the wealth of those they deem to be rich, they soon find much or most of that wealth has been placed into forms and places where it is not easily grasped.

Whether the material goal is some form of wealth, or satiation of some other appetite such as obtaining a trophy wife, a boy-toy, or a girl-toy, power, the trappings of power, or even engaging in sadistic pleasure, it all amounts to play acting when compared to the reality of God and attaining union with God.

Ref: 1 Cor. 9:24-27; 10:1-5; Mat. 20:1-16

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## RECIPE FOR A HAPPIER LIFE

The parable of the sower who sowed his seed, some of which fell by the way side, some upon a rock, some among thorns, and some upon good ground, should remind us that there will be a multitude of responses to the word of God; that without regard to the response, we should continue to sow the word of God in thought, act, and deed, not just occasionally, but in our every thought, act, and deed.

Those who grasp even the smallest measure of the significance of eternity and salvation, of The Way taught by Christ, experience frustration in Christ's teachings being partially, generally, or totally ignored. That frustration exists at two levels. First, of course, is the grave potential of eternal damnation, or at the very least, and perhaps at best, of an extended and protracted process of purification for those who do not genuinely immerse or attempt to immerse themselves in God. The second is the disruption and difficulties one creates for themselves and for others in daily life by ignoring or even partially ignoring God, His teachings, and His desires.

Following God's instructions may not prevent undesirable things happening to you when the undesirable thing is caused by another, unless by your good example you influence the individual who intends to harm you, to mend their ways. Realistically, this may happen from time to time, but with children robbing and murdering their parents and giving as the reason the child is bored with the parent, we know there may always be some individuals who will reject good example without regard as to the source. Following God's instructions also may not prevent undesirable things from happening to you when the event is caused by natural or common events, unless God decides to intervene because you have been faithful to Him or for some other reason - but we are incapable of anticipatory comprehension of

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God's criteria for working such miracles. For the most part we are simply incapable of independent appreciative comprehension of God's workings - He has to explain.

But following God's instructions will definitely either alleviate or lessen the intensity of difficult situations, and often inhibit if not prevent their occurrence. This is because much of God's instructions are based in common sense propriety.

By way of example: Not only is it illegal to violate a law which is founded in morality, it is immoral. While there are legal methods by which an individual may attempt to avoid proper responsibility and proper penalty for such transgressions, there are no moral means by which one may attempt to avoid proper responsibility and proper penalty - and any such attempts are only rarely successful. The person who attempts to avoid paying a traffic ticket may be temporarily successful, but usually will eventually be made to pay the fine with interest, additional court costs, and additional penalties. Plus, until they are caught and forced to pay, they have the worry they will be caught and forced to pay additional penalties.

There also are numerous activities which are not illegal in many countries (even though many of them were illegal at one time) but which are immoral, which are contrary to God's instructions. Each of these always results in undesirable eternal consequences, and very often in undesirable temporal consequences. One of the most common of these activities is sexual relations without the benefit of marriage. In addition to having God angry with you, if you are in New York City where, according to a recent study, twenty-five per cent of the adults have incurable Herpes, one might reconsider illicit sexual relations as a matter of health. But since 69% of Americans, 57% of Canadians, 80% of Australians, 78% of English, 93% of Italians, 89% of Colombians, 99.9% of Syrians, 60% of Japanese, 99% of Mo-

roccans, and 83% of Bulgarians test positive for Herpes (see <http://en.wikipedia.org/wiki/Herpes>), the material benefits of striving for moral sexual behavior are readily apparent. When one considers that (in 2005) 37% of all new cases of AIDS resulted from heterosexual, not homosexual, intercourse (AIDS epidemic update December 2007 <http://en.wikipedia.org/wiki/Aids>) the benefits of virtuous sexuality are readily apparent. Not only does one keep God happy, but their body does not rot with unimaginable pain before they enter into the eternal pain of Hell because they did not repent.

Again using sexuality as an example, many forms of pornography are legal in many countries. But expecting one's spouse to match the air brushed, cosmetic surgery, chemically and medically induced and enhanced, visual effects and physical activities of actors and actresses and drunk and drugged idiots, is not inducive to establishing a permanent relationship of loving friendship and mutual reliance, much less a marriage.

Continue to spread the word of God, both the spoken word, and knowledge of The Word Made Flesh, by your life, and by how you live your life. Contemplate it with sufficient frequency so that you live it as instinctively as you eat when you are hungry, so it becomes as instinctive an activity as breathing.

The free will of those who receive the word of God from you will determine what they do with it. But without regard as to what they do, you will have a more happy life in this world, and a much more happy life in the next world, for having heard The Word of God and followed Him.

Ref: 2 Cor 11: 19-33; 12:1-9; Luke 8:4-15

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## REAL LIFE SIMPLICITY

Sometimes we make the simplest of matters so complicated we can not begin to comprehend them.

So, let us keep matters simple.

Jesus said He was going to Jerusalem where all things foretold by the prophets about the Messiah would be accomplished. He told His Apostles the Jews would imprison Him, condemn Him to death, turn Him over to the Gentiles to be mocked, tortured, and killed, and that He would rise again from the dead on the third day.

It all happened, including His resurrection.

In plays and movies the hero or heroine often says they must go into the enemy's stronghold to release the captives even though the hero knows he will be captured, tortured, and killed. And to the rescue and death he goes.

The hero never says that he will rise again on the third day. Only Jesus said that. Only Jesus did that. But Jesus was not in a play or a movie. Jesus is real life and we are living in real life, not in a play or a movie.

Real life is very serious. But being serious not only does not exclude happiness, laughter, and joy, it actually enhances them if we truly are followers of Christ.

