



# REMEMBRANCE

Holy Innocents Orthodox Church  
Parish, and Retreat House for  
The Society of Clerks Secular of Saint Basil  
[Within the Ecumenical Patriarchate]



Volume 23 No. 3 OF THE CHURCH OF MAN WITH GOD August, 2013 A.D.



## ~ THE PORTION OF THE SERMON ON THE MOUNT AND THE BEATITUDES WHICH MANY FORGET OR IGNORE ~

From Metropolitan Archbishop Lee S. Mc Colloster, S.S.B.  
To the flock entrusted into my care:

Most who term themselves Christians are familiar with The Beatitudes. They were given to us by Our Lord as a portion of His Sermon on the Mount. They are so called because each of them holds out a promised reward to those who practice the virtues they recommend.

But it seems very few people recall Our Lord also gave warnings, out right condemnations, and promised consequences no one will like for those who practice opposition or engage in opposition to the beatitudes, or fail to incorporate The Beatitudes as aspects of themselves. Well, there is one exception to this, one admonition for which there is not expressed adverse consequence: *of him that taketh away thy goods, ask them not again.*

First, let us go back to that with which you probably are familiar.

Matthew 5:1 - 48 - 7:29

Saint Matthew's presentation of The Beatitudes may be the best known or most often "quoted". The familiar, "*Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall*

*possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven,"* are known in every land.

The rewards associated with The Beatitudes are straightforward; heaven is implicit.

Perhaps the lack of familiarity with the admonitions is due to the multifaceted aspects which accompany the admirations.

Saint Luke presents the admonitions which follow The Beatitudes in the Sermon on the Mount in a much more stark manner.

Let us first "pick at" a few of The Beatitudes in Saint Luke.

Luke 6:19 - 49

*Blessed are ye poor: for yours is the kingdom of God.* Since many of the poor go to hell it must be that the poor must follow The Way taught by Christ just like everyone else. Perhaps it is the poor who do not allow the effects of the their poverty to be their main focus . . . Perhaps the poor do not have as many distractions from the path to holiness as do the more affluent.

*Blessed are ye that hunger now: for you shall be filled.* Not much difference from the poor, is it.

*Blessed are ye that weep now: for you shall laugh.* Also not much difference from the poor.

*Blessed shall you be when men shall hate you, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven,* Now this is very different from the poor. Obviously, following Christ's teachings will often place one in opposition to those who ignore His teachings; even those who

only partially ignore His teachings. This opposition may not be in everything nor every day, but it will occur more often than not.

But then Our Lord

established:

*But woe to you that are rich: for you have your consolation.* That is downright frightening. Does being successful in trying to get a little ahead, or to stash something away for retirement, make one rich? Perhaps, just perhaps, if a rich person is not controlled by their wealth and the material excesses which wealth makes available, and especially if their wealth is used to further the spiritual welfare of others (and of themselves), perhaps, just perhaps, their *consolation* will be Heaven.

In similar manners consider:

*Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you:*

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**and of him that taketh away thy goods, ask them not again. (See page 4)**

**Are you able to follow this instruction from God?**

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Print on paper publication is no longer available due to costs, though paper copies are often available at Holy Innocents Orthodox Church

**We try to publish between four and twelve issues per year, but do not guarantee to so do due to staffing and finances.**

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*(Continued FORGOTTEN from page 1)*  
**for according to these things did their fathers to the false prophets.**

What follows, however, is what most people have grave difficulty following, embracing, and making innate in their persona.

**6:27. But I say to you that hear: Love your enemies. Do good to them that hate you.**

There are a multitude of avenues which open into the valley of love for one's enemies and love for those by whom one is hated. Evildoers and haters cause palatable and observable harm to themselves. A decent person who perceives this harm and its cause, out of that same decency must feel sorrow and pity for the evildoers and haters. It is but a small step from this sorrow and pity to a wistful love in which one wishes the evildoers and haters would reform to being good, so their suffering would be lessened. There is so much suffering which occurs "naturally" and inadvertently, that self induced suffering often induces pain in an observer - even an observer who is the object of malice by the one suffering.

**6:28. Bless them that curse you and pray for them that calumniate you.**

This is not a saccharine platitude. Perhaps your improper deeds induced the curse - though invoking a curse upon someone is not exactly nice. Perhaps there is some misunderstanding. But even if you are without fault, do you really wish anyone to go to Hell? If you do, perhaps *your* eternity will be spent there.

No, it is much better to pray blessings towards holiness upon others. Perhaps the cursing calumniators will receive and accept the blessings. One need not pray the cursing calumniators will be blessed with success in the evil they seek against you. But praying they receive blessings which lead to establishing their own holiness is one of the prayers your own Guardian Angel prays for you. It is one of the prayers Our Lord prayed to Our Father for you.

It would be good for you to emulate them.

**6:29. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.**

Some who comment on this passage mention Our Lord's passion, crucifixion, death, and the theft of his very clothing by the soldiers who crucified Him. True, the soldiers beat Christ and He did not resist. They took His clothing and divided the clothing amongst themselves, casting lots for His cloak or robe.

But there is absolutely no connection with, similarity to, or possible comparison which is possible between this instruction and Our Lord's passion and crucifixion.

Jesus Christ God orchestrated His passion and crucifixion - it was not "done to Him". He so did for a specific purpose - one which it is impossible for anyone else in the whole world, creature *or* God, to fulfill considering the parameters established by God for the fulfillment of that task. His purpose, which He accomplished, was to be the supreme sacrifice and sacrificial victim for the remission and atonement for mankind's sins, the exclusive means by which and through which each individual human is able to attain eternal salvation and union with God.

We mere humans are both able and encouraged to offer our sufferings of all types in union with Christ in His passion and crucifixion. Likewise regarding the loss or theft of our material goods and possessions. We also are encouraged to impose restricted levels of suffering as well as distribution of our wealth for these purposes and the benefit of mankind in the pursuit of holiness for ourselves and others.

But we are not allowed to inflict excessive punishment upon ourselves, such as occurs in self-flagellation. Nor are we allowed to impoverish ourselves to the extent we are unable to provide

for our own need and unnecessarily become a burden upon others.

We also are obligated to preserve the life with which God has blessed us, only being allowed to relinquish that life in the course of a holy, greater purpose. Nor are we allowed to voluntarily suffer physical or material harm if such will improperly harm those dependant upon us.

Also, remember, in the time of Our Lord, a cloak was not simply a "cape" ornamentally hung from the shoulders to be swept aside in dramatic gestures. A person wrapped his or her cloak about them to sleep - it was a bed and bed covering. It served as a carry-all, holding one's traveling accouterments. It shed the rain and snow. A coat, more often than not, was worn directly over undergarments if there were any undergarments.

There simply is no nexus between this instruction and Our Lord's passion and crucifixion.

An additional consideration is this:

We are designed to be inclined to protect ourselves from a blow to the face. Be it a tree branch, an animal, or a fist that swiftly strikes at our face, we instinctively dodge our head, bring up our hands and arms in protective postures, and often strike back at what ever it is that is striking at us.

And there is nothing immoral in such reaction.

Indeed, if you are attacked by someone whose purpose is to abduct and act villainously with your ten year old daughter, a complete retaliation to the extent of incapacitating the attacker is morally justified. You actually are obligated to protect your child under such circumstances. Sacrificing your own life in the course of her protection for love of her has been proclaimed by Our Lord as the greatest love.

But there may be immorality if we become secure from an attack and then proceed to beat the attacker to death.

*(Continued FORGOTTEN on page 4)*

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But this is only a "may be" immorality, for there are many instances where such a total retaliation is morally warranted and justified.

What then is Our Lord's instruction?

One must ascertain this each for his or her own self. But it must include an attitude which is strongly focused not only on not retaliating, but also on just and moral peace. It must be an attitude which allows one to be victimized provided such victimization is not immoral.

Needles to say - though it is being "said" non-the-less - there is a delicate moral finesse associated with this instruction from Our Lord.

**6:30. Give to every one that asketh thee: and of him that taketh away thy goods, ask them not again.**

Contemplate this instruction from God Himself. If someone steal from you, do not ask the thief to return that which the thief has stolen. Extrapolate this into other common life events. If someone causes an accident in which you are injured and suffer monetary loss, do not seek to be made whole by the one who cause the accident; do not seek to be made whole. There is no prohibition to accepting a return of you property from the thief, or from someone else. There is no prohibition to your accepting compensation from the one who caused the accident wherein you sustained physical injury and monetary loss. But the instruction, from God Himself, is that you are not to seek restitution or compensation.

This is a teaching letter, but it is a letter non-the-less. This format allows me some personal observations as well as a certain level of personal indulgence., of which I will here take advantage.

I have been a Priest, then Bishop, for decades. I have also been a practicing lawyer for decades. I have NEVER had

to wrestle with this instruction from Our Lord in my law practice, even though I regularly sought restitution and compensation for my clients. Seeking justice on their behalf, especially in severe instances where either the losses or the harm was very great or damaging, was akin to healing a physical injury to the client utilizing bandages and medication in the

possession of the one who cause the injury to the client.

Yet, in my personal life, I have found it very difficult to seek return of that which has been stolen from me, or

to seek compensation for damages caused by another - though I have experienced no aversion to filing an insurance claim against the insurer of someone who has caused me injury or damage.

I do understand, really comprehend, one of the reasons of Our Lord's instructions in such matters.

It is so that the injured party, the victim, will not become so obsessed with restitution or compensation as to withhold forgiveness thereby impeding the forgiveness from God which they need for their own transgressions. But that is not the only negative effect. In many instances the obsession for compensation or restitution obscures the victim's comprehension of other aspects of their life, even to the extent that family **responsibilities** are neglected; to the extent family **relationships** and friendships are neglected, jaded, destroyed.

It is better to suffer the loss if seeking to recover from the one who caused the loss will destroy relationships with

others who are innocent.

It is better to forgive, than to withhold forgiveness and thereby be uncertain as to whether or not God will withhold forgiveness of your sins because you have withheld forgiveness.

For me, personally, this is a no-brainer. But since I am very imperfect, please do not attempt to steal from me or to harm me because in all likelihood I will oppose you vigorously. And if you are successful, I suggest you run far, far, far away, for I am a very imperfect man. And I have no need of additional temptations.

**6:31 And as you would that men should do to you, do you also to them in like manner.**

Unless you are masochistic.

**. . . that the injured party . . . will not become so obsessed with restitution . . . as to withhold forgiveness thereby impeding the forgiveness from God which they need . . . the obsession for compensation . . . obscures the victim's comprehension of other aspects of their life . . . to the extent that family responsibilities are neglected . . . family relationships and friendships are neglected, jaded, destroyed.**

**6:32. And if you love them that love you, what thanks are to you? For sinners also love those that love them.**

This is rather straightforward.

**6:33. And if you do good to them who do good to you, what thanks are to you? For sinners also do this.**

As is this.

**6:34. And if you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much.**

And this as well.

**6:35. But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest. For he is kind to the unthankful and to the evil.**

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Ah, you just knew there had to be a "BUT".

The reason?

The kindness with which we are showered by God is beyond measure, totally beyond our ability to merit, yet in measured harmony with our treatment and attitude towards others.

Therefore:

**6:36. Be ye therefore merciful, as your Father also is merciful.**

**6:37. Judge not: and you shall not be judged. Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.**

**6:38. Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.**

Then Our Lord teaches common sense . . . a quality which really is not as "common" as it would be were people to use their God given ability to think.

**6:39. And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch?**

**6:40. The disciple is not above his master: but every one shall be perfect, if he be as his master.**

But is a person presumes to give advice to the Master . . . well, those people are labeled Protestants. For they protest against God's instructions and operations, substitute their own, and proclaim the result to be better than that which God supplied.

**6:41. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?**

**6:42. Or how canst thou say to thy**

**brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.**

Which is why we often simply present material, perhaps explain in a manner which attempts to closely adhere to what Our Lord has expressed, while attempting to present practical methods and means of accomplishing what He has stated He desires.

**6:43. For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.**

So why are you surprised that politicians, government officials, and government employees, who support abortion, also lie to you, grant themselves privileges at your expense with your taxes, and attempt to enslave you? Did you really expect goodness to fruit from a tree which kills unborn babies? Remove the beam from your eye, for it has blinded you to the truth. Remove the beam which has penetrated your skull, become imbedded in your brain, and short circuited your ability to think rationally.

**6:44. For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather the grape.**

Nor does God's grace flow from a follower of Satan

**6:45. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.**

**6:46. And why call you me, Lord, Lord; and do not the things which I say?**

Why state you will not confess your sins to a Priest, that you confess them to God, when God has established the Sacrament by which a person is to confess their sins to a God appointed Priest and from that Priest receive absolution using the power and authority God has given to the Priest?

Is because you would teach the Master?

**6:47. Every one that cometh to me and heareth my words and doth them, I will shew you to whom he is like.**

**6:48. He is like to a man building a house, who digged deep and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house: and it could not shake it: for it was founded on a rock.**

**6:49. But he that heareth and doth not is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently. And immediately it fell: and the ruin of that house was great.**



++ Lee, S.S.B.

God, please help me love You

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St. Sergius' Vision

St. Sergius of Radonezh (accompanied by his assistant the Monk Mikhei), Trinity Monastery near Moscow, fourteenth century, being addressed by The Ever Virgin Mary accompanied by St. John and St. Peter

## THE PROTECTION OF LIFE DURING PREGNANCY BILL

From the title of this legislation, supported by the President of Ireland, President Michael D Higgins, a reasonable person would believe that the legislation protects the life of the yet to be born baby.

Instead, the Protection of Life During Pregnancy Bill, guarantees a pregnant woman's ability to kill her yet-to-be-born child, in the country of Ireland.

Sinn Féin, Ireland's fourth-largest political party, apparently despondent over the peace with England and its inability to randomly kill British, or any Irish who did not support their organization, fully backs this legislation and the barbaric methods of murdering the most innocent of people. It has expelled from its membership those who opposed the legislation.

Fine Gael also imposed forced expulsion from their party, those who failed to support the legislation.

With the approval of Ireland's Supreme Court as to the constitutionality of the legislation, there is no legal basis to challenge the legislation.

If the devil were capable of joy, capable of pleasure, he would be in ecstasy.

But he is dead to any form of happiness, as now is Ireland, which joins the ranks of nations determined to murder their citizenry into eternal damnation.

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Virgin of Vladimir Our Lady of Tenderness,  
Virgin Eleusa

## WESTERN GOVERNMENT SUPPORT OF SEXUAL PERVERSIONS BEGINS THE PROCESS OF KILLING THOSE WHO DESIRE TO BE MORAL

**Guess Who is supporting the moral position!!!**

**Susanne Wilkinson operates a bed and breakfast** establishment in England. A Christian, she rents rooms only to husbands and wives and does not rent to unmarried heterosexual couples or to homosexual couples.

The second highest court in England ruled that Wilkinson illegally discriminated against two homosexual men when she declined to rent them a room with a double bed.

