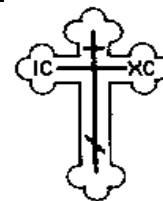


# REUNION

✠ The Basilians - The Basilian Fathers ✠



Volume 9 No. 2

OF THE CHURCH

OF MAN WITH GOD

April 2, 1999

## ~ GUILT ~

From ✠ Paul, S.S.B.

To the flock entrusted into my care:

It is common today to hear discussions which, though the topic may to those in the discussion seem to be otherwise, center on guilt.

Guilt is socially unacceptable and unpopular amongst a significant per centage of religious leaders of today. Adults decry the "guilt trips" their mothers "placed on" them as minor children. Younger Roman Catholics, Orthodox Catholics, and Jews, deride the feelings of guilt of their older, more religiously oriented, family members, acquaintances and friends. It is common to hear and read, that Christ, through His salvation of mankind, saved us from our sins, removed all the consequences of our sins, cancelled the requirement of retribution and recompense for our sins having provided full recompense for all our sins, and extinguished our guilt for our sins.

If people who profess such beliefs actually do pray, and if they do pray to Jesus Christ, a true Christian can not join in such prayers for such prayers are not directed to the real

*(Continued GUILT on page 25)*

## THE HOLY NAME OF JESUS

Epistle/Reading Acts 4:8-12  
Gospel Luke 2:21

As you go through life you will hear people use Jesus' name in ways which are morally wrong. People might be having an argument, and one of them might say "\_\_\_\_\_", what do you want!", or someone may be startled and just say His name, "\_\_\_\_\_"! When people do something like that, they are doing it because they are being influenced by the devil himself, because the devil hates Our Lord so much the devil will do anything to attack God, even to the extent of trying to make His Name sullied, associated with badness, and commonplace.

But we must remember that Jesus was named by God the Father, Himself! When God the Father sent the Angel Gabriel to the Virgin Mary, to ask her to become Jesus' mother, God the Father had told the Angel Gabriel to have the Virgin Mary name the Baby, Jesus.

We must also remember what Saint Peter did and said when he cured a crippled man using and in the Name of Jesus. Saint Peter then explained to everyone that it is in Jesus' Name that every person who is "saved", is able to lead a good life and to get to Haven. It is through Jesus' very Name itself, and through all the Sacraments and work done by people who act within the authority Jesus has given to them, that every person who gets to Heaven, actually gets there.

So next time you hear someone use Jesus' Name improperly, move away from them to show your displeasure, and that you do not wish to associate yourself with someone who does that. And pray for that person too.

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## THE MIRACLE OF DAMASCUS (Continued)

I hope you enjoyed that. Now, let us get down to understanding this "Kingdom of Heaven on Earth."

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

*(Continued DAMASCUS on page 8)*

## Isaias Chapter 40

The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

40:1. Be comforted, be comforted, my people, saith your God. 40:2. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins. 40:3. The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. 40:4. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. 40:5. And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken. 40:6. The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the

*(Continued CH 40 on page 2)*

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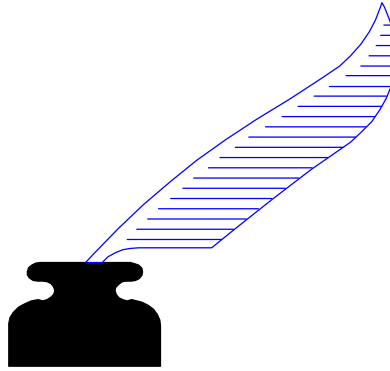
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The sole purpose of this publication is to comply with the teachings and instructions of Jesus Christ, second person of the Trinity God, and to further His kingdom.

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**LETTERS**

*(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - Ed.)*



of St. Mary Magdalene Orthodox Church (Waveland, Miss.); publication swaps; those who pick up a copy and those who request a "free" subscription (if any are left); \*\*\*\* those who make a donation of \$30.00 (or more) to Holy Innocents Orthodox Church will be mailed each print published issue of REUNION for one calendar year from the date the donation is received. **A donation does not create an obligation for us to publish.**

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

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 Holy Innocents (504) 738-3502;  
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 Harahan, Louisiana 70123 USA  
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 bp.lee@reu.org  
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✠The Basilians - The Basilian Fathers✠

*(Continued CH 40 from page 1)*

field. 40:7. The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass: 40:8. The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever. 40:9. Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God: 40:10. Behold the Lord God shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him. 40:11. He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young. 40:12. Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance? 40:13. Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him? 40:14. With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding? 40:15. Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust. 40:16. And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering. 40:17. All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity. 40:18. To whom then have you likened God? or what image will you make for him? 40:19. Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver? 40:20. He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved. 40:21. Do you not know? hath it not been heard? hath it

*(Continued CH 40 on page 3)*

If you wish to receive REUNION please see \*\*\*\* above, and fill in your name and address below and send to:  
**REUNION**  
 Holy Innocents Orthodox Church  
 311 Hickory Avenue  
 Harahan, Louisiana 70123

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_

(Continued CH 40 from page 2)

not been told you from the beginning? have you not understood the foundations of the earth? 40:22. It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in. 40:23. He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity. 40:24. And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble. 40:25. And to whom have ye likened me, or made me equal, saith the Holy One? 40:26. Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing. 40:27. Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God? 40:28. Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom. 40:29. It is he that giveth strength to the weary, and increaseth force and might to them that are not. 40:30. You shall faint, and labour, and young men shall fall by infirmity. 40:31. But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

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**HOLIDAY:  
FOR GOD OR FROM GOD?**

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

Think of Valentine’s Day, Mardi Gras, Fat Tuesday (under the Roman calendar Mardi Gras is the day before Great Lent) and other holidays.

These are very significant days, marking very significant benchmarks for our personal spiritual development; benchmarks established by the Church within its Divine Prerogative for the purpose of enhancing our individual spiritual development.

Virtually all of the world has heard of our Lord and His teachings. Very few people seem to have explored either His teachings, or following His teachings, to any great extent.

Some have no ability, either in God given talents or in physical access, to study God. From such persons God expects what ever they are able. Some have ability, in God given talents or in physical access or both, to study God. From such persons God also expects what ever they are able. How we bear fruit for God can easily be different for each of us, in accordance with the infinity of individuality with which God has endowed humankind, though we commonly group such fruit into common categories for ease of contemplation by the finite human mind.

We can perceive the extent to which we accept the seed of Divine Life from our Lord, in how we respond to the significant days which face us. Is Valentine’s Day a day to give candy and flowers to your “sweetie”, or is it a day to remember a valiant Christian martyr and perhaps express your Christian love to your “sweetie”? Or, is it a day to send nasty and demeaning notes and cards to people whom you wish to hurt.

Are Lundi Gras and Mardi Gras days to commit sins in wanton abandonment,

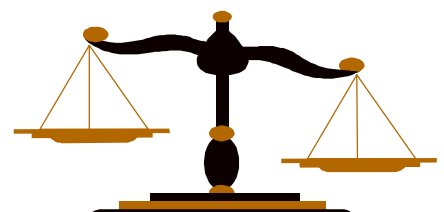
or are they days to celebrate the riches with which God has blessed us and to acknowledge those riches as we follow our Lord’s example and fast during Great Lent and prepare for the Greatest Sacrifice ever made, on Good Friday, and the celebration of the greatest promise ever made and the greatest promise ever kept, Pascha / Easter?

Will we each exercise the freedom which God has given us, and chose to follow our Lord into true freedom, or will we exercise that freedom and enslave ourselves to absence of God, to sin, to evil?

God continually plants His seed in us, in each of the varying roles we live during the course of our individual lives. When we are children, we should bear that fruit which children are to bear; as students, that of students; as parents, that of parents; as spouses, that of spouses; as baseball players, that of baseball players; as picnickers, that of picnickers; as taxi drivers, that of taxi drivers; and so for each portion of our lives.

When celebrations abound, enjoy the celebrations which abound, in the manner of true followers of Jesus Christ. Do not spread doom and gloom throughout the material blessings we have, but accept them in a joyful and chaste manner. These blessings can serve to remind us of the extent of our sacrifices during Great Lent; they can be a viable measuring tool by which we can ascertain whether or not we actually are taking advantage of the spiritual opportunities presented by Great Lent; and they can be a reminder of how unimaginably happy we will be in eternity with God if we but follow Him and not some twisted version of what He teaches.

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**PARISH NEWS**

**HOLY INNOCENTS NEWS**

Holy Innocents Orthodox Church  
311 Hickory Ave.  
Harahan, Louisiana 70123  
Voice (504) 738-3502  
FAX (504) 737-7707  
HIOC BBS (504) 738-2681  
<http://www.gnofn.org/~orthodox>

The Church (mission) is usually open from 9:00 AM to Noon Sundays, 7:30 AM to 5:00 PM Monday - Friday, as schedules permit, closed Saturdays except for special occasions like weddings. Saturday Vespers are usually at St. Mary Madgalene.

These schedules are kept unless something extraordinary occurs. Last minute notices are posted on the marquee by the front door.

**REGULAR SUNDAY SCHEDULE:**

9:30 AM - 9:45 AM, Confessions  
9:45 AM Prothesis  
10:00 AM Divine Liturgy (Mass)  
Western Rite  
11:00 AM - Noon, Fellowship Hour

All who have been Baptized and Chrismated (Confirmed) are encouraged to receive The Eucharist (Holy Communion).

**WEEKDAY DIVINE LITURGY:**

Weekday Divine Liturgy is at 8:00 AM. Some days we do not have weekday Divine Liturgy due to scheduling problems. Check the Bulletin

When we have weekday Divine Liturgy, Confessions are available immediately before Divine Liturgy, from 7:30 AM - 7:45 AM.

**There is no socializing after weekday Divine Liturgy. Social telephone calls should be limited to between 6:30 PM and 8:30 PM.**

**BULLETIN COPIES:**

Copies of Holy Innocents weekly parish

bulletin can be FAXed to you (local calls only). Just send us a FAX request. You can also obtain a copy on HIOC BBS or at the chapel, or on our web site.

Holy Innocents is a Western Rite Orthodox Church affiliated with The Orthodox Catholic Archdiocese of Louisiana, and the Archdiocese of Orleans, of the Orthodox Catholic Church of the Americas operated by the Basilian Fathers. Its lineage is Russian Orthodox, and Eastern Rite Liturgy is observed in special schedules as an accommodation.

Most Rev. John (John J. Lehman), S.B., Archbishop of Orleans

Most Rev. Paul (Lee S. McColloster), S.B./S.S.B., Pastor.

**OTHER SACRAMENTS AND LITURGIES**

Baptisms and Chrismation (Confirmation) may be scheduled two or more weeks in advance, for children and adults who have never received these Sacraments, and who desire to join the Church.

Reception of Converts, for those who have been Baptized and Confirmed in another Jurisdiction of The Holy Catholic and Apostolic Church, may be scheduled two or more weeks in advance.

Holy Matrimony should be scheduled at least three months in advance, but may be arranged in less time depending on the circumstances. We are not a marriage mill, and will not marry just anyone - interviews are required for those with whom we are not very familiar.

Absolution/Confession, is available from 9:30 AM to 9:45 AM, Sundays, and on request at virtually all times.

Anointing of the Sick (Extreme Unction, Holy Anointing) is available after Sunday Divine Liturgy, and with visitation of the sick, is available on request. Please notify us if you, family, or a friend, become ill, are hospitalized, or

desire a visit. You need not be ill to request a visit.

Blessing of a Home is usually done on the Feast of The Epiphany (January 6), or when a family moves into a new home. It should be scheduled a week or so in advance. The house need not be all "in order".

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**ST. MARY MAGDALENE NEWS**

St. Mary Magdalene Orthodox Church  
125 Hartsie Drive - 150 Angell Lane  
Waveland, Mississippi 39576  
**Voice (228) 466-4508**  
**STMM BBS (228) 467-2002**

St. Mary Madgalene has its own BBS. the selection of "non-religious" and more general files is greater on STMM BBS than on HIOC BBS.

**RETREATS:**

*Holy Innocents hosts a retreat on the first Saturday of each month, at St. Mary Magdalene. This is an "open" retreat, without the 'rule of silence'. Grounds open at 9 AM, Divine Liturgy is at 11:15 AM, grounds close between 1 PM and 4 PM. Bring your own food, though chicken noodle soup and coffee are provided.*

St. Mary Magdalene is primarily a retreat house. Anyone wishing to conduct or participate in a one day retreat for a group or an individual should call either St. Mary Magdalene, Holy Innocents to schedule. We encourage everyone to go on a retreat at least once each year - more often if possible. Talks on various special subjects can be arranged for groups in retreat, and those on private retreat will be left alone as they desire. Overnight retreats are available with "dormitory style" facilities.

Directions: Take I-10 East through Slidell. Cross the Louisiana - Mississippi State line; pass up the truck scales

*(Continued PARISH NEWS on page 6)*



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

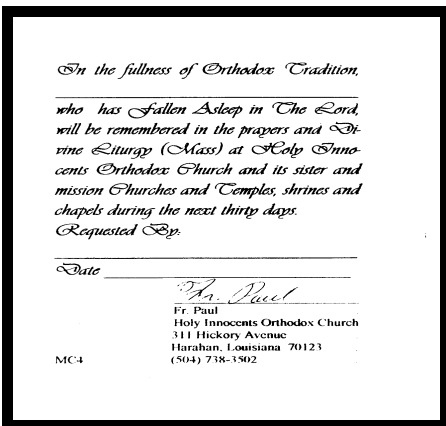


SOUFANIEH

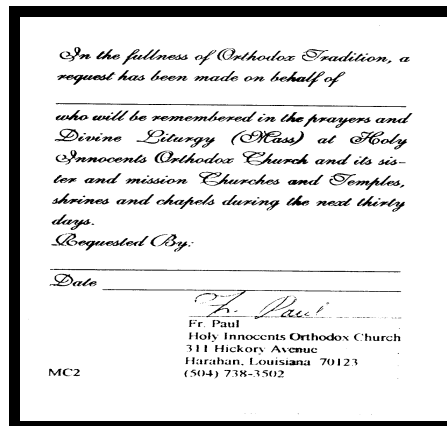
**“MASS CARDS”**

Commonly called “Mass Cards”, these 4 1/4” by 5 1/2” (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this column) inside:



**General Intentions For the Living**, for weddings, illnesses, general need, and for the sake of prayer itself, etc., cards, have Icons nos. 4, 7, 11, and 26, and a photograph of the Icon of Our Lady of Soufanieh showing the olive oil dripping from the bottom of the Icon’s frame, are available on the covers. All the Icons are full color printed cards, except Our Lady of Soufanieh, which is a color photograph.



