

REUNION

The Society of Clerks Secular of Saint Basil
(The Basilians - The Basilian Fathers)



Volume 11 No. 2 OF THE CHURCH OF MAN WITH GOD March, 2001 A.D.

~ GREAT LENT, "BECOMING WORTHY" OF THE DIVINE, DIVINE MERCY ~

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

My Dear Brothers and Sisters in Christ,

We are now in the first days of Great Lent. This is a pure gold opportunity to become purified spiritual gold, for it actually is possible to become so holy while here on Earth that one experiences the Beatific Vision, that one becomes one with God, that one accomplishes purification and maintains spiritual purity before falling asleep in the Lord, just awaiting physical death to release one into deification while awaiting



(Continued *DIVINE MERCY* on page 3)

December 1, 1997 STATEMENT OF PATRIARCH ALEXY II OF MOSCOW AND ALL RUSSIA in response to showing the film "The Last Temptation of Christ" on public channel

On November 9, despite repeated protests of the hierarchy, clergymen and laymen of the Russian Orthodox Church as well as of representatives of other religions, the NTV company showed the film "The Last Temptation of Christ" on public channel.

The Church has repeatedly warned that if the film is shown, the believers will definitely perceive the NTV as an alien phenomenon. It happened. The event has

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DEMOCRACY v KINGDOM; INDIVIDUALISM v COM- MUNION; NON-UNION OF WILLS v UNION OF WILLS; THE LIBERTINE VERSUS GOD

Jesus Christ is King of all, without regard as to whether or not all want it to be that way. This truth is simple reality, and does not depend on the acknowledgment of living humans. A person who denies the reality of gravity and jumps off the top of a twenty story building will smash into the street below and die even though they deny the reality of gravity. So too will those who deny Christ's Kingship die the eternal death.

It does not take great wisdom to acknowledge reality, but it does take great stupidity to refuse to acknowledge reality. There really is no difference between the knowledge of gravity and the knowledge of Christ's kingship - both being discernible to some extent through contemplation. Just as a person who never heard the term gravity knows if you put something in your hand and turn your hand over the thing will fall

(Continued *KING* on page 2)

A NATURAL LIFE IS A LIFE OF SLAVERY

By Way of Example, The Perversion of Women by The Movie Industry

If you live a life of nature, you are marked out for death, and most of American society lives a life of the most self indulgent form of a life of nature . . . so what is the logical conclusion as to that for which most of American society is marked?

Until very recently, perhaps until the beginning of the past forty years, when we heard someone say, "I have the right to . . .," we could feel with confidence there was a great probability the sentence would end with something expressing the right to worship our Lord and Savior Jesus Christ. Today we can confidently anticipate the sentence will end in the expression of a right to commit sin.

Our Lord and Savior Jesus Christ does not dispute every person's right to sin. He even commends those who practice a certain level of prudence in their sinning, noting that those who sin with prudence and induce others to sin help insure they will have company in Hell (Luke 16:9).

If we look at the American entertainment industry beginning in the 1950's and 60's, the French entertainment industry beginning in the 1920's, we find the examples of Bridget Bardot in France, and Elvis the Pelvis in America, and can go straight to the young entertainers of today.

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

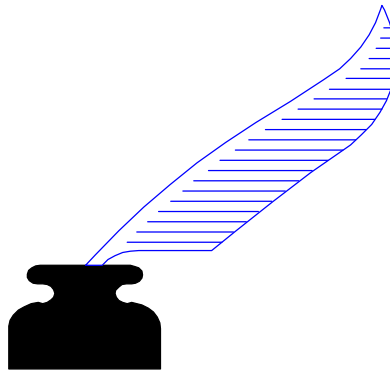
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LETTERS

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



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

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

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 311 Hickory Avenue
 Harahan, Louisiana 70123 USA
 FAX C/O (504) 737-7707 (9-5 M-F)
 apb@reu.org
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✚ Paul, S.S.B.
 Publisher .

✚ The Basilians - The Basilian Fathers ✚

WORLD WIDE WEB:

The direct connection to computer which functions as the message, file, and communications center for The Society of Clerks Secular of Saint Basil, is:
<http://www.reu.org>

Issues of REUNION, in color, in Adobe PDF and HTML, are available at:
<http://www.reu.org/public/news.htm>



(Continued KING from page 1)

to the ground, so too do we all know that someone had to make, organize, and run everything that exists, even if we do not know that person's proper name. Those with exposure to the truth are also held to a greater accountability when they transgress reality. Thus, we have compassion for a small child who falls out of a window, but little compassion for a fool who falls while "clowning around" walking on a guard rail on a bridge. So too are those who have never really had the opportunity to learn about Christ, not held to as high a standard of knowledge, belief, and compliance with God's will, as those who have had the opportunity and either do not believe Jesus Christ is Lord, or who disregard or ignore that reality.