In its ruling the court stated, "It is clearly established that, as a matter of general principle, the right of a homosexual not to suffer discrimination on the grounds of sexual orientation is an important human right, and the freedom to manifest one's religion or belief ... is also an important human right," the Court of Appeal ruled. "Neither is intrinsically more important than the other. Neither in principle trumps the other. But the weight to be accorded to each will depend on the particular circumstances of the case." Obviously being true to the immoral standards of the Anglican Church, which ordains lesbian and homosexual priests and holds that killing unborn babies is not immoral, the court ruled against Wilkinson and her Christian morality, and in favor of the advocates of sexual immorality.

Ms. Wilkinson, and every operator of a mom and pop bread and breakfast in England, will have to choose between supporting damming to hell immorality or starvation due to inability to operate their business.

**In San Francisco, California, the owners of a mom and pop bakery** refused a potential customer's request they make a wedding cake with two men on the top (instead of a man and a woman), citing their religious beliefs. Government persecution of "mom and

pop" is proceeding. On what grounds? Under the Commerce Clause of the Constitution. If a business - or an individual - in any manner touches anything that is transported via interstate commerce, that business - or individual - is subject to what ever regulations the government wishes to impose. Cake flour is transported on trucks which travel across state lines powered by fuel which also is transported across state lines. This opens the door to the government stomping on the constitutional right to practice one's religion and the government attempt to force people to engage in immorality. Do today's Christians have the fortitude which will enable them to die of starvation rather than transgress God's instructions?

When this is contemplated in light of history, this is exactly the same policy the Moslems followed in gaining converts in the territories they conquered. If a citizen of a conquered territory did not convert to Islam, their fruit trees and crops were taxed, while those of Moslems were not. One who maintained their Christian faith died destitute of starvation.

**The San Antonio City Council has proposed a policy that bans anyone who has ever demonstrated a bias from being elected to the city council (and probably any government appointment as well).**

The ordinance states, "No person shall be appointed to a position if the city council finds that such person has, prior to such proposed appointment, engaged in discrimination or demonstrated a bias, by word or deed, against any person, group or organization on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, veteran status, age, or disability".

Under this ordinance, a Bishop who refuses to ordain a pedophile because the person is a pedophile, would be barred from the government.

Looks like any practicing Christian will not be eligible to be elected in or to  
(Continued **KILL CHRISTIANS** on page 7)

(Continued **KILL CHRISTIANS** from page 6)  
work for the the City of San Antonio. Since the ordinance also bans city contracts with such individuals, San Antonio better find some organization to take over where Associated Catholic Charities is providing services under City auspices. Perhaps Planned Parenthood will be willing to take up the slack by killing everyone who receives such services.

**Are any major countries establishing official opposition to the advocacy of perverted sexual activities?**

**Yes, Russia.**

**Is any part of the True Church, The One Holy Catholic and Apostolic Church, actively engaged in opposition to this immorality, while simultaneously providing viable spiritual guidance and assistance to those en-webbed in this immorality?**

**Yes, The Russian Orthodox Church**

Russia has enacted a new law against "gay propaganda." The law specifically and explicitly prohibits promoting homosexuality to minors. The law is not concerned with punishing people for being homosexual. Rather it intends to keep minors from being influenced by non-traditional sexual relationship propaganda and is designed to be enforced with fines, but not criminal punishment.

Many American and European homosexual communities and organizations have misrepresented the law, as banning private homosexual activities.

Russian Orthodox Patriarch Kirill has confirmed his support for this law, and said, "we must do everything to ensure that in the area of Holy Rus this sin is never justified by the law."

Patriarch Kirill further stated that in many countries, defenders of Christian morality are now being repressed. He warned against the belief that "the only real value is free will, and that no one has the right to violate this value, even when a person chooses evil or a socially

dangerous behavior."

Metropolitan Hilarion, the chief ecumenical official of The Russian Orthodox Church, elaborated on the position of the Church, stating:

"Free will of citizens is a preconditioned, not absolute characteristic of a democratic state. For example, two European states - the Great Britain and France - have recently legalized unisex marriages. For comparably short time, after the parliament approved this law, France has become a stage for protest demonstrations with millions of people participating. However, the state consciously and demonstratively ignored demands of people and used tear gas to disperse them,"

"Nowadays state sets a principle of secularity, independency from any outside authority that is authorized to point out to violations of morals or rights," (Pravoslavnaya Beseda magazine)

"This powerful energy today strives to finally break with Christianity, which controlled its totalitarian impulses during 17 centuries . . . Eventually, it unconsciously strives to set up an absolute dictatorship that demands total control over each member of society. Don't we move to it when 'for the sake of security' we agree to obligatory electronic passports, dactyloscopy [fingerprint identification] for everyone, and photo cameras occurring everywhere?"

Russia, once the exporter of atheistic totalitarianism, now the defender of morality and, an al-be-it different form, democracy?!

(Sources include CWN, Interfax, AsiaNews, Raidió Teilifís Éireann (Ireland's National Public Service Broadcaster, Washington Times)

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**DIVINE LITURGY (MASS) IS NOT AN HUMAN INVENTION**

**Any alteration of the Divine Liturgy (Mass) creates the risk of alienation of some or many of the faithful, and, worse, invalidation**

Divine Liturgy (Mass) has but one purpose. That purpose is to offer the Supreme Sacrifice and Sacrificial Victim, Jesus Christ, to God the Father, simultaneously providing that Supreme Sacrificial Victim to us as our Heavenly Food and Drink, again simultaneously providing creatures the means by which Almighty God is given the worship which is His due.

The Divine Liturgy was developed into two main forms which are very closely related and easily recognized by those familiar with but one form. One form is the Orthodox or Eastern Rite, called the Byzantine Rite by Roman Catholics. It includes the Coptic, Assyrian, and other Rites. The other is the Gregorian or Tridentine Rite, commonly called Western Rite.

These Liturgies were developed in parallel during the early years of the Church, under the guidance of the Holy Ghost, and remained relatively stable for between a thousand and fifteen or even nineteen hundred years.

Divine Liturgy (Mass) must not be concerned with accommodating various cultures. It must be concerned solely with confecting the Supreme Sacrifice, thereby providing the continuing salvific action of Christ in his Church in which we participate by means of our baptism. It is through the Divine Liturgy that we give Almighty God the worship that is his due, because He established it as the means by which we give Him the worship which is His due.

The Divine Liturgy is not "about" humans. It is "about" God. And there is no such thing as "liturgical dance". It seems that "liturgical dance" almost always involves young women prancing

(Continued **WORSHIP!** on page 8)

(Continued **WORSHIP!** from page 7)  
 around wearing flimsy, sheer smocks and no underwear.

Divine Liturgy does not “belong” to nor should it accommodate any culture, society, or organization. It is the Church’s liturgy, and the Church is part of the Body of Christ, of which Jesus Christ is the head, the King, and the complete and total owner.

It is the duty of individuals, societies, organizations, and cultures, to conform to the Divine Liturgy (Mass) as formed under the guidance of the Holy Ghost.

The novations instituted by Rome between Vatican II and the present time, weakened the Roman Western Rite Mass, instituting man made and man inspired aspects which replaced corresponding aspects which had been instituted under the guidance of the Holy Ghost. The loss in perceivable holiness is geometric, and potentially invalidating.

Some of these changes were made under the guise of going back to the liturgy of the early Church. Not only did that not happen, but what did happen was the invention of totally new forms of liturgy which actually omit worship of God

The architecture of the place of worship must reflect That which is being worshiped - The Supreme Being. And that Supreme Being is **NOT** one or more of us.

Many older places of worship have been modified to meet the modern Western standard which architecturally directs focus on the Priest, or the laity. This is architectural idolatry and heresy, for the only human Who can be the focus of worship is the God - Man Jesus Christ. And none of us is Him.

Does this mean the modern Roman Catholic Mass is invalid? No, at least not necessarily.

But if Rome continues in the liturgical direction it has followed for the past some forty years, God will increasingly disappear from and be removed from

being the focus of the Roman Mass, until one day He simply is gone.

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**MIXED “SIGNALS” FROM MOSLEMS**

*The Good News*

It is a simple fact that every year millions of Moslems make pilgrimages to shrines devoted to the Blessed Ever Virgin Mary, the Theotokos. Millions of Moslems believe healings occur at Marian shrines, as well as during and because of apparitions of the Virgin Mary at the Coptic church of Saint Mary in Zeitoun, Cairo, Egypt, Fatima, Soufanieh (Damascus), Syria, and many other places.

It is not uncommon for Moslems to join with Orthodox and Coptic Christians in prayer, especially The Rule of The Mother of God or The Rosary. And Moslems often seek exorcism, and offer prayers of thanksgiving to Virgin Mary and other Christian Saints such as St. George, and angels such as St. Gabriel. Moslem pilgrims are constantly in the shrine of St. Charbel Makhlouf in Lebanon, and the house of the Virgin Mary in Ephesus,

Moslem women predominate the pilgrims and devotees, but Moslem men as so numerous as to not be considered unusual.

There are even numerous incidents related of Jewish, Christian, and Moslem scholars - usually of advanced years - pouring over newly discovered documents and archaeological artifacts. They remind those who observe them of children discussing the wonders of creepy crawly creatures they observe, or comparing the delights of different types of candy.

This year, if it is like every year for hundreds of years, millions of Moslems will pilgrimage for the Feast

of The Dormition, to Upper Egypt (in the South), at Jabal al-Tair, near Samalut, about 200 kilometers from Cairo, and to Deir Dronka where tradition holds that the Holy Family stayed and the Virgin rested in a cave, and to many other places.

Plane loads of Muslim women from Iran go to Fatima, Portugal, to pray before Our Lady who there appeared to three shepherd children.

Moslems predominate in the Soufanieh portion of Damascus, Syria, and pray at and protect the home of Myrna Nazzour, to whom the Virgin Mary has been appearing since 1982.

In Harissa, Lebanon, so many Iranian women come to pray to Our Lady, that the shrine has a chapel prepared especially for them, with icons, signs and prayers to the Virgin in Persian, to facilitate their devotion. Very often hundreds of entire Moslem families stop to listen to the hymns before Divine Liturgy (Mass).

Always it is the Muslims to go to the Christians. Never the Christians who go to the Moslems.

Moslems firmly believe in the existence of the Devil, and of his and the other demons being extremely powerful entities. They regularly seek exorcisms from Orthodox and Coptic Priests, and especially monks.

One former member of a religious order relates an incident which occurred at the American University in Cairo. After several visits the doorman stopped him and quietly asked him to perform an exorcism on his sixteen year old daughter. whom the doorman said was possessed by a demon. The doorman said the demon would fling her on the ground, and hurt her. He took her to their Imams and they could not do anything. He related that the Imams told him, “the only one can free her is a monk.”

Some monasteries even have regular sessions of exorcism specifically designed for Moslems, though the  
 (Continued **CONFUSION** on page 9)



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liturgy used is the normal liturgy of exorcism.

It is not unusual for exorcisms to be prayed in public, as in the instance where a Coptic Orthodox priest exorcised a demon from a man in front of the station square in Cairo (Bab al-Hadid), (now called Midan Ramsis) with candles and holy water. The man, a cripple, was lying on the ground, rigid, swearing, then became very calm.

It requires but the smallest spark of true desire for harmony with God on God's own terms, to ignite the search for personal spiritual healing.

Sincere piety unites people. Devotion creates feelings of friendship and causes an avoidance of antagonism. (It is unrestrained nationalism, greed, pride, and self interest over common interest of mankind, which produce war.)

Devotion to the Virgin Mary, and horror of the forces of Hell, each serve as bridges between Christians and Muslims.

Thus Moslems, in seeking the Divine, often turn to the true source of the Divine, as it were intuitively knowing its source - The One Holy Catholic and Apostolic Church.

Christians who think of Christianity as being exclusively for Christians do not comprehend Christ's teaching that The Way He taught is for everyone. These others may not be able to participate in the Sacraments - such as Holy Communion - but there is much in which they are able to participate.

Sophisticated Westerners, especially those who are of the post-Christian culture, consider miracles and spiritualism to be outdated and downright stupid. They are culturally incapable of really appreciating spiritualism in any form expressed in any religion.

That is their problem.

Those who advocate confining matters

such as faith, religion and politics into spheres or separate spheres of influence or activity ignore the requirement of every religion, that the moral standards of that religion be implemented in society, government, and law. The key word here is implement. In seeking control, many individuals seek to impose rather than implement. And when they seek to impose the standards of their religion, they also seek to impose their own interpretations, methods, practices, and even vocabulary.

Relegating control of these areas of society and life in general to secularists merely results, eventually, in the absence of any form or morality and the entrenchment and approval of every form of perversion, sensuality, and immorality imaginable - and some of which normal people are incapable of imagining. Just an hundred years ago it would have been impossible for normal people to imagine unborn babies could be killed at whim, or that people of the same gender would be allowed to marry, or that sodomy would be legal.

These are all factors which lead to Islamic practices, and activities by common, every day Moslems, which Christians consider totally unacceptable.

The believing Christian is unable to reconcile apparent piety by Moslems, with the destruction of places of pilgrimage every year by the iconoclast Salafists.

**The Bad News**

For hundreds of years every week has been marked by Moslems attacking Christians without provocation.

Recently:

**On August 3, 2013, in the village of Bani Ahmed**, Egypt (near Cairo), well before the evening meal, in a cafe owned by Sherif Abdel Moneim Radi, a Muslim, the radio was playing a popular song. As Radi was preparing to turn off the radio, a Christian customer, a man named Hanna Dos Fahmi, asked Radi to keep the radio tuned to the

song.

Moslems present apparently did not like a Christian asking anything.

Very soon over 4,000 thousand Moslems, some carrying guns and Molotov cocktails, from the surrounding area were in the village. The mob burned and looted a pharmacy, furniture store, auto-repair shop and other Christian-owned businesses. Several Christian homes were set on fire.

On Sunday morning, Aug. 4, a group of Muslims barricaded the entrance to the Coptic Church in Bani Ahmed, preventing members from attending Divine Liturgy.

The riots caused damage estimated at nearly 3.4 million Egyptian pounds, or about US \$480,000 - a lot of money in Egypt.

On Aug. 9, Muslims burned an abandoned Muslim home in an attempt to accuse Christians of the act, but security officers intervened and the plot was disclosed.

**The situation in Egypt is so bad** that Coptic Pope Tawadros II last week backed out of public appearances he had planned St. Mark's Cathedral in Cairo. He feared his presence could endanger the congregation.

**Two days after the July 3** government takeover by the Egyptian military, four Christian men were killed during day long assaults on Christians in al-Dabayia, a town west of Luxor in southern Egypt.

**On July 6, gunmen shot and killed** a Coptic priest, Mina Abboud Sharubim, in northern Sinai.

**Five days later in Sheikh Zuweid**, a remote settlement a few kilometers west of the Israeli border, the decapitated body of Magdy Lamei Habib, a Christian electronics merchant, was discovered.