The foundation or bed rock of being a Christian is Charity, Divine Love. This does not mean loving God. Divine Love, or Charity, is the Love which God has. Does it mean if we are truly to be followers of Christ that we must love with Charity, with Divine Love? No, it means more. Saint Paul recites a long list of what is included in Charity and of what is excluded from Charity, but was unable to state explicitly what Charity is. He was unable to define Charity other than making it very clear that is the Divine Love which God has for all

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of creation, for Himself, for each Person of the Blessed Trinity, and which in some manner is a characteristic or character trait of God almost to the extent of being a partial definition of God. He was unable to define it with any greater clarity because Charity is both an essence of God and an energy of God and as such is beyond our comprehension. But it is not beyond our ability to appreciate, nor is it beyond our ability to emulate. Despite our being unable to definitively define it, we know what Charity means and we know it is. As a person develops in holiness and increases in holy maturity, Charity increasingly becomes an essence and almost a definition of that individual - similar as is with God.

What ever we do, what ever we are, what ever we become, if Divine Love, Charity, is absent, then what we do, are, and become is without value, is worthless.

Intertwined with Charity is Faith, which is much more than belief Jesus Christ is God and thinking and acting in accordance with that belief. Faith is so intertwined with Charity, that even though Faith can move mountains without Charity, without Charity Faith is crippled. Yet, as necessary as is Charity, Christ made it abundantly clear on numerous occasions, as He did when He cured the blind beggar, that it was a person's Faith that made them whole. As with Charity, while we are unable to definitively define it, we know what Faith means, and we know what it is.

Also intertwined with Charity is Hope. Without Faith, what passes for Hope really is nothing more than wishful thinking. But without Charity, Hope is often clouded with or overcome by doubt. It is more than the anticipation of the reception of that which is promised by God for included in Hope is the hope with a small "H", that we have met the requirements for reception of the good rewards and not the bad rewards. Here too, while we are unable to definitively define it - other than to express: Hope is

the realistic expectation of the holy reward promised to those who think and act in accordance with Faith - we know what Hope means.

What we also know with great assuredness about Faith, Hope, and Charity, if we are honest, is that we rarely possess them in sufficient measure; that when we possess and exercise them we usually so do in the smallest measure; that we must increase their measure within us.

Why should we desire to increase their measure within us?

Because in real life there are obligations to the Creator by the creature simply because the creature has been created.

If those obligations are not met, the progress of the creature ends in the box canyon of hell. If those obligations are met, happiness awaits on the Elysian Fields.

Let us each use to the fullest extent the opportunities provided by Great Lent, to exercise our entire being into the closest possible approximation of Divine proportions, for that is real Life (with a capitol "L").

Ref: 1 Cor 13:1-13; Luke 18:31-43

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## A BETTER COMPREHENSION OF TEMPTATION MAY ASSIST IN DEFEATING IT

### “Impulsive Temptation . . . Obsessive Possession”

When the devil tempted Jesus the devil focused his attack on the main human appetites he had found were basic human weaknesses.

His first temptation attack was through the senses and their appetites when he tempted a fasting and hungry Jesus to turn the stones into bread. This is one of the most common temptations which the devil uses because food, sex, and similar appetites are part of our nature and in some instances, such as food, are necessities.

The second temptation attack was through the mind and its appetites, enticing pride and a sense of self importance to elicit proof from Jesus that Jesus is the Son of God - which could have meant Jesus was a holy man who was conscious of His own holiness, or that He is actually God the second Person eternally begotten of the Father. Temptations of the mind are also common avenues of attack by the devil because we all are open to the suggestion that we are of importance at least in some aspect, even if we acknowledge we are miserable failures in most aspects. Our imagination, pride, and desire to be important, leave us open to a multitude of demonic suggestions, simply because we would rather be important in some way rather than be of virtually no importance at all. We do not like what ever low level of importance we ascribe to ourselves as being reality.

The third temptation attack was eliciting or seeking to entice instantaneous desire for something concurrent with a desire to obtain that thing without regard to the cost or consequences. The sparking bobble, the physical attributes of a man or woman, the appreciation of power or the trappings of power, the re-

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ceipt of acclaim, the thing offered for sale, and even the horrible bogy man or a potential harm to one's self, trigger an impulse to acquire or to avoid. The devil seeks to trigger such impulses, especially through seemingly innocent occurrences, and to make such impulses so strong that the consequences of pursuing the impulse and the cost are ignored. Just as he thought he might seduce what he perceived as a holy man, to suddenly be, as it were, lightning struck with the glitter of the whole world, desire it, and seek to obtain it through adoring him instead of God.

**It can be as simple and elementary as avoiding shame at some aspect of one's life, being struck with the desire to grasp a shiny bauble . . . Once a demon has determined a person's weaknesses in this regard the demon attempts to have this weakness activated as often as possible. The weakness can often be made into an obsession . . .**

A person who is involuntarily possessed by the devil or his demons, who engages in these sins, is not responsible for the acts which his body commits against his will. Normally a possessed person is not even aware he or she is engaged in such actions. But a person who is voluntarily possessed or cooperatively possessed by the devil sought the possession, may be aware of the deeds and thoughts, and may even participate in them, and therefore is fully responsible for those acts - fully responsible for the sin.

**This may be the most common form of temptation. It surely is one of the most insidious if not the most insidious form of temptation.**

But there is what is sometimes considered as a type or form of possession, or at the very least a very close relative of possession, known as obsession and sometimes as obsessive possession.

In this form of temptation all of the three forms of temptation with which the devil attacked Christ are utilized with a focus on the impulsive aspect of human nature. It need not be activation of an impulse to rule the world. It can be as simple and elementary as avoiding

shame at some aspect of one's life, being struck with the desire to grasp a shiny bauble or a portion of a person's anatomy, the desire to be recognized, the desire to be left alone, or anything. Once a demon has determined a person's weaknesses in this regard the demon attempts to have this weakness ac-

tivated as often as possible. The weakness can often be made into an obsession - remembering that it can be a weakness to acquire or to avoid. But since the person's free will is not impeded, nor is the person's body made to do things against the will of the person, and since the person is conscious of what they

are doing, when the thought or deed is sinful, the person sins.

