



REUNION



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THE MOST SPECTACULAR, MEANINGFUL, AND MIRACULOUS WORK OF THE HOLY GHOST



We are readily able to conceptualize character traits which relate to the title and name Father which God has instructed us to use when referring to the First Person and Magisterium of God the Blessed Trinity. Likewise regarding the Word, with both the name and being Son of God, only begotten of the Father.

Holy Spirit, Holy Ghost, is different. We know what a father is and we are therefore able to mentally touch on the concept of the omnipotent and perfect Father. We know what a son is and are therefore able to mentally touch on the concept of the omnipotent and perfect Son. But we are befuddled by a spirit. And to complicate matters, this is the omnipotent and perfect Spirit.

We do know that each Person of the Blessed Trinity is a Person and therefore each has His own will. Since there is but one God, the wills of each Person of the Blessed Trinity must be in perfect harmony so-as-to appear to our imperfect minds as to be one will.

We know the Father sent the Paraclete, the Holy Ghost, to us, in Christ's name. We know the Holy Ghost teaches us and brings to our minds all that Christ said to us, all that Christ taught us. And He does not teach us anything which has not already been told us by Christ. (Which is interesting for it informs us that all dogma has been told to us by Christ during His time on Earth by word, deed, and any other means of informing or communicating.)

Consider what happened on Pentecost. Those events need not be restated here; they should be general common knowledge. Considering what happened it is obvious the Holy Ghost is the enabler of humans doing that which God alone is able to do.

While the Holy Ghost does not instill in us anything which has not already been taught to us by Christ, the Holy Ghost does go where He will, enable whomever He desires, generally does what He wishes to do, all humanly totally unpredictably.

There are numerous accounts of the Holy Spirit indwelling entire communities where no one had yet been Baptized. And many of these not yet Baptized individuals exercised numerous gifts of the Holy Ghost. When this occurred during Apostolic times the Apostles hurriedly sent disciples to Baptize those people. This seems odd to those bound to the centuries old practice of Sacramentally Chrismating / Confirming only after Baptism; but it should serve as a reminder that the Sacramental imposition of the Holy Ghost in Chrismation / Confirmation is but a shadow of the Holy Ghost's deciding to indwell in a person.

The indwelling of the Holy Spirit prior to Sacramental Baptism should put all creatures on notice: that it is impossible to persuade, control, command, cajole, restrict, or otherwise influence the Holy Ghost. Period.

Those who project the concept they are able to control or command the gifts of the Holy Spirit, or exercise the gifts of the Holy Ghost at their own discretion, are therefore liars. Examining the application of the gifts of the Holy Spirit, it appears the exercise of the gifts of the Holy Spirit, particularly the more spectacular applications, are spontaneous events

not planned by the human and anticipated solely by the Holy Spirit in the eternal now.

It is foolish to think of anything regarding God as being mundane or ordinary. But when humans contemplate the events of Pentecost, what modern persons would term its pyrotechnic effects, each person hearing the Apostles in the person's native language, and other events such as the sick being healed when an Apostle's shadow passed over the ill person, the dead being brought back to life, and demons and devils being driven out of those whom they had possessed, some of the other actions of the Holy Spirit seem mundane or ordinary by comparison.

The self promoters wish to exercise the more spectacular activities or gifts of the Holy Spirit. Individuals seeking eternal salvation rather than self promotion, seek the gifts of the Holy Spirit which will assist in their attaining eternal salvation and eternal joy with God.

Rather than seeking to raise the dead, or to be able to cast a lightening bolt and make someone else one of the dead, one should seek the gifts which assist one in avoiding their killing their own soul.

We should always remember that amongst other things The Holy Spirit is the Spirit of Truth, which includes historical accuracy, as well as truth in advertising. Therefore, those teachers and publishers of school texts, who omit the fullness and richness - the praiseworthy deeds and the despicable deeds - of human history, or who warp or who propagandize that which is inaccurate, are unholy in their work. Those who are called "spin doctors", who seek to present what their masters have said or done, in a light more

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The sole purpose of this publication is to comply with the teachings and instructions of Jesus Christ, second person of the Trinity God, and to further His kingdom; or, in plain language, to get as many of our sorry selves to heaven as is possible.

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LETTERS



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acceptable to the public than was the original word or deed, are unholy in their work. Those who attempt to sell or otherwise promote a product, and in so doing imply benefits which probably will not result, or which will not result, are unholy in their work. Anyone who does not know that unholy work causes evil and causes harm probably has intentionally ignored that knowledge, which is also unholy, and evil.

The Holy Ghost also is the Spirit of Love, of Divine Love. If you seek to know why God is so beneficent to us, so kind and generous to us, you need explore no further than God's Divine Love. Not just His Divine Love for us, but His Divine Love itself. The same Holy Ghost who blasts the doors and windows out of the house, kicks the Devil over the goal posts, raises the dead, destroys evil armies, also gently floats to the ground the baby who falls out of the tenth floor window, and constantly clears our path to eternal joy. Of all those activities, we are able to predict but one. We do not know when He will blast the doors and windows out of the house, or under what circumstances He will of His own volition kick the Devil over the goal posts, or His criteria for floating a baby safely to the ground. But we do know that until we are actually physically dead, with separation of body from soul and spirit, until that time the Holy Ghost will constantly clear our path to attaining eternal joy.

The most spectacular, meaningful, and miraculous work any one of us is able to do, achievable through the gifts and powers of the Holy Ghost, is: our own attaining holiness, maintaining holiness, and increasing in holiness. Exercise that power and gift of the Holy Spirit and you really will have accomplished something.

Ref: Acts 2:1-11; John 14:23-31

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EXCERPT FROM THE ANNUAL REPORT OF THE UNITED STATES COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM

In its newly released annual report, the United States Commission on International Religious Freedom (USCIRF) is urging the State Department to designate or redesignate 15 nations as "countries of particular concern" (CPCs) because they are nations "where particularly severe violations of religious freedom are tolerated or perpetrated."

Eight of the nations -- Burma, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan, and Uzbekistan -- are currently designated as CPCs. The seven other nations are Egypt, Iraq, Nigeria, Pakistan, Syria, Tajikistan, Turkmenistan, and Vietnam.

QUESTION: Considering the Obama administration's attacks against the One Holy Catholic and Apostolic Church, its attempts to dictate Church Dogma, to force the Church and its members to support and finance abortion, contraceptives, its redefinition of marriage to include same gender relationships (probably with cross-species relationships on the future agenda), its denial of military personnel to access to Priests during the recent government funding slowdown while allowing access by Protestants and every other apostate and heretical organization - considering these facts, why is the United States of America not included at the head of the list?

Source:

<http://www.uscirf.gov/news-room/press-releases/uscirf-issues-its-2014-annual-report-15th-anniversary-retrospective>

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**HUMOR
MAYONNAISE
An old but good, "groaner"**

Most people don't know this, but in the 1800's and early 1900's, the most popular mayonnaise was manufactured by the same company in factories in England and in France. During this time a ship carrying 12,000 jars of the condiment scheduled for delivery in Vera Cruz, Mexico, sank in mid-Atlantic. This would have been the largest single shipment of mayonnaise ever delivered to Mexico.

The people of Mexico, who were crazy about mayonnaise, and were eagerly awaiting its delivery, were disconsolate at the loss. Their anguish was so great, that they declared a National Day of Mourning.

The National Day of Mourning occurs each year on May 5th and is known, of course, as - Sinko De Mayo.

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Leviticus Chapter 18

Marriage is prohibited in certain degrees of kindred: And the prohibition of all unnatural lusts.

18:1. And the Lord spoke to Moses, saying:

18:2. Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

18:3. You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you. Nor shall you walk in their ordinances.

18:4. You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

18:5. Keep my laws and my judgments: which if a man do, he shall live in them, I am the Lord.

18:6. No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

18:7. Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

18:8. Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

18:9. Thou shalt not uncover the nakedness of thy sister by father or by mother: whether born at home or abroad.

18:10. Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

18:11. Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father: and who is thy sister.

18:12. Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

18:13. Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

18:14. Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by affinity.

18:15. Thou shalt not uncover the nakedness of thy daughter in law: because she is thy son's wife, neither shalt thou discover her shame.

18:16. Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

18:17. Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18:18. Thou shalt not take thy wife's sister for a harlot, to rival her: neither shalt thou discover her nakedness, while she is yet living.

18:19. Thou shalt not approach to a woman having her flowers: neither shalt thou uncover her nakedness.

18:20. Thou shalt not lie with thy neighbour's wife: nor be defiled with mingling of seed.

18:21. Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God. I am the Lord.

18:22. Thou shalt not lie with mankind as with womankind: because it is an abomination.

18:23. Thou shalt not copulate with any

beast: neither shalt thou be defiled with it. **A woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime.**

18:24. Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

18:25. And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

18:26. Keep ye my ordinances and my judgments: and do not any of these abominations. Neither any of your own nation, nor any stranger that sojourneth among you.

18:27. For all these detestable things the inhabitants of the land have done, that were before you, and have defiled it.

18:28. Beware then, lest in like manner, it vomit you also out, if you do the like things: as it vomited out the nation that was before you.

18:29. Every soul that shall commit any of these abominations, shall perish from the midst of his people.

18:30. Keep my commandments. Do not the things which they have done, that have been before you: and be not defiled therein. I am the Lord your God.

Leviticus Chapter 20

Divers crimes to be punished with death.

20:1. And the Lord spoke to Moses, saying:

20:2. Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers that dwell in

(Continued LEVITICUS on page 5)

(Continued LEVITICUS from page 4)

Israel, give of his seed to the idol Moloch, dying let him die. The people of the land shall stone him.

20:3. And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

20:4. And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

20:5. I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

20:6. The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them: I will set my face against that soul, and destroy it out of the midst of its people.

20:7. Sanctify yourselves, and be ye holy: because I am the Lord your God.

20:8. Keep my precepts, and do them. I am the Lord that sanctify you.

20:9. He that curseth his father, or mother, dying let him die. He hath cursed his father, and mother: let his blood be upon him.

20:10. If any man commit adultery with the wife of another, and defile his neighbour's wife: let them be put to death, both the adulterer and the adulteress.

20:11. If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

20:12. If any man lie with his daughter in law: let both die, because they have done a heinous crime. Their blood be upon them.

20:13. If any one lie with a man as with a woman, both

have committed an abomination: let them be put to death. Their blood be upon them.

20:14. If any man after marrying the daughter, marry her mother, he hath done a heinous crime. He shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

20:15. He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

20:16. The woman that shall lie under any beast, shall be killed together with the same. Their blood be upon them.

20:17. If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime. They shall be slain, in the sight of their people, because they have discovered one another's nakedness. And they shall bear their iniquity.

20:18. If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood: both shall be destroyed out of the midst of their people.

20:19. Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father. He that doth this, hath uncovered the shame of his own flesh: both shall bear their iniquity.

20:20. If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin. They shall die without children.

20:21. He that marrieth his brother's wife, doth an unlawful thing: he hath uncovered his brother's nakedness. They shall be without children.

20:22. Keep my laws and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

20:23. Walk not after the laws of the nations, which I will cast out before you. For they have done all these things: and therefore I abhorred them.

20:24. But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

20:25. Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean. Defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean:

20:26. You shall be holy unto me, because I the Lord am holy: and I have separated you from other people, that you should be mine.

20:27. A man, or woman, in whom there is a pythonical or divining spirit, dying let them die. They shall stone them. Their blood be upon them.

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PRAYER BEFORE MEALS
(Humor)
(Thanks Mike)

Little Johnny and his family were having Sunday dinner at his Grandmother's house. Everyone was seated around the table as the food was being served. When Little Johnny received his plate, he started eating right away. "Johnny! Please wait until we say our prayer." said his mother.

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

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

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

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DEFENDING AGAINST EVIL

(First in a series of four related articles.)

It is very easy to complain about the prevalence of sin in the world, the harm it causes, the spiritual illogic of sin due to the eternal perdition which is the reward received by the unrepentant purveyor of evil.

With this in mind, it is both noble and Godly to desire and to seek the reformation of each sinful individual and the entirety of humankind.

But it is neither noble nor Godly to resort to inflicting evil upon those who inflict evil upon mankind. In the course of defending ourselves and others we may properly pursue courses which result in evil people experiencing harm, even great harm, even irreparable harm. But this infliction of harm is vastly distinguished and different from infliction of evil.

Because of the potential for error we must exercise prudence when we seek to overcome evil. It matters not whether we are seeking to extinguish evil in the world, or in ourselves; we must be prudent. We must be prudent if we are to be successful; not cautious, but prudent. We must desire that our desires themselves, and that in which we engage in pursuit of those desires, be in conformity with God's will and instructions.

We should therefore seek - pray, if you will - that grace be given us to chasten our earthly desires and that we overwhelmingly acquire the love of God and of heavenly things. For it is only through operating in accordance with God's Love that we will be assured we are acting properly.

Whenever we are uncertain as to our motives or our course of conduct, we should rely on the Sacrament of the Holy Eucharist. The Eucharist is able to restore us with its spiritual nourishment and assist in our pursuit of bringing our bodies into holy spiritual harmony with our souls in greater harmony with God.

Intellectually we know this to be our proper inclination. We simply are constantly distracted from this inclination, and

from following this inclination, by our own concurrent inclination to pursue worldly things, and to use worldly solutions to the problems we perceive.

The holy tradition of the Church instructs us that this internal warfare has been

We . . . Are . . . distracted from this inclination . . . by our . . . concurrent inclination to pursue worldly things, and to use worldly solutions to the problems we perceive.

fought by every Christian. But we rarely have access to more than just the slightest of information regarding these internal battles which have apparently been fought by every Saint.