The text on the inside of the cards for the living is given above, again reduced here to fit inside the column.

These cards are very beautiful, bamboo in color, but they are only a product - something to induce you to make a donation which we use to support the various works we provide, including publication of **REUNION**.

To have a person included in our prayers and at Divine Liturgy, send us a note, or fill out the form in the right column of this page and send it to us. There is no fee for the prayers and Masses, that would be Simony.

**These cards are**

**also available without prayer intentions**, and can be used for regular note or religiously oriented note stationery.

Consider obtaining a small supply, and send the prayer request slip which accompanies the cards when you actually use the card.

Like Monasteries which obtain donations for their Icons, or sell Icons and other items, the donations we receive from these cards are of great use to us. Your help is always appreciated.

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Dear Fr. Paul,  
Please include and remember \_\_\_\_\_

---

in the Divine Liturgy and Prayers for the (living - dead) at Holy Innocents Orthodox Church and its sister and mission places of worship during the next thirty days, beginning \_\_\_\_\_, 19\_\_\_\_\_, on the occasion of \_\_\_\_\_

---

Requested by (optional) \_\_\_\_\_

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(Name) \_\_\_\_\_

---

(Address) \_\_\_\_\_

---

(City, State Zip) \_\_\_\_\_

Please mail this slip to:  
Fr. Paul  
Holy Innocents Orthodox Church  
311 Hickory Avenue  
Harahan, Louisiana 70123  
or telephone (504) 738-3502  
*[Please note that prayer requests are also normally posted in REUNION BBS (504) 738-2681, with world wide access]*

**PRODUCTS REQUEST FORM**

ITEM	QUANTITY	REQUESTED DONATION	TOTAL
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Mass Cards:		Each	
Icon # 4	_____	\$2.00	\$ _____
Icon #7	_____	\$2.00	\$ _____
Icon #11	_____	\$2.00	\$ _____
Icon #19 (Deceased)	_____	\$2.00	\$ _____
Icon #26	_____	\$2.00	\$ _____
Soufanieh	_____	\$3.00	\$ _____

Icon Stationery Cards: (same as Mass cards but without inside inscription, packs of 10 cards and 11 envelopes)

Icon #4	_____	\$15.00	\$ _____
Icon #7	_____	\$15.00	\$ _____
Icon #11	_____	\$15.00	\$ _____
Icon #19	_____	\$15.00	\$ _____
Icon #26	_____	\$15.00	\$ _____
Soufanieh	_____	\$22.00	\$ _____

Liturgical Calendars: (may contain errors, we try to correct them as we receive notice)

General Calendar	_____	\$5.00 for one	\$ _____
(55 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____
For Year 1999	_____	\$5.00 for one	\$ _____
(49 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____

**Western Rite Divine Liturgy with rubrics:**

Pew Size	_____	\$5.00 for one	\$ _____
	_____	\$2.00 for each additional ordered at same time	\$ _____
8 1/2" x 11 " pages	_____	\$9.00 for one	\$ _____
	_____	\$4.00 for each additional ordered at same time	\$ _____

**PLEASE PRINT !!!**

**REQUEST PLACED BY:**

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City/State \_\_\_\_\_  
 Zip \_\_\_\_\_

Total \$ \_\_\_\_\_

There are no shipping charges. Propriety requires the total requested donation amount accompany your products request. Send product request with donation to:

Holy Innocents Orthodox Church  
 311 Hickory Ave.  
 Harahan, Louisiana 70123

(Continued PARISH NEWS from page 4)

and take the first exit after the truck scales. This is the scenic route to the beaches. (Some people call this the Hwy. 90 exit.) Stay on the highway, pass (and curse) the gambling casino exit until you arrive in Waveland (about 17 miles from I-10). Turn right at the first traffic light, go down the road towards the beach, cross over the rail road tracks and turn left on Central Ave. which is the first road over the rail road tracks. Stay on central until you reach Coleman Ave., which is located at the first stop sign you will come to. Turn right on Coleman and you will see the beach road ahead. Turn right on Beach Road., go two blocks to Hartsie, turn right on Hartsie, travel 550 feet until the bend in the road. St. Mary Magdalene is on the left.

Or, I-10 to Miss Hwy 603 (43), also known as Kiln Rd., then South on Hwy 603 (43) (Kiln Rd.), cross over U. S. Hwy. 90 [Hwy 603 (43) changes its name to Nicholson Ave.], to the Beach, right on Beach Road, pass Coleman Ave., and proceed as above.

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**LITURGICAL CALENDAR**  
 +  
**ORTHODOX CATHOLIC**  
**CHURCH OF THE AMERICAS**  
 +  
**WESTERN AND EASTERN RITES**

{NOTE: Calendar not guaranteed to be free of errors}

Codes: (W) indicates Western Rite; (E) indicated Eastern rite; (J) indicates Old Calendar or Julian Calendar presented for perspective (the Old Calendar - Julian - date actually being 13 days behind the Gregorian Calendar date on the Gregorian Calendar); (T) indicates a traditional or local feast or commemoration not actually part of the official calendar but presented for perspective and/or that it not be forgotten; [C] indicates a commemoration, normally not

(Continued CALENDAR on page 7)

(Continued CALENDAR from page 6)

part of the official calendar, but presented that it be remembered; (HD) indicates a Holy Day, Western; (GF) indicates a Great Feast, Eastern; (r) (w) (v) (g) indicate the color vestments; (C) Confessor, (B) Bishop, (M) Martyr, (D) Doctor; \* indicates movable feast (designation not always used if proper notation is included in calendar notations); (RC) indicates Roman Jurisdiction date/feast; (S) and "Sec." and "Civil" indicate secular or civil observances.

#### APRIL

Apr 1 THU (W&E) Sixth in Lent, (W) Thursday - First Week of the Passion, (W) St. Maurice the Wonderworker (C); St. Samcas the Elder (C); (E) Ven. Mary of Egypt; Ven. Euthymius, Suzdal; St. Mar. Abraham, Bulgar.

Apr 2 FRI (W&E) Sixth Friday in Lent, Passion Friday, (W) Way of The Cross (v), Friday - First Week of the Passion; (T) Seven Sorrows of the Theotokos; (E) The Friday immediately before Lazarus's Saturday (the day before Lazarus's Saturday), is the last day of Lent, or the Great Fast (p), (W) St. Mary of Egypt (V); (E) Ven. Titus, Wonderworker; MM Amphian & Edecius; Vir. Mar. Theodora (Roman Catholic Good Friday).

Apr 3 SAT (W&E) Sixth Saturday in Lent; , (W) Saturday - First Week of the Passion, (E) Lazarus's Saturday, is the Saturday of the week before Easter (the Saturday, the day, before Palm Sunday) (w), (W) St. Irene and Companions (MM) (r); Commemoration of St. Joseph; (E) Ven Nicetas, Conf.; Mar., Elpidiphore; Mar. Illyricus.

Apr 4 SUN (W&E) PALM SUNDAY [GF], (W) Second Sunday in Passion Time, Sunday of Holy Week, Blessing and Distribution of Palms (r for blessing branches and procesion, v for Mass); (E) Palm Sunday, the Sunday before Easter (r), (W) St. Isidore of Seville (BCD); (E) Ven. Joseph Hymnogr; Ven. George Maleum; SM Nicetas of Serres

(Roman Catholic Easter).

Apr 5 MON (W) Monday in Holy Week (v); (E) Monday of Holy Week, the day after Palm Sunday, begins The Fast of Christ's Passion (day r, evening p), (W) St. Richard of Chichester (BC); Theodule, Agathopod; Ven Plato Studite; Ven. Theodora.

Apr 6 TUE (W) Tuesday in Holy Week (v), (W) St. Lucius; (E) St. Eutchyes of C/ple; Ven. Method, Abp. Moravia.

Apr 7 WED (W) Wednesday in Holy Week (v), (W) St. George of Mesopotamia (BC); [C] Second day of Comm. of Patriarch Tikhon of Moscow, Chief Progenitor of American Orthodoxy; (E) Ven. George, Bp Mitylene; MM Calliope & Aquiline; Vn. Daniel of Peregaslav; (J) The Annunciation of the Birth-giver of God.

Apr 8 THU Thursday in Holy Week, Maundy Thursday (v), (W&E) HOLY THURSDAY, (W) EASTER TRIDIUM, Liturgy (Mass) of the Lord's Supper (Last Supper), Liturgy (Mass) of the Chrism (Holy Oil), Silence of the Bells, Procession of Reservation of the Eucharist; Striping of the Alter, Washing of Feet, Adoration of the Blessed Sacrament [Before Divine Liturgy (v), Divine Liturgy in (w), then (v)], (W) St. Dionysius of Corinth (BC); (E) Apb. Herodion, Agabus, Rufus, Asyncritus, et al; St. Celestine.

Apr 9 FRI (W&E) GOOD FRIDAY (black), (W) Way of the Cross, Unveiling and Veneration of the Cross, Communion of the reserved Sacrament, (W) St. Mary Cleophas (C); (E) Mar Eupsyche; Sac Mar Badimus, Archimandrite of Persia.

Apr 10 SAT (W&E) HOLY SATURDAY, (W) Blessing of the New Fire, Blessing of the Paschal Candle and Procession of Lights, Blessing of Baptismal Water, Baptism of New Born and Catechumens and Renewal of Baptismal Promises; DIVINE LITURGY OF THE EASTER VIGIL (Unveiling of Icons and the Voice of the Bells) (v then w),

(W) St. Dionysius the Great (BC); (E) MM Terence, Africanus, Pompeius, Maximus, et al; SM Gregory, Pat. C/ple.

Apr 11 SUN (W&E) EASTER SUNDAY, PASCHA, THE RESURRECTION OF OUR LORD (GF) (HD), (W) (w), (E) (g or w); (W) St. Leo the Great of Rome (BCD); (E) SM Antipas, Pergamos; St. Calinic of Cernica; Vv Tryphamia, Matrona.

Apr 12 MON (W) Easter Monday (w) [PT], (W) St. Zemo (BC); (E) V. Basil, Cf., Bp. Parion; V. Anthusa, Virgin; Ven Athanasia.

Apr 13 TUE (W) Easter Tuesday (w) [PT], (W) SS Carpus and Papyrus (MM) (r); [C] Comm. Falling Asleep in the Lord of the Mitered Achpriest Edward W. Franks, SSB, 13 Apr 1991; (E) Ven. John Climacus; M Artemon of Loadicea; MM Theodosius and Zollus.

Apr 14 WED (W) Easter Wednesday (w) [PT], (W) St. Justin Martyr and Apologist, Palestine, 163 A.D. (M) (r); (E) S. Martin, Conf. of Rome; MM Antony, John, Neomar Demetrius.

Apr 15 THU (W) Easter Thursday (w) [PT] (W) St. Valerian and Companions (MM) (r); (E) Mar Crescens, App Aristarch Pudens; SM Leonidas, Bp. - Athens.

Apr 16 FRI (W) Easter Friday (w) [PT], (W) St. Hermenegild (M) (r); (E) Vir. MM Agape, Irene, Chionia, Charissia; Mar Leonidas and Companions.

Apr 17 SAT (W) Easter Saturday (w) [PT], (W) St. Anecitus (BM) (r); (E) SM Simeon, Bp-Persia; Zosima Heg Solovetsk; St. Agapitus.

Apr 18 SUN (W) Octave of Easter, Low Sunday (w)[PT]; (E) The Sunday of St. Thomas or "Anti-Paskha", is the first Sunday after Easter (w), (W) St. Apollonius the Apologist (C); (E) Ven. John Decap.; Neo M John of Ioannina, Cosmos, Bp of Chalcedon.

Apr 19 MON (W) St. Alphege of Canterbury, 1012 A.D., (BM) (r); (E) Vn. John of  
(Continued CALENDAR on page 8)

*(Continued CALENDAR from page 7)*

Old Laura; H Mar Paphnutiy; St. Tyrpho, Pat C/ple.

Apr 20 TUE (W) St. Theodore the Great (C); (E) Ven. Mary of Egypt; Vn. Theodore Trichina, Ap Zacchaeus.

Apr 21 WED (W) St. Dismas the Penitent (C); (E) Sac Mar January, Bp.; MM Proclus, Sasius, Faust, Disiderat.

Apr 22 THU (W) SS Soter and Caius (BBMM) (r); (E) Vn. Theodore Syceon; Tr. Rel Pr Vsevolod, Ap Nathaniel.

Apr 23 FRI (W) St. George the Great (M); (E) Gr. M George the Trophy Bearer; Mar Lazar, Bulgar.

Apr 24 SAT (W) St. Mellitius (BC); (E) Mar Sabbas Strat; Vn. Elizabeth Thaumia; SS Iorest and Sabbas.

Apr 25 SUN (W) Second Sunday after Easter (w) [PT]; (E) The Sunday of The Myrrh-Bearing Women, and commeration of Joseph of Arimathea and Nicodemus, is the second Sunday after Easter (w), (W) ST. MARK, APOSTLE-EVANGELIST (M) (r) (Supersedes Sunday of lesser rank); [(T) \*Greater Litanies held on the 25th day of April or if the 25th is Easter Sunday or Easter Monday, then on the Tuesday after the 25th]; (E) Ap. and Ev MARK; Vn. Sylvester Obnora - C/ple icon M.G.

Apr 26 MON (W) SS Cletus and Marcellinus (BBMM) (r); (T) Our Lady of Good Counsel (Supersedes Sunday of lesser rank); (E) SM Basil, Bp. Amasia; St. Stephen or Perm.

Apr 27 TUE (W) St. Egbert (C); (E) Ap/Sac Mar Simeon, Kinsman of the Lord.