**Earlier this year The Free Syrian**  
(Continued **CONFUSION** on page 10)

(Continued CONFUSION from page 9)

**Army** demolished the Antiochian Orthodox church of Sts. Sergius and Bacchus, in al-Thawrah (also known as al-Tabqah). According to an eye-witness, "They tore up the sanctuary curtains, Bibles and other holy books, and broke all the crosses, chairs and icons of Jesus and the saints. They stole electrical appliances like fans, chandeliers and lights. They took whatever was in the church, and sold it all. There is nothing there now."

Money received from sale of the Church property was used to purchase weapons, ammunition, and explosives.

Even though the witness and his family have left Syria, the terrorists telephone him on his cell phone and threaten him. He said, "They recently called and told me, 'If you attempt to return to [Al-Thawrah] we will cut off your head and display it on the mosque so that all the Muslims there can see it and be proud of it.' He now leaves his cell phone off unless he has to use it.

The church was under the jurisdiction of the archdiocese of Aleppo, the metropolitan of which, Boulos al-Yazigi, was kidnapped (and believed murdered) on April 22, 2013, along with the Syriac Orthodox metropolitan of the same city, Mor Gregorios Youhanna Ibrahim.

**Turkish government Officials currently have an active plan (plot) to murder Bartholomew, Patriarch of Constantinople (Greek Orthodox) and Ecumenical Patriarch.** The plan called for his murder on May 29, 2013, the 560th anniversary of the fall of Constantinople. Turkish journalists and police consider reports of the plot to be viable, and police have increased security around the Patriarchal compound. The Ecumenical Patriarch, who has traveled extensively in Moslem lands and attempted to establish good relations with Moslems, has indicated he is not troubled about the plot. But then, is Moslems kill him because of his faith and his practice of Christ taught Christianity, he will be a martyr: a distinct privilege.

**On August 1, 2013, Muslims attacked the staff of Saint Abraham monastery in Turkey.** Saint Abraham monastery is Assyrian. It is located in the city of Midyat in the south eastern part of Turkey. A group of Moslems attempted to visit the monastery after visiting hours. When the staff explained visiting hours were over, the Moslems attacked the Assyrians. The Assyrians called the police. When police arrived the police attacked the Assyrians with pepper spray and left the Moslem attackers untouched. The monastery gave authorities security cameras footage of the entire incident, and now that video is gone.

**And during the third week of August (the second full week)** Moslems burned over twenty Coptic churches in Egypt, many of them dating back to the 4th Century, and hundreds of homes of Coptic Christians.

#### *Of What Use Is This Information?*

Very often there is no universal resolution to a problem. It would be improper, even immoral, to treat all Moslems as potential murderers and thugs. But it also would be irresponsible to ignore the real possibility that any Moslem with whom you come in contact may be a potential or actual murderer or thug. Their holy book, the Koran, instructs them to kill Christians.

Allow the homeless Moslem to stay in your home? Will you wake up alive the next morning? Assist a Moslem community devastated by a natural disaster; will you be giving aid to individuals who will kill you if the opportunity presents itself? If a Moslem seems to be praying at a Christian shrine you are visiting, keep your back to the wall and hope the Moslem is not wearing a bomb. What a horrible attitude one must have when dealing with Moslems. It is very difficult for a Christian to engage with Moslems. Perhaps, as regards Moslems, the only Christian engagement is for the Christian to shake the dust from his or her sandals (shoes / feet).

#### **IT JUST SEEMS TO STEADILY GET WORSE Are Roman Catholic relief service organizations actually giving money to surgical baby killer and birth control pill (misnamed contraceptives) free distribution organizations?**

Catholic Relief Services is an organization associated with the Roman Catholic Church. Because it is associated with or in some manner under the control or the auspices of the Roman Catholic Church, a reasonable person expects Catholic Relief Services to follow Roman Catholic dogma and teachings, and be against abortion, against artificial birth control, and generally go be pro-life.

Population Services International is an organization which promotes abortion, contraception, "morning after" pill use. Amongst its primary missions are: the promotion and provision - free where possible - of contraception devices and "medications", abortifacient drugs, condoms, and surgical abortions.

Catholic Relief Services obtained a multi million dollar funding which it designated was to be used to provide various anti-malaria medications and services.

Catholic Relief Services then gave \$2.8 million, from that funding, to Population Services International.

Even if Population Services International used the \$2.8 million solely for anti-malaria medications and services, Population Services International now has \$2.8 million, freed up to use for killing babies.

Think of it like this. You are an alcoholic. I give you \$50.00, specifying it is to be used for you to live a little better but not to get drunk. Someone else gives you some money with no restrictions on its use. You then get drunk. My money enabled you to use the other money to get drunk. Without my money, you may have maintained sobriety. Likewise regarding CRS and PSI.

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**IF THE SHEEP DOES NOT CARE ABOUT GOD, THEN IT IS A WOLF, NOT A SHEEP**

It is very possible to remedy the situation where a soul is lost because of some inadvertent act - as a coin may be lost - or who is lost because it "wandered away" as a sheep may be lost. But what possible remedy is there for a soul who is lost because it desires to follow a course of action and does not care about or intentionally ignores the morality of that course of action?

To contemplate such situations and individuals it is enlightening to ignore the traditional purveyors of evil, such as those in the sex industry, or the baby killing industry. Since money is one of the main factors which enables people - good as well as evil - to pursue their goals, we will consider the entity which has virtually unlimited access to money: the government. To bring the scale to a manageable level, we will just consider only the State of Louisiana, and only one financial factor: the Medicaid Trust Fund for the Elderly.

This trust fund was started in the year 2000. The state was supposed leave the principal intact and use the interest and investment earnings, so the trust fund would provide a stream of funding for decades to pay for nursing home care and other health care services for the elderly. When Governor Jindal took office the fund contained more than \$800 Million Dollars. By the end of the current fiscal year it will contain \$250 Million Dollars or less.

The Jindal administration has been able to raid the trust principal by manipulating arrangements with private industry nursing homes. The administration assigns cuts to to the private nursing homes which are to receive preferential treatment. While this may seem to be adverse to those private nursing homes, it triggers the ability to use the trust fund principal to "rebase" nursing home payments to cover their costs. It also has been used to increase nursing home rates. In the current fiscal year, \$184 million will be

taken out of the principal of the elderly trust fund, and used to obtain about \$500 Million Dollars in federal matching money. (*THE ADVOCATE - Baton Rouge - July 10, 2013, Jindal Administration Draining Elderly Trust Fund, by Melinda Deslatte, The Associated Press*) That \$500 Million Dollars will for all practical purposes free up \$500 Million Dollars which may be spent in ways which will benefit private industry but not necessarily benefit the public.

The effect is the ordinary citizens are being harmed in a process which enriches wealthy friends and associates of Governor Jindal and various state legislators. **This is possible only because the persons involved do not consider God and being in harmony with God to be of sufficient significance so-as-to-be primary factors in their lives.**

Perhaps prayer will induce God to give these people the grace to be in harmony with His instructions. However, God will not interfere with their exercise of their free will which means He will not interfere with their rejection of His grace.

But those for whom God *IS* significant, and for whom living in accordance with God's desires also is significant - should these people abandon opposition to heinous practices and the great evil they inflict, then they will also have begun the process of abandoning God.

While holy people must always oppose evil, holy people must not allow evil to personally discourage them. Those who would be holy must remember eternal salvation begins at home, each with themselves. Your personally operating divinely, which includes your prayers, will have a positive influence on lost sheep, and on sheep which are not aware of the true flock but are inclined towards it. It will also being God's desires to the attention of those sheep which really are wolves in sheep's clothing, though it might not influence the wolves to become sheep.

Ultimately, when your life in this world is done, if you find yourself in Heaven

united with God for all eternity, everything else suddenly becomes immaterial except for assisting those who have yet to receive their eternal reward.

Ref: 1 Peter 5:6-11; Luke 15:1-10

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**THE MORAL METHOD OF FORMING OPINIONS SO-AS-TO PURSUE MORAL COURSES IN EVERY DAY LIFE**

Jesus has taught us. What He taught is always available to us for reference. After teaching us, and offering Himself as the supreme sacrificial victim for remission of our sins, God did not abandon us but established a system of Sacraments and of holy procedures and deeds by which His Grace is available to us.

A person who attempts to simply survive in this world, or to advance or "get ahead" in this world, may meet with success, failure, or something in between. Their endeavors may be pursued in a manner in accordance with The Way taught by Christ, or in a manner which is in opposition to The Way.

In some instances following The Way will assist in obtaining the worldly goal, and in some instances following The Way will hinder obtaining the worldly goal, or even make it impossible.

The choices are yours to make. God will initiate influence to encourage your making holy decisions but will not prevent you from pursuing evil.

These principles are obviously relevant to work, personal relationships, commerce, and interactions with other people and the animals, plants, and material things which effect us or which we effect.

It may not be as obvious that these principles are just as relevant in the  
*(Continued FORMING on page 12)*

(Continued **FORMING** from page 11)

factors which influence our opinions and beliefs, as well as our intellectual, emotional, and spiritual positions.

*In following The Way you are obligated to utilize the talents God has given you as part of the process by which you ascertain what is true and what is false.* You must use your God given intellect to ascertain the veracity of your sources of information.

If the news reader or journalist from whom you are obtaining information on one subject - perhaps a killing or a tax matter - when giving information on a matter such as health care, refers to "a woman's reproductive rights," or to, "a woman's right to determine what happens to her own body," then you have been informed that news reader or journalist is pro abortion or at the very least is not sufficiently opposed to abortion as to refuse to use pro abortion verbiage. In such an instance lack of sufficient opposition makes the individual a de facto supporter of abortion. The "key" words and "politically correct phrases" make this brazenly clear.

Your intellect should advise you that abortion for any reason is condemned by God; that God always condemns abortion no matter what the circumstances or reasons. Therefore, anyone who either fails to oppose or who actually in any measure supports access to abortion supports that which is damningly opposed to God's will. Intellectually you know this: that news reader or journalist supports one of the most vile of evils, as does the periodical, broadcast station, or network for which the person works. Intellectually you must therefore strongly doubt the veracity and the completeness of the reporting on the killing, or tax matter, and every other matter, reported by that news reader, journalist, periodical, broadcast station, or network. Why must you question the veracity and completeness? Because evil has been approved and promulgated as acceptable by that source in one instance and must therefore be considered as having been grafted into everything associated with that source . . . **UNTIL SUCH TIME AS THE SOURCE DISAVOWS ITS**

**FORMER EVIL AND WORKS DILIGENTLY TO ERADICATE BOTH ITS FORMER EVIL AND ITS EFFECTS.**

It is difficult if not impossible to obtain accurate information regarding every matter with which we must deal in the course of our lives. We therefore rely on multiple sources for accurate information. The only measure which provides an accurate measure of the reliability of a source of information is the moral track record of that source. While a moral source may on occasion provide inaccurate information, a moral source will obviously so do in error, and will endeavor to correct the error when it becomes aware of the error. Contrarily, an immoral source will present as accurate, whatever it is that supports whatever agenda it has at that moment.

Our moral duty, in pursuit of viably following The Way, is to ascertain the moral viability of our sources of information, and to act accordingly.

Ref: Rom. 8:18-23; Luke 5:1-11

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**GOOD SAMARITAN (HUMOR)**  
(Thanks Marc)

A Sunday school teacher was telling her class the story of the Good Samaritan. She asked the class, "If you saw a person lying on the roadside, all wounded and bleeding, what would you do?" A thoughtful little girl broke the hushed silence, "I think I'd throw up."

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**WHEN YOU "FEEL" THAT YOU REALLY DO NOT DO MUCH THAT IS WORTH WHILE, RECONSIDER!**

Anyone who has a sense that society or family is in a mode of serious malfunction, and is at a loss as to how to assist in the rectification of the situation, may "feel" they are somewhat useless because they are unable to remedy the situation.

Anyone who is dependent to any extent on others, for any reason, may "feel" they are an imposition - an improper imposition - especially if they are unable to lessen their dependency.

There are a multitude of situations which easily induce a sense of worthlessness or diminished value. If that perception of lower value is directed against someone else - perhaps against someone on welfare or against a relative who needs the one perceiving to transport them to various places - the one who perceives the other to be of little or no value must remember the other person is made in the image and likeness of God. That is high value reality. If the perception of low value is directed against one's self, remember the same reality.

Should a person ever "feel" they really do not make a difference, or that they are more of a burden on others than a blessing to them, that person should re-assess or review what they do and how they live.

Well, if a person who does not perceive themselves as being of great value is NOT a Christian, it may be true that they have little positive effect. But if they are a Christian, and they re-assess their value in the Divine Virtues of Faith and Hope, then they will realize they are of very great value indeed. For simply by praying a person is able to make dramatic changes in people. Not necessarily in people who are living - for by their free will the living may

(Continued **FEEL** on page 13)

**YOU'RE NOT GONNA BEAT THIS ONE: The publication of Eddie Fisher's autobiography, Been There, Done That, its exhaustive, graphic detail of Fisher's past loves and their "intimacies", reportedly resulted in his daughter, Carrie Fisher, remarking, "That's it. I'm having my DNA fumigated."**



(Continued **FEEL** from page 12)

negate any Grace God bestows on them as a result of the prayers. But the dead, well the dead have fixed their free will either in acceptance of God or rejection of God. It is difficult to imagine any positive effect prayer may have on the dead who are damned. But the dead who are undergoing purification, well prayer definitely has a great beneficial effect on them.

How do we know this? We know this because not only has Our Lord instructed us to pray for the dead, but Our Father, in the old Testament, also instructed us to pray for the dead.

Since God does not recommend we do something if it will be irrelevant or of little or no value, we know that prayer for the dead is relevant and of great value.

And since God has also advised us He desires us to pray for the living, there must be some positive effect even though we are not able to perceive that positive effect.

Who knows? Perhaps prayer for the living assists them not only in the here and now but also when they die and are undergoing purification.

We do know that the living who are open to receiving prayers are extremely appreciative of they prayers made on their behalf.

As for the dead, well you probably will discover for yourself that the dead who are undergoing purification really do appreciate every prayer prayed on their behalf.

No one should ever even begin to think they are of little or no value, for everyone, simply by simple prayer, is able to assist people in Purgatory to get to Heaven and attain full union with God.

Ref: Rom. 8:18-23; Luke 5:1-11

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**BOREDOM AND LOW SELF-ESTEEM, TWIN FOUNDATIONS OF SIN**

There are a multitude of reasons why people sin. Perhaps the ultimate reason is the sinner does not love God sufficiently. But anyone who contemplates their spiritual life realizes their love for God is insufficient. Self contemplation also makes one realize there are many people who, in comparison to the rest of us, and despite the insufficiency of their love for God, actually do live relatively sinless lives.

When we consider these aspects of life, the next logical question to ask is, "What else factors into the commission of sin?" For some people the commission of sin is a choice they have consciously made.

