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**WE SEEK ACCESS TO GOD'S ASSISTING ESSENCE** Just the opening to salvation which was established by the incarnation of Our Lord brought unfathomable changes in everything related to mankind. This is made brilliantly clear, exposed to the most revealing of light, if we but examine the most simple aspects of mercy and justice. Prior to the incarnation, when one prayed prayers regarding enemies and those by whom one had been wronged, it was quite proper to pray that God inflict on them that which they intended to or had inflicted upon the one seeking redress, to pray that God torturously trample them into unrecognizable blobs. Page 4

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**THE HORRORS OF SIN: BIRTH CONTROL PILLS AND ABORTION** Eat and drink nothing for a day and a half to two days. Get good and hungry and thirsty, so your stomach is growling, you have headaches, feel weak, and think you may soon die. Then go to a walk-in deep freezer - not

a walk-in cooler or refrigerator but a walk-in deep freezer where the temperature is well below freezing, perhaps 0 degrees F. Take off all your clothing in the freezer and stay there until you loose consciousness and are at the point of death, and have someone standing by to take you out and provide medical care. Page 6

**THE CHURCH AS A HOUSEHOLD Cockle dogma, cucoleded household - Church!** The damage is so great it sometimes is difficult to ascertain whether the Church of Earth is sowing wheat or cockle. Page 7

**DIVINE VALUE AND LOVE** If today, right now, at this instant in time, any one person *valued* his or her self in the same manner, way, as deeply, as much, as thoroughly, and to the same extent, as God values him or her, that person's Page 8

**THE CONVERSION OF SAINT PAUL Acts. 9:1-22** Saint Paul knew - from his religious training which was extensive - that there is but one God. Within his understanding prior to meeting Our Lord for the first time, Christians, who proclaimed Jesus is God the Son of God, must be claiming there are two gods: Page 9

**BIBLE HISTORY FOR CHILDREN 6. Cain and Abel** Page 10  
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**Nelson Mandela was pro abortion - unlimited abortion. In 1996, Mandela signed into law the Choice on Termination of Pregnancy Bill, which permits abortion on demand. So, what the HELL are all of these Priests, Bishops, Pope(s), and Patriarch(s) doing, giving him accolades upon his death? Why praise a follower of Satan, of the Devil. If a person frees all of the "enslaved" and does every manner of what all - including God - agree is good, but encourages, allows, supports, or fails to vehemently oppose abortion, such one must not be praised, can not be praise, for such one promotes evil and all of the "good" such one has done is naught.**

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~ **THE HORRORS OF SIN: THE UNKNOWN FACTORS OF BIRTH CONTROL PILL ABORTION** ~



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

Anyone who prays for the dead, especially those who pray for deceased family and friends and the deceased families of their friends, must contend with having no ability to know the extent of this population of the deceased, of having no ability to know whether or not they have included everyone they wished.

When a child is stillborn, or miscarried and dies, very often the death is known. The death certainly is known when caused by surgical abortion. Prayers may be offered for these children, if not by name, at least by identity.

Only when the death occurs very early in pregnancy, very early in the physical development of the child, is it possible, normally, for the death to be unknown because the conception was unknown.

Virtually every death by birth control pill - more properly termed murder - is unknown because the conception is unknown.

How is one to pray for these unknowns?

Yes, it is simple to pray for all those killed by birth control abortion. But what if one is praying for their own descendants who have died: children, grandchildren, even nephews and nieces?

When we pray for our dead, our specific dead, we pray by name, or, if the name is unknown, by identity. By way of example, if a relative has a miscarriage and the baby dies, normally one would not ask if the baby was named - the sorrow is simply too great. But in praying for the baby one knows for whom the prayers are intended.

[ As an aside: Those who do not pray for children who die in such manner forget the child usually died without Baptism, which is the Sacrament of entry into the Body of Christ, and the kingdom of God. Ignore them in your prayers if you will, but in ignoring them you omit seeking God's assistance for them. If you believe seeking God's assistance for them is unnecessary, is it not better to seek assistance in such circumstance and discover seeking assistance was unnecessary, than to not seek assistance and later discover there was benefit to be obtained - for the child or even for yourself - in seeking assistance. Besides, who died and made you God?]

How does one pray for babies who may have been conceived and killed by birth control pill abortion, when one does not know if any such baby has been conceived?

A sexually active woman who takes birth control pills, then later stops taking them, and eventually begins to wonder whether or not she conceived and the baby(ies) was killed by the birth control pills she took, has no means of knowing whether or not she conceived.

A husband who knows his wife has miscarried knows they have lost a child. He is (and they are) able to pray for that child, and perhaps hoping the child is with God in Heaven - perhaps the baby was Baptized during the

miscarriage - is also able to pray to that child . . . even if the child was not named.

But if he discovers his wife is using birth control pills he has no means of knowing whether or not he has any deceased children.

There are some husbands who, upon discovering their wife is using birth control pills, abstain from sexual relations because God has instilled in the husband a true sensibility and respect for human life.

But how do you pray for such babies when you do not know if they ever were? You can pray for Baby John who died at birth, for Baby Without Name (but whom you call Jane) who died in a miscarriage after four weeks, for Baby Without Name (but whom you think of as Joseph) who was killed in a surgical abortion. But how do you pray for a baby or babies who might have been conceived and were killed by birth control pill abortion? Do you pray, "for any children, grandchildren, nephews, nieces, and other children of whom I am unaware who were killed by birth control bill abortion"?

Very few people pray for babies who died through a miscarriage of which no one was aware. They are in a fashion included in general prayers for the dead.

But how do you pray for babies who may have been, and who if there were, were intentionally killed? How do you pray for someone whom you are not sure is?

++ *Lee, S.S.B.*



*God, please help me love You*

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These words are found in the above-mentioned work.

But in the Extracts made by him the same writer gives at the beginning of the introduction a catalogue of the acknowledged books of the Old Testament, which it is necessary to quote at this point.

He writes as follows: "Melito to his brother Onesimus, greeting: Since thou hast often, in thy zeal for the word, expressed a wish to have extracts made from the Law and the Prophets concerning the Saviour and concerning our entire faith, and hast also desired to have an accurate statement of the ancient book, as regards their number and their order, I have endeavored to perform the task, knowing thy zeal for the faith, and thy desire to gain information in regard to the word, and knowing that thou, in thy yearning after God, esteemest these things above all else, struggling to attain eternal salvation. Accordingly when I went East and came to the place where these things were preached and done, I learned accurately the books of the Old Testament, and send them to thee as written below. Their names are as follows: Of Moses, five books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Jesus Nave, Judges, Ruth; of Kings, four books; of Chronicles, two; the Psalms of David, the Proverbs of Solomon, Wisdom also, Ecclesiastes, Song off Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book ; Daniel, Ezekiel, Esdras. From which also I have made the extracts, dividing them into six books." Such are the words of Melito.

(To be continued)

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**MODERN FUNERAL "SERVICES" IN SOME JURISDICTIONS OF THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH INDICATE / ARE INDICATIVE OF A SEVERE PROBLEM** The main purpose of a funeral is to render one last formal form of assistance to the deceased - trying to get them into heaven, or through the after death purification process of which both Saint Paul and Saint Peter have informed us. A secondary purpose is to render assistance and consolation to the survivors - to the family and friends of the deceased. Page 12

**The Old Man And THE OLD LADY HITCHHIKER** Page 13

**WISHING TO PROTECT CHRIST** When a person prays the Stations of the Cross very often that person finds themselves wishing they could somehow protect Jesus from the torture they know is coming. Page 13

**A BAD CASE OF THE STUPIDS** When we contemplate the state of the various societies, celebrities, and, indeed, the entire human race, we may be inclined to think humankind suffers from a plague of demonic possession. Page 14

**ONLY YOU** It is very important to remember that God does provide us with all of the assistance which we require, which we need, to attain eternal salvation. It is equally important to remember that utilizing that assistance is our responsibility, and no one else is able to fulfill that responsibility. Page 15

**THE GREATEST VALUE** Remember to not simply pursue being good but to pursue becoming, actually becoming, being, and remaining, holy; and increasing in holiness. The desirability of doing this is proven in the Resurrection of of Our Lord and God Jesus Christ, for it is those who are holy who are united with the Risen Christ in the Glory of God the Father. Page 15

**MAKE PREPARATIONS WHICH MAKE SENSE** if anyone ever wonders why so much emphasis is being placed on life in the world to come, well . . . you will spend a lot more time in the world to come than you will in this world Page 16

**DIVINE PROVIDENCE** Something of which we are seldom aware. We rarely have information sufficient to allow us to realize Divine Providence has played a part in

our life, but it really does happen every day, and happen constantly ever day. The school bus breaks down while taking your children to school. You get a phone call, have to make other arrangements, your day is ruined Page 16

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**Europe bans claims that water prevents dehydration** Page 18

**School prevents girl from eating home-made lunch and forces her to eat three chicken nuggets instead** Page 18

**Conservatives who are right-to-life, pro-assault-weapon, anti-gay . . . have no place in New York** Page 18

**Pope Benedict XVI got it right regarding Baptism.** Page 18

**Monks and Nuns fight against expropriation of their Kentucky lands which company desires to use to route a high pressure gas line.** Page 18

**The second-highest English court has banned a proposed radio advertisement which would seek information from Christians regarding their perceptions as to how Christians are being treated.** Page 18

**The US Department of Defense has announced plans to offer special marriage benefits to same-sex couples—exceeding the benefits currently offered to heterosexual couples.** Page 18

**SHEEP IS AN APT DESCRIPTION** Sheep is an apt description of most humans because like sheep, perhaps like lemmings, most people are willing to and do follow and believe almost anything and anyone. Page 19

**LIFE IS NOT A BOAT** For some obscure reason people generally do not comprehend the extent to which God has made us participants in His creation. Page 20

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writing entitled Against the Heresy of Hermogenes, in which he makes use of testimonies from the Apocalypse of John, and finally certain other catechetical books. And as the heretics, no less than at other times, were like tares, destroying the pure harvest of apostolic teaching, the pastors of the churches everywhere hastened to restrain them as wild beasts from the fold of Christ, at one time by admonitions and exhortations to the brethren, at another time by contending more openly against them in oral discussions and refutations, and again by correcting their opinions with most accurate proofs in written works. And that Theophilus also, with the others, contended against them, is manifest from a certain discourse of no common merit written by him against Marcion.

This work too, with the others of which we have spoken, has been preserved to the present day.

Maximinus, the seventh from the apostles, succeeded him as bishop of the church of Antioch.

#### CHAPTER XXV.

Philip and Modestus.

Philip who, as we learn from the words of Dionysius, was bishop of the parish of Gortyna, likewise wrote a most elaborate work against Marcion, as did also Irenaeus and Modestus. The last named has exposed the error of the man more clearly than the rest to the view of all. There are a number of others also whose works are still presented by a great many of the brethren.

#### CHAPTER XXVI.

Melito and the Circumstances which he records.

In those days also Melito, bishop of the parish in Sardis, and Apolinarius, bishop of Hierapolis, enjoyed great distinction. Each of them on his own part addressed apologies in behalf of the faith to the above-mentioned emperor of the Romans who was reigning at that time. The following works of these writers have come to our knowledge.

Of Melito, the two books On the Passover, and one On the Conduct of Life and the Prophets, the discourse On the Church, and one On the Lord's Day, still further one On the Faith of Man, and one On his Creation, another also On the Obedience of Faith, and one On the Senses; besides these the work On the Soul and Body, and that On Baptism, and the one On Truth, and On the Creation and Generation of Christ; his discourse also On Prophecy, and that On Hospitality; still further, The Key, and the books On the Devil and the Apocalypse of John, and the work On the Corporeality of God, and finally the book addressed to Antoninus.

In the books On the Passover he indicates the time at which he wrote, beginning with these words: "While Servilius Paulus was proconsul of Asia, at the time when Sagaris suffered martyrdom, there arose in Laodicea a great strife concerning the Passover, which fell according to rule in those days; and these were written."

And Clement of Alexandria refers to this work in his own discourse On the Passover, which, he says, he wrote on occasion of Melito's work.

But in his book addressed to the emperor he records that the following events happened to us under him: "For, what never before happened, the race of the pious is now suffering persecution, being driven about in Asia by new decrees. For the shameless informers and coveters of the property of others, taking occasion from the decrees, openly carry on robbery night and day, despoiling those who are guilty of no wrong." And a little further on he says: "If these things are done by thy command, well and good. For a just ruler will never take unjust measures; and we indeed gladly accept the honor of such a death. But this request alone we present to thee, that thou wouldst thyself first examine the authors of such strife, and justly judge whether they be worthy of death and punishment, or of safety and quiet.

But if, on the other hand, this counsel and this new decree, which is not fit to be executed even against barbarian ene-

mies, be not from thee, much more do we beseech thee not to leave us exposed to such lawless plundering by the populace."

Again he adds the following: "For our philosophy formerly flourished among the Barbarians; but having sprung up among the nations under thy rule, during the great reign of thy ancestor Augustus, it became to thine empire especially a blessing of auspicious omen. For from that time the power of the Romans has grown in greatness and splendor. To this power thou hast succeeded, as the desired possessor, and such shalt thou continue with thy son, if thou guardest the philosophy which grew up with the empire and which came into existence with Augustus; that philosophy which thy ancestors also honored along with the other religions. And a most convincing proof that our doctrine flourished for the good of an empire happily begun, is this -- that there has no evil happened since Augustus' reign, but that, on the contrary, all things have been splendid and glorious, in accordance with the prayers of all. Nero and Domitian, alone, persuaded by certain calumniators, have wished to slander our doctrine, and from them it has come to pass that the falsehood has been handed down, in consequence of an unreasonable practice which prevails of bringing slanderous accusations against the Christians.

But thy pious fathers corrected their ignorance, having frequently rebuked in writing many who dared to attempt new measures against them. Among them thy grandfather Adrian appears to have written to many others, and also to Fundanus, the proconsul and governor of Asia. And thy father, when thou also wast ruling with him, wrote to the cities, forbidding them to take any new measures against us; among the rest to the Larissaeans, to the Thessalonians, to the Athenians, and to all the Greeks.

And as for thee,--since thy opinions respecting the Christians are the same as theirs, and indeed much more benevolent and philosophic, -- we are the more persuaded that thou wilt do all that we ask of thee."

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### CONSEQUENCES OF REJECTING THE MESSIAH

When Our Lord drove the commercial establishments and their customers out of the temple it was not the first time God inflicted His wrath upon those who misused the temple nor was the destruction of Jerusalem which followed a few decades later the first time God's wrath destroyed the functional Jewish nation.

The Jewish people's history is marked with periods during which it generally followed God's instructions and prospered. And it is marked with periods during which it was customary for the Jews to worship false gods, openly engage in homosexuality and bestiality, force birth of children who were tossed living into furnaces as offerings to Baal, who is the devil, and after Solomon built the temple, many of his successors used or allowed the temple to be used to worship false gods.

Every time this happened the Jews were conquered by someone. If they returned to proper worship of God they received God's favor and God would cast off the control of the foreign power.

