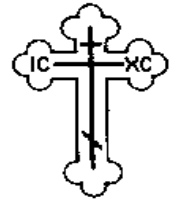


REUNION

✠ The Society of Clerks Secular of Saint Basil ✠
✠ The Basilians - The Basilian Fathers ✠



Volume 9 No. 4 OF THE CHURCH OF MAN WITH GOD November 1, 1999

THE MIRACLE OF DAMASCUS (Conclusion)

John XXIII

When Pope John XXIII became the Holy Father of the Catholic world, unity dominated his mind. He made a prediction about Damascus. He had already read the "Secret of Fatima." He called for an "Ecumenical Council." He (and his predecessors) met with all the leaders of the separated Churches. He invited all separated brethren to attend the Vatican II Council. Not only did he want them to come, but to participate actively and to advise the Church on everything it could do to break down the walls of separation.

Many suggestions made by Protestant and Greek Orthodox leaders that did not violate the "Doctrine of the Faith" was enacted. Catholic Churches were stripped of unnecessary decorations. The Latin language was discarded. Language

(Continued Damascus on page 19)

TESTIMONY OF DARRELL SCOTT, FATHER OF TWO VICTIMS OF COLUMBINE HIGH SCHOOL SHOOTING LITTLETON, COLORADO

BEFORE THE SUB-COMMITTEE ON CRIME HOUSE JUDICIARY COMMITTEE UNITED STATES HOUSE OF REPRESENTATIVES,

THURSDAY, MAY 27, 1999, 2:00 P.M.,
2141 RAYBURN HOUSE OFFICE BUILDING

(Continued SCOTT on page 14)

THE HORRIBLE STATE OF THE ONE BODY OF CHRIST We MUST have "political" reunification of The Church

References: Rom 11:33-36; Mat 28:18-20

"For who hath known the mind of the Lord? Or who hath been his counsellor?" Obviously, no one. But when people make up their own mind about God and God's instructions and desires, then they are presuming to be God's counsellors and are presuming to know His mind, for in making up their own minds about God they ignore what God has taught us about Himself, and they ignore the institution, The Holy
(Continued ONE CHRIST on page 12)

Daniel Chapter 3

Nabuchodonosor set up a golden statue; which he commands all to adore: the three children for refusing to do it are cast into the fiery furnace; but are not hurt by the flames. Their prayer and canticle of praise.

3:1. King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

3:2. Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all
(Continued DANIEL - 3 on page 3)

**~ ONE MUST BELIEVE ONE'S RELIGION IS ~
~ THE ONLY TRUE RELIGION ~
(And, "then what do we do?")**

*From ✠ Paul, S.S.B.
To the flock entrusted into my care:*

You really must believe that your religion is the only true religion, otherwise your beliefs and your faith are lacking. He who believes all or most religions are one as good as another, has no religion, and thus has no spiritual foundation. One who has no spiritual foundation has nothing on which to build in this temporal world, so what he builds in this temporal world is effective only in a passing manner; it is meaningless.

God has given us a superabundance of all that we need, so much so that there exists enough for us to each have a superabundance of all that we could ever desire, unless what we desire is everything which means we desire to be God but are

If you are a Baptist, you must believe that we are in error, for we are not Baptist. Likewise, Muslims, Jews, Pentacostalists, must believe they are correct and everyone else, at least to some extent, is in error.

This does not mean we must use weapons against each other.

(Continued + Paul on page 13)

God lavishes His abundance on some, so that they WILL channel it to those not directly blessed.

PUBLICATION NOTICE

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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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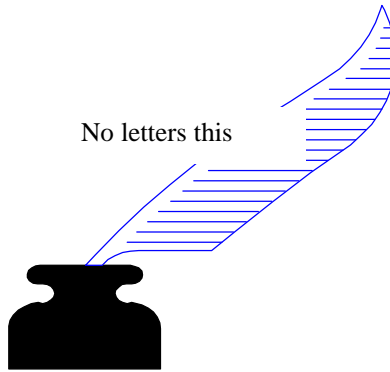
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LETTERS

(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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<http://www.gnofn.org/~orthodox>

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✚ Paul, S.S.B.
 Publisher .

✚ The Basilians - The Basilian Fathers ✚

Basilian and Basilian related WEB sites are at:

- <http://www.gnofn.org/~orthodox>
- <http://members.aol.com/bppaulssb/page/index.htm>
- <http://community.nola.com/cc/mainstreet/basilians>
- <http://members.aol.com/leesmc/club/index.htm>

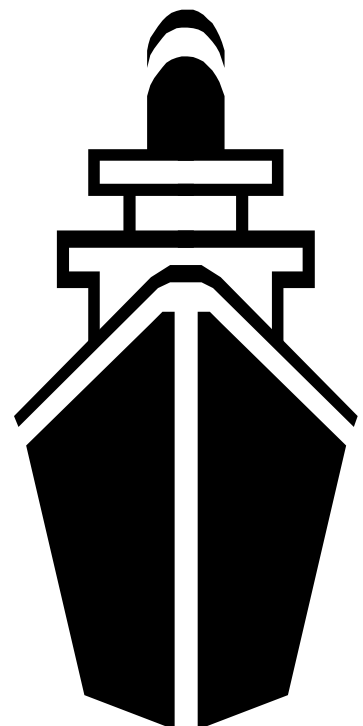
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GROANER

In 1912, Hellman's mayonnaise was manufactured in England. The "Titanic" was carrying 12,000 jars of the condiment scheduled for delivery in Vera Cruz, Mexico, which was to be the next port of call for the great ship after New York City.

The Mexican people were eagerly awaiting delivery and were disconsolate at the loss--so much so, that they declared a national day of mourning which they still observe today. It is known, of course, as... Sinko de Mayo.

(Thanks to Marc for sending this to us.)



(Continued DANIEL - 3 from page 1)

to the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3:3. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

3:4. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

3:5. That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

3:6. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

3:7. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

3:8. And presently at that very time some Chaldeans came and accused the Jews,

3:9. And said to king Nabuchodonosor: O king, live for ever:

3:10. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

3:11. And that if any man shall not fall

down and adore, he should be cast into a furnace of burning fire.

3:12. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

3:13. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

3:14. And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

3:15. Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

3:16. Sidrach, Misach, and Abdenago, answered, and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

3:17. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

3:18. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

3:19. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

3:20. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

3:21. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

3:22. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

3:23. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

3:24. And they walked in the midst of the flame, praising God, and blessing the Lord.

And they walked, etc... Here St. Jerome takes notice, that from this verse, to ver. 91, was not in the Hebrew in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew,) it is more than probable that it had been formerly in the Hebrew or rather in the Chaldaic, in which the book of Daniel was written. But this is certain: that it is, and has been of old, received by the church, and read as canonical scripture in her liturgy, and divine offices.

3:25. Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

3:26. Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

3:27. For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

(Continued DANIEL - 3 on page 7)

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".

+

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 Magdalene 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

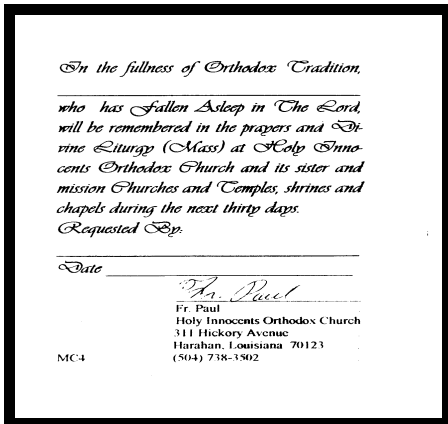


SOUFANIEH

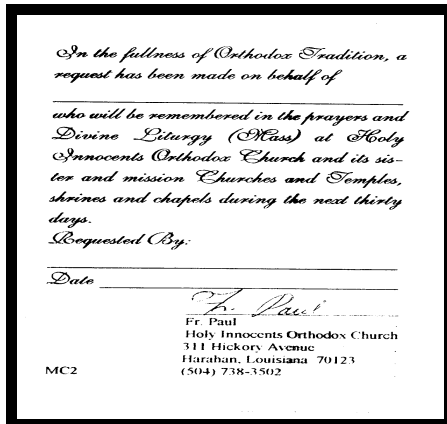
“MASS CARDS”

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.

+

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) _____

(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	\$ _____

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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.



+

(Continued DANIEL - 3 from page 3)

3:28. For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

3:29. For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

3:30. And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

3:31. Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

3:32. And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

3:33. And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

3:34. Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

3:35. And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

3:36. To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

3:37. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

3:38. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or in-

cense, or place of first fruits before thee,

3:39. That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

3:40. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

3:41. And now we follow thee with all our heart, and we fear thee, and seek thy face.

3:42. Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

3:43. And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

3:44. And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

3:45. And let them know that thou art the Lord, the only God, and glorious over all the world.

3:46. Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

3:47. And the flame mounted up above the furnace nine and forth cubits:

3:48. And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

3:49. But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

3:50. And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

3:51. Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

3:52. Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

3:53. Blessed art thou in the holy temple of thy glory: and exceedingly to be praised and exalted above all for ever.

3:55. Blessed art thou that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

3:56. Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

3:57. All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

3:58. O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

3:59. O ye heavens, bless the Lord: praise and exalt him above all for ever.

3:60. O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.

3:61. O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

3:62. O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

3:63. O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

3:64. O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

(Continued DANIEL - 3 on page 8)

(Continued DANIEL - 3 from page 7)

3:65. O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

3:66. O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

3:67. O ye cold and heat, bless the Lord, praise and exalt him above all for ever.

3:68. O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

3:69. O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

3:70. O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

3:71. O ye nights and days, bless the Lord: praise and exalt him above all for ever.

3:72. O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

3:73. O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

3:74. O let the earth bless the Lord: let it praise and exalt him above all for ever.

3:76. O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

3:77. O ye fountains, bless the Lord: praise and exalt him above all for ever.

3:78. O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

3:79. O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

3:80. O all ye fowls of the air, bless the Lord: praise and exalt him above all for

ever.

3:81. O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

3:82. O ye sons of men, bless the Lord: praise and exalt him above all for ever.

3:83. O let Israel bless the Lord: let them praise and exalt him above all for ever.

3:84. O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

3:85. O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

3:86. O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

3:87. O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

3:88. O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, ad saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

3:89. O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

3:90. O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.

3:91. Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

3:92. He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in

them, and the form of the fourth is like the son of God.

3:93. Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.

3:94. And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

3:95. Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

3:96. By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

3:97. Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

3:98. Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

Nabuchodonosor, etc... These last three verses are a kind of preface to the fol-

low cha, c h writ i n styl



i n g pter whi i s t e n t h e e of

Independence From Sin - Why Is It So Difficult?

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

We discuss sin very often because it is necessary. Most of the world ignores sin, or excuses their favorite sins pretending their favorite sins are not sins. In doing this, the worldly people try to entice those of us who want to be good into abandoning God and into sin.

Sin disguises itself so that you think it is what you want, and then sin begins to destroy you. Since no one wants to be destroyed, it is best to become independent of sin. These thoughts may assist you in becoming independent from sin, and Free in God.

Sin is like a place where all the women and men are as beautiful and handsome as it is possible for a person to be; where there is such a variety of men and women, and characteristics of each, that you can find every type of person from the witty to the dull, compliant to fiercely independent, cultured to vulgar, in a multitude from which to chose. Imagine you find what appears to be exactly the person you want, and that you begin to engage in immorality with that person or those persons. Your involvement becomes such that you ignore anything which is not centered on your involvement, and when you are virtually enslaved, your companion changes into a monster and tears you living limb from living limb, slashing you into quivering little pieces and terrifying you so that you scream in horror and excruciating pain forever.

Sin is like a person who pretends to be your friend. You confide in this friend, telling them those things which you fear, those things of which you are ashamed, and your plans which will be successful if you can complete them unhindered - and then this pretend friend called Sin tells everyone about your fears and your shame, and everyone ridicules and laughs at you. Then Sin tells people who do not like

you what you intend to do, and the people who do not like you prevent you from doing the things you needed to do to be successful.

Sin is like something that looks like your favorite food or drink, but it is not. Instead of being your favorite food, it is an acid in disguise, and it eats you up from the inside, and never stops.

Does this mean that hoping you find and actually finding someone to love is evil, or that having friends is sinful, or that you favorite food or drink are bad for you? Of course not! These are just examples of how sin makes itself appear to be something which you want, but once you have it you find out you really do not want it. The Devil makes sin appear to be attractive to you because if he did not make it appear to be attractive to you, you would see sin for the horrible monster it really is, and you would run away from it because it is so ugly and dangerous you would be afraid of it.

If you can learn to recognize the sins which give you the most trouble, the ones you commit the most, then you can look at them for what they really are. You can look at their horrible, snarling faces, their gnashing teeth, their writhing limbs beset with slashing and monstrous claws - and then run away from these sins in fear and horror instead of committing those sins. By doing this you can avoid the occasion of sin, because when you are tempted you will recognize the horrible monster which is hiding behind the temptation.

We have the most amazing prayer to assist us in avoiding temptation. The Lord's Prayer, the Our Father, is this prayer. More so than the Rosary - which is a phenomenal prayer and which is so powerful that Rosary Beads have been known to exorcise devils - is the power of The Lord's Prayer, for it was taught to us by God the Son Himself when He was asked how we are to pray. In it we pray that the Will of God the Father be done on earth just as it is in heaven. God the Father wants us

to be without sin, and so if we pray that His will be done on earth just as it is done in heaven, we are praying that there will be no sin on earth. When we pray to God the Father that we be not lead into temptation, and that we be delivered from evil, we receive God's help not only in avoiding temptation and avoiding sin, but in discarding evil and sin from our lives and our very existence.

Look at the struggle our American forefathers endured to make us free. Even the evils of American slavery saw the beginning of slavery abolishment in their efforts. Now look at how present day Americans are being enslaved all over again, under the guise of government. No longer are parents allowed to instill morality and virtue in their children, for the government teaches them to kill what is not wanted, and to engage in any activity that seems desirable - in short, the government is teaching everyone in the United States of America to sin. Today the freedom and independence of the descendants of the American slaves, and the descendants of the American slave owners, and the descendants of those who did not own slaves, is at risk, because of the promotion of sin by the federal government, and by the promotion of sin by the supporters of the current federal government. If we fail to recognize sin, including the sin promoted by the federal government, and if because of this failure to recognize sinful temptation, we accept



CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

History of the Old Testament

22. The Flight of Moses The Burning Bush

MOSES was reared at the court of Pharaoh, and instructed in all the learning of Egypt. But when he was grown up, and saw the misery of the Israelites, he resolved to help them. So he left the palace of the king, and openly declared himself as the friend of his countrymen. Pharaoh therefore sought to kill him; but Moses fled into the land of Madian. In this country he came to a priest, called Jethro. He lived with Jethro for forty years, and fed his flocks.



2 One day he drove his sheep to the inner parts of the desert. There the Lord appeared to him in a flame of fire, which was in the midst of a bush. Moses saw that the bush was on fire, and yet was

not burnt. He wondered at it, and went nearer to see why the bush was not burnt. But the Lord called to him: "Come not nigh hither. Put off the shoes from thy feet; for the ground upon which thou standest is holy. I am the God of thy fathers, the God of Abraham, Issac and Jacob." Moses hid his face, and durst not look at God.

3. Thereupon God said to him: "I have seen the affliction of My people in Egypt, and have heard their crying. I will deliver them out of the hands of the Egyptians, and bring them into the land of Chanaan. I will send thee to Pharaoh, and thou shalt lead My people out of Egypt. I will be with thee.

4. Moses answered: "The Israelites will not believe me. They will say: The Lord has not appeared to thee." Then God said to Moses: "Take thy rod and cast

it down upon the ground." Moses did so; and the rod was turned into a serpent, so that Moses fled from it in terror. And the Lord said: "Put out thy hand, and take it by the tail." Moses did so; and the serpent became again a rod. Then the Lord spoke again:

"Show this sign to the Israelites, and they will believe thee."