We know that Saint Paul fought this battle from his remarks regarding the thorn in his side which he requested God remove, and which God declined to remove. We interpret this as an unspecified sin, or inclination to some specific sin, or a specific temptation, or character flaw, or something similar.

But we do not know what Saint Paul's thorn was, nor how Saint Paul dealt with it. We only know that he did attain eternal salvation and union with God in heaven. But then, he was martyred, and martyrs receive the reward of eternal union with God.

Since it is not likely we will be martyred, we must rely on the more mundane avenues of attaining harmony with God, His will, and His instructions.

Which brings us back to the Sacred Eucharist, and the other Sacraments.

Our Lord established the Church. The

Church is the living Entity which provides spiritual nourishment to those who seek spiritual nourishment. There are portions of the Church, and members of the Church, which are in such a state of disharmony with God as to be almost dead, and incapable of being conduits of spiritual nourishment. But the Church itself will retain its effectiveness because it is established by Our Lord and is the exclusive source of the Sacraments.

For it is simply in seeking to attain and to maintain holiness ourselves, to attain eternal salvation for ourselves, that we have the best opportunity to influence others to also seek holiness and eternal salvation.

Therefore, when we seek to overcome evil, we should first seek to overcome it in ourselves.

When we seek to overcome evil in others, and the effects of evil done by others, it is impossible for us to choose between opposing those sources of evil within the Church and those sources of evil outside of the Church. For it is simply in seeking to attain and to maintain holiness ourselves, to attain eternal salvation for ourselves, that we have the best opportunity to influence others to also seek holiness and eternal salvation.

We know how much difficulty we experience in attempting to attain holiness ourselves. What makes us think there is any viable possibility of our forcing someone else to seek to attain holiness.

It is in being a good example that we have the greatest potential of overcoming.

(Continued 1 of 4 on page 7)

We know how much difficulty we experience in attempting to attain holiness ourselves. What makes us think there is any viable possibility of our forcing someone else to seek to attain holiness.

(Continued 1 of 4 from page 6)

ing evil in ourselves, and in influencing others to seek to overcome the evil in themselves.

If someone wishes to embrace evil, well, we should attempt to defend ourselves and those the evil people intend to victimize. But we must not resort to evil in the process. If the evil people want to go to hell, and neither our prayers nor our pursuit of holiness persuades the evil people to also seek holiness, then all we are able to do is attempt to defend ourselves and their intended victims. And we do this by seeking to be holy.

Ref: 1 Peter 2:11-19; John 16:16-22

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IT IS IMPOSSIBLE TO SUCCESSFULLY FORCE ANYONE TO BE GOOD, TO BE HOLY, OR EVEN TO BE DECENT

(Second in a series of four related articles.)

A very common malady experienced by clergy and laity is frustration in the seeming inability to motivate, induce, convince, or simply “get” people to live Christian lives. From extra-marital relationships, to greed which results in improperly low wages or workers not being as productive as they easily could, and should; to ignoring those in need especially when the need could easily be met; and manipulating and controlling for any reason and often for no apparent reason at all - these and many other very common non-Christian practices, cause some who think of themselves as Christians, to become as it were, bug-eyed with frustration.

Very often these frustrated people seek means to quash the non-Christian activities; very often the frustrated people explore means of forcing the practitioners of non-Christian activities into conformity with Christian guidelines; to force the practitioners of non-Christianity into practicing Christianity, or at least acting

as they think Christians and everyone should act.

Not only does this not work, but forcing people in this manner is not a Christian practice. God does not do it and neither should we attempt to do it. God uses the giving good example system, and so should we. God uses the reward system, and so should we.

A very good example of why forcing people to act in a Christian manner fails, is experienced when those who would force others to behave as they think Christians should behave, use or work with government to force that behavior - especially when the beneficiaries do not meaningfully contribute to the solution or when those being forced do not receive something materially meaningful.

Obviously this does not apply to laws which prohibit certain conduct, such as those against theft, injury, or murder, and those which guarantee rights, such as free speech, equal opportunity, and against self incrimination. Conduct specific laws often are successful. It is conduct regulation in conformity with philosophically based guidelines which has proven to be unworkable.

A very good example of that which has proven to be unworkable, is government sponsored redistribution of wealth. The very name, redistribution of wealth, sounds like something which should be good. But every government sponsored attempt has resulted in the poor remaining poor, the wealthy who were able to and did sequester their wealth maintaining major levels of wealth, and those wealthy who could not or failed to sequester a portion of their wealth, becoming as poor as the poor who remained poor. The ones who benefited were those in government who administered the redistribution of wealth, and their friends.

Labor unions and professional associations have proven to work very well in the quest of the laborer and craftsman to obtain proper compensation. But if the union and association members do not keep a watchful eye on their representatives, the union officials seem in-

evitably to focus on self enrichment, often at the expense of those whom they are supposed to represent.

In practice, this is often the same result experienced in the democrat or representative form of government.

But just because a form of government, or of labor - management relations, lends itself to corruption, does not mean it should be abandoned, or that the form is not good. After all, these forms are much better than totalitarian dictatorships. But these forms do require those whom they are designed to benefit exercise constant vigilance against improprieties by their representatives.

It is impossible to enact and then to fine tune, and then to enforce, all the laws and regulations which would be necessary to force people to act in a Christian manner. Voluntary compliance with Christ’s teachings, therefore, is the only viable format.

Obviously, voluntary compliance with Christ’s teachings is much more effective as the number of individuals who, and the percentage of the population which, enters into voluntary compliance, increases.

We do not need to attempt to invent new tools in the quest to induce people to engage in good behavior. What we need to do is use the same tools Jesus used, the main tool being our consistent giving of holy example.

Does this mean a lot of people probably will go to Hell? We have no means of knowing. But we do know we can protect people against evil doers by placing killers and such into prison. And we know that if we force others to act in a manner which we decide is Christian, not only will it not work, but we then run the risk of going to Hell ourselves.

Give holy example. Not only is it more effective, it also is safer. And God gives the reward.

Ref: James 1:17-21; John 16:5-14

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IMPOSING “OUR” MORALITY UPON OTHERS

While it is impossible to successfully force anyone to be good, to be holy, or even to be decent, IT IS POSSIBLE TO SUCCESSFULLY FORCE PEOPLE TO ABSTAIN FROM OVERT EVIL

(Third in a series of four related articles.)

The Ever Virgin Mary, Theotokos, and Our Lord Jesus Christ, God, both gave us the same examples of the best methods of inducing ourselves to lead holy lives, and inducing others as well.

Gentleness is the preferred method, but not always the most effective method, especially when protection of the defenseless is a portion of the desired result.

Therefore, in conjunction with giving good example as the best means of persuading others to live moral lives, and despite the ineffectiveness of government dictated social justice policies, there are numerous situations in which brute force law which dictates moral conduct is totally proper, appropriate, and effective when enforced by vigorous application of the police powers of the state.

Indeed, our current society and history both show that not only is brute force law enforced by vigorous application of the police powers of the state, effective in enforcing moral conduct, but it also is effective in enforcing the imposition of evil.

One such situation is abortion.

Many who voice opposition to abortion also oppose making abortion illegal, stating they do not have the right to impose their moral standards on others. Such persons are definitely hypocrites, and potentially damned. They are hypocrites because they mostly desire the laws against murder be enforced especially if they are the intended object of a murder. The legal difference between

their being murdered, and an abortion, is, abortion is the legal killing of a human being by another human being and therefore is legal; while murder is the illegal killing of a human being by another human being.

We impose our morality on those who would kill us, making such killing illegal and subject to severe punishments which also serve to place the killer in a situation where other innocent persons are protected from them. We have the ability to extend this protection to others. Indeed, it applied to others, such as the yet to be born, until that protection was removed by evil government officials operating in accordance with the desires and requests of evil people.

Those who support any form of access to abortion are imposing their morality - actually their immorality, their evil, which is their morality - upon us. There is nothing which gives them the right so-to-do. Yet they so do, using intimidation, character attacks, buying of politicians, bullying, and supporting those who desire to engage in other forms of immorality in return for the support of those others for their support of the immorality of abortion.

We have the moral obligation to protect those who do not have the ability to protect themselves by making their being killed illegal. We have the moral obligation to make their being killed just as illegal as the killing of ourselves. We have the moral obligation to make any such killing subject to the same punishments and protections as would be the killing of ourselves. And we are able to do this if we insist on it, and support truly moral officials and oppose evil officials.

The legal status of abortion also is a barometer of the morality of a society, of a people. Where abortion is accepted, so too is abortifacient contraceptives - accurately termed birth control pills, for

they do not prevent conception but, rather, control birth by forcing the miscarriage of the baby thereby killing the baby. Where abortion is accepted, so too will same sex relations which attempt to imitate marriage soon be accepted. Where same sex relationships attain acceptance, or even just are ignored, pedophilia dramatically increases. And where a society or a people attain such depths of immorality, one may be assured that there are politicians, government employees, and their friends, feeding at the public treasury.

Those who oppose morality are very vigorous in their opposition, and in their support and practice of evil. Those who support morality do not appear to be as vigorous in their support, and in their support and practice of holiness.

Which refocuses us on the necessity for a combination of persuasion to morality and holiness in some matters, and use of force in other matters. In the end, it is evil that consistently applies force, it is holiness which applies a combination of persuasion and force with consequences.

Remember, you can not force people to be nice, you are only able to persuade them. But you are able to force people to behave.

Ref: Eccus. 24:5,7; 9-11, 30-31 / James 1:22-27; Luke 1:26-33 / John 16:23-30

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Remember, you can not force people to be nice, you are only able to persuade them. But you are able to force people to behave.

**CAFETERIA CATHOLICS
Giving Bad Example**

(Fourth in a series of four related articles.)

How effective is attempting to persuade people to live holy lives by living a holy life and thereby giving good example?

As a measure, consider how effective living unholy lives has been in encouraging people to do evil, to be evil, to live lives of evil.

From the beginning the Church has taught as God instructed. The Ten Commandments, Corporal and Spiritual Works of Mercy, The Beatitudes, Corporal and Spiritual Virtues, and the nuances and subtleties associated therewith, the attitudes which are in concert therewith, and all aspects of The Way taught by Our Lord and Savior Jesus Christ, God, are very well known.

From the beginning of the Church there have been those who paid lip service to The Way. Some have followed The Way only to the extent they were unable to “get away with” not following The Way. They followed The Way only to the extent they were forced to follow The Way, and ignored The Way when they were able and such course suited their desires.

Then there are those who are like the Jews when they first surveyed the Promised Land. Twelve scouts explored the new land for forty days. All agreed it was bountiful, but ten did not think the Jews could conquer the land - apparently even with God’s help, and reported unfavorably. They whipped up the Jews into fear so that they expressed the desire to return to Egypt and if they were to die, to die in Egypt. But Josue and Caleb reported favorably and recommended taking the land. The fearful people won out and threatened to kill Josue, Caleb, Aaron, and Moses. God intervened and condemned the Jews to wander in the desert for forty years, one year for each day of the scouting trip, until all the Jews of twenty years and

older were dead, thereby denying the rebellious generation the blessings of the Promised Land. God ordered the Jews to begin their wanderings on the next day, and warned them not to try to conquer the Promised Land until His punishment was completed. But a contingent of the Jews changed their minds, decided to accept the Promised Land, went over the hill, and were immediately defeated by the Amalecites and the Chanaanites with many killed.

Which is an example of why one should accept God’s instructions and regulations when and as given, and not reject His gifts and blessings and then later attempt to accept them when He has withdrawn the offer.

Which brings us to the modifiers, the pickers and choosers, the “let me do it ‘laterers’ ”.

It seems there have always been those who pick and choose those aspects of The Way they will follow, and who consequently ignore those which they do not wish to follow. Their numbers have rapidly increased in proportion to the population over the past hundred or so years. Today these are termed Cafeteria Catholics - as in a cafeteria restaurant where one picks which foods or dishes one desires and ignores the rest. So also do Cafeteria Catholics decide which dogmas, which aspects of The Way, they will follow. They ignore, and thereby violate, the rest.

But anything less than a realistic attempt to totally adopt The Way taught by Our Lord will not reap the benefits which accompany a viable attempt to adopt The Way in its totality. The Way is not just a list of do’s and do not’s. It is the reasoning behind them, it is that which is sought to be achieved, it is a process and the interrelationships of multiple processes. The adoption of The Way results not only in the eternal salvation of each individual who adopts it in its totality and attempts to also follow it in its totality; to the extent it is adopted by mankind and mankind follows The Way, mankind experiences a better world. To the extent The Way is not intrinsic in mankind, to that extent mankind suffers, is harmed; experi-

ences chaos, and dysfunction; with the proliferation of insidious and overt evil.

It may be that the greater portion of mankind, and of our culture and society, do not know Christ, even though they may state they do know Christ. But if you do not see someone regularly worshiping in Church when they have the ability so-to-do; if someone is mean spirited, conniving, self indulgent - especially to excess; consistently unfair, inconsiderate, and harmful to others; then it is likely they do not know Christ, and therefore do not know the Father.

Those of us who really do know Christ, realize we do not follow The Way with any great measure of success or consistency. However, we do attempt to follow The Way taught by Christ even though we constantly fail in in one way or another. Our honesty in attempting to follow The Way is proven in our embarrassed acknowledgment that we constantly fail in some manner or another in this endeavor. We therefore have a viable potential for eternal joy.

Those who ignore The Way, or who follow only certain parts of The Way, not only harm all of mankind, but also have a diminished potential for eternal joy.

Show these idiots the right way by attempting to live The Way the best you are able.