Some people simply choose evil. Some people are selective in their choices of sin, such as those who choose to be hedonists.

But for those not devoted to evil or to selective evils such as hedonism, or something similar, it is likely that amongst the factors which lead to sin are two which are very common: boredom and low self-esteem. These may easily also be factors for the devotedly evil and the fervent though selective evil such as hedonist (who may also be generalist of evil), but not the main factors.

Boredom may afflict even those who are extremely active, those who have virtually no leisure time, as well as the indulgent. Even a person engaged in the most stimulating activities - mental,

physical, emotional, and any other "al" - may fall prey to boredom. Once boredom seeps in, it is a simple matter for a person to seek something distracting, or interesting, or different. Boredom easily leads to mischief which may become habitual, and being busy is not a stalwart defense against boredom induced mischief. Of course, mischief here is merely a euphemism for sin.

It would be interesting to conduct a study of the extent to which boredom is a catalyst for the perusal of pornography. Was boredom a factor in the writing or creation of the Karma Suture (Sutra)? Of course one must also ask whether or not even contemplating such a study, much less conducting such a study, is indicative of some form of boredom, or worse, sinfully morbid curiosity.

Low self-esteem may induce one to improperly disguise or misrepresent their true condition, status, situation, or other aspects of reality. It may be a catalyst for destructive or at least adverse conduct towards others - whether the others are perceived as "lessers", "greater", or equals. Those with low self-esteem often diminish their awareness of their low self-esteem through means similar to those pursued by those who are bored. But the evil often is compounded by the demeaning of others. Often this demeaning of others leads to the actual harm of others, be it physical, economic, emotional, mental, to reputation, or otherwise.

The combination of boredom and low self-esteem is extremely dangerous to the soul. Those inflicted with both often  
*(Continued BOREDOM on page 14)*

**The only path to a sinless or relatively sinless or a less sinful life, is the path which seeks and seeks to attain and by-which is attained, holiness.**

**But one must be careful to not become discouraged, for every effort on your part to become holy will be met with an opposing effort by the devil and evil spirits and even the souls of the evil damned to hell. The more you attempt to follow God and to be holy, the more you will face temptations and ever increasingly sophisticated and sneaky opposition from Hell.**

(Continued **BOREDOM** from page 13)

find solace in sensual delights, especially those which demean others. Solace is not joy or happiness, but it often is a distraction which lessens boredom while diminishing awareness of low self-esteem. There are very few traps to sin more seductive than this. Even the fleeting pursuit of a temporary respite - if it is not totally within God - is a spiritual quagmire akin to a sticky and sucking combination of quicksand and clay which will entrap and eventually suffocate God's grace from the soul's lungs.

This, of course, is but a brief and very incomplete perusal of these aspects of life. A minimally "complete" perusal would require a much more extensive presentation. But bringing even these minimally explored factors to mind will definitely assist those who desire to overcome the evils associated with them, and who desire to lead holy lives, to so do.

Identifying a problem is but half the process of resolution of that problem. The other half is the composite of that which will lessen, resolve, or solve the problem. It is reasonable therefore to ask: What are we able to do to overcome boredom, especially boredom which leads to sin? What are we able to do to overcome low self-esteem, especially low self-esteem which leads to sin?

When we ask such questions we actually are asking what are we able to do so as to lead and to live relatively sinless lives. We are asking, "How do ordinary people actually live relatively sinless lives, in comparison to the rest of us, despite the insufficiency of their love for God?"

The only path to a sinless or relatively sinless or a less sinful life, is the path which seeks and seeks to attain and by which is attained, holiness.

But one must be careful to not become discouraged, for every effort on your part to become holy will be met with an opposing effort by the devil and evil spirits and even the souls of the evil damned to hell. The more you attempt to follow God and to be holy, the more you will face temptations and ever increasingly sophisticated and sneaky

opposition from Hell.

You may as well seek to be holy because if you do not you will go to Hell by default. At least if you attempt to be holy you have a viable probability of success.

Ref: 1 Peter 3:8-15; Mat. 5:20-24

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## THE NICEST GUY YOU WILL EVER MEET

### Nice is as nice does

Let us set the parameters:

**First:** Evil people hold God to exemplify that to which the evil people are opposed - either partially or completely. Once people who are not evil comprehend and accept this as truth, as fact, as reality, then people who are not evil are able to begin to also understand and accept the reality that evil people do that which is evil simply because they are evil and evil is what evil people do.

**Second:** We are not considering evil people and good or holy people. We are considering evil people as one classification, and people who are not evil as the other classification. People who are not evil include, good people, holy people, people who sometimes are good and sometimes bad, people who do bad things but who are not evil, normal people, abnormal people, and every mixture of character so-long-as the person is not evil.

**Third:** One of the simple truths about God is, God is nice.

People who are not evil, and evil people, both are able to recognize and realize this. What they do with this knowledge and how they react to God being nice are extremely dissimilar.

Evil people may do what others term being nice, but when this occurs the evil person is not being nice. It may be the deed was inadvertent. If the deed was not inadvertent, then it most

assuredly was done because the evil person anticipated at least the potential of some advantage to themselves either immediately or in the future.

People who are not evil may also do what others may term being nice for the same reasons as evil people. But people who are not evil also have the potential of doing what others term being nice because they actually are being nice.

When someone does something nice they may do the nice deed because they have considered the situation and decided to do something nice. As being nice becomes ingrained in a person's character that person no longer considers "how to be". Rather, they increasingly become nice, so that "nice" is what they are and "nice" is what emanates from them. This is not the same as being holy, but it definitely is a status impossible for evil people to attain.

The nicest person you will ever meet is God.

Because God is nice, because He is the ultimate in niceness, evil people are at most only able to recognize God's "niceness". They attempt to ascertain some means of utilizing God's niceness for their own purposes, but are unable so-to-do.

But people who are not evil not only are able to recognize God's "niceness", they also are able to appreciate it, understand the value of being nice, that "niceness" as an aspect of a person's essence is in elemental harmony with happiness.

God's being nice is one of the multitude of reasons He fed the multitude, taught the way to eternal salvation, embraced His Passion and death, opened the door to eternal salvation, created each person, creature, and thing, and did and does anything and everything.

It should be no surprise that evil people simply are not nice, even though, as mentioned before, they may do things which others term nice. There really is nothing nice in totally and completely

(Continued **NICE** on page 15)

(Continued NICE from page 14)

rejecting God and also attempting to get other people to go to Hell with you.

There is niceness beyond measure in God's always being open to forgive those who request forgiveness, and in His desiring everyone to be nice.

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

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**ALMOST MARTYRS OF TODAY**

Today those who teach the Truth of Christ, who attempt to live in accordance with True Dogma, True Truth, who expose the falseness of the teachings of those who corrupt Christ's teachings, and the error and sin which are being taught in place of the Word of God, these are now rarely battered or murdered - *in Western culture countries* - as were Saint Stephen and the thousands of Martyrs after him. In our times they are ridiculed, ignored whenever possible, shown false respect and said to be in error by the advocates of sin, and their truthful teachings and warnings said to be overly harsh, intolerant, and even to constitute hate crimes.

No sane person desires to be wantonly killed yet very sane people willingly accept martyrdom rather than forsake God and Truth. Must we likewise accept ridicule, being ignored, being paid false respect while being proclaimed to be in error, and being declared to be overly harsh. No. We not only need not accept these lies, we must oppose these lies. We must oppose them because were we to allow them to go unchallenged, we would then give tacit approval to the lies, we would tacitly state they are truth.

It is far easier and much simpler to accept martyrdom rather than renounce God, than it is to constantly present God's declared teachings in the face of constant opposition.

Torture and death instill fear, especially and particularly torture.

Death, if it is inflicted quickly and one is spiritually prepared for it, in comparison to torture, need not instill fear. But torture, especially and particularly sadistically prolonged and applied torture, easily instills fear: fear of the torture itself, and fear one may forsake God so-as-to end the torture.

These forms of physical torture and murder remain very common even in these modern times. But the so called "more civilized" cultures and societies generally practice the verbal and written forms of attack on bearers of the Truth.

These non-physical forms of attack, while they torture, are seen by their evil practitioners as being more effective than bloody torture and physical death. They are seen as more effective because physical torture and murder may evoke sympathy for the Martyr, while ridicule and lies about the Truth and the heralds of Truth are more like to recruit followers to the Father of Lies.

Yet, even though the students of the Father of Lies continually repeat, practice, and live Satan's teachings, those teachings and the corrupted truth will never be or become Truth; will never be accepted by God; will never replace that which God has already established.

Like Saint Stephen we must be unyielding in living, proclaiming, and exemplifying the Truth.

The Ten Commandments are permanent and to be applied, practiced, and lived, willingly, lovingly, knowing they are designed for our eternal salvation as well as to provide peace and harmony in this world. They are to be applied in a manner which the immoral define as excessively scrupulous, but without the connotations of being rejected by God which the immoral interject into the meaning of scrupulous. Every thought and deed must be measured with compunction in light of the Ten Commandments, willingly and lovingly.

The same must be true for the Two Great Commandments. The Beatitudes,

Corporal and Spiritual Works of Mercy, and the Virtues must be made integral in us, while the Divine Virtues must be sought and once acquired, retained and strengthened.

The Seven Sacraments are real, and despite what the liars teach, actually do what they signify they do. Despite what the liars teach, only Baptism (and in the case of the Roman Church, Marriage) can be confected or administered or brought into existence by someone other than a Priest who has been properly and Sacramentally ordained in the continual and unbroken line of Apostolic Succession. And contrary to what the liars teach, one must receive these Sacraments from such a Priest, must utilize these sources of Grace, of Divine Life, whenever possible and proper. Contrary to what the liars teach, simply telling God you are sorry is no substitute for Sacramental Confession and Absolution when the Sacrament is available. Contrary to what the liars teach, the Bread and Wine in Holy Communion do not represent Christ, they are changed into Christ in the Sacrament of the Eucharist when done by and only when done by a validly, properly, truly ordained Priest of true Apostolic Succession. And, contrary to what the liars teach, Jesus did not use soda crackers and grape juice at the Last Supper, nor did He speak in Latin when He confected the Eucharist and established that Sacrament at the Last Supper.

We must each be, and in this society and culture we must actively seek to be known as, as firm in the Faith as Saint Stephen. By so doing we will teach the Truth of Christ even to those who refuse to listen, even as they attack and demean us. But to do this properly and successfully, successfully for ourselves and for others, we must be knowledgeable in the Faith, knowledgeable in the Truth of Christ, without a single doubt except for a continual concern regarding our own worthiness.

Ref: Acts 6:8-10, 7:54-59; Mar. 23:34-39

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**STEWARDSHIP AS PART OF AN INDIVIDUAL'S FOUNDATION AND THAT OF SOCIETY**

*And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: (Luke 16:1-2)*

We each will be called by God to account of the stewardship of that which He has given to us and by giving to us has entrusted to us. We will be held to account for our: very existence, life, level of intelligence, attractive features and lack of attractive features, physical strengths and deficiencies, every innate quality we possess and our development or lack of development thereof.

To the extent we have utilized for the glory of God that which God has given us, that with which He has entrusted us, we will be found to be true stewards. To the extent we have developed and used for the glory of God that which God has given and therefore entrusted us, we

will be found to be true stewards. True stewards attempt to lead others to that same purpose, that of glorifying, of honoring God, and attempt to assist them in achieving that purpose. Those who do not make

**. . . attempting to be and being a good steward . . . is crucial and critical to the well being and perhaps even to the survival of mankind . . .**

**A physically attractive individual who properly and also modestly maintains that attractiveness within their family structure, and only modestly displays that attractiveness in social situations, increases the probability of establishing and maintaining a viable family, and of inducing others to emulate their practices and thereby assist these others in establishing and maintaining viable families.**

**A physically attractive individual who places their charms on public display will induce others to desire those charms; will cause others to not be satisfied with the charms properly available to them; will cause others to be dissatisfied with their own charms and become envious; and will induce others to likewise place their charms on public display and thereby geometrically destabilize families and good, wholesome personal relationships.**

this attempt are not true stewards and will be held to account for and accountable for their lack of even attempting to be faithful stewards.

One person may find being a good steward to be a simple, non-taxing, procedure and activity, containing and causing little or no stress. Another person may find being a good steward to be a complicated, difficult, procedure and activity, filled with and causing great distress. And others may find being a good steward a combination, sometimes a somewhat static combination, sometimes a combination which fluxes between extremes.

But attempting to be and being a good steward not only is crucial and critical to eternal salvation of the individual and all with whom they come in contact and those whom they effect, it also is crucial and critical to the well being and perhaps even to the survival of mankind and human society.

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that attractiveness within their family structure, and only modestly displays that attractiveness in social situations, increases the probability of establishing and maintaining a viable family, and of inducing others to emulate their practices and thereby assist these others in establishing and maintaining viable families.

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A day laborer tasked with excavating a trench of certain dimensions into which will be laid heavy duty conduit which will house service main electrical lines will either disrupt the lives of many people and injure or kill some of those people, or lay the foundation for a source of reliable energy for those same people, depending on whether or not he or she is a good steward.

An astronomer may present discoveries, fact, and assumptions in ways which will benefit mankind or harm mankind, lead mankind to useful discoveries and applications found in that science or lead mankind to engage in useless and perhaps even harmful activities, present a true reality or a false reality, lead mankind to God, an appreciation of God, and a greater appreciation of God, or lead mankind away from God, all depending on whether or not he or she is a good steward.

A government employee, whether elected, appointed, a civil servant, bureaucrat, in an administrative position, staff, white collar or blue collar, military or civilian, who places the public good above their personal gain, is a good steward. And any person in such a position who even begins to seek their own personal gain has betrayed the trust the public has placed in them as the incumbent of their position.

*(Continued STEWARD on page 17)*



(Continued STEWARD from page 16)

A good steward does not seek to obtain any form of personal gain through or in any manner associated with that stewardship. Very often compensation or personal gain is received by a steward in the performance of that stewardship, but neither compensation nor personal gain enter into the reasons for which a good steward performs as a good steward. Being a good steward is the reason a good steward performs as a good steward. A good steward accepts God's trust and performs that trust to the best of the steward's abilities not simply because that is holy, but because is Godly.

What does that make a steward who is not a good steward?

Ref: Rom. 8:12-17; Luke 16:1-9

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**OK ON THE GOOD SAMARITAN, BUT What about non-physical injuries?**

**What about the robbers, the Priest, and the Levite?**

*Non-physical injuries*

It is relatively easy and simple to assist someone who has been physically injured if you have the ability so to do.

But how do you assist someone who has had their honor, reputation, abilities, or accomplishments, unjustly and successfully attacked, besmirched, or demeaned.

A good Samaritan can bring you to a physician and pay for your broken bones to be set and mended and provide for your sustenance while you are disabled. But what can anyone do to repair the public's perception of your honor, accomplishments, and good name, once they have been tarnished and ruined by false statements continually made over a period of many years by evil people who have control of the means by which news

and communications are made?