5. So Moses returned to Egypt; and Aaron his brother, sent by God, came to meet him. They went together to assemble the people of Israel. Aaron related to them all the words of the Lord; while Moses wrought the sign of the rod and other miracles. Then the people believed, and falling down they adored God.

QUESTIONS

1. *Why did Moses leave the palace of the king? Who sought to kill him? Who was Jethro?*

2. *Whither did Moses drive his sheep one day? What did he see? What did he hear?*

3. *What did God purpose to do by the hand of Moses?*

4. *Was Moses willing to go to the Israelites? Why? What happened to his rod?*

CHILDREN'S PAGE

5. *Whom did Moses meet on his return to Egypt? Did the people believe?*

23. The Ten Plagues of Egypt

MOSES and Aaron went to Pharaoh and said: "Thus saith the Lord, the God of Israel: Let My people go out of this country." Pharaoh proudly answered: "Who is the Lord, that I should hear His voice? I know not the Lord, neither will I let the Israelites go." Aaron, thereupon, cast his rod upon the ground and the rod was turned into a serpent. But Pharaoh's heart remained hardened.

2. And God sent ten plagues on Pharaoh and on all Egypt, one more dreadful than the other.

3. First, the water of the river was turned into blood.

4. A few days later frogs came; and after them, gnats; and after the gnats, flies; in so great a number, that the whole country and all the houses swarmed with them.

5. Then a sickness destroyed all the animals belonging to the Egyptians.

6. Next boils and swelling blains came out upon men and beasts.

7. After this a terrible hail-storm struck down herbs and trees, and all that was green in the fields.

8. Then clouds of locusts came upon the land, and devoured all that the hail had left.

9. At last it became so dark for three days that the Egyptians could not see one another nor move about. But where the Israelites lived, there was light.

10. Pharaoh, however, hardened his heart, and he would not let the people go. Then Moses threatened Pharaoh with the tenth plague, and said: "In one night all the first-born of the Egyptians shall die."

QUESTIONS

1. *What did Pharaoh say to Moses and Aaron? What did Aaron do?*

2. *What did God send on Pharaoh?*

3. *What was the first plague?*

4. *What were the second, third and fourth plagues?*

5. *What happened in the fifth plague?*

6. *What was the sixth plague?*

7, 8, 9. *What were the seventh, eighth and ninth plagues?*

10. *How did Moses threaten Pharaoh with the tenth plague?*

To obtain a copy of A Bible History for Children (Child's Bible History), write to:
The Society of Clerks Secular of Saint Basil
St. Mary Madgalene Orthodox Church
124 Hartsie Drive
Waveland, Mississippi 39576
U.S.A.

A donation of \$4.00, is requested, (payable to *The Society of Clerks Secular of Saint Basil*) but if you can not afford to make a donation, just make the request. We only have a small supply, so "first come first served."

(Continued ONE CHRIST from page 1)

Catholic and Apostolic Church, which He established as the *sole* source of knowledge about Himself.

In being so sinfully self willful, these fools (for anyone who gives up what they give up is a fool) ignore the Church our Lord established, and join an organization which calls itself a church, but which was founded by men, and then follow their own desires under the guise of following the rules of their so called religion.

Those who follow these false religions give up the Sacraments which our Lord instituted, and in so doing they abandon the main and most ready source of Grace. They may have ceremonies which they claim institute a relationship with God, but their claims are empty for our Lord did not say He would be with them always, even unto the end of the world. He made that particular promise to the Church He established.

That Church which our Lord established has, under its human leaders, fragmented itself in its valid parts, and some of those parts have fragmented into invalid parts.

It is bad enough to have the many heretical organizations lead people away from the True Church. It is even more horrible that the fragments of the valid Church are not all in "political" union - and this lack of "political" union has resulted in some fragments of the true Church treating other fragments shabbily, and in some of its Priests refusing the Sacraments to those who are not part of their own fragment.

This restriction on the reception of Sacraments by some parts of The Holy Catholic and Apostolic Church, on and against other parts of The Holy Catholic and Apostolic Church, is a blasphemy by those who place, enforce, and follow these restrictions, whether the restrictions be in the giving or reception of the Sacraments. Were the arteries to refuse to carry blood to the lungs, or were the lungs to refuse to receive blood

from the arteries, the lungs would die and the so would the arteries, and the body. But the Body of Christ can not die, so instead of dying, the Body of Christ on Earth, His Church, suffers.

This blasphemy of non-union within the Church is a great evil, a great sin, and as long as it continues it will relate back to the Passion of our Lord and increase His suffering for our sins. So too do the sins of those who dare to claim to be God's counsellors and thus teach sin rather than truth, continue to relate back to the Passion, and increase our Lord's suffering.

Can someone really believe their own claim to be a follower of Christ, when they themselves follow their own "cooked up" religion rather than Christ's own religion? Can anyone really believe their own claim to be a follower of Christ, when they themselves continue to try to prevent communion within His Body?

Of course not!

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A FEW STUPID, INCOMPLETE, AND MISDIRECTING STATEMENTS

Guns and driving:

Vice-President (serving under the President of Vice) Al Gore has compared gun ownership to licensing of motor vehicle drivers. He has said that we should require gun owners be licensed, just as we require individuals be licensed prior to allowing them to drive motor vehicles.

The two are not comparable.

Gun ownership is a Constitutionally guaranteed right of all United States citizens; driving a motor vehicle is not. Also, there is no requirement that one be licensed to own a motor vehicle, only a State Government created requirement that one driving a motor vehicle be licensed to drive the type of vehicle he is driving. There actually is no requirement that the owner of a motor vehicle be licensed in order to use it, just that one driving a motor vehicle be licensed to drive it.

For what conceivable purpose would the Vice-President of the United States of America make such an obviously intentionally misdirecting statement? Perhaps he believes the only thing that prevents his type of immoral person from totally taking over this country is the fact that there are millions of individuals who own guns, and that many of these individuals present a threat to such take over. Perhaps his assessment has some validity.

If the entire history of the Earth were thought of as one 24-hour day, all of humanity would exist for only about 4 seconds. (*Parade Magazine*, August 22, 1999, page 12)

That's nice. Now, tell us something

(Continued STUPID on page 13)

(Continued STUPID from page 12)

important. Using the same example, for how many hours, or is it minutes, has there been life on Earth - provable life, not just speculation that there was or *must* have been life. Now for the really important question: How did it begin? Let's see that one be answerer without recourse to God.

“. . . 94,000 folks over 50 were treated in emergency rooms last year for sports injuries.” (*Parade, supra, p. 7*)

This quote is taken from an article promoting the use of helmets by bicyclist, targeting those who are over 50 years of age.

Useful information would have been: stating the number of persons 50 years old and older who were seen by medical personnel last year for treatment of head injuries sustained while bicycling, with a breakdown correlating types of injuries and damages sustained with those wearing and those not wearing helmets.

Apparently the article author has placed helmet wearing on his agenda, and therefore has withheld information vital to making an informed decision regarding helmet wearing - or was he just too lazy to do the research; or, even worse, perhaps he did not realize he was not providing useful information - which means he may qualify for being



(Continued + Paul from page 1)

In fact, a core belief and requirement of most “mainline” religions is charitable conduct and attitude towards others, including and often especially those of other faiths.

Those who claim to be Christians belie the definition of Christian if they do not exercise the Virtues towards all - only the possibility Christians to work the betterment of all, the necessity of such

If we but work together within our individual religions, can we surmount all difficulties and cure all ills? No, because some will be in gross error in their religions, and that will diffuse the benefit from God. But we can, and are actually instructed by all major religions that we must work together for the betterment of all.

How is this applied to you? Just because you few things, or about about everything sufficient reason for well-being or to cause ignore Christ's no such sufficient

it is not in my heart or in my nature to help you, then it must be in my intellect that I find the motivation to help you. And so you towards me.

God has given us a superabundance of all that we need, so much so that there exists enough for us to each have a superabundance of all that we could ever desire, unless what we desire is everything which means we desire to be God but are unable to oust the incumbent. If we but work together within our individual religions, can we surmount all difficulties and cure all ills? No, because some will be in gross error in their religions, and that will diffuse the benefit from God. But we can, and are actually instructed by all major religions that we must work together for the betterment of all.

We can not work for the betterment of all (which, of course, includes spiritual betterment) simply by paying someone else to do that job, or by contributing and spending money. Money is nothing more than a tool, albeit often a necessary tool in scarce supply. Funding is a matter which should be regularly provided as it is needed (which is always) and in accordance with means, **but it should be considered!** Thus, a Christian should be morally opposed to making contributions to community organizations which sponsor and fund other organizations which provide abortions. Also, a member of one religion, because he believes his religion to be the correct religion, should be morally unable to make donations to another religion when the donation will be used to seek converts - but he should be morally able to make such donations when the donations are to be used for the betterment (including spiritual betterment) of people without so doing in a manner which seeks converts. Indeed, each of us is morally obligated to so do.

Thus it is possible for each of us to cross religious lines, and join with those of other faiths, creeds, and religions, to provide for the common good. It actually is morally required.

The Basilian Fathers (The society of Clerks Secular of Saint Basil) is a small religious order with limited funds and personnel, yet we provide, through the generosity of those who provide us with financial assistance, a multitude of religious and societal aids from a multitude of sources. Some we produce ourselves, such as

(Continued + Paul on page 14)

(Continued + Paul from page 13)

the children's Bible catechism or history, and the Orthodox Catechism, for which we request a donation to cover cost but which we provide without regard to receipt of a donation. Others we obtain from other sources, such as material to assist in various marital and family situations - which we provide in the same manner as our own material. As small as we are, we also have a "poor box fund" which is "tapped" as needed. We also provide this publication, InterNet resources, extensive literature in electronic text format, retreats, spiritual and societal guidance, and a multitude of other services in addition to matters Liturgical and Sacramental.

Most other religious organizations also provide similar services and resources.

But all of us *must* do more. We must work together to ascertain the needs of our communities, and the physical locations where the needs exist, and then provide what is needed where it is needed. It does a person in the country no good to know there is a clinic which can assist them in the middle of the city - the need is in the country. It is absolutely useless for an inner city dweller to know that there is less crime per capita in the country - he resides in and the crime is in the city, and that is where that particular need exists and where it must be met.

We, as people of faith, without regard to which faith, must fulfill the mandate we all know we have all been given by that which we individually fail to be of the vessels which follow.



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[Our thanks to Miss Kitty, a Judge's secretary, for sending this to us (at our request)]

Since the dawn of creation there has been both good and evil in the heart of men and of women. We all contain the seeds of kindness or the seeds of violence.

The death of my wonderful daughter Rachel Joy Scott, and the deaths of that heroic teacher and the other children who died must not be in vain. Their blood cries out for answers.

The first recorded act of violence was when Cain slew his brother Abel out in the field. The villain was not the club he used. Neither was it the NCA, the National Club Association. The true killer was Cain and the reason for the murder could only be found in Cain's heart.

In the days that followed the Columbine tragedy, I was amazed at how quickly fingers began to be pointed at groups such as the NRA.

I am not a member of the NRA. I am not a hunter. I do not even own a gun.

I am not here to represent or defend the NRA - because I don't believe that they are responsible for my daughters death. Therefore I do not believe that they need to be defended. If I believed they had anything to do with Rachel's murder I would be their strongest opponent.

I am here today to declare that Columbine was not just a tragedy - it was a spiritual event that should be forcing us to look at where the real blame lies!

Much of that blame lies here in this room. Much of that blame lies behind the pointing fingers of the accusers themselves.. I wrote a poem just four nights ago that express my feelings best. This was written way before I knew I would be speaking here today.

Your laws ignore our deepest needs.

Your words are empty air.
You've stripped away our heritage.
You've outlawed simple prayer.

Now gunshots fill our classrooms.
And precious children die.
You seek for answers everywhere.
And ask the question "WHY"?

You regulate restrictive laws.
Through legislative creed.
Add yet you fail to understand.
That God is what we need!

Men and women are three part beings. We all consist of body, soul, and spirit. When we refuse to acknowledge a third part of our makeup, we create a void that allows evil, prejudice, and hatred to rush in and wreak havoc. Spiritual influences were present within our educational systems for most of our nation's history. Many of our major colleges began as theological seminaries. This is a historic fact. What has happened to us as a nation? We have refused to honor God and in doing so, we open the doors to hatred and violence. And when something as terrible as Columbine's tragedy occurs - - politicians immediately look for a scapegoat such as the NRA. They immediately seek to pass more restrictive laws that continue to erode away our personal and private liberties.

We do not need more restrictive laws. Eric and Dylan would not have been stopped by metal detectors. No amount of gun laws can stop someone who spends months planning this type of massacre.

The real villain lies within our OWN hearts. Political posturing and restrictive legislation is not the answers. The young people of our nation hold the key.

There is a spiritual awakening taking place that will not be squelched! We do not need more religion. We do not need more gaudy Television evangelists spewing out verbal religious garbage. We do not need more million dollar church buildings built while people

(Continued SCOTT on page 15)

(Continued SCOTT from page 14)
with basic needs are being ignored.

We do need a change of heart and an humble acknowledgment that this nation was founded on the principle of simple trust in God.

As my son Craig lay under that table in the school library and saw his two friends murdered before his very eyes, he did not hesitate to pray in school. I defy any law or politician to deny him that right! I challenge every young person in America and around the world to realize that on April 20, 1999 at Columbine High School - prayer was brought back to our schools.

Do not let the many prayers offered by those students be in vain.

Dare to move into the new millennium with a sacred disregard for legislation that violates your conscience and denies your God-given right to communicate with Him.

To those of you who would point your finger at the NRA - I give to you sincere challenge. Dare to examine your own heart before you cast the first stone!

My daughter's death will not be in vain. The young people of this country will not allow that to happen.

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False Prophets Vs. What God Wants From Us

References: Rom 6:19-23; Mat 7:15-21

Conceptually we have no difficulty envisioning the concept that a good tree bears good fruit and that the fruit of evil is evil - but we often just do not recognize the tree or the fruit, even when considering false prophets. Yet, false prophets have the most immediate bad fruit: false prophets do not have the sacraments, and the sacraments are the main source which God has established for us to obtain Grace.

There is a man who was born with a deformity which caused him to walk only with difficulty. About thirty years ago he left the true Church and became a follower of a charismatic false prophet who ridiculed the true Church and who promised this man Jesus (pronounced JEEZUS) would cure him. Now, thirty years later, the man still has the deformity - if anything is worse - and of greatest importance, he has not received Holy Communion or Absolution in thirty years. Of course the false prophet has communion services from time to time, but he makes no pretense of it being the real Body and Blood of Christ and even if he did, he has neither the authority nor the ability to change bread and wine into the body and blood of Christ. So, he serves Premium Unsalted Toppings and Welch's Grape Juice, and tries to pass it off as being just as good as the true Eucharist. Of course, this false prophet also ridicules Sacramental Absolution - Confession - and in his ridicule, he ridicules the Sacraments established by Jesus Christ, and thus ridicules God.

Now you know what really bad fruit is.

What God wants from us is for us to worship Him in the manner He has instructed us to worship Him. This means following the Ten Commandments in their entirety, not selectively. It means practicing the Beatitudes and making them a part of our character and daily existence. It

means really meaning the Lord's Prayer, the Our Father.

Part of worshiping God, and not just accepting that His Will be done, but actually wanting His Will to be done, will mean you sometimes suffer unjustly, that you are harmed by others. Why does this happen? There are many reasons, but one of them is that life here is a testing for and a preparation for how we will spend eternity. The way God has established the testing, each individual must exercise his free will, and in exercising his free will an individual can choose to do good, or he can choose to do evil and to do things which will hurt others. Thus the one who is harmed becomes part of God's plan to test others, and in dealing with the harm in a Godly manner he passes his own test provided by God.