Ref: 1 Peter 4:7-11; John 15:26-27; 16:1-4

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CHILDREN'S PAGE

CHILD'S BIBLE HISTORY



BIBLE HISTORY FOR CHILDREN

(Continued)

15. Joseph in Prison

EVEN in prison, God was with Joseph, and caused him to find favor in the sight of the keeper of the jail, who gave Joseph charge of all the other captives. Then it came to pass, that the chief butler and the chief baker of King Pharaoh were cast into the dungeon.

2. One morning Joseph perceived that these two men were very sad. He asked them: "Why are you so sad?" They answered: "We have dreamed a dream last night, and we have nobody to explain it to us." Joseph said to them: "Does not the interpretation come from God? Tell me what ye have dreamed."

3. The chief butler first told his dream. Joseph answered: "After three days the king will restore thee to thy former place. Remember me then, and ask the king to take me out of this prison, for I am innocent."

4. Then the chief baker related his dream. Joseph said to him: "After three days the king will take thy head from thee, and hang thee on a cross."

5. The third day came. It was the

birthday of Pharaoh. Then the king remembered his chief butler and his chief baker. The former was restored to his place, the latter he caused to be hanged on a gibbet. The chief butler rejoiced in his good fortune; but he thought no more of Joseph.



JOSEPH IN THE CHARIOT

QUESTIONS

1. *How did Joseph find favor with the keeper of the prison?*
2. *Why were the chief baker and the chief butler sad?*
3. *What did Joseph tell the chief butler?*
4. *What did he say to the chief baker?*

What happened on the third day?

16. The Exaltation of Joseph

AFTER two years Pharaoh had a dream. He thought he stood by the river Nile. And up came out of the water seven kine, very beautiful and fat, and they fed in marshy places. After them came also seven other kine, that were ill-favored and lean, and they devoured the fat ones. Then the king awoke. He slept again, and dreamed another dream. Seven ears of corn grew up, on one stalk, and the ears were full and fair. After these sprang up seven other ears, thin and blighted, which devoured all the beauty of the former.

2. Thereupon Pharaoh awoke again. When morning was come, he sent for all the wise men of Egypt, and related to them his dreams. But no one was able to interpret them.

3. Then the chief butler remembered Joseph, and said: "There is in prison a youth, who on one occasion interpreted

dreams for me and for the chief baker, and all came to pass in due time." The king sent for Joseph and related to him his two dreams.

4. Joseph said: "The seven beautiful kine, and the seven full ears are seven years of plenty. But the seven lean cows and the seven blighted ears are seven years of famine. Then there will be a great scarcity throughout the country. Therefore, let the king choose a wise man who shall store up in barns the abundance of the seven years of plenty, so that it be ready against the seven years of famine."

5. This counsel was pleasing to the king, and he said to Joseph: "Can I find such another man that is full of the Spirit of God? Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey."

6. Thereupon Pharaoh took the ring from his own hand, and placed it on Joseph's hand. He also put on him a robe of silk, and placed a chain of gold around his neck. Then he caused Joseph to be seated in a triumphal chariot, and a herald cried out: "Bend your knees to Joseph; for he is the governor of the whole land of Egypt."

QUESTIONS

1. *What did Pharaoh dream about seven kine and seven ears*

(Continued CHILDREN PAGE on page 11)

CHILDREN'S PAGE

(Continued CHILDREN PAGE from page 10)

- 2. *What did Pharaoh do in the morning?*
- 3. *Whom did the chief butler remember?*
- 4. *How did Joseph explain the dreams?*
- 5. *What did Pharaoh then say to Joseph?*
- 6. *What did he do to Joseph?*

17. The Sons of Jacob Go to Egypt

THE seven years of plenty came, as Joseph had foretold. Joseph gathered all the surplus of the grain, and stored it up in the granaries. But in due time the seven years of scarcity set in, and there was a great famine in all the countries. Then Joseph opened the barns, and provided the whole country with bread.

2. At last the famine prevailed also in the land of Chanaan. Jacob, therefore, said to his sons: 6 Go ye down into Egypt, and buy what is necessary, that we may not die of hunger." So the ten sons of Jacob went down. But the youngest, called Benjamin, was kept at home by Jacob, lest, perhaps, some evil might befall him on the way.

3. The ten brothers arrived safely in Egypt, and seeing Joseph, they bowed down before him. They knew not that he was their brother. But he recognized them, and remembered his dream. To try them, he spoke harshly to them, and said: "Ye are spies; you are come to explore the country."

4. They answered: "No; it is not so, my lord. We are peaceable men, and have no bad intentions. We are, altogether, twelve brothers. The youngest, however, is with our father at home, and the other . . . is not living."

5. But Joseph replied: "It is as I said: ye are spies." So he cast them into prison for three days.

6. On the third day he brought them out

of prison and said: "I will see, whether you speak the truth. Go ye home with your corn, and bring your youngest brother to me. But one of you shall remain in prison until then."

7. Thereupon they said to one another: "We deserve to suffer these things, because we sinned against our brother Joseph. We saw the anguish of his soul, when he besought us, and we would not hear; therefore is this affliction come upon us.

8. The brothers thought that Joseph did not understand them; but he understood all that they said. He turned aside and wept, for his heart was moved to pity. Then he ordered Simeon to be bound before their eyes. He commanded his servants to fill their sacks with corn, and to put each man's money secretly in his bag. This being done, they loaded their asses and returned home.

9. They related to their father all that had happened. But when they opened their sacks, behold! every man found his money tied in the mouth of his sack. All were astonished. But their father Jacob said: "Ye have made me childless. Joseph is not living, Simeon is kept in bonds, and Benjamin ye will take away. My son shall not go down with you; for if any evil befall him, you will bring my gray hairs in sorrow to the grave."

QUESTIONS

- 1. *What did Joseph do during the years of plenty?*
- 2. *Why did Jacob send his sons to Egypt?*
Whom did he keep at home?
- 3. *How did Joseph act towards his brothers?*
- 4. *What did they say that they were?*
- 5. *How long were they in prison?*

6. *What did he say to them on the third day?*

7. *What did the brothers say to one another?*

8. *What did Joseph say to his servants?*

9. *What did Jacob exclaim when his sons related all that had happened?*

(To be continued)

MIRACULOUS CURE

(Humor)
(Thanks Mike)

A preacher addressing his congregation said, "Anyone with 'special needs' who wants to be prayed over, please come forward to the front by the altar."

With that, a man got in line, and when it was his turn, the Preacher asked, "Henry, what do you want me to pray about for you?"

Henry replied, "Preacher, I need you to pray for help with my hearing."

The preacher put one finger of one hand in Henry's ear, placed his other hand on top of Henry's head, and then prayed and prayed and prayed and the whole congregation joined in with great enthusiasm.

After a few minutes, the preacher removed his hands, stood back and asked, "Henry, how is your hearing now?"

Henry answered, "I don't know. It ain't until next week."

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PERSECUTION AND MARTYRDOM TODAY

(Part 1 of 2)

From the very beginning true followers of Christ have suffered persecution and martyrdom. Every injustice which has been possible at any given time has been inflicted against Christ and His followers. Every form of torture, death, and torturous death, possible has been visited upon them from the beginning unto the present day. These will continue to the second coming of Christ.

The history of the persecution of Christians has not been limited to the early centuries of Christianity. We are familiar with the lives of the thousands of Christians who were persecuted, tortured, and murdered, because they would not deny or abandon Christ, would not worship false gods, would not abandon the true faith, insisted on following God given morality. But we are inclined to perceive such persecutions as having been mainly in the first two or three hundred years after the Resurrection. The perception is that the persecutions mostly ceased once most of Western and Eastern Europe were converted to Christianity. But the persecutions did not stop and have continued to today.

In some countries such as present day France and parts of England, Christian princes and rulers once had the right to deflower a virgin on her wedding night even unto the middle of the nineteenth century. This practice was an intentional affront to Christian chastity and Divine admonitions against fornication.

As Muslims conquered the Middle and Near East, and portions of Europe, from the mid Six Hundreds through the conquest of Constantinople, Christians who refused to convert to Islam often were killed. But since killing large populations would diminish the value of their empires, the more common practice was to subject Christians to special taxes and fees. Thus if a Moslem and a Christian had adjoining fruit orchards, the Moslem would pay

no tax, but the Christian would be subject to a special tax on each tree in his orchard. Often the tax was not just on the fruit trees in his orchard, but on every tree on his property or on the property he farmed. Since wood from trees was the source of fuel for cooking and heating, and the fruit a main source of food and the surplus fruit a source of income, these taxes took a heavy toll on Christians. In present day Israel, especially in the vicinity of Jerusalem, those individuals who refused to convert to Islam often cut down their own trees because they could not afford to pay the taxes on the trees. When the current day Jews settled Jerusalem and modern day Israel, the once heavily forested hills surrounding Jerusalem were virtually bare of all trees. And remember, there were a lot of Orthodox Christians, and many Roman Catholic Christians, in present day Israel when the modern nation of Israel was formed - but there were very few Jews.

The persecution of true Christians is not limited to the Moslem injustices and their mass murders of millions of Christians, such as the millions of Armenian Orthodox Christians killed by the Moslem Ottoman Turks during the first part of the Nineteen Hundreds. Nor is this a matter of ancient history. Today thousands of Christians are murdered and persecuted every month in most Middle Eastern Moslem countries wherein Christians reside, except Jordan. Every month dozens of churches are burned in Egypt, Syria, Lebanon, and Iraq - where thousands of Americans, mostly Christians, were horribly wounded and killed in a misguided attempt to free the Iraqis from a brutal regime.

What is the proper glory of the over one million babies who have been murdered by clinical abortion every year in America for the past forty years? Martyrs - over forty million of them. Legally killed under *Roe v. Wade*, yet certainly Martyred by opponents of Christ. Even more babies have been legally martyred by birth control under the 1965 Supreme Court decision in *Griswold v. Connecticut*. The term birth control is totally appropriate, for most of the oral contraceptives do not

prevent conception but, rather, expel the baby - abort the baby. Again, martyred by opponents of Christ.

Today President Obama and like minded opponents of Christ have enacted a supposed health care law. A major aspect of this law requires businesses provide insurance coverage for abortions and birth control measures. Even businesses owned by opponents of these forms of murder are required to provide such insurance. If the insurance is not provided, assets of the businesses will be seized by the government - even to the extent of destroying the business. Every person who suffers as a result of their moral opposition to this evil law enacted by these evil people - every such person is being persecuted because of their religious beliefs.

Under the regulations enacted by Obama and his evil compatriots, the elderly will no longer be assured of receiving the life sustaining medical care to which they have traditionally been entitled. Instead, when the health care costs of the elderly are determined by a selected government panel, to be more than the panel desires to spend, the elderly will be encouraged to take a suicide pill, or have one substituted for their regular medication - as Obama explained in a recent speech.

Persecution and martyrdom remain viable aspects of true Christian life, experienced more by Orthodox, Roman, Coptic, and other Apostolic Succession Churches, than any other group.

Ref: Col. 1:9-14; Mat. 24:15-35

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**PERSECUTION AND
MARTYRDOM TODAY**
(Part 2 of 2)

Orthodox, Roman Catholic, Coptic and other jurisdictions of the True Church, and their members, as well as non-Apostolic Succession Churches and their members, who attempt to follow the teachings of Christ, today are intentionally persecuted - sometimes to martyrdom. They are persecuted by those who act as though they consider themselves to be gods or some form of ruling class nobility. They obviously exhibit no measure of nobility. Instead, their focus is on fulfilling their own desires. Amongst those desires are the control of others, greed, and striving to have others in some fashion acknowledge their - the control freaks - superiority at every level. They desire others to acknowledge their superiority especially in wisdom, and intellect, and concurrent therewith their right to govern others and to control others.

Anyone who opposes them, disagrees with them, and especially those who acknowledge the superior wisdom, intellect, rights, and authority of God, meet with persecution designed to bend those who would be moral to the will and control of these evil totalitarians.

A good example is the so called Affordable Health Care Act - Obama Care.

Under Obama Care, a woman who was very satisfied with her health care insurance but whose policy did not cover birth control pills, or morning after abortion so called medication, or surgical abortion, is forced to obtain a policy which does cover these things. Even if she is morally opposed to these things. Her premiums and tax dollars are used to provide these things to others. The only tentative exemption is for members of religious orders which have a legal corporate structure. But many religious orders do not have a legal corporate structure - they are associations. Unlike straight forward martyrdom, this form of religious persecution attempts to tear the heart out of the true believer. The moral

person earns a living and has their earnings siphoned by the government for the purpose of committing government sponsored sins and great evil.

During the federal government partial shutdown over budget arguments in the Fall of 2013, under the direction of President Obama and his legion of demonic government employee followers, military chaplains were deemed to be non-essential personnel. Protestant ministers were allowed to volunteer their services on military bases, but Orthodox and Roman Catholic Priest were not. In fact, Orthodox and Roman Catholic Priests were threatened with arrest if they attempted to enter military bases. This is nothing more nor less than overt persecution of the True Church and members of the True Church.