It is trite to say, "Well God knows the truth." The the fact that "God knows the truth" is without question. But the hurt experienced the one injured is not lessened and will not be made less intense by the passage of time, as often is a physical injury by the passage of time.

Likewise, it is impossible to repair the damage to those who have been treated unjustly. The children who have been neglected or treated with harshness or severity by parents while other children in the same household are tended to with care and devotion can never be healed of the damage. They may surpass their siblings in both holiness and worldly success but the harm and damage inflicted upon them are deep, wide, sensitive scars which it were best had never been made.

It is in situations such as these that we turn to the true Good Samaritan who actually was a Jew and not a Samaritan, Jesus Christ. He is able to and actually does soothe and repair the injuries internal to those who have been injured in this manner if they accept His healing. But only rarely does He interfere with the exercise of Free Will by people and that which results from their exercise of their Free Will. Therefore, the unjust damage done to someone's reputation may never be repaired, or only repaired long after such repair means nothing to the injured party, as was the situation with Saint Joan of Arc.

It is very good and proper, meet, right, and just, that we abhor injustice and are horrified at those injustices which can not be corrected so-as-to return the injured to their status prior to injury. If we are to live by the Two Great Commandments, "***Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself,***" then we can not be of such weak character as to be swayed by vicious and especially by unsubstantiated attacks on the honor, reputation, intelligence, or character, of another.

Such attacks are most often made by people who support evil, especially evils such as abortion or homosexual activity. Those who readily believe such attacks are supporting the robbers who set upon the man on the journey and left him stripped and wounded almost unto death. Those who readily believe such attacks are in fact the same as the priest and the Levite who ignored the robbed, stripped, and almost mortally beaten traveler.

***The robbers, the Priest, and the Levite***

There is much more to the parable of the Good Samaritan than the teaching that everyone is our neighbor.

We can easily create or imagine the future of all the main participants in the parable.

It is possible some of the robbers repented and became holy. But if experience leads one to believe this happened then that experience also leads one to believe their own wallet will always contain an inch thick layer of one hundred dollar bills.

What is more likely is the robbers sold the traveler's property and used the money to party, get drunk, and have sex with whatever. Just like a modern day celebrity. But the robbers also had to hide from those who enforce the law, or bribe them. They had to live in hiding, in city slums or out in the wilderness, without the comforts which honest people are able to enjoy. The short periods of debauchery which they enjoyed could not began to equal, measure, or justify the long periods of hardship they endured. They died in hardship, filth, and scum. Their prospects for a happy hereafter do not appear to be very bright, unless the fires of Hell cast a very bright light.

The priest and the Levite were well versed in the law and the requirements God has established for our relationships with each other. Since they ignored those Divine requirements as applied to the robbed and beaten traveler only a fool would trust them to

(Continued SAMARITAN on page 18)

(Continued SAMARATAN from page 17)

adhere to God's requirements in any other area.

A reasonable person would wonder how many times these people sold the same sheep for sacrifice, over and over again, and whether or not the sheep was ever sacrificed, or just was roasted and placed on the dinner table one evening.

Very often young children were placed in the custody of Temple officials for education and religious training, including female children who had from an early age shown devotion to God and an inclination to perpetual virginity. Many of these became temple virgins. But they did not remain virgins if the priest or Levite disregarded God's sex laws as much as they disregarded God's other instructions.

When the priest and the Levite relaxed at home as they advanced in age, they probably never thought about the traveler they had ignored. Cushioned in worldly comforts and luxuries they eventually died, and awoke in a place which they did not think really existed. What a surprise, especially if comfort was only a fond memory.

The Good Samaritan may have had only a dim memory of his helping the traveler as he advanced in age, especially since his life must of necessity have been filled with such acts of goodness and kindness. These were part of his character, ingrained by him into him so-as-to be part of his very nature. Those with whom he came in contact never had concern as to his honesty or integrity for deviance, depravity, and even slight mismanagement or non-fulfillment of agreements were just as foreign to his character as were ignoring those in need where he could be of assistance. As he advanced in age his only concern would be if he had done enough to assist each person he helped, or perhaps too much in some instances and made someone dependent; or as to whether or not he had fulfilled his obligations to the best of his ability. But God made such concerns evaporate as He welcomed the Good Samaritan into Heaven.

The traveler and the inn keeper: did they each learn from the Good Samaritan? Did they learn to emulate his having acquired through his and God's efforts, an instinctive harmony with God's will? Did they follow his example? Or did they decide to engage in lives or taking advantage of those whom they met who possessed a good nature?

No one who came into contact with the Good Samaritan ever ever left his presence unaffected.

Ref: 2 Cor. 3:4-9; Luke 10:23-37

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### THE JOYFUL AND THE SORROWFUL LOVE FOUND ONLY IN THE CROSS

When Jesus told the crowds, "*Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself,*" He was telling them in plain language which they readily understood that the Devil's control of the world was going to be destroyed by His, Jesus, being crucified. They did not fully comprehend what He meant by, "*Now is the judgment of the world,*" nor did they fully comprehend what He meant by, "*And I, if I be lifted up from the earth, will draw all things to myself.*"

The very presence of The Christ meant the judgment of the world was occurring. In the running of time for mankind, the judgment of the world could not occur until The Christ had come and taught the world what was necessary for salvation, and also been offered as sacrifice in reparation and atonement for the sins of each human being and all humankind. The judgment of mankind and of each person is in the The Way taught by Christ and in His being the perfect Sacrificial Victim, and in The Way and in His being the perfect Sacrificial Victim is the judgment of the world.

In being, "*lifted up,*" in being crucified, in being the perfect Sacrificial Victim, all things, not just humans, but angels, trees, frogs, water, rocks, planets, stars, molecules, atoms, electrons, matter, and energy, are drawn to Christ. That which does not have free will remains with Him being perfected in Him. That which does have free will, if it truthfully pursues Christ as He taught, will be perfected in Him, attaining total perfection. That which does have free will, if it does not truthfully pursue Christ, or rejects Christ, will attain total imperfection.

Some of the people challenged Christ's saying that the Devil would be defeated and salvation become attainable through His, The Christ's, crucifixion. They challenged it in two aspects, first by saying, "*We have heard out of the law that Christ abideth for ever,*" meaning, the prophecies say the Christ will rule forever; how can this be if you are The Christ and you say you are to be crucified? They were like those of our own times who know the complete truth but only state a part of the truth so that they can discredit someone. For each of them knew that the prophecies stated that The Christ would abide forever *and* that The Christ would be crucified.

When those same challengers of truth said, "*Who is this Son of man?*" they already knew Christ was referring to Himself, had already told them He Himself is The Christ, God the Son of God made man as well, and had proved the truth of these statements by miracles too numerous to name or number. They were knowingly and intentionally telling God they did not care what God wanted; that they intended to continue to be immoral and evil; and they were knowingly and intentionally challenging God to do something about it.

The response which Jesus made, "*Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may*

(Continued CROSS on page 19)

(Continued CROSS from page 18)

*be the children of light,*" was clear and not at all ambiguous. Everyone understood exactly what Christ was saying.

But even today many people must be told in plain language that the Cross is not only a sign and a symbol of salvation, but also is a sign and a symbol of love. Not just love for those who love you, but also love for those who hurt you and for those who hate you.

When we pick up the cross and follow Christ, we must be prepared to be lifted up on the cross with Jesus. If we are privileged, we will join in God's love, and then we will know the joyful love of union with God, and the sorrowful love for those who reject God.

Ref: Phil. 2:5-11; John 12:3-36  
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**TO THOSE WHO WOULD WORK EXORCISM**

*Acts 19:13-16*

Now some also of the Jewish exorcists, who went about, attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

But the wicked spirit, answering, said to them: Jesus I know: and Paul I know. But who are you?

And the man in whom the wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

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**IRISH PRIEST IN TEXAS (HUMOR)**  
*(Thanks Mike)*

An Irish priest was transferred to Texas !.

Father O'Malley rose from his bed one morning. It was a fine spring day in his new west Texas mission parish.

He walked to the window of his bedroom to get a deep breath of the beautiful day outside.

He then noticed there was a jackass lying dead in the middle of his front lawn.

He promptly called the local police station.

The conversation went like this:

"Good morning. This is Sergeant Jones. How might I help you?"

"And the best of the day to yerself. This is Father O'Malley at St. Ann 's Catholic Church. There's a jackass lying dead in me front lawn and would ye be so kind as to send a couple o'yer lads to take care of the matter?"

Sergeant Jones, considering himself to be quite a wit and recognizing the foreign accent, thought he would have a little fun with the good father, replied,

"Well now Father, it was always my impression that you people took care of the last rites!"

There was dead silence on the line for a long moment.....

Father O'Malley then replied: "Aye,'tis certainly true; but we are also obliged to notify the next of kin first, which is the reason for me call."

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**HUMOR**  
*(Thanks Marc)*

**SAY A PRAYER**

Little Johnny and his family were having Sunday dinner at his Grandmother's house.

Everyone was seated around the table as the food was being served.

When Little Johnny received his plate, he started eating right away.

"Johnny! Please wait until we say our prayer." said his mother.

"I don't need to," the boy replied.

"Of course, you do "his mother insisted. "We always say a prayer before eating at our house."

"That's at our house." Johnny explained. "But this is Grandma's house and she knows how to cook.

**UNANSWERED PRAYER**

The preacher's 5 year-old daughter noticed that her father always paused and bowed his head for a moment before starting his sermon.

One day, she asked him why.

"Well, Honey," he began, proud that his daughter was so observant of his messages. "I'm asking the Lord to help me preach a good sermon."

"How come He doesn't answer it?" she asked.

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**WHAT DID ROMAN CATHOLIC POPE FRANCIS REALLY, ACTUALLY SAY REGARDING HOMOSEXUALITY, THE PRIESTHOOD, and REGARDING THOSE WHO HAVE BEEN DIVORCED AND REMARRIED RECEIVING HOLY COMMUNION?**

On the return flight from Rio de Janeiro to Rome, Roman Catholic Pope Francis made comments regarding homosexuality, the Priesthood, and also lesser reported comments regarding reception of Holy Communion by those who have been divorced, remarried non-Sacramentally, and their reception of Holy Communion.

His actual comments, as reported by Vatican Information Service, Vatican City, on 30 July 2013, are as follows.

“ . . . But I would like to add one more thing: I see that very often in the Church, there is a tendency to seek out sins committed in youth, and make them public. I am not speaking about crimes: the abuse of minors is a crime. But if a layperson, or a priest, or a nun, has sinned, the Lord forgives and forgets. And this is important – the Lord forgets. We do not have the right to not forget. . . . St. Peter committed one of the most serious sins, apostasy, and yet they made him Pope. Much is written about the gay lobby . . . but I haven't found gay identity cards in the Vatican, although they say they exist. I think that when we encounter a gay person, we must distinguish the fact of being gay from that of forming part of a lobby, as not all lobbies are good. That is the problem. But if a person is gay and seeks God and has good will, who am I to judge him?”

Similarly the Pope did not elude the

theme of sacraments for the divorced and remarried. “I think this is the moment for mercy. The divorced may have access to the sacraments. The problem regards those who are in a second marriage . . . who cannot receive communion. But, in parenthesis, the Orthodox have a different praxis. They follow the theology of economy, and they give a second chance: they allow that. But I think that this problem – and here I close the parenthesis – should be studied within the framework of matrimonial pastoral care. One of the themes that the Council of Cardinals will consider in the meeting in . . . October is how to proceed in relation to matrimonial pastoral care. . . . A few

days ago I met with the secretary of the Synod of Bishops, for the theme of the next Synod and, speaking . . . we saw this anthropological theme: how faith helps in the planning of the person, in the family, and enters into the pastoral of matrimony. . . . We are on the way towards a deeper matrimonial pastoral care . . . This is a problem for many people”.

The ignorance of the vast majority of those who reported the Pope's comments, and commented thereon, is displayed in their implying the Pope was charting a new course regarding homosexuality and possibly the Priesthood. His statement indicates nothing new.

The ignorance of the reporters and commentators is shown to be of immeasurable dimensions in that the real news is in the Pope's comments regarding the planned study of reception of Holy communion by the divorced and non-sacramentally remarried . . . using the custom of the Orthodox Churches as an avenue for consideration.

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**ARCHBISHOP TUTU PREFERS GOING TO HELL RATHER THAN HEAVEN BECAUSE HOMOSEXUALITY AND TRANSGENDERISM ARE NOT ALLOWED IN HEAVEN**

**(He may well be accommodated . . .)**

The United Nations Human Rights Office has begun a “global public education campaign” focusing on changing laws and propagandizing the public world wide so that homosexuality and transgenderism and the activities associated therewith are accepted in all aspects of life. Of course, economic and other punishments await any individuals or organizations (i.e.: religions) in opposition to the program (i.e.: :in favor of “traditional” God given morality).

In support of the United Nations program, Anglican Archbishop Desmond Tutu, of South Africa, said, “I would refuse to go to a homophobic heaven. No, I would say sorry, I mean I would much rather go to the other place.” He further stated he refuses to worship a God who opposes homosexuality or transgender activities.

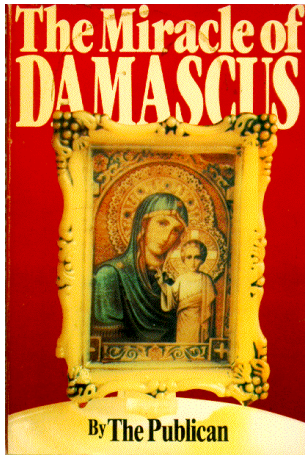
Why would any Orthodox be surprised? Tutu, because he is an Anglican, quite simply is a heretic. There are strong indications he favors access to abortion. Why would anyone be surprised that an heretical advocate of baby killing would also favor approval of the hedonistic sins of engaging in homosexual and transgender sexual activities.

. . . wonder if he also believes extramarital sexual activities are OK?

Why is it difficult for some people to accept the reality that God has issued unalterable directives on all matters; that He declared such activities, support of them, permitting them, or failure to oppose them, will result in damnation if there is no repentance? Any why would anyone prefer Hell to Heaven for any reason?

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**THE  
MIRACLE  
OF  
DAMASCUS  
by  
the publican  
CHAPTER 1**

*(Continued)*

*The Death of Awad  
(Continued)*

Father found Nicolas sitting on the couch, very pale. He greeted him, but Nicolas didn't get up.

"Father, please forgive me. I feel pain in my knees. Please, Father, what is happening?"

No one knew. They prayed all night long. Awad (Nicolas' brother) lived in the same house but on the upper floor. He was dying of an illness since September. Awad was a very holy man. These last months he was praying all the time. He would listen to the people singing and praying the Rosary downstairs everyday. Some of the prayers and songs he had written himself. The main song of the house was one of his.