This may be the most common form of temptation. It surely is one of the most insidious if not the most insidious form of temptation. And it is one of the most successful if not the most successful form of temptation.

One should not wonder why they continue to be tempted - our own fallen human nature is inclined to sin, and the devil and his followers desire to defeat God's desire that we each be united with God for all eternity and they therefore tempt us to sin so we will go to Hell instead of to Heaven.

But a person who wonders why they continue to be susceptible to temptations and to continue to succumb to temptations should consider these things.

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

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**CONTINUAL CONTEMPLATION OF GOD IS MORE IMPORTANT THAN YOUR SOCKS AND OF GREAT BENEFIT**

There are many who know of the Transfiguration, when Jesus, Peter, James, and John, went high on a mountain and Jesus was transfigured, His face shining as the sun and His garments white as snow. When Moses and Elias appeared and Jesus spoke with them. When the Holy Spirit appeared as a bright cloud Which overshadowed them and the voice of God the Father spoke to them saying, "This is my beloved Son, in whom I am well pleased: hear ye him."

Many know this historical fact, but treat it as they treat knowledge of the historical facts which are the American Revolution, the formation of the Magna Carta, or of who was the first leader of their country. What they had to eat yesterday is of more importance to them. How many socks they have is more important to them than God or God's desires and instructions.

Whether the lack of concern in these people is founded in a lack of belief in God, or in God's superiority, or that they seek equality with or superiority to God, or something else such as foolishness, is material only for the sake of arguing with such people.

What is material, what is important, is that we not just acknowledge God's superiority, but realize it, and act in accordance with it.

Avoiding sin is, of course, one of the main means by which we acknowledge God's superiority and act in accordance with His superiority. But, other than the Two Great Commandments, The Spiritual Works of Mercy, and those of the Ten Commandments which deal with worship and respect for God; the Ten Commandments, Beatitudes, Corporal Works of Mercy, and general instructions from God all are matters which

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any society would desire so-as-to achieve peace, order, stability, and opportunity, without impingement by one individual on the rights of another.

Therefor, acknowledging God's superiority, realizing it, and acting in accordance with it, must entail something in addition to avoiding sin whether it be avoiding sin which causes social disorder or sin which is disrespectful to God.

The Church has chosen these days as a time for preparation of the celebration of the Passion, Crucifixion death, burial, and resurrection of Jesus Christ God. The forty days of Great Lent and their accompanying fasting and abstinence are not an arbitrarily created tradition of the Church. They emulate, imitate, and follow what Christ Himself did. Since God Incarnate deemed it wise and proper to fast and abstain in preparation for His Passion, Death, and Resurrection, those who claim to be His followers should also deem such to be acts of wisdom and prudence.

But Our Lord Jesus Christ did not just fast in His preparation. He also prayed. He, God, prayed. Prayer was part of His daily life before He began to prepare for His Passion. But His preparation for the Passion was a combination of fast and prayer intertwined so-as-to-be a single thing.

We experience and encounter many obstacles when we attempt this praying-fast or fasting-prayer and often attribute those obstacles to the necessities of every day life. The Apostles and Disciples experienced the same difficulties, so it is not the requirements of modern times which create these difficulties. It is our own weaknesses - spiritual, moral, mental, and yes, physical - which are the dragging anchors of the difficulties we experience.

But we can overcome them just as the Apostles, Disciples, and every Saint in Heaven overcame them. We overcome those weaknesses by having God being continually contemplated in our minds.

Not just continually being aware of God, or continually perceiving God, but continually contemplating God which of necessity includes continual awareness and perception of God. We can perform our daily work and activities, from operating machinery or equipment, to singing, writing, flying an airplane, navigating a ship, fighting a war and being in constant danger of death, playing with out children, enjoying spousal intimacy, and everything else, and at the same time be conscious of God and even contemplate God and Godly matters to varying degrees.

In doing this we discover we are not only able to prayerfully-fast, but also more readily overcome temptation. We also find that when we fail to overcome temptation, we more immediately regret that failure, are repulsed by that failure, experience a strengthened resolve to overcome temptation, and are dismayed at the time spent wasted in sin even it is a mere one second.

It is through this ever consciousness of God that we acknowledge God's superiority, realize it, and act in accordance with it. In so doing we pray, making our very life a continual prayer.

Those for whom how many socks they have is of more importance than the Transfiguration and the significance of the Transfiguration would be well served to reconsider the relative importance of socks.

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

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**UNTIL ONE REALIZES THE FOCUS OF CHRIST IS SPIRITUAL AND NOT MATERIAL, ONE IS UNABLE TO EFFECTIVELY WORSHIP OR PRAY**

Several of the key aspects regarding God, and therefore regarding Christ the true Messiah, which the Jews forgot, the Gentiles and Pagans never knew, and Protestants, and others who have severed themselves from the True Church, have discarded, were clearly stated by the Prophet Isaias, and several other Prophets most especially Amos and Osee. Saint Paul clarified these key aspects, yet his clarifications are twisted by those who have fallen away from the True Church and their followers.

Pagans created heroic gods . . . gods who exhibited human qualities people admired as well as human qualities which could easily result in effects which people might not mind being inflicted upon their enemies but which people definitely did not wish to have inflicted upon themselves. This resulted in gods, such as Hercules, Apollo, Venus, and Neptune, to name a few, who regularly engaged in orgies of extraordinarily and occasionally heroic acts. These gods - well, these gods in the legendary fables created about them - engaged in orgies of sexual promiscuity, orgies of killing, orgies of deception, orgies of using others for their own purposes, occasionally assisting some individual or few individuals, sometimes the assistance seeming to be an inadvertent by product of the god's activities.