Since approximately the late nineteen sixties (1960's) merchandise businesses - retailers and manufacturers - and the entertainment industry have successfully eroded any perception of religion which is the foundation of publically celebrated Holy Days. Easter vacation or the Easter break from school was the subject of many teenager oriented movies during the 1960's. But the prurient or sex oriented content had to be toned down because of the name of the holiday - Easter. Then some evil genius used the phrase "Spring Break" to usher in a series of ever increasingly sexually oriented movies aimed at teenagers. Greed and the desire to eventually accumulate fortunes through wide spread acceptance of pornography triumphed through successfully designed campaigns to stealthily overcome the sleeping and complacent would-be faithful. Celebration of the Resurrection of Our Lord was targeted for destruction and replaced with teen age sexual promiscuity on the beaches. When sexual immorality became firmly entrenched as a cultural norm, the beach party movies were replaced by overt pornography. Every attempt by people of Faith to demonstrate the evils which resulted were suppressed by the partnership of evil which now rules our country and much of the world. Anyone

who openly opposes this form of entertainment is ridiculed, and also runs the risk of being sued for slander or liable.

Yoga, which is a religion which uses control of one's body to attain animist, semi-Buddhist, false spiritual goals, is readily taught in public schools throughout our nation. But Christianity in any form, even as history, is excluded. This is nothing less than intentional and selective persecution of the True Faith.

Any person who attempts to oppose these and the numerous other forms of immorality prevalent in our culture often is labeled a "cook" or "religious nut" and runs the real risk of being sidelined in their employment or even dismissed from their job.

And if your employer desires you work on Sundays, do not even think of objecting. If you are a Moslem you are able to successfully threaten to sue for religious discrimination or threaten a public claim of religious bigotry if your employer attempts to make you work on Fridays. But a Christian is not afforded the same rights - and will be fired if their employer desires they work on Sunday and the employee objects on religious grounds.

That is religious persecution of Christians in a most raw form.

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

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WHEN THE MATERIAL OBSCURES THE SPIRITUAL

The material blocks the spiritual. Those who see only in the material can not see in the spiritual. When the material is in the place of primacy, it blocks observance of the spiritual, and more importantly, inhibits participation in the spiritual. We must remove the material from primacy so that we will be able to observe and more fully participate in the spiritual. But we must be sure to participate in the holy spiritual, and no other kind of spiritual.

When the Jesus asked the Pharisees, "Who is the Christ?" the Pharisees anticipated Jesus would answer His own question. They were hoping for one of two answers.

If He had replied along the lines of: He is Charley the bricklayer who lives at the bend of the road, son of Sam the shovel sharpener who lives at the end of the road; then the Pharisees could have asked a multitude of questions. They could have brought Charley before them and asked him if he is the Christ, to which he probably would have responded: No! Thus they could discredit Christ.

What the Pharisees probably hoped was that Jesus would say, "I am the Christ." If He had said He is the Christ, the Pharisees could have stoned Jesus for blasphemy. They could have turned Him over to the Romans saying Jesus said He is the Christ and the Christ is supposed to overpower Israel's enemies and foreign rulers. They could have demanded He immediately throw off the Roman rule of Israel, and expecting He could not, then discredited Him and have the Romans kill Him.

But Jesus did none of these things. He used the Pharisees' lack of spiritual sight to present a scripture riddle - a riddle only for those who lack spiritual sight. The riddle for them was, since the Christ is the son of David, meaning a descendant of David, why would David, the mightiest of Kings, call his own descendant Lord meaning the

descendant is greater than the ancestor.

Since the ancestor is always greater than the descendant, it is impossible at the worst and improper at the least for the ancestor to call the descendant Lord. That is, it is improper if one's vision is material with little or none of the spiritual.

However, we must not think of the material as always being evil and the spiritual as always being good. The Devil is a spirit, yet he is evil. And God made all that which is material. Can we believe that anything which God made is evil? Of Course not.

Let us take another, totally different approach to the material. Think of the materialness of Jesus Christ - God.

In His human nature Jesus, before the resurrection, was indistinguishable from any other man. But not only was He indistinguishable from any other man, but He also did not hold Himself or present Himself to be greater than any other man. It often was obvious that He was greater than all other men, especially when He would cure someone or an entire group of people, or return the dead to life. But even immediately after He did such things strangers could not tell Him apart from those around Him.

He did not wear spectacular clothing, nor travel in a conveyance of the rich and famous. He did not "Lord it over" anyone. When He worked a miracle He simply "did it".

Jesus who is God presented Himself as an ordinary man, living in the material or physical world as a natural part of that world, opening the chambers of the holy spiritual world which God had prepared in the hearts of every human being.

We must each consciously and intentionally accept the stream of God's essence into that chamber of our heart so that it will flow into every part of our material body and throughout our spiritual being uniting our physical and spiritual parts into a Divine harmony. When we are in this state we

find we sing in harmony with the Heavenly Choir, walk the Heavenly path, think Heavenly thoughts, and perform Heavenly deeds, as a complete physical and spiritual human being.

Ref: Eph. 4:1-6; Mat. 22:35-46

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TRUE LIBERATIVE THEOLOGY

When Jesus ascended into Heaven He had taught the Apostles and thereby us all we needed to know to attain eternal salvation. God the Father had already prepared the world for the coming of the Messiah, Jesus. And the Holy Ghost came after the Ascension and has remained with us guiding and defending those who seek His guidance and protection when and as they seek His guidance and protection.

Therefore, when we fail, when we commit a sin, it is our fault, and not God's fault, because God has established everything we need for eternal salvation, and for happiness. God has given us free will, which is a Divine characteristic or quality not possessed by temporary forms of life such as fish and elephants but only by permanent forms of life such as God, angels, and humans. Because we have free will, we must complete the salvation which God has begun for and in us. If we did not have free will, we would not be a permanent form of life, and therefore both unable to experience eternal salvation and unable to attain or "earn" eternal salvation by using the tools which God has provided for us to use.

It therefore is very important that we follow the instructions of Saint James when he said, "***But be ye doers of the word and not hearers only, deceiving your own selves.***" (James 1:22) Saint James is reiterating what Christ has already told us, and what Saint Paul has reinforced, that Faith is not just hearing, not just believing, but thinking and acting in accordance therewith. That

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 "therewith" is the unchanging truth covering everything including all aspects of life and living this life as has already been both revealed by God and taught to us by God.

If one really thinks about this one will realize this is the most liberating truth in the history of mankind. All we really *have* to do is please God, and God is real easy to please. Everything which God has instructed us to do is beneficial to us and to others. Everything God has instructed us to avoid is harmful to us and to others. True contemplation makes us wonder at how foolish and stupid we are when we sin - yet we sin constantly. But those who are conscious of their sins, who attempt to avoid sins, who have sorrow and repentance for their sins, and who seek and obtain Sacramental Absolution for their sins, are - on - the - road - to - pleasing - God.

When you attempt to please God you have no concern for the politically correct, for liberals, or for conservatives. You are able to love your relative or friend who is engaged in terrible sin including what society considers terrible crime, while hating the sin. Much of society would require you hate the sin and the sinner, but God desires you love the sinner and hate the sin.

You can drink wine with hot dogs, even though the social elite disdain hot dogs unless they are socializing at Coney Island. And since the dietary laws of Moses were rescinded when Jesus told Saint Peter to eat what was the customary food of the local - remember when Jesus appeared to Saint Peter with all different kinds of animals lowered for Saint Peter to see and Jesus said there are no unclean animals, no unclean food - well, the hot dogs need not be kosher. They may be, but they need not be.

You may also become friends with people of different religions. Well,

perhaps you will not become actual friends, but you may become more than acquaintances. And should your Jewish or Islamic acquaintances attempt to convert you, tell them their religions instruct their followers to treat

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followers of other religions in despicable manners and you do not like doing that, their religions are too restrictive - and you like bacon, and besides, you are a member of the True Faith, have access to the Sacraments established by God, and why should you give up the True Faith and access to the Sacraments? Should your Baptist acquaintances attempt to convert you, use the same reasoning, but substitute beer for bacon.

When you attempt to please God you are not just allowed to laugh and to smile but are actually encouraged to laugh and to smile. Please understand that frowns are not allowed in Heaven. So practice your smiling, practice being happy, by engaging in the thoughts and activities which are pleasing to God.

followers of other religions in despicable manners and you do not like doing that, their religions are too restrictive - and you like bacon, and besides, you are a member of the True Faith, have access to the Sacraments established by God, and why should you give up the True Faith and access to the Sacraments? Should your Baptist acquaintances attempt to convert you, use the same reasoning, but substitute beer for bacon.

When you attempt to please God you are not just

you are too, get married to each other and make babies. But don't kill the babies, and do make sure you take care of them; for God does not like the killing of babies, and if He entrusts you with one or more of His little ones He expects you to take proper care of them. Besides, when you do your best to make and keep your children healthy, happy, well directed, prepared for life, and prepared to serve God, each measure of success is very pleasurable for you, and each measure of failure enables you to slightly comprehend the sorrow God experiences. This will bring you much closer to God, for you and God will share the sorrow and the joy, which forms a bond between you and God.

But if you choose not to follow God, and choose to follow some human or fallen angel, you will loose something. It may be bacon, or beer, or dancing, or non-kosher hot dogs, or your children. But more than likely it will be that you loose eternal happiness, and any temporal happiness which is correspondingly available to you.

Ref: James 1:22-27; John 16:23-30
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**DOERS OF THE WORD
 RECEIVE THE
 SACRAMENTS**

But be ye doers of the word and not hearers only, deceiving your own selves. (James 1:22)

These words are applicable to every aspect of our lives. Whether it be in religion, work, play, family engagement and relations, government; whether the individuals be warriors and defenders of one's country and the liberty and freedom to which each human is entitled by God or those who benefit therefrom; and be they rich, poor, or somewhere in between; act - and that includes thinking - in accordance with reality, in accordance with truth. If you do not, then you are doing something other than what you may think you are doing.

Please understand that frowns are not allowed in Heaven.

(Continued ST. JAMES on page 16)

Thinking you can be cleansed of your sins by telling God you are sorry without Sacramental Absolution, when God has established a spiritual bath tub / shower called Sacramental Confession and Absolution, is like thinking you can cleanse your body by owning a bath tub / shower, a bar of soap, water source, and wash cloth, but never using them.

(Continued ST. JAMES from page 15)

A fireman who has heard how to extinguish a wood fire, and who pours gasoline on a wood fire believing the fire will be extinguished, is deceiving himself. A baseball player who hits the ball over the center field wall where it is caught by the center fielder, and who thinks he has scored a home run, is deceiving himself. A football player who steps out of bounds while carrying the ball, then steps in bounds and crosses the goal line, and believes he has scored a touchdown, is deceiving himself.

What we often fail to realize is that these words of Saint James do not restrict our lives. They actually liberate our lives. They inform us of something of which reflective people are aware: that there are absolutes which apply to every aspect of existence, including spiritual health, and that if those absolutes are acknowledged and followed in spirit as well as in letter, everyone benefits. But if they are ignored, stretched, or broken, harm results.

God does not do this for you. You must do this yourself, for yourself. When you make coffee in the morning God does not make it, you make it. If it is really good, then God is the one who made it really good. But if you had not brewed it, you would not have had coffee to drink.

Thinking you can be cleansed of your sins by telling God you are sorry without Sacramental Absolution, when God has established a spiritual bath tub / shower called Sacramental Confession and Absolution, is like thinking you can cleanse your body by

owning a bath tub / shower, a bar of soap, water source, and wash cloth, but never using them.

Thinking you can be spiritually healthy without reception of the Body and Blood of Christ in the Sacred Eucharist is like thinking you can be satiated at a bar-b-q picnic without lighting the charcoal or putting the hamburgers on the grill.

And thinking you are a follower of Christ because you have heard His word, without thinking and acting in accordance with His word, is the same as the fireman who attempted to extinguish a wood fire by pouring gasoline on the fire. The situation, and your condition, is worse than before because you did not follow the instructions.

People like being successful in their endeavors and dislike their failures. People also like to repeat that which they have found to be enjoyable - though it often is desirable to add some variety such as in meals. If someone likes a certain meal, they will soon become tired of it if it is served every day. But if a variety of different meals which one finds enjoyable are intermixed over a period of several days, then the enjoyment continues. But generally, people like to repeat that

which they have found to be enjoyable. And they do not like to repeat that which they have found to be distasteful.

Sin is a failure and Sacramental Confession and Absolution are admissions of those failures. When one's Confessions are repetitive, time after time, year after year, there is a level of disgust with one's self for these repeated failures. Especially if the individual has a good grasp of what Christ has taught and really attempts to follow His teachings, and is relatively successful in this endeavor in many aspects, but continues to have the same failures, the same sins. Then there is the potential for despair or at least discouragement, as well as disgust.

This is when it is most important to recall, ***“But be ye doers of the word and not hearers only, deceiving your own selves.”***

Discouragement and disgust can gain a foothold without having undue influence. But if one allows discouragement or disgust to gain an undue influence in their lives, then that individual has ceased to be a doer of the word, and has become just a hearer of the word. Such individuals have forgotten that a successful reception of Sacramental Confession and Absolution, ***and the need for such***, are just as much a part of life as the need for a physical bath or shower. True: the need for a bath or shower is not an indication of failure. True: the need for Absolution is an indication of failure. But it also is true that just as everyone gets dirty every day if only from the surface skin which dies, so too does even the just man sin at least seven times a day.

(Continued ST. JAMES on page 17)

And thinking you are a follower of Christ because you have heard His word, without thinking and acting in accordance with His word, is the same as the fireman who attempted to extinguish a wood fire by pouring gasoline on the fire. The situation, and your condition, is worse than before because you did not follow the instructions.

(Continued ST. JAMES from page 16)

We should not treat sin as lightly as we treat a dirt smudge on the back of the hand, or unwanted body odor. But we should get rid of sin just as we get rid of bodily dirt and undesired odor.

Ref: James 1:22-27; John 16:23-30

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CHRIST HAS DIED, CHRIST IS RISEN, CHRIST WILL COME AGAIN? - NO DUMMY - CHRIST IS HERE!