Apr 28 WED (W) St. Vitalis (M) (r); (E) Nine MM of Cyzicus; Ven. Memnon W/wkr; St. Cyril of Turov.

Apr 29 THU (W) St. Erconwald (BC) [C] Marriage of Abp. Aftimios to Matuska Marian 29 April 1933; (E) Apps. Jason and Sosipater; Vir. Mar Cercyra; St. Basil of Ostrog.

Apr 30 FRI (W) SS Marion and James of Lambesa (MM) (r); (E) All Holy Lady Theotokos of the Lifegiving Font.

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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."

*(Continued DAMASCUS on page 9)*



*(Continued DAMASCUS from page 8)*

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 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 child-like 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

*(Continued DAMASCUS on page 10)*

*(Continued DAMASCUS from page 9)*

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

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)

#### The Kingdom of Heaven

"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 sheepfold [the Kingdom] but climbs up another way is a thief and a robber. But he who enters by the door is shepherd of the

*(Continued DAMASCUS on page 11)*

(Continued DAMASCUS from page 10)  
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 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 enjoins 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 king-

dom..."

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  
(Continued DAMASCUS on page 12)

*(Continued DAMASCUS from page 11)*

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.

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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 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

*(Continued DAMASCUS on page 15)*



During almost every ecstasy and stigmata Father Malouli was able to have medical doctors present to examine Mirna and thereby provide expert witnesses for the information of local bishops regarding the extraordinary nature of the phenomena occurring. Sometimes as many as 10 doctors were present at one time. Here a doctor examines Mirna while she is in ecstasy and the stigmata is taking place.





*Upper:* Mirna suffers a great deal during her ecstasies, but she considers it all worthwhile due to the many cures of both soul and body that have been effected as a result, and also if unity among the Christian Churches is achieved.

*Lower:* An unidentified invalid holds his crutches aloft in jubilation after having been cured.



*(Continued DAMASCUS from page 12)*

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

**HE WHO DIVIDED IT HAS SINNED. HE WHO IS HAPPY WITH THESE DIVISIONS HAS ALSO SINNED.**

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 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.

One Church

Many things happened to prepare Mirna and Nicol for the message of UNITY. There was oil from her hands, the Icon, cures, a voice, "OPEN THE DOORS," an apparition on the day of the Miraculous Medal, a second apparition stressing faith and love, more cures, another apparition with a message of humility, and then the start of the messages of unity.

**ESTABLISH CHURCH. I DID NOT SAY, 'BUILD A CHURCH.' THE CHURCH WHICH JESUS ADOPTED IS ONE CHURCH, BECAUSE JESUS IS ONE. THE CHURCH IS GOD'S KINGDOM ON EARTH. HE WHO DIVIDED IT HAS SINNED. HE WHO IS HAPPY IN THESE DIVISIONS HAS ALSO SINNED. JESUS ESTABLISHED IT. IT WAS VERY SMALL. WHEN IT GREW IT BECAME DIVIDED. WHOEVER DIVIDED IT HAS NO LOVE. BE UNITED. DO NOT BE FRAGMENTED LIKE THE ELDERS.**

**MY CHILDREN, BE UNITED. MY HEART IS WOUNDED. DO NOT ALLOW MY HEART TO BE DIVIDED**

*(Continued DAMASCUS on page 16)*

*(Continued DAMASCUS from page 15)*

BECAUSE OF YOUR DIVISIONS. THE CHURCH IS THE KINGDOM OF HEAVEN ON EARTH. HE WHO DIVIDED IT HAS SINNED. HE WHO IS HAPPY WITH THESE DIVISIONS HAS ALSO SINNED. THE UNITY OF YOUR HEARTS IS MY FEAST. YOU ARE MY CHURCH, AND YOUR HEART BELONGS TO ME; UNLESS THAT HEART HAS CHOSEN TO FOLLOW ANOTHER GOD. I HAVE SAID: THE CHURCH IS THE KINGDOM OF HEAVEN ON EARTH. HE WHO DIVIDES IT HAS SINNED. AND HE WHO IS HAPPY IN ITS DIVISIONS HAS ALSO SINNED.

TELL MY CHILDREN, I ASK FROM THEM UNITY. I DO NOT WANT IT FROM THOSE WHO ARE ONLY ACTING; PRETENDING TO WORK FOR UNITY.

There is no new theology in these lines, but for some, they might seem new. First of all, the messages say that God, not man, started the Church. The word "ADOPTED" is theologically correct. The Kingdom belonged to the Jews. They were God's children. They fell off the tree and we were grafted on. We are the adopted Sons of God. The words "ONE CHURCH" means that God did not find more than one Kingdom. To divide this Kingdom is a sin against God, not man. The message makes no mistake about saying that it was divided and it was wrong to do so.

This history lesson is necessary for those people who still believe that there are many ways to Heaven and that it doesn't matter what Church you belong to. To be happy in these divisions is the same as saying you are content with them. To not work to unite them is the same as being happy with them. To not work for unity is to be sinning.

The message makes it clear that those on top, bishops, keep us divided. God, who knows all things, also knows that unity will never come from them, because some of them are only pretending

to work for unity. It must come from the little ones, you and me. "Through you I will educate [unite] my generation [the age of the Kingdom of Christ and Mary]."

Throughout history there have been many attempts by the bishops, the patriarchs, and the pastors to bring about unity, especially in the last thirty years. You will see this clearly in later chapters. There have been meetings and talk, talk, talk, concession, concession, concession, but not one success at unity from the elders. It is no wonder God is angry.

We learn (although we should have already known) that Christ and Mary are wounded in their Hearts by these divisions. A lance pierced Christ's Heart, and we are doing it again. A sword pierced Mary's Heart, and we are doing it again. In Mirna's letter to me she says:

"Unity will not be achieved unless we unify our hearts. . .if we love each other as Christ has asked us to do, then His Will be done, and we shall gather all the churches in One Church, called God's One House, and we shall all meet under one roof...God willing."

**Our Example**

The little house of Nicolas and Mirna is not a church, but God seems to have set it up as an example of what churches, church life, and church love should be like. When Mary said, "OPEN THE DOORS AND DO NOT DEPRIVE ANYONE FROM SEEING ME," the home became like a little church. Everyday, all day and night, people come to pray. They pray alone, together, they sing, they love. There are rich and there are poor. No one asks about money, and no one cares.

No money is ever taken for any reason whatsoever.

I AM NOT ASKING FOR MONEY TO BE GIVEN TO THE CHURCHES, NOR DISTRIBUTED TO THE POOR.

I ASK FOR LOVE. THOSE WHO DISTRIBUTE THEIR MONEY TO THE CHURCHES AND THE POOR, BUT DO NOT HAVE LOVE, ARE NOTHING. I SHALL VISIT HOMES MORE OFTEN, BECAUSE THOSE WHO GO TO CHURCH, SOMETIMES THEY DO NOT GO TO PRAY. GIVE. DO NOT DEPRIVE ANYONE WHO ASKS.

This message is for Mirna's and Nicol's protection as well as an example to the churches. By not taking any money, they cannot be accused of starting a new religion and receiving what would otherwise go to the church and the poor. But even without the use of money, they are constantly helping the poor, the poor in body and in spirit.

Their doors are always open, and people come to pray, not to talk or be seen by others. How many churches do you know that are always open? How many people do you know that go to church simply to pray?

In my own parish in the United States, the priests (there are three) do not even live near the church. No one knows where they live. You cannot reach them by phone. You cannot enter the church to pray unless they are there. If you were dying and wanted the Last Rites, you would be out of luck.

If priests spent more time in church, the doors could be open more often. Maybe that is too much to expect, but could they at least live there, so that the doors could be open sometimes.

There are many people asking for help, not just money, but spiritual help. They are never deprived of this kind of love at the little House of Soufanieh.

If I give and make the receiver feel like a beggar, I have no love. If I give and let everyone know how good I am for giving, I have no love. If I give because it is required of me, I have no love. But if I love first, giving is the natural thing to do. Like the mother's love for her child

*(Continued DAMASCUS on page 17)*



(Continued DAMASCUS from page 16)

dren and Christ's love for us, love should be so natural as to be expected.

I DID NOT COME TO SEPARATE. YOUR MARRIED LIFE SHALL STAY AS IT IS. . . LIVE YOUR LIFE, BUT LIFE SHOULD NOT STOP YOU FROM PRAYING... HOW BEAUTIFUL IS THIS PLACE. IN IT I SHALL BUILD MY KINGDOM AND MY PEACE. . . LOVE ONE ANOTHER AND PRAY WITH FAITH. . . GO ABOUT YOUR LIFE AS A WIFE, MOTHER, SISTER.

Mirna is Catholic. Nicolas is Orthodox. She is a Lebanese. He is a Syrian. The Catholics and the Orthodox are fighting each other. The Lebanese and Syrians are fighting each other. But Nicol and Mirna live in perfect harmony with each other. They love, they pray, they believe together. It is from the example of this little family, these two people from divided religions, that unity will come about.

We at the bottom, we people, must show the elders how to love each other, how to put away our stupid differences, how to put away our criticisms, how to put away our nationalisms, and simply love each other because we are all God's children. In this house Catholic priests and Orthodox priests pray together. It seems so easy just to love God together. He is one and so should we be. Mirna again will have the last word.

"As my husband and I are one body in marriage, attuned together, so we are all one body of Christ, but not all attuned together."

#### Not Like The Elders

These messages are not so gentle on priests and bishops as they are on the people. This is also true of many other true apparitions I have studied. It's very understandable too, if you think about it. The priest is Christ's representative on earth. He is supposed to be the image of Christ. When the flock looks at him they should see a Christ-like man.

What he does, what he says, what he teaches has great importance to the little ones.

DO NOT BE FRAGMENTED LIKE THE ELDERS. . . WOE TO HIM WHO REPRESENTS MY IMAGE AND SELLS MY BLOOD. . . IT IS EASIER FOR ME THAT AN INFIDEL BELIEVES IN MY NAME THAN THOSE WHO PRETEND TO HAVE FAITH AND LOVE, AND SWEAR BY MY NAME...PRAY FOR THOSE SINNERS WHO FORGIVE SINS IN MY NAME, AND YET, RENOUNCE MY MOTHER . . . I DO NOT WANT IT FROM THOSE WHO PRETEND THEY ARE WORKING FOR UNITY.

When you put all this together, you get the feeling God isn't happy. In fact, there seems to be a strong warning here. "Fragmented" we have already talked about, but this disunity isn't just church against church. It is also bishop against bishop, priest against priest within their own churches. Disobedience is a rampant disease among priests and bishops, in spite of their oath (SWEAR BY MY NAME) of obedience. Why do they violate their oath? Power and money!

"I don't need to listen to anyone. I am my own boss. I have a brain. I can understand things myself."

These are the proud who want to be important, and they cause divisions. Money is another major reason. There is big money in religion, if those who handle it forget that they are the servants of their people. But very often they forget and sell Christ's blood.

And, of course, every bishop or pastor in the world says he is working for ecumenism, but not one is willing to give up his seat of power for unity's sake.

If only there were people today like Clement of Rome 100 A.D.:

"Is there any man of noble mind among you? A man who is compassionate? A man overflowing with love? Then let such a one say, 'If it is I who am the

cause of any disorder, friction, or division among you, I will remove myself. I will go away, anywhere you wish, and I will do anything the congregation says; only let there be peace between Christ's flock and their appointed clergy.' Anyone who does this will earn a great name for himself in Christ, and be sure of a welcome anywhere [for the earth and everything in it is the Lord's]. Men who were truly citizens of Heaven--the citizenship that brings no regrets--have done such things in the past, and they will still do so today."

I hope and pray that is true, for without this kind of love, unity will never be achieved. We must pray for them. We must love them. We must encourage them to do just what St. Clement of Rome hoped for.

Mirna again:

"As for unity, it can only be achieved through prayer. What God is asking of us is difficult. It won't come unless the big ones give up their seats, their haughtiness, and their greed."

It must be noted that Mirna has no idea of how this unity will come about or when. She does know that it must come from the Bishops (big ones) and not the people. We, the people, however, can put on the pressure.

#### Doctrine Is Important

Unity would be easy if we just said:

"What we believe is not important. Let everyone believe what they want. We can all do our own thing, but do it under one roof."

As you can readily see, that wouldn't work. It is not what the gospels teach, and it is not what the messages of Sofanich say.

There are many reasons for the splits in the churches, mostly political, but the three biggest doctrinal differences are the CONCEPT OF CHURCH, THE

(Continued DAMASCUS on page 18)

(Continued DAMASCUS from page 17)

TRINITY and MARY. Regarding Mary, the differences are regarding the Immaculate Conception and the Assumption.

The arguments on these subjects went on down through the ages. One group said that Christ was not God in his human form; therefore, Mary was not the Mother of God. Another group said that the Holy Spirit does not proceed from the Father and the Son, but from the Father only.

Still another says that we shouldn't pray to Mary or the saints (called the Communion of Saints). Actually many of these opinions grew out of what is known as Iconoclasm. Few today believe in Iconoclasm, for it was mostly a political gimmick.

I think the average person in the street would say, "Who cares! These things are not important. God only wants love."

If these things were not important, unity would be easy. We could have a united pluralism. But in the messages of the Apparition of Unity, God is very plain about the importance of these faiths. Regarding the TRINITY and MARY, He puts them together.

GOD SAVE ME, JESUS ENLIGHTEN ME, THE HOLY SPIRIT IS MY LIFE . . . I AM THE BEGINNING AND THE END. I AM THE TRUTH, THE FREEDOM, AND THE PEACE . . . I AM THE CREATOR. I CREATED HER [MARY] TO CREATE ME. REJOICE FOR HEAVEN IS REJOICING BECAUSE THE DAUGHTER OF THE FATHER, THE MOTHER OF GOD, AND THE BRIDE OF THE SPIRIT IS BORN . . . MY DAUGHTER IS MY MOTHER FROM WHOM I WAS BORN. HE WHO HONORS HER HONORS ME. HE WHO DENIES HER DENIES ME. AND HE WHO ASKS FROM HER, RECEIVES, BE-

CAUSE SHE IS MY MOTHER... PRAY FOR THOSE SINNERS WHO FORGIVE SINS IN MY NAME, AND YET, RENOUNCE MY MOTHER.