If a pagan god assisted someone or some group it was material assistance - assistance in the material world.

Even the Jews of the Old Testament focused on the material security and material gain the true God provided to them, and generally discarded consideration of any eternal spiritual aspects.

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If we examine the various groups which have splintered from the True Church, from true Christianity, it quickly becomes obvious that these have reverted to the Pagan focus. The material aspects remain the main focus. Perform a kindness and someone will surely tell you that God will reward you. Give someone, especially someone in need, material goods or money, and you will be told God will reward you a hundred fold - or what ever number pops into the mind of the speaker. It is implicit that the reward will be of a material nature. There is little if any concept of engaging in an act of kindness, or alms giving, because it is holy or has anything to do with holiness; almost always the focus is on the material gain one should expect to accompany any act of kindness or alms giving.

If we examine what are called worship services, of those splintered from the True Church, and of those who rejected Christ and their descendants, as well as those of Pagans, we find the services to be mainly miracle stories reminiscent of the hero stories of the Pagan gods. Tossed in, like succulent bits in a salad, may be requests from that to which prayers are being directed, for assistance of some sort - usually for some form of material gain. Even more rarely, like a morsel of meat in the food found provided in a NAZI or Japanese run prisoner of war camp or a Communist gulag, one will find a hint of praise or thanksgiving to some form of deity. The mainstay of such services usually is a lecture. Sometimes the lecture covers some warped concept, sometimes it focuses on the meanings of words or phrases in the Bible. Often there is the "Jack in the Box" activity. Remember the childhood nursery rhyme that was

**Often there is the "Jack in the Box" activity. Remember the childhood nursery rhyme that was played by a hand cranked music box? . . . Well, in many of these services someone will pop up and speak in tongues . . . another person will pop up and interpret the tongues . . . It is fun to try to guess who will pop up.**

played by a hand cranked music box? Crank the handle and the box played the tune for "All around the cobbler's shop the monkey chased the weasel. The weasel thought it was all in fun. Pop goes the weasel," and at the word "pop" a clown popped out of the top of the box. Well, in many of these services someone will pop up and speak in tongues, or quote a scripture passage. After a minute or so another person will pop up and interpret the tongues or scripture. It is fun to try to guess who will pop up.

But other than the potential within some feel good moaning and swaying there is very little

if any actual praying.

And funeral services for such are memorials which rarely mention any flaws of the deceased - especially spiritual flaws - while praising their material accomplishments, without a thought for their eternal well being because their eternal well being is presumed. These funeral services are for the benefit of the living, not for the benefit of the deceased.

The Jews declined to recognize Christ as the Messiah because He did not ride up on a horse wielding a sword with which He wacked the Romans on their heads forcing them out of Israel and restoring the kingdom of Solomon. Pagans resisted recognition of Christ as God the Messiah because He did not descend upon them with an army with which He forced them to submit to His direction. And today a vast portion of those who term themselves Christian act as though Christ's teachings are a smorgasbord from which they may select those goodies which they wish to follow leaving behind what to them are undesirable instructions.

Well, Isaias informed us this all is in

error.

Isaias tells us: *Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law.* (Is. 42:1-4) Later he informs us: *Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.* (Is. 52:13) And still further along he states: *Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.* (Is. 53:12)

Christ came for every human being. He re-enforced and clarified the already promulgated divinely set standards and reasons therefore, and in addition clearly stated and explained salvation and its methodology. He forces no one in this life. He eternally accepts those who die while in the activity of following Him according to Him. He eternally rejects those who do not die while in the activity of following Him according to Him - of course in Divine Mercy and Justice, giving a "second chance" to those who die invincibly ignorant.

The focus of Christ the Messiah was and is on the spiritual. His life and especially His Passion, death, and Resurrection were not heroic acts but rather acts of religion, acts of Divine Love called Charity. His Passion and death actually were not for God nor were they for mankind. They were acts which He freely chose to honor God His Father, and to make salvation available to sinners - His brothers and sisters. His death was not the end of an existence in this

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world and the completion of His mission; rather, it was the full exercise of a Divine vocation, and the beginning of a life and of an activity which assumes the totality of human nature through the medium of time and space.

Therefore, in the True Church, worship focuses on prayers of thanksgiving to God for all He has done and continues to do for us, with that focus sharpened on the spiritual rather than on the material. It concentrates on prayers asking for continued spiritual assistance of a nature which will assist the recipients of that Divine help in becoming holy, maintain holiness, and becoming more holy. And it effectuates these and all of human activity by offering these prayers with the same offering of Calvary which is again offered in a bloodless manner in the Divine Liturgy; the supreme, perfect sacrificial offering of Jesus Christ God and Man to God the Father, and the consumption of the actual Body and Blood of that same Jesus Christ God for the spiritual and bodily nourishment of the recipient.

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

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**THE CHURCH HISTORY OF EUSEBIUS**

(Continued)

**BOOK II.**

**INTRODUCTION.**

1 WE have discussed in the preceding book those subjects in ecclesiastical history which it was necessary to treat by way of introduction, and have accompanied them with brief proofs. Such were the divinity of the saving Word, and the antiquity of the doctrines which we teach, as well as of that evangelical life which is led by Christians, together with the events which have taken place in connection with Christ's recent appearance, and in connection with his passion and with the choice of the apostles.

2 In the present book let us examine the events which took place after his ascension, confirming some of them from the divine Scriptures, and others from such writings as we shall refer to from time to time.

**CHAPTER I.**

The Course pursued by the Apostles after the Ascension of Christ.