What was different during the time of Christ is that Christ the Saviour was present and the Jews rejected Him and the eternal salvation He wrought.

The Saviour had not been present on the other occasions when the Jews strayed from God and were punished by being conquered. Therefore on those earlier occasions there remained the opportunity to again prepare for the coming of the Messiah.

At the time of Christ the Jewish leaders had so corrupted their presentation of the Law of Moses and the Commandments of God that instead of the temple being a place of worship it was considered by and used by the Jewish leaders and those they favored as a means and place of economic and other personal benefit. The Jews were at that time a conquered people, but for the first time as a conquered people they had a non-Jew imposed upon them

as the king of one portion of the Jews, and a non-Jew governor imposed upon the remainder of the Jews.

While large portions of the Jewish people maintained faithfulness to God, the Jewish leaders - remember these were religious leaders - followed their own desires and justified this by warping theology and dogma and teaching this warped theology and dogma.

It seems it should be readily understood and accepted that bad theology and bad dogma breed bad morals. It seems it should be readily understood and accepted that following man made dogma instead of God made Divine absolute dogma is not simply taking or following the road to chaos but actually is wallowing in the slime of chaos which suffocates unto death.

We understand this today. But do we really understand this today?

If one contemplates the various levels of government of virtually every country there seems to be a remarkable similarity between government officials of today and the Jewish religious leaders of the time of Christ. Instead of government being practiced for the benefit of the people government is being practiced for the benefit of the government officials and those they favor.

It would be nice to contemplate a seat of government wherein was practiced proper ceremonial worship of the true God. This, however, would be improper since a seat of government has as its proper purpose a place for administering governance to a people in a manner which impinges on their God given rights in the least manner while providing that which it is impossible for the individual to provide for himself.

Doing this, however, does require government officials adhere to God's instructions - without warping, without introducing their own standards, without inventing new "rules". But we also can not realistically expect government officials or anyone to not

steal, to not lie, to not commit adultery, to not covet and seek to obtain that which is not theirs, *if those people worship false gods, place other things ahead of God, do not worship the true God, and keep both His day and His name holy.*

The Jewish people of the time of Christ did not have the social mechanisms which were needed to rectify the problems they had with their religious leaders, and the problems those religious leaders caused.

The citizens of the democracies of today do have the social mechanisms which are needed to rectify the problems they have with their government officials, elected and otherwise, and thereby rectify the problems those officials have caused.

However, since the sins, vices, and faults of sloth, greed, envy, and the like permeate our citizenry to an extent far in excess of that to which the virtues and the principles of honor and integrity are possessed and practiced by our citizenry - it does seem highly unlikely the societies of today will escape the destruction experienced by Jerusalem shortly after the time of Christ. After all, the Messiah has come, and those who reject Him will suffer adverse consequences for that rejection. Unfortunately for those who do attempt to follow Him, they are like people walking in a crowd where most of the people in the crowd are blindfolded, swinging bats and clubs, attempting to break open a pinata that does not exist. They are going to get hit.

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### OUR OWN WORTHINESS IS A MEASURE OF THE EXTENT TO WHICH WE SEEK ACCESS TO GOD'S ASSISTING ESSENCE

Just the opening to salvation which was established by the incarnation of Our Lord brought unfathomable changes in everything related to mankind. This is made brilliantly clear, exposed to the most revealing of light, if we but examine the most simple aspects of mercy and justice.

Prior to the incarnation, when one prayed prayers regarding enemies and those by whom one had been wronged, it was quite proper to pray that God inflict on them that which they intended to or had inflicted upon the one seeking redress, to pray that God torturously trample them into unrecognizable blobs.

But Our Lord, in predicting the destruction of Jerusalem for its failure to recognize Him as the Messiah, and for its failure to faithfully follow God's law, and for its defilement of the temple, expressed great sorrow that those who would experience God's justice had rejected God's mercy thereby making only God's justice available to them.

In so doing Our Lord instructed us to pray for - not against but for - those who have wronged us, who have injured us; to pray for our enemies; to pray that they repent, reform, and follow the true faith in Charity to eternal salvation.

It is easy to say the words to do this, it is easy to express this as a standard which should or must be followed. But the actual doing of it requires thought and intentional application of the principal without rancor or at the very least while restraining rancor against the perpetrator of the evil we have experienced.

To do this we must change our focus from the worthiness of the evil person or persons, to our own worthiness. If you think the person who "did you

wrong" is unworthy, just stop and take a realistic look at yourself, at your own condition.

When it comes to being worthy, most of the time most of us do not meet our own requirements much less any objective requirements. We really stink.

This is one of the important aspects of reality which is often overlooked, yet it is within the reach of everyone who stretches forth their hand in an effort to obtain it.

It is within the reach, the ability, of every human, to make of themselves, someone worthwhile. Being someone who is worthwhile does not necessarily include being or becoming a person of wealth, prominence, or what often is termed being "successful" when "successful" is restricted to worldly matters. Such things, qualities, achievements, and factors may accompany being or becoming worthwhile. Being worthwhile and being worthy do include, amongst other factors and qualities, being fit and safe for a good purpose, honorable, meritorious, deserving.

The history of mankind is replete with individuals and virtually entire societies, cultures, peoples, and countries, who and which, were and are, not worthwhile, not worthy. The history of mankind also is replete with those who are worthwhile.

Often it is as though an individual exhibits a congenital or even an inherent - as though from the instant of conception - pursuit of being or becoming worthy or of maintaining a state of worthiness. It is more common for the desire to be worthwhile to be derived from the perception that being worthy simply is desirable. It may be that it is desirable for its own sake, or because of some benefit which is derived from or accompanies being worthwhile.

We have a wonderful example of worthiness, a perfect role model whom we may follow: the Blessed Ever Virgin Mary, Mother of God, The Theotokos. Some erroneously reject her as a viable

model for they "say" she had help from God. She received no more help from God than that which is available to every one of us. She also was free to reject that help from God for her free will was in no manner impinged by the assistance she received from God. In actuality, the Ever Virgin Mary alone in all the history of mankind was worthy to be the Mother of God and to deny this even in the slightest is to state that God is not fair, merciful, and just in His treatment of each individual human being in comparison to other human beings. The criteria by which God floods His essence into each particular individual is beyond our ability to comprehend, but the means by which one is able to gain access to this flood of God's essence into one's self is constantly before us. We need but seek that access by the means which God has presented and not by means which some heretic has promulgated.

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### EFFECT OF FAILURE TO REALIZE OR ACCEPT THE REALITY THAT PURIFICATION AFTER DEATH WILL BE REQUIRED FOR ALL WHO DESIRE UNION WITH GOD except for the innocent who die before attaining use of reason

When the Blessed Ever Virgin Mary's time on Earth was completed she was taken body, soul, and spirit directly to Heaven in Heavenly perfect union with God. For her there was no purification necessary nor was any purification possible because she was from the instant of conception, by her own will, desire, inclination, intent, heart, and everything, in perfect harmony with God. Yet when Gabriel asked her on God's behalf and at God's instruction, to be the Mother of God Incarnate, she asked this powerful and fearsome messenger how this was to happen because she had taken a

*(Continued EFFECT on page 5)*

*(Continued EUSEBIUS from page 28)*

Jews, in the following words: "There were, moreover, various opinions in the circumcision, among the children of Israel. The following were those that were opposed to the tribe of Judah and the Christ: Essenes, Galileans, Hemerobaptists, Masbothaeans, Samaritans, Sadducees, Pharisees."

And he wrote of many other matters, which we have in part already mentioned, introducing the accounts in their appropriate places. And from the Syriac Gospel according to the Hebrews he quotes some passages in the Hebrew tongue, showing that he was a convert from the Hebrews, and he mentions other matters as taken from the unwritten tradition of the Jews. And not only he, but also Irenaeus and the whole company of the ancients, called the Proverbs of Solomon All-virtuous Wisdom. And when speaking of the books called Apocrypha, he records that some of them were composed in his day by certain heretics. But let us now pass on to another.

#### CHAPTER XXIII.

Dionysius, Bishop of Corinth, and the Epistles which he wrote.

And first we must speak of Dionysius, who was appointed bishop of the church in Corinth, and communicated freely of his inspired labors not only to his own people, but also to those in foreign lands, and rendered the greatest service to all in the catholic epistles which he wrote to the churches. Among these is the one addressed to the Lacedaemonians, containing instruction in the orthodox faith and an admonition to peace and unity; the one also addressed to the Athenians, exciting them to faith and to the life prescribed by the Gospel, which he accuses them of esteeming lightly, as if they had almost apostatized from the faith since the martyrdom of their ruler Publius, which had taken place during the persecutions of those days. He mentions Quadratus also, stating that he was appointed their bishop after the martyrdom of Publius, and testifying that through his zeal they were brought together again and their faith revived. He records, moreover,

that Dionysius the Areopagite, who was converted to the faith by the apostle Paul, according to the statement in the Acts of the Apostles, first obtained the episcopate of the church at Athens. And there is extant another epistle of his addressed to the Nicomedians, in which he attacks the heresy of Marcion, and stands fast by the canon of the truth. Writing also to the church that is in Gortyna, together with the other parishes in Crete, he commends their bishop Philip, because of the many acts of fortitude which are testified to as performed by the church under him, and he warns them to be on their guard against the aberrations of the heretics.

And writing to the church that is in Amastris, together with those in Pontus, he refers to Bacchylides and Elpistus, as having urged him to write, and he adds explanations of passages of the divine Scriptures, and mentions their bishop Palmas by name. He gives them much advice also in regard to marriage and chastity, and commands them to receive those who come back again after any fall, whether it be delinquency or heresy.

Among these is inserted also another epistle addressed to the Cnosians, in which he exhorts Pinytus, bishop of the parish, not to lay upon the brethren a grievous and compulsory burden in regard to chastity, but to have regard to the weakness of the multitude. Pinytus, replying to this epistle, admires and commends Dionysius, but exhorts him in turn to impart sometime more solid food, and to feed the people under him, when he wrote again, with more advanced teaching, that they might not be fed continually on these milky doctrines and imperceptibly grow old under a training calculated for children. In this epistle also Pinytus' orthodoxy in the faith and his care for the welfare of those placed under him, his learning and his comprehension of divine things, are revealed as in a most perfect image. There is extant also another epistle written by Dionysius to the Romans, and addressed to Soter, who was bishop at that time. We cannot do better than to subjoin some passages from this epistle, in which he commends the practice of the Romans which has been retained

down to the persecution in our own days. His words are as follows: "For from the beginning it has been your practice to do good to all the brethren in various ways, and to send contributions to many churches in every city. Thus relieving the want of the needy, and making provision for the brethren in the mines by the gifts which you have sent from the beginning, you Romans keep up the hereditary customs of the Romans, which your blessed bishop Soter has not only maintained, but also added to, furnishing an abundance of supplies to the saints, and encouraging the brethren from abroad with blessed words, as a loving father his children."

In this same epistle he makes mention also of Clement's epistle to the Corinthians, showing that it had been the custom from the beginning to read it in the church. His words are as follows: "To-day we have passed the Lord's holy day, in which we have read your epistle. From it, whenever we read it, we shall always be able to draw advice, as also from the former epistle, which was written 'to us through Clement.'" The same writer also speaks as follows concerning his own epistles, alleging that they had been mutilated: "As the brethren desired me to write epistles, I wrote. And these epistles the apostles of the devil have filled with tares, cutting out some things and adding others. For them a woe is reserved. It is, therefore, not to be wondered at if some have attempted to adulterate the Lord's writings also, since they have formed designs even against writings which are of less accounts."

There is extant, in addition to these, another epistle of Dionysius, written to Chrysophora a most faithful sister. In it he writes what is suitable, and imparts to her also the proper spiritual food. So much concerning Dionysius.

#### CHAPTER XXIV.

Theophilus Bishop of Antioch.

Of Theophilus, whom we have mentioned as bishop of the church of Antioch, three elementary works addressed to Autolyucus are extant; also another

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after pro-pounding various questions concerning the problem under discussion, he gives the opinions of the Greek philosophers, promising to refute it, and to present his own view in another work. He composed also a dialogue against the Jews, which he held in the city of Ephesus with Trypho, a most distinguished man among the Hebrews of that day.

In it he shows how the divine grace urged him on to the doctrine of the faith, and with what earnestness he had formerly pursued philosophical studies, and how ardent a search he had made for the truth. And he records of the Jews in the same work, that they were plotting against the teaching of Christ, asserting the same things against Trypho: "Not only did you not repent of the wickedness which you had committed, but you selected at that time chosen men, and you sent them out from Jerusalem through all the land, to announce that the godless heresy of the Christians had made its appearance, and to accuse them of those things which all that are ignorant of us say against us, so that you become the causes not only of your own injustice, but also of all other men's."

He writes also that even down to his time prophetic gifts shone in the Church. And he mentions the Apocalypse of John, saying distinctly that it was the apostle's. He also refers to certain prophetic declarations, and accuses Trypho on the ground that the Jews had cut them out of the Scripture. A great many other works of his are still in the hands of many of the brethren. And the discourses of the man were thought so worthy of study even by the ancients, that Irenaeus quotes his words: for instance, in the fourth book of his work Against Heresies, where he writes as follows: "And Justin well says in his work against Marcion, that he would not have believed the Lord himself if he had preached another God besides the Creator"; and again in the fifth book of the same work he says: "And Justin well said that before the coming of the Lord Satan never dared to blaspheme God, because he did not yet know his condemnation."

These things I have deemed it necessary to say for the sake of stimulating the studios to peruse his works with diligence. So much concerning him.

#### CHAPTER XIX.

The Rulers of the Churches of Rome and Alexandria during the Reign of Ferns.

In the eighth year of the above-mentioned reign Soter succeeded Anicetus as bishop of the church of Rome, after the latter had held office eleven years in all. But when Celadion had presided over the church of Alexandria for fourteen years he was succeeded by Agrippinus.

#### CHAPTER XX.

The Rulers of the Church of Antioch.

AT that time also in the church of Antioch, Theophilus was well known as the sixth from the apostles. For Cornelius, who succeeded Hero, was the fourth, and after him Eros, the fifth in order, had held the office of bishop.

#### CHAPTER XXI.

The Ecclesiastical Writers that flourished in Those Days.

AT that time there flourished in the Church Hegesippus, whom we know from what has gone before, [I] and Dionysius, bishop of Corinth, and another bishop, Pinytus of Crete, and besides these, Philip, and Apolinarius, and Melito, and Musanus, and Modestus, and finally, Irenaeus. From them has come down to us in writing, the sound and orthodox faith received from apostolic tradition.

#### CHAPTER XXII.

Hegesippus and the Events which he mentiones.

Hegesippus in the five books of Memoirs which have come down to us has left a most complete record of his own views. In them he states that on a journey to Rome he met a great many bish-

ops, and that he received the same doctrine from all. It is fitting to hear what he says after making some remarks about the epistle of Clement to the Corinthians. His words are as follows: "And the church of Corinth continued in the true faith until Primus was bishop in Corinth. I conversed with them on my way to Rome, and abode with the Corinthians many days, during which we were mutually refreshed in the true doctrine. And when I had come to Rome I remained there until Anicetus, whose deacon was Eleutherus. And Anicetus was succeeded by Soter, and he by Eleutherus. In every succession, and in every city that is held which is preached by the law and the prophets and the Lord."