One of the dogmatic reasons for dividing the Kingdom was the idea of the Trinity being only symbolic of God and therefore Mary could not be the Mother of God. Acceptance of Mary as the Mother of God has ramifications. When we admit this, we admit that Christ is God.

Unity implies that we all believe in the same God. If we don't know Him (who He is), how can we all believe the same?

The oil itself was a reason for division.

***I CREATED HER [MARY] TO CREATE ME.***

There was great anger between the Eastern and Western Churches because one side was reconfirming with oil people who had already been confirmed. Confirmation is the receiving of the Holy Spirit. One side said only a bishop can give the sacrament, and the other side said priests could. (Today these reasons no longer exist.) One thing both sides agree on is that oil is an outward sign of the Holy Spirit.

When Mary said, "Much less than what the Father endured" referring to Christ's Crucifixion, She verifies that Christ and the Father are one and the same in substance, essence, nature, divinity, immensity and eternity. There is only one God, but He has three beings, and they are all equal.

The holy chrism, which by apostolic tradition we use in Confirmation and Consecration of Priests and Bishops, is made up of olive oil mixed with balm. Besides representing the Holy Spirit, it represents meekness and humility. Balm, which sinks to the bottom of water, represents humility, and olive oil, which rises to the top of water, symbolizes meekness and mildness. These are

the main outward signs of the Holy Spirit. The Holy Spirit is the Spirit of Truth, but it is truth with gentle love.

"I am the truth." Christ is the truth. We must know Him, the Truth, the Word of God, and we must love Him. We must love the Truth.

Part of that truth is hidden in the very first apparition. It is a truth that answers many questions of faith (of doctrine). The first apparition had no words because Mirna ran away. It didn't need any words. Maybe it said more than all the words. It happened on the feast day of the Miraculous Medal. Not only did it take place on that day but also on the exact hour. The timing says a great deal.

First of all, the Miraculous Medal is an Icon, a thing. Many miracles have

happened by its use and continue to this day. It is a great devotion of Mother Teresa of Calcutta. On the back side of the Medal is a Cross and the letter "M" showing the participation of Mary with the Cross and with Christ, sharing in our redemption. It has the two Hearts of Jesus and Mary showing the inseparable union of the two hearts. This is all surrounded by twelve stars representing the Kingdom, the twelve Apostles, all those who enter the Kingdom.

On the front side of the Medal is a picture of Mary. She is standing on the world and the snake with rays pouring out of Her hands. The world is us and She is our Queen. The snake is Satan, and She will crush his head. The rays are graces. Grace is the power of the Holy Spirit. Mary is the dispenser of the grace of God. Think about these things.

Mirna's real name is "Mary," symbolically representing the real "Mary." Oil (the Holy Spirit) is pouring out of her hands also. Rays coming out of the picture of Mary on the Medal, and oil from both the Icon and Mirna's hands should be a great lesson. There is a doctrine

(Continued DAMASCUS on page 19)

(Continued DAMASCUS from page 18)

(not accepted by all) that says all grace comes from God through Mary. Mary is the dispenser of Grace.

There is another aspect to the Miraculous Medal that cannot be overlooked. Most of the priests involved in the Miracle of Damascus are Lazarist Priests. St. Vincent's order in 1827 had a problem. It had two vicar generals. Leo XII named Pierre de Wailly sole superior general in 1827. A new chapel was blessed, and St. Vincent's relics were solemnly reiterated in 1830. That same year the Blessed Virgin gave the Miraculous Medal to St. Vincent's Daughters of Charity, in the person of St. Catherine Laboure at nearby Rue du Bac.

The message, "My heart will not be consumed for all my children," suggests a shared redemption, and suggests that those outside the Kingdom will not share in Her Love. "My Generation" says we are Her children. "You are my daughter before being theirs," also teaches us all these things. Also the words "salvation has come to be realized," regarding the birth of Mary, implies Her birth started the process of salvation. The words "asks of Her receives" and "do not lose the prayers of those around you," teach us the doctrine of the COMMUNION OF SAINTS. The "Communion of Saints" is the one large family of those in Heaven, those on Earth, and those in Purgatory, who share all things in common, all grace, all prayer, all sacrifice. Purgatory was stated in the apparition of March 24, 1983. "Pray for the inhabitants of the Upper sky and Earth."

Surrounding the image of Mary on the Miraculous Medal are the words "O MARY, CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE." This, too, was a major cause of the divisions of the Kingdom. Some claimed Mary was freed from Original Sin at the moment Christ entered Her body. Others said she was conceived without sin in order to be a spotless temple of Christ. Those bits of dogma (faith we must believe)

are being presented in these messages one after another. On March 24, 1983, the words: "My mission has come to an end, as in this night. . ." means that the main mission of Mary was to say "Yes" to becoming the Mother of God, the Bride of the Holy Spirit. From that time on, God worked in Her.

Another bit of knowledge presented in these messages is on September 7, 1985 (the birth of Mary). The Father states that "salvation has come to be realized" in the birth of Mary. The beginning of God's salvation work started at the birth of Mary. This also seems to verify that the feast of Mary's birth, September 8th, is correct. I bring this up since it has been disputed recently.

Another belief that stands out in these apparitions is "entrance into the Kingdom." Of course, we all know that belief and baptism are required for membership in the Church. On the other hand, there is another way (not always accepted by everyone): "Baptism of Desire." When Mirna saw the "Beautiful Shining Mountain," she saw the Kingdom. Her strong wish to climb, to belong was symbolic of baptism of desire. When Christ said, "He who seeks Me, I shall imprint in him My image," He was stating the same doctrine.

Again Mary appeared at Lourdes and said, "I am the Immaculate Conception." This brings up another question. The Immaculate Conception cannot be learned explicitly from Scripture. Who, then, has the right to declare it?

These are questions. that we, the people, must face because the elders will not. Christ said, "If you do not believe Me, believe the miracles I perform." Miracles are outward signs of the truth of divine revelation. Miracles were used by Elijah to confront the prophets of Baal, by Daniel with the Lions, by Christ and His disciples, and down through the ages by the saints of truth.

The words "but not in words only" of November 26, 1987, suggest that faith without works is dead. The same can be

said for "bearing of the cross is inevitable. . . for everlasting life deserves these sufferings...etc."

The words, "The only most High" regarding Christ in the messages of May 31, 1984, teach us that Christ is equal to the Father in all things, and whatever could be predicated of one of the Persons of the Trinity could be predicated of the others.

Regarding "Pray for the inhabitants of the Upper sky and Earth," the best explanation for this is in one of the best selling books of the past ten years,

"PURGATORY" by Fr. F.X. Schouppe, SJ.

(TAN Books and Publishers, Inc.)

Page One of Chapter One:

"Let us call to mind that the Holy Church of God, considered as a whole, is composed of three parts: The Church Militant, The Church Triumphant, and the Church Suffering or 'Purgatory.' This triple Church constitutes the mystical body of Jesus Christ, and the souls in Purgatory are no less His' members than are the faithful upon earth and the elect in Heaven. In the Gospel, the Church is ordinarily called the Kingdom of Heaven; now Purgatory, just as the heavenly and terrestrial Church, is a province of this vast kingdom.

"The three sister Churches have incessant relations with each other, a continual communication which we call the COMMUNION OF SAINTS. These relations have no other object than to conduct souls to eternal glory, the final term to which all the elect tend. The three Churches mutually assist in peopling Heaven, which is the permanent city, the glorious Jerusalem."

Doctrine is important: the Communion of Saints, the Mother of God, the Trinity, Purgatory, the Holy Spirit, one Church, the Immaculate Conception, the Assumption, all these things are in the messages. For Protestants these will be very difficult, but for Catholics and Orthodox there is not one problem.

*To be continued in the next issue of REUNION, God willing.*

*-Ed.*

### HUSSEIN, JY1, SK

Unless you are an amateur radio operator (HAM), the headline probably means nothing to you. To us, without regard to nationality, religion, or anything else which seems to divide mankind, it means the loss of a very dear friend, the man you know as King Hussein of Jordan.

In the late 1950's or in 1960, I had just gotten my HAM ticket and was operating the station in the HAM shack at the seminary, when all the guys around me went nuts. JY1 was returning a CQ de WA5DRK or perhaps I was WN5DRK at the time, it has been so long ago I do not remember. I did not know who this guy JY1 was, but everyone else in the shack seemed to know of him. I was using Morse code (that thing with a knob on it called a key with which one taps out "dots" and "dashes"). He took his time and told me his name is Hussein. A friendship developed from that, which has lasted almost forty years.

There are no titles in HAM radio, so except for an occasional reference to me as "Padre", or to a friend of mine whose given name is Bill but whose Monastic name is Anselm (and sometimes I forget and call him one or the other) as Brother, every one is on a first name basis. Friendships develop which are never forgotten, but it is unusual for friendships to develop with the family as well unless the HAM's live near one another. Hussein developed such friendships, for that is the kind of man his is, even in death.

Most people know the basic facts of King Hussein, born 1935, to Prince Talal bin Abdullah and grandmother, King Abdullah, assassinated at Palestinian angered by Jordan's annexation of proclaimed king after his father abdicated due position when he fulfilled the Jordanian



Hussein's life. Muslim, born November 14, Princess Zein al-Sharaf bint Jamil, he saw his the Al Aqsa Mosque in Jerusalem, by a the West Bank. In 1952, at age 16, Hussein was to mental illness, being confirmed in that Constitutional requirements in May of that year.

King Hussein was married, divorced, made Hussein, which means Light of Hussein), who

widower, then married Queen Noor (Noor al-try became the light of his life.

King Hussein's care for his people, and his maturation into a man of peace with strength, are well known, but perhaps his tenderness and love for all people is not. In the Mayo Clinic, when the King learned there was a young man who had the cancerous form of the same disease from which he, the King, was dying, and that the young man could be cured but did not have the money needed for treatment, the King paid for the treatment. This was not an isolated incident, his life being filled with such expressions of love even when his palace was under rebel attack. Though he was extremely weak, and knew he was dying, he went to Washington, D.C., to convince Middle East leaders to sign a peace accord, because the people of the Middle East need peace. Even on the aeroplane trip home King Hussein's thoughts were for others as he repeated his instructions for a smooth transition of government to his son, Prince, now King Abdullah.

As he was being wheeled from the aeroplane to the ambulance, the King kept reaching for the hand of his beloved Queen, finally, gently holding her hand as Queen Noor tried to be brave and strong men tried not to weep.

Godspeed, Hussein, Memory Eternal,  
73 de WA5DRK  
7 February 1999



King Abdullah



Widow, Queen Noor



**IT'S BEEN AROUND FOR A WHILE, BUT IS STILL FUNNY**

**Bubba**

Bubba was bragging to his boss one day, "You know, I know everyone there is to know. Just name someone, anyone, and I know them."

Tired of his boasting, his boss called his bluff, "OK, Bubba how about Tom Cruise?"

"Sure, yes, Tom and I are old friends, and I can prove it."

So Bubba and his boss flew out to Hollywood and knocked on Tom Cruise's door. Sure enough, Tom Cruise, shouts, "Bubba! Great to see you! You and your friend come right in and join me for lunch!"

Although impressed, Bubba's boss was still skeptical. After they left Cruise's house, he told Bubba that he thought Bubba's knowing Cruise was just lucky.

"No, no, just name anyone else," Bubba said.

"President Clinton," his boss quickly retorted.

"Yes," Bubba says, "I know him, let's fly out to Washington."

And off they went. At the White House, Clinton spotted Bubba on the tour and motioned him and his boss over, saying, "Bubba, what a surprise, I was just on my way to a meeting, but you and your friend come on in and let's have a cup of coffee first and catch up."

Well, the boss was very shaken by then, but still not totally convinced. After they left the White House grounds, he expresses his doubts to Bubba, who again implored him to name anyone else.

"The Pope," his boss replied.

"Sure!" said Bubba. "My folks are from Poland, and I've known the Pope a longtime."

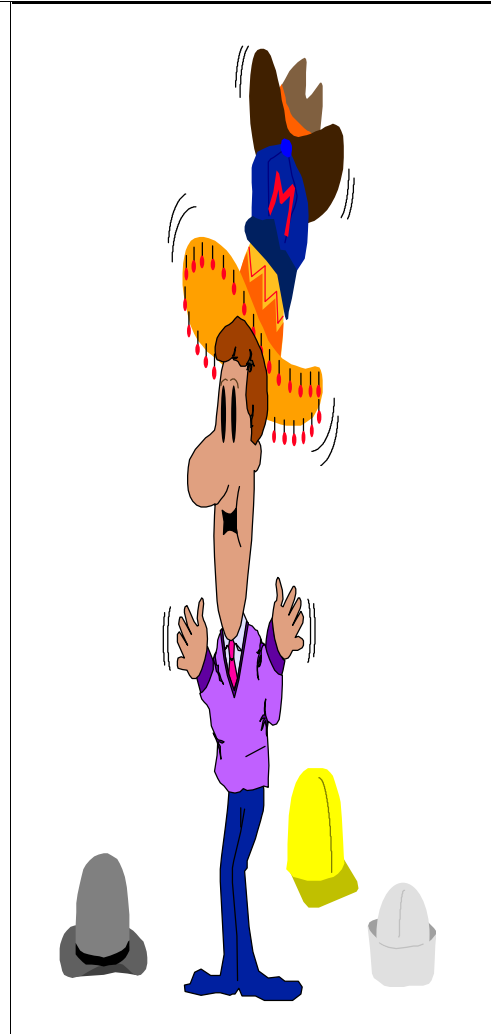
So off they flew to Rome. Bubba and his boss were assembled with the masses in Vatican Square when Bubba said, "This will never work. I can't catch the Pope's eye among all these people. Tell you what, I know all the guards so let me just go upstairs and I'll come out on the balcony with the Pope."

And he disappeared into the crowd headed toward the Vatican. Sure enough, half an hour later Bubba emerged with the Pope on the balcony.

But by the time Bubba returned, he found that his boss had a heart attack and was surrounded by paramedics.

Working his way to his boss' side, Bubba asked him, "What happened?"