Jesus promised the Holy Paraclete, the Holy Ghost, would come to us, and He has. It is through the Holy Spirit that the Priest changes bread and wine into the Body and Blood of Christ in Divine Liturgy.

Christ therefore is with us even though Christ informed us He had to Ascend into Heaven so the Holy Spirit could come to us. Obviously Christ had to Ascend into Heaven, for He told us He must, and God never lies to us.

In the workings which God established for us, He intended that the Holy Spirit would be that through which the Priest confects the Sacred Eucharist, and thereby mankind was enabled to have Christ always with mankind in His real presence in the Eucharist.

There is a Protestant phrase which has been adopted by at least the American part of the Roman Catholic Church. That phrase, "Christ has died, Christ is risen, Christ will come again," sounds good, but it intrinsically belies and ignores the most important fact, and the most important Sacrament. It is very true that Christ has died, that Christ is risen, and that Christ will come again. But it is also true that Christ is here. Those looking for the second coming of Christ ignore the actual presence of Christ here and now.

The phrase, "Christ has died, Christ is

risen, Christ will come again," is usually preceded by the antiphon or phrase, "Let us proclaim the mystery of faith," after which is said, "Christ has died, Christ is risen, Christ will come again." The combination seems to be a serious prayer and a serious proclamation, but it is pure drivel. What is proclaimed is not **THE** mystery of faith, and it detracts, perhaps intentionally, from one of the many true, actual, and real mysteries of Faith. It detracts from the fact that Christ was, is, remains, and always will be the head of the Church. It detracts from the reality that Christ is continually present not just because God is omnipresent but most particularly and especially because of His real Eucharist, Holy Communion, Sacrament presence - full human flesh, blood, soul, human nature, **AND** Divine Person of the Blessed Trinity God.

Of course, to have Christ present in the form we name the Eucharist, a Priest of valid Apostolic Succession, ordained with and for the explicitly expressed intention/purpose of confecting the Eucharist and the other Priestly reserved Sacraments, must pray the Divine Liturgy in the form given to us by Christ which explicitly states the Liturgy is for the purpose of confecting the Eucharist and which expressly accomplishes that purpose.

If those two necessary factors do not exist, then the antiphon and phrase, "Let us proclaim the mystery of faith," - "Christ has died, Christ is risen, Christ will come again," do accurately express an aspect of that religion. It accurately expresses the fact that Christ is not present, for there is no ability to "make" the Eucharist and therefore no ability to make Christ present. Those of that church who desire Christ must, if they remain in that church, wait for Christ to come again, rather than be in His physical presence in the true Church.

Many people attend meeting halls some of which are termed church, and many of those individuals in the past did experience the real presence of Christ in the Eucharist, some in those very buildings.

But today, many of those people are in a situation similar to that which existed for the Anglicans, the members of the Church of England, after King Henry VIII and his followers destroyed the Apostolic Priesthood and then removed the Sacraments from their church, eventually removing even the Sacrament of the Eucharist. Their liturgy changed, although the Anglican liturgical change was very subtle, and their old valid Priest was replaced with one made a leader in prayer and not an Apostolic Succession Priest. And all of a sudden those people did not have the Eucharist any more - and they did not realize it because everything seemed to be basically the same. But it was not. And Christ is no longer to be found in those buildings.

Others attend a meeting hall which never did experience the Eucharist. It was built by people who intentionally severed themselves from the true Church for their own sinful purposes. And Christ is not in those meeting halls.

The Holy Spirit also is not in those places. The Holy Spirit was sent, He arrived, and He is active, but not in those places which reject God's Sacramentally established Priesthood, nor is He in those places which either never had or have replaced God's Divine Liturgy with man's liturgy.

Perhaps this explains the godless activities of much of mankind. Where Christ, the Holy Spirit, and God the Father, once were, they often no longer are because the church leaders got rid of Them. In some places they remain because the Church leaders there have not gotten rid of Them. In other places, They never were. And where God is not, there is godlessness.

Keep the Faith by keeping the Eucharist.

Ref: 1 Peter 4:7-11; John 15:26-27; 16:1-4

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GOD TRUSTS US**Have we fulfilled or betrayed that trust?**

We have been given very explicit instruction by Jesus Christ, God. We are to go into the world to everyone, everywhere, teach them what Jesus has taught us, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

God has entrusted this task to each individual who has received His teachings. God trusts us to do this and to live lives in accordance with His teachings. By entrusting us with this God actually trust us to accomplish this. To accomplish this we must at the very least attempt to engage in these things. Have we, each individually, fulfilled that trust, or betrayed that trust? Do we, each individually, even comprehend or know what is necessary for each of us to comply with and to fulfill that trust?

To fulfill the charge given to us by God and the trust God has placed in us, we must first learn what Jesus taught. The basics are simple: live in accordance with the Ten Commandments, the Two Great Commandments, The Beatitudes, The Temporal or Corporal Works of Mercy, The Spiritual Works of Mercy, the Temporal Virtues, seek the Divine Virtues, and comprehend and receive the Sacraments. It may seem like a long list of things, but most people are familiar with them under a variety of names and concepts. Their itemization can be found in any good catechism which focuses on the basics, which means some of them are omitted from more "modern" catechisms.

Since the best means of teaching is by example, we each are able to teach what Christ has taught by living what Christ

has taught. If we live in accordance with The Way taught by Christ simply to avoid going to Hell, then that is what we will teach. But if we grow in love of God to the extent we begin to acquire Divine Love, then we will begin to live The Way taught by Christ because of the Divine Love we have begun to acquire and to express. Then we will be teaching what Christ taught for the reasons for which Christ Himself taught. If others learn from what we then teach, then that is what others will learn.

There are other methods by which Christ's teachings may be taught. But not many people possess the qualities, characteristics, or talents, and the training, required to successfully use those methods. Many of those who do possess the talents and training use their abilities to teach heresy, error, and apostasy, and often seek and happily accept material enrichment for themselves in the process. They prey on the emotionally and intellectually unstable and the physically and mentally impaired instead of assisting such individuals.

But one who does possess such talents and training and seeks to properly use them has the potential for accomplishing great good.

In what are called the more advanced societies, meaning the culture generally possesses and utilizes modern technology, there is an obstacle which is difficult to overcome. It is the lack of ability to use logical processes for anything other than self satiation - not self satisfaction but self satiation. This factor inhibits the use of the logic with which Saint Paul taught if one is evangelizing in a "modern" culture. In such technological cultures one must appeal to the emotions rather than to the

intellect. Once the emotions have been approached, then the intellect may be successfully stimulated.

These factors are useful knowledge, but the primary and most effective teaching tool each of us possesses is our own self, our own life.

We must be prepared to answer inquiry when it is made, and if we do not know the answer to the inquiry we should truthfully state we do not know. Then offer to obtain the answer and actually obtain the answer and relate it to the one making the inquiry. Usually you will be able to answer the inquiry from your own stock of knowledge. Also consider qualifying your answer by stating there may be other aspects or factors which you do not at that time recall.

Jesus also made it very clear to us that we are not expected to be able to convert everyone. He told the Apostles and Disciples that when they came to a place which rejected His Gospel, they were to leave the place and shake the dust of that place from their feet.

This is a tacit acknowledgment that every human being possesses free will. It is one of the characteristics which makes the human to be made in the image and likeness of God. Attempting to force a person to become a part of the true Church is neither a holy activity nor does it possess the potential for success, as has been shown by the Spanish (1478-1834), and Portuguese (1536-1821) Inquisitions. In those Inquisitions Jews and Moslems were forced to convert to Roman Catholicism or be tortured, have their possessions stolen, and be killed.

If you are to be successful in teaching by the example of your own life, then The Way taught by Christ must be a part of every aspect of your life. Your life must also be known in your society. You need not be known by every person in your neighborhood, but neither may you hide if you are to teach by example.

Since you will teach by example,
 (Continued TRUST on page 19)

In what are called the more advanced societies, meaning the culture generally possesses and utilizes modern technology, there is an obstacle which is difficult to overcome. It is the lack of ability to use logical processes for anything other than self satiation - not self satisfaction but self satiation.

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anyway, why not teach that which is useful to your own salvation and that of your "students"?

You will then fulfill both the task given to us by Christ, and the trust He has placed in you.

Oh; and if you think this should be easy to do, try it sometime.

Ref: Rom. 11:33-36; Mat. 28:18-20

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COMMENTS ON SOME INDICATORS OF OUR TIMES

OBAMA SAYS EVEN IF SOMETHING IS DESIGNED TO AND ACTUALLY DOES KILL AN UNBORN BABY IT IS NOT AN

ABORTIFACIENT Obama administration lawyers argued in court that "abortifacient" is a "theological term," and that, "for federal law purposes, a device that prevents a fertilized egg from implanting in the uterus," like Plan B and Ella, "is not an abortifacient." However, common dictionaries state: "abortifacient [MED] Any agent that induces abortion." ... (Conestoga Wood Specialties Corp. v. Sebelius, D.C. No. 5-12-cv-06744). Obama, his entire administration (try to name an exception) and like minded people simply want to kill. They are revolting and disgusting.

DUBAI RAPE VICTIM CHARGED WITH CRIME OF ENGAGING IN SEX OUTSIDE OF MARRIAGE

Marte Deborah Dalelv, a 24 year old Norwegian in Dubai for a business meeting, was raped by a co-worker. When she reported the rape to the police she was arrested and received a 16 month sentence for having sex outside marriage. Under international pressure she was pardoned - which means she still remains convicted of a crime. Well,

she **DID** have sex outside of marriage. OK, let us all go to Dubai or some other Moslem country so we can be assured of receiving unjust and immoral treatment.

http://www.huffingtonpost.com/2013/07/22/marte-deborah-dalelv-pardoned-dubai_n_3633809.html?icid=maing-grid7|maing5|d1|sec1_inl1%26pLid%3D3471j70

NOW ROMAN CATHOLICS CAN BE GUARANTEED OF HAVING A FAKE AND INEFFECTIVE MASS JUST LIKE THE ANGLICANS AND THE EPISCOPALIANS.

The Holy See (the Vatican) approved effective October 10, 2013, a text of the Mass that incorporates language from the 1662 Book of Common Prayer into the Roman Rite. Since Rome has already proclaimed the Anglican rite incapable of "making" the Holy Eucharist - which is the main purpose of the Mass (liturgy), well, you figure it out.

JUDGE IN TOP VATICAN COURT STATES NANCY PELOSI MUST BE DENIED HOLY COMMUNION - WITH

NO EFFECT. Cardinal Burke of the Supreme Tribunal of the Apostolic Signatura, the highest Vatican court, has stated, in an interview with The Wanderer, that House Minority Leader Nancy Pelosi has no Catholic right to be granted Communion, and should be denied Communion until she changes her advocacy views on abortion. The Cardinal said, Canon 915 states that Catholics who are stubbornly contrary "in manifest grave sin are not to be admitted to Holy Communion." The Cardinal indicated Mrs. Pelosi fits the definition. But she continues to go to and to receive Holy Communion.

(The Washington Times, Tuesday, September 24, 2013)

BUT WHAT DO YOU EXPECT, CONSIDERING: Roman Catholic XAVIER UNIVERSITY (New Orleans) HAS NAMED PRO-ABORTION

FORMER SURGEON GENERAL REGINA BENJAMIN TO The Times-Picayune / NOLA.COM ENDOWED CHAIR IN PUBLIC HEALTH SERVICES AT XAVIER.

It comes as no surprise that the once pro-life, now pro-abortion Times-Picayune would support the appointment of an advocate of killing yet-to-be-born babies to a University Chair of Public Health Services. But it should also not come as a surprise that a Roman Catholic University would make such an appointment. After all, Loyola University of New Orleans Law School regularly has pro-abortion commencement speakers and guest lecturers. St. Katharine Drexel founded the Sisters of the Blessed Sacrament and Xavier University. Has the Sisters of the Blessed Sacrament succumbed to the **Femi-NAZI** movement which seems to have infected numerous Roman Catholic female religious organizations? Take your through process a little further. The aforementioned Loyola of New Orleans is a Jesuit University. Pope Francis is a Jesuit. Pope Francis recently prayed with Moslems. So ask yourself, "**is the Pope Catholic?**"

(CWN - October 02, 2013; The Catholic Sentinel, Oct 3, 2013; Catholic News Service; NOLA.com | The Times-Picayune September 13, 2013)

BURNING BABIES TO GENERATE ELECTRICITY

The British Columbia government has been sending fetal remains (the bodies of dead babies) to the Covanta Marion waste-to-energy facility (in Marion County, Oregon, U.S.A.) to be burned along with other "medical waste". As it name states, the Covanta Marion facility burns aborted babies - along with other combustibles - as part of the process by which the facility generates electricity. In their statement wherein it feigned horror, the Marion County Board of Commissioners said it would take steps "to make certain that this type of medical waste is not accepted". Which clearly states the Marion County Board of Commissioners considers the bodies of murdered babies to

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be medical waste. Incidentally, it is not just the British Columbia, Canada, government which has been incinerating aborted babies to generate electricity. The British government, as in England, recently incinerated over 15,000 aborted babies to heat the hospitals.

[SALEM, Oregon, April 24, 2014 (LifeSiteNews.com); and http://www.telegraph.co.uk/ Science Correspondent 24 Mar 2014]

ECUMENICAL PATRIARCH "GETS IT WRONG" ON THE FIRST ECUMENICAL COUNCIL, THE FIRST TRUE COUNCIL OF THE WHOLE AND ENTIRE CHURCH.