The same author also describes the beginnings of the heresies which arose in his time, in the following words: "And after James the Just had suffered martyrdom, as the Lord had also on the same account, Symeon, the son of the Lord's uncle, Clopas, was appointed the next bishop. All proposed him as second bishop because he was a cousin of the Lord. "Therefore, they called the Church a virgin, for it was not yet corrupted by vain discourses. But Thebuthis, because he was not made bishop, began to corrupt it. He also was sprung from the seven sects among the people, like Simon, from whom came the Simonians, and Cleobius, from whom came the Cleobians, and Dositheus, from whom came the Dositheans, and Gortheaus, from whom came the Goratheni, and Masbotheus, from whom came the Masbothaeans.

From them sprang the Menandrianists, and Marcionists, and Carpocratians, and Valentinians, and Basilidians, and Saturnilians. Each introduced privately and separately his own peculiar opinion. From them came false Christs, false prophets, false apostles, who divided the unity of the Church by corrupt doctrines uttered against God and against his Christ."

The same writer also records the ancient heresies which arose among the  
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vow of perpetual virginity and chastity. Implicit in her response is the statement that she was not about to renege or vary from her vow to that same God, that she would remain perpetually a totally chaste virgin. That before she agreed to become a Mother, even the Mother of God, that sacred vow must be taken into account. Therefore, Gabriel explained the process to her. That the process is unfathomable to the human mind is inconsequential to us, and was inconsequential to her - though we do not know if she comprehended what being "overshadowed by the Holy Spirit" meant. We surely do not, but we do perhaps have an inkling.

Obviously there was no purification required or possible for her when her time on Earth was completed.

What about the people who ran the temple in Jerusalem? Well, they had turned it from a place of worship of God to a place of commerce. They had betrayed the sacred trust of God, and the sacred trust placed in them by the laity.

If any of those people, both those who operated the businesses, their customers - other than the laity forced to purchase sacrifices from the "company store" as it were - as well as those in the priestly hierarchy who sold the licenses to operate commercial endeavors in the Temple, if any of these people did not go directly to Hell after a brief appearance before the judgment seat of God, then they obviously faced a very difficult process of purification before entry into God's house was possible.

Makes one wonder at the prospects of most of the members of the United States House of Representatives, past, present, and future, most of the members of the United States Senate, past, present, and future, the President of the United States of America - not just the incumbent but also his predecessors and successors - and their cabinets, staffs, and officials of the executive branch, and of most members of the Supreme Court of the United States of America, past, present, and future. One may easily include all officials of every nature at all levels of government, whether

or not elected, and all government officials throughout the world and throughout history.

What are the prospects of those who have been entrusted with the this world administration of God's Holy Church?

And what are the prospects of those who benefit from the immoral policies of government officials and of church officials?

Those regular citizens who have benefited by the immoral actions of government officials may have become so corrupted that they do not and will never and will refuse to perceive any need to be purged of the mind set which enables them to feed off of the labor of others. They might be incapable of purification, of purging, as may well be those who have betrayed the sacred trust placed in them by the citizenry. And in the Church, there may well be many administrators who have betrayed the trust of the laity and of God, and many laity, who are incapable of seeking or accepting purification.

Surely if an individual perceives no need for purification or has no desire for purification while they are in this life they will neither anticipate it to occur nor seek it nor hope for it in the life to come. If an individual neither anticipates, hopes for, nor seeks purification in the life after death, such an individual better be the Ever Virgin Mary otherwise it is probable there is one other factor which is or should be permanently lacking in them, and that factor is viable and realistic Hope.

God continually give every person the opportunity, ability, and in a sense "ghost" or "mist" the inclination to reform, repent, reconcile, and begin to approach or to at least partially attain a level of harmony and union with Him. For as long as body and soul are united in this life He does this.

One must be open to God for this to begin to happen. If a person is immersed in faulty dogma or faulty theology then it is not likely that person will open themselves to receive that opportunity. Even when a person is trained in proper dogma and theology from infancy it is not

uncommon for the proper theology and dogma to be discarded in favor of false theology and false dogma especially when the false theology and false dogma allow, encourage, or otherwise support something an individual desires but which is forbidden or restricted by true dogma and true theology.

It seems it should be readily understood and accepted that bad theology and bad dogma breed bad morals. It seems it should be readily understood and accepted that following man made dogma instead of God made Divine absolute dogma is not simply taking or following the road to chaos but actually is wallowing in the slime of chaos which suffocates unto death.

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#### PAN-ORTHODOX SYNOD Scheduled for 2015 A.D.

Ecumenical Patriarch Bartholomew has called a meeting of all the Patriarchs and Metropolitans / Archbishop - Primates of all the Orthodox Churches to set the agenda of the Pan-Orthodox Synod set for the year 2015 A. D, in Constantinople.

One of the main focuses of the Preparatory Commission, as well as the 2015, conference, will be to stress to the sister churches that they cannot face the challenges of a economically globalized but spiritually fractured world - with all the negative consequences that follow for human existence - without joint initiatives. (*asianews.it, January 7, 2014*)

Many Orthodox hierarchs perceive a self-marginalization of the Orthodox Churches born of nationalistic inclinations resulting from the various peoples being freed from rule by the Ottoman Empire.

As reported by *asianews.it*, Metropolitan of Pergamon, Ioannis Zizioulas, co-chairman of ecumenical dialogue between Catholics and Orthodox, emphasized, "the greatest danger . . . is not atheism, secular power in general or its various enemies. Nobody in history has been able to dispel the truth. The greatest danger comes from its self-marginalization . . . (which) happens every time a movement, a spiritual force refuses to confront and come to dialogue with all social and intellectual movements of its era."

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### THE HORRORS OF SIN: BIRTH CONTROL PILLS AND ABORTION

We often are overtly influenced by our desire to live God's Divine Mercy, to apply it to ourselves, pray that it will be applied to us, and in that spirit we are inclined to apply it to every other sinner. When this is combined with our understanding that we are not to Judge what anyone's eternity will be because that Judgment is within God's purview alone, the result often is a softening of the examination of various sins and the effects of these sins upon the sinners and those others whom the sins effect. We neglect to emphasize the fact that God is the One who applies His Divine Mercy, not us, and that not judging someone's eternity is in no manner connected with assessing the sinfulness of someone's conduct and the severity of the sin.

If we are to germinate and nurture morality and moral conduct we must proclaim not just God's instructions and the intellectually guided benefits which result from following God's desires, and the intellectually comprehended detrimental effects of failure to follow God's desires.

No: If we are to germinate and nurture morality and moral conduct we must expose the horrors involved in the commission of various sins and the horrors inflicted upon those effected by the sins and the sinners themselves.

Consider birth control pills. This is the accurate name for these chemicals - contraceptive is not an accurate name for these chemicals. Birth control pills generally do not prevent conception. They force the premature "birth" of the baby . . . which is another means of stating they cause an abortion. They make a woman's bodily systems believe the woman is already pregnant and thereby prevent a fertilized egg - a baby - from attaching itself in her womb. Or, it makes a woman's bodily systems act as though she is in a certain phase of her monthly fertility cycle which does not support conception and therefore will not allow a newly conceived baby to rest in the womb God prepared for that baby. There are a few other potential effects, all of which have the same result.

The baby is expelled, where it dies from exposure and starvation.

Those who consider this of no consequence should do the following. Since they will be doing it voluntarily, it will not have the same total effect as what happens to a baby, but the severity of the experience should be enlightening.

Eat and drink nothing for a day and a half to two days. Get good and hungry and thirsty, so your stomach is growling, you have headaches, feel weak, and think you may soon die. Then go to a walk-in deep freezer - not a walk-in cooler or refrigerator but a walk-in deep freezer where the temperature is well below freezing, perhaps 0 degrees F.

Take off all your clothing in the freezer and stay there until you lose consciousness and are at the point of death, and have someone standing by to take you out and provide medical care.

If you do these things you will have an inkling of what a baby experiences when the baby's mother is taking birth control pills. Only, you will have done it voluntarily, without the innate and valid expectation of having your basic needs met by your mother.

If someone were to starve and then place in a freezer, a newborn baby, or toddler, child, teenager, adult, or elderly person, thus killing their victim, and that perpetrator were arrested, tried, and convicted - if the jury or judge were allowed to decide what the consequences should be for the perpetrator without any restrictions what would you be inclined to include in the list of potential consequences? If you are honest you will be delighted to remove yourself from any connection to the seat of judgment and leave God, its rightful occupant, on His throne of Mercy and Judgment.

Surgical abortion is equally horrible.

In some abortions the baby's head is injected with a saline solution which burns the entire nervous system causing the most excruciating pain. The baby is then cut-up into small pieces, limbs torn off, all while the baby is alive, the baby's whim-

pering and crying usually clearly audible to the abortionist, and the baby's remains vacuumed out of the womb prepared for the baby by God.

Simply imagine someone doing that to you - or attempting to do that to you. If someone bound you and injected your brain with that solution and then began cutting you apart and tearing your limbs from your body all while you were conscious, or even if you were anaesthetized, and you survived, what would you desire the law do to that person?

One must remember that there are aspects of chemical and surgical abortion which may tend to exculpate the mother, and possibly even the provider of the means of abortion. However, in general this form of murder bears no nexus to sins committed as a result of environment, trauma, post traumatic stress syndrome, natural inclination, and the like. Especially for abortionist and their collaborators, whether medical practitioners or pharmaceutical suppliers, killing innocent people is a planned and intentional business with little potential of exculpatory factors.

Killing anyone is terrible. Killing through abortion - whether it be chemical or surgical - is the intentional torture and murder of a person. Cats and dogs are not allowed to be killed in this manner; nor are animals in a slaughter house. Only baby humans are allowed to be killed in this manner.

Any society, government, culture, individual . . . anyone or any group which allows these horrors is disgusting beyond description. Those who do not oppose these horrors must become so hard of heart as to make their ever being fit for Heaven very questionable.

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

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### THE CHURCH HISTORY OF EUSEBIUS

#### BOOK IV

(Continued)

#### CHAPTER XVII.

The Martyrs whom Justin intentions in his Own Work.

The same man, before his conflict, mentions in his first Apology others that suffered martyrdom before him, and most fittingly records the following events.

He writes thus:

"A certain woman lived with a dissolute husband; she herself, too, having formerly been of the same character. But when she came to the knowledge of the teachings of Christ, she became temperate, and endeavored to persuade her husband likewise to be temperate, repeating the teachings, and declaring the punishment in eternal fire which shall come upon those who do not live temperately and conformably to right reason.

But he, continuing in the same excesses, alienated his wife by his conduct. For she finally, thinking it wrong to live as a wife with a man who, contrary to the law of nature and right, sought every possible means of pleasure, desired to be divorced from him. And when she was earnestly entreated by her friends, who counseled her still to remain with him, on the ground that her husband might some time give hope of amendment, she did violence to herself and remained. But when her husband had gone to Alexandria, and was reported to be conducting himself still worse, she in order that she might not, by continuing in wedlock, and by sharing his board and bed, become a partaker in his lawlessness and impiety--gave him what we call a bill of divorce and left him. But her noble and excellent husband, -- instead of rejoicing, as he ought to have done, that she had given up those actions which she had formerly recklessly committed with

the servants and hirelings, when she delighted in drunkenness and in every vice, and that she desired him likewise to give them up, -- when she had gone from him contrary to his wish, brought an accusation concerning her, declaring that she was a Christian.

And she petitioned you, the emperor, that she might be permitted first to set her affairs in order, and afterwards, after the settlement of her affairs, to make her defense against the accusation. And this you granted.

But he who had once been her husband, being no longer able to prosecute her, directed his attacks against a certain Ptolemaeus, who had been her teacher in the doctrines of Christianity, and whom Urbicius had punished.

Against him he proceeded in the following manner:

"He persuaded a centurion who was his friend to cast Ptolemaeus into prison, and to take him and ask him this only: whether he were a Christian? And when Ptolemaeus, who was a lover of truth, and not of a deceitful and false disposition, confessed that he was a Christian, the centurion bound him and punished him for a long time in the prison. And finally, when the man was brought before Urbicius he was likewise asked this question only: whether he were a Christian? And again, conscious of the benefits which he enjoyed through the teaching of Christ, he confessed his schooling in divine virtue. For whoever denies that he is a Christian, either denies because he despises Christianity, or he avoids confession because he is conscious that he is unworthy and an alien to it; neither of which is the case with the true Christian.

And when Urbicius commanded that he be led away to punishment, a certain Lucius, who was also a Christian, seeing judgment so unjustly passed, said to Urbicius, 'Why have you punished this man who is not an adulterer, nor a fornicator, nor a murderer, nor a thief, nor a robber, nor has been convicted of committing any crime at all, but has confessed that he bear the name of Christian? You do not judge, O Urbi-

cius, in a manner befitting the Emperor Pins, or the philosophical son of Caesar, or the sacred senate.' And without making any other reply, he said to Lucius, 'Thou also seemest to me to be such an one.' And when Lucius said, 'Certainly,' he again commanded that he too should be led away to punishment. But he professed his thanks, for he was liberated, he added, from such wicked rulers and was going to the good Father and King, God. And still a third having come forward was condemned to be punished."

To this, Justin fittingly and consistently adds the words which we quoted above, saying, "I, too, therefore expect to be plotted against by some one of those whom I have named," et ceterae."

#### CHAPTER XVIII.

The Works of Justin which have come down to us.

This writer has left us a great many monuments of a mind educated and practiced in divine things, which are replete with profitable matter of every kind. To them we shall refer the studious, noting as we proceed those that have come to our knowledge. There is a certain discourse of his in defense of our doctrine addressed to Antoninus surnamed the Pious, and to his sons, and to the Roman senate. Another work contains his second Apology in behalf of our faith, which he offered to him who was the successor of the emperor mentioned and who bore the same name, Antoninus Verus, the one whose times we are now recording. Also another work against the Greeks, in which he discourses at length upon most of the questions at issue between us and the Greek philosophers, and discusses the nature of demons. It is not necessary for me to add any of these things here. And still another work of his against the Greeks has come down to us, to which he gave the title Refutation. And besides these another, On the Sovereignty of God, which he establishes not only from our Scriptures, but also from the books of the Greeks. Still further, a work entitled Psaltes, and another disputation On the Soul, in which,

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(Continued DAMASCUS from page 25)

year. He refuses to discriminate between Christians and Moslems; between democrats and communists. His motto is:

"Who are you? I don't care. You suffer, it is enough for me."

Like most of the priests in Damascus, Father Paul lives in almost total poverty. He wears secondhand clothes, hand-me-down shoes, and lives in his center. To take care of all the poor, many thousands of dollars pass through his hands, but he never keeps any for himself.

I was deeply impressed with him. I could feel his saintliness. He seemed always tired but always ready to give of his time. You look into his eyes and you think you are seeing Christ.