His boss looked up and said, "I was doing fine until you and the Pope came out on the balcony and the man next to me said, 'Who's that on the balcony with Bubba?'"



**CHILDREN'S PAGE**

**BIBLE HISTORY FOR CHILDREN**

*From time to time we will provide Bible materials designed for you, the younger people. You should let your parents read these Bible summaries and questions too, because they sometimes forget.*

**HISTORY OF THE OLD TESTAMENT**

**THE CHILD'S BIBLE HISTORY**

**18. Benjamin's Journey to Egypt**

IN the meantime the corn which the sons of Jacob had brought from Egypt was consumed, and the famine still continued. Therefore Jacob said to his sons: "Go again to Egypt and bring us a little food." Juda answered: "The man told us expressly, that we should not appear before him again without our youngest brother. Let the boy go with us, lest we perish. I take the risk of the boy upon me."

2. At last the father said to them: "If it must needs be so, do as ye like. Take presents with you for that man, and as much money again as the first time; and besides, the money which ye have found in your sacks. May the almighty God make the man favorable to you, and send back with you Simeon, whom he keeps, and this my dear Benjamin. In the meantime I shall be desolate without children."

3. So they went down to Egypt and stood before the governor.

When Joseph saw them and Benjamin in their midst, he said to his steward: "Conduct these men to my house; they shall feast with me." The steward obeyed and brought Simeon out to them.

4. Joseph soon came into the dining-room. His brothers bowed down before him, and offered their gifts. Joseph greeted them kindly, and asked: "Is your aged father yet living? Is he in good health?"

5. They answered: "Our father is yet living and in good health."

Then seeing Benjamin, Joseph asked: "Is this your youngest brother? God bless thee, my son. And he went out in haste weeping; for his heart was deeply moved.

6. He then dried his tears and washed his face, and came in again to his brothers, and said to the servant: "Set bread on the table." But the brothers were seated in the order of age; the first-born first, and the youngest last. They all received gifts; but Benjamin five times more than the others. They wondered very much.

**QUESTIONS**

*1. What did Jacob say to his sons when the corn was consumed? What did Juda answer?*

*2. What did Jacob then say to them?*

*3. What did Joseph say when he saw Benjamin in their midst?*

*4. What did Joseph ask when he came in to his brothers?*

*5. What did they answer?*

*6. What did Joseph say to his servants? How were the brothers seated at table? What did they receive?*

**19. The Silver Cup of Joseph—He Makes Himself Known to His Brothers**

JOSEPH showed this preference for Benjamin in order to see, if his brothers had overcome their former feeling of envy. Therefore,

## CHILDREN'S PAGE

the feast being over, he said to his steward: "Fill their sacks with corn, and put each one's money in the top of his sack; and, moreover, place my silver cup in the mouth of the sack of the youngest." This was done, and the brothers set out on their journey. As soon as they had left the city, Joseph said to the steward: "Pursue the men, and say: Why have ye stolen the cup of my master? Ye have done a very evil thing."

2. The steward overtook the brothers, and exclaimed: "Why have you returned evil for good? Why have you stolen the cup?" They were struck with terror, and they answered: "With whomsoever the cup shall be found, let him die, and we will be the slaves of my lord." The steward searched all the bags, and at last he found the cup in the sack of Benjamin. Then the brothers rent their garments, and returned to the city.

3. When they stood in the presence of Joseph, they fell down before him and said: "Behold, we are all bondmen to my lord !"

4. Joseph replied: "God forbid; but he that stole the cup, he shall be my bondman. You others may return free to your father."

5. Then Juda coming nearer to Joseph, spoke: "I took the boy into my keeping. If we were to return home without him, our father would die of grief. Therefore, I will stay instead of the boy,

and I will be thy slave; but let Benjamin go home to his father."

6. Then Joseph could no longer restrain himself. He wept aloud and said: "I am Joseph; is my father yet living?" His brothers could not utter a word, being struck with great fear. Joseph said kindly to them: "Come nearer to me! I am Joseph, your brother, whom ye sold into Egypt. Fear nothing; God sent me before you into Egypt, for your preservation. Make haste and go to my father, and bring him hither. I will feed him during the five years of scarcity that yet remain."

7. Then he fell upon the neck of Benjamin and wept. He kissed his brothers and wept over each of them. After this they were emboldened to speak to him.

8. Joseph gave them carriages and a great many presents. On their departure he warned them not to be angry on the way.

### QUESTIONS

1. *Why did Joseph show preference to Benjamin? What about the silver cup?*

2. *What did the steward exclaim?*

*What did they answer?*

3. *What did they say when they stood before Joseph?*

4. *What did Joseph reply?*

5. *What did Juda then say?*

6. *What did Joseph then do and say?*



JOSEPH EMBRACING BENJAMIN

**SOME TRADITIONAL DIFFERENCES, LEADING TO, WHAT WOULD HAPPEN TO THE HOLY FAMILY WERE OUR LORD BORN TODAY?**

Epistle Col 3:12-17  
 Gospel Luke 2:42-52

Around Epiphany (Theophany) we are sometimes asked why we still have our Christmass decorations up, and why are we still celebrating Christmas, when most of those around us have celebrated 12th Night and are in the Pre-Lenten Revelries? Because all the world originally celebrated the Birth of Our Lord on the Epiphany, Theophany, which we celebrate January 6th (those who use the old calendar or Julian Calendar, will celebrate Theophany 15 days later). Then, the Church in Rome decided to try to counter the Roman pagan feast of the Winter Solstice, and began celebrating the Birth of Our Lord on December 25th. Within a few hundred years much of central and southern Western Europe was celebrating Christmass on December 25th, while the East, Asia, Northern Europe, and Africa, continued to celebrate the Birth of Our Lord on Theophany (Epiphany).

However, even in those areas which followed the new Roman practice, Epiphany remained a major feast day, with full celebration of the Birth of Our Lord, and pageantry of the Magi. It has really only been during the past 25 years that the Feast of the Epiphany has diminished in importance in the Roman Catholic portions of the United States of America - and a sign that the corrupting influence of secularization of religion is succeeding in destroying worship of the true God is that even in Orthodox areas, except for Alaska, the importance of Theophany has diminished.

Traditionally, Theophany (Epiphany) is celebrated to January 13th, the Octave of the Feast; and so we maintain our Christmass decorations and spirit. We

actually have the best of both, for we are reminded of this joyous miracle every day for two weeks longer than those who follow just the Roman practice.

What would have happened had Our Lord's Bar Mitzvah occurred in the present day USA?

First, He would have been fortunate to not have been murdered in the womb by some social worker who would have gotten a court order arresting Saint Joseph for being with a minor (the Virgin Mary) and Our Lady would have been dragged to an abortion clinic under that court order and Christ murdered by being pulled almost all the way out of Our Lady's womb, and then having His brains sucked out of His skull. This would all be in accord with the policies of United States President William Jefferson Clinton, and his first lady, and almost all of both houses of the Congress of the United States, as well as its Abortionist General, or is that Surgeon General.

If Our Lord had been able to be born before the abortion court order was effected, then, Saint Joseph and Saint Mary would have been arrested for housing Our Lord in a stable, and Our Lord would have been placed in foster care. If he was somehow returned to the Holy Family, then, when He was left behind in the Temple at age twelve, He definitely would have been placed in foster care where the government would have seen to it that He was exposed to every non-religious force possible. He would not have been allowed to attend Synagog, nor Temple, but would have been forced to attend and virtually forced to participate in Pagan ritual obscenity.

When Our Lord would have began His public life of teaching, He would have been arrested for changing water into wine without the proper Food and Drug Administration certification, and He would have been arrested again for teaching without a teacher's certificate. Since He taught us to be good, He would have been persecuted by the

government, which encourages us to be promiscuous, lewd, irresponsible, greedy, and self centered, amongst other evils.

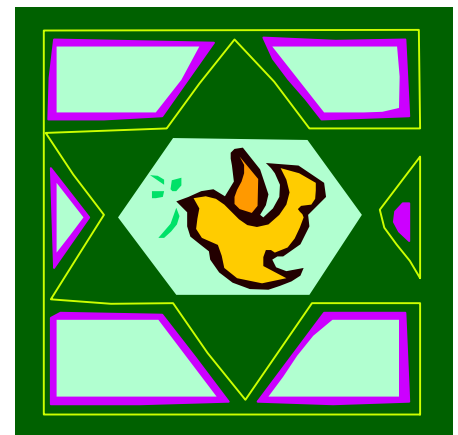
He would have gone through all He did go through for us, but He would have been ridiculed on every TV show and radio station, just like He is today. He would have been ignored by our society of today, which considers religion to be a Church attendance for social purposes event - an event without worship, which has the sole purpose of making one "feel good".

Of course, there would be a few people, just as there really are today, who would attend Divine Liturgy, or Mass, or other religious services, for the purpose of worshipping God, and who would listen to and follow what Our Lord taught.

Each of us who does, or who tries to, follow Our Lord, has a very important task: that of not only following what He taught, but also of teaching it to others - of spreading the Gospel of Jesus Christ; the true Gospel, not these mangled messages of magic which pass for His Word today.

So, tell someone today, that Jesus Christ arranged for them to have happiness for all eternity, but to obtain that eternal happiness, they have to do what He said to do, not what some charlatan says He said to do. Then, assist that person to know what Our Lord teaches.

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(Continued GUILT from page 1)

Jesus Christ, Son of the Ever Virgin Mary, God and Son of God, Second Person of the Blessed Trinity. Such prayers are directed to someone who does not exist.

Guilt is both a reality, and a necessity.

It is impossible to refute the reality of guilt. You are responsible for everything which you do and omit. You are even responsible for your reactions - note that is reactions not just actions.

If you are not responsible for your voluntary actions and omissions, then who is?

When you perceive the store clerk giving you too much change and do not give the unwarranted amount back, who is responsible for the theft - *theft* is that in which you have engaged in such a situation and you re responsible for you were aware of the error and kept that to which you were not entitled.

Your "sweetie" snuggles up a little "too close" and before you know it the two of you have "gone too far". Ah, you say, if your sweetie had not done what was done, you would not have transgressed. It took two to transgress, and your sweetie and you are both responsible for your individual transgressions and for inducing the other to transgress.

A business relationship breaks up, and you use the situation to obtain more than that to which you are entitled. Being shrewd in business is not always being shrewd in Divine Life.

Your ex-spouse causes you extreme grief in court, so you grind into the ground the monster you once swore to love above all others and who with you and God created life in your children.

You use pornography. But, you say, the skuzz buckets that pose, and those who promote and give the stuff away, are responsible. If they don't think any more of themselves than to do what they do, why should I? You should because

God does. And, you choose to use it.

You don't get revenge, you get even.

Intrinsic within each person is the sense and knowledge that such things are *wrong*.

That is why the one who receives too much change from the store clerk does not say, "Naa Naa Naa! You gave me too much change and I am going to keep it."

That is why you and your "sweetie" snuggle when Mom and Dad are not around - and you try to close the door if they are.

That is why you do not stand in front of a Judge in court and say, "Yea, I ripped the dufus off for a bundle."

That is why you make up what appear to be *reasonable* reasons to engage in litigation which will cause your ex-spouse extreme hardship.

That is why you don't view pornography in public and masturbate using pornography in public. It also is why public masturbation is against the civil law: *society is too embarrassed about publicly acting like a dog (GUILT) to make it legal to behave like a dog in public even though society wants you to believe there is no difference between you and a dog.*

That is why you make sure no one can legally come back at you when you get even - you know both revenge and getting even are morally wrong.

If you do not agree that such all such things are sinful, then you have a crippled sense of guilt, but even with a crippled sense of guilt you still *know* such things are sinful. No matter how much you attempt, you can never remove your sense of guilt.

If you are wise, you will use that sense of guilt as a spiritual aid. You will sharpen and hone it to perfection, so that it will assist you in the avoidance of

sin; in the recognition of you sins; in the repentance and penance for your sins; in attaining eternal salvation.

Even a dull sense of guilt would have kept the President from accepting the advances of his intern; would have kept the intern from making those advances; would have kept the TV stations and newspaper reporters from sensationalizing the reports of the situation; would have kept the TV networks from interviewing the intern; would have kept the book publishers from making publication deals with the intern.

However, the practiced restraint of guilt by those who have done these things, has resulted not in condemnation of such evil, but in condoning such evil, to the extent Ted Turner has recommended the Ten commandments be revised to delete adultery.

Restraint of a sense of guilt has therefore lead to at least one man believing he is God, for he has professed the belief that he can change that which God has commanded.

When guilt is not acknowledged and practiced, it can easily lead to the most sorrowful of situations: the situation where people place their eternal salvation in jeopardy, and influence others to do likewise.

✝ Paul, S.S.B.

**LOVE ABOVE ALL ELSE**  
**A Beautifully Simplistic View**  
**Of Love**

Epistle Rom 12:6-16  
 Gospel John 2:1-11

Love is so obviously above all other virtues, causes, concepts, emotions, so far above everything else that it sometimes is overlooked in the most common of circumstances; sometimes overlooked in everything.

Why did Our Lord change the water into wine at the wedding in Cana? Because His mother asked Him to do it, and even though it was not the time and place for His public acclamation of being God and the Son of God - and such a miracle would definitely not go unnoticed - He loves His mother and so did as she requested. And all she requested was that He take care of the situation of the Bride and Groom having run out of wine at their wedding feast; she did not specify how to take care of the situation, just that He take care of it.

It is Love for us that is at the foundation of God creating each and every one of us. God has total knowledge of all the people who could have existed, of all those whom He could have created, but He loves each of us so much that He actually has created each of us.

We are instructed to love, just as Our Lord loves. If we love just like Our Lord loves, then, we will anticipate the needs of our family and friends, and attempt to fulfill those needs. This makes sense to us, for we love our family and friends even if they sometimes treat us rather badly.

But, when we love just like Our Lord Jesus Christ loves, it means we also love those who hurt us, and we try to help them, and we pray for them. Why? Because Our Lord loves them and He gave us the example of loving even those who hurt us when He forgave the people who crucified Him. We know God loves even the people who hurt

other people, for God loves the bad people enough to have created them just like He loves us enough to have created us. It would not make sense to create something or someone which you did not love, would it?