Ecumenical Patriarch of Constantinople, Bartholomew I, and Roman Pope Francis I, announced plans for a meeting which they apparently hope has the potential of becoming a Council, and even an Ecumenical Council, in the year 2025. Plans call for the, as of now, gathering, to be at Nicaea (now Iznik, 130 km south-east of Istanbul). The two Patriarchs invited "all Christians to celebrate the first synod of Nicaea" with them. In additional comments, Patriarch Bartholomew referred to the First Council of Nicaea as the first Ecumenical Council of the Church. Forget the "with all due respect" preamble. Very simply, Patriarch Bartholomew is in error in referring to the First Council of Nicaea as the first Ecumenical Council of the Church. The first Ecumenical Council of the Church was the first council of the Church, held at Jerusalem, called by the Apostle James, Bishop of Jerusalem, at the request of Saint Paul (and others) for the purpose of determining whether or not Gentiles had to follow Jewish dietary laws if they became Christians, and whether or not Gentiles had to become Jews, even unto circumcision, before they could become Christians. The Council decided no on both counts.

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THE SOUTHERN ENGINEER EXAM (Humor) (Thanks Jack)

A Southerner, sick and tired of hearing about how dumb people are in the South challenges any so-called "smart Yankee" to take this exam. The Challenger took the test and passed with flying colors, having two beers left over.

1. Calculate the smallest limb diameter on a persimmon tree that will support a 10 pound possum....
2. Which of these cars will rust out the quickest when placed on blocks in your front yard? (A) '65 Ford Fairlane (B) '69 Chevrolet Chevelle (C) '64 Pontiac GTO
3. If your uncle builds a still which operates at a capacity of 20 gallons of shine produced per hour, how many car radiators are required to condense the product?
4. A woodcutter has a chainsaw which operates at 2700 RPM. The density of the pine trees in the plot to be harvested is 470 per acre. The plot is 2.3 acres in size. The average tree diameter is 14 inches. How many Budweisers will be drunk before the trees are cut down?
5. A front porch is constructed of 2x8 pine on 24-inch centers with a field rock foundation. The span is 8 feet and the porch length is 16 feet. The porch floor is 1-inch rough sawn pine. When the porch collapses, how many dogs will be killed?
6. A man owns a South Alabama house and 3.7 acres of land in a hollow with an average slope of 15%. The man has five children. Can each of his grown children place a mobile home on the man's land and still have enough property for their electric appliances to sit out front?
7. A 2-ton truck is overloaded and proceeding 900 yards down a steep slope on a secondary road at 45 MPH. The brakes fail. Given average traffic condi-

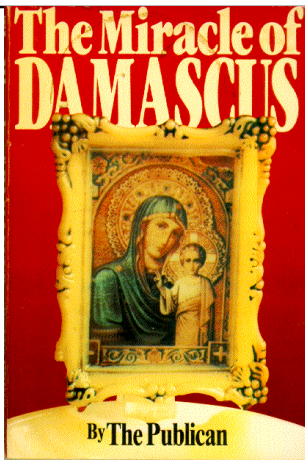
tions on secondary roads, what is the probability that it will strike a vehicle with a muffler?

8. With a gene pool reduction of 7.5% per generation, how long will it take a town which has been bypassed by the Interstate to breed a country-western singer?

As an added bonus, here's some southerly advice that may come in handy down the road a piece . . .

Next time you are too drunk to drive, walk to the nearest pizza shop and place an order. When they go to deliver it, catch a ride home with them.

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**THE
MIRACLE
OF
DAMASCUS
by
the publican**

CHAPTER 3

(Continued)

Old Testament

The Jews expected an earthly Kingdom. Even the Apostles, in spite of His teachings, didn't understand this Kingdom until Pentecost. Today we have a new group who expect an earthly Kingdom coming down out of Heaven where Christ will live with them for a thousand years. Let us see how these ideas stack up to the words of Holy Writ.

In order to establish what is meant by "Kingdom of Heaven," we must first go to the Old Testament. It is from these passages we will see why the Jews expected a Messiah who would establish an earthly kingdom.

In Isaias 9:6-7 we find the prediction of the Kingdom.

"For a Child is Born to us, and a Son is given to us, and the government is upon His shoulder; and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

"His empire shall be multiplied, and there shall be no end of peace: He shall sit upon the throne of David, and upon His kingdom, to establish it and strengthen it with judgment and with justice, from henceforth and forever."

They even knew where this child would be born.

"And thou, Bethlehem Ephrate, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the ruler in Israel; and His going forth is from the beginning, from the days of eternity." (*Micheas 5:2*).

There was no question in the Jews' mind that this was a kingdom, for even Daniel spoke of it. It is easy to see in these following words why they did not recognize Christ. They looked for an earthly king, and they thought of themselves as the saints of the Most High. Put yourselves in their shoes. Could you have imagined (without divine light) that God, Himself, would come down on this earth as a man?

"And He gave Him power, and glory, and a kingdom; and all peoples, tribes and tongues shall serve Him. His power is an everlasting power that shall not be taken away, and His kingdom that shall not be destroyed." (Daniel 7:14) "--But the saints of the most high God shall take the kingdom; and they shall possess the kingdom for ever and ever." (Daniel 7:18) "and the saints obtained the kingdom." (Daniel 7:22) "And that the kingdom, and power, and the greatness of the kingdom, under the whole Heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all Kings shall serve Him, and shall obey Him." (Daniel 7:22).

The Kingdom in Christ's Words

The Jews didn't recognize Christ, because they looked for an earthly king, and it was a kingdom Christ came to establish. John, the Baptist prepared the way for Christ by announcing "Repent, for the Kingdom of Heaven is at hand." Christ started His preaching in

Capharnaum by saying the same thing. "Repent, for the Kingdom of Heaven is at hand." (Matt. 4:17).

In Matt. 8:11-12, Christ predicts many will come into the Kingdom of Heaven on earth, but the former children of the Kingdom (the Jews) will be cast out. He commissioned twelve Apostles and told them to preach the message, "the Kingdom of Heaven is at hand." (Matt. 10:7).

In speaking of John, the Baptist, Christ says,

"Amen I say to you, among those born of women there has not risen a greater than John the Baptist; yet the least in the Kingdom of Heaven is greater than he. But from the days of John the Baptist until now the Kingdom of Heaven has been enduring violent assault, and the violent have been seizing it by force." (Matt. 11:11-12).

We could take this to mean "Heaven" in the sky, but we know from Christ's conversation with Nicodemus in John 3:13 that no one from earth had entered Heaven. The gates of Heaven were still closed and would be until His death on the Cross.

"And no one has ascended into Heaven except Him who has descended from Heaven; the Son of Man who is in Heaven."

If he only meant "Heaven in the Sky," how could Heaven be assaulted? I'm sure even the twelve Apostles didn't understand. Christ said not all would understand. "To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." (Matt. 13:11). He began to speak in parables about the Kingdom of Heaven because, "seeing they do not see, and hearing they do not hear, neither do they understand." (Matt. 13:13).

He goes on to say, "The Kingdom of Heaven is like. . . [good seeds and weeds growing together]" in Matt. 13:24-30. "The Kingdom of Heaven is like. . . [the growing of a mustard

(Continued SOUFANIEH on page 22)

(Continued SOUFANIEH from page 21)

seed]" in Matt. 13:31-35. So that there can be no mistake what He means, Christ explains that the Kingdom of Heaven is on this EARTH. "The field is the world; the good seed, the sons of the Kingdom; the weeds, the sons of the wicked one, and the enemy who sowed them is the devil." (Matt. 13:38). To further prove the Kingdom is on EARTH, "The Son of Man will send forth His angels, and they will gather out of His Kingdom all scandals and those who work iniquity. . ." (Matt. 13:41). In the parable, "The Kingdom of Heaven is like a treasure. . ." (Matt. 13:44-46). He lets them know that nothing is more important than entering the Kingdom. In "The Kingdom of Heaven is like a net cast into the sea," He explains that in the Kingdom will be the good and the bad. (Matt. 13:47-49). In Matt. 13:52 Christ teaches that the Kingdom will be new but draw from the old.

Regarding something new, He predicts there will be virgins in His Kingdom. ". . . and there are eunuchs who have made themselves so for the sake of the Kingdom of Heaven." (Matt. 19:12). In Chapter 20 of Matt., he explains that no one is first or last in the Kingdom of Heaven, and many are called but few chosen. And something old: it would not do away with the old law, but complete it.

His miracles show that the Messianic empire of God has already come (Matt. 12:28). As conditions for the entry into the Kingdom of God, Jesus demands justice (Matt. 5:20), fulfillment of the Will of His Father (Matt. 7:21), a childlike disposition (Matt. 18:3). He enjoins His hearers to seek first the Kingdom of Heaven (Matt. 6:33), threatens the Pharisees with exclusion from the Kingdom of God (Matt. 21:43, 23:13), and proclaims the transfer of the Kingdom of God from the Jews to the Pagans. (Matt. 21:43).

Jesus does not understand the Kingdom of God purely eschatologically. It is a Kingdom which will be founded and which will continue while the world lasts, and which will be completed in the future world. Many of the parables

spoken by Our Divine Lord, for example, of the sower of the seed, of the cockle in the wheat, of the net, of the leaven, of the mustard seed, depict the Kingdom of God IN THIS WORLD.

Even after He died and rose from the dead, He preached the Kingdom of God. (Acts 1:3). They still did not understand and asked "Lord, wilt You at this time restore the Kingdom to Israel?" (Acts 1:6). Christ had told them that the Kingdom of Heaven on Earth was not to be a kingdom like David's, but a spiritual Kingdom of God, but they didn't understand. "The Kingdom of God is within you." (Luke 17:21). It is a Kingdom of grace, of the Holy Spirit, of love.

The old kingdom was a covenant God made with Abraham, a covenant of circumcision. The new Kingdom would have a new covenant, the body and blood of Christ. "This cup is the New Covenant in My blood..." (Luke 23:20).

After the Apostles received the Body and Blood of Christ at the Last Supper He said, "And I appoint to you a Kingdom, even as My Father has appointed to Me, that you may eat and drink at My table in My Kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel." (Luke 22:29-30).

The Kingdom In The Apostles' Words

The central idea of the teaching of Christ in the gospels was the "Kingdom of God." It is surprising then to see how comparatively rare the term occurs in the other books of the New Testament. The words "Kingdom of Heaven" or "Kingdom of God" occur thirteen times in Mark, thirteen in John, twenty-five in Matthew, and six in Luke. The reason for this is that Christ spoke primarily to the Jews who understood the meaning and the prophecy of the coming Kingdom. When speaking to the Apostles alone, Christ used the word "Church" instead of "Kingdom."

"And if he refuse to hear them, appeal to the Church, but if he refuse to hear even the Church, let him be to thee as

the heathen and the publican." (Matt. 13:17). "Upon this rock I will build My Church."

After Pentecost this new terminology developed. . . Instead of "Kingdom" they used "ecclesia," which means "a gathering." The Apostles used this word to mean "a community of believers." The English translation of this word is "Church."

This Church was referred to as a Brotherhood (I Cor. 6:5, 1 John 3:10-17 and thirty times in Acts), as Sons of God (Rom. 9:26, 2 Cor. 6:16-18, Heb. 2:10), as a Household and Family (Acts 2:36, 7:42, Heb. 3:2-6, 1 Pet. 2:5), as the Bride of Christ (Eph. 5:21, 5:24-27, 29, 31, Rev. 19:7, Rev. 22:17), as a Vineyard and Flock (Cor. 3:5-9, Rom. 11:16-24), as the Way, as the Ark, but most often as "the Body of Christ."

The Body of Christ

The Church is described as "one body in Christ" (Rom. 12:5) and as the "Body of Christ" (Eph. 1:23). The Church refers to those who are united in Him and through Him. They become one body in Him, and this oneness is described in many varying ways. They are baptized into His death (Rom. 6:1-5, 1 Cor. 12:13). They are crucified with Him to the self, to the world, to the law of sin and death (Rom. 6:6-15). They now glorify God in their bodies by carrying about the dying of Jesus, and by manifesting the life of Jesus in their mortal bodies (2 Cor. 4:10-12).

This body binds men together in a Communion of life and righteousness, over which Christ rules (Rom. 5:15-21). In the new body, all are members one of another, and this requires the recognition of mutual dependence, of a shared suffering, and of the power of love to knit together all the parts of the body. (Rom. 12:5, 1 Cor. 12:14-26, 2 Cor. 4:7-12, Eph. 4:16, Phil. 3:10-21). In participating in baptism and in the Eucharist, the community participates in the dying body of Jesus and in His risen body.

A Universal Kingdom

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This Kingdom of God, this Body of Christ is not just on earth. The Body of Christ cannot be limited to the earth (the living members on earth), but it must encompass all of creation.

Therefore, the Kingdom of Heaven (the Body of Christ) extends itself from Earth, to Purgatory, to Heaven as a complete Kingdom of God. The word "Kingdom" means ("reign or rule") reign of God.

Actually, it would be better to say that the Kingdom of Heaven expanded itself to include all those on earth who are predestined to be with Christ for all eternity. (Rev. 17:21).

Every pattern of thought describing the Church shows its dependence on God in such a way as to accent the interdependence of all members of the community, past, present, and future. The cohesion is such as to encompass the whole existence of every person, and to indicate his relationship through Christ to the whole of mankind in history. There is a close interdependence between the visible community and those in Heaven. (Heb. 12:22, Rev. 3:12, 7:15, 12:12, 13:6, 21:3). The Church is described as the community of strangers and pilgrims traveling toward the Land of Promise (Heb. 10:26, 12:29, 1 Pet. 1:17, 2:11).