Some protest this, declaring it is not fair, but since we are all God's creation, He does have the right to do with us as He will; and in the Eternal Now, even the most horrible human experience allowed by God can not equal the horribleness of Our Lord's Passion. But horrible human experiences, if dealt with properly, can contribute to eternal salvation, like a weaker version of Our Lord's Passion.

The false prophets thus not only lead people to deprivation of the Sacraments, and of God's Grace, but also make the suffering of the individual be without good eternal fruit. And that suits Satan, the high priest of the false prophets, just fine.



**Comments by
Pope John Paul II
on Unity**

Pope John Paul II presided at an ecumenical celebration of the Word in which faithful from the Orthodox, Lutheran and other non Roman Catholic ecclesial communities in Poland participated, on June 10, 1999, in Drohiczyn, eastern Poland

In his address, the Holy Father of the roman Catholic church said: "Faith tells us that the unity of the Church is not only a hope for the future; in some measure unity already exists! It has not yet attained fully visible form among Christians. ... We are therefore called to build unity. The unity found at the beginning of the Church's life can never lose its essential value. We must note sadly, however, that this original unity has been seriously impaired through the centuries, and especially in the last millennium."

"We must all examine our consciences regarding responsibility for the present divisions. We must admit the faults committed and pardon each other in turn."

Love "enables us to overcome the barriers of our own weaknesses and prejudices. ... On the eve of the third millennium, we must move more quickly towards full and fraternal reconciliation, so that in the next millennium with joined hands we can witness to salvation before a world which eagerly awaits this sign of unity."

"Today I turn to our brothers and sisters of all Churches: Let us be open to the reconciling love of God. Let us open the doors of our minds and hearts, of the Churches and communities. ... Let us offer to our heavenly Father, to the Father of all Christians, the gift of a sincere desire for reconciliation, expressed in concrete actions."

Pope John Paul II concluded by saying: "Only prayer can bring about a true 'metanoia' of heart. Prayer in fact has the power to unite all the baptized in the brotherhood of the children of God. ... I therefore urge all gathered here to pray fervently for full communion among our Churches. To move further along the path towards unity will demand our effort, kindness to each other, openness and a true experience of brotherhood in Christ."

(Based on and quoted extensively from a posting in FidoNet echo VATICAN, originally provided by the Vatican Information Service)

CATHOLIC-LUTHERAN PRESS CONFERENCE ON DOCTRINE OF JUSTIFICATION

(Based on and quoted extensively from a posting in FidoNet echo VATICAN, originally provided by the Vatican Information Service)

In a press conference on June 11, 1999, Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, and Ismael Noko, secretary general of the Lutheran World Federation, announced the positive conclusion of the process of examination undertaken by the Roman Catholic Church and the Lutheran World Federation relative to the Joint Declaration of the Roman Catholic Church and the Lutheran World Federation on the Doctrine of Justification.

Key provisions of the Official Common Statement are:

"On the basis of the agreements reached in the Joint Declaration regarding the doctrine of Justification, the Lutheran World Federation and the Catholic Church declare together: 'The understanding of the doctrine of justification set forth in this Declaration shows that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics'. On the basis of this consensus the Lutheran World Federation and the Catholic Church declare together: 'The teaching of the Lutheran churches presented in this Declaration does not fall under the condemnations from the Council of Trent. The condemnations in the Lutheran Confessions do not apply to the teaching of the Roman Catholic Church presented in this declaration'."

". . . the two partners in dialogue are committed to continued and deepened study of the biblical foundations of the doctrine of justification."

The brief Statement ends: "By this act of signing The Catholic Church and the Lutheran World Federation confirm the Joint Declaration on the Doctrine of Justification in its entirety."

The signing will take place in Augsburg, Germany, on October 30-31, 1999.

PURGATORY AND PENITENCE

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

Over the years we have often heard self proclaimed Biblical scholars decree there are no references to Purgatory in Holy Scripture. Of course, these self proclaimed idiots have no simple means of explaining 1 Peter 5:10, which states: *But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confirm you and establish you.* Any means of explaining it other than Purgatory, are forced, similar to trying to fit a 30 inch waist into 20 inch waist slacks.

Saint Paul makes similar statements, and we should focus on what this means for it has a great effect on our future.

Most of those who hear or read these words would be surprised at the great number of people who consider themselves to be "reasonably religious" and who also think any sins they themselves commit are so few and insignificant as to not be worthy of consideration. A great number of such persons consider themselves to have been sinless for weeks or even months if not years. They, like the Pharisees, need to check reality as it applies to virtually all of us, for the only two humans who were definitely without sin were Our Lord, and the Blessed Virgin Mary, with St. John the Forerunner and a few Old Testament Saints being "possible" runners up.

That is why penitence is so important, for to be a penitent one must acknowledge his sins, have true sorrow for even having committed them not just because of their ill effect on the sinner but also because of the hurt and disloyalty to God which are concurrent with sin, be ashamed of them, and have every resolve to never sin again, even though one fears he may sin again. If one is not a penitent, then one can not

begin working on becoming sinless, for if one is not a penitent, he has not acknowledged his sins, or has not proper sorrow for them, or has not resolved to become sinless.

Our Lord's passion enabled us to attain deification, but it did not remove the need for atonement for our sins nor did it remove the need for us to become trained, practiced, and consistent in being as God the Father wishes us to be. If we do not attain these here in this life, and have not been sufficiently evil to go to hell, then we must make atonement for our sins, and we must also become consistent in being good. This latter will take place in Purgatory to what ever extent it does not take place here in this life.

Our Lord made it perfectly clear that He seeks out sinners, to help them reform. It is somewhat embarrassing for those of us who are amongst the primary tools He uses to reconcile sinners to Himself, for amongst the primary tools He uses are Priest, and most if not all Priests are also sinners who are also in need of assistance in being true penitents. Often it is in assisting other penitents become truly penitent, that a Priest himself becomes more truly penitent.

In this can be seen a true function of the Communion of Saints within the Body of Christ, for it is those who have become Deified, and those who are in Purgatory (who can do nothing to assist themselves but perhaps they can assist us), and those of us who are in a state of Grace, even though it be marginal, who through spiritual interaction within the Body of Christ, assist the living in this life to become truly penitent.

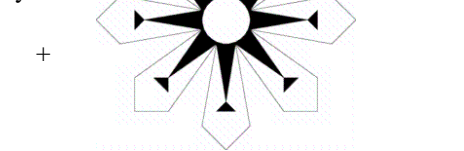
Anyone who denies any portion of this inter-related miracle for salvation, deprives himself of a system of spiritual support designed by God for man. Therefore, Satan, the great Evil one, constantly prompts people to challenge every possible aspect of the system God designed for forgiveness of sins, for making atonement, and for becoming practiced in being good. From these

Evil promptings we hear statements such as: "I do not need to confess my sins to any man, I confess them to God." and "There is no such place as Purgatory. Show me where the Bible says it exists, and show it to me on the map."; and "Christ's Passion, His Sacrifice on the Cross, made full atonement for all our sins."

Such Evil statements can easily be countered. Our Lord said, "Receive the Holy Spirit Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John 20:23). Exactly which of these words is unclear? God obviously has granted to the Apostles, Disciples, and their true successors, the ability to exercise the Divine power to forgive sins. The only way a Priest can exercise this power is to know what it is he is forgiving; hence the need for confession to the Priest. Again, we have already shown that the leader of the Apostles, Saint Peter, tells us to be prepared for Purgatory, especially if we have not begun to properly prepare ourselves for a Heavenly existence here. And, finally, if Christ's Passion were sufficient to make full atonement for our sins, then why did Christ Himself institute the Sacrament of Penance - Confession, and why did He prompt Saint Peter to make reference to Purgatory?

We pray you, laity and Priests, will do what every Priest should do several times each day. Examine your actions, thoughts, desires, emotions, and every aspect of yourself. Imagine Our Lord were the recipient of each action and desire, and the focus of each emotion. Ask yourself, are these proper actions to be done to God? Are these proper desires to have about God? Are these proper emotions to have towards God?

Your answers may be either



THOUGHTS ON HOW THE BLESSED VIRGIN MARY BRINGS US TO GOD

Ref: Eccli. 24:23-31; John 19:25-27

When our Lord gave His mother to St. John as his mother, and gave St. John to the Blessed Virgin as her son, He also gave all of us to her as her children, and her to us as our mother.

Our Lord did this in part because of the special, reciprocal bond between children and their mother; a bond which is entirely different from that between children and their father.

Fathers can be just as loving and tender as mothers - perhaps even more loving though it seems to clash with the leadership role of being a father and husband even though it does not clash. But mothers have a different kind of loving tenderness relationship with their children.

Even if a child is one hundred years old, there remains in his memory, even if it is in his subconscious, the tenderness of being suckled at his mother's breasts, of the peace and contentment that is experienced in this sustenance, and even the smell of his mother. There is a basic trust and love of his mother that is imbued into the child, and a continuing love and devotion to the child that is created in the mother. In the Blessed Virgin Mary, these qualities have attained Divinely sponsored perfection, and thus can evoke a Divinely sponsored perfect response in each of us.

The goal of this mother-child relationship we have with the Blessed Virgin Mary, is to bring us into a more perfection relationship with God (yes,

the word is "perfection"). Some individuals stunt the growth of this relationship by focusing mainly on God's mother. If, however, the mother-child relationship progresses, then the child, in his trusting love of his mother Mary, follows her into trusting love of the source of this perfection of motherhood - God.

In Ecclesiasticus, we are explicitly told of the intertwining of our Heavenly Mother, and of her Son.

24:23. As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

Our Lord Jesus Christ is the Vine, and those who follow Him are the fruit of His Grace, yet our Lord is also the Fruit of His mother. Just as flowers turn into fruit, so too does the Virgin Mary, the most perfect flower of the Vine, bear each of us as the fruit of her motherhood of us, if we accept that Divinely granted gift of her motherhood.

24:30. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

If we follow the Virgin Mary's urging us into her way of life, then we will be following the most perfect example living The Way taught by our Lord Jesus Christ. In following this perfect example, we shall always be sure of what to do and what to avoid, and in so doing we will attain perfect union with God.

24:31. They that explain me shall have life everlasting.

We explain our Lord by following His example of how to live, and we are lead

into this way of life by the one who spends the most time with us in our childhood, our mother, Mary. Thus the Blessed Virgin Mary, in her Motherhood of each of us, leads us into the same perfect union with God that she lives, and so we receive eternal life in God.

When a very young child is in a fearsome situation, such as when the monsters of the imagination threaten, or bullies abuse, the perfect resolution for the child is for his father to be the tower of strength and protection which smites the enemy, while the child clings to his most familiar source of sustenance, his mother. When the child becomes an adult, he realizes the limitations of his father, and so, in war, a soldier calls to his mother, remembering the the solace of her bosom. But when death comes, be it to the young, the middle aged, or the elderly, if either or both parents are present, the child seeks the protection which both parents afford, and also seeks to protect both parents from the sorrow the child knows the parents are experiencing. Thus one will often see a dying young child, in the midst of the child's final moments, comforting both parents.

So too is it with those who accept the Blessed Virgin Mary as their Divinely sponsored mother. In times of distress, we look to the Virgin Mary for curative guidance, knowing that our Heavenly Father has made her able to provide us with the comfort and protection of her Heart - our Lord. And, if we are truly her children, then, at the time of our death, we will give her and our Father, our Brother, Protector, our Love, our Father, Brother, Protector, our Love, our Love, and our the joy of eternally.



“The freedom and security of American citizens is ultimately my country's *only* vital interest . . .” *Debt of Honor*, by Tom Clancy, Berkley Books edition, August, 1995, paperback, page 872.

Paraphrase:

The eternal salvation of humanity and each human is the Priesthood's *only* vital interest.

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that did not foster a spirit of loving unity was eliminated. Bishops and priests were advised to admit the mistakes Catholics made in the past, even to overstate them.

It was the beautiful speech of the Melkite Patriarch of Antioch, Maximos IV Sayegh, that helped change the language of the Church:

"Christ offered the first Eucharistic Sacrifice in a language which could be understood by all who heard him, namely, Aramaic. . . Never could the idea have come to them [the Apostles] that in a Christian gathering the celebrant should read the texts of Holy Scripture, sing psalms, preach or break bread, and at the same time use a language different from that of the community gathered there. . . because this language [Latin] was spoken by the faithful of that time, Greek was abandoned in favor of Latin . . . Why, then, should the Roman Church cease to apply the same principle today?"

The Church listened to the Patriarch, and the language was changed. A fixed date for Easter, such as the first Sunday in April, was proposed provided that Eastern Orthodox, Protestant and civil authorities would agree.

Dr. Kristen Skysgaard, of the Lutheran World Federation, expressed his desire, "that the visible union of Christians can be quickly achieved."

Pope Paul VI voiced his "desire to receive you not only on the threshold of our house, but in the very intimacy of our heart." This reminds me of Mirna's words,

"From my point of view, unity will not be achieved unless we unify our hearts and plant peace, love and faith in them."

Pope Paul asked that we focus "not on what has been, but on what must be. We turn toward a new thing to be born, a

dream to be realized."

Cardinal Bea gave the true meaning of "loving toward unity" when he added,

"We must welcome criticism with humility, with reflection, and even defend itself by turning a deaf ear to suggestions that come from honest voices, especially if the voices are those of friends and brothers."

Russian Orthodox observer-delegate, Archpriest Vitaly Borovoy said:

The whole history of Christianity in our era is the history of the action of the Holy Spirit upon us and upon our churches, calling us to unity and helping us understand the necessity and urgency of this task. We are always ready to help our Roman Catholic brothers in anything which may contribute to harmony and unity among all Christians, so that, with a single tongue and a single heart, we may together glorify the most Holy Spirit."

Breaking the Walls

Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I made a common declaration on Dec. 7, 1965, expressing their mutual regret for offenses the churches caused each other in the past and stated their intent to erase from memory the sentences of excommunication which followed them. Through justice and mutual forgiveness they hoped to overcome the differences between the churches with the help of the Holy Spirit, and that full communion of faith, brotherly concord and sacramental life would be restored.

Pope Paul VI and Patriarch Athenagoras I again met on Oct. 27, 1967. They called for a dialogue of charity. They expressed their conviction that the restoration of full communion between the churches would be found within fidelity to the traditions of the Fathers and to the inspirations of the Holy Spirit, who

remains always with the Church.

Pope Paul VI and Orthodox Catholic Patriarch of Armenians met on May 12, 1970 and called for a more profound unity.

Pope Paul VI and Mar Ignatius Jacob III, Syrian Orthodox Patriarch of Antioch met on Oct. 27, 1971 and declared that they had no difference in the faith they professed, and so promised to work together to remove all obstacles to complete unity.

Paul VI and Shenouda III, Coptic Orthodox Pope of Alexandria met on May 10, 1973 and declared that they were:

"determined and confident in the Lord to achieve the fullness and perfection of that unity which is His gift."

Paul VI and Anglican Archbishop Donald Coggan of Canterbury declared on Apr. 29, 1977:

"that goal which is Christ's Will--the restoration of complete communion in faith and sacramental life."

Pope John Paul II and Orthodox Ecumenical Patriarch, Dimitrios I met on Nov. 30, 1970 and mutually stated their desire for

"Purification of the collective memory of our churches is an important fruit of the dialogue of charity and an indispensable condition of future progress."

John Paul II and Anglican Archbishop Robert Runcie of Canterbury met on May 29, 1982. They opened a commission to recommend practical steps towards a unity in faith and a full communion.

Pope John Paul II and Ignatius Zakka I, Syrian Orthodox Patriarch of Antioch met June 23, 1984 and stated that there was

"no real basis for the sad divisions which arose between us concerning the

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doctrine of the Incarnation."

The norms of Vatican II encouraged common prayer services for Christian unity. Vatican II stated that all Churches of the East and West should be offered equal dignity, no matter what their different spiritual heritages, liturgies, or ecclesiastical disciplines.