Jesus Christ is the only King. He is an absolute ruler in a manner impossible for any human to be. An Earthly king can be good, bad, indifferent; he can

(Continued KING on page 8)

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becoming a complete Glorified human being upon the Last Judgment.

We know that the one whom God the Father calls "Full Of Grace" attained and lived in this state, and we know that Saint Mary Magdalene attained and lived in this state. We also know that many of the Saints such as Saint Seraphim, Saint Herman, and Saint Paul, experienced this state at least from time to time during their journey of in this life.

People with great and small intellects, married and single, with great focus and without ability to focus for more than a few seconds, with great self discipline and no self discipline, at all stages of every quality of ability, have attained this status, *because they Love God and are committed to Him*.

So can each of us, even those in the depth of severance from God.

Make our Savior the most important Person in your life. Make Him more important to you than yourself, and then follow what comes Divinely. Your self interests of the flesh will oppose you, but if you seek being Christ's person with the same persistence you use when seeking to obtain something which pleases your appetites of the flesh, you will become Christ's person rather than being your own person.

Great Lent is a time traditionally reserved for curtailing our base instincts and desires, and it also is a time traditionally reserved for performing acts of holiness in which we normally do not regularly participate.

This year, as we have done every year in the Archdiocese of Orleans, we will pray the Stations or Way of The Cross every Friday evening, followed by the traditional liturgies and practices. This year, beginning on Good Friday, we will pray a Novena to the Divine Mercy. We will also continue our practice of daily Divine Liturgy, and the rule of the Mother of God on Wednesday evenings.

Thus we will provide you with the opportunity to engage in the good actions, the worship within holiness, which you may not be practicing on a regular basis.

It will be up to you to engage in the other acts of holiness which should be part of your life, the Corporal Works of Mercy, and the Beatitudes, but in which you may be lacking.

Part of the curtailing of base instincts can be attained by following the rules of fasting and abstinence. These rules do vary somewhat from place to place, and from Western and Eastern Rite. The basic obligatory elements are, abstention from meat on Wednesdays and Fridays, and fasting from Monday through Saturday. Fasting should be consistent with good health practices. A bread and water fast should only be attempted by those who have had such a fast approved by their physician and who are supervised in that fast. A more common fast, and the one which meets most traditions of obligatory fasting, is where one has three meals each day, with the two smaller meals not being equal to the larger meal.

Each person also is obligated to receive Sacramental Absolution through confession to a Priest, and to receive the Bread of Heaven, the Blessed Sacrament, thus fulfilling what is sometimes termed the Pascal or Easter Duty.

This year, if you are not already committed to God, become committed to Him, and if you are already committed to Him, persevere. You will experience Love from God beyond any measure imaginable, and you will Love



God to your fullest measure, if you practice commitment to Him.

✠ *Paul, S.S.B.*
1 March 2001 A.D.

(Continued *ALEXY II* from page 1)

painfully echoed through the hearts of many people.

Today, almost a month after the film was shown, we still receive many letters with one question: "How could it happen? Why a private TV company which broadcasts on all Russia draws people to obvious and hidden vices instead of using the obtained freedom for their moral education?"

Some programs of this TV channel have been provoking mass criticism for a long time because spreading through them are immorality, propaganda of violence, too light attitude to human tragedies, to the sanctity of family and to public morals.

By the decision to show the film taken after over half a year of requests and protests of different sections of society the TV company overstepped the last line which divides good from evil and ethical norms from all-permissiveness.

The NTV and some newspapers were trying to persuade all of us that this show was the real democracy and a testimony of progressive transformations in the country. Yet I am convinced that the development of society towards permissiveness to outrage the most clear feelings of people is a decline rather than progress. What kind of democracy can one talk about when before the show of the film, which was preceded by unprecedented advertising, an anchorman of the "Itogi" program while commenting on the action of protest by the most worthy people - authors, workers of culture and common Russian women and men who came on a cold winter night to the Ostankino building only by the call of their hearts, showed other faces. Camera snatched some known radical politicians, and the anchorman, deliberately making them ideological fighters who brought masses of their alleged sympathizers with them, accused all who protested against the show of the film nearly of fascism.

I shall tirelessly repeat that the Church

(Continued *ALEXY II* on page 8)

THE BASILIAN FATHERS

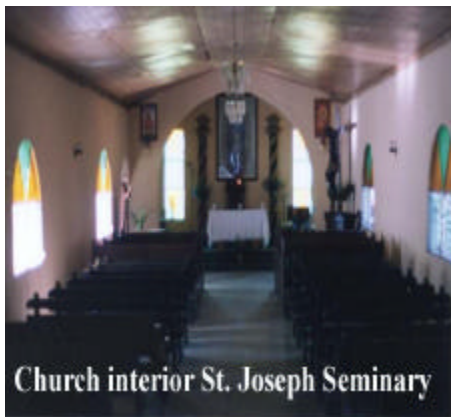
(The Society of Clerks Secular of Saint Basil)

SAINT JOSEPH SEMINARY

(Donations should be sent to:)

The Basilian Fathers
Most Rev. Andres Giron, S.S.B.
Parcela # B 105, Calle del Banco
Nueva Concepcion, Escuintla
Guatemala CA

Archbishop Andres has established a Seminary, regular schools, convents, and in 1998-99 alone, created between 800 and 1,000 family farms which sup-



Church interior St. Joseph Seminary

St. Joseph Seminary House Exterior



port the extended family.