It is impossible for us to understand things like why does God allow people whom He loves, to hurt other people whom He loves. All we know is that God gave each of us free will and that He will not interfere with our exercise of our free will. That means if someone decides to hurt another person, God usually does not stop the bad person. That is why we can say that God loves even bad people, but He does not love the bad things they do and if they do not stop doing bad things they might go to Hell.

Thinking about love in all the different ways it effects everyone can really become impossible to understand. It can be like a mental torture game.

The real important thing to remember is, that God wants us to Love everyone and to pray for everyone, and to try to help everyone because we love them and because that is what God wants. If we do this, then, sometimes the people who treat us badly change and become good - sometimes. Sometimes they stay bad, but if they stay bad is will not be because we did not pray for them; it will be because they want to stay bad. So we pray for the bad people more, and we keep helping and loving the people who treat us nicely too.

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**Ezechiel Chapter 16**

**Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.**

16:1. And the word of the Lord came to me, saying: 16:2. Son of man, make known to Jerusalem her abominations.

*Make known to Jerusalem... That is, by letters, for the prophet was then in Babylon.*

16:3. And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite. 16:4. And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts. 16:5. No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born. 16:6. And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

16:7. I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou was naked, and full of confusion. 16:8. And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. and I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

16:9. And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil. 16:10. And I clothed thee with embroidery, and shod thee with violet coloured

*(Continued CH 16 on page 27)*

*(Continued CH 16 from page 26)*

shoes: and I girded thee about with fine linen, and clothed thee with fine garments. 16:11. I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

*I decked thee also with ornaments, etc... That is, with spiritual benefits, giving you a law with sacrifices, sacraments, and other holy rites.*

16:12. And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head. 16:13. And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

16:14. And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

16:15. But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his. 16:16. And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter. 16:17. And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them. 16:18. And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them. 16:19. And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

16:20. And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy

fornication small? 16:21. Thou hast sacrificed and given my children to them, consecrating them by fire.

*Thou hast sacrificed, etc... As there is nothing more base and abominable than the crimes mentioned throughout this chapter; so the infidelities of the Israelites in forsaking God, and sacrificing even their children to idols, are strongly figured by these allegories.*

*Least there be any misconception, the Jews would abort their babies and, while the aborted baby was yet alive, would offer them as sacrifices to the false gods, to satan, and even eat the roasted remains as part of a sacrificial meal.*

16:22. And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

16:23. And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God) 16:24. That thou didst also build thee a common stew, and madest thee a brothel house in every street. 16:25. At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

16:26. And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

16:27. Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way. 16:28. Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

16:29. Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

16:30. Wherein shall I cleanse thy heart, saith Lord God: seeing thou dost all these the works of a shameless prostitute? 16:31. Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price, 16:32. But is an adulteress, that bringeth in strangers over her husband.

16:33. Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee. 16:34. And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication, for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

16:35. Therefore, O harlot, hear the word of the Lord. 16:36. Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

16:37. Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness. 16:38. And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy. 16:39. And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of

*(Continued CH 16 on page 28)*

(Continued CH 16 from page 27)  
disgrace.

16:40. And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall slay thee with their swords. 16:41. And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

16:42. And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more. 16:43. Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned all thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

16:44. Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter. 16:45. Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite. 16:46. And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters. 16:47. But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

16:48. As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters. 16:49. Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and the poor.

*This was the iniquity of Sodom, etc...*

*That is, these were the steps by which the Sodomites came to fall into those abominations for which they were destroyed. For pride, gluttony, and idleness are the highroad to all kinds of lust; especially when they are accompanied with a neglect of the works of mercy.*

16:50. And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

16:51. And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

16:52. Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

16:53. And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

*I will bring back, etc... This relates to the conversion of the Gentiles out of all nations, and of many of the Jews, to the church of Christ.*

16:54. That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them. 16:55. And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

*Ancient state... That is, to their former state of liberty, and their ancient possessions. In the spiritual sense, to the true liberty, and the happy inheritance of the children of God, through faith in Christ.*

16:56. And Sodom thy sister was not heard of in thy mouth, in the day of thy pride, 16:57. Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides. 16:58. Thou hast borne thy wickedness, and thy disgrace, saith the Lord God. 16:59. For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant: 16:60. And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

16:61. And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant. 16:62. And I will establish my covenant with thee: and thou shalt know that I am the Lord, 16:63. That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

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**A MESSAGE TO  
WILLIAM JEFFERSON  
CLINTON  
(And Those of Like ilk)**

Isaias Chapter 47

God' s judgment upon Babylon.

47:1. Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender. 47:2. Take a millstone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers. 47:3. Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me. 47:4. Our redeemer, the Lord of hosts is his name, the Holy One of Israel. 47:5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms. 47:6. I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy. 47:7. And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end. 47:8. And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness. 47:9. These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters. 47:10. And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other. 47:11. Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery

shall come upon thee suddenly, which thou shalt not know. 47:12. Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger. 47:13. Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee. 47:14. Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat. 47:15. Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

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**Isaias Chapter 56**

**God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.**

56:1. Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed. 56:2. Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil. 56:3. And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold I am a dry tree. 56:4. For thus saith the Lord to the eunuchs, They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant: 56:5. I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name which shall never perish. 56:6. And the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant: 56:7. I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations. 56:8. The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his congregation. 56:9. All ye beasts of the field come to devour, all ye beasts of the forest. 56:10. His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. 56:11. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. 56:12. Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

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**THE ALL ENCOMPASSING NATURE OF LOVE**

Epistle Rom 13:8-10  
 Gospel Mat 8:23-27

“Whoever loves his neighbor has fulfilled the law.” A very simple statement about which would be written billions of books of a billion pages each, and still not even begin to cover the subject.

Your neighbor is everyone: friends, enemies, family, acquaintances, people you have never met, people who were born and died before you were born, and people who will be born after you are dead. And to each of these you and I owe the debt of Love.

Love, not only never harms; it also always helps. Thus, if someone cuts you off in traffic, and further down the road they collide with an overpass support, love demands you not only not gloat, but that you actually assist the person. Love also requires you not think of such an individual as a fool and a jerk, but that you think of him as one who who needs correction and prayer. Love for yourself and others makes you thankful he did not harm anyone other than himself.

It appears there is very little love in the halls of government, management, and labor. If there is little or no love where we earn our living, can there be love in our homes? No, there can not, for love is such that one who has it carries it with him where ever he goes. Of course there are those who do carry love with them wherever they go and in what ever they do; but there are very few of these people who carry love with them everywhere.

Love can present quite a dilemma. The Balkans are a excellent example. The Balkans are in a state of war again. Different ethnic and religious groups are wantonly killing each other, as they have been for over a thousand years. Because of the ethnic and religious mix in the Balkans, war in the Balkans can

easily bring Western Europe, Russia, Orthodox, Muslim, and the East, into conflict with each other. A military union of non-Balkan nations could impose peace if such nations worked in concert and trust one with another; but such imposed peace would require military action, which means a lot of people would have to be killed so-as-to force the survivors into not trying to kill each other. Would such a military action be an act of love? Stopping Hitler was an act of love, but would forcing peace in the Balkans be an act of love?

What is needed in impossible situations is prayer. Just as the disciples prayed to Jesus, “Lord save us, we are going to drown,” so too must we pray for guidance as to how to act in love in impossible situations.

Remember, love never gets revenge, never gets even, never neglects another because the other has hurt one’s self. Love never goes away.

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**THE ETERNITY OF GOD JUXTAPOSED TO TIME**

The Confessions of Saint Augustine

BOOK ELEVEN  
 CHAPTER X

12. Now, are not those still full of their old carnal nature[429] who ask us: "What was God doing before he made heaven and earth? For if he was idle," they say, "and doing nothing, then why did he not continue in that state forever -- doing nothing, as he had always done? If any new motion has arisen in God, and a new will to form a creature, which he had never before formed, how can that be a true eternity in which an act of will occurs that was not there before? For the will of God is not a created thing, but comes before the creation -- and this is true because nothing could be created unless the will of the Creator came before it. The will of God, therefore, pertains to his very Essence. Yet if anything has arisen in the Essence of God that was not there before, then that Essence cannot truly be called eternal. But if it was the eternal will of God that the creation should come to be, why, then, is not the creation itself also from eternity?"[430]

The Confessions of Saint Augustine

BOOK ELEVEN  
 CHAPTER XI

13. Those who say these things do not yet understand thee, O Wisdom of God, O Light of souls. They do not yet understand how the things are made that are made by and in thee. They endeavor to comprehend eternal things, but their heart still flies about in the past and future motions of created things, and is still unstable. Who shall hold it and fix it so that it may come to rest for a little; and then, by degrees, glimpse the glory of that eternity which abides forever; and then, comparing eternity with the temporal process in which nothing abides, they may see that

*(Continued TIME on page 31)*

*(Continued TIME from page 30)*

they are incommensurable? They would see that a long time does not become long, except from the many separate events that occur in its passage, which cannot be simultaneous. In the Eternal, on the other hand, nothing passes away, but the whole is simultaneously present. But no temporal process is wholly simultaneous. Therefore, let it[431] see that all time past is forced to move on by the incoming future; that all the future follows from the past; and that all, past and future, is created and issues out of that which is forever present. Who will hold the heart of man that it may stand still and see how the eternity which always stands still is itself neither future nor past but expresses itself in the times that are future and past? Can my hand do this, or can the hand of my mouth bring about so difficult a thing even by persuasion?

[429] Pleni vetustatis suae. In Sermon CCLXVII, 2 (PL 38, c. 1230), Augustine has a similar usage. Speaking of those who pour new wine into old containers, he says: Carnalitas vetustas est, gratia novitas est, "Carnality is the old nature; grace is the new"; cf. Matt. 9:17.

[430] The notion of the eternity of this world was widely held in Greek philosophy, in different versions, and was incorporated into the Manichean rejection of the Christian doctrine of creatio ex nihilo which Augustine is citing here. He returns to the question, and his answer to it, again in De civitate Dei, XI, 4-8.

[431] The unstable "heart" of those who confuse time and eternity.

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### What do You Worship? A Powerless Devil?

Epistle 2 Cor. 6:1-10  
Gospel Mat. 4:1-11

Mat. 4:8. Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, 4:9. And said to him: All these will I give thee, if falling down thou wilt adore me.

There really is only One which is capable of being adored, and that One is the Triune God. We can give something else the homage which is due to God alone, but we can not adore that which is incapable of being adored, we can only become enslaved to that which is incapable of being adored. But we can not become enslaved to That which alone is capable of being adored, for in adoring God we approach union with Him, and one can not enslave himself to himself; he can only become a slave to another. It is not within Satan's power to unite anyone with his being and his essence, for bringing others into union with one's self is a power which God alone has. So, if you align yourself with Satan, you will not be in partnership and in union with him, but will be his slave.

Satan had to ask our Lord to worship him, Satan. Now, worship is an interesting thing, for it also is something which can only be done to God, and creatures are incapable of receiving worship. However, creatures are capable of receiving the attention which is due to God, and creatures are capable of being treated in a manner which is reserved to God alone, and it is this treatment and attention which Satan sought.

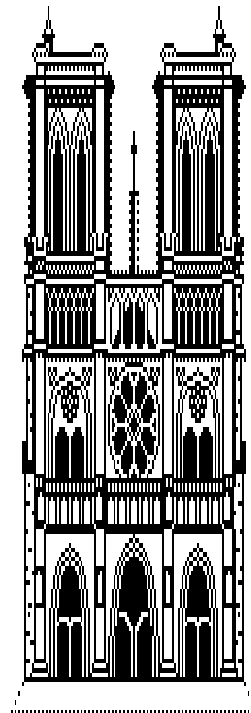
God commands adoration and worship, and we all give it to Him whether willing or unwilling so to do - even Satan, who must ask God's permission before he is allowed to do anything. Again, Satan could not command worship and adoration from our Lord and can not command them from

anyone, for worship and adoration flow to God alone, and in this Satan shows his ultimate weakness - for Satan can only request, entice, threaten, seduce, and otherwise deceive us into treating him as though he were God.

What is it that you worship? Is it position, public acclaim, your place in history, respect, money and that which it can acquire, the good life, security, the necessities and perhaps a little extra, love, companionship, power, things that glitter and sparkle. No, you worship God, the creator of all those things, but you may be giving those things some or all of the attention which is due to God alone.

Remember to value the gift of Faith which God has granted to you. If you have not received this gift, or if you have received it and have neglected it so that it is weak or has died, pray for it, that our Lord Jesus Christ will raise your Faith from the dead and restore it to you.

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**NATIONAL RIGHT TO LIFE  
APPLAUDS POLLS  
SHOWING WOMEN,  
STUDENTS REJECTING  
ABORTION "CULTURE OF  
DEATH"**

Two recent polls reveal the increasingly pro-life opinions of Americans. A majority of American women surveyed and almost half of incoming college freshman surveyed reject the current culture of abortion on demand.

A survey conducted by Princeton Survey Research Associates for the pro-abortion Center for Gender Equality found that 53 percent of American women think abortion at least should be illegal except for rape, incest and saving the mother's life. In The American Freshman survey, conducted by the University of California at Los Angeles and the American Council of Education, freshman support for legal abortion fell to 50.9 percent, from 53.5 percent in 1997 and 64.9 percent in 1990.

"These polls illustrate the fact that people reject abortion when they are shown the truth that abortion takes the life of a unique member of the human family," said Wanda Franz, Ph. D, president of the National Right to Life Committee.

The debate on the grisly partial-birth abortion procedure has shifted the focus away from the dishonest rhetoric of the pro-abortion movement to the reality of the violence of abortion.

Dr. Franz stated, "Obviously, the more the American people learn about the humanity of the unborn child and the violence of abortion, the more they reject abortion. We applaud the work of countless pro-life citizens working in their communities to educate their neighbors and encourage life. Pro-lifers everywhere will continue working to educate Americans about the tragedy of abortion."

The National Right to Life Committee (NRLC) is the nation's largest pro-life organization, with 50 state affiliates and approximately 3,000 local affiliates nationwide. NRLC works through legislation and education to protect those threatened by abortion, infanticide, euthanasia, and assisted suicide.