Nicol had told me of the times when he cried like a baby because he couldn't help someone. How beautiful the church was in Syria. I have always thought the true church was most like Mother Teresa of Calcutta. She loves everyone without distinction. This love she has is for the Christ that she sees in all His creatures. Because of this love, thousands are baptized each year through her.

Here in Damascus, a Moslem country, it seems all the Church is that way. Father Felix, of the same Lazarist Order, takes unselfish care of the education of young kids, and is like a father to the other priests. The sisters at the Italian hospital work day and night with kindness and joy.

My own priest (the one without discernment, but nonetheless I love him dearly) never rests in his quest to help everyone. I remembered the two days I was too sick to attend Mass. He came to me with communion on his bicycle in the freezing cold. That would never happen in America. I never felt so much love as in Damascus.

But what did the messages mean?

"He who pretends to be pure and charitable before men is impure before

God . . . I do not ask for money that is given to the churches, nor for that which is distributed to the poor. I ask for love. Those, who distribute their money to the churches and poor but do not have love, are nothing."

I could see the answer here with Father Paul. He wasn't helping these people so that God would think better of him. He wasn't loving God and people and then expecting anything from God or the people. He loved because he loved. Prostitutes love for a price. Some love to be loved, which is also a price (even the thieves do that). Father Paul loves because he loves, and this love comes from Christ.

#### *Where Does the Icon Come From?*

One of the constant questions I kept asking everyone I met in Damascus was the origin of the Icon. Absolutely no one seemed to know. It's only a photographic copy of an original picture.

Nicolas bought it in 1979 in front of the Church of Sophia in Bulgaria, two years before his marriage. He doesn't remember any significance to it. He bought several copies in cheap, plastic frames as gifts for his family. The damaged frames probably made them less expensive. In Damascus I found no answers. It seemed to me there had to be an original painting somewhere, and this painting had to have some relationship to either the splits in the Church or the unity of the Church.

Three months later in Rome I would discover for the first time that the split between the East and West started in Bulgaria. Damascus played an important role at the time also.

In 726 A.D. Emperor Leo III of Constantinople decided he had the right to make Church law and prohibited the use of images in the churches. St. John Damascene of Damascus defended the Church in his famous letter, "Apology For The Veneration Of Images."

This set the stage for--Bulgaria.

The barbarian tribes in Bulgaria were

being converted in a surprisingly fast way by the Christians. The King of Bulgaria sent letters to Pope Nicholas asking for a diocese to be set up. This angered Photius, the Patriarch of Constantinople. Bulgaria was the separation ground between East and West. It was the gateway. Photius wrote an Encyclical Letter to the Archiepiscopal Sees of the East in 866 A.D. accusing Pope Nicholas of spreading false doctrines among the Bulgarians.

The split began in Bulgaria, and now we have an Icon from Bulgaria pouring out oil. Why? I don't know. I do know that one of the doctrines of dispute was whether a priest (or only a bishop) had the right to confirm. Confirmation is the receiving of the Holy Spirit, and it is done by anointing with oil. OIL IS THE SYMBOL OF THE HOLY SPIRIT.

I have thought about all these things and the similarities between them and the Miracle of Damascus: an Icon (Iconoclasm) from Bulgaria, (the gateway between East and West) in Damascus, John Damascene) bought by a man named Nicholas (Pope Nicholas), pouring out oil (the symbol of the Holy Spirit). So far, though, I don't know anything about the original painting except rumors that it too poured out oil at some distant past.

(To be continued)

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**Has anyone ever "given you the shaft"? Has anyone ever treated you unkindly, shabbily, abused you, stolen from you, "snookered" you, over charged you, sold you something defective . . . ?**

**Well, that is what you and I do to God every time we sin.**

**Remember how you felt? Well, that is how God feels when we sin, except where we might feel a desire for revenge or recompense God only feels sorrow.**

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## THE CHURCH AS A HOUSEHOLD Cockle dogma, cucoleded household - Church!

Consider selected aspects of the parable of the man who sowed good seed in his field, but while his men were asleep his enemy oversowed the field with cockle. When the seeds sprouted the wheat and the cockle were intermixed. Rather than uproot the wheat by pulling up the weeds, the man allowed both to mature, then gathered up the weed to bundle and burn, setting aside the wheat that came up with the cockle, then harvested the remaining wheat.

A household is a separate entity which exists in the midst of many different, sometimes related, entities. It exists in the midsts of its neighborhood or district and each neighborhood or district is at least slightly different from those around it if only due to geographic differences. It exists in the midsts of different societies, forms of economic cooperation and competition, levels of government and their corresponding departments or areas of authority.

Each household must maintain its identity if it is to be a true household. All that dwell within a household must be loyal to that household, even if they are not blood relations of the family that leads or heads the household. In return, while there are orders and spheres of authority, duty, responsibility, and the like, all, even those not of blood relation, are considered as and treated as members of the same family. All share to varying extents in the prosperity, lack of prosperity, honor, dishonor, success, lack of success, vanquishment of or triumph by the household.

The Church on Earth is a part of God's household.

In recent generations many of the men who have been assigned to spread the good seed have fallen asleep on the job and allowed the enemy to spread bad seed, weeds, cockle. Within those generations of workmen the harvest

masters have harvested the wheat and the weed together, and re-seeded for the next harvest using wheat seed contaminated with cockle seed. The damage is so great it sometimes is difficult to ascertain whether the Church of Earth is sowing wheat or cockle.

With the current crop we must allow the wheat and the cockle to mature, then at harvest time take up the cockle and separate it from the wheat, and harvest the remaining wheat into the barn.

We must search through the adult members of the Church on Earth and encourage those who are dogmatically correct. We must make it very clear what is the true Dogma of Christ, and inform those who do not wish to follow it that they are no longer even pretend members of the household of God, and of what they must do to become true members of God's household. We must take the wheat into the barn, and re-seed, sow anew, so that we will have the opportunity to raise a good crop and again have good harvests as we once had.

The men who fell asleep and allowed cockle to be sown must be retrained and carefully observed to insure their diligence. If they fail but show indications of true remorse and a continuing desire to improve in the performance of their duties they should be encouraged while continuing to receive close supervision. But if they are defiant, or absolutely refuse to perform their duties, or intentionally sow cockle or allow cockle to be sown, they must be dismissed.

Notice the parable uses the terms men and servants. It was the duty of the men to guard the field, but the householder and obviously his servants sowed the field, and it was the servants who reported the existence of the cockle. Men obviously means just that, men or males. Servants however includes both men and women, as well as children and adults.

Purity and viability of the harvest is the responsibility of each father as head as

of his individual household (and where a household is headed by the mother, she is to be assisted by her parish Priest). It also is the responsibility of each Priest as the immediate spiritual leader of his community, of each Bishop as both the local superior head of the household and as local chief shepherd, and of the individual Bishop or Synod of Bishops as the bridge amongst the Bishops and bridge to God. It also is the responsibility of every person, male, female, child, and adult, to be true servants, to assist in the sowing, cultivation, and harvest, to make known any infestation of cockle, and to guard against any infestation of cockle from any source. The survival of not just the household, but each individual, depends on diligent performance by each individual and by the entire household. While it is true that an individual may eke out survival, and occasionally far surpass survival, it also is true that attempting so to do without the structured assistance of readily available Sacraments is both difficult and rare.

We have this wonderful entity called The Church. We know which of the many entities which call themselves the true church actually is the True Church. We should not simply ignore the cockle being spread by the false churches, but proclaim them to be sowers of cockle and display their cockle seed, their cockle harvest, and the spiritual starvation which results from attempting to be spiritually nourished by their spiritual cockle. Likewise as regards those who are supposed to be members of our own household. We must be sure of our facts, never operate on mere suspicion, have firm evidence, but never be lax. Our eternal survival depends on it.

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

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**DIVINE VALUE AND LOVE**

If today, right now, at this instant in time, any one person *valued* his or her self in the same manner, way, as deeply, as much, as thoroughly, and to the same extent, as God values him or her, that person's thoughts, values, deeds, pattern of life, and every aspect of being would change so dramatically and drastically that someone who observed that person yesterday would be inclined to think they were observing a totally different person today - a twin but only in physical appearance.

The same is true regarding *love*, if any one person loved his or her self as God loves that person.

Because of this improper sense of self value and self love it is not uncommon for individuals to have an overinflated sense of self importance, or, conversely, an inaccurate, defective, degraded self value and low self esteem. It also is not uncommon for individuals to have the same erroneous appreciation as to the value of others.

Because of this it also is that instead of acting in accordance with true appreciation of our own value and in accordance with true self love, we most often only and really seek to fulfill some desire, whether it be an immediate desire or a long term or long range desire, and we so do with weighing the consequences to others only to the extent we value those others relative to our own desires and then only if by some happenstance we actually consider the consequences to others.

No person really or actually fully knows or understands how or why another person feels about them. We infer this information from the other person's words and actions towards us - we in a sense guess at what the other person seems to be implying. Except when the Person is God. Then, with God, we actually know that God both values each of us and loves each of us far in excess of our ability to measure or comprehend.

That does not mean God will allow us to violate the standards He has established for us without the transgressor experiencing the consequences of the transgression. When we violate the standards He has set for us God always, justly and accurately recriminates against the transgressor; and where and how He in His sole judgment deems proper, He effects consequences upon the transgressor.

But because God holds each of us to be of such great value, and because of His great love for each of us, until a person's eternity is fixed at the instant of death, God is always desirous of granting us forgiveness and will so do if we but request it in accordance with the procedures which God has established.

A person who desires to live in ever increasing harmony with God will find the more he or she values his or her self in the same manner, way, as deeply, as much, as thoroughly, and to the same extent, as God values him or her, the more that person's thoughts, values, deeds, pattern of life, and every aspect of being approach harmony with God. But that harmony will attain its fullness only if the measure of value and of love is extrapolated to and applied to other persons as well as to one's self.

Some people desire to or like to manipulate other people, to make them dance to the manipulator's tune; sometimes manipulating secretly and sneakily, sometimes manipulating in open arrogant exercise of power which invariably is abusive at its core.

Some people seek to simply experience - some will say for at least once in their life - some form of what they may label as happiness, or pleasure, or success, or relief, or peace, or love, or respect, or something else.

Sins based in these are difficult to overcome. Without appreciation and application of God's valuation and God's love of us and others, not only are such sins very difficult to overcome, but it is difficult for the individual to perceive any need to overcome such sins. Indeed, without such appreciation

and application it is difficult for the individual to perceive such sins as sins - yet they are sins.

In the lack of appreciation of sin as sin caused by lack of appreciation of the value God places on us and His love for us, we find the source of a multitude of temptations which we face every day. A readily understood example of this is the person who is promiscuous because they do not appreciate how highly God values them and others, and how much God loves them and others. A person who values and loves his or her self in the same manner, way, as deeply, as much, as thoroughly, and to the same extent, as God values and loves him or her, is incapable of being promiscuous out of respect for God and for him or her self. When that same person values and loves others in the same manner, way, as deeply, as much, as thoroughly, and to the same extent, as God values and loves others, that person becomes incapable of being promiscuous because of the value and love that person has for others and because of the potential harm to others their being promiscuous may cause to others. If the one at whom the promiscuity is "aimed", if the intended recipient of the promiscuity, values and loves his or her self in this Godly manner he or she will not succumb to the promiscuity. And if the intended recipient values and loves others in this Godly manner, he or she will reject the promiscuity and experience great concern for the well-being and welfare of the promiscuous one, and attempt to act on that concern.

Ref: 1 Thes 1:2-10; Mat. 13:31-35

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*(Continued DAMASCUS from page 24)*

were still hanging onto the picture. They had been there for three months now. There was a light inside the marble box, and I found it incredible that those three drops had hung on there in that heat for so long a time without dropping off. Nothing has that much viscosity.

I said a prayer to Our Lady. Mirna and Jack's fiancée came and stood next to me. I turned to leave and noticed that Mima's eyes were all wet, and tears were starting to show. I didn't know what was wrong. As I looked at her, she opened her hands and turned the palms up. They were covered with oil. I placed my hands on top of hers and pulled the oil off. My hands were filled with oil. The oil continued to come out.

She went over to the Icon and placed her head against the glass and started to pray out loud. I didn't understand the words, but I understood the emotion. She began to sing her prayer.

I felt she should be left alone, so I whispered to Nicol that I was going to leave. I went outside. In the street Nicol, Jack, his friend, and I talked softly for a few minutes. My hands were still wet from the oil.

Mirna came outside and started to say something to me. Then she remembered that I didn't understand Arabic. I spoke for her.

"Yes, I know. That was meant for me."

When I got home that night the oil was still on my hands. I had seen another miracle, but I couldn't let that stop my investigation. Only logic and the proven methods of discernment must be used. I could not let emotions get in my way.

***Why Greek Orthodox?***

Nicol and I sat on the upper patio where the first apparitions took place and enjoyed the cool spring weather. Everything was peaceful. I had really grown to like him as a friend. If there had never been a miracle, I still think we would have become close friends. I felt he was a man who wasn't afraid of

the truth.

Some people only want the truth that feels good to them, or the truth that fits their lifestyle. But Nicol seemed to be unafraid of the total truth, no matter what the results.

Jack Toumajyan was that way also. The day was too nice to do anymore testing, and so I didn't.

We were joined by Michael Farah. He was a large man and a Greek Orthodox priest with a long, black beard. You couldn't help but love him. Happiness seemed to pour out of him. It turned out that he was the father of Nicol's sister-in-law, and the father of seven children. It didn't surprise me that he was married. I knew that married men could become priests in the Orthodox Church. What surprised me was that he became a priest after getting involved in the miracle. The miracle started in 1982. He became a priest in 1985.

"Did you have previous religious education?"

"Oh! Heavens no! I was a playboy. I made good money and loved to follow after the sports games. If our team went to Europe, I went to Europe. I never thought about God until Mirna. No, for the first time I am genuinely happy."

I could tell he was truthful. He seemed to be filled with joy of the Holy Spirit. Of this I have little doubt, even to this day.

I realized that I knew little about the Greek Orthodox except that we Catholics recognized their priesthood and bishops as legitimate and therefore, their Sacraments and Mass were valid. Nicol admitted that he knew little about his own religion before the Miracle.

"But now I look. One thing I have noticed is that people like Father Malouli and Father Zahlaoui are far more educated than the priests of my church. Although I like the Mass better in the Greek Orthodox Church, and I think our churches are more beautiful, we have more art and our altars give more honor to God. But the Catholics

have unquestionably been the friends of this miracle. All our difficulties have come from the Greek Orthodox.

"Since the miracles started on the feast of the Miraculous Medal, I asked my bishop why we don't honor this feast. He said that we don't celebrate any feast or miracle that comes from the Western Church. I knew about Fatima, Lourdes, etc. I began to wonder why all the miracles are in the Western Church and not in mine."

"Why do you remain a Greek Orthodox then?" I asked. "Why not join Mirna's Church?"