1 First, then, in the place of Judas, the betrayer, Matthias, who, as has been shown was also one of the Seventy, was chosen to the apostolate. And there were appointed to the diaconate, for the service of the congregation, by prayer and the laying on of the hands of the apostles, approved men, seven in number, of whom Stephen was one. He first, after the Lord, was stoned to death at the time of his ordination by the slayers of the Lord, as if he had been promoted for this very purpose. And thus he was the first to receive the crown, corresponding to his name, which belongs to the martyrs of Christ, who are worthy of the meed of victory.

2 Then James, whom the ancients sur-named the Just on account of the excellence of his virtue, is recorded to have been the first to be made bishop of the church of Jerusalem. This James was called the brother of the Lord because he was known as a son of Joseph, and Joseph was supposed to be the father of Christ, because the Virgin, being betrothed to him, "was found with child by the Holy Ghost before they came together," as the account of the holy Gospels shows.

[Editor's Note: Saint Joseph and The Blessed Virgin Mary had taken vows of celibacy. Since Jewish law required procreation, and since it is known that Saint Joseph was appreciably older than The Blessed Virgin, it is reasonable to presume Saint Joseph was a widower and that Saint James was the son of Saint Joseph in his earlier marriage.]

3 But Clement in the sixth book of his

Hypotyposes writes thus: "For they say that Peter and James and John after the ascension of our Saviour, as if also preferred by our Lord, strove not after honor, but chose James the Just bishop of Jerusalem."

4 But the same writer, in the seventh book of the same work, relates also the following things concerning him: "The Lord after his resurrection imparted knowledge to James the Just and to John and Peter, and they imparted it to the rest of the apostles, and the rest of the apostles to the seventy, of whom Barnabas was one. But there were two Jameses: one called the Just, who was thrown from the pinnacle of the temple and was beaten to death with a club by a fuller, and another who was beheaded." Paul also makes mention of the same James the Just, where he writes, "Other of the apostles saw I none, save James the Lord's brother."

5 At that time also the promise of our Saviour to the king of the Osroenians was fulfilled. For Thomas, under a divine impulse, sent Thaddeus to Edessa as a preacher and evangelist of the religion of Christ, as we have shown a little above from the document found there?

7 When he came to that place he healed Abgarus by the word of Christ; and after bringing all the people there into the right attitude of mind by means of his works, and leading them to adore the power of Christ, he made them disciples of the Saviour's teaching. And from that time down to the present the whole city of the Edessenes has been devoted to the name of Christ, offering no common proof of the beneficence of our Saviour toward them also.

8 These things have been drawn from ancient accounts; but let us now turn again to the divine Scripture. When the first and greatest persecution was instigated by the Jews against the church of Jerusalem in connection with the martyrdom of Stephen, and when all the disciples, except the Twelve, were scattered throughout Judea and Samaria,

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some, as the divine Scripture says, went as far as Phoenicia and Cyprus and Antioch, but could not yet venture to impart the word of faith to the nations, and therefore preached it to the Jews alone.

9 During this time Paul was still persecuting the church, and entering the houses of believers was dragging men and women away and committing them to prison.

10 Philip also, one of those who with Stephen had been entrusted with the diaconate, being among those who were scattered abroad, went down to Samaria, and being filled with the divine power, he first preached the word to the inhabitants of that country. And divine grace worked so mightily with him that even Simon Magus with many others was attracted by his words.

11 Simon was at that time so celebrated, and had acquired, by his jugglery, such influence over those who were deceived by him, that he was thought to be the great power of God. But at this time, being amazed at the wonderful deeds wrought by Philip through the divine power, he reigned and counterfeited faith in Christ, even going so far as to receive baptism.

12 And what is surprising, the same thing is done even to this day by those who follow his most impure heresy. For they, after the manner of their forefather, slipping into the Church, like a pestilential and leprous disease greatly afflict those into whom they are able to infuse the deadly and terrible poison concealed in themselves. The most of these have been expelled as soon as they have been caught in their wickedness, as Simon himself, when detected by Peter, received the merited punishment.

13 But as the preaching of the Saviour's Gospel was daily advancing, a certain providence led from the land of the Ethiopians an officer of the queen of that country, for Ethiopia even to the present day is ruled, according to ancestral custom, by a woman. He, first

among the Gentiles, received of the mysteries of the divine word from Philip in consequence of a revelation, and having become the first-fruits of believers throughout the world, he is said to have been the first on returning to his country to proclaim the knowledge of the God of the universe and the life-giving sojourn of our Saviour among men; so that through him in truth the prophecy obtained its fulfillment, which declares that "Ethiopia stretcheth out her hand unto God."

14 In addition to these, Paul, that "chosen vessel," "not of men neither through men, but by the revelation of Jesus Christ himself and of God the Father who raised him from the dead," was appointed an apostle, being made worthy of the call by a vision and by a voice which was uttered in a revelation from heaven.

## CHAPTER II.

How Tiberius was affected when informed by Pilate concerning Christ.

1 AND when the wonderful resurrection and ascension of our Saviour were already noised abroad, in accordance with an ancient custom which prevailed among the rulers of the provinces, of reporting to the emperor the novel occurrences which took place in them, in order that nothing might escape him, Pontius Pilate informed Tiberius of the reports which were noised abroad through all Palestine concerning the resurrection of our Saviour Jesus from the dead.

2 He gave an account also of other wonders which he had learned of him, and how, after his death, having risen from the dead, he was now believed by many to be a God. They say that Tiberius referred the matter to the Senate, but that they rejected it, ostensibly because they had not first examined into the matter (for an ancient law prevailed that no one should be made a God by the Romans except by a vote and decree of the Senate), but in reality because the saving teaching of the divine Gospel did

not need the confirmation and recommendation of men.

3 But although the Senate of the Romans rejected the proposition made in regard to our Saviour, Tiberius still retained the opinion which he had held at first, and contrived no hostile measures against Christ.