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**OREGON PRO-LIFE BILL**

SALEM -- Republican State Representative Roger Beyer has introduced a bill to ban the state-funded Oregon Health Plan from covering assisted suicide or abortion. Beyer says he does not think people's tax dollars should be used for abortions and assisted suicides that thousands of Oregon residents do not support. Beyer says he is a Catholic and opposes both abortion and assisted suicide. The Oregon state health plan covers about 300,000 low income Oregonians.

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**Survey of Freshmen Finds a  
Decline in Support for Abortion**

Los Angeles -- The good news is that future of abortion rights is in jeopardy, if the attitudes of today's college freshmen are any indication.

Only 51 per cent of freshmen believe that abortion should be legal, a decline of 14 percentage points since the beginning of the decade, according to a broad annual survey of freshmen.

The survey, now in its 33rd year, is conducted by the Higher Education Research Institute, at the University of California at Los Angeles. It is intended to provide a look at how the attitudes and aspirations of college freshmen have changed over time. This year's report is based on the responses of 275,811 students at 469 two- and four-year institutions.

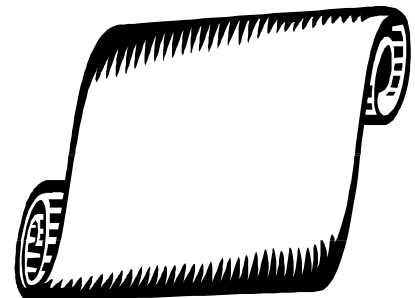
Brent England, a senior at Pennsylvania State University and an officer of a pro-life student organization, says he's "thankful" for the declining support for abortion rights. "[T]hese survey results offer a ray of hope that some people, maybe, have their heads screwed on straight," he says.

The abortion question simply included the statement, "Abortion should be legal." Only 50.9% of college students answering the survey said yes. Contrary to what pro-abortion organizations often tell the public, men favor abortion rights more than women by 3%. Women actually oppose legal abortion as only 49.5% of women agreed with the legality statement. Some 52.5% of men agreed.

According to past surveys, support for legal abortion has been volatile, soaring to a record high of 64.9% in 1990. The drop of 14% in support of legal abortion in the last nine years is a huge victory for pro-life organizations focusing on educating college students about the right to life.

Copies of the report, The American Freshman: National Norms for Fall 1998, are available for \$22 each, plus \$4.79 for shipping, from the Higher Education Research Institute, 3005 Moore Hall, U.C.L.A. Graduate School of Education and Information Studies, Box 951521, Los Angeles 90095-1521.

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**Gov. Jeb Bush Mistakenly Gives Money to "Crisis Pregnancy Center"**

*(With Comments by Bishop Paul, Regarding Theft, Legality, and Morality in This Type of Situation)*

Orlando -- Pro-life Florida Gov. Jeb Bush (R-FL) inadvertently donated \$10,000 to a "women's health center that refers clients to abortion clinics," a gaffe he later referred to as "an honest mistake."

Bush, who converted to Catholicism in 1994 and strongly opposes abortion, had \$675,500 left over from his 1998 campaign. "Rather than keep the money for political purposes," the Ft. Lauderdale Sun-Sentinel reports, Bush had a good idea to "turn it over to various charities," including those that counsel women about alternatives to abortion.

In November, a member of Bush's campaign staff contacted Tammy Sobiesky, the director of the "Crisis Pregnancy Center" of Central Florida, who was later sent the \$10,000. Only later did Bush realize that the center refers women to abortion facilities if a woman indicates she wants an abortion rather than to keep her child.

In a letter on Monday, Olivia Quantana, Bush's director of administration, "urged Sobiesky either to return the money or to earmark it for one of the nonabortion services to which the center refers women," namely Catholic Social Services.

Bush said, "I mean no ill-will here. While I am respectful of different opinions on this, it is appropriate to try to stay true to my beliefs."

But Sobiesky, noting that the money has already been allocated and that the question would have to be referred to the center's board of directors, said, "I know how he feels about abortion. But it's not my job to make sure he had his

facts straight." (Ft. Lauderdale Sun-Sentinel, 1/27).

The Orlando Sentinel reports that the Bush campaign Tuesday made a \$7,000 donation to a national network of true crisis pregnancy centers apparently to atone for the earlier donation. Bush spokesperson Cory Tilley said the campaign sent the money to CareNet, a Washington-based organization with 16 real crisis pregnancy centers in Florida that "give pregnant women alternatives to abortion."

Some 60 percent of women who come to the Crisis Pregnancy Center of Central Florida, which simply presents options for abortion and abortion alternatives, choose not to have an abortion. The other 40 percent are referred to local abortion facilities. Media reports indicate that Tammy Sobiesky, the director of the CPC of Central Florida, also serves on the board of directors of one of the local abortion facilities.

In a press release responding to the issue, local pro-life activists complained that listings in the phone directory for the CPC of Central Florida and local abortion facilities all have the same toll-free number, confusing women in crisis pregnancy situations.

Pro-life leaders encourage others to be aware of the crisis pregnancy centers in your area and know if there are possible centers, like the "Crisis Pregnancy Center" of Central Florida, that refer women to abortion facilities.

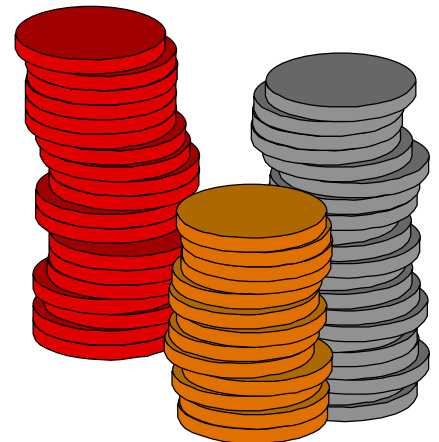
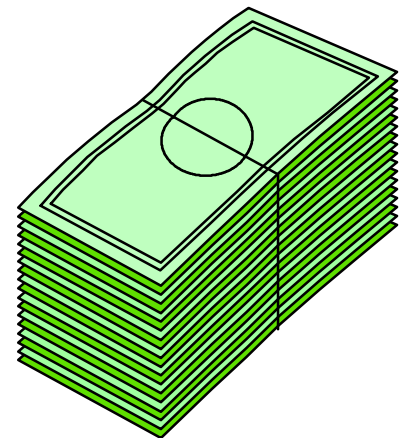
*Comments:*

*Legally :* When someone makes a donation and is mistaken in his belief as to the nature of use for which the donation will be made, legally there has been what is known as lack of proper consideration - the donor has not received that which he expected in return for the donation - and the donation is therefore invalid. It must be returned.

*Moraly:* In this situation, Sobiesky said

*she knew Bush is against abortions. She therefore knowingly and intentionally accepted a donation under false colors. This is an immoral act on her part, but since she has publicly stated she is and intends to remain an immoral person pursuing immoral acts of murder of unborn children, such immorality is the only thing which can be expected from her. Were she to act in a moral manner, it would be in violation of that to which she has openly dedicated her life, the pursuit of going to hell in the most heinous manner possible through torture death of as many babies as she can accomplish.*

✝ Paul



## Jeremias Chapter 2

### God expostulates with the Jews for their ingratitude and infidelity.

2:1. And the word of the Lord came to me, saying: 2:2. Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown. 2:3. Israel is holy to the Lord, the firstfruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

2:4. Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel: 2:5. Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? 2:6. And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt? 2:7. And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land and made my inheritance an abomination.

*Carmel... That is, a fruitful, plentiful land.*

2:8. The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

2:9. Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children. 2:10. Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this. 2:11. If a nation hath changed their gods, and indeed they are not gods: but my people

have changed their glory into an idol.

2:12. Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord. 2:13. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water. 2:14. Is Israel a bondman, or a homeborn slave? why then is he become a prey? 2:15. The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them. 2:16. The children also of Memphis, and of Taphnes have defloured thee, even to the crown of the head.

2:17. Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way? 2:18. And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

2:19. Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts. 2:20. Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every green tree thou didst prostitute thyself.

2:21. Yet, I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard? 2:22. Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

*Borith... An herb used to clean clothes, and take out spots and dirt.*

2:23. How canst thou say: I am not polluted, I have not walked after Baalim? see thy ways in the valley,

know what thou hast done: as a swift runner pursuing his course. 2:24. A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

2:25. Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them. 2:26. As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets. 2:27. Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

2:28. Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda. 2:29. Why will you contend with me in judgment? you have all forsaken me, saith the Lord. 2:30. In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion. 2:31. See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more? 2:32. Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

2:33. Why dost thou endeavour to shew thy way good to seek my love, thou who hast also taught thy malices to be thy ways, 2:34. And in thy skirts is found the blood of the souls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before. 2:35. And thou hast said: I am without sin and am innocent: and therefore let thy anger be turned

*(Continued CH 2 on page 35)*

*(Continued CH 2 from page 34)*

away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

2:36. How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

2:37. For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

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**Medical Malpractice in the Wake of Abortion-Related Deaths**

PHOENIX -- Lou Anne Herron knew something was terribly wrong. "Help me. What's wrong with me? My legs are numb," the 33-year-old asked as she rested on a recovery room gurney following a legal abortion.

"There's nothing wrong with you," an abortion facility clinic employee responded. "The bleeding has stopped."

But it hadn't.

Witnesses would later tell police that Herron turned pale as a huge pool of blood grew beneath her, soaking the sheet from her waist to her toes. She eventually bled out and died with a gash in her uterine wall.

Her abortion practitioner and the abortion facility administrator now face manslaughter charges, two of only a handful of people nationwide to be criminally charged for medical treatment decisions.

Most such cases are handled through medical malpractice lawsuits and discipline by state medical boards. No precise statistics are kept on criminal prosecutions of medical professionals.

But while legitimate doctors and observers agree such cases remain rare,

some say they appear to be on the rise.

"Five or six or seven years ago, you never heard about it. Now you see them about once a year or so," said Dr. Nancy Dickey, president of the American Medical Association. "When you ask these district attorneys about it, they say somebody has to hold these people accountable."

Maricopa County Attorney Rick Romley said he considered the possible consequences when he decided to prosecute Dr. John Biskind and abortion facility administrator Carol Stuart Schadoff in Herron's death.

"I'll be frank. I had some serious concerns about whether this would put a chilling effect on what doctors do," Romley said. He said conduct in the case was so outrageous, it went beyond negligence, and medical professionals he spoke with agreed. "It shocks the conscience," Romley said.

The police report on the case paints a chaotic picture. Witnesses said Biskind was asked to look at Herron as the puddle of blood grew but refused, not wanting his lunch interrupted.

Witnesses told police Biskind failed to do much more than peek into the recovery room and apparently left before paramedics arrived at the A-Z Women's Center and found Herron dead. An autopsy found her uterus had been ruptured by a medical instrument.

They also said Stuart Schadoff didn't want paramedics called immediately. First, she called an assistant from an affiliated abortion facility 20 minutes away -- even though there was a hospital across the street -- and later ordered another medical assistant to page Biskind before calling 911.

Employees at the since-closed abortion facility told police that Herron's pregnancy may have been past Arizona's 24-week limit for an abortion and that a number of sonograms were taken at different angles, possibly to

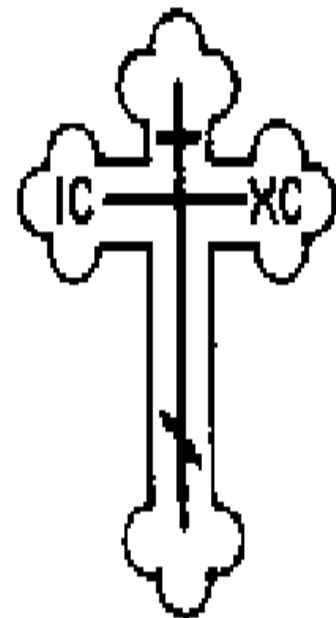
make Herron appear as though she was still eligible for the abortion.

Biskind and Stuart Schadoff have both pleaded innocent. Stuart Schadoff's attorney, Cameron Morgan, wouldn't comment beyond saying that his client was innocent and had only worked at the abortion facility for about two weeks.

Biskind's attorney, Lawrence Kazan, said Biskind is innocent and he believes the abortion practitioner is being singled out because the case involved an abortion death -- a charge Romley denies.

Among the most recent similar cases is an abortion death in Riverside, Calif. Second-degree murder charges are pending against a 67-year-old abortion practitioner whose legal abortion killed a woman. He is expected to go to trial this summer.

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## FORGIVENESS

Epistle 1 Cor. 13:1-13  
Gospel Luke 18:31-43

If you have everything, every possession, every talent and quality, can do everything, build and repair everything, know everything including what the future will be, even find the cures for the most dreaded diseases, and are the most loved and respected person of all time, but do not have Love, then you are nothing, you are of least value - even a beaten and dented garbage can or an off key and horrible sounding bell, even swamp gas, is of more value than you.

Why? Because Love is everlasting, it is eternal, it exists before the beginning of everything in God and will endure forever. Love is not a squishy, cuddly feeling, although it may evoke those feelings in us towards someone we love. Love is the foundation of our existence, for it is God's Love for us which ultimately lead to His creating each of us.

Love is a great benefactor to us not just in having been brought into existence, but in God's forgiveness of us and our being made able to accept that forgiveness. Perhaps if we contemplated Forgiveness Sunday, not in the meaningless form of asking everyone for forgiveness - for it is highly unlikely any one person has done to each other person such as to require forgiveness - but rather in the light of begging forgiveness and pardon from God and from those whom we know we have wronged, then would Forgiveness Sunday begin to take true meaning for each of us. It would reach its fulfillment in our also forgiving not just everyone in a blanket pardon for all wrongs, be they actual, probable, or merely possible, but rather in contemplating the wrongs done to us and specifically granting forgiveness and pardon in the same manner in which we examine our conscience before confession; as well as our own seeking forgiveness and pardon.

We are made aware of the importance of Divine Love, in our Lord's foretelling exactly what was going to happen to Himself. As our Lord was traveling to Jerusalem to fulfill His Passion, a blind man heard the commotion of our Lord's passing by, and asked what the commotion was. The blind man was told it was Jesus of Nazareth, but the blind man was given Divine insight because of his great Faith and instead of calling out to Jesus of Nazareth he called out to Jesus Son of David. Thus the blind man saw what the sighted could not, and proclaimed to the world that this Jesus is He who fulfills all the prophecies and is therefore the Messiah, God Son of God. And our Lord, in His Love, rewarded the blind man's Faith.