"I thought of that, but Father Zahlaoui recommended that I stay as I am. If I left my church, none of the Greek Orthodox people would come here and pray anymore. As it is now, we all pray together. We are setting an example to the world. Besides, I don't want to take sides in this battle for unity. Who is right or wrong is not important. The important thing is that we not continue in the mistakes of our fathers. We, the people at the bottom, don't care who is right or wrong. We want (and should demand) of those on top that we have unity. If we can love each other at this level, why can't they?"

I loved his answer. It was time to stop placing the blame on each other. It was time those on top realized that the average Christian didn't care about their petty prejudices. Truthfully, very few know what the dogmatic differences are, nor care. I'm not saying they don't matter, truth always matters, but that's for those on top. The people just want to be one, and to love each other.

***To Give Without Love***

Nicol took me to see Father Paul Slaeman of the Lazarists. His little center for the handicapped was just beyond the water from the house of Soufanich, a two-minute walk, just behind the gate of Bab Touma. Father Paul is famous all over the world. He has six centers for handicapped children in Syria and one in Lebanon. Thousands of children are treated every

*(Continued DAMASCUS on page 26)*



(Continued DAMASCUS from page 23)

Unfortunately, I was not able to do so, due to my sudden departure. For now, I was more than satisfied with the reaction of the bishops.

### Why Damascus?

God is the architect of history. If He picked Mirna, He also picked her husband, the priests around her (especially Father Malouli), the bishops, and even the city.

I could see why He would pick Nicolas. He was gentle and very patient (considering all the commotion in the house everyday). He claims to have not been that way in the beginning. He is also extremely useful in that he speaks four languages very well. Whereas Nicol is a great communicator, Mirna doesn't like a lot of talking. If I were God, I couldn't have picked a better man.

The many priests are also perfect. The bishops speak for themselves. But why Damascus?

I put the question to Nicol. He wasn't sure, but I had an idea. I didn't read Arabic but couldn't believe the amount of churches within walking distance of this house. I asked him if he could walk me around and show me all the churches. We left at 9:00 A.M. and went to the farthest one first. This was Our Lady of Damascus-Greek Catholic. We then went two minutes away to Our Lady of Fatima-Syrian Catholic. This is the church where the Statue of Our Lady of Fatima wept real tears on July 20, 1977, five years before Soufanieh.

We had a long talk with the pastor. Father Elias Jarjour was a beautiful man. We took pictures together in front of the statue. He and Nicol were good friends. He had thought a great deal about the messages of Soufanieh. He was the same priest who was at the church when the statue cried. I asked him how this unity could possibly take place considering the many difficulties. He was a gentle man of great prayer, so I expected a good answer. I got one.

Apparently, he had thought about the problem of unity. He reached into his desk and pulled out a map of the United States of America. He said,

"See this, there are 50 different governments, each with different laws adopted to their way of life, and they are all bound together with one head."

I never forgot that priest. There were a lot of very holy priests in Damascus, but he was at the top of the list.

Right behind his church (back to back) was the only real Protestant church in the city. We went inside and met the pastor. He was a very nice man. We talked about unity of the churches. He told of his past experience of trying to get cooperation with the other Protestant churches in other countries. He had never been to the House of Soufanieh.

We then walked to a Greek Orthodox Church, then to a Greek Catholic Church, then an Armenian Catholic, then a Maronite, then a Franciscan, then a Greek Orthodox, then a Russian Orthodox, then Latin Catholic, then a Lazarist, a Syrian Orthodox, a Syrian Catholic, an Armenian Orthodox and another Greek Catholic, not to count the retreat houses, the orphanages, the old folks' homes, and the schools. We saw nineteen churches within walking distance of Nicol's house.

Why Damascus? I already knew why. We arrived at the House of Ananias. Nicol and I said some prayers in the house, and then just sat there feeling the presence of the Great Saint Paul.

"It all started here," I told him.

"Feel how peaceful and quiet it is," said Nicol.

"Right here Paul received his sight back after three days of blindness. He was baptized here. He was infused with the Holy Spirit here. He was taught here. From here he became the light of Christianity to the world." I look at Nicol. I started thinking about what I had just said. I guess he thought about it too.

"Mirna was blind for three days and nights," he said. "It was a beautiful peaceful time, just like the feeling here."

I knew the story. I also knew that Pope John XXIII had predicted:

"Once more the light of Christianity will come out of Damascus."

### A Message For Rick

On the night of February 13, 1989, I was back asking difficult questions again. I wasn't happy with the theological answers Father Malouli was giving me. Finally, as he answered and Jack interpreted, I stopped him right in the middle of his answer.

"I don't want answers from theology. Let me hear from Mirna, herself." I called her over.

I had never talked directly to her before. She sat next to me. I looked her right in the eyes.

"Mirna, I know what you say, that you do not know religion like these priests, but answer me anyway, not from knowledge, but from your heart. Just tell me what you think and how you feel about these questions."

I started putting questions to her. Jack interpreted for me and for her. Her answers were simple, humble, and beautiful. All this time I was asking the wrong people.

Later that evening all the priests were gone. Jack, his future wife and I were saying good-bye to Nicol and Mirna. "I'm sorry for all the difficult questions," I told her. "But tomorrow I will have even harder ones for you."

Jack interpreted and Nicol spoke up without thinking what he was saying.

"Maybe God will answer you."

Jack and I stepped down to the lower patlo and went over to look at the Icon. I just wanted to see if the three oil drops  
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## THE CONVERSION OF SAINT PAUL

### Acts. 9:1-22

Contemplate Saint Paul's situation the first time he met Our Lord.

Saint Paul knew - from his religious training which was extensive - that there is but one God. Within his understanding prior to meeting Our Lord for the first time, Christians, who proclaimed Jesus is God the Son of God, must be claiming there are two gods: God the Father and God the Son. Such a concept was totally irreconcilable with his understanding of the concept of one God, being a single divine person. He had studied scripture and engaged in dogmatic discussion which explored the term, "God's Spirit" or "the Spirit of God", as in 'God sent His spirit' but such phrases and terms, in his studies, were not considered to be indicating a separate person. Rather, they were considered references to God's intentions, God's influence, and similar concepts.

In Saint Paul's mind, going to Damascus to round-up heretic Jews who were Christians, and to bring them to Jerusalem for imprisonment and even execution was an holy endeavor.

So there was good young Saint Paul, walking or riding to Damascus with his companions, carrying his letters of authority, filled with self-righteousness.

One instant he is riding high. The next instant he is surrounded by a light from heaven and knocked to the ground. Then he hears a voice saying, "Saul, Saul, why persecutest thou me?"

When he inquires as to Who it is that is speaking, Who it is that has knocked him to the ground, he is informed by Jesus Christ God that it is He, Jesus Christ God, Who has done these things.

In that instant Saint Paul experienced a very interesting introduction to Divine reality and a revision of his comprehension of dogma, truth, reality, Divine reality, . . . And Theology.

Saint Paul then knew that there is but

one God, and that God also is three Persons: God the Father; God the Word made incarnate who is God the Son; God the Holy Spirit or Holy Ghost.

This allowed Saint Paul to properly comprehend the prophecies given to the Israelites, which seemed to confuse or co-mingle the temporal and the spiritual realms. In some instances these prophecies seemed to require a messiah for the physical world, the temporal world kingdom of the Jews, and another messiah for spiritual matters.

The Paradise of Adam and Eve, which they lost for themselves and all of mankind through their sin, was no longer of importance for the Paradise of Adam and Eve was not to be restored to mankind.

The Jewish Nation was not to be restored to the glory of Solomon, for the mission of the Israelites was accomplished. The Jews had maintained the knowledge of there being but one God, a personal God not just in the sense of the same God for every human and all of creation but that God possessed the characteristic or quality of personhood - of bring a person. That God's power and authority was - is - not limited to a particular geographic area, but that it was - is - universal, omnipotent. All this and more being just as Adam, Eve, Noah, Abraham, Lot, and Moses, had taught.

The Jews had brought forth the Messiah and the Messiah was the Messiah of every human being, not just of the Jews, for the Messiah was - is - God the Son of God; the God of all.

The great debate between the Pharisees, who believed in life after death, and the Sadducees, who did not believe in life after death, was instantaneously resolved in favor of there being life after death. And not some shadowy, dream world, ghostly life. No, a full, complete restoration of body and soul; body, soul, spirit rejuvenated into perfection such as the person had not every before known.

Heavenly Paradise and Hell-fire Perdition-Damnation, each being permanent,

perpetual, and eternal, and each to the most full and complete extent and measure possible, were now known to be real.

And now it was realized, now it was known for a certainty, that each was possible for every human being, and that these two are, ultimately, the only possibilities. Ceasing to exist had no potential. Birth, status, wealth, poverty, beauty, ugliness . . . none of these had any effect on a person's eternity, on a person's final outcome. A person's eternity was dependant upon that person and that person's working with God, not on whether or not the person died acclaimed by others or wealthy in temporal goods. Heaven was attained by those who pursued holiness at least to some level of success.

In three days Saint Paul was Baptized. Baptism opened the door of knowledge and understanding for Saint Paul, as to the significance of the Sacraments. That Sacramental Baptism not only infused God's essence into the Baptized. It actually opened access to increase and strengthening of God's Grace in each person - giving real meaning to Christ's words, "Unless you eat my flesh and drink my blood you shall not have life in you." What he had considered as a memorial reenactment of Christ's Pass-over supper the night before His crucifixion and death was no longer a reenactment; but that changing of bread into the Body of Christ, and of wine into His blood, was actually being done again and again and again. Thus could people continue to eat His flesh and to drink His blood.

And those who fell away from the salvation they had received could regain it through Sacramental Confession and Absolution.

9:1. And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest 9:2. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem. 9:3. And as he went on his journey, it came to pass that he drew  
(Continued ST. PAUL on page 12)

## CHILDREN'S PAGE

### CHILD'S BIBLE HISTORY



#### BIBLE HISTORY FOR CHILDREN

##### 6. Cain and Abel

ADAM and Eve had two sons. The elder was called Cain, the younger Abel. Cain became a husbandman, Abel a shepherd. Abel was just; but Cain was wicked.

2. One day they offered a sacrifice to God. Cain offered the fruits of the earth, Abel sacrificed the firstlings of his flock. God looked with pleasure on Abel and on his gifts; but upon Cain and his offerings He looked not. Then Cain grew very angry, and his countenance became dark and sullen.

3. The Lord said to Cain: "Why art thou angry? And why is thy countenance fallen? If thou do well, thou shalt be rewarded; but if thou do ill, punishment shall forthwith be present at the door: Keep away from sin."

4. Cain, however, did not hearken to the Lord. One day he said to his brother: "Come, let us go forth into the fields." And when they were there, Cain rose up against his brother Abel, and slew him.

5. The Lord asked Cain: "Where is thy brother Abel?" Cain answered: "I know not; am I my brother's keeper?"

God said to him: "What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Therefore, cursed shalt thou be upon the earth. When thou shalt till it, it shall not yield to thee its fruit. A fugitive and a vagabond shalt thou be upon the earth."

6. Thereupon Cain went out from the face of the Lord, and dwelt as a fugitive on the earth.

#### QUESTIONS

1. How were the two sons of Adam and Eve called?
2. What did they offer to God one day?
3. What did the Lord say to Cain who was angry? 4. How did Cain kill Abel?



DEATH OF ABEL

5. What did the Lord say to Cain, and how did He punish him?

6. How did Cain dwell upon the earth?

##### 7. The Building of the Ark

ADAM and Eve had many sons and daughters. The number of men increased continually. But sin and crime kept on multiplying in the same manner.

God said: "I will destroy man from the face of the earth."

2. In the midst of that wicked generation there was one just and

virtuous man, called Noe. God said to him: "Make thee an ark of timber planks, and pitch it within and without. Thou shalt make a window in the ark, and a door in its side. Behold! I will send heavy rains upon the earth. All things that are on the earth shall perish. But thou and thy family shall go into the ark. Take with thee a pair of every sort of beasts, and food for thee and the beasts."

3. Noe did all things as God had commanded. He spent a hundred years in building the ark, and never ceased to preach penance to the people.

4. But they heeded not the warning; they ate, and drank, and held great feasts.

#### QUESTIONS

1. What was multiplied on earth as the number of men increased?
2. Who was Noe? What did God tell him to do?
3. How many years did Noe spend in building the ark?
4. Did the people heed his warning?

##### 8. The Deluge

THE Lord spoke to Noe: "Go into the ark. I shall send rain for forty days and forty nights. All living creatures shall be destroyed from the face of the earth."

2. Noe went into the ark. With him went his wife, his three sons and the wives of his sons, and the beasts. The Lord himself shut the ark from the outside.

3. Then the great fountains of the deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth for forty days and forty nights. The waters continued to

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teachings of Christ. I began to suspect he was deciding himself what the teachings of Christ were. I asked him, since he was still an Orthodox priest, if this "returning to the teaching of Christ" meant something different from his church, and if it did, was he violating his oath of obedience.

He wouldn't answer me except to say how many degrees he had and in how many universities. I asked again for an answer. This time he spoke in perfect American style English. He got up and left with his followers. Nicol didn't understand why I was asking him these questions.

Later I checked into the churches of Jordan. Yes, they did have the same Easter, and the people did strike against the churches. In fact, they prevented others from attending Mass in both the Orthodox and Catholic Churches. But there is no unity.

The lesson of the French Revolution is that when respect for authority is lost, unity and peace is impossible.

I wondered how a man (who claimed he couldn't speak English) could speak such perfect American English when he had to.

The next place I found Satan was way off in France. There were three publications done on the Miracle of Soufanieh. A magazine did a five-page spread on it, a television station did a half-hour show, and a book was written. In all three cases Soufanieh was compared and mixed up with apparitions in other parts of the world.

Because her messages were not left pure, little attention was paid to them by the readers. Just another of the many apparitions of Our Lady. They were diffused.

It is what I call, "truth through association." In order to make something that is not true (the false apparition) seem true, you simply hide it in the truth (the true apparition). This also causes the faithful to mix the messages up in their minds, and Satan

has diffused the work of God.

#### The Bishop and Only the Bishop

One thing I learned from twenty years of study on apparitions is that the local bishop and ONLY the local bishop has the right to make a final decision in these matters. Never in the history of the Church has a local bishop condemned an apparition and it later found to be a true apparition of God. Never in the history of the Church has Rome ever changed the ruling of a local bishop in such matters, although they could if it were of universal importance rather than local.

This is true in the Orthodox Faith as well. It comes from one of the earliest bishops of Antioch, St. Ignatius in 80 A.D.:

**"From now onwards the sensible thing would be to get back to our right minds while there is still time to repent and turn to God. You have only to acknowledge God and the bishop, and all is well; for a man who honors his bishop is himself honored by God, but to go behind the bishop's back is to be a servant of the devil."**

Catholics also have the Dogma of the Faith.

"By virtue of Divine right, the bishops possess an ordinary power of government over their dioceses." (De Fide).