"Virgin Mary of Soufanieh  
We gather every night.  
For peace we pray

and for Christian Unity."

Subsequently, the Icon of the Virgin bent over to the front of the glass all by itself and stayed like that for two days. On the third day it fell into the oil basin. Awad died.

Awad's daughter was only nine years old, and she was at his side when he died. All the family cried, but she comforted them.

"Daddy wouldn't want your tears. He would want your prayers." She led them in praying the Rosary.

At Awad's funeral, his daughter walked next to Mirna singing the Virgin's song, surrounded by all the women singing all the way to the church with his coffin. Moslem and Christian men carried the coffin from the house to the church. All the way they sang:

"VIRGIN MARY, OPEN YOUR  
DOORS TO AWAD,  
YOUR MOST VALUABLE  
BELOVER."

**Do Not Sell My Blood**

During the year of silence from God and all miracles, Mirna had her first child, Myriam (October 15, 1986). Forty-one days later, on the feast of the apparitions, November 26, 1986, oil started again to flow from the Icon for the first time in a year.

On that day and before Awad's funeral and with the Icon lie bowed against the glass, Mirna went into another ecstasy. As before, it was preceded by oil from her face, hands, and neck. She saw a strong light with a more brilliant light inside. A human shape was in it. She heard a man's voice, loud and deep:

**MY DAUGHTER,**

**HOW BEAUTIFUL IS THIS  
PLACE. IN IT I SHALL  
ESTABLISH MY KINGDOM AND  
MY PEACE.**

**I SHALL GIVE YOU MY HEART,  
IN ORDER TO HAVE YOURS.**

**YOUR SINS ARE FORGIVEN  
BECAUSE YOU ARE LOOKING  
FOR ME,**

**AND HE WHO LOOKS FOR ME, I  
SHALL IMPRINT MY IMAGE IN  
HIM.**

**WOE TO HIM WHO REPRESENTS  
MY IMAGE AND SELLS MY  
BLOOD.**

**PRAY FOR THE SAKE OF  
SINNERS. IN EACH WORD OF  
PRAYER I POUR A DROP OF MY  
BLOOD ON A SINNER.**

**MY DAUGHTER,**

**DO NOT BE TROUBLED BY  
EARTHLY THINGS BECAUSE  
THROUGH MY WOUNDS YOU  
SHALL EARN EVERLASTING  
LIFE.**

**I WANT TO RENEW MY  
PASSION.**

**I WANT YOU TO ACCOMPLISH  
YOUR MISSION BECAUSE YOU  
CANNOT ENTER HEAVEN  
UNLESS YOU HAVE  
ACCOMPLISHED YOUR MISSION  
ON EARTH.**

**GO IN PEACE**

**TELL MY CHILDREN TO COME  
TO ME AT ALL TIMES, AND NOT  
ONLY WHEN I RENEW THE  
FEAST OF MY MOTHER FOR I  
AM WITH THEM AT ALL TIMES.  
21**

*21 There is a doctrine in the Catholic and Orthodox Churches that goes back to Augustine. Anyone who is truly seeking the Kingdom of Heaven--the Church--even those who have never heard of Christ are already baptized into Christ "He who seeks me"*

*The Stigmata of 1987*

Holy Thursday, April 16, 1987, was another year where Easter for the  
*(Continued DAMASCUS on page 22)*

(Continued DAMASCUS from page 21)

Western Church and the Eastern Church landed on the same day. Everyone expected the same phenomenon of the stigmata to happen to Mirna again as a sign that God wanted unity between the churches. What they didn't expect was the change. The first time she received the wounds of Christ, they were very small. The second time they were larger. This time they were much larger. In fact, this time she even received one of the wounds in the head from the crown of thorns.

Father Elias Zahlaoui tells us the story in his own words:

"I arrived at Soufanieh at 2:25 P.M. in the afternoon. The Nazour family was taking lunch at the courtyard, near the Holy Icon. I prayed for awhile, then I asked where Mirna was. They said she was in the bedroom with Father Malouli. I entered the room. Father Malouli was reciting his Breviary. Mirna seemed to be calm but worried. I told her: 'So, Mirna, are you preparing something for us?'

'Father, don't frighten me,' she responded.

'Remember what I told you. You are the last person in the world to be permitted to say the word 'frighten.' The Lord and the Virgin Mary are with you.'

"I sat next to the father. I was reading the gospel of John, trying to follow the passion of Christ. Again Mirna said: 'All my body is shivering.'

'Mirna, don't interfere. Leave it to God.'

"She walked back and forth in the room looking at the floor and at the ceiling saying, 'Virgin Mary . . . Lord Jesus . . .' She put her hands on her face. She sat in the corner of the room, at the left side of the bed, repeating the same words, 'Virgin Mary... Jesus...Lord.'

"Then she sat on the floor, shriveled up, clenching her knees and her chin. I watched her. Suddenly she screamed and put her hands on her head. 'Take it away. Take it away.' I ran to her. She

bent a bit backwards. I held her shoulder. I saw the blood coming out of her forehead. I saw it in the mirror placed in front of her. At the same time, she opened her arms and let them fall down. I saw also the blood coming out of her palms. With Father Malouli, we put her on her bed. The blood was coming out of her feet also. All this happened in a few seconds.

"Father Malouli [who has the habit of timing everything] said it was precisely at 2:46 P.M. To see the stigmata appearing right in front of us reminded me of what the Director of the French Hospital in Damascus had said the first time she had the stigmata on November 25, 1983. We took Mirna to the hospital two days after to request a medical certificate regarding the stigmata and the inexplicable disappearance [without leaving any trace]. Dr. Nasrallah asked us if we were both present when the wounds appeared. I remember very well telling him that, 'God was not in the habit of giving an appointment of this kind.'

"In my heart I was saying an immense prayer to God to permit Father Malouli and I to witness this unique thing in the future.

"I ran to the telephone and called the physicians: Jamil Marje, George Mesmar, Louis Kawa, George Mounayer, Elie Barsa, his wife, and Dr. Najat Zahlaoui. I also called the Patriarch of the Greek Catholic Church, Father Elias Sargi, Father Elias Baladi, and Father Rizkalla Semaan. I called the Maronites [as Father Malouli requested], Father Khalil Rustom and Father Mouwannes. I then called the Italian Hospital, informing Sister Fiorina and requesting her to inform the Nuncio of the Vatican. I called the French Hospital, but the line was busy. So I called Sister Lucy, head of the Sisters of Perpetual Adoration, and asked her to run to the hospital to inform the Superior. I called the physician in charge of the chemical sciences, Hani Rezk, from the Research Scientific Center in Damascus. I called Fadi Touma so that he would inform Mr. Antoine Maksisi and Mr. Adib Mousleh. I called Bassam Mesmar to

inform his sister, Mouna. I tried to call Doctor of Biology Jean-Claude Antakly and his wife, who arrived the night before from Paris. I also called Dr. Michel Saba.

"I went back and sat right at the head of Mirna's bed. I stayed for the duration of her 'passion' followed by the ecstasy and her coming back to normal. I took care to note everything: words, gestures, etc., while the camera of Nabil Shoukeir, whom I called first, was doing his job. (See film.) Here is everything I noted, with the precious help of Father Salmo, Syrian Catholic, who was sitting next to Mirna, along with Father Ain. The following are all my notes without any commentary:

"In the room is Father Malouli, Doctor Jamil Marji, Father Nasri Salmo, Father Antoine Ain. Mirna is singing, 'That we participate at His Cross.' Then she screams 'Akh.. . ah.. . dakhilkon. . . [dakhilkon means "I am begging you"] dakhilkon. . . dakhilkon... akh... Oh, my mother...my head...ah.'

"The physician, Antakly, took her wrist, and she screamed, 'Akh, Oh, Virgin . . . Oh, Jesus . . . for your suffering, Lord . . . for your suffering, Lord . . . Oh, Jesus, have pity on me, your sinner servant.'

"The physician touched her hand. There was pain. He touched her foot and there was pain, severe pain. 'Oh, Lord. . . Ah, Jesus, I am begging you . . . I cannot stand it anymore . . .

Lord. . . This is the time of my weakness, Lord. . . I cannot see with my eyes. . . Oh, Jesus, I am begging you . . . I can not bear as much as you do, Lord.'

"I asked her husband, Nicolas, to check the wound on her side.

'It is as big as the last time, but I don't know if its in the same place.'

"The position of both feet during all her 'passion' was right foot on the left foot in the form of an 'X'. We put them apart, and she put them back in the same position.

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'Oh, Jesus, have pity on the dead. . . Oh, Jesus, have pity on me... Oh, Jesus. . . God is the Creator... God, the Creator, can be proved by Himself. He doesn't need any witness... For your glory, God.'

"Almost stammering she said, 'For the forgiveness of the sinners. . . whom I am the first, whom I am the first, whom I am the first. . . I feel they are driving nails in my head. . . Oh, Virgin, I am begging you.'

"Mirna's baby was in the room. Doctor Najat Zahlaoui asked her, 'What do we say to Myriam? Do you want Myriam?'

'She has her Mother,' said Mirna. 'I feel pain in all my body... I have pain in my eyes... my head... Give me some water.'

"Father Nasri Salmo gave her a piece of cotton dipped in water. 'Lord, Lord, why do you abandon me? I don't feel with my hands . . . Oh, Lord, Oh, Jesus. . . support my little faith... Lord, Lord, Lord, Lord... Lord. Oh, my Mother, tell your Son. . . Oh, my Mother. . . alleviate my suffering, Lord [she raised her head up and down]. . . Keep away your crown, Lord... keep it away... keep it away... Lord, I cannot bear what you can bear yourself. Lord, You. . . You are God. . . I am a worm of the earth.'

"It was 4:10 P.M. 'Lord, don't permit me to become more pitiful. Oh, Virgin, I beg you, don't let the people be afraid of the spectacle of your Son. Oh, my Mother.'

"At 4:17 P.M. Mrs. Antakly took her pulse. It was 100. 'Oh! My Mother, those are your children... Oh, my Mother... You are their Mother.'

"I asked her if she saw anything. 'Light, light.. . I am conscious of everything, but I suffer from everything.'

'If you don't feel,' I told her, 'all your suffering has no meaning.'

'But pray for me, father, so He will alleviate my suffering.'

'Tell Him, Mirna, that His Will be done.'

'Oh! Virgin. Oh, Mother.'

"At 4:27 P.M. blood flowed again from her forehead. 'Oh, my Mother. . . my head, ah, my head. . . I am begging you. Move it away. . . Your will be done, Lord. . . Oh, Jesus, I am begging you. Have pity on me, your sinner servant.'

"At 4:28 P.M. she was screaming weakly. Mrs. Antakly touched her hand. 'Akh, my Mother, I am begging you. All this suffering, and it is equivalent to the suffering of Her smallest toe.'

"Mrs. Antakly took her pulse. It was 130. At 4:37 P.M. Mirna made a gesture to remove 'the spines' from her forehead and her temples. 'Move them away, move them away.'

"Again blood started to come out of her forehead. The gesture to remove 'the spines' lasted for two minutes. 'Pray for me. . . but remove it away. . . He loves us. . . He loves you. . . Oh, dad. . . He. . . He loves us. . . We. . . we don't love Him. . . We are playing a comedy to each other. . . He discovered us. . . He knows who loves Him. . . We are playing the comedy between each other. . . He is patient towards us... He... He wants to UNIFY us by His Will... He can make it over our head [the literal translation would mean our head will be the price]. . . but He wants it to come from us.'

"As Mirna was saying these words about UNITY, I heard Father Malouli in the patio, preaching about the beauty of this house, the beauty of prayer, the unity of hearts, and the Lord's call for the Unity of the Church.

"At 4:40 P.M. Mirna again started the gesture to remove 'the spines' from her head and temples. 'Ahh, Lord,' rubbing her left temple.

"I asked her if she wanted us to sing. 'Yes.' She said. George Bdeoui sang one of the songs of Holy Thursday:

'Today He is suspended on a wood, the one who suspended the earth on the

waters...'

"At 4:46 P.M. she had a stifled scream, and she put her hand at her left side. I asked her what she saw.

'I see light, but I suffer a lot.' She dropped her head to the right side and became unconscious. I called her many times by her name, but she didn't react. The physician raised her left arm up and let it fall down. It caused no pain and she did not react. He repeated it many times.

"At 4:55 P.M. the surgeon, George Mesmar, asked to examine the wound on her left hand. Biologist Antakly said, with a reproach, 'Science should always interfere.' I responded that there is no inconvenience from our part.

"At 4:56 P.M. Dr. George Mesmar cleaned the wound of her left hand. Again blood started to come out of it, but only a small quantity.

"At 4:57 P.M. Mr. Antakly took the pulse of Mirna: 124.

"I noticed that Mirna's eyelashes were trembling. I told Dr. Antakly. I called her many times, but she heard nothing.

"At 4:58 P.M. Dr. Mesmar asked to be authorized to clean the wound of her forehead. Nicolas asked the priests. Permission was granted. Cleaned, the wound appeared to be very deep. It measured one centimeter. Again blood started to come out, but this time abundantly. The crease of her forehead was filled. It flowed to her hair and made a big spot on the white cloth under her head.

"At 5:10 P.M. Dr. Mesmar cleaned the wound on her foot. Again blood started to come out, but not as much as before. She came around and crossed her hands on her chest and kept them in that position for awhile.

'She said, 'My shoulder.' She put her head in both of her hands. At 5:21 P.M. she opened her eyes slightly

"I asked her, 'Did He tell you anything?'

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'No, but I am broken.'

"George Bdeoui asked me to ask her what she saw in details.

"She said, 'All the passion. . . I am very tired. . . The spectacle is impossible for me to forget it. . . I will tell you all about it later.'

'If I ask you to write what you saw?'

'I will write it.'

"George Bdeoui insisted I interrogate her. I did. I told her to tell us everything she saw. She expressed with chopped words the following:

'From afar, I saw Him coming down from a stairs. Carrying the cross. . . Dressed in red. . . Had a crown at His forehead. . . They climbed the mountain. The Virgin Mary with three others. There were three women... They hit Him a lot... when they whipped Him... Yes, when He was whipped. . . before that, they gave Him the cross. . . Someone carried the cross with Him. . . A soldier. . . 'Spectacle of a Cross'...

'Words were said in a very loud voice, like if it wasn't Him who said them,

**FATHER, FORGIVE THEM, BECAUSE THEY DON'T KNOW WHAT THEY ARE DOING.**

'Three women were on the ground, like kneeling. I didn't hear any noise. It was a silent spectacle.'

'After the crucifixion,' asked Bdeoui, 'did someone come near Jesus?'

'They gave Him a drink. . . They pierced Him with a Javelin... He didn't drink... The last word was a scream: 'FATHER FORGIVE THEM.'

'Maybe He meant us with these words. . . I don't know. . . When He breathed out, He cried. . . It was a silent spectacle. . . Only one man and three women brought Him down from the Cross. . . The world became black. . . Women, one military, one man and

three women... The women wore black.'