The family farms Archbishop Andres created are not "share cropper" farms - Archbishop Andres fully turned each farm over to the people who live on them.

You never have to wonder if your charitable donations are being properly used. You can **SEE** their use.



Children playing in front of open walled class rooms



One of many Parish Churches



Interior of Newer Parish Church



Older Parish Church

Archbishop Andres has been the one of the leaders of those who seek moral treatment of the Mayan People in Guatemala, even leading a march seeking promise the Mayans will no longer be killed at whim. For this Guatemalans call him "The Martin Luther King of Guatemala".

Your assistance is desperately needed for these good works to continue.

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SAINT BASIL

(Donations should be sent to:)

Saint Basil Orthodox Church
Very Rev. Fr. James (George Bowles),
S.S.B.
512 A Sydney Road



Saint Basil's, Melburn, Australia

Coburg, Melburn 3058
AUSTRALIA

Archpriest James has been the leader of all the religious communities in Melburn, in providing food and the necessities of life to the poor. He established the first food kitchen, and operates on a "shoe string budget" that should make most Americans ashamed of purchasing an extra order of French fries.

+

HOLY INNOCENTS

(Donations should be sent to:)

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
Voice (504) 738-3502
FAX (504) 737-7707
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ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

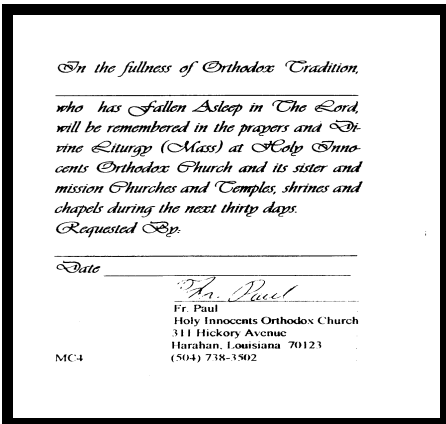


SOUFANIEH

DIVINE LITURGY "MASS" CARDS

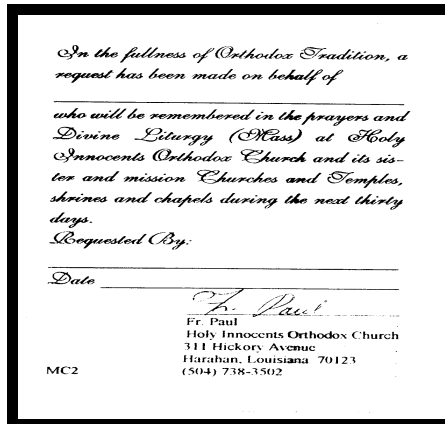
Commonly called "Mass Cards", these 4 1/4" by 5 1/2" (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

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 or light gray in color, but they are only a product - something to induce you to make a donation which we use to support the various works we provide, including publication of **REUNION**.

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

would be Simony. **These cards are also available without prayer intentions**, and can be used for regular note or religiously oriented note stationery.

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

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

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Dear Fr. Paul,
Please include and remember _____

in the Divine Liturgy and Prayers for the (living - dead) at Holy Innocents Orthodox Church and its sister and mission places of worship during the next thirty days, beginning _____, 20_____, 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	_____	\$6.00 for one	\$ _____
(55 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____
For Year 2001	_____	\$6.00 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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(Continued SSB NEWS from page 4)



Holy Innocents Chapel Interior

<http://www.reu.org>

The Church (Chapel) 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, Coffee - 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.

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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.S.B., (Retired)

Most Rev. Paul (Lee S. McColloster), S.S.B., Metropolitan Archbishop of Orleans.

OTHER SACRAMENTS AND LITURGIES

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

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

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

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

Anointing of the Sick (Extreme Unction, Holy Anointing) is available after Sunday Divine Liturgy, and with visitation of the sick, is available on request. Please notify us if you, family, or a friend, become ill, are hospitalized, or desire a visit. You need not be ill to request a visit.

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

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ST. MARY MAGDALENE
(Donations should be sent to:)



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



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

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

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(Continued **ALEXY II** from page 3)

is neither political nor economic force. When she raises her voice against sacrilege and blasphemy she is not looking back at political or economic climate.

We do not claim the right to subject secular TV programs or any kind of publications to censorship. That should be moral and civic responsibility of those who make this production. But the Church has the right to say with all pastoral determination that "God is not