Under the heading above called "SUCCESSES" I listed a long list of Churches from the Eastern Block that joined the West in common unity. It was to these Eastern Rite Churches that the four Popes of Unity addressed their prayer that they would work hand in hand with the separated Eastern Churches in Charity, Love, mutual prayer, common Liturgies and shared sacraments.

These Popes believed that it would be from the Eastern Catholics and the Eastern Orthodox that full unity would be achieved.

It is in this background that Mirna and Nicolas married. It is in this background that the House of Soufanieh opened its doors.

Probably the best example of attempts at unity is in the document of Pope Paul VI in 1972. For many years the Catholics and the Orthodox argued over the Holy Spirit. The Catholics saying "from the Son" and the Orthodox saying "through the Son." Thomas Aquinas insisted six hundred years ago that there was no difference in the two ways of understanding it. However, the wording remained the same for all these years. Finally, in 1972 in the document called "Declaration Regarding The Safeguarding of Faith In the Mysteries Of The Incarnation And Of The Most Blessed Trinity From Some Recent Errors", we read in Chapter Four:

"The Holy Spirit who proceeds, from all eternity, from the Father and from the Son, or, in other words, from the Father through the Son."

The addition of, 'or, in other words, from the Father through the Son.'" is a major concession towards unity that should not be overlooked, for now there is no difference between the two churches on this point.

The Seats of Power

Actually, what separates the East and West is not so much theology or Canon Law or differences in Liturgical Rites, but it is the POWER OF THE ELDERS. This was best expressed at the Vatican Council by Archbishop Borovoy of the Russian Orthodox Church:

"When I return to Russia, no one is going to ask me what the theologians said. But they will ask, 'Were some of the Eastern patriarchs there, and what places did they occupy?'"

Patriarch Maximos IV rightfully stated that it was illogical that the Council, while striving to break down the barriers between the Catholic and Orthodox Churches, should at the same time seat the patriarchs of the Eastern Catholic Churches after the cardinals. One of the most cherished rights which the patriarchs had always enjoyed was their precedence in rank. In earlier centuries, the patriarchs had always followed immediately after the Pope, who himself was still called Patriarch of the West. In fact, ecclesiastical tradition from the earliest centuries consistently lists the rank of the Sees in the Universal Church in the following order: Rome, Constantinople, Alexandria, Antioch, and Jerusalem."

Again Patriarch Maximos IV stated, "the rank assigned to them by the canons of the earliest ecumenical councils, that is, the first place immediately after the Supreme Pontiff."

"In fact, the decisions of the earliest ecumenical councils in this matter had been respected at the Council of Florence in 1439, where, by order of Pope

Eugene IV, the Patriarch of Constantinople, Joseph II, had occupied the first place after the Pope.

"This question is a grave one and may constitute a nearly insurmountable obstacle to future union between the Orthodox and Catholic Churches.

"The most serious problem of all is that of having bishops of different Eastern Catholic rites in the same See, with jurisdiction over the same territory."

These are the real things that separate and they always have been. Nowhere in the world is this more evident than in Damascus, where there are more bishops and patriarchs than in all of Mexico.

Charity means to give something. Someone has to have enough love, enough charity to give up his power, his seat, his position. If not, there will never be unity.

Those who are well read in history will note that once, in the interest of unity, the Pope gave up his seat. I know of many saintly Cardinals, and I believe if it had to be, even the Pope, himself, would step down for the sake of a unified Kingdom.

Nationalism is another cause of separation. Nationalism must be given up, at least in the Church of God. To have followers of Christ clinging to "their Church" on one side of the street because it was the church of their fathers; and followers of Christ clinging to "their Church" on the other side of the street because it is Polish, or Italian, or Syrian is stupid.

Again I will give the last word to Mirna:

"What God is asking of us is difficult. It won't come about unless the big ones give up their seats, their haughtiness, and their greed."

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Meetings and Dialogue to Nowhere

A Vatican Secretariat for Promoting Christian Unity was set up in 1960. In the U.S., the Bishops' Committee for Ecumenical and Interreligious Affairs was established in 1964, The World Council of Churches had started in 1954, The National Council of Churches in 1950, Consultation on Church Union in 1962, and The Graymoor Ecumenical Institute formed the same year.

The American Baptist Convention met four times from 1967 to 1971 for unity dialogue. The Southern Ecumenical Institute of Baptists met 24 times from 1969-86. The Council on Christian Unity met 15 times from 1967-80. The Anglican-Roman Catholic Consultation had 31 meetings from 1965-85. The Lutheran World Ministries talked about unity at 47 gatherings from 1965-86. The United Methodists met 21 times from 1966-81. The Orthodox Conference of Canonical Orthodox Bishops of America talked unity at 31 meetings from 1965-85. The Oriental Orthodox Churches met 11 times from 1978-84. The Polish National Catholics met four times from 1984-86. The Roman Catholic-Presbyterian Consultation Group worked on unity in 31 meetings from 1965-85.

International Bilateral Commissions were set up. The Anglican-Roman Catholic International Commission, The International Theological Colloquium between Baptists and Catholics, The Disciples of Christ-Roman Catholic Dialogue, The Evangelical-Roman Catholic Dialogue on Mission, The Joint Lutheran-Roman Catholic Study Commission, The Joint Methodist-Roman Catholic Commission, The International Catholic-Orthodox Theological Commission, The Pentecostal-Roman Catholic Conversations, and The Reformed-Roman Catholic Conversations.

And what have these commissions, this dialogue, these studies, these conversations produced in the way of unity? Nothing except talk; talk, talk and talk.

Oh, I'm sure the Theologians and the Canon Lawyers will be angry with that statement. They will say that, "we came to this agreement, or that understanding, or compromised on this and that point." This will not unite.

Unity will come when we refuse to repeat the mistakes of our fathers; when we refuse to remember the mistakes of our fathers; when we refuse to see national and ethnic differences; when we the people say we have had enough of this talk and walk en masse out of our respective Churches and meet in the streets, hugging, loving, giving, forgiving, and praying together. Then you will see the Power, and the Glory of the Holy Spirit.

CHAPTER 7

What Unites?

Unity entails having one mind, one goal, one purpose, or one body. There are many examples of unity in the world and in history. People who have the same language and customs unite into a country. Countries unite to fight one common enemy. Sometimes the world unites in one cause, example --pollution.

To unite people, though, requires leadership. Good or bad, it is leadership that brings people together. God knows that not all leaders will be acceptable to the people, but in the interest of peace and unity He ordered a chain of command throughout the ages. This chain of command is best illustrated in the family.

Without compromise or apology He made man the head of the family and woman the head of the children. This is not because man earned the right or even because he has some special qualities. It is simply because it has to be. It cannot be democratic.

Logic will demonstrate what happens when there is no clear-cut leader in the family. Of course, God outsmarted us men by making the woman smarter, stronger, more social and more loving.

This same absolute chain of command had to be set up in His Kingdom and so He did. As already pointed out in Bible passages, Christ ordered a chain of command so that we would go down through the ages with one mind and one faith united in love of each other and God's truths. The early fathers knew this was the glue that held the Kingdom together and never stopped insisting on obedience to the authorities God ordained to lead us.

"Your obedience to your bishop, as though he were Jesus Christ, shows me plainly enough that yours is no worldly manner of life, but that of Jesus Christ Himself, Who gave His life for us that faith in His death might save you from death. At the same time, however, essential as it is that you should never act independently of the bishop--as evidently you do not--you must also be no less submissive to your clergy, and regard them as apostles of Jesus Christ our Hope, in whom we shall one day be found, if our lives are lived in Him. The deacons too, who serve the mysteries of Jesus Christ, must be men universally approved in every way; since they are not mere dispensers of meat and drink, but servants of the church of God, and therefore under obligation to guard themselves against any slur or imputation as strictly as they would against fire itself.

"Equally, it is for the rest of you to hold the deacons in as great respect as Jesus Christ; just as you should also look on the bishop as a type of the Father, and the clergy as the Apostolic circle forming His council; for without these three orders NO CHURCH HAS ANY RIGHT TO THE NAME.

"Be as submissive to the bishop and to one another as Jesus Christ was to His Father, and as the Apostles were to

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Christ and the Father; so that there may be complete unity, in the flesh as well as in the spirit." (Ignatius of Antioch on his way to his death in 80 A.D.).

Just like the head of the household, bishops are not elected by a democratic vote of the people. They are Apostolic, meaning they are directly descended from the Apostles by the laying on of hands, thereby receiving their right to rule from God Himself.

"Our Apostles knew, through Our Lord Jesus Christ, that there would be dissensions over the title of bishop. In their full foreknowledge of this, therefore, they proceeded to appoint the ministers I spoke of, and they went on to add an instruction that if these should fall asleep, other accredited persons should succeed them in their office." (Saint Clement of Rome_100 A.D.).

And so, the first point I am making is that unity requires order, and order requires a chain of command, and this chain is ordained by God, and God is never wrong. But lest anyone in a leadership role get a big head, He also commanded that those leaders be the servants, the protectors, the slaves of their people. This brings us to the greatest of all ways to be united: family love.

Family Love

The family is the best example of unity or disunity. The family is a group of people who have promised to love each other toward their mutual goals of love, security, health, growth, and death. They say they will love each other in sickness and health, in good times and bad times, in richness or poverty.

The truly great families of the world are not those who seek love, but those who seek to love. They are not those who want, but those who want to give. They are not those who need, but those who need to help.

"But," you will say, "it takes two to love." No! My friends, it takes one to love. Only one ever loves. To really love is to love without expecting love in return. If Christ only loved those who loved Him, He would not have died on the Cross for very many people of this world. He loved people until they loved Him and even if they never did. This is what makes marriages work, even when one in the family is an alcoholic, or sick or ugly.

If you love "because," you are selling your love. Do not sell Christ's blood. The first step towards unity is to love as Christ loved, without conditions.

When Mary said, "Be it done according to your word," Her "Yes" opened the door for the "Kingdom of Heaven" to enter the world. Christ entered into Mary, but He did not leave Heaven behind. When Mary said, "Yes" to Her superiors and married Joseph, in spite of Her desire to remain unmarried, She gave to the Kingdom unity and organization. When Mary said, "Yes," Her mission had ended, for Her mission was to bring Christ into the world, to become one with Him, to become the Mother of God, to become the Mother of all mankind, to become the Queen of Heaven and Earth. Her generation began because She became Mother of the Church.

As we contemplate this family, this first Church, this first Body of Christ, this first Kingdom of Heaven on Earth, we will see how God intended the Church to be. It had God within it. It honored Mary. It had a leader, who all obeyed. The least in the order of human authority was the greatest. The head in the order of human authority was the servant of the others. Christ taught both Joseph and Mary through the inspiration of the Holy Spirit, but Christ did not assume the role of father, as He rightfully could have. He left that to Joseph. He "adopted" Joseph to be head of the family and obeyed him in all things. This has other connotations; but for now, think of how this relates to love.

Is it love to give and at the same time have an attitude of superiority? The Pharisee in Luke 18:11 paid his tithes and thanked God he was not like the Publican. The Publican was probably a rich man. He worked for the Romans, most likely as a tax-collector. Whatever he was in the eyes of creatures did not matter to him. He was a sinner in the eyes of God, as all of us are, and that was all that was important to him.

Joseph was the head of the "Kingdom of Heaven on Earth," but he thought of himself as the least in the family, as the protector of the Word and his Mother, as a servant to them. Mary is the Mother of God, and yet obeyed Joseph in all things, never doing anything without his approval, and never saying "No" to anything he wanted to do. Christ is God, and yet He obeyed Joseph in all things. To really love we must not only love the person, but the position of the person. We must love his or her place in the world as though it was Christ, Himself, occupying that place. In our children, we should see Christ. In our mothers and fathers, we should see Christ. In our bishops and priests, we should see Christ. So, when we give our love (and we are giving it to Christ), how can we look down on them as the Pharisee did? True love, the kind Mother Teresa gives, the kind Father Paul gives, is the love that breaks down the walls of separation and division. It is this love that unites. We are all one family in the eyes of God. Family Love is the love of unity.

Prayer unites. The little house in Damascus is a great example of that. Father Patrick Peyton coined the saying, "The Family that Prays Together Stays Together," and this should be the battle cry of unity. The Church is a family. Right now it is a divorced family. Christ said that what "God puts together, let no man put asunder." Who split this family that God put together is not important. "Whoever divided us has been punished by God" (Mirna). What is important is that we make it right. "We should put

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right this immense wrongdoing against Christ. We should not continue in it." (Mirna). We will only accomplish this by praying together, Greek and Roman, East and West, Catholic and Orthodox and Protestant. We must pray together as a family whenever and wherever we can. If you Catholics do not know an Orthodox Christian, go find one and pray together, family with family. In this way (and only this way) will we break down the walls of separation. When we, Greeks and we, Romans pray together, there will Christ and Mary be praying with us. "We must, therefore, pray to God with insistence to put peace in our hearts and to remove hatred and selfishness from the hearts of His children, who are only His when in need and who sell Him off when He needs them." (Mirna). God needs us to reunite His Kingdom. Let us pray together as one, one big family.

Unity Without Joseph?

It was said at Fatima that when the world understands the sanctity of Saint Joseph, there will be peace. Joseph as a man is rather obscure, but as Head of the family much can be said. I like to think of a family as a treasure box. Inside are fine pearls (mother and children). The box itself is the father. He must hold them together, protect them, keep them as one, keep them united.

That is why so many marriages in the world today don't work. Everyone wants to be the box. What do you have when you have two empty boxes? Everyone wants to jump out of the box. And now we have many lost pearls. To bring them back we must find the box and honor it. The box is Joseph.

Joseph represents the authority God placed on earth to bind us together into one family. He also represents what God wants of these elders. Make no mistake about it. Christ set up a chain of

command in the Kingdom and insists we obey that chain. That Chain holds the pearls together.

Inductive reasoning also demands a Joseph. If we consider the household, whose end is to teach its members to live rightly, there is need for one called the pater-familias, or for someone holding

violate that authority is to violate the Fourth Commandment. This order of authority is especially in the Kingdom as expressed in Eph. 4: 13 and again in 1 Cor. 12:28. Paul admonishes us to be subject to all authorities, obeying commands and ready for every good work in Titus 3:1. We are to be subject even to the priests. (1 Peter 5:5) In Ex. 7:11 we learn that not everyone in the Kingdom

is a priest. Jude tells us that to disregard authority makes us like Satan. (Jude 1:8).

The Kingdom will have deacons (Acts 6:6), and priests (Titus 1:7; 1 Tim. 5:17), and bishops (Acts 20:28; Titus 1:7). The Apostles warn us to obey them and also warn them to care for us.

But over all these deacons, priests, and bishops, Christ set up one gate-keeper, one protector of the pearls, one final authority on earth over all others. Christ adopted Joseph to be that one protector of the Word of God, and He was subject to him. After Joseph died (and only after he died), Christ took earthly charge of His Kingdom. Upon His death He passed it on. Ruling His Kingdom from Heaven, He placed one in charge on Earth and promised to guide him and to be with him until the end of time.

"Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to you, but My Father in Heaven. And I say to you, you art Peter [rock], and upon this rock I will build My Church, and the gates of Hell shall not prevail agamst it.

"And I will give you the keys of the Kingdom of Heaven; and whatever you shalt bind on earth shall be bound in Heaven, and whatever you shalt loose on earth shall be loosed in Heaven." (Matt. 16:17-19).

Christ directs Peter to lead His Kingdom. (John 21:15-19). He warns us that

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the proverbial CURSE.
"May you have an equal in your house."

his place, to direct and govern, according to the Philosopher when he says, "Every household is ruled by its eldest." It is for him, as Homer said, to guide and make laws for those dwelling with him. For this arises the proverbial CURSE.

"May you have an equal in your house."