"I realized that Mirna wanted to stand up. I left the room and invited everyone to leave also, to leave her alone for a moment."

*Written by Father Elias Zahlaoui:  
In Damascus on April 18, 1987*

As long as we have no unity, her suffering just might continue. Let us make sure we are not the reason (or even a small part of the reason) for her sufferings.

#### *Unit or Else*

Saturday, April 18, 1987 (Holy Saturday): Nicolas called Father E. Zahlaoui late at night. It was 9:45 P.M. Oil was flowing abundantly from the four-inch Icon. Five minutes later he was there. The marble container was already full of oil. The house was full of people. Every 1250one was praying. Crowds came from everywhere.

Just after 10:00 P.M. Mirna was standing with the crowd of people with both her hands on her face. Her hands were dripping with oil and she was very shaky. Father called Antoine Makdisi, Adib Mousleh and Dr. Hani Rezk from the Research National Center.

Nicolas had taken Mirna to the bed and asked Father to be with her. He took notes of every gesture and word. His notes:

"She had both her hands on her forehead and was screaming, 'Akh, Oh, my Mother.' She pressed both fingers into her eyes. 'Oh, my Mother.' Oil flowed from her face. She pressed her eyes.

"Father asked everyone to pray in their hearts and not to stare at her.

'Oh, my Mother, my eyes.' She pressed her eyes again. 'Oh, my God.'

"Nicolas and her father wanted to hold her hands, but Father E. Zahlaoui stopped them. 'Don't worry. Leave her.'

"Pressing her eyes she continued her pain, 'Oh, my God, Oh, my Lord, Oh,

my Mother, Oh, Virgin Mary... Oh, Jesus, have pity on me, your servant sinner. Oh, oh, Virgin. . . Akh, my God... God, I can't stand it anymore. I cannot stand it anymore.'

"She rubbed her eyes and pressed them hard, moaning and crying. 'Lord, I can't stand it anymore.' She began to cry. 'I can't stand it... That Your Will be done.'

"She pressed her hands on her forehead. She covered her face with her hands and moved her head. 'Oh, my Mother.' Then she said the first part of the Lord's Prayer out loud. The people present said the second part, and when they finished, she fell into ecstasy. It was 11:16 P.M.

"Mirna placed her left hand over her chest and her right hand over the pillow behind her head. Her fingers were in the form used by a priest who is making a blessing.

"Father E. Zahlaoui had to get angry at all the talking of the people present and told them to pray. Mirna's father was already saying the Rosary. Nicolas was upset and was saying over and over again, 'Oh, my God. Oh, my God.' When he heard someone asking people to leave the room to make room for others to come in, Nicolas said, 'Who is able to leave such a spectacle, to leave the room?'

"Doctor Jamil Marji examined her and tried to open her fingers, but they went right back into the position of a blessing. Then at 11:32 P.M. she moved her right hand and her head. She tried to raise her right hand up. When she did she made a blessing over her head in the form of a cross. She made the sign of the cross with her hand three times.

"Her father said, 'Your Will be done.'

"She lowered her hand and said, 'Christ has risen.'

"Everyone responded according to the Oriental rite, 'Really, He has risen.' This was repeated three times.

"Her eyes were always closed, but she  
(Continued DAMASCUS on page 25)

(Continued DAMASCUS from page 24)

opened and closed them now. She made the sign of the cross on herself, wiped her eyes and opened her eyes.

'Did you see anything?' asked Father.

'Yes, Jesus.'

'Did He tell you anything?'

'Yes.'

'What?'

'Nothing but two things.'

'It is okay. What did He tell you?'

'I saw a strong light. After awhile the Christ in a white robe as if He was in the heavens. Maybe it's the Resurrection? He said:

**I HAVE GIVEN YOU A SIGN OF MY GLORIFICATION.**

**CONTINUE YOUR JOURNEY; I AM WITH YOU. . . OR ELSE.**

'That's all?' asked Fathea.

'Yes, it is all.'

'When He said, 'OR ELSE,' did He do anything?'

'He gave the blessing sign.' 22

*22. The words "you and your" in the Arabic as used in this passage are in the plural and are meant for all people and not for Mima. I have much to say about the words "or else" but they will wait for later chapters. The words "I AM" means God, and in the old law only God could say those words.*

**Pray With Faith**

On the Feast of the Ascension, May 28, 1987, oil began to flow again from the Icon of Mary and the Christ child. By 10:30 P.M. the marble container was half full. The oil was coming at the rate of one drop per second. The house was filled with people. All the usual priests were there. They sang songs and prayed the Rosary together. Mirna was in the back of the room. Suddenly oil flowed

from her hands. She saw it but didn't want anyone else to see it. She wanted them to continue the prayers. She tried to go to her room, but she fell down. The priests carried her and put her on the bed. The oil was flowing from her face, her hands. She had pain in her eyes. She entered into an ecstasy.

She put her right hand on her left hand. Her eyes opened and closed, but she saw no one. Her lips moved without any sound as though she was praying. She made the sign of the cross.

When the ecstasy was over, one of the guests asked, "Mirna, did you see anything?"

"Yes."

"What does He wear?"

"A white dress, and He has His hand raised upward."

"Did He tell you anything? A command?"

"There is something."

"Is it something in particular?"

"No. It is concerning charity."

"What did He say exactly?"

**LOVE ONE ANOTHER AND PRAY WITH FAITH.**

After this message, Christ gave a secret message to Mirna to give to three priests, Father E. Zahlaoui, Father Malouli, and Father Paul Fadell.

"Did He say anything else?"

"A blessing."

"For you or for everybody?"

"For all."

"What did He say after the blessing?"

"It was for me. It is something personal. He checked my wounds."

"Did you ask Him for anything?"

"I didn't have time to."

"Did you pray for us?"

"He is with us, and I will pray for you."

Fathers E. Zahlaoui, Fadell and Malouli had asked her to ask Christ if they could talk about the secret message confided to her. She told them (when no one was around) that Christ knew what she was going to ask before she asked and told her,

**THE MATTER YOU CAME FOR, DO NOT TALK ABOUT IT. 23**

*23. The words "you came for" in the Arabic are in the singular form, whereas the words "do not talk" are in the plural form.*

Father Paul Fadall is a very holy Greek Catholic priest who teaches in the Seminary. Once, after this apparition, a priest told Father Fadell that he would die if he went to Lebanon. He went anyway. Mirna heard of it and prayed to God for him. She told God that if he died she would be very angry. A bomb hit the seminary he was in, but he wasn't hurt. When he returned, everyone hugged him for they all knew of the prediction of his death. Mirna wasn't angry at God.

Christ, Not Me

On July 22, 1987, in Harissa, Lebanon, Nicol and Mirna went to Tony Hanna's house. Many people prayed at the foot of the statue of Our Lady of Lebanon in the house. During the prayer, oil flowed from Mirna's hands, face, and eyes. She went into an ecstasy. She saw a bright light, so bright it was as if light came from inside her eyes. She couldn't see anything except the light. She heard a voice. It was a strong voice. It had the sound of a voice from a tunnel or (as she says) as "if you put a seashell over your ear."

**MY DAUGHTER,**

(Continued DAMASCUS on page 26)



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**DO NOT BE AFRAID. THROUGH YOU I SHALL EDUCATE MY GENERATION.**

**PRAY, PRAY AND PRAY, AND WHEN YOU PRAY, SAY:**

**"OUR FATHER, THROUGH THE WOUNDS OF YOUR BELOVED SON, DELIVER US."**

On July 28, 1987, they had a procession from the church to Tony Hanna's house. Tony Hanna had built an outside chapel so the people could pray even when he wasn't home. The procession was to bring a copy of the Icon of Soufanieh to the chapel. Two priests walked on both side of the Icon. A large crowd followed. When they reached the chapel, Mirna fell into an ecstasy. They placed her in a chair outside the chapel.

She saw Christ as pure light, but she could only make out his outline and face. He raised His right hand and blessed the crowd. She heard no words.

*(To be continued)*

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104-6 During Holy Week, in the years when Easter Sunday of the Roman Catholic and Orthodox calendars occurs on the same day, Mirna receives the stigmata (usually on Holy Thursday or Good Friday). In 1990 she also received 5 thorn wounds from Our Lord's Crown of Thorns. Here she is shown with blood coming from a thorn wound.



During Holy Week, in the years when Easter Sunday of the Roman Catholic and Orthodox calendars occurs on the same day, Myrna receives the stigmata (usually on Holy Thursday or Good Friday). In 1990 she also received 5 thorn wounds from Our Lord's Crown of Thorns. Here she is shown with blood flowing from a thorn wound.



## THE CHURCH HISTORY OF EUSEBIUS

### BOOK III.

(Continued)

### CHAPTER XXIII.

Narrative concerning John the Apostle.

At that time the apostle and evangelist John, the one whom Jesus loved, was still living in Asia, and governing the churches of that region, having returned after the death of Domitian from his exile on the island. And that he was still alive at that time may be established by the testimony of two witnesses. They should be trustworthy who have maintained the orthodoxy of the Church; and such indeed were Irenaeus and Clement of Alexandria. The former in the second book of his work *Against Heresies*, writes as follows: "And all the elders that associated with John the disciple of the Lord in Asia bear witness that John delivered it to them. For he remained among them until the time of Trajan." And in the third book of the same work he attests the same thing in the following words: "But the church in Ephesus also, which was founded by Paul, and where John remained until the time of Trajan, is a faithful witness of the apostolic tradition."

Clement likewise in his book entitled *What Rich Man can be saved?* indicates the time, and subjoins a narrative which is most attractive to those that enjoy hearing what is beautiful and profitable. Take and read the account which runs as follows: "Listen to a tale, which is not a mere tale, but a narrative concerning John the apostle, which has been handed down and treasured up in memory. For when, after the tyrant's death, he returned from the isle of Patmos to Ephesus, he went away upon their invitation to the neighboring territories of the Gentiles, to appoint bishops in some places, in other places to set in order whole churches, elsewhere to choose to the ministry some one of

those that were pointed out by the Spirit. When he had come to one of the cities not far away (the name of which is given by some ), and had consoled the brethren in other matters, he finally turned to the bishop that had been appointed, and seeing a youth of powerful physique, of pleasing appearance, and of ardent temperament, he said, 'This one I commit to thee in all earnestness in the presence of the Church and with Christ as witness.' And when the bishop had accepted the Charge and had promised all, he repeated the same injunction with an appeal to the same witnesses, and then departed for Ephesus. But the presbyter, taking home the youth committed to him, reared, kept, cherished, and finally baptized him. After this he relaxed his stricter care and watchfulness, with the idea that in putting upon him the seal of the Lord he had given him a perfect protection. But some youths of his own age, idle and dissolute, and accustomed to evil practices, corrupted him when he was thus prematurely freed from restraint. At first they enticed him by costly entertainments; then, when they went forth at night for robbery, they took him with them, and finally they demanded that he should unite with them in some greater crime. He gradually became accustomed to such practices, and on account of the positiveness of his character, leaving the right path, and taking the bit in his teeth like a hard-mouthed and powerful horse, he rushed the more violently down into the depths. And finally despairing of salvation in God, he no longer meditated what was insignificant, but having committed some great crime, since he was now lost once for all, he expected to suffer a like fate with the rest. Taking them, therefore, and forming a band of robbers, he became a bold bandit-chief, the most violent, most bloody, most cruel of them all. Time passed, and some necessity having arisen, they sent for John. But he, when he had set in order the other matters on account of which he had come, said, 'Come, O bishop, restore us the deposit which both I and Christ committed to thee, the church, over which thou president, being witness.

But the bishop was at first confounded, thinking that he was falsely charged in regard to money which he had not received, and he could neither believe the accusation respecting what he had not, nor could he disbelieve John. But when he said, 'I demand the young man and the soul of the brother,' the old man, groaning deeply and at the same time bursting into tears, said, 'He is dead.' 'How and what kind of death?' 'He is dead to God,' he said; 'for he turned wicked and abandoned, and at last a robber.

And now, instead of the church, he haunts the mountain with a band like himself.'

But the Apostle rent his clothes, and beating his head with great lamentation, he said, 'A fine guard I left for a brother's soul !But let a horse be brought me, and let some one show me the way.' He rode away from the church just as he was, and coming to the place, he was taken prisoner by the robbers' outpost. He, however, neither fled nor made entreaty, but cried out, 'For this did I come; lead me to your captain.' The latter, meanwhile, was waiting, armed as he was. But when he recognized John approaching, he turned in shame to flee. But John, forgetting his age, pursued him with all his might, crying out, 'Why, my son, dost thou flee from me, thine own father, unarmed, aged? Pity me, my son; fear not; thou hast still hope of life.

I will give account to Christ for thee. If need be, I will willingly endure thy death as the Lord suffered death for us. For thee will I give up my life.

Stand, believe; Christ hath sent me.' And he, when he heard, first stopped and looked down; then he threw away his arms, and then trembled and wept bitterly. And when the old man approached, he embraced him, making confession with lamentations as he! was able, baptizing himself a second time with tears, and concealing only his right hand.

But John, pledging himself, and assuring him on oath that he would find

*(Continued EUSEBIUS on page 28)*

(Continued EUSEBIUS from page 27)

forgiveness with the Saviour, besought him, fell upon his knees, kissed his right hand itself as if now purified by repentance, and led him back to the church. And making intercession for him with copious prayers, and struggling together with him in continual fastings, and subduing his mind by various utterances, he did not depart, as they say, until he had restored him to the church, furnishing a great example of true repentance and a great proof of regeneration, a trophy of a visible resurrection."

#### CHAPTER XXIV.

##### The Order of the Gospels.

This extract from Clement I have inserted here for the sake of the history and for the benefit of my readers. Let us now point out the undisputed writings of this apostle.

And in the first place his Gospel, which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the fourth place, after the other three Gospels, may be made evident in the following way.

Those great and truly divine men, I mean the apostles of Christ, were purified in their life, and were adorned with every virtue of the soul, but were uncultivated in speech. They were confident indeed in their trust in the divine and wonder-working power which was granted unto them by the Saviour, but they did not know how, nor did they attempt to proclaim the doctrines of their teacher in studied and artistic language, but employing only the demonstration of the divine Spirit, which worked with them, and the wonder-working power of Christ, which was displayed through them, they published the knowledge of the kingdom of heaven throughout the whole world, paying little attention to the composition of written works.

And this they did because they were assisted in their ministry by one greater than man. Paul, for instance, who

surpassed them all in vigor of expression and in richness of thought, committed to writing no more than the briefest epistles, although he had innumerable mysterious matters to communicate, for he had attained even unto the sights of the third heaven, had been carried to the very paradise of God, and had been deemed worthy to hear unspeakable utterances there. And the rest of the followers of our Saviour, the twelve apostles, the seventy disciples, and countless others besides, were not ignorant of these things.

Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry.