The Church is universal in time also, "all peoples of the earth--and this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations -- Going therefore teach ye all nations -- I will be with you until the end of time."

A Visible Kingdom

The first sign of a visible Church is a hierarchy. The teaching office demands obedience to the faith. Christ appointed seventy-two disciples and commissioned them to preach "The Kingdom of God is at hand for you." (Luke 10:9). "He who hears you, hears Me; and he who rejects you, rejects Me; and he who rejects Me, rejects Him who sent Me." (Luke

10:16) "and I appoint to you a kingdom, even as My Father has appointed to Me, that you may eat and drink at My table in My kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel." (Luke 22:29).

This was a spiritual Kingdom of Grace, but it had to have a visible side in order to dispense the Grace. To do this a hierarchy of authority was established with deacons. (Acts 6:6), and priests (Titus 1:3, 1 Tim. 5:17, Acts 14:22) and Bishops (Acts 20:28, Titus 1:7). These bishops were often referred to as ELDERS.

"Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which He has purchased with His own blood." (Acts 20:28).

It is this visible hierarchy that holds the Kingdom together in unity. St. Ignatius of Antioch in 80 A.D. warned his people to do nothing without the bishop. His sanction was an outward sign of God's approval.

"Abjure all factions, for they are the beginning of evils. Follow your bishop, every one of you, as obediently as Jesus Christ followed the Father. Obey your clergy too, as you would the Apostles; give your deacons the same reverence that you would to a command from God. Make sure that no step affecting the Church is ever taken by anyone without the bishop's sanction. The sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him. Where the bishop is to be seen, there let all his people be; just as wherever Jesus Christ is present, we have the world-wide Church. Nor is it permissible to conduct baptisms or love-feasts without the bishop. On the other hand, whatever does have his sanction can be sure of God's approval."

As head of the Apostles, bishops, priests, and deacons, Christ appointed Peter.

"And I say to you, thou art Peter [rock], and upon this rock I will build My

Church, and the gates of Hell shall not prevail against it, and I will give thee the Keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in Heaven, and whatever you shall loose on earth, shall be loosed in Heaven." (Matt. 16:18-19).

And He gave them the power to forgive sins...

"Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:23).

Christ is the door to the Kingdom of Heaven, and Peter is the gatekeeper (the Keys).

"Amen, amen, I say to you, he who enters not by the door into the sheepSold [*the Kingdom*] but climbs up another way is a thief and a robber. But he who enters by the door is shepherd of the sheep.

"To this man the gatekeeper [*Peter*] opens and the sheep hear his voice, and he calls his own sheep by name and leads them forth." (John 10:1-3).

"Obey your superiors and be subject to them, for they keep watch as having to render an account of your souls; so that they may do this with joy, and not with grief, for that would not be expedient for you." (Heb. 13:17).

"You have come to Mount Sion, [*The Church*] and to the city of the living God, [*The Church*] the heavenly Jerusalem, [*The Church*] and to the company of many thousands of angels, and to the Church of the firstborn who are enrolled in the heavens, and to God, the Judge of all, and to the spirits of the just made perfect [*All in the same family*] and to Jesus, mediator of a new covenant." (Heb. 12:22-24) [*Added comments*].

A Single Kingdom

Along with geographical expansion went an extension on the religious or theological plane. The gospel, preached in the first place to the Jews alone, was soon preached also to the Samaritans.

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who were despised by the Jews. In this way the preaching of Christ began reestablishing the unity of the people of God. Afterward, the same gospel was preached to the proselytes and Gentiles, men whom the Jews hated even more than the Samaritans. Therefore, the dividing wall of hostility, as Paul called it, was broken down. (Eph. 2:14).

Right from the beginning, there could have been two Churches, one for the Jews and one for the Gentiles, one for Peter and one for Paul. It made more sense at that time than ever again in history. But that wasn't the case. The Church remained one, and only one. Paul, who went alone into the world of the Gentiles, still consulted with the Apostles of Jerusalem--

"Then after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus along with me. And I went up in consequence of a revelation, and I conferred with them on the gospel which I preach among the Gentiles, but separately with the men of authority; lest perhaps I should be running, or had run in vain." (Gal. 2:1-2).

The Spirit is the instigator of this unity, where racial and social differences are abolished (Gal. 3:28). The believers are "all one in Christ Jesus," because they all "were baptized into Christ. . . There is one body and one Spirit" just as there is one hope, one Lord, one faith, one baptism, one God. (Eph. 4:4).

This unity is sealed by the bread of the Passover of which Jesus says "This is My Body" (Mark 14:22). **The Church** is a new beginning, a new creation, a new humanity, **a new Heaven and a new Earth**. A new Heaven because the death of Christ on the Cross opened the gate to Heaven; and a new Earth because Christ entered the world, and He would live in His Church until the end of time.

We confess this unity in the Nicene Creed, where we confess one faith, one belief, one God. Paul presents a picture of this unity by showing it as a house (1 Tim. 3:15) and again as a human body (Rom. 12:4). He expressly enjoys

internal and outward unity;

"I beseech you in the name of our Lord Jesus Christ . . . that you be careful to **keep the unity** of the Spirit in the bond of peace: one body and one Spirit; as you are called in one hope of your calling; one Lord, one faith, one baptism, and one God and Father of all." (Eph. 4:3-6).

John wrote the Apocalypse in 96 A.D. He started out by talking about the kingdom:

"To Him who has loved us, and washed us from our sins in His own blood, and made us to be a kingdom, and priests to God His Father. . . I John, your brother and partner in the tribulation and kingdom..."

Then he goes on to speak to the seven bishops (angels) of the seven churches about the "things that are" (Apoc. 1:19). These seven churches are all in what is now Turkey. At the time of writing this, there were many more churches than this. The church of Jerusalem is not mentioned, nor Syria, nor Philippia, nor Rome, etc. It is probably meant for all bishops and their peoples for all times. Only one of these churches, the church of bishop Polycarp had no complaint. We should pay close attention to His words for and against these churches, especially regarding "Nicolaites and Jezebel" (Apoc. 2:6, 2:20).

Furthermore, we should realize that the Heavenly Jerusalem in Apoc. 3:12 and all of Apoc. 21 is the Church.

This Heavenly Jerusalem **extends** itself from Heaven to earth as one complete Spiritual Kingdom of Christ, where all graces (shown as beautiful gems) are shared in a "**Communion of Saints**."

Christ promised "there shall be one fold and one shepherd." (John 10:16). And He prayed that "they may be one even as we are one." (John 17:11).

So, why are there six hundred different faiths in Christ? Are there six hundred different Christs?

And so, we must think hard on these

things. Christ ascended into Heaven, but His mission wasn't finished. He continues to remain with us until the end of the world. He remains invisibly in the Kingdom which He established, the Church.

The Church is the Body of Christ, His Mystical Body. The Church is Christ.

You cannot claim to love Christ and not love His Church. You cannot claim to believe in Christ and not believe in His Church.

Father Messias Coelho of Fatima said, "God created the world to create the Church in order to have a family to love." I believe that. When everyone believes that, we will have unity.

All baptized Christians are brothers in Christ to some extent, but we are not all united in Christ, the Word of God, unless we **believe the Word. Unity requires unity of belief--unity of faith.**

CHAPTER 4

Analyzing the Messages

The messages of Christ and Mary to Mirna are filled with deep theological meanings. As is always the case in true apparitions, very few words are used to say a great deal.

It is a plea from God for UNITY, FAITH AND LOVE. But more than this, it is a **DEMAND** that we have **UNITY or ELSE**. It seems that He has given up on the leaders of the Churches and is asking the LITTLE ONES, His children, to bring about this UNITY. At the same time, He makes it very clear that differences in **Doctrine** (different faiths) are very important to unity. Beyond this, God is also telling His children how to accomplish this UNITY.

There are many aspects to this message, and I will never be able to cover all of them. There is the location of the miracle: this in itself is a message. The

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priests and bishops involved seem to be hand-picked by God and there is a lesson here also, four bishops from four different Churches, Lazarist priests (priests of the Miraculous Medal). Mirna and her husband are a message in themselves (Catholic and Orthodox). The Icon is a lesson. The oil, the smell of Myron, the place where Nicolas bought the Icon, the Gate of Thomas, the House of Ananias, the Missionaries of Mercy, Father Paul--all these things are part of the message of Soufanich.

The fact that many of the apparitions and ecstasies took place on the EVE of a feast day and not on the day itself is important. The Eastern Churches celebrate feasts on the EVE because the next day starts when the sun goes down. However, some of the apparitions took place on feast days that only the West recognizes, such as the feasts of the Miraculous Medal, St. Joseph the Worker, etc.

The oil (symbolizing graces offered by the Holy Spirit) coming from the Rosary has a great deal of significance. So many things to consider. Where shall we start?

In the very first message alone (Dec. 18, 1982), the words "My Children" is a lesson from the words of the Cross, "Woman, behold your son... Son, behold your mother." At that moment She became the mother of all mankind. Much could be said on this, but my pen would never stop. This is a great controversy between many Christians.

The words "You know everything, and yet, you know nothing. Your knowledge is an imperfect knowledge" refers to the Bible.

"To know everything" means that all that is needed to know is in the Bible, and all the Doctrine of the Church is true and complete.

However, "you know nothing" refers to a complete and true understanding of the Bible and the Doctrine. This is still far from complete. This doesn't make Doctrine untrue. It only means our knowledge of it is very limited.

The words "His faith is in vain" comes from James 2:24. "For just as the body without the spirit is dead, so faith also without works is dead." The use of the word "Emmanuel" instead of "Jesus" has a reason. It tells us Christ is God and that God is with us on earth. (Emmanuel means "God is with us.")

When Mary says, "I gave you more oil than you asked for," She is confirming that She is the dispenser of graces, as also shown on the Miraculous Medal, a dispute among many Christian brothers. Look at the front side of the Miraculous Medal and see the hands of Mary. See the rays pouring out of them. Then figure it all out in your own mind.

"They very often do not go to pray" are words I could write a book on. "My house is a house of prayer." How many believe church is a gathering of believers and not a gathering of people to pray together? "Do not have love?" Well!

"As God knows me." Read Revelation, Chapter 12, and you will see that it was a sign in the sky of Mary and the Christ Child that was used by God to test the angels before the earth was ever created; before Mary was created. The rejection of Mary by a third part of the angels caused the angels in Heaven to be cast out.

It is said that whatever God could have given to His Tabernacle (Mary), He would have. He could have given Her all the grace that is contained in all the people of the earth for all the history of the earth from Adam to the end of the world If He could, He did. He could have given Her all the knowledge possible in humans. If He could, He did. When we understand Mary, we will understand all that we will ever be able to understand of the mysteries of God. All that is good in the Kingdom is contained in Mary. As you can see, the first apparition, like all the rest, has a lot to say

In many of the apparitions, we find the exact same words in the book, THE IMITATION OF CHRIST by Thomas A. Kempis (if, in fact, he was the

author). It seems to me, and also to Mirna, that God is pointing to the Miraculous Medal and to "The Imitation of Christ" as the two keys to unity of hearts and to a unity of the Churches.

Believe me, since my pen doesn't know when to stop, I could write a book on this first message. I must restrain myself, however, because you would never be able to follow everything to its logical conclusion.

Therefore, I have decided to group the messages into categories all centered around God's call to a UNITED KINGDOM ON EARTH. First we learn that we know very little about God, YOU KNOW NOTHING. He teaches us that the Church should be one and only one, ONE CHURCH. He calls us to be an example to the Churches, OUR EXAMPLE. He criticizes the Churches for their disunity, NOT LIKE THE ELDERS. He stresses faith and shows that what you believe is important, DOCTRINE IS IMPORTANT. In the messages we can surmise that pride caused the divisions. He teaches us how unity can come about by prayer and love, LOVE THEM TO UNITY. He promises that He will be with us to guide us, TRUST IN GOD. But that it will not be an easy road, CARRY YOUR CROSS. He commands us to teach all the world this unity of love, TEACH MY GENERATION. There is a great complaint from Him that we always ask but never give, GIVE TO GOD. And He seems to be warning us that if we don't bring about this unity, He will, and we will not like His method, OR ELSE.

You Know Nothing

There is an old saying among those who study God. "No dogmatic definition can be changed, but no dogmatic definition exhausts the truth." I think that is what Mary is saying in Her first meeting with Mirna:

YOU KNOW EVERYTHING AND YET YOU KNOW NOTHING. YOUR KNOWLEDGE IS AN IMPERFECT

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KNOWLEDGE.

What has been declared as the "Doctrine of the Faith" is true, and therefore, "knowing everything"; however, it is not the whole truth, and, therefore, "an imperfect knowledge." St. Thomas wrote many volumes about Christ. Christ was happy with what he wrote; nonetheless, He showed him the whole truth in a vision. St. Thomas came out of the vision and tried to burn all his books, saying that they were nothing compared to the whole truth.

Perhaps all of us Christians have part of the truth about what makes up the "Kingdom," but the whole truth will bring about unity. ALL Christians have some truth. Let us get more.

Truth never changes, but our understanding does. One example of this is the evolution of the Creeds of the Church: Nicene, Constantinopolitan, and Apostles' Creeds. The Creed was a declaration of belief required at Baptism. It was never meant to be the whole truth of the Church but only a summary, something to pledge. As time went on, however, things were added to it because of different heretics. We find a type of Creed in Hebrews 3:1, 4:14, 10:23; Jude 3; 2 Thess. 2:15; Rom. 6:17; Col. 2:7; Eph. 4:5; and in Acts. As time went on creeds were developed by Justin the Martyr in the second century, Tertullian in 195, Hippolytus of Rome in 217, Origen, Firmilian of Caesarea, Eusebius, Irenaeus of Lyons, Ignatius of Antioch, Polycarp of Smyrna, etc. None of these creeds were wrong, but none of them were the same.