Inductive reasoning also teaches us that a single worldwide family must have a single ruler for peace and harmony, but it is not to be understood that every decision of every issue in every city comes from him directly. Nations, kingdoms, and cities have individual conditions which must be governed by different laws. There can be only one faith, but there can and should be many ways of expressing that faith. Unity does not mean the sameness of ways, only the sameness of faith and of love. In matters of opinion--freedom. In matters of faith--unity. In all other things--love.

But even these diversities must be regulated by those who "Let everyone be subject to the higher authorities for there exists no authonty except from God and those who exist have been appointed by God. Therefore, he who resists the authority resists the ordinance of God; and they that resist bring on themselves condemnation."

All authority comes from God, and to

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if we try to go around Peter, we are thieves and robbers:

"Amen, Amen, I say to you, he who enters not by the door into the sheepSold [the Kingdom] but climbs up another way, is a thief and a robber. But he who enters by the door is shepherd of the sheep. To this man the gatekeeper [Peter] opens and the sheep hear his voice, and he calls his own sheep by name and leads them by faith." (John 10:1-3).

Christ is not the Gatekeeper for He says, "I am the door." (John 10:7 & 9), but He wants all to enter into the Kingdom.

"And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John 10-16).

St. Cyprian was Bishop of Carthage in 258 A.D. and the first African bishop to be martyred. Some of his writings are still preserved today. His letter, "On the Unity of the Chxrch," is very appropriate today. Here are some of his teachings in this letter.

"The Lord says to Peter: 'I say to thee, that thou art Peter and upon this rock. . . .' It is on one man that He builds the Church, and although He assigns a like power to all the Apostles after His resurrection, saying: 'As the Father hath sent Me, I also send you . . . receive ye the Holy Spirit: if you forgive any man his sins, they shall be forgiven him; if you retain any man's sins they shall be retained': yet, in order that the oneness might be unmistakable, He established by His own authority a source for that oneness having its origin in one man alone. No doubt the other Apostles were all that Peter was, endowed with equal dignity and power, but the start comes from him alone, in order to show that the Church of Christ is unique. Indeed this oneness of the Church is figured in the Canticle of Canticles when the Holy Spirit, speaking in Our Lord's name, says: 'One is my dove, my perfect one:

to her mother she is the only one, the darling of her womb.' If a man does not hold fast to this oneness of the Church, does

he imagine that he still holds the faith? If he resists and withstands the Church, has he still confidence that he is in the Church, when the blessed Apostle Paul gives us this very teaching and points to the mystery of Oneness, saying: 'One body and one Spirit, one hope of your calling, one Lord, one Faith, one Baptism, one God?'

"Now, THIS ONENESS WE MUST HOLD TO FIRMLY AND INSIST ON--especially we who are bishops and exercise authority in the Church--so as to demonstrate that the episcopal power is one and undivided too. Let none mislead the brethren with a lie, let none corrupt the true content of the faith by a faithless perversion of the truth. THE AUTHORITY OF THE BISHOPS FORMS A UNIT of which each holds his part in its totality, and the Church forms a unity, however far she spreads and multiplies by the progeny of her fecundity; just as the sun's rays are many, yet the strength deriving from its sturdy root is one. So, too, though many streams flow from a single spring, though its multiplicity seems scattered abroad by the copiousness of its welling waters, yet THEIR ONENESS ABIDES BY REASON OF THEIR STARTING POINT. Cut off one of the sun's rays_the unity of that body permits no such division of its light; break off a branch from a tree, it can bud no more; dam off a stream from its source, it dries up below the cut. So too, Our Lord's Church is radiant with light and pours her rays over the whole world; but it is one and the same light which is spread everywhere, and the unity of her body suffers no division.

"She spread her branches in generous growth over all the earth, she extends her abundant streams ever further; yet one is the head-spring, one the source, one the mother who is prolific in her offspring, generation after generation; of her womb are we born, of her milk are we fed, of her Spirit our souls draw

their life-breath.

"The spouse of Christ cannot be defiled. She is inviolate and chaste; she knows one home alone; in all modesty she keeps faithfully to one couch. It is she who rescues us for God, she who seals for the Kingdom the sons whom she has borne.

"Whoever breaks with the Church and enters on an adulterous union cuts himself off from the promises made to the Church; and he who has turned his back on the Church of Christ shall not come to the rewards of Christ: he is an alien, a worldling, an enemy. YOU CANNOT HAVE GOD FOR YOUR FATHER IF YOU HAVE NOT THE CHURCH FOR YOUR MOIHER...

"There must be also heresies, that those approved may be manifest among you. . . This explains why certain people, backed by their hot-headed associates, seize authority for themselves without any divine sanction, making themselves into prelates regardless of the rules of appointment, and having no one to confer the episcopate upon them, assume the title of Bishop on their own authority."

Who Is The Rock?

And so, we have the words of the Bishop of Carthage in 251 A.D. to ponder as we walk towards unity. It is my purpose in these writings to give direction in as charitable way as I can. It will not be easy, but truth is the best charity.

No one who is learned in Scripture or the early history of the Church denies that Peter was the head of the Church. No one denies that the Church has always held that there will always be a successor to Peter until the end of time.

Logic and history also teach us that unity can only happen with a single leader. Democracy does not work, because the majority wanted Christ crucified. Probably one of the most perfect

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governments in the history of the world is America. America is not a democracy. America is a government of written laws. The laws must be obeyed by both the governed and the governors. A president in America must obey the same law as I do. I can know this law because it is written. In a democracy, there is no law but the law of the mob, and that could change everyday. We do have a democratic way of electing the law-makers, but not a democratic way of making the laws.

The Kingdom had a system much like that, except that only those who were well read in the law of God could vote for the law-maker. When the binder and looser was elected, he was the last word in all disputes. It cannot be any other way.

Pluras Unum (first among many) does not work. A circle must have a center. It must have a point to work from. A Kingdom, a family, a circle must have a head, a starting point and an ending point. They must be the same point.

Some say that the Kingdom is a Kingdom of Councils and that Councils of Bishops run the Church. But if one studies the history of the different Orthodox and Catholic Councils, you will find many Councils that did not have the final approval of the Kingdom.

Sometimes Bishops from a single part of the world will gather together and declare crazy things for the flock to believe (as has happened in America in the past few years). They have no more authority than similar Councils had in the first century of the Church.

These first century Councils are still condemned by both the Orthodox and the Catholic Churches. Another problem with Councils is that there never has been a Council in the history of the world where every Bishop in the world agreed to the same document. Who is to say that the majority is correct on some-

thing? Why could not the minority be correct? The truth is that the minority is usually correct. That being (almost always) the case, of what value is a Council unless someone speaks for Christ?

Let us assume half the bishops and patriarches of the world declare one thing and half another. What happens then? Someone has to make a final decision.

That person does not have the right to make Doctrine, for all Doctrine comes from Christ. But when there are differences of opinion as to what Christ taught, there has to be one (and only one) person who gives the final interpretation of the WORDS of Christ. That person should be guided by the Holy Spirit, the Spirit of Love and Truth. I can think of no other solution to unity.

Even the word "Council" comes from the word "Counsel" meaning "to give advice." Most people agree with a single leader; however, they disagree as to who this person should be. Some do not see unity of faith as even necessary at all.

Nicol and I discussed these problems of unity. I voiced the above arguments. I have been associating with hundreds of Greek Orthodox and Roman Catholics in the past five months. They all know that a single leader is a must, but who this must be is the question.

This is especially difficult in light of what I have already pointed out regarding the mistakes of some of the Popes in the past. But let us consider the father of a family. We know from God's Fourth Commandment that obedience to him is a must in all things except sin. We know that if he asks us to do something that is absolutely stupid (but not sinful) we must do it. Of course, we should (with all the love we can muster) point out the stupidity if we can. But this having been done, we must obey. Keeping that in mind, let us consider who should be the father of the Kingdom today.

But first let us consider WHERE this

leader should make his home. If like Photius said, that Peter should be where the Emperor is or where the strongest city in the world is, what city would that be today? Constantinople has less than 7000 Greek Christians. It is not a power of the world. What about the other Patriarchal Sees: Alexandria, Antioch, or Jerusalem? Perhaps Moscow? But the Church of Moscow is under the control and appointment of the Communists. Jerusalem is under the Jews. Should a Bishop rule the Kingdom of Heaven on Earth who was approved by the Communists or subject to the Jews?

Maybe it should be one of the Bishops in America. America is a strong power today. But what about tomorrow? If the Bishop of America is that single leader, and tomorrow America is crushed by another country, should he give up his job to the bishop of the victorious country?

If it is Rome and the Roman bishop, then why? Even Peter called Rome the new Babylon. Why Rome? It is difficult for me to give this answer, because it is a question I did not even want to face in this book. And I want you to understand that this is strictly my opinion, and not the opinion of Mirna or Nicolas. I have never asked them and I never will, because they must remain neutral in these matters. These problems confronting unity will only be decided by the elders, not us. But we must reflect on them, so that we are prepared for their decisions.

I have more friends amongst the Greek Orthodox than amongst the Catholics. I further believe that the Greek Orthodox will bring more beauty, more holiness, more love, and more tradition into the Kingdom than they will get from the Catholics. I literally believe that the unity of the Greeks will stop the fast decline of the Catholics. We need them, maybe more than they need us. Rationalism has crept into the Western Church. They call themselves "Freethinkers." They respect no authority, not Divine, not Church, not father or mother.

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The union of the Orthodox with the Catholic Churches will save the Western Church from this onslaught of free-thinkers.

It isn't Church Nationalism that brings me to this opinion because Pluralism has crept into the Catholic Church and not into the Orthodox Church.

Truth is truth, and Christ is truth. If we are going to march for unity of faith, we might just as well face this problem right now. The leader of the Anglican delegation to Vatican II, Bishop John Moorman, gave his views on the subject.

"If there was ever to be unity among Christians, there will have to be a central head of the Church, and that head will certainly have to be the Bishop of Rome."

If we leave it up to theologians, bishops, and patriarchs, though, we will not have unity for five hundred years. We must face this question now, so that we (the people) will not have to depend on elders for the answers.

They have had nine hundred years to justify disunity and will be well armed with all the answers from both sides. Do we need this? We are simple. A simple sign from Heaven is enough for us.

Signs From Heaven

Patriarch Michael closed all the Latin churches in Constantinople and desecrated all the hosts in the altars, saying that they were not the real body and blood of Christ, since the Catholics were no longer orthodox. We, whether Catholic or Orthodox, know this is not true. One of the reasons we know is "signs from Heaven." One of these signs from Heaven is in the little House of Sufanich. Others are: The Miraculous Medal, Lourdes, La Salette, Fatima, Guadalupe, etc. In Damascus it was in a Catholic Church that a statue cried in 1977. It is Mirna, a Catholic, who is re-

ceiving the miracle in their home. There have been 370 Stigmatists like Mirna since St. Francis; there are hundreds of statues and pictures like the Icon; and there are thousands of miraculous cures like at the house in Damascus.

If Catholics were not Orthodox, God would not be sending His Holy Spirit. There is no question that Heaven has spoken and often.

I will offer another sign from Heaven that is not so obvious. I am writing this right outside of Rome in a place called Rocca De Papa. Last week I entered St. Peter's Basilica. Two days ago I went under the building to see St. Peter's grave. Yesterday I climbed to the top of the dome and stood over the main altar. Twenty-five years ago (when still an atheist) I did a report on the archaeological discovery of his tomb. I offer this to you.

In 313 A.D. Roman Emperor Constantine built a church for the Christians. He was newly converted and wanted to show his love for Christ. He built this church in Rome, even though he set up his seat of government in Constantinople. He chose the site where he thought St. Peter's grave was. It was a bad place to build a church, since it was on the side of a hill. Nonetheless, he built three retaining walls and filled in the entire side of the hill so that he could build.

He built the largest building in the world at that time.

As time went on, several new main altars were built on top of the others. And in 1500 A.D. it was decided to build a new Basilica. In order to have a Church of Peter standing always, the decision was made to build the new one right over the old one without tearing it down until after the new Basilica was completed.

The new one had to be much bigger than the old one so that the old one could fit inside, until the construction was completed, and so it was. As you

stand in the dome, the people at the altar look like ants. In the years of Pope Pius XII and during World War II, an expedition was authorized by the Pope to find out if the legend of the Christian burial grounds were true. Under the Basilica of St. Peter's they found writings that proved it was not a legend.

Money was authorized to look for the grave of St. Peter. Twelve years later, after going down into the earth under old walls and then back up to within twenty feet of the existing floor they found St. Peter's tomb. Survey teams were brought in to find out where it was, relative to the world above. They found that the tomb was directly beneath the center of the dome, directly beneath the center of the main altar; not close to the center, but exactly center.

"Upon this Rock I will build My Church."

For me (and I do not speak for all the "Messengers of Unity"), Rome is the proper place because it is the final home of Peter and Paul. There they gave their lives for the Kingdom.

Now, let us consider who should sit on the Seat of Peter. Let us imagine that Pope John Paul II steps down from the Chair of Peter in the interest of unity.

It has been done before in history. 1

(1. In 1417 there were three Popes who claimed to be the real Pope, one at Pisa, one at Avignon and one in Rome. At the Council of Constance the real Pope at Rome agreed to resign and the other two were deposed. A single Pope was elected, Martin V and unity returned.)

Let us imagine that all the Patriarchs of all the different Catholic and Orthodox Churches of the world join with all the Cardinals of the Catholic world and elect a new Peter. Let us imagine further that only the Patriarchs of the

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world elect a new Peter. Let us further imagine that only the five Patriarchs of the original five Sees elect a new Peter for all the Churches of the world. In any one of these imaginary cases, I believe that the Holy Spirit will guide their decision.

What should this united Church be called? I do not care.

Let us call it Catholic, but if that offends the Orthodox, let us call it Orthodox, or Catholic Orthodox, or God's One House, or The Kingdom. Who cares? These things are not important. What is important is unity, love, forgiveness, a single faith, united prayer. What is important is that we march in the same direction. Let there be many kinds of Masses, many ways to honor God, many ways to sing, many ways to pray, but only one faith, only one Kingdom.

Organizing Towards Unity

We have presented the story of the Miracle of Damascus. We have analyzed the messages. We have looked at the history

of the divisions of the Kingdom of Heaven on Earth. We have seen what great efforts have been made in the last thirty years to bring about unity. Together we have discovered the enormous extent of these divisions. Probably no one, including myself, realized the amount of time and effort that has gone into the dream of a united Body of Christ, since John XXIII first had the grace to dream.

We have seen for ourselves that it will never happen if left up to the elders of the Churches. And so, we now know why Mary had to come down to the little house in Damascus and ask our help.

TELL MY CHILDREN,

IT IS FROM THEM I AM SEEKING UNITY.

We have faced the hard theological questions. I have presented my opinion, knowing that Nicol and Mirna would

never take sides. We have seen from the messages that Heaven has taken a stand, and that Doctrine is important. Things like "Pray for the inhabitants of Samma and Earth," [PURGATORY, THE TRINITY, THE MOTHER OF GOD, THE COMMUNION OF SAINTS, THE UNITY of the Kingdom, all these Doctrines have been faced in the messages of Damascus. These were the Doctrines that split the Church. If you feel I have unjustly taken sides in these disputes, then it is up to you to find out which Kingdom preaches these Doctrines and which one teaches against them. Even if you are unsure, one thing you must know is that there cannot be two Christs, two truths, two ways.

However, I once told my sister if we were one person we would have been great in the eyes of God, since she has what I lack and I have what she lacks. This is also true of the Catholics and Orthodox of today.

I remember watching a new and beautiful church being built in Escondido, California. The people were building it with their own hands, and it was a marvelous tribute to God. The Catholic churches built in my area over the past twenty years have been so poor and disrespectful to the Almighty that I was ecstatic to see one I would enjoy going into. To my great sadness, though, it was an Armenian Orthodox Church. I couldn't attend.

Now, there is a beautiful Greek Orthodox Church being built. When we do unite the churches, these ethnic churches will fill up to the breaking point because Catholics (like me) would rather go to the churches where God is truly honored.