This means that bishops (even bad bishops) are the successors of the Apostles and have total pastoral jurisdiction over their people in the given geographical location. They must be obeyed in all things except sin, just as you must obey your father and mother in all things except sin. Every saint in history has written on the subject, but my favorite quote is from Padre Pio:

"Without obedience there is no virtue."

People belittle the power of God when they think He can send the Holy Spirit to a mystic and then not be able to do the same thing to His Shepherd.

In fact, the opposite is true. Satan can do many things that seem supernatural, but one thing he cannot do (because of his pride) is obey one of God's pastors.

The problem of bishops in Damascus seemed insurmountable. Mirna, who was having the apparitions and miracles, was under the jurisdiction of one bishop. Nicol (the head of the household) was Greek Orthodox. His bishop claimed jurisdiction. The priest, who recorded all documents, had even another bishop. The Vatican Nuncio, Cardinal Luigi Accogli, did his own investigations but remained neutral.

To make matters worse, one of the messages reads, "Do not be fragmented like the elders."

In spite of all these difficulties, the Catholic bishop of Mirna gave his blessing, keeps pictures of the Icon in his church and sends his secretary to the little house almost every night.

Nicol's Greek Orthodox Patriarch gave a written approval which has been placed in their house in large letters. This seemed so improbable after the Icon gave no oil in his church, and since Nicol wouldn't agree to keep out all other Christians. The third bishop, Father Malouli's bishop, gave the Nihil Obstat to all the messages from 1982 to 1987.

Not only have these bishops given passive approval, but thirteen others have come to the house to pray, and four others have witnessed the oil coming from Mirna's hands and the Icon in other parts of the world, including America.

I met with the Vatican Ambassador, the Pro Nuncio, Archbishop Luigi Cardinal Accogli, and we talked for over an hour. The stand of the Vatican is to stay neutral. However, he had conducted a chemical test on the oil and found it to be 100% pure olive oil. He told me that his chemist claimed it was not possible to obtain 100% purity by any known means. He asked me to see him before I left and to report my findings to him.

(Continued DAMASCUS on page 24)

(Continued DAMASCUS from page 21)

because of the many different kinds of religious people who entered the house. But this seemed more like greed and pride than the more clever way that Satan works. Besides, most of the Orthodox people and most of the Orthodox priests were great supporters of the miracle. The Patriarch gave written approval.

Eventually, I found Satan working against the miracle in two ways. The first was to put meaning into the miracle that was not there. The second would take a book to explain.

It was late at night. Nicol and I had talked a long time. Mirna worked with the children changing diapers, rocking them to sleep, and at the same time, taking care of the many guests. Once in awhile she would come over to show me some new words she knew in English. but she never got into the conversations.

That night some men came in from Jordan. One man was a very well dressed Greek Orthodox priest. He had a very large, solid gold cross and chain over his chest. The other men seemed to be his followers and let him do all the talking. He had come all the way to see and hear about the miracle.

Nicol invited me to sit in on the conversation, but the priest claimed he couldn't speak English. Nicol told him the story of the apparitions and showed him pictures of the stigmata. He told him about the call for unity. Periodically he explained to me what they were talking about. There was something about the man I didn't like. It was an arrogance.

The priest said that in Jordan they already had a unity of all the churches. He said that the people had become tired of the many different holidays and picketed the churches. They didn't allow anyone to attend Mass until the bishops agreed to make the calendars the same. They now all celebrated Easter on the same day.

He talked about returning to the  
(Continued DAMASCUS on page 23)



Upper: Mirna suffers a great deal during her ecstasies, but she considers it all worthwhile due to the many cures of both soul and body that have been effected as a result, and also if unity among the Christian Churches is achieved.  
Lower: An unidentified invalid holds his crutches aloft in jubilation after having been cured.



## CHILDREN'S PAGE

(Continued CHILDREN PAGE from page 10)  
increase, and lifted the ark from the earth. The flood rose fifteen cubits above the highest mountains. But the ark floated upon the surging waters.

4. Thus was destroyed every creature that lived on the earth, from man to beast, from the bird in the air to the worm under the earth. Noe alone was spared, and those that were with him in the ark.

### QUESTIONS



THE DELUGE

1. What did the Lord say to Noe?
2. Who went with Noe into the ark?
3. What happened during forty days and forty, nights?
4. What was thus destroyed, and who alone remained?

### 9. Noe's Offering - The Rainbow

THE waters remained one hundred and fifty days on the earth. Then God sent a warm wind on the earth. The waters abated by little and little, and the ark rested on a high mountain in Armenia.

2. When the earth was completely dry, God said to Noe: "Go out of the ark with thy family, and with all the beasts."

3. Noe did so, taking with him his family and all the beasts. Filled with gratitude, he built an altar and offered a sacrifice to the Lord. God was pleased with the sacrifice. He made a rainbow in the sky, and said: "Never again will I destroy mankind by a flood. The rainbow in the clouds shall be the sign of my covenant with the earth."

### QUESTIONS

1. What did God send after one hundred and fifty days?
2. What happened when the earth was completely dry?
3. What did Noe offer on leaving the ark! What did God do and say?

### 10. The Call of Abraham

THE descendants of Noe soon multiplied. But as they grew in numbers so they increased in wickedness. Men no longer adored the one true God, but instead of their Creator, they worshiped living creatures, and even lifeless pictures.

2. At that time there lived in the land of Chaldea a virtuous man, called Abraham. It was to him that God said: "Go forth out of thy own country to the land which I will show thee. I will make thee the father of a great nation, and I will bless thee."

3. Abraham believed God, and set out for Chanaan. There the Lord appeared to him a second time and said: "Behold ! I will give this land to thee and to thy posterity."

4. Thenceforth Chanaan was called the Promised Land, because God had promised it to Abraham and to his

descendants.

5. Afterwards the Lord appeared again to Abraham and said: "I will make a covenant with thee: I will be with thee and with thy posterity. But ye shall obey Me. I am your Lord and Master. This is the sign of My covenant with you: Among you every male child shall be circumcised on the eighth day after his birth."



NOE'S OFFERING

6. Abraham was then ninety-nine years old, and had no children. God said to him: "After a year Sara, thy wife, shall have a son."

### QUESTIONS

1. What did the descendants of Noe adore instead of the one true God!
2. What did God say to Abraham!
3. What did Abraham do?
4. How was Chanaan henceforth called?
5. What covenant did the Lord make with Abraham?
6. What did God promise to Abraham when he was ninety-nine of age!

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(Continued ST. PAUL from page 9)

nigh to Damascus. And suddenly a light from heaven shined round about him. 9:4. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? 9:5. Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad. 9:6. And he, trembling and astonished, said: Lord, what wilt thou have me to do? 9:7. And the Lord said to him: Arise and go into the city; and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice but seeing no man. 9:8. And Saul arose from the ground: and when his eyes were opened, he saw nothing. But they, leading him by the hands, brought him to Damascus. 9:9. And he was there three days without sight: and he did neither eat nor drink. 9:10. Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias, And he said: Behold I am here, Lord. 9:11. And the Lord said to him: Arise and go into the street that is called Strait and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. 9:12. (And he saw a man named Ananias coming in and putting his hands upon him, that he might receive his sight.) 9:13. But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. 9:14. And here he hath authority from the chief priests to bind all that invoke thy name. 9:15. And the Lord said to him: Go thy way: for this man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel. 9:16. For I will shew him how great things he must suffer for my name's sake. 9:17. And Ananias went his way and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost. 9:18. And immediately there fell from his eyes as it were scales: and he received his sight. And rising up, he was baptized. 9:19. And when he had taken meat, he was strengthened. And he was with the disciples that were at

Damascus, for some days. 9:20. And immediately he preached Jesus in the synagogues, that he is the son of God. 9:21. And all that heard him were astonished and said: Is not this he who persecuted in Jerusalem those that called upon this name and came hither for that intent, that he might carry them bound to the chief priests? 9:22. But Saul increased much more in strength and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

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### MODERN FUNERAL "SERVICES" IN SOME JURISDICTIONS OF THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH INDICATE / ARE INDICATIVE OF A SEVERE PROBLEM

Today, a typical funeral / death notice may state:

Funeral services will be held on (whatever day, and date) at a (time) Communion Service in the chapel of \_\_\_\_\_ Funeral Home, for Mrs. Firstname Lastname, age \_\_\_, who died (date) in her home. Deacon Different-Firstname DifferentLastname will conduct the funeral services. Lectors will be A\_Lady, Another\_Lady, and A\_Man.

What is wrong with this?

The most glaring and horrible "wrong" is the lack of Divine Liturgy (Mass) being prayed for the deceased and for the survivors.

A Communion Service is not the same as the re-confection of the Sacrifice of Calvary and the Sacrifice and Offering of the Last Supper - which are the same thing. A Communion Service is the reception of that which has already been Consecrated; the reception of the already confectioned Eucharist, the already transubstantiated and offered Supreme Sacrificial Victim. It is not the "doing again" of the Sacrifice and Offering of Our Lord of Himself by Him to the Father, as was the pre-bloody sacrifice and offering of

the Last Supper, and as is every Consecration within the Divine Liturgy which followed the event of Calvary.

Therefore, the decedent and the decedent's survivors do not receive the benefits intrinsic in the Supreme Sacrifice and Sacrificial Offering as available in the Divine Liturgy.

In many situations a Deacon is no substitute for a Priest. A Deacon is unable to pray as a Priest is able to pray. A Deacon is unable to "effectuate" as a Priest is able to "effectuate". A Deacon is unable to approach God, and to intercede with God, as is a Priest able.

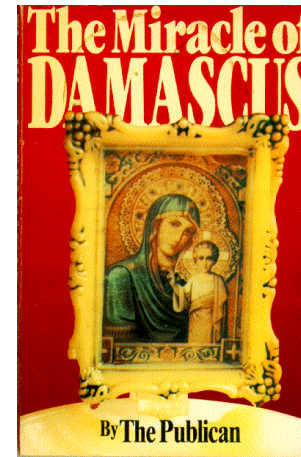
Naming the Lectors is a nice touch - nice if recognition and acclamation of someone other than the decedent is desired. But Lectors, and actually no one other than the decedent, should be the main focus, or of any focus, in funeral services. The survivors are ancillary to the decedent and should receive ancillary attention.

The main purpose of a funeral is to render one last formal form of assistance to the deceased - trying to get them into heaven, or through the after death purification process of which both Saint Paul and Saint Peter have informed us. A secondary purpose is to render assistance and consolation to the survivors - to the family and friends of the deceased.

And what gives with this ever expanding use of the term, "Funeral Services"? What ever happened to use of the term, "Requiem"? Or even, Funeral Divine Liturgy or Funeral Mass? Funeral Services!!!! Protestantism!!!

Not knocking Protestants . . . But if Protestant practices are to be used in the One Holy Catholic and Apostolic Church - Orthodox, Coptic, Roman, Occidental, Whatever - then that part of the Church should cease pretending to be part of the One Holy Catholic and Apostolic Church, and simply proclaim themselves to be Protestants. And then stop using upper case "C" and "S" in the words communion service.

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### THE MIRACLE OF DAMASCUS by the publican

#### CHAPTER 2

(Continued)

#### Testing For Fidelity

I wanted to know what the words "My mission is over" meant. His answer didn't satisfy me. He said that it was the last time Mirna saw the Virgin in an apparition. However, she saw and heard Her many more times in ecstasy. It was not a good answer. I would find the answer months later on my own, but for now I wasn't satisfied.

Also the words, "my generation" were not explained. It seemed to me more and more that the miracles and cures were the only things people were concentrating on and not the messages. If this was from God or from Satan, the messages held the key. The most disturbing words of the apparitions were "found a Church." If I interpreted it the way I was reading it, it would create a new cult, a new division of the Church.

Father pointed out that the rest of the passage explained the first sentence, but I was not happy with that choice of words coming from the Virgin Mary. It was true that the rest of the message

said, "I did not say, 'build a Church.'

The Church which Jesus established is one Church, because Jesus is one. The Church is God's Kingdom on earth, etc."

But this could be interpreted to mean a brand new church. I had to be sure. Father was not happy with my reluctance to accept his answers. Of course, we didn't speak directly to each other. Nicol was translating the best he could.

I asked him to explain the words, "Those who distribute their money to the churches and the poor, but do not have love are nothing." He couldn't explain it. I was disturbing him.

He was surprised, however, that I had not asked the question most people ask regarding the passage, "Pray for the inhabitants of the heavens (upper sky) and Earth."

"Yes!" I said. "That passage amazed me, insofar as it came from Mirna, but it is theologically correct. Purgatory is part of the Kingdom of Heaven, and so, praying for those in the heavens (upper sky) means Purgatory." I also knew that the eastern tradition was that Purgatory was near Heaven (in the sky) and not near Hell. Anna Catherine Emmerich (who I have great loyalty to) saw Purgatory as a place in the sky.

Within the week Father Malouli had the documents ready for me. He handed me a stack of paper six inches thick. But all the documents were in Arabic and French. I couldn't read any of them. At the American Embassy I found a Moslem woman who could translate them all for me. The cost of translating all of them was very high, but I liked the idea of a Moslem doing it. If there were any discrepancies or other problems, she would jump for joy to point them out.

The messages, themselves, I had translated by three different people. There were also over thirty hours of video films of her ecstasies, her stigmata, the oil from her hands and the Icon, testimonials of cures, etc. I went

to a video studio near the house and ordered three films in American style and three in the European style. The voltage and hertz style films I gave to Jack, along with a tape recorder and asked him to translate everything.

#### Looking For Satan

I knew one thing for sure. If this miracle was of God, Satan wouldn't be leaving it alone. He would have to be around somewhere. In Lourdes, after Bernadette saw the Virgin Mary, over 55 other children saw what they thought was the Virgin.

Mimicking God is one of Satan's tricks to diffuse God's work. Another trick is to claim God said things that He did not. I saw this first-hand in New Orleans when the Official Statue of Our Lady of Fatima cried real tears. A false mystic came following the Statue and made all kinds of claims as to what the tears meant.

A great priest, Father Romagosa, was not fooled. He performed exorcism on this mystic and she ran away screaming obscenities. To this day she still has believers, even priests, within the Church.

I went to the house again, but this time I did not go inside. I wandered around the streets, the park, the window, but didn't ask any questions. Up the street there was a group of Lazarist priests dedicated to the Miraculous Medal. There were Salesian priests following the Rule of Don Bosco. There was Father Paul working with the handicapped. This was a Christian area, and everything looked so perfect - too perfect, I thought. I couldn't find anyone who was against this miracle, not even the Moslems, at least not the ones who had bothered to come around.

There was one man in the town who had tried to draw attention to himself by faking his picture of the Madonna with a tube through his wall, but he was quickly discovered.

Some Orthodox priests had been fighting against Nicol and Mirna  
(Continued DAMASCUS on page 22)

**LIFE IS NOT A BOAT**

For some obscure reason people generally do not comprehend the extent to which God has made us participants in His creation.

There is an expectation: in some existing somewhere beneath the surface, often buried deep in the unaware; in some existing as an active part equal to the expectation of experiencing wetness during a rainfall. That expectation is that God will correct the ills of society just as He quelled the raging storm when His disciples feared they were about to drown.