And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist, and indicated this in the beginning of their account. For Matthew, after the forty days' fast and the temptation which followed it, indicates the chronology of his work when he says: "Now when he heard that John was delivered up he withdrew from Judea into Galilee." Mark likewise says: "Now after that John was delivered up Jesus came into Galilee."

And Luke, before commencing his account of the deeds of Jesus, similarly marks the time, when he says that Herod, "adding to all the evil deeds

which he had done, shut up John in prison." They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say, in the following words: "This beginning of miracles did Jesus "; and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in [?]non near Salim; where he states the matter clearly in the words: "For John was not yet cast into prison."

John accordingly, in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time. One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Saviour according to the flesh John quite naturally omitted, because it had been already given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit. These things may suffice, which we have said concerning the Gospel of John.

The cause which led to the composition of the Gospel of Mark has been already stated by us. But as for Luke, in the beginning of his Gospel, he states that since many others had more rashly undertaken to compose a narrative of the events of which he had acquired perfect knowledge, he himself, feeling the necessity of freeing us from their uncertain opinions, delivered in his own Gospel an accurate account of those events in regard to which he had learned the full truth, being aided by his intimacy and his stay with Paul and by his acquaintance with the rest of the apostles.

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So much for our own account of these things. But in a more fitting place we shall attempt to show by quotations from the ancients, what others have said concerning them. But of the writings of John, not only his Gospel, but also the former of his epistles, has been accepted without dispute both now and in ancient times. But the other two are disputed. In regard to the Apocalypse, the opinions of most men are still divided. But at the proper time this question likewise shall be decided from the testimony of the ancients.

CHAPTER XXV.

The Divine Scriptures that are accept and those that are not.

Since we are dealing with this subject it is proper to sum up the writings of the New Testament which have been already mentioned. First then must be put the holy quaternion of the Gospels; following them the Acts of the Apostles.

After this must be reckoned the epistles of Paul; next in order the extant former epistle of John, and likewise the epistle of Peter, must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These then belong among the accepted writings. Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name. Among the rejected writings must be reckoned also the Acts of Paul, and the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the so-called Teachings of the Apostles; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books. And among these some have placed

also the Gospel according to the Hebrews, with which those of the Hebrews that have accepted Christ are especially delighted. And all these may be reckoned among the disputed books. But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works which according to ecclesiastical tradition are true and genuine and commonly accepted, from those others which, although not canonical but disputed, are yet at the same time known to most ecclesiastical writers -- we have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Gospels of Peter, of Thomas, of Matthias, or of any others besides them, and the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings. And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics.

Wherefore they are not to be placed even among the rejected writings, but are all of them to be cast aside as absurd and impious.

Let us now proceed with our history.

CHAPTER XXVI.

Menander the Sorcerer.

Menander, who succeeded Simon Magus, showed himself in his conduct another instrument of diabolical power, not inferior to the former. He also was a Samaritan and carried his sorceries to no less an extent than his teacher had done, and at the same time revealed in still more marvelous tales than he. For he said that he was himself the Saviour, who had been sent down from invisible aeons for the salvation of men; and he taught that no one could gain the mastery over the world-creating angels themselves unless he had first gone

through the magical discipline imparted by him and had received baptism from him. Those who were deemed worthy of this would partake even in the present life of perpetual immortality, and would never die, but would remain here forever, and without growing old become immortal. These facts can be easily learned from the works of Irenaeus. And Justin, in the passage in which he mentions Simon, gives an account of this man also, in the following words: "And we know that a certain Menander, who was also a Samaritan, from the village of Capparattea, was a disciple of Simon, and that he also, being driven by the demons, came to Antioch and deceived many by his magical art. And he persuaded his followers that they should not die. And there are still some of them that assert this."

And it was indeed an artifice of the devil to endeavor, by means of such sorcerers, who assumed the name of Christians, to defame the great mystery of godliness by magic art, and through them to make ridiculous the doctrines of the Church concerning the immortality of the soul and the resurrection of the dead. But they that have chosen these men as their saviours have fallen away from the true hope.

CHAPTER XXVII.

The Heresy of the Ebionites.

The evil demon, however, being unable to tear certain others from their allegiance to the Christ of God, yet found them susceptible in a different direction, and so brought them over to his own purposes. The ancients quite properly called these men Ebionites, because they held poor and mean opinions concerning Christ. For they considered him a plain and common man, who was justified only because of his superior virtue, and who was the fruit of the intercourse of a man with Mary. In their opinion the observance of the ceremonial law was altogether necessary, on the ground that they could not be saved by faith in Christ alone and by a corresponding life.

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There were others, however, besides them, that were of the same name, but avoided the strange and absurd beliefs of the former, and did not deny that the Lord was born of a virgin and of the Holy Spirit. But nevertheless, inasmuch as they also refused to acknowledge that

he pre-existed, being God, Word, and Wisdom, they turned aside into the impiety of the former, especially when they, like them, endeavored to observe strictly the bodily worship of the law. These men, moreover, thought that it was necessary to reject all the epistles of the apostle, whom they called an apostate from the law; and they used only the so-called Gospel according to the Hebrews and made small account of the rest. The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord's days as a memorial of the resurrection of the Saviour.

Wherefore, in consequence of such a course they received the name of Ebionites, which signified the poverty of their understanding. For this is the name by which a poor man is called among the Hebrews.

#### CHAPTER XXVIII.

##### Cerinthus the Heresiarch.

We have understood that at this time Cerinthus, the author of an other heresy, made his appearance. Caius, whose words we quoted above, in the Disputation which is ascribed to him, writes as follows concerning this man: "But Cerinthus also, by means of revelations which he pretends were written by a great apostle, brings before us marvelous things which he falsely claims were shown him by angels; and he says that after the resurrection the kingdom of Christ will be set up on earth, and that the flesh dwelling in Jerusalem will again be subject to desires and pleasures.

And being an enemy of the Scriptures of God, he asserts, with the purpose of deceiving men, that there is to be a

period of a thousand years a for marriage festivals." And Dionysius, who was bishop of the parish of Alexandria in our day, in the second book of his work On the Promises, where he says some things concerning the Apocalypse of John which he draws from tradition, mentions this same man in the following words: "But (they say that) Cerinthus, who founded the sect which was called, after him, the Cerinthian, desiring reputable authority for his fiction, prefixed the name. For the doctrine which he taught was this: that the kingdom of Christ will be an earthly one. And as he was himself devoted to the pleasures of the body and altogether sensual in his nature, he dreamed that that kingdom would consist in those things which he desired, namely, in the delights of the belly and of sexual passion, that is to say, in eating and drinking and marrying, and in festivals and sacrifices and the slaying of victims, under the guise of which he thought he could indulge his appetites with a better grace." These are the words of Dionysius. But Irenaeus, in the first book of his work Against Heresies, gives some more abominable false doctrines of the same man, and in the third book relates a story which deserves to be recorded. He says, on the authority of Polycarp, that the apostle John once entered a bath to bathe; but, learning that Cerinthus was within, he sprang from the place and rushed out of the door, for he could not bear to remain under the same roof with him. And he advised those that were with him to do the same, saying, "Let us flee, lest the bath fall for Cerinthus, the enemy of the truth, is within."

#### CHAPTER XXIX.

Nicolaus and the Sect named after him.

At this time the so-called sect of the Nicolaitans made its appearance and lasted for a very short time. Mention is made of it in the Apocalypse of John. They boasted that the author of their sect was Nicolaus, one of the deacons who, with Stephen, were appointed by the apostles for the purpose of ministering to the poor. Clement of

Alexandria, in the third book of his Stromata, relates the following things concerning him. "They say that he had a beautiful wife, and after the ascension of the Saviour, being accused by the apostles of jealousy, he led her into their midst and gave permission to any one that wished to marry her. For they say that this was in accord with that saying of his, that one ought to abuse the flesh. And those that have followed his heresy, imitating blindly and foolishly that which was done and said, commit fornication without shame. But I understand that Nicolaus had to do with no other woman than her to whom he was married, and that, so far as his children are concerned, his daughters continued in a state of virginity until old age, and his son remained uncorrupt. If this is so, when he brought his wife, whom he jealously loved, into the midst of the apostles, he was evidently renouncing his passion; and when he used the expression, 'to abuse the flesh,' he was inculcating self-control in the face of those pleasures that are eagerly pursued. For I suppose that, in accordance with the command of the Saviour, he did not wish to serve two masters, pleasure and the Lord. But they say that Matthias also taught in the same manner that we ought to fight against and abuse the flesh, and not give way to it for the sake of pleasure, but strengthen the soul by faith and knowledge." So much concerning those who then attempted to pervert the truth, but in less time than it has taken to tell it became entirely extinct.

(To be continued  
with

CHAPTER XXX.

The Apostles that were married.)

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Relief Services then gave \$2.8 million, from that funding, to Population Services International. page 10

**IF THE SHEEP DOES NOT CARE ABOUT GOD, THEN IT IS A WOLF, NOT A SHEEP** It is very possible to remedy the situation where a soul is lost because of some inadvertent act - as a coin may be lost - or who is lost because it "wandered away" as a sheep may be lost. But what possible remedy is there for a soul who is lost because it desires to follow a course of action and does not care about or intentionally ignores the morality of that course of action? page 11

**THE MORAL METHOD OF FORMING OPINIONS SO-AS-TO PURSUE MORAL COURSES IN EVERY DAY LIFE . . .** *In following The Way you are obligated to utilize the talents God has given you as part of the process by which you ascertain what is true and what is false.* You must use your God given intellect to ascertain the veracity of your sources of information. page 11

**GOOD SAMARITAN (HUMOR)** page 12

**WHEN YOU "FEEL" THAT YOU REALLY DO NOT DO MUCH THAT IS WORTH WHILE, RECONSIDER!** page 12

**BOREDOM AND LOW SELF-ESTEEM, TWIN FOUNDATIONS OF SIN** page 13

**THE NICEST GUY YOU WILL EVER MEET** Nice is as nice does Let us set the parameters: *First:* Evil people hold God to exemplify that to which the evil people are opposed . . . *Second:* We are not considering evil people and good or holy people. We are considering evil people as one classification, and people who are not evil as the other classification. *Third:* One of the simple truths page 14

**ALMOST MARTYRS OF TODAY** No sane person desires to be wantonly killed yet very sane people willingly accept martyrdom rather than forsake

God and Truth. Must we likewise accept ridicule, being ignored, being paid false respect while being proclaimed to be in error, and being declared to be overly harsh. page 15

**STEWARDSHIP AS PART OF AN INDIVIDUAL'S FOUNDATION AND THAT OF SOCIETY** A day laborer tasked with excavating a trench of certain dimensions into which will be laid heavy duty conduit which will house service main electrical lines will either disrupt the lives of many people and injure or kill some of those people, or lay the foundation for a source of reliable energy for those same people, depending on whether or not he or she is a good steward. page 16

**OK ON THE GOOD SAMARITAN, BUT** What about non-physical injuries? What about the robbers, the Priest, and the Levite? page 17

**THE JOYFUL AND THE SORROWFUL LOVE FOUND ONLY IN THE CROSS** When Jesus told the crowds, "*Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself,*" He was telling them in plain language which they readily understood that the Devil's control of the world was going to be destroyed by His, Jesus, being crucified. page 18

**TO THOSE WHO WOULD WORK EXORCISM** Acts 19:13-16 page 19

**IRISH PRIEST IN TEXAS (HUMOR)** page 19

**HUMOR: SAY A PRAYER** Little Johnny and his family were having Sunday dinner at his Grandmother's house. **UNANSWERED PRAYER** The preacher's 5 year-old daughter noticed that her father always paused and bowed his head for a moment before starting his sermon. page 19

**WHAT DID ROMAN CATHOLIC POPE FRANCIS REALLY, ACTUALLY SAY REGARDING HOMOSEXUALITY, THE PRIESTHOOD, and REGARDING THOSE WHO HAVE BEEN DIVORCED AND REMARRIED**

**RECEIVING HOLY COMMUNION?** The ignorance of the reporters and commentators is shown to be of immeasurable dimensions in that the real news is in the Pope's comments regarding the planned study of reception of Holy communion by the divorced and non-sacramentally remarried . . . using the custom of the Orthodox Churches as an avenue for consideration. page 20

**ARCHBISHOP TUTU PREFERS GOING TO HELL RATHER THAN HEAVEN BECAUSE HOMOSEXUALITY AND TRANSGENDERISM ARE NOT ALLOWED IN HEAVEN (He may well be accommodated . . .)** page 20

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THE PROTECTION OF LIFE DURING PREGNANCY BILL From the title of this legislation, supported by the President of Ireland, President Michael D Higgins, a reasonable person would believe that the legislation protects the life of the yet to be born baby. Instead, the Protection of Life During Pregnancy Bill, guarantees a pregnant woman's ability to kill her yet-to-be-born child, in the country of

Ireland. page 6

Icon - Virgin of Vladimir, Our Lady of Tenderness, Virgin Eleusa page 6

WESTERN GOVERNMENT SUPPORT OF SEXUAL PERVERSIONS BEGINS THE PROCESS OF KILLING THOSE WHO DESIRE TO BE MORAL Guess Who is supporting the moral position!!! Susanne Wilkinson operates a bed and breakfast establishment in England. A Christian, she rents rooms only to husbands and wives and does not rent to unmarried heterosexual couples or to homosexual couples. The second highest court in England ruled that Wilkinson illegally discriminated against two homosexual men when she declined to rent them a room with a double bed. page 6

DIVINE LITURGY (MASS) IS NOT AN HUMAN INVENTION Any alteration of the Divine Liturgy (mass) creates the risk of alienation of some or many of the faithful, and, worse, invalidation Divine Liturgy (Mass) has but one purpose. That purpose is to offer the Supreme

Sacrifice and Sacrificial Victim, Jesus Christ, to God the Father, simultaneously providing that Supreme Sacrificial Victim to us as our Heavenly Food and Drink, again simultaneously providing creatures the means by which Almighty God is given the worship which is His due. page 7

MIXED "SIGNALS" FROM MOSLEMS *The Good News* It is a simple fact that every year millions of Moslems make pilgrimages to shrines devoted to the Blessed Ever Virgin Mary, the Theotokos. *The Bad News* For hundreds of years every week has been marked by Moslems attacking Christians without provocation. page 8

IT JUST SEEMS TO STEADILY GET WORSE Are Roman Catholic relief service organizations actually giving money to baby killer and birth control (which is done by killing babies with pills) pill free distribution organizations? Catholic Relief Services obtained a multi million dollar funding which it designated was to be used to provide various anti-malaria medications and services. Catholic  
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**When asked why he was leaving the military the man stated: *When I joined the military it was illegal to be homosexual in the military. Then it became "Don't ask don't tell" optional. I am leaving before it becomes mandatory.***

**YOU KNOW your newspaper has severe problems when the second story in the religion section on its web site (The Times Picayune, NOLA.COM, 27 July 2013) bears the headline, "Build-a-Bra art workshop coming up"**

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