We Catholics do have a wealth of saints and apparitions to offer to the Orthodox, but the Orthodox have a wealth of beautiful churches, art, music, and most reverent Masses to offer the Catholics. Together we will bring great joy to the Holy Trinity and the Mother of God.

It is very obvious from the messages that it is going to be very difficult for some Protestants to unite with Orthodox and Catholics.

However, there is nothing stopping the Catholic and Orthodox Churches from becoming one anymore except for the seats of power. Over the years all other obstacles have faded away.

THOSE WHO HAVE THE MOST LOVE WILL BE THE ONES WHO STEP DOWN.

We, the people, through our united prayers, will give them that love. We will love them so much, pray for them so much, encourage them so much that they will throw their seats out the windows. Then we will gather them into our arms and hearts and love them all the way to Christ and Mary.

No Virtue Without Obedience

I was involved in the miracle of the Philippines. One thing I learned there was that you cannot correct a wrong by doing the same wrong. The "people power" of the Philippines overthrew a government without ever violating a single law and without ever resorting to violence.

Divisions in the Kingdom occurred for one reason and one reason only. Someone had to be disobedient. As long as there is obedience to the higher authority and to the laws of Christ, there can be no divisions in the Kingdom.

In 80 A.D. Bishop Ignatius of Antioch said,

"In the same way as the Lord was wholly one with the Father, and never acted independently of Him, either in person or through the Apostles, so you yourselves must never act independently of your bishop and clergy. ON NO ACCOUNT PERSUADE YOURSELVES THAT IT IS RIGHT AND

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PROPER TO FOLLOW YOUR OWN PRIVATE JUDGMENT; have a single service of prayer which everybody attends; one united supplication, one mind, one hope, in love and innocent joyfulness.

"For we can have no life apart from Jesus Christ; and as He represents the mind of the Father, so our bishops, even those who are stationed in the remotest parts of the world, represent the mind of Jesus Christ.

"That is why it is proper for your conduct and your practices to correspond closely with the mind of the bishop. And

this, indeed, they are doing; your justly respected clergy, who are a credit to God, are attuned to their bishop like the strings of a harp, and the result is a hymn of praise to Jesus Christ from minds that are in unison, and affections that are in harmony. Pray, then, come and join this choir, every one of you; let there be a whole symphony of minds in concert; take the tone all together from God, and sing aloud to the Father with one voice through Jesus Christ, so that He may hear you and know by your works that you are indeed members of His Son's Body. A completely united front will help to keep you in constant communion with God."

If we, the people, resort to disobedience to bring about unity, we will fail because if we give in to disobedience now, we will love it tomorrow. We need the help of God and His graces to create unity, and if we sin, grace will be shut off. Christ said all authority comes from God. (Rom. 13:1-14).

Padre Pio said, "Without obedience there is no virtue." Your bishop, your patriarch, your pastor, your priest are the keys to unity. They must be a part of our drive toward one Kingdom on Earth. We must love them and pray for them. They are the ones who will make the real sacrifices, not us.

I will be giving some suggestions for bringing about this unity God is asking of us. But NEVER do anything without your bishop's or your patriarch's approval. The great lesson of the French Revolution is that a mob without a head will fall into the pit.

We will be asking Catholic priests and Orthodox priests to pray together with us. We will be asking Catholic bishops and patriarchs to pray together with us. It is this togetherness Mary is asking for. She is not asking us to separate but to unite. They, the elders, will be the ones to unite. We will be the ones to pray for them, encourage them, and to love them.

This is not to say that we people don't have power, we do. Mirna and I were sitting at a table with Char-Bishop, Monsignor Joseph C. Feghali of St. Marron's in Detroit. An old man shouted out at the Monsignor:

"What can we people do for unity. I have tried for years, but you elders always reject us."

The Monsignor's answer was so pleasing to God that oil gushed out of Mirna's hands. I never saw so much oil. Chor-Bishop Joseph C. Faghali:

"Who put the elders in this position? The people did. If you stand up and demand unity, and if you teach your children unity instead of hatred [prejudice], then we elders will be forced to have unity.

"So what if the elders do not want to move towards unity? Shall we be passive [lukewarm]? We must awake to the truth of what God wants. We can choose presidents. Why do we not accept the power in us? Yes! It is not easy. That is why we must pray. Wake up to what we CAN DO, and you will be surprised at what will happen with the help of God. Wake up the elders to the fact that the Church is the people."

Yes, Monsignor Faghali, there is much we can do, and we will. We will insist,

we will push, we will march, we will picket, we will shout, we will teach, we will pray, we will love, but we will not disobey.

In the spirit of St. Catherine of Sienna, we will encourage, give advice, yes, and even reprimand with love, but we will not disobey. If we rebel against authority, we are just as guilty as our fathers were.

Pray First and Last

Without the help of God, we can never bring about unity. Unity starts in the home and spreads its rays to the community and then to the nation and then to the world. Pray together. Pray together in the family. Then pray together in the community. Then pray together as a nation. Then, God willing, we will pray together as a Kingdom.

There is no other way. Father Patrick Peyton was asked to organize a nationwide Rosary Crusade in the Philippines. Cardinal Sin knew that families at prayer lead to communities and nations at prayer. And when nations pray, the world is at peace. When the Crusade reached its peak, Father Peyton found himself standing before two million people all praying together. Impossible? Pray and see!

You already have a great help. Father Robert Fox, the great Fatima priest, said:

"Sister Lucia, the sole survivor of the Fatima Apparitions, has said that her constant prayer and sacrifice now and until she reaches Heaven, is for UNITY IN THE CHURCH. "

The millions of members of Focolare have been praying for this unity for years.

Impossible? Pray and see!

On March 25, 1984 when Pope John Paul II consecrated the world to the Im-

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maculate Heart of Mary in union with all the bishops of the world, some of the Catholic bishops did not do it with him. However, Russian Orthodox bishops and Greek Orthodox bishops joined in with him and made up for the lack of Catholic bishops. Since that day supernatural things have been happening in Russia.

Gorbachev's mother and father secretly baptized him. They hid Icons of Our Lady behind a picture of Lenin. Gorbachev became head of Russia. Religion was legalized. Assumption Church in Moscow opened and there are now 200 baptisms a week in that one church alone. 6,000 churches in Russia opened for the first time in 50 years. Eastern Europe was freed. The Berlin wall came tumbling down. Gorbachev visited the Holy Father and called him the highest spiritual power in the world. As Father Messias Coelho states,

"Russia has become a volcano for Christ."

All this happened because the bishops of the Catholic and Orthodox Churches offered Russia to Our Lady.

Impossible? Pray and see!

"If you say to this mountain 'Be lifted up and thrown into the sea' even that will happen. You will receive all that you pray for, provided you have faith." (Matt. 21:21-22).

If you are a Catholic and don't know any Orthodox Christians, go find one. Ask him to come and pray with you. If you are Orthodox, go find a Catholic. Pray together. That is the beginning. Catholic priests, go out there and pray with your fellow Orthodox priests. Bishops, call up your nearest Orthodox leaders and ask them to pray together with you.

That is the start. Build little shrines in your houses and pray. Pray the Rosary or the chotki, pray the prayers in the messages, pray for unity. Ask the sick to

offer up their sufferings for unity. From these prayers you will receive the oil, the power of the Holy Spirit, and this power will blow down the walls of separation.

Let us pray the Lord's Prayer together, for when we say "Our Father," we don't say, "My Father." We say, "Our Father," since we are all brothers and sisters in Christ. Like it or not, we are all Christians as long as we pray the Lord's Prayer. So let us unite. When we say, "Thy Kingdom come, Thy Will be done, on earth as it is in Heaven," we are asking for unity and we know it is God's Will. When we say, "Give us this day our daily bread," we are asking for the manna from Heaven, Our Lord's Body and Blood, not just for ourselves, but for all our brothers and sisters. When we pray, "Forgive us our sins as we forgive those who sin against us" we are in great danger, because He will judge us on this.

Listen to the words carefully. It is a group prayer. We are praying for all the members of the Kingdom. Lead US not into the temptation of nationalism, Lord, but deliver US from the evil of disunity. So be it. Even in the prayer to Mary we say "us" not "me." Let US act like we pray

Love and Forgiveness

Without love and a forgiving heart, our prayers will not be answered. We must feel in our hearts a love like Christ loved. The more resistance you have, the more criticism, the more resentment, the more you must love them. Love the bad priest until he is good. Love the greedy bishop until he is giving. Love the pompous and proud until they are humble.

Plant peace and love in your hearts, and the walls of separation will come tumbling down. Whatever separates you from your brother, get rid of it. If it's language, overcome it. If it's nationality or color or politics or age, overcome

these things. Learn to love all God's children, no matter what. If we have divisions in our hearts, we will not overcome divisions in the Kingdom of God.

Two thousand years ago a tiny Heart beat for the first time inside the Kingdom of Heaven on Earth. It took its first beat in the womb of Mary. Over a billion beats of the Sacred Heart, later it stopped. It was silent.

And then. . . a Roman lance stabbed into it. . . and it beat one last time . . . But was it the last time? No! That lance opened it up. It opened His Sacred Heart up to you. He lives. His blood flows in you, if you are in His Mystical Body. It flows from body to body in His Kingdom, from cell to cell, from soul to soul. His Heart beats...it beats in you.

Look at that man next to you. Christ's blood flows in him. It flows from him to you. We are the cells in His body. If you hate him, you hate the body of Christ. "His Sacred Heart beats again . . . Listen! . . . It's in you . . . We, who eat His Flesh and drink His Blood, keep His Sacred Heart beating, we keep His Sacred Blood flowing. . . from cell to cell, from soul to soul . . . His Blood is red . . . in black cells, yellow cells or white cells . . . the Blood is the same . . . it's His Blood." (Fr. John Myler)

How can we have divisions? Can we divide our own body? Can we cut our own cells?

Do not be the cause of divisions. Do not hate. Do not get into arguments about who is right and who is wrong. Love those who you do not like. Love those who are different than you. Your attitude, not your argument, will win unity.

"People take their cues from attitudes, not from arguments; they object to manners, not ideas. Those on top have been expounding their ideas of unity and are evoking little response. The time has come to shift gears, to change the strategy. It is time to act and to set the example. If we fail, at least it is not for lack

(Continued Damascus on page 30)

(Continued Damascus from page 29)

of trying. It is better to try and to fail, rather than to fail to try and forever experience the inestimable loss of what might have been." (Ninoy Aquino)

Unity Prayer Crusades

It's time to act. We crave for unity, but if we wait for this to fall from the sky, we will not like the results.

"The dice of fate has been rolled, and each of us has been assigned a role to play. Ours is to keep lighting the beaconlight of UNITY for those who have lost their way. Ours is to articulate the fervent hopes of a people who have suddenly lost their voices. Ours is to adopt the solid stance of courage in the face of seemingly hopeless odds so that hope, no matter how dim or distant, will never banish from sight." (Ninoy Aquino)

It is time to act. Organize daily prayer in your homes. Then organize weekly prayer with your separated churches. Get your priests and bishops to authorize a prayer march or prayer outing every month with other religions, especially Catholic or Orthodox. Pray together. Send letters to all the pastors. Make posters, call radio stations, go door to door. Print pictures of Our Lady of Soufanieh and the messages. Pass around God's plan for Unity.

Plan to have a massive UNITY PRAYER CURSADE once every year. Organize all the parishes in your city to attend, no matter what religion or faith. Get your bishops involved. Print posters. Choose a large location (park or stadium). Get pledge cards that promise to work and pray for UNITY. Set up a stage, microphone, loudspeaker system, banners, signs, and a large picture of Our Lady of Soufanieh. Think out security, medical, and toilet problems. Plan the singing, the praying, and the speakers. Invite the media, the celebrities, the elders. Plan to have a concelebrated Mass if the bishops will agree. Read out loud the messages of the Miracle of Damascus. And when

you know you are going to have a good crowd of God's children, invite Mirna to come and pray with you. She will come, for this is her mission, and she must complete her mission.

TEACH GENERATIONS UNITY, LOVE, AND FAITH.

GO AND PREACH TO THE WORLD, AND TELL THEM WITHOUT FEAR, THAT THEY HAVE TO WORK FOR UNITY.

Mary is giving us peace through Fatima. Let us give Her unity through Mirna. Say to Christ:

"Here I come, Lord, because you called me."

the publican

SUPPLEMENT To First Edition

On the feast of the apparitions, November 26, 1989, Mirna received the following message from Our Blessed Mother:

MY CHILDREN,

JESUS SAID TO PETER: 'YOU ARE THE ROCK, AND ON IT I SHALL BUILD MY CHURCH.' AND I SAY TO YOU NOW: 'YOU ARE THE HEART IN WHICH JESUS WILL BUILD HIS ONENESS.'

I WANT YOU TO DEDICATE YOUR PRAYERS FOR PEACE FROM NOW UNTIL THE REMEMBRANCE OF THE RESURRECTION.

On Holy Week of 1990 Mirna again received the stigmata of Christ. This time she received three wounds in the head from the crown of thorns. Each time the stigmata becomes more extensive because there is no unity.

On Holy Saturday after the stigmata Christ appeared to Mirna (May 14, 1990).

MY CHILDREN,

YOU WILL TEACH GENERATIONS THE MEANING OF THE WORDS-UNITY, LOVE AND FAITH. I AM WITH YOU.

BUT, MY DAUGHTER, YOU WILL NOT HEAR MY VOICE AGAIN, UNTIL THE FEAST HAS BEEN UNIFIED.

This is a great warning; however, great opportunities are opening to the world. It is up to us.

In 1973 the Coptic Church and the Roman Catholic Church agreed on the dual nature of Christ. This was the only thing that divided the two great Churches.

In 1984 the Syrian Orthodox and Catholic Churches agreed on the same thing. All that remains between these Churches is the terminology, and then there will be unity.

March To Cyprus

In February of 1991, the Orthodox and Catholic Churches of the world will meet in Cyprus. Most experts agree that they will walk away with unity of the calendar (one Easter). This is a start towards unity.

But that is not enough. We want complete unity. We must make the noise now before this meeting in Cyprus. We must give to them all the encouragement that we can give. Face facts. The elders want this unity, but they are afraid of their people. They think that the people still have hatreds and will rebel if they unified. We must let them know this is not true.

We must give to them all the pressure that we can give. We must let them know that we (the people) want this unity, that Heaven wants this unity, that Our Mother wants this unity, that

(Continued Damascus on page 31)

(Continued Damascus from page 30)
 Christ demands this unity.

Let us march towards this unity with our candles to Our Lady. Let us light a candle so big that the bishops of the world, who will meet in Cyprus, will have no choice except to leave as one Body in Christ, with His Blood running from body to body, from soul to soul, from brother to brother.

Then we will light a candle so bright the world will see the light of Christ and be converted.

Unity? The Messengers of Unity? Will we accomplish it? I don't know. I know God is doing His part. But as I watch the people pushing and shoving to get blessed with the oil, I see very few people who want to give anything to God. I see many who want God to give to them.

"God will do it. Leave it up to God."

Yes! God will do it. If we don't bring about the unity He wants, He will; but I don't think we will like His method.

In the past, people read about miracles and were amazed. Some miracles were going on in their own time, but they had to travel thousands of miles just to see the spot of the miracle; the actual miracle, only a few would see.

This time, this miracle, this work of God is coming to you. Sooner or later Mirna will come to your area. It is commanded of her by God. Sooner or later you will have the opportunity to see a miracle for yourself.

God is pouring out all these miracles for one (and only one) reason: so that we will work for the unity of all the churches, the Kingdom of Heaven on Earth.

But what do I see? I see people shoving other people out of the way so they might be cured of a headache or a sore toe. I see people wanting to gobble up

Mirna as their own possession and put her in a bottle to keep all to themselves. I see people going through great extremes (even getting mad) in order to have one moment with her.