But that expectation is not realistic because God has made us participants in the administration, development, and the continuing of His creation. For God to correct the ills of mankind or of society in the manner which is most often expressed as desired - like the quelling of the tempest - would require God remove free will from those who create problems, or at the very least remove their ability to carry out those decisions which they have made through exercising their free will. If this were to happen each such individual would cease to be a human for each such person would cease to possess the most important characteristic and quality of being human. That characteristic and quality is free will which is inseparable from the human soul and spirit.

The ability to carry out or do that which is decided upon through exercise of free will is only slightly less important than free will itself. For if there is no ability to do that which is decided upon through exercise of free will, then the viability of that free will is diminished.

If the restriction is imposed by another creature, then the free will remains viable.

But if the restriction is imposed by the Creator, then the Creator has impeded that very free will which He has established as a crucial element of being human. This would mean God

has contradicted Himself, which is impossible.

A different perspective is required.

Life, society, and humankind, can not properly be conceived as being similar to a boat. The proper conception is that of continuing opportunities wherein each individual is given the opportunity to fulfill his or her purpose in life, which is the glorification of God.

These opportunities are easily apparent in the following generalities: The one who could have sinned but did not is blessed in each such occasion; The one who could have sinned, and did, is not blessed.

But the importance of each human is much more than that simplistic concept, even though that concept is totally true and must be continually in our consciousness.

The importance of each human is starkly revealed in the realization that God has given us responsibility for the continuation, administration, and development of all that comes within our ability to effect. We are responsible for resolving the crime problem, not God. We are responsible for resolving the problem of corrupt government officials, not God. Very simply, we actually and really are responsible for the continuation, administration, and development of all that comes within our ability to effect, and we are able to effect everything with which we come into contact in any manner or form - physically, mentally, conceptually, emotionally, and every other "L" "L" "Y".

For so long as significant numbers of people seek to have others solve their or society's problems the problems will not be solved.

It will only be when significant numbers of people seek to solve their problems themselves, and seek to solve society's problems, that the problems will begin to be met with resolution and solution.

Some are disheartened when they

realize that this must be a continuing activity. It is not like building a house or bridge or road or something which is expected to be need be done but once. It is an organic, liquid, fluid, constantly changing necessity because there is a constant influx of new humans into the world, and a constant depletion of the living human population.

**The world therefore is constantly loosing people who know how to make it work in accordance with God's instructions - which if followed make the world work very well. The world also is constantly receiving new people into it and these people do not have any concept or idea of how to best make the world work - they must be taught.**

The world therefore is constantly loosing people who know how to make it work in accordance with God's instructions - which if followed make the world work very well. The world also is constantly receiving new people into it and these people do not have any concept or idea of how to best make the world work - they must be taught.

Properly

preparing for and responding to the reality that people die and with their death is lost their expertise, and people are born and must be trained so-as-to acquire expertise - properly preparing for and responding to this reality is an aspect of our participation in the continuation, administration, and development of creation.

In that process we are supposed to leave the world at least a little better than we found it. It is OK if we only make a very little part of the world better, even if it is just ourselves. Just do not expect God to do it. For if He were to do it, then why have us around?

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

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**The Old Man  
And  
THE OLD LADY HITCH-  
HIKER**

The old man was driving home from the post office, heading South on the two lane state highway which bisected the town. He passed over the railroad tracks, across the two lane East - West federal highway, leaving the industrial / farmlands and entering the residential section.

One block later he saw an old lady standing on the side of the highway, bundled against the cold, scarves over her head. She was hitchhiking.

Rarely did the old man consider accommodating a hitchhiker. The world had changed too much over the many decades. Years ago a hitchhiker was most likely simply someone seeking to travel from one place to another without the wherewithal so-to-do. Today a hitchhiker might easily be a brigand.

But unless she was an expert in disguise, this was an old lady on a cold morning seeking to travel from whence to thence. And if she was "legit" and he did not stop to help her, God would not be very happy with him.

So he inquired as to her destination and offered her a ride.

It is surprising what people you do not know will tell you about themselves. Her name was Anne. She was going down the highway about three miles to the gas station - grocery store - sandwich shop. She wanted to get a sandwich which would cost her \$2.50, so she would have something to eat. Her son was a Pentecostal minister. She lived on \$500.00, per month Social Security, of which \$380.00, went for rent. Her son would not assist her financially - implicit that she thought he could but would not. She wished to be dropped off away from the front door of the shop because she had asked customers for assistance in the past and the shop owners had told her not to do that anymore - and she intended to do it anyway because she did not have any money

and was hungry.

The old man thought: here we go again. Another con-artist. But her name was Anne, the same as the mother of the Virgin Mary. He knew he had four, five dollar bills in his wallet, and that was all he had. But he had sufficient food and supplies at home. But he also was savvy enough to not reach for his wallet with her in his car.

He dropped her off in the shop parking lot and drove through the rear exit to a connecting road and then back to the highway. Anne was standing against the wall, out of sight of the shop doors.

The old man took a five dollar bill out of his wallet, drove back into the parking lot, called the old lady over to the passenger window of his car, and handed it to her telling her to go get her sandwich and get a second for later.

Was she really in need or had he just been conned, scammed? Who knows.

The country is filled with people barely living, living so close to the financial edge they often fall off the edge; off the psychological edge as well as off the financial edge. Off the spiritual edge. Those in government mouth concern, but their actions belie what their voices proclaim. There also are innumerable thieves who pretend hardship, and others for whom feigning hardship is a way of life.

The old man had, and has, no means of ascertaining whether or not he had assisted one truly in need, or whether or not the old lady had taken advantage of him.

He did know that if he had inadvertently and unwittingly assisted in the commission of an evil, that he was the victim, and that he had thus been victimized in the process of doing that which is both good and holy.

And that if there was no evil, then he had assisted . . . In either event he had done as God would have had him do.

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**WISHING TO PROTECT  
CHRIST**

When a person prays the Stations of the Cross very often that person finds themselves wishing they could somehow protect Jesus from the torture they know is coming.

Of course, the very concept that God would have any need for protection is ridiculous. And one must also consider and somewhat hold in abeyance the reality that Our Lord accepted, actually chose to endure, His Passion and tortured death. That He so did that He would make, be, and offer the perfect, necessary sacrifice of atonement for each and all of mankind's sins required if any person were ever to attain eternal salvation.

Yet the fact remains that we very often find ourselves wishing we could somehow protect Christ from enduring the tortures of His Passion and death.

Well, each of us is able so to do. Each of us can!

Each of us is able to protect Christ to the measure of our own individual sins. The fewer sins we commit, the less torture Christ endures. The more we meaningfully sacrifice, the less suffering Christ endures. The more we make ourselves to be like Christ, the less pain Christ suffers. The measure to which we work on ourselves not to just make us good but to make us holy, is the measure to which we alleviate or lessen the sufferings of Christ. And the measure to which we attempt to influence others to be and do likewise, to truly follow Christ, has the effect of lessening the sufferings of Christ as well.

Quite simply, what we do today effects Christ in mankind's historical yesterday because God is in the eternal now and experiences in His "right now" what we do today and what Saint Peter did thousands of years ago and what our grandchildren will do. All that happens for God right now from God's perspective. For God, our yesterday,

(Continued DREAM on page 14)

(Continued DREAM from page 13)  
today, and tomorrow, all are now.

Therefore, that somewhat childish dream of intervening and assisting Jesus is not childish. It is real. We can do it. We are able to do it.

We have the impulse to assist Jesus in this manner, and in a multitude of ways, because He truly is totally and completely human as well as and at the same time being totally and completely Divine without diminution or alteration of either His Divine nature which is unique to God or His human nature which we and He share.

The stark and great differences in Human and in Divine nature are readily observable in the Transfiguration. There is Jesus, totally present, visible, touchable, heard, with Moses and Elias, all three of them talking with each other, shining like the sun with garments white as snow. Saints Peter, James, and John are present, see and hear everything, and not only are not afraid, but readily speak with Jesus during the Transfiguration. They perceive Jesus' human nature while perceiving only a hint of His Divine nature, and are very comfortable with this. Then God the Holy Spirit makes His presence known, and God the Father makes His presence known in speech, and the Saints know the absolute terror and fear of being in the presence of just the slightest of energies of the Divine.

One intuitively knows that the Divine needs no assistance, yet that knowledge combined with the human sense of the Divine Nature obscures a very important reality. The reality which is obscured is, that while the Divine does not need human assistance or anything which the human is able to provide, the Divine does desire the love of humans. That desire to protect Jesus in His passion and tortured death arises from the simple human love which is innate in every human being at the instant of their conception. That same simple human love is easily obliterated if a person is constantly trained from early in life to ignore or to squash it, but it may be regained if a person who has

lost it seeks to regain it. And it will grow and develop into Agape Love, the Divine Love which is God form of love, if a person seeks to attain that Agape Love.

Our Lord's human nature not only serves to have Him be the proper sacrificial offering in atonement for human sins, but also allows humans to readily focus on Jesus as one with whom we are able to become acquainted, with whom we are able to be friends, and one whom we are

**. . . that somewhat childish dream of intervening and assisting Jesus is not childish. It is real. We can do it. We are able to do it . . . while the Divine does not need human assistance or anything which the human is able to provide, the Divine does desire the love of humans.**

able to love. It is difficult to imagine yourself being carried in the arms of God the Father or God the Holy Ghost, but it is easy to imagine yourself being carried in the arms of Christ, your head resting on His shoulder. And it is easy to imagine you cradling Christ in your arms, He being an infant or being lowered from the Cross.

Learn to talk with Jesus and by talking with Him to talk with God. A good part of conversation is listening and paying attention while listening. But the voice one hears from God often is a quiet whisper, or a whisper of comprehension. Just take care not to substitute your own desires for God's whispering.

And thank God - thank Him often. Does the coffee taste good in the morning? Well thank God for making it. Did the car start this morning. Thank God for the car and its starting. You are here, meaning you were created . . . well thank God. He could have made someone else. And always wish to hold the wounded Christ to your heart.

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

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## A BAD CASE OF THE STUPIDS

When we contemplate the state of the various societies, celebrities, and, indeed, the entire human race, we may be inclined to think humankind suffers from a plague of demonic possession.

But it does not.

That from which humankind suffers is a lack of knowledge, understanding, comprehension, appreciation, and acceptance that we each are made in the image and likeness of God; that God desires each of us to live in harmony with Him so that we each may be joined with Him for all eternity in eternal joy; that each person who does not so do will live for all eternity separated from God in a state as completely horribly undesirable as the state of joyful union with God is desirable. Of course in some individual instances there is not a lack of understanding but a rejection of God - which for most of us is something which we are unable to comprehend just as we are unable to comprehend Satan's rejection of God. A desire to temporarily, somewhat, sort of take a vacation from some of God's instructions we are able to comprehend, but not an out and out, overt, complete rejection of God.

Perhaps the best word which describes that from which humankind suffers is "stupid". Much of mankind suffers from an extremely bad case of the stupids.

This does not apply to those who attempt to live in harmony with God and fail. Those individuals are weak, and perhaps some of them suffer from various degrees of "the stupids" but in the main they are not stupid.

Symptoms that someone is suffering from "the stupids" vary, but generally include not necessarily rejecting God's instructions, but, rather, selectively or generally ignoring them. Those who so do and expect either no consequences or nominal consequences have a more severe case of "the stupids".

(Continued STUPID on page 15)

## SHEEP IS AN APT DESCRIPTION

Sheep is an apt description of most humans because like sheep, perhaps like lemmings, most people are willing to and do follow and believe almost anything and anyone. If a person is able to provide even slightly plausible - not even reasonable but just slightly plausible - leadership there will be followers lined up behind that leader. And the easier that leader's "doctrine" and the more sins that "doctrine" allows, the greater the number of followers. The greater the rewards with the least amount of effort, the greater the number of followers.

One need but apprise themselves of the situations regarding those candidates plying for election to various offices and their followers, or examine the corrupted teachings and false promises of heretical religious leaders or pagan religious leaders, or the advertised advantages of virtually any commercial product, to realize people wish to believe they can have everything without any effort and are inclined to follow those who make promises in accordance with those desires.

But the truth is, excepting the disabled, if you do not work you will not eat unless you steal food from someone who does work. The truly disabled usually are willingly supported by those who do work, so their support is not theft. But those pretending to be disabled but who are not, steal their food from those who work.

Similarly, if you do not follow the course established by Jesus Christ, you will not attain eternal salvation. Those who truly have not had the opportunity to know Christ and His teachings will receive assistance from Christ Himself at a time during life or after death as Christ Himself deems appropriate. Being God, His determination of the appropriate time for that assistance is always correct. But it is impossible for someone who did have the opportunity to know Christ and The Way taught by Christ, to pretend they did not have those opportunities, for Christ is God

and knows the truth.

It therefore is impossible to be successful in any attempt to deceive God. And in the heart of each person who has rejected or warped the teachings of Christ is the knowledge they have given up the certainty of Divine support in the quest for happiness and replaced it with the foolish hope they can "fake it" through their personal judgment at death and through the last judgment.

Sheep often learn to recognize certain species of fodder, grasses, and plants, which make them ill or cause death. Some sheep will avoid such food after surviving one bad experience with such food. While other sheep seem to be drawn to such food - perhaps it tastes good.

Human are very much like sheep in this regard, returning to the same patterns or courses of conduct or associations with people or places which lead them into sin.

And if their preacher instructs them that God automatically forgives them, as some so-called Christian preachers teach, of if their preacher teaches them that they will eventually automatically become like gods because that is the nature of the universe, then what incentive do the sheep have to behave? None!

But while the analogy of religious followers being like a flock is a very good analogy, it is neither factual or accurate in its reality. It is good analogy, but it is only analogy. For the truth is that religious followers are humans; they have intellect as well as instinct; their souls are immortal. And sheep are but sheep, without intellect or at best with rudimentary intellect, and they are not immortal - when they die they are gone.

Humans have the ability to assess the viability of what is being presented to them as truth and to assess the viability of their religious leaders. Humans are not excused from culpability when following a religious leader who allows sin. Humans do have the right to expect

their religious leaders will instruct them truthfully, especially if their religious leaders come from an organization which has a history of dogmatic stability and truth. But once that religious organization abandons dogmatic stability and known and easily ascertainable truths, the followers become culpable if they follow the false dogma.

A good, basic foundation education in the teachings of Christ and true Dogma remains a part of most Orthodox jurisdictions. But it has been abandoned by the Roman Church - one need but read their children's catechisms to make this determination and realize it was abandoned in stages beginning in the mid or late 1960's with the lower levels of school education and progressing each year through to the higher levels of education until by the late 1970's a humanistic philosophy had replaced dogma and the truthful teachings of Christ and of God the Father.

Christ said, "I know mine, and mine know me." If you claim to be a Christian, you are the one who has the ultimate responsibility for knowing Christ, what He teaches, and for following what He teaches.

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

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dences, and the buildings associated therewith. New facilities are constantly being built, and all facilities require upgrades, renovations, repairs, and other forms of attention.