4 These things are recorded by Tertullian, a man well versed in the laws of the Romans, and in other respects of high repute, and one of those especially distinguished in Rome. In his apology for the Christians, which was written by him in the Latin language, and has been translated into Greek, he writes as follows:

5 "But in order that we may give an account of these laws from their origin, it was an ancient decree that no one should be consecrated a God by the emperor until the Senate had expressed its approval. Marcus Aurelius did thus concerning a certain idol, Alburnus. And this is a point in favor of our doctrine, that among you divine dignity is conferred by human decree. If a God does not please a man he is not made a God. Thus, according to this custom, it is necessary for man to be gracious to God.

6 Tiberius, therefore, under whom the name of Christ made its entry into the world, when this doctrine was reported to him from Palestine, where it first began, communicated with the Senate, making it clear to them that he was pleased with the doctrine. But the Senate, since it had not itself proved the matter, rejected it. But Tiberius continued to hold his own opinion, and threatened death to the accusers of the Christians." Heavenly providence had wisely instilled this into his mind in order that the doctrine of the Gospel, unhindered at its beginning, might spread in all directions throughout the world.

## CHAPTER III.

The Doctrine of Christ soon spread

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throughout All the World.

1 THUS, under the influence of heavenly power, and with the divine cooperation, the doctrine of the Saviour, like the rays of the sun, quickly illumined the whole world; and straight-way, in accordance with the divine Scriptures, the voice of the inspired evangelists and apostles went forth through all the earth, and their words to the end of the world.

2 In every city and village, churches were quickly established, filled with multitudes of people like a replenished threshing-floor. And those whose minds, in consequence of errors which had descended to them from their forefathers, were fettered by the ancient disease of idolatrous superstition, were, by the power of Christ operating through the teaching and the wonderful works of his disciples, set free, as it were, from terrible masters, and found a release from the most cruel bondage. They renounced with abhorrence every species of demoniacal polytheism, and confessed that there was only one God, the creator of all things, and him they honored with the rites of true piety, through the inspired and rational worship which has been planted by our Saviour among men.

3 But the divine grace being now poured out upon the rest of the nations Cornelius, of Caesarea in Palestine, with his whole house, through a divine revelation and the agency of Peter, first received faith in Christ; and after him a multitude of other Greeks in Antioch, to whom those who were scattered by the persecution of Stephen had preached the Gospel. When the church of Antioch was now increasing and abounding, and a multitude of prophets from Jerusalem were on the ground, among them Barnabas and Paul and in addition many other brethren, the name of Christians first sprang up there, as from a fresh and life-giving fountain. And Agabus, one of the prophets who was with them, uttered a prophecy concerning the famine which was about to take

place, and Paul and Barnabas were sent to relieve the necessities of the brethren.

#### CHAPTER IV.

After the Death of Tiberius, Caius appointed Agrippa King of the Jews, having punished Herod with Perpetual Exile.

Tiberius died, after having reigned about twenty-two years, and Caius succeeded him in the empire. He immediately gave the government of the Jews to Agrippa, making him king over the tetrarchies of Philip and of Ly-sanias; in addition to which he bestowed upon him, not long afterward, the tetrarchy of Herod, having punished Herod (the one under whom the Saviour suffered) and his wife Herodias with perpetual exile on account of numerous crimes. Josephus is a witness to these facts. Under this emperor, Philo became known; a man most celebrated not only among many of our own, but also among many scholars without the Church. He was a Hebrew by birth, but was inferior to none of those who held high dignities in Alexandria. How exceedingly he labored in the Scriptures and in the studies of his nation is plain to all from the work which he has done. How familiar he was with philosophy and with the liberal studies of foreign nations, it is not necessary to say, since he is reported to have surpassed all his contemporaries in the study of Platonic and Pythagorean. philosophy, to which he particularly devoted his attention.

#### CHAPTER V.

Philo's Embassy to Caius in Behalf of the Jews.

1 PHILO has given us an account, in five books, of the misfortunes of the Jews under Caius. He recounts at the same time the madness of Caius: how he called himself a god, and performed as emperor innumerable acts of tyranny; and he describes further the miseries of the Jews under him, and gives a report of the embassy upon which he himself was sent to Rome in behalf of his

fellow-countrymen in Alexandria; how when he appeared before Caius in behalf of the laws of his fathers he received nothing but laughter and ridicule, and almost incurred the risk of his life. Josephus also makes mention of these things in the eighteenth book of his Antiquities, in the following words: a "A sedition having arisen in Alexandria between the Jews that dwell there and the Greeks, three deputies were chosen from each faction and went to Caius.

3 One of the Alexandrian deputies was Apion, who uttered many slanders against the Jews; among other things saying that they neglected the honors due to C'sar. For while all other subjects of Rome erected altars and temples to Caius, and in all other respects treated him just as they did the gods, they alone considered it disgraceful to honor him with statues and to swear by his name. And when Apion had uttered many severe charges by which he hoped that Caius would be aroused, as indeed was likely, Philo, the chief of the Jewish embassy, a man celebrated in every respect, a brother of Alexander the Alabarch, and not unskilled in philosophy, was prepared to enter upon a defense in reply to his accusations. But Caius prevented him and ordered him to leave, and being very angry, it was plain that he meditated some severe measure against them. And Philo departed covered with insult and told the Jews that were with him to be of good courage; for while Caius was raging against them he was in fact already contending with God." Thus far Josephus. And Philo himself, in the work On the Embassy which he wrote, describes accurately and in detail the things which were done by him at that time. But I shall omit the most of them and record only those things which will make clearly evident to the reader that the misfortunes of the Jews came upon them not long after their daring deeds against Christ and on account of the same. And in the first place he relates that at Rome in the reign of Tiberius, Sejanus, who at that time enjoyed great

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influence with the emperor, made every effort to destroy the Jewish nation utterly; and that in Judea, Pilate, under whom the crimes against the Saviour were committed, attempted something contrary to the Jewish law in respect to the temple, which was at that time still standing in Jerusalem, and excited them to the greatest tumults.