But I see very few who study the messages of Christ and His Mother to see what they must do. When Mirna is in town, the activity is great. Everyone is working and praying.

When she leaves, only a handful are left to do the work God is demanding of us.

God forbid!

THERE IS NO GRACE IN A MIRACLE. Miracles are signs given by God to draw attention to what God is trying to tell us. If we don't ACT on His appeal (and in this case the appeal is for the unity of the Churches), we have gained nothing.

For my part (in this work) I will continue to write and talk about unity. I will go anywhere, at any time, any place in the world (at my own expense) to speak to any group, large or small, about UNITY.

Without ending in this UNITY of the Churches, God's miracles will not have produced the fruit for which they were given.

We, who have read these messages and have seen these miracles, will have to answer to God for our lack of action. For this reason, I no longer care to see anymore miracles. I only care to work for the unity of the Churches.

If you have anyone who wants to hear about the Miracle of Damascus and Our Lady's plea for Unity, or if you would like to have Mirna come to your area to pray for unity, write or call The Messengers of Unity.

We will contact your bishop for authorization, and then we will send a team into your area to help you organize it. Work hard, work hard for a single faith

in Christ, a single Church on Earth as it is in Heaven. For the Messengers of Unity in your area, call the 800 number on the back cover of this book or see our list in the Newsletter.

If you also subscribe to the newsletter, you will receive up-to-date information about the miracles, testimonials, the work of unity, where Mirna will be praying, and what each of us should be doing.

You can become a distributor or even create a new center of unity for your area. You can organize unity prayers in your area. Call the toll free number and we will give you all you will need. We have organized these centers so that no money is needed. You will not have to use one penny of your own money to start and run a center.

It is critical that the churches promote this unity; therefore, we are always looking for churches that will have a small shrine of Our Lady of Soufanieh in the Church and who will sell the books and videos. They can make a profit for the church and charities; and at the same time, help Our, Lady bring about unity.

Everything must have prayer first. Try always to have members of many different religions to pray with you for unity. Ask us about an ACT OF CONSECRATION TO THE IMMACULATE HEART OF MARY. Pray the prayers of the messages and the Rosary. If during these prayer sessions for unity, you have a miracle of oil or a cure (as often happens all over the world, even without Mirna being there), please send us a testimonial so that the name of God may be glorified.

the publican

INFORMATION ABOUT THE MIRACLE OF DAMASCUS

THE MIRACLE OF DAMASCUS (Book) \$17.00 each (All orders add



For several years the miraculous loam, which measures only some three inches high, was kept in a square reliquary made by Mirna's father and enshrined in the Nazour home. But since December, 1989, it has been placed on a pedestal in their home with a crystal globe over it so that observers can easily see that the miraculous flow of oil is not some how faked.



**DO YOU WANT TO BE
“MARRIED” TO SOMEONE
OF THE SAME SEX?
DO YOU WANT YOUR
CHILDREN TO?
BILL CLINTON, IN EFFECT,
SAYS YOU SHOULD !**

We express pride in that which we wish others to follow, and attempt to avoid even mentioning that of which we are ashamed and especially that which we do not wish to have emulated. By decreeing a whole *month* (as opposed to the traditional day or, at most, week, for most such proclamations) as officially dedicated to taking pride in the moral perversions of practicing and participating in homosexual and lesbian acts, Bill Clinton is advocating you practice these yourself - for it is a basic tenant that we only take pride in that of which we advocate everyone follow. This is the text of Clinton’s proclamation.

THE WHITE HOUSE
Office of the Press Secretary
June 11, 1999
GAY AND LESBIAN PRIDE MONTH,
1999
BY THE PRESIDENT OF THE UNITED
STATES OF AMERICA
A PROCLAMATION

Thirty years ago this month, at the Stonewall Inn in New York City, a courageous group of citizens resisted harassment and mistreatment, setting in motion a chain of events that would become known as the Stonewall Uprising and the birth of the modern gay and lesbian civil rights movement. Gays and lesbians, their families and friends, celebrate the anniversary of Stonewall every June in America as Gay and Lesbian Pride Month; and, earlier this month, the National Park Service added the Stonewall Inn, as well as the nearby park and neighborhood streets surrounding it, to the National Register of Historic Places.

I am proud of the measures my Administration has taken to end discrimination against gays and lesbians and ensure that they have the same rights guaranteed to their fellow Americans. Last

year, I signed an Executive order that amends Federal equal employment opportunity policy to prohibit discrimination in the Federal civilian work force based on sexual orientation. We have also banned discrimination based on sexual orientation in the granting of security clearances. As a result of these and other policies, gay and lesbian Americans serve openly and proudly throughout the Federal Government. My Administration is also working with congressional leaders to pass the Employment Non-Discrimination Act, which would prohibit most private

In his proclamation, Bill Clinton states, “But we cannot achieve true tolerance merely through legislation; we must change hearts and minds as well.” Then he advocates teaching our children that same sex sexual activity is morally acceptable.

employers from firing workers solely because of their sexual orientation.

America’s diversity is our greatest strength. But, while we have come a long way on our journey toward tolerance, understanding, and mutual respect, we still have a long way to go in our efforts to end discrimination. During the past year, people across our country have been shaken by violent acts that struck at the heart of what it means to be an American and at the values that have always defined us as a Nation. In 1997, the most recent year for which we have statistics, there were more than 8,000 reported hate crimes in our country -- almost one an hour. Now is the time for us to take strong and decisive action to end all hate crimes, and I reaffirm my pledge to work with the Congress to pass the Hate Crimes Prevention Act.

But we cannot achieve true tolerance merely through legislation; we must change hearts and minds as well. Our greatest hope for a just society is to teach our children to respect one another, to appreciate our differences, and to recognize the fundamental values that we hold in common. As part of our efforts to achieve this goal, earlier this spring, I announced that the Departments of Justice and Education will work in partnership with educational and other private sector organizations to reach out to students and teach them that our diversity is a gift. In addition, the Department of Education has issued landmark guidance that explains Federal standards against sexual harassment

and prohibits sexual harassment of all students regardless of their sexual orientation; and I have ordered the Education Department’s civil rights office to step up its enforcement of anti-discrimination and harassment rules. That effort has resulted in a groundbreaking guide that provides practical guidance to school administrators and teachers for developing a comprehensive approach to protecting all students, including gays and lesbians, from harassment and violence.

Since our earliest days as a Nation, Americans have strived to make real the ideals of equality and freedom so eloquently expressed in our Declaration of Independence and Constitution. We now have a rare opportunity to enter a new century and a new millennium as one country, living those principles, recognizing our common values, and building on our shared strengths.

NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim June 1999 as Gay and Lesbian Pride Month. I encourage all Americans to observe this month with appropriate programs, ceremonies, and activities that celebrate our diversity, and to remember throughout the year the gay and lesbian Americans whose many and varied contributions have enriched our national life.

IN WITNESS WHEREOF, I have hereunto set my hand this eleventh day of June, in the year of our Lord nineteen hundred and ninety-nine, and of the Independence of the United States of America the two hundred and twenty-third.

WILLIAM J. CLINTON

What are some of the effects of such a position?

Lesbians, either single or who live together, and who can not procreate with each other, are allowed to adopt children. If you and your spouse die and there is no one left to take care of your baby children, do you want a couple of lesbians or a couple of homosexuals to raise your babies? Do

(Continued PRIDE on page 34)

(Continued PRIDE from page 33)

you wonder if your children would then be taught to be sexual play toys for others?

Do you want a homosexual to teach your son in gym class, or anywhere? Are you afraid a homosexual teacher will teach your son that homosexuality is OK? Are you afraid your son will then be taught that it is fun to have various "things" crammed into every bodily orifice he has?

If you are afraid of these things, your fears are justified.

If you have a child who is a lesbian or a homosexual, you will, and should, love that child - but would you not rather that such a child had a sexual orientation to the opposite sex rather than the same sex?

In his proclamation, Bill Clinton states, "But we cannot achieve true tolerance merely through legislation; we must change hearts and minds as well." Then he advocates teaching our children that same sex sexual activity is morally acceptable.

In advocating homosexuality and lesbianism, Clinton advocates activity which has been Biblically condemned, and which is un-natural since it is impossible for such sexual relations to bear fruit - it is impossible for there to be children born of such acts.

In his advocacy Clinton also advocates what appears to be one of his favorite pastimes: sexual relations without the benefit of marriage.

Sexual relations are designed by God to be part of the expression of love between two persons who are married to each other. Morally, such acts are not a right in which everyone has the right to participate. Rather, such acts are reserved to those who are married to each other. When sexual relations are engaged outside of marriage, they invariably are engaged for self-gratification and not as an expression of

divinely inspired love. Therefore, the other participant(s) are made into objects for self gratification, thereby being striped of their humanity.

Most persons recognize the concept that just because you *can* do something does not mean you have the *right* to do it. But, the logical result of the Clinton position is, that if you *can* do something (and get away with doing it) then you have the right to do it.

The logical extension permits, actually advocates, rape and anything else of which you can think.

We want to be good, but when we follow any of the dictates of the flesh we have the result of our wanting to be good not being accomplished. In order to actually accomplish the goal of the will, the goal of being good, we must do good; we must act good; we must do good deeds; we must accomplish good things with our own efforts; we must be busy and occupied doing what we are supposed to do; we must be busy and occupied being good; then we will be too busy, too occupied, to be bad.

It would be great to be good simply because we will ourselves to be good. Since this rarely happens, it is better to be too busy doing good to have time to be bad, than to fail at willing ourselves to be good. It would be great to love God so much that any evil inclination was melted by that love. Since this rarely happens, make yourself so occupied with God's things that you do not have time for Satan's things.

(See Page

ARCHBISHOP DEMETRIOS ENTHRONED FOR GREEK ORTHODOX OF NORTH AMERICA

His Eminence, Archbishop Demetrios, was enthroned as Archbishop of North America for the Greek Orthodox Catholic and Apostolic Church of the East, Saturday, September 18, 1999.

Archbishop Demetrios received the Archbishop's Staff from retired Archbishop Iakovos, who retired from the position and had been replaced by the now resigned Archbishop Spyridon.

Archbishop Demetrios called for unity amongst the one and one-half million Greek Orthodox residing in North America.

His task, as is the task of every Bishop, is to lead his flock to union with our Lord

Jesus Christ; an increasingly difficult task in the world of instant self-gratification and disregard for others.

Greek Orthodox Reverend Father Alexander Karloutsos, commenting on the difficulty of shepherding the Christian flock, said, "You can not dilute an eternal message."

Archbishop Demetrios is known for his scholarly considerations and a certain gentleness of heart.

The Basilian Fathers of The Society of Clerks Secular of Saint Basil have permanently included him and his holy intentions in their daily prayers and Divine Liturgy.

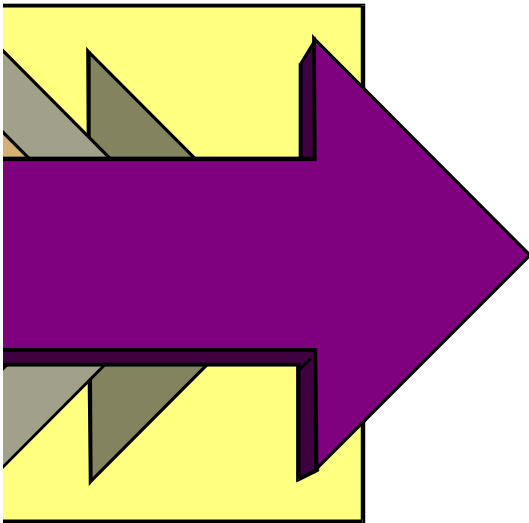
Serving Good and Evil - Work and Wages

References: Gal 5:16-24; Mat 6:24-33

An employee is entitled to the wages of his work, and an employer is entitled to the work for which he pays. These are basic tenants of Morality, which in this instance is to say both the Spirit and the Letter of God's Law, and they are also basic tenants of the policy of man's law.

When it is the practice of an employee to not provide morally proper work for his wages, he serves the evil master; just as an employer who does not provide proper, decent standard of living, wages, when they can be provided, serves the evil master.

For the past several years we have been told by our governments, businesses, and both print and broadcast media, that we have been experiencing economic prosperity the like of which has not before been seen in the world. This is not true, and if it were true it would still be meaningless because of the lack of universal effect.



It is not true because the government publishes false unemployment figures. Unemployment figures once attempted to accurately count the number of unemployed persons who were of an age and situation where it was reasonable to expect they would be employed. Thus a wife who took care of her husband and

family but did not draw a pay check was not considered as unemployed; nor was a middle aged millionaire who was not employed; but both those who were receiving unemployment compensation and those who were not receiving unemployment compensation but who were not employed, were counted amongst the unemployed. Now, when a certain period of time passes and an unemployed person has not found employment, he no longer is counted in the government's figures.

Today's apparent prosperity has the stock market as its foundation, but stock prices are no longer validly priced. Basically, a share of stock represents an ownership interest in a company. Therefore, its true value is the value of the net assets of the company (the sum of assets minus liabilities). A proper trade value or price for a share of stock should also reflect, in addition to net assets, a reasonable factor based on earnings per share expressed as dividends. This results in a proper value. Today stock is no longer sold based on net assets and factored dividends, or proper value. Instead, stock is sold based on proper value plus a factor based on increase in recent sales prices.

When this system falls apart, it will not be because of the same factors which caused the Great Depression of the 1920's. The Great Depression was primarily caused by reparations imposed on Germany following WWI, Germany's borrowing to pay those reparations, being unable to repay the loans, combined with margin stock purchases and purchasers unable to make the margin calls, and inflated stock prices. Surprisingly, President Herbert Hoover's economic program was beginning to work when President Franklin Roosevelt was elected. In general, Europe had been following the same economic programs President Hoover had instituted, and by the early to mid 1930's, Europe was generally no longer suffering the pall of the Great Depression. Before he began his race for the Presidency, Franklin Roosevelt

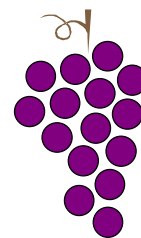
supported President Hoover's economic policies. President Roosevelt's economic programs actually delayed recovery in the USA, and economic recovery was made in the USA because of the needs of WWI. These are facts.

But look at the character of what President Hoover's policies included: the U.S. had more than enough food in storage to feed the whole world, yet President Hoover refused to authorize distribution of that food even to starving U.S. citizens, because the question, "who would pay for it?" was not answered. And President Roosevelt's policies required a World War before they had any effect.

Industrial Japan once had great economic stability because employees could count on lifetime employment at a reasonable standard of living, and employers could count on a reliable work force, and management received reasonable compensation. When Japan's industrial economic focus changed to a "get as much as you can" attitude, actually an economic war against the USA attitude on the part of management, its industrial stability was destroyed.

All of these things show actual application of the fact that the fruits of following the flesh are disastrous, while the fruits of following the spirit are rewarding for all. The masters of good and evil can not be served together, for any service of evil results in evil which prevents the practice of good.

We want to be good, but when we follow any of the dictates of the flesh we have the result of our wanting to be good not being accomplished. In order to actually accomplish the goal of the will, the goal of being good, we must do good; we must act good; we must do good deeds; we must accomplish things with our own efforts; we must be busy and doing what we are supposed to



DEAD CHILDREN

**An Effect of Ignoring God
An Effect of Masonry**

References: 1 John 3:13-18; Luke 14:16-24

Listening to the politicians make their futile plans to resolve the problem of vio-

lence and killing and generally improper behavior

by today's children, particularly in the school systems, would be great comedy were the subject not so tragic. The cause is in a combination of parenting and of governing which both neglect God, and the cure is in God, yet this will never happen if we rely on the government considering the incumbent political philosophy of the executive, legislative, and judicial branches of the Federal government. Let us examine the situation.