While the Archdiocese may not be able to completely control letting of contracts and obtaining of supplies in every instance, such as where outside funds are being used or where it is engaged in a "joint venture", just its own, completely controlled, facilities are extensive. This policy may well force businesses and their managers and owners to consider whether they desire the economic benefit of a relationship with the Archdiocese, or to go to hell with a bag filled with baby killings money.

Praise, honor, accolades, and commendations to Archbishop Aymond.

Of course, some organization, or individual (s) will in all probability file suit (litigation) against the Archdiocese, seek an injunction against the Archdiocese pursuing this policy, or seek to deny the Archdiocese access to federal or other funds because of this policy.

In an instance of overt spiritual fortitude rarely expressed in modern times, Archbishop Aymond and the Roman Catholic Archdiocese of New Orleans have engaged the evil Satanic enemy in their modern day Extermination Facility - the modern day Auschwitz. They will need, will require, are entitled to, and must receive our support on every front, in every from and means, and under all auspices. Not simply prayers, but financial, physical, professional talent such as in the legal arena, and every other form of support imaginable.

**Europe bans claims that water prevents dehydration . . .** EU officials concluded that, following a three-year investigation, there was no evidence to prove claims that water can prevent dehydration. (Brussels, 21 November 2011, UK Telegraph - *Telegraph.co.uk*). This follows an earlier European Union regulation banning bent bananas and curved cucumbers.

**School prevents girl from eating**

**homemade lunch and forces her to eat three chicken nuggets instead . . .**

A little girl preschooler at West Hoke Elementary School brought a turkey and cheese sandwich, banana, potato chips, and apple juice from home for lunch. Apparently the school has an agent who inspects lunches brought from home, checking for compliance with U.S. Department of Agriculture guidelines. The little girl's lunch did not meet with the inspector's / agent's approval - or perhaps with the guidelines. The "school" provided the four year old with lunch, for which it attempted to charge the parents. The only portion of the school provided lunch which the child ate was three chicken nuggets. The rest was waste.

**Conservatives who are right-to-life, pro-assault-weapon, anti-gay . . . have no place in New York . . .**

According to New York Gov. Andrew Cuomo in a radio interview (January 17, 2014?). Anyone who supports traditional marriage, the right to own firearms - whether for protection, hunting, or simply to own -, or is against abortion is not welcome in New York, according to its Governor. Hope New York does not want my money either. Let New York be self supporting . . . won't last a week.

**Pope Benedict XVI got it right regarding Baptism.**

Just before his resignation took effect, the Pope changed a phrase in the Latin Rite Baptism Liturgy, from welcoming the newly Baptized into the "Christian community" and instead, welcoming the newly Baptized into the "Church of God". Lots of "Christians" out there. Not many of them are also members of God's Church.

**Monks and Nuns fight against expropriation of their Kentucky lands which company desires to use to route a high pressure gas line.**

The monks of the Abbey of Gethsemani, and the nuns of the Sisters of Loretto, are fighting against the taking of their lands by Williams Co. of Tulsa, Oklahoma, which desires to run a pipeline through the properties tying together their facilities in Pennsylvania and the coast of the Gulf of Mexico. Williams

Co.'s Geismar Olefins plant in Louisiana had been plagued with safety violations prior, and exploded June 13, 2013, killing two workers and injured 77 others. The Trappist monks founded the Abbey of Gethsemani over 150 years ago. The nuns have had their community on the site since 1824.

**The second-highest English court has banned a proposed radio advertisement which would seek information from Christians regarding their perceptions as to how Christians are being treated.**

The proposed advertisement states, "Surveys have shown that over 60% of active Christians consider that Christians are being increasingly marginalized (*sic*) in the workplace. We are concerned to get the most accurate data to inform the public debate. We will then use this data to help make a fairer society. Please visit CCPmagazines.co.uk and report your experiences." The court ruled that the ad constituted banned political advertising. It appears that if the advertisement was an inquiry as to whether sexual activities in the workplace should be kept behind closed doors or allowed in the open, the advertisement would have been allowed.

**The US Department of Defense has announced plans to offer special marriage benefits to same-sex couples—exceeding the benefits currently offered to heterosexual couples.**

Perverts in the USA will be given 7 days of paid leave to travel to a state that allows same-sex marriage, overseas perverts will be given 10 days paid leave for that purpose. Normal people receive no special consideration. Those who object to the use of the word perverts . . . well, what are people of the same gender who wish to marry each other? Normal?!

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(Continued STUPID from page 14)

Those who attempt to follow God's instructions but find themselves ignoring them on occasion out of weakness are not stupid. They are merely weak and generally realize they will suffer adverse consequences as a result therefore. The wise amongst the weak attempt to strengthen themselves.

Another symptom is the obvious lack of realization or the appreciation that each of us is made in the image and likeness of God. God has made each human a thing of beauty. Not just physically, but in mind and spirit, and in soul. It is stupid to willfully make any aspect of one's self ugly when God has not only made each aspect of each human beautiful, but also enables each human to enhance the beauty of each aspect of themselves.

**Much of mankind suffers from an extremely bad case of the stupids.**

Another symptom of "the stupids" is the belief or attitude that no matter how contrary to God's instructions a person has lived, and no matter how much one has promoted violating God's instructions, that when they die the person will go to a better place.

And, perhaps the worst symptom which indicates a human being is suffering from a severe case of "the stupids" is acting or living as though God's instructions are merely advisory.

No, humankind is not suffering from a severe case of demonic possession. If it were, perhaps the condition would be relatively easy to cure when compared with difficulties associated with curing a severe case of "the stupids."

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

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**ONLY YOU**

It is very important to remember that God does provide us with all of the assistance which we require, which we need, to attain eternal salvation.

It is equally important to remember that utilizing that assistance is our responsibility, and no one else is able to fulfill that responsibility.

An old dictum states: everyone is born alone and everyone dies alone. In a sense that dictum is false, for when a person is born at the very least their mother also is present, and at their creation their mother, father, and God are also present. And when a person dies they are in the company of God, their guardian angel, and if they have prayed for assistance - such as in the Hail Mary which asks the Mother of God in part to, "pray for us sinners now and at the hour of our death," the person will not be alone when they die.

But that dictum is accurate in that when a person is born, it is that person alone who is born. And when a person dies, it that person alone who dies.

In this light, remember: Only you are able to utilize for your benefit the assistance God has provided for you.

Ref: Phili 2:5-11; The Passion of our Lord Jesus Christ according to Saint Matthew.

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**THE GREATEST VALUE**

Remember to not simply pursue being good but to pursue becoming, actually becoming, being, and remaining, holy; and increasing in holiness. The desirability of doing this is proven in the Resurrection of of Our Lord and God Jesus Christ, for it is those who are holy who are united with the Risen Christ in the Glory of God the Father.

Holiness does not preclude being an avid fisher, hunter, player of computer games, scientist, business operator or owner, or any other generality or activity which is not evil in essence.

Holiness is amongst the necessities, yet holiness is associated with great sadness. It is associated with great sadness because so few people seem to deem holiness to be of sufficient value as to be worthy of active pursuit.

Be one of the, apparently, few, who deems holiness to be of amongst that is which of the greatest value.

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

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## MAKE PREPARATIONS WHICH MAKE SENSE

Mankind has continually received enlightenment from God the Father, Jesus Christ God the Son of God and the Son of Man, and from the Holy Spirit, the Paraclete and Guide of God's Church. Since humans are designed and created by God, each individual and all families and groupings of humans are designed to be in harmony with God. Under whatever natural and man made circumstances people may find themselves, the happiness of individuals and of communities is dependent upon and correlated to the extent to which there is harmony with God.

With a hurricane or natural disaster, and even intentionally destructive deeds such as those of the Boston Marathon Bombers, those who suffer loss or hardship will attain differing levels and extents of recovery, advancement, or reverses, which often are not closely related to their harmony with the Divine. However, the basic inner happiness and peace, that which is not dependent upon the material, will be greater for those who live in greater harmony with God.

The converse also is true. The farther removed from harmony with God, so too does the ability to experience inner happiness diminish - despite what ever may be the material world situation of the individual or society.

For each individual, life in this world, in the here and now, usually is contradictory in that there are aspects of this life which are agreeable and aspects which are disagreeable. In a single situation a person may simultaneously experience relief and anxiety.

But those who accept and attempt to live in accordance with Divine enlightenment know the next world is consistent - consistent joys of eternal life or consistent horror of eternal damnation.

Those who experience difficulties in this life often are advised to make the

best of it. That we have no realistic or viable alternative to living in this world. That while it may seem that fifty, eighty, or a hundred or more years of this life is a long time, it is insignificant in comparison with eternity.

Better advice is, whether you are really enjoying this life, or you are really experiencing the most horrible of existence possible in this life, do not become accustomed to it or used to it because your life in eternity is nearer than you realize.

Use what ever time you have to become in closer harmony with God. Not only will that increase your inner happiness in this world, but it will also increase the probability you will be happy for all eternity.

And if anyone ever wonders why so much emphasis is being placed on life in the world to come, well . . . you will spend a lot more time in the world to come than you will in this world, so making major preparations for the next world simply makes sense.

Ref: Phili 2:5-11; James 1:17-21; The Passion; John 16:5-14

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## DIVINE PROVIDENCE Something of which we are seldom aware.

If a person ever becomes bored with hearing about or considering the Incarnation, life, Passion, death, Resurrection, and Ascension of Jesus Christ, and His making eternal salvation available to humankind, perhaps that person is an ungrateful wretch, or perhaps that person simply does not realize or comprehend reality to any significant extent, or, . . . perhaps that person is simply being human.

Likewise, when anyone does not believe that God is integrally involved in every aspect of the life of every individual and every accumulation of people . . . well such people really need

to get a grip on reality.

Set aside the most basic reality of every person's existence: that of being created by God, kept in existence by God, and having their ability to and actually engaging in thinking, doing, not doing, and everything else - sinful or holy - being provided by God.

Set these aside from consideration.

We rarely have information sufficient to allow us to realize Divine Providence has played a part in our life, but it really does happen every day, and happen constantly ever day.

The school bus breaks down while taking your children to school. You get a phone call, have to make other arrangements, your day is ruined, your child is marked tardy even though without fault . . . and all of the children on the bus lived because the child with contagious bird flu disease missed the bus. Divine Providence at work.

An eight year old boy is killed by street hoodlums. Everyone is distraught. Parents question God's mercy. But what would be the reaction if the parents and everyone who is sorrowful at the murder, knew what God knows. That if that boy had lived another eight years he would have battered, raped, and impregnated his younger sister leaving her mentally and physically destroyed. Getting murdered not only saved his sister from these horrors, but also saved the boy's soul. Is this a happy event? No! But it is not as sad as it could have been. Divine Providence wielding Divine Mercy within the innermost workings of God.

Abortions: why does God not directly intervene and stop them? After all, abortion is amongst the most horrible, painful, and disgusting, forms of torture death probably equal to or greater than crucifixion. It also is an enactment of the ultimate in betrayal, that of a mother against her child - which in some aspects is worse than the betrayal of Christ by Judas. Perhaps Divine Providence accepts the baby's pain and suffering in union with the Passion and

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Crucifixion of Christ on the Cross in measure of human participation in eternal salvation. God, in a sense, accepting the sufferings of these babies to make up for those who as much as possible avoid suffering, fasting, giving alms, and performing the corporal and spiritual works of mercy, and thereby do not assist those others who are in material or spiritual need. Perhaps these babies are getting a lot of people out of Purgatory much sooner than they would otherwise simply because so few of the living in this world attempt to assist those in Purgatory. Perhaps so many people living in this world have rejected God and are determined to go to Hell, that God accepts these babies in their stead.

Why does God allow evil in this world? Perhaps Divine Providence has determined that it is the most merciful means of testing and proving the fitness for heaven of those effected by evil . . . and of others who are aware of evil. Perhaps the alternatives would be such that very few would be likely to meet the Divine standard.

Why does it seem that God does not really help you all that much to overcome or completely overcome some particular sin or temptation? Ever stop and contemplate the possibility that if you did not have this sin to contend with, you would be faced with something worse? Something to which you would succumb with eternal damning results? At least you are aware of the sinful problem and often are able to cope with it. You may eventually attain the God given ability to mitigate it, and to lessen its evil, its sinfulness. But for so long as some particular sin is a problem you will not only be on guard against it, but also will be seeking Divine assistance to whether, sustain against, and to overcome it. Simply put, you will be doing more praying than otherwise, and will appreciate the positive effect and assistance to others of your prayers and holy deeds on their behalf. Which will likely increase your providing this type of assistance to others. Which assists you in a more full participation in the Communion of Saints and in the Body of Christ. Which

shows Divine Providence truly permeates everything.

To us Divine Providence seems sometimes to be pro-active. The school bus breaking down thus preventing the sick child from boarding and infecting the other children is an example of being pro-active.

In other instances Divine Providence seems to be reactive, as in accepting the suffering of someone with ALS in union with the Holy Sacrifice of the Divine Liturgy - the Mass - for reparation of and atonement for the sins of the person with ALS and others. This may even make life in this world better for some, as well as life in the world to come.

What ever our perspective, we should attempt to really realize the reality that only God, Who created everything, keeps everything in existence, provides the energy or what ever it is that makes for functionality at all plains of existence, only God is able to and actually does make comprehensive sense of creation and its intricacies. Since it is His creation, He desires it to be in harmony with Him. Divine Providence overtly interacts with creation to further such harmony, and if we work with God we will reap the benefits of this in this life and in eternal life.

Ref: Phili 2:5-11; James 1:17-21; The Passion; John 16:5-14

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## COMMENTS ON SOME INDICATORS OF OUR TIMES

**ROMAN CATHOLIC ARCHDIOCESE ARCHBISHOP GREGORY M. AYMOND EXHIBITS SPIRITUAL FORTITUDE** . . . Planned Parenthood - an organization known for providing and performing abortions - has obtained a permit to build am monstrously large facility in New Orleans. In a statement published Monday, 27 January 2014, Archbishop Gregory M. Aymond, stated in part:

"We cannot be silent in view of the grave injustice presented by the abortions that will be performed at the proposed Planned Parenthood facility. The archdiocese is obliged to remind every person and organization involved in the acquisition, preparation and construction of this or any abortion facility that they are cooperating with the evil that will take place there. ***For this reason, the archdiocese, including its churches, schools, apartments for the elderly and nursing homes, will strive in its privately funded work not to enter into business relationships with any person or organization that participates in actions that are essential to making this abortion facility a reality.*** (emphasis added)

"This policy applies to all businesses, regardless of religious affiliation or non-affiliation. Our fidelity to Church teaching and our conscience necessitates this stance.

"There is no justification, including economic hardship that will make a direct or indirect relationship with Planned Parenthood, or any abortion provider, acceptable. Additionally, affiliation or support of Planned Parenthood by Catholics is a matter of serious scandal. . ."

The Archdiocese of New Orleans is a "major player" in the construction industry in the Greater New Orleans area, operating and having involvement in hundreds of schools, churches, medical related facilities, nursing homes, resi-

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