#### CHAPTER VI.

The Misfortunes which overwhelmed the Jews after their Presumption against Christ.

1 After the death of Tiberius, Caius received the empire, and, besides innumerable other acts of tyranny against many people, he greatly afflicted especially the whole nation of the Jews. These things we may learn briefly from the words of Philo, who writes as follows: "So great was the caprice of Caius in his conduct toward all, and especially toward the nation of the Jews. The latter he so bitterly hated that he appropriated to himself their places of worship in the other cities, and beginning with Alexandria he filled them with images and statues of himself (for in permitting others to erect them he really erected them himself). The temple in the holy city, which had hitherto been left untouched, and had been regarded as an inviolable asylum, he altered and transformed into a temple of his own, that it might be called the temple of the visible Jupiter, the younger Caius." Innumerable other terrible and almost indescribable calamities which came upon the Jews in Alexandria during the reign of the same emperor, are recorded by the same author in a second work, to which he gave the title, *On the Virtues*. With him agrees also Josephus, who likewise indicates that the misfortunes of the whole nation began with the time of Pilate, and with their daring crimes against the Saviour. Hear what he says in the second book of his *Jewish War*, where he writes as follows: "Pilate being sent to Judea as procurator by Tiberius, secretly carried veiled images of the emperor, called ensigns, to

Jerusalem by night. The following day this caused the greatest disturbance among the Jews. For those who were near were confounded at the sight, beholding their laws, as it were, trampled under foot. For they allow no image to be set up in their city." Comparing these things with the writings of the evangelists, you will see that it was not long before there came upon them the penalty for the exclamation which they had uttered under the same Pilate, when they cried out that they had no other king than C'sar. The same writer further records that after this another calamity overtook them. He writes as follows: "After this he stirred up another tumult by snaking use of the holy treasure, which is called Corban, in the construction of an aqueduct three hundred stadia in length. The multitude were greatly displeased at it, and when Pilate was in Jerusalem they surrounded his tribunal and gave utterance to loud complaints. But he, anticipating the tumult, had distributed through the crowd armed soldiers disguised in citizen's clothing, forbidding them to use the sword, but commanding them to strike with clubs those who should make an outcry. To them he now gave the preconcerted signal from the tribunal. And the Jews being beaten, many of them perished in consequence of the blows, while many others were trampled under foot by their own countrymen in their flight, and thus lost their lives. But the multitude, overawed by the fate of those who were slain, held their peace." In addition to these the same author records many other tumults which were stirred up in Jerusalem itself, and shows that from that time seditions and wars and mischievous plots followed each other in quick succession, and never ceased in the city and in all Judea until finally the siege of Vespasian overwhelmed them. Thus the divine vengeance overtook the Jews for the crimes which they dared to commit against Christ.

#### CHAPTER VII.

Pilate's Suicide.

IT is worthy of note that Pilate himself,

who was governor in the time of our Saviour, is reported to have fallen into such misfortunes under Caius, whose times we are recording, that he was forced to become his own murderer and executioner; and thus divine vengeance, as it seems, was not long in overtaking him. This is stated by those Greek historians who have recorded the Olympiads, together with the respective events which have taken place in each period.

#### CHAPTER VIII.

The Famine which took Place in the Reign of Claudius.

Caius had held the power not quite four years, when he was succeeded by the emperor Claudius. Under him the world was visited with a famine, which writers that are entire strangers to our religion have recorded in their histories. And thus the prediction of Agabus recorded in the Acts of the Apostles, according to which the whole world was to be visited by a famine, received its fulfillment. And Luke, in the Acts, after mentioning the famine in the time of Claudius, and stating that the brethren of Antioch, each according to his ability, sent to the brethren of Judea by the hands of Paul and Barnabas, adds the following account.

#### CHAPTER IX.

The Martyrdom of James the Apostle.

"Now about that time" (it is clear that he means the time of Claudius) "Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword." And concerning this James, Clement, in the seventh book of his *Hypotyposes*, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian.

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and the so-called "morning after" birth control pill. page 5

**CHILDREN'S PAGE** *The Orthodox - Basilian Catechism* Q. 1311. What are rash judgment, backbiting, slander and detraction? - Q. 1340. Does the Church excuse any classes of persons from the obligation of fasting? page 10

**HUMOR** worms in church page 12

**MIRACLES ARE GREAT, BUT ACCEPTING GOD'S ASSISTANCE TO DO HIS WILL IS BETTER** Many people seek to have some overt miracle occur in their life. Instead of water turning into wine they want the dust bunnies under their furniture to turn into gold. page 14

**A HOPEFULLY USEFUL INSIGHT INTO THOSE SINS CAUSED BY SEEKING LOVE AND ACCEPTANCE** But very often people sin because they are seeking acceptance. We are inclined to associate with that which is pleasing to the senses. This will often confuse our ability to recognize true acceptance and true love. Often a person actually is seeking love: to love or to be

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3 They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, "Peace be with thee," and kissed him. And thus they were both beheaded at the same time.

4 And then, as the divine Scripture says, Herod, upon the death of James, seeing that the deed pleased the Jews, attacked Peter also and committed him to prison, and would have slain him if he had not, by the divine appearance of an angel who came to him by night, been wonderfully released from his bonds, and thus liberated for the service of the Gospel. Such was the providence of God in respect to Peter.