Uniformity was needed, and so the Council of Nicaea was called in 325 to develop a Universal Creed. As time went on, things were added to this creed because of the new doctrines of heretics. The Constantinopolitan Creed was written in 381, and the words "from the Holy Spirit and the Virgin Mary" were added. The Holy Spirit was declared the "lifegiver" as is also stated in the apparitions of Mirna. As time went on words like, "and the Son" were added; (the Greek Orthodox added "through the Son") then, "He descended

into Hell"; and "the Communion of Saints"; and later, "Catholic"; (with a small "c" in some religions), and "Life Everlasting."

Even the words "Communion of Saints," although always believed, evolved into a greater and greater understanding until we now know it to be a complete sharing of the Body of Christ and its gifts with all the members of the Kingdom: on Earth, in Purgatory, and in Heaven. And so, I see the words "know everything" as meaning that all knowledge is in the Bible, but the words "Imperfect knowledge" mean that we don't completely know its significance.

(To be Continued)

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John 3:16-21

(Jesus said to Nicodemus)
3:16. For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting. 3:17. For God sent not his Son into the world, to judge the world: but that the world may be saved by him. 3:18. He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. 3:19. And this is the judgment: Because the light is come into the world and men loved darkness rather than the light: for their works were evil. 3:20. For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved. 3:21. But he that doth truth cometh to the light, that his works may be made manifest: because they are done in God.

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THE CHURCH HISTORY OF EUSEBIUS BOOK IV

(Continued)

CHAPTER XI.

In addition to these things the narrative concerning him contains the following account: "But when at length he had brought his prayer to an end, after remembering all that had ever come into contact with him, small and great, famous and obscure, and the whole catholic Church throughout the world, the hour of departure being come, they put him upon an ass and brought him to the city, it being a great Sabbath. And he was met by Herod, the captain of police, and by his father Nicetes, who took him into their carriage, and sitting beside him endeavored to persuade him, saying, 'For what harm is there in saying, Lord Caesar, and sacrificing and saving your life?' He at first did not answer; but when they persisted, he said, 'I am not going to do what you advise me.' And when they failed to persuade him, they uttered dreadful words, and thrust him down with violence, so that as he descended from the carriage he lacerated his shin. But without turning round, he went on his way promptly and rapidly, as if nothing had happened to him, and was taken to the stadium.

But there was such a tumult in the stadium that not many heard a voice from heaven, which came to Polycarp as he was entering the place: 'Be strong, Polycarp, and play the man.' And no one saw the speaker, but many of our people heard the voice. And when he was led forward, there was a great tumult, as they heard that Polycarp was taken. Finally, when he came up, the proconsul asked if he were Polycarp. And when he confessed that he was, he endeavored to persuade him to deny, saying, 'Have regard for thine age,' and other like things, which it is their custom to say: 'Swear by the genius of Caesar; repent and say, Away with the Atheists.' But Polycarp, looking with dignified countenance upon the whole crowd that was gathered in the stadium, waved his hand to them, and groaned,

and raising his eyes toward heaven, said, 'Away with the Atheists.' But when the magistrate pressed him, and said, Swear, and I will release thee; revile Christ,' Polycarp said, 'Fourscore and six years have I been serving him, and he hath done me no wrong; how then can I blaspheme my king who saved me?

"But when he again persisted, and said, 'Swear by the genius of Caesar,' Polycarp replied, 'If thou vainly supposest that I will swear by the genius of Caesar, as thou sayest, feigning to be ignorant who I am, hear plainly: I am a Christian. But if thou desirest to learn the doctrine of Christianity, assign a day and hear.' The proconsul said, 'Persuade the people.' But Polycarp said, 'As for thee, I thought thee worthy of an explanation; for we have been taught to render to princes and authorities ordained by God the honor that is due, so long as it does not injure us; but as for these, I do not esteem them the proper persons to whom to make my defense.'

But the proconsul said, 'I have wild beasts; I will throw thee to them unless thou repent.' But he said, 'Call them; for repentance from better to worse is a change we cannot make. But it is a noble thing to turn from wickedness to righteousness.' But he again said to him, 'If thou despisest the wild beasts, I will cause thee to be consumed by fire, unless thou repent.' But Polycarp said, 'Thou threatenest a fire which burneth for an hour, and after a little is quenched; for thou knowest not the fire of the future judgment and of the eternal punishment which is reserved for the impious. But why dost thou delay? Do what thou wilt.'

Saying these and other words besides, he was filled with courage and joy, and his face was suffused with grace, so that not only was he not terrified and dismayed by the words that were spoken to him, but, on the contrary, the proconsul was amazed, and sent his herald to proclaim three times in the midst of the stadium: 'Polycarp hath confessed that he is a Christian.' And when this was proclaimed by the herald, the whole multitude, both of Gentiles and of Jews, who dwelt in Smyrna, cried out with

ungovernable wrath and with a great shout, 'This is the teacher of Asia, the father of the Christians, the overthrower of our gods, who teacheth many not to sacrifice nor to worship.' When they had said this, they cried out and asked the Asiarch Philip to let a lion loose upon Polycarp. But he said that it was not lawful for him, since he had closed the games. Then they thought fit to cry out with one accord that Polycarp should be burned alive. For it was necessary that the vision should be fulfilled which had been shown him concerning his pillow, when he saw it burning while he was praying, and turned and said prophetically to the faithful that were with him, 'I must needs be burned alive.' These things were done with great speed, -- more quickly than they were said, -- the crowds immediately collecting from the workshops and baths timber and fagots, the Jews being especially zealous in the work, as is their wont.

But when the pile was ready, taking off all his upper garments, and loosing his girdle, he attempted also to remove his shoes, although he had never before done this, because of the effort which each of the faithful always made to touch his skin first; for he had been treated with all honor on account of his virtuous life even before his gray hairs came.

Forthwith then the materials prepared for the pile were placed about him; and as they were also about to nail him to the stake, he said, 'Leave me thus; for he who hath given me strength to endure the fire, will also grant me strength to remain in the fire unmoved without being secured by you with nails.' So they did not nail him, but bound him. And he, with his hands behind him, and bound like a noble ram taken from a great flock, an acceptable burnt-offering unto God omnipotent, said, 'Father of thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee, the God of angels and of powers and of the whole creation and of the entire race of the righteous who live in thy presence, I bless thee that thou hast deemed me worthy of this day and hour that I might

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~~receive a portion in the number~~ of the martyrs, in the cup of Christ, unto resurrection of eternal life, both of soul and of body, in the immortality of the Holy Spirit. Among these may I be received before thee this day, in a rich and acceptable sacrifice, as thou, the faithful and true God, hast beforehand prepared and revealed, and hast fulfilled. Wherefore I praise thee also for everything; I bless thee, I glorify thee, through the eternal high priest, Jesus Christ, thy beloved Son, through whom, with him, in the Holy Spirit, be glory unto thee, both now and for the ages to come, Amen.'

When he had offered up his Amen and had finished his prayer, the firemen lighted the fire and as a great flame blazed out, we, to whom it was given to see, saw a wonder, and we were preserved that we might relate what happened to the others. For the fire presented the appearance of a vault, like the sail of a vessel filled by the wind, and made a wall about the body of the martyr, and it was in the midst not like flesh burning, but like gold and silver refined in a furnace.

For we perceived such a fragrant odor, as of the fumes of frankincense or of some other precious spices. So at length the lawless men, when they saw that the body could not be consumed by the fire, commanded an executioner to approach and pierce him with the sword.

And when he had done this there came forth a quantity of blood so that it extinguished the fire; and the whole crowd marveled that there should be such a difference between the unbelievers and the elect, of whom this man also was one, the most wonderful teacher in our times, apostolic and prophetic, who was bishop of the catholic Church in Smyrna. For every word which came from his mouth was accomplished and will be accomplished.

But the jealous and envious Evil One, the adversary of the race of the righteous, when he saw the greatness of his martyrdom, and his blameless life from the beginning, and when he saw him crowned with the crown of immortality

and bearing off an incontestable prize, took care that not even his body should be taken away by us, although many desired to do it and to have communion with his holy flesh.

Accordingly certain ones secretly suggested to Nicetes, the father of Herod and brother of Alce, that he should plead with the magistrate not to give up his body, 'lest,' it was said, 'they should abandon the crucified One and begin to worship this man.' They said these things at the suggestion and impulse of the Jews, who also watched as we were about to take it from the fire, not knowing that we shall never be able either to forsake Christ, who suffered for the salvation of the whole world of those that are saved, or to worship any other.

For we worship him who is the Son of God, but the martyrs, as disciples and imitators of the Lord, we love as they deserve on account of their matchless affection for their own king and teacher. May we also be made partakers and fellow-disciples with them. The centurion, therefore, when he saw the contentiousness exhibited by the Jews, placed him in the midst and burned him, as was their custom. And so we afterwards gathered up his bones, which were more valuable than precious stones and more to be esteemed than gold, and laid them in a suitable place. There the Lord will permit us to come together as we are able, in gladness and joy to celebrate the birthday of his martyrdom, for the commemoration of those who have already fought and for the training and preparation of those who shall hereafter do the same.

Such are the events that befell the blessed Polycarp, who suffered martyrdom in Smyrna with the eleven from Philadelphia. This one man is remembered more than the others by all, so that even by the heathen he is talked about in every place." Of such an end was the admirable and apostolic Polycarp deemed worthy, as recorded by the brethren of the church of Smyrna in their epistle which we have mentioned.

In the same volume concerning him are subjoined also other martyrdoms which took place in the same city, Smyrna,

about the same period of time with Polycarp's martyrdom. Among them also Metrodorus, who appears to have been a proselyte of the Marcionitic sect, suffered death by fire. A celebrated martyr of those times was a certain man named Pionius. Those who desire to know his several confessions, and the boldness of his speech, and his apologies in behalf of the faith before the people and the rulers, and his instructive addresses and moreover, his greetings to those who had yielded to temptation in the persecution, and the words of encouragement which he addressed to the brethren who came to visit him in prison, and the tortures which he endured in addition, and besides these the sufferings and the nailings, and his firmness on the pile, and his death after all the extraordinary trials, -- those we refer to that epistle which has been given in the Martyrdoms of the Ancients, collected by us, and which contains a very full account of him. And there are also records extant of others that suffered martyrdom in Pergamus, a city of Asia, -- of Carpus and Papyrus, and a woman named Agathonice, who, after many and illustrious testimonies, gloriously ended their lives.

CHAPTER XVI.

Justin the Philosopher preaches the Word of Christ in Rome and suffers Martyrdom.

About this time Justin, who was mentioned by us just above, after he had addressed a second work in behalf of our doctrines to the rulers already named, was crowned with divine martyrdom, in consequence of a plot laid against him by Crescens, a philosopher who emulated the life and manners of the Cynics, whose name he bore.

After Justin had frequently refuted him in public discussions he won by his martyrdom the prize of victory, dying in behalf of the truth which he preached. And he himself, a man most learned in the truth, in his Apology already referred to clearly predicts how this was about to happen to him, although it had not yet occurred. His words are as follows: "I, too, there-

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fore, expect to be plotted against and put in the stocks by some one of those whom I have named, or perhaps by Crescens, that unphilosophical and vainglorious man. For the man is not worthy to be called a philosopher who publicly bears witness against those concerning whom he knows nothing, declaring, for the sake of captivating and pleasing the multitude, that the Christians are atheistical and impious.

“Doing this he errs greatly. For if he assails us without having read the teachings of Christ, he is thoroughly depraved, and is much worse than the illiterate, who often guard against discussing and bearing false witness about matters which they do not understand. And if he has read them and does not understand the majesty that is in them, or, understanding it, does these things in order that he may not be suspected of being an adherent, he is far more base and totally depraved, being enslaved to vulgar applause and irrational fear. For I would have you know that when I proposed certain questions of the sort and asked him in regard to them, I learned and proved that he indeed knows nothing. And to show that I speak the truth I am ready, if these disputations have not been reported to you, to discuss the questions again in your presence. And this indeed would be an act worthy of an emperor.

“But if my questions and his answers have been made known to you, it is obvious to you that he knows nothing about our affairs; or if he knows, but does not dare to speak because of those who hear him, he shows himself to be, as I have already said, not a philosopher, but a vainglorious man, who indeed does not even regard that most admirable saying of Socrates.”

These are the words of Justin.

And that he met his death as he had predicted that he would, in consequence of the machinations of Crescens, is stated by Tatian, a man who early in life lectured upon the sciences of the Greeks and won no little fame in them, and who has left a great many monuments of himself in his writings.

He records this fact in his work against the Greeks, where he writes as follows:

"And that most admirable Justin declared with truth that the aforesaid persons were like robbers." Then, after making some remarks about the philosophers, he continues as follows: "Crescens, indeed, who made his nest in the great city, surpassed all in his unnatural lust, and was wholly devoted to the love of money. And he who taught that death should be despised, was himself so greatly in fear of it that he endeavored to inflict death, as if it were a great evil, upon Justin, because the latter, when preaching the truth, had proved that the philosophers were gluttons and impostors." And such was the cause of Justin's martyrdom.

CHAPTER XVII.

The Martyrs whom Justin mentions 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 con-

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scious 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 beam the name of Christian? You do not judge, O Urbicius, 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 an-

other 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, 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 studious to peruse his works with diligence. So much concerning him.

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**tinguish a wood fire by pouring gaso-
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Some days you have it all together. And other days you can not even find the pieces.

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