During the forty days of Great Lent, we will all fast and abstain, each according to his tradition. It is our tradition that we fast every day except Sunday, such that if we eat three meals, the two smaller meals together are less than the larger meal, and the larger meal laves us somewhat hungry. We abstain from meat on all Wednesdays and Fridays, but then we usually do so abstain, so we also make meat a rarity so that on other days as well. We must make sure we are sufficiently nourished so as to escape illness and to be able to properly function, but that does not mean we can excuse fasting and abstaining because we experience discomfort - fasting and abstaining are not designed to satiate the appetites in the same manner that indulging satiates. They are designed to prepare us for the coming of Christ just as the Forerunner prepared by fasting for forty days; just as our Lord prepared for this by fasting for forty days.

There is a wonderful Chaplet which many will not use because it originates from Rome and from Poland, actually from Cracow in Poland from a Roman Catholic religious named Sister Faustina. This is the Chaplet:

On Western style or Seraphim of

Savrov style Rosary Beads, pray the *Our Father*, the *Hail Mary*, and the *I Believe in God (The Apostles Creed)*.

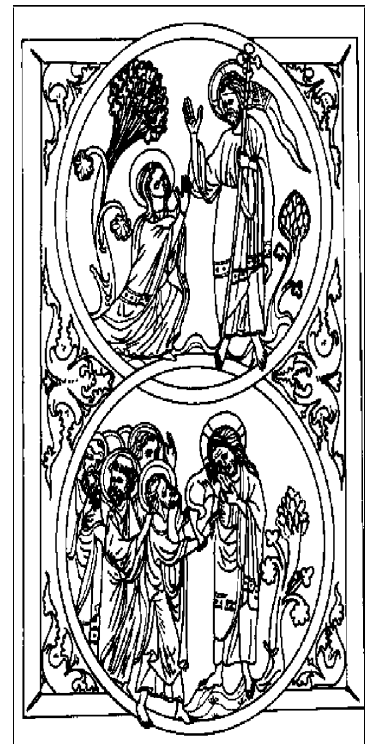
Then, on the larger beads, pray: *Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your dearly Beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.*

On the smaller beads pray: *For the sake of His sorrowful Passion have mercy on us and on the whole world.*

At the end pray three times: *Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.*

The Chaplet focuses more clearly than most prayers on our begging God to fulfill our becoming Holy and becoming one with Him.

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**INCOME AND EXPENSE REPORT  
- HOLY INNOCENTS ORTHODOX  
CHURCH  
1/1/98 Through 12/31/98**

**Subcategory Total**

**INCOME**

**Donations Received**

At Church 3,729.50  
Dedicated for REUNION  
Newsletter 200.00  
From Candles 152.37  
From L Clnts 48.00  
In Kind Offset  
In Expense Col. 662.51  
In Mail 230.00  
Mass Cards  
Booklets Etc 245.00  
Donations Received -  
Unassigned 200.00  
Total Donations Received 5,467.38

**Interest**

Checking Account 2.24  
Total Interest 2.24

**Misc/Other**

Mtg 3128  
Wm Tell 1,098.18  
Total Misc/Other 1,098.18

**TOTAL INCOME 6,567.80**

**EXPENSES**

Auto Miscellaneous 19.55  
Auto - Unassigned 11.50  
Total Auto 31.05

Basilian Fathers (BF SB SSB)  
Travel and Related Expenses 164.96  
Total Basilian Fathers (BF SB SSB) 164.96

Chapel Construction

Material 236.99  
Total Chapel Construction 236.99  
  
Chapel Expenses  
Liturgical Supplies - Consumable 980.10  
Maintainance 286.93  
Vestments, Vessels, etc  
Ch Pd 110.46  
Total Chapel Expenses 1,377.49

Charitable Donations  
Charitable Donations - Unassigned 100.00  
Total Charitable Donations 100.00

Donations To Individuals from poor box funds 100.00  
Operations Archdiocese of La 61.04  
Operations OCCA 15.55  
Operations St. MM 479.38  
Total Donations To 655.97

HIOC BBS InterNet Feed Pd fm regular fund 275.00  
Software Pd fm special donatn 137.50  
Telephone Pd Fm regular funds 297.21  
Total HIOC BBS 709.71

Library 383.40  
Miscellaneous 221.83

Offset in kind donation 236.76

Rectory Expenses Confections, etc. 32.02  
Office Supplies 61.75  
Telephone 601.28  
Total Rectory

Expenses 695.05  
  
Reunion Newsletter Paper & Supplies 386.74  
Postage 276.51  
Total Reunion Newsletter 663.25

**TOTAL EXPENSES 5,476.46**

**INCOME LESS**

**EXPENSES 1,091.34**

Please note: The above does not include utilities (electric, gas, water), insurance, and general maintainance, which are provided from other sources and donations not listed above.

**ST. MARY MADGALENE**

**LEDGER**

**1/1/98 Through 12/31/98**

**Subcategory Total**

**INCOME**

**Donations**

Dedicated specific to purpose 47.40  
Recd at Church 1,571.00  
Recd In Kind 397.85  
Recd in mail 4.34  
Total Donations 2,020.59

Income - Unassigned 400.00

**TOTAL INCOME 2,420.59**

**EXPENSES**

Bank Charges Service Charge 47.99  
Total Bank Charges 47.99

Donations Recd In Kind 389.58

Insurance Building Fire Storm Liability 440.00  
Flood 258.00

*(Continued FINANCIALS on page 38)*

(Continued FINANCIALS from page 37)

Total Insurance	698.00
Library	17.00
Maintainance	169.75
Office Expenses	
Received in kind offset	4.34
Total Office Expenses	4.34
Rectory Supplies	
Food, cleaning, etc	99.24
Recd In Kind	3.39
Total Rectory Supplies	102.63
Utilities	
Electricity	295.68
Water/Sewer /Garbage	568.80
Total Utilities	864.48
Expense - Unassigned *	400.00
<b>TOTAL EXPENSES</b>	<b>2,693.77</b>

**INCOME LESS EXPENSES (273.18)**

\* Mainly food urchased for use during retreats.

Please note: Effective the end of the year 1998, Saint Mary Madgalene's expenses are being paid using the Holy Innocents check account, because the bank service charges increased so much the service charges would have depleted the account within a few months. We have been unable to find a banking institution which willallow us to maintain a balance of just \$100.00 or so and either not charge a monthly fee or charge a fee of just one or two dollars a month. I guess the banking industry is just plain and simply so greedy it no longer considers accomodating religious organizations which provide their services free of charge, to be something in which the banks wish to participate. + Paul.

**THE SPIRITUAL ENDURES, THE TEMPORAL PERISHES**

Epistle 1 Thess 4:1-7  
Gospel Mat. 17:1-9

If you were to go to the store and purchase food with a day's wages, you would have a lot of food. When you ate the food it would be gone; and if you did not eat the food it would perish and be gone. In fact, anything you can purchase, and any material thing which you can think of, will perish. Even your good reputation will one day perish, for it will cease to be known amongst the living, for they will forget your very existence just a few years after you are dead, unless you are a Caligula like President Clinton. Then you will be remembered as a bad example, and nothing more.

But, if you were to go to the store and attempt to purchase cleanliness, either cleanliness of your physical person or spiritual cleanliness, could you purchase cleanliness? No, you could not.

You could purchase things which would assist you in becoming physically clean, but you could purchase nothing which would make you spiritually clean. You can purchase the physical, but you can not purchase the spiritual. You can even purchase intangibles - things which are there but which you can not touch - for you can purchase the Presidency of the United States, a position in government which you can not hold in your hand or feel; but you can not purchase goodness, for goodness is a spiritual thing.

All these things exist: physical things like a building, intangibles like a job, and spiritual things like Love; yet which of them last forever? Only the spiritual things, only those things which you can neither touch nor purchase, will last forever.

You can be made spiritually clean by receiving the Sacrament of Penance, by going to Confession and beginning to

live as God has told you He wants you to live, and by making atonement and restitution for your sins (such as buying ball point pens and giving them as restitution to the employers from whom you have taken ball point pens in the past), and by being truly sorry for your sins, and by intending and trying to never sin again even though it is very likely you will sin again, and again, and again, over and over the same stupid sins.

As you become spiritually more and more clean, you will eventually shine as brightly as Moses and Elia, and you too will be in the personal presence of our Lord Jesus Christ and talking with Him just like Moses and Elia, and you will be happy for all eternity.

It is difficult to discuss death with young people, for the very young may become afraid, and the moderately young think they will never die. However, there are things about death which are very good examples of what last forever, and what does not. These are things about which everyone is familiar to a certain extent.

Normally when you die, your body is washed and groomed and decent clothes are put on your body to make you look nice. You may even have your favorite perfume or after shave lotion put on your body to make your body smell nice, and smell like you smell every day. But very soon, your body will turn to dust. All that cleaning and making things nice is good, for it shows proper respect for what God has created, but it does not last. However, if you were Baptized, and went to Confession and to Holy Communion regularly, then your soul will be clean when you die, and, after a brief period, you will be happy and with God forever. You will shine like Moses and Elia.

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DECLARATION  
("Living Will")

Declaration made this  
\_\_\_\_ day of \_\_\_\_\_,  
\_\_\_\_\_.

In accordance with the  
provisions of LSA-R.S.  
40:1299.58.3, I,  
\_\_\_\_\_,  
being of sound mind, willfully and  
voluntarily make known my  
desire that my dying shall not be  
artificially prolonged under the  
circumstances set forth below and  
do hereby declare:

If at any time I should  
have an incurable injury, disease  
or illness, or be in a continual  
profound comatose state with no  
reasonable chance of recovery,  
certified to be a terminal and  
irreversible condition by two  
physicians who have personally  
examined me, one of whom shall  
be my attending physician, and the  
physicians have determined that  
my death will occur whether or  
not life-sustaining procedures are  
utilized and where the application  
of life-sustaining procedure  
would serve only to prolong  
artificially the dying process, I  
direct that such procedures be  
withheld or withdrawn and that I  
be permitted to die naturally with  
only the administration of  
medication or the performance of  
any medical procedure deemed  
necessary to provide me with  
comfort care. However, the  
withholding of life sustaining  
procedures shall not extend to  
procedures regarding nourishment and  
hydration, which I direct be provided.

In the absence of my  
ability to give directions regarding  
the use of such life-sustaining  
procedures, it is my intention that  
this declaration shall be honored  
by my family and physician(s) as  
the final expression of my legal  
right to refuse medical or surgical  
treatment and accept the  
consequences from such refusal.

I understand the full  
import of this declaration and I  
am emotionally and mentally  
competent to make this  
declaration.

Should I be diagnosed as  
having a terminal and irreversible  
condition and be comatose,  
incompetent, or otherwise  
mentally or physically incapable  
of communications, I designate  
\_\_\_\_\_ to  
make treatment decision for me.

This authority shall not extend to  
matters regarding nourishment and  
hydration, which I direct be provided to  
me.

\_\_\_\_\_ By my initialing the line at  
the beginning of this sentence I  
state I am a woman, and that  
without regard to normal child  
bearing years or medical  
condition, and considering the  
advances in medical technology, I  
further direct this authority shall  
not extend to abortion, which I direct  
not be performed but which may be  
allowed to occur as a natural function  
by my body or as an inadvertent result  
of another procedure.

Signed

\_\_\_\_\_  
City, Parish and State of  
Residence

\_\_\_\_\_  
The declarant has been  
personally known to me and I  
believe him or her to be of sound  
mind.

Witness  
\_\_\_\_\_

Witness  
\_\_\_\_\_

(You may register the original,  
multiple original, or a certified  
copy of this declaration with the  
Louisiana Secretary of State.)

Prepared by the Law Office of Lee S.  
Mc Colloster, New Orleans (Harahan),  
Louisiana

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**CONTENTS**

**TOPIC/TITLE**

**Page**

**PASTORAL LETTER  
FROM BISHOP PAUL**

On Guilt 1

**GENERAL**

On Guilt 1  
 Bible - Isaias Ch 40 1  
 Hyssein, JY1, SK regarding  
 King Hussein of Jordan 20  
 Bubba (humor) 21  
 What Would Happen to the  
 Holy Family Were Our Lord  
 Born Today 24  
 Bible - Ezechiel Ch 16 26  
 A Message To William Jefferson  
 Clinton (And Those of Like Ilk)  
 Isaias Ch 47 29  
 Bible - Isaias Ch 56 29

Abortion:  
 Women Students Rejecting  
 Abortion Death Culture 32  
 Oregon Pro-Life Bill 32  
 Freshmen Support for  
 Abortion Declines 32  
 Gov. Bush (Florida) Mistakenly  
 Contributes to Abortion Rferral  
 Service - Service Proves Total  
 Immorality By Refusing Refund 33  
 Medical Malpractice in Abortion  
 Related (unexpected) Deaths 35  
 Bible - Jeremias Ch 2 34  
 Living Will 39

**TEACHING**

Children's Pages (Bible History)22-23  
 The Miracle of Damascus 1  
 The Holy Name of Jesus 1  
 Holiday: For God or From God 3  
 Love Above All Else (A beautifully  
 Simplistic View of Love) 26  
 The All Encompassing Nature  
 of Love 30  
 The Eternity of God Juxtaposed  
 to Time (The Confessions  
 of Saint Augustine, Book 11  
 Ch X - XI) 30  
 What do You Worship? A  
 Powerless Devil? 31  
 Forgiveness 36  
 The Spiritual Endures, The  
 Temporal Perishes 38

**EDIFICATION/GENERAL**

Letters 2

**GENERAL INFORMATION**

Parish News 4  
 Liturgical Calendar for April 6  
 Publication Notice/Subscription 2  
 Financial Reports:  
 Holy Innocents 37  
 Saint Mary Madgalene 37

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**REUNION**

311 Hickory Avenue  
 Harahan, Louisiana 70123



***FIRST CLASS MAIL***