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loved. This is interesting because love has its source in God, so in a real sense these people are seeking God or an aspect of God. page 15

**MAINTAINING SPIRITUAL CLEANLINESS AND HEALTH** It is the underlying causes of sin, that which induces us to wallow in the mud and become dirty and infected, which is difficult and that difficulty is founded in the fact that we are the ones who must overcome those causes. page 15

**DISCIPLINE IS NOT FOR THE FOOLISH. Or, perhaps it is.** Many sins are related to normal, natural inclinations and impulses. Where those normal, natural impulses and inclinations are applied to situations where the inclinations and impulses are either inappropriate or exercised to excess, there is sin. page 16

**BEYOND DESCRIPTION and BEYOND EXPERIENCE** Jesus, Transfigured, shining with Divine Glory, with Moses, and Elias, all three simply talking. Peter, James, and John probably were at that instant being made privy to a very small portion page 17

**COMMENTS ON SOME INDICATORS OF OUR TIMES: ELECTRIC CARS: GOVERNMENT SPENDING:** page 18

**THE ORDINARY MANIFESTATIONS OF DIVINE LOVE ARE OUR DAILY SUSTENANCE** When our ship of life or even our ship of state is about to be swamped by the storms of sin God is ready and able to calm the seas of temptation and quiet our souls. When it is our individual vessel which is at risk, we need but call on His assistance and follow the course He directs. But when it is the ship of state which is about to flounder, the call for assistance must come from all on board and all must follow the course God directs - or those on board must require - in a non-sinful manner - those who would mutiny against God to cease their mutiny. page 19

**IS THE GOAL, THE REWARD, THE WAGE YOU SEEK, WORTH SEEKING, OR EVEN WORTH OBTAINING? Why play act with the one life you have?** page 20

**RECIPE FOR A HAPPIER LIFE** Following God's instructions may not prevent undesirable things happening to you when the undesirable thing is caused by another, unless by your good example you influence the individual who intends to harm you, to mend their ways. Realistically, this may happen from time to time, but with children robbing and murdering their parents page 21

**REAL LIFE SIMPLICITY** Sometimes we make the simplest of matters so complicated we can not begin to comprehend them. page 22

**A BETTER COMPREHENSION OF TEMPTATION MAY ASSIST IN DEFEATING IT "Impulsive Temptation . . . Obsessive Possession"** page 23

**CONTINUAL CONTEMPLATION OF GOD IS MORE IMPORTANT THAN YOUR SOCKS AND OF GREAT BENEFIT** page 24

**UNTIL ONE REALIZES THE FOCUS OF CHRIST IS SPIRITUAL AND NOT MATERIAL, ONE IS UNABLE TO EFFECTIVELY WORSHIP OR PRAY** Several of the key aspects regarding God, and therefore regarding Christ the true Messiah, which the Jews forgot, the Gentiles and Pagans never knew, and Protestants, and others who have severed themselves from the True Church, have discarded, were clearly stated by the Prophet Isaiah, and several other Prophets most especially Amos and Osee. Saint Paul clarified page 25

**THE CHURCH HISTORY OF EUSEBIUS (Continued) BOOK II.** page 27

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**~ A ROMAN CATHOLIC PROBLEM WHICH HAS FALLEN ON ORTHODOX SHOULDERS ~** *From Metropolitan Archbishop Lee S. Mc Colloster, S.S.B.* The Roman Catholic Church has some, shall we say, worship related organization problems. One of the problems is, what to do with Charismatics. Another of the problems is, what to do with Latin Rite Traditionalists. page 1

**ERRORS OR PERHAPS INTENTIONAL FALSEHOODS PROMOTED, PROPOUNDED AND PROMULGATED BY A ROMAN CATHOLIC LATIN RITE TRADITIONALIST FATHER PAUL TRINCHARD** And the lack of fortitude he exhibited when confronted by his superior - his Bishop, and his profound guile. page 1

**THE CRACKED AND CRUMBLED FOUNDATIONS OF LATIN RITE**

### **TRADITIONALISTS THEOLOGY**

*This study was made necessary due to attempts by Roman Catholic Latin Rite Traditionalists, to take over Orthodox Church organizations, and to pretend they are Orthodox.* The main approach of this exploration is to focus on the *effect* and *effects* of the Latin Rite Traditionalists theology. The accuracy of that theology is a factor, but the effects, effect the "outcome" of that theology. As an example, if a person believes gravity is a repelling force instead of an attracting force, that person would expect that when a person jumps off the of the roof of a building, the jumper would not be attracted to and fall to the ground, but rather, would fly up into the air. page 1

**WHEN A PASTOR IN THE SOCIETY OF SAINT PIUS X (SSPX) AND ONE OF HIS PARISHIONERS ASKED AN ORTHODOX BISHOP TO LIE** page 1

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**THE BASILIAN FATHERS The Society of Clerks Secular of Saint Basil: REAL GAS versus ETHANOL; OBVIOUSLY** The contents of page one of this issue of **REUNION** make it obvious The Society of Clerks Secular of Saint Basil is experiencing problems caused by Latin Rite Traditionalist members or former members of the Roman Catholic Church. page 4

**PRESIDENT OBAMA VOIDS CONSTITUTIONALLY GUARANTEED FREEDOM OF RELIGION** The tomb of the United States of America is now being sealed with new requirements by the federal government, specifically the requirement that all employers, . . . church owned entities and church operated entities, provide employees health insurance that provides access, without co-pays, to artificial contraception, abortifacient contraceptives, as well as for sterilization services  
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Name the **CURRENT** government officials whom you are certain will go to heaven - whom you are certain will go to heaven with the same certainty you have that your Momma will go to heaven (Well, many of us are rather certain our Momma will go to heaven.). Did you come up with any names? This should help you understand this reality, this truth: *our country is in trouble*, and to understand **WHY** it is in trouble. Now, what will **YOU** do about it? . . . Probably nothing.

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