The U.S. Supreme Court is supposedly composed of the greatest legal minds, yet the majority of these great legal minds are pledged to the great Evil, Satan, and this is the proof: Most of them are Masons. Every President except Jimmy Carter has been a Mason. Most of the Representatives and Senators are Masons. Most of the women members of these bodies are members of the various ladies auxiliaries of the Masons. Masons may give lip service to God, but their reliance is on man not on God, and their measure of a person's success is his legacy and how history treats him, how he is remembered - and **NOT** whether or not he goes to heaven.

The political and governmental leaders of the USA believe man can cure all problems given enough time, and that man sets the acceptable standards of

behavior - e.g.: Ted Turner's recommendation that Adultery be decreed to no longer be a sin totally ignores the fact that God decreed Adultery to be a sin and that man does not have the authority to change what God has decreed. This is deification of man, and it has led to the establishment of Atheism as the official religion of the USA, in contravention to

the U.S. constitution. This official religion

of the USA, Atheism, has made it a crime to pray to God in school, and to teach anything about God in school. However, any aspect of Atheism, and any aspect of Satanism, not only may be taught in school, but are actually explored and encouraged in school.

Children are taught to expect to have their every sexual and carnal appetite satisfied, to have them satisfied immediately, and that they have the right to have these appetites satisfied. They are taught this in the public schools by a significant number of teachers, and are encouraged to examine all manner of sexual material by great numbers of librarians. These

practices cater to the strongest animalistic desires, and promote immediate gratification of these desires without any restraint and without regard to God's wishes, the effects on others, or the effects on themselves.

The government also not only sanctions but actually encourages killing unborn children. There is not even a requirement that there be a reason for

killing these children - any woman can kill the child she carries within her at any time and in any manner she desires, and she need have no reason.

We therefore have a government which teaches denial of God and denial of any authority from God; and which teaches killing is a right.

These factors are, in themselves, sufficient to turn our school children into murderers. When we add the fact that very few parents have time for God, and thus teach their children that God is not an important factor in life, the recipe for evil running rampant in the schools, and everywhere, is complete.

God has given each of us an invitation to live in His house. When we ignore God, we reject God, and when we reject God, we reject the source of all good. When we reject the source of all good, we reject good, and there is nothing left but evil which is accepted either by default, or which is actually embraced to fill the void left by the absence of God.

The only way: repeat, **THE ONLY WAY** the government can act to resolve problem of violence and killing and generally improper behavior by today's children, is to not just allow, but to

actually encourage a return to God and His morality in schools and libraries, to abolish abortion and legalized

suicide, and to abolish Atheism as the official religion of the USA. Concurrent with this should be a ban on the government writing acceptable prayers for use in school or elsewhere. The reasons for such a ban are obvious: if the politicians are anti-God to begin with, they can not be trusted to pray and to draft prayers.

Children are taught to expect to have their every sexual and carnal appetite satisfied, to have them satisfied immediately, and that they have the right to have these appetites satisfied. They are taught this in the public schools by a significant number of teachers, and are encouraged to examine all manner of sexual material by great numbers of librarians.

God has been banned from the schools, so how can we expect to see Him in the Schools? God has been banned from motherhood, so what can we expect our children to suckle except evil.

(Continued DEAD CHILDREN from page 36)

Parents must do their part as well, and teach by example as well as by words, that God is the **most** important factor, and that considering God's desires must be an aspect of everything we consider, think, and do.

A person can say they love God, but unless they act in God's Love, and ardently try to obey His every dictate, they neither love God nor possess His Love. If one neither loves God nor possesses His love, that person is empty, and if he turns not to God, he will turn to Evil.

We can not expect children or anyone to act decently and morally when they have been deprived of being exposed to the source of decency and morality - God. Another way of putting this is: God has been banned from the schools, so how can we expect to see Him in the Schools? God has been banned from motherhood, so what can we expect our children to suckle except evil.

Finally, clap trap, feel good religion is not, repeat, **not** a realistic means of following God's will, for such rely on belief and not on actions. The greatest "believer" is Satan, and he is in hell. Following God's will is not just a one time decision. It requires an ongoing battle against self inclination in favor of God inclination.

+



-SHORTS-

(as in a "bad case of the shorts on common sense, morality, and whether God's law or man's law is more important)

Comment by + Paul

Jesuit run (Roman Catholic ???!!!) Georgetown University invited pornography publisher Larry Flynt (Hustler Magazine) to speak at the University. The April 30th speech dealt with freedom of speech under the First Amendment to the United States Constitution.

Washington, D.C., Roman Catholic Auxiliary Bishop William E. Lori, speaking for James Cardinal Hickey, condemned allowing Flint to speak at the University, stating, "No Catholic university should provide a platform which furthers the degradation of women, immoral behavior, and the anti-religious opinions Mr. Flynt represents. This is utterly contrary to the Catholic identity of Georgetown University."

A University spokesman responded, Georgetown University "stands by the free speech rights of students and the speakers they choose."

The spokesman further stated, In a university, the best response to controversial speech is more speech."

Our comments:

We must all defend every individual's right to exercise their free will and to go to hell if they choose. But (you knew that was coming) we do not have to buy them a ticket to hell and buckle them into the transport seat.

Prerequisite to the attitude expressed by the university spokesman is the erroneous belief that by allowing and encouraging people such as flint to express their trash, one is and is acting in a suave, sophisticated, and enlightened manner.

We presume the spokesman lives in a house of some sort, and does not wish to live in a tent. But, since the spokesman is such an enlightened individual, and obviously believes everyone has the right to express themselves, and that one of the spokesman's duties is to assist such expression in every manner possible, we ask: why does not the spokesman invite a pyromaniac to spend a week in the spokesman's home, and provide the guest with matches and gasoline? In so doing he would be providing the maximum assistance required by the pyromaniac, so as to enable the pyromaniac to attain fullness and completion of expression?

The spokesman will not do this, but he will encourage you to do this. Why? Perhaps his house is already burned down, and now he is attempting to burn your house down.

Allowing Flint to speak at a Georgetown was nothing more than providing Satan's representative the opportunity to solicit recruits from a population which Jesus Christ had entrusted to the care of the Jesuits. Is the spokesman already such a recruit?

Way to fulfill your duty to your leader, guys.

Good Works Avoid Sin (I.E.: Be Too Busy to Sin)

References: 1 Cor 10:6-13; Luke 19:41-47

Satan really is a sneaky piece of garbage. He will actually help us focus on being sorry for our sins (but not too sorry), and on avoiding the near occasions of sin (but not with very much vigor), so that we neglect other matters or attend to other matters imperfectly and improperly.

If you spend an inordinate amount of time chastising yourself for sinning, you reduce the amount of time you have for other things, particularly prayer, study, and assisting others.

God always gives us an avenue of escape from the sinful temptations He allows to be placed in our path - and thus is made available to us the deliverance from sin for which we pray in the Lord's Prayer, the our Father. God the Father also provides us with ample opportunity to be strengthened against sin, to the extent that if we follow these opportunities, we will sin less and less just as a natural result. The best of these bulwarks against sin are prayer, study, and assisting others, often called good works.

Think about it: If the tradesmen and money changers in the Temple had been engaged in prayer, they would not have been engaging in desecrating the Temple. If they had been engaged in study, they would not have been engaged in desecrating the Temple. If they had been engaged in good works, they would not have been engaged in desecrating the Temple. AND, if the Temple Priests and administrators had been engaged in leading the people in prayer, engaging in personal study and in teaching, and practicing good works instead of scheming how to fill their money chests with their cut from the business activities, there would have been only proper activities occurring in the Temple.

It really is a lot easier to engage in prayer, study, and in good works, than it is to try to actively avoid sinning. When we are actively trying to avoid sinning, it means we are trying to avoid a temptation which is occurring. In all probability we are being tempted with a sin or sins we have committed in the past, with sins which we find enjoyable or which seem beneficial or profitable to us - even though we know they are harmful.

But if you are in prayer, even though you may be tempted, you are in a position to call on God to get rid of the temptation. If you are engaged in study of things holy, then you are in a similar position, and actually may be too engrossed in the study to pay attention to the temptation - you actually may be learning something, and may be learning more than you expected to learn. If you are engaged in good works, you probably are communing with at least one other person, or, are contemplating resolution of a problem or establishment of something useful and holy. These activities take too much mental and sometimes physical attention for sin and temptation be seriously contemplated.

In effect, you just do not have enough time to contemplate the temptations being presented, and do not have enough time to sin.

In these processes you not only overcome temptation, but also assist others, and yourself.

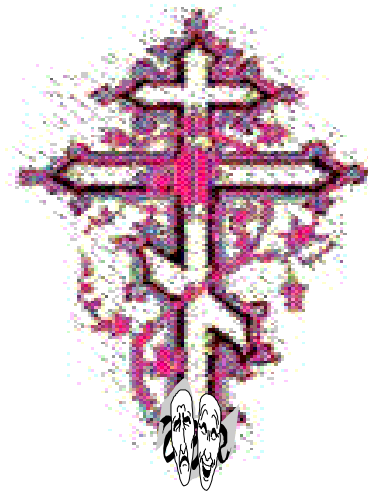
Imagine you have a problem with gambling, and are thinking about going to the casino. If your neighbor is cutting the grass, perhaps if you go next door, and assist with the gardening, you will be too messy and too tired to go to the casino. You might even start your own gardens, and thus not only provide yourself with time for contemplative prayer, but also avoid the casino's near occasion of sin, and also provide flowers and food for your table.

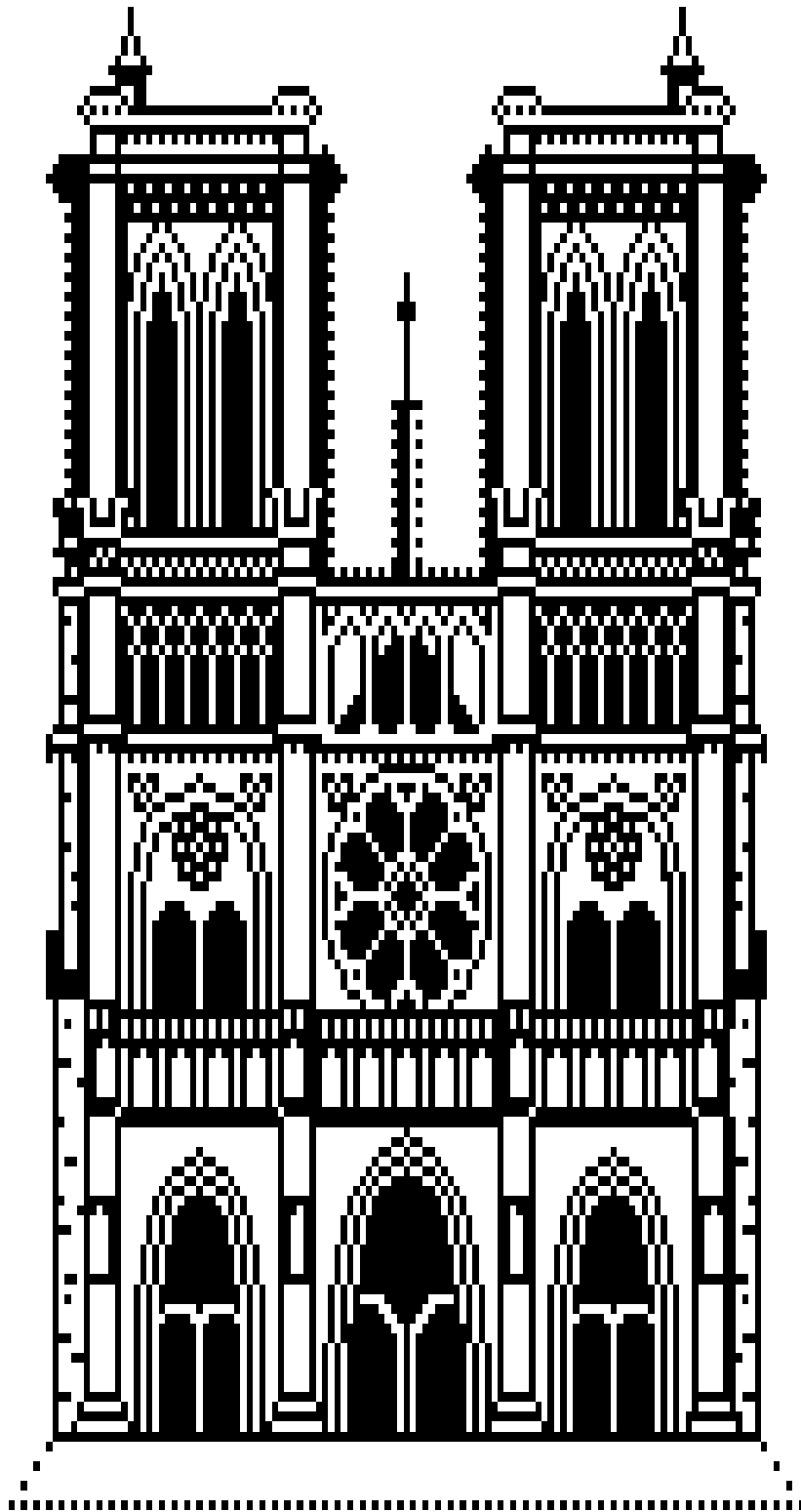
Perhaps you notice your children, or

other children in the neighborhood, do not seem to know much about Christianity. You can obtain a Children's Bible History or Catechism, and read the short chapters to the children, and work out the answers with them, and explain the matters related in more vivid terms than the printed text. Thus will you assist in bringing the children closer to God, and in their learning more about God, and thus will you also learn more about God as you teach and contemplate. And you will not have enough time to sin unless you are perverted.

When you see people on the side of the road with signs stating, "will work for food," if you are close to home, go home and pick up some canned food which can be eaten without cooking, and bring it to the person - then watch to see if they really are in need of food or are just engaged in a different form of scam. If it is a scam, call the police, but if they are in need, follow up on them the next few days - but always be careful to not place yourself in danger for evil people often pretend to be in need. If the person proves to really be in need, you can assist them in a Christian manner, and make Christianity known to them in a gentle manner without "beating them over the head" with Christ.

In doing these and other things, you acquire the habit of doing good, which leads to formation of the character trait of goodness - and that is not bad.





Does God sometimes say, "Drop by and let's talk sometime, soon."

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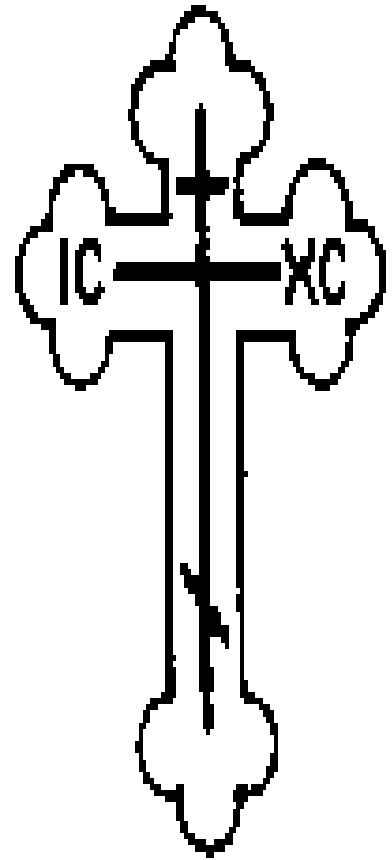
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You may not like it, but that does not change this truth: There is a mark which God has set which you must toe. If you do not toe that mark, you will go to hell. We will not lie to you and set an easy mark. We do not even set the mark. We just point it out to you. If you do not like it, that is your problem, but we will not be pressured into a lie. If you wish to follow the lie of the easy mark, then you can go to hell. But if you wish eternal happiness, without regard to whether you are rich or poor in the eyes of men, then follow the truth, follow The Way. We do not teach our teachings. We merely parrot what our Lord Jesus Christ teaches, what the Holy Spirit has taught and caused to be expressed in the Dogma of the Holy Catholic and Apostolic Church. We neither argue not debate. We merely present to you what the Shepherd has instructed. + + +

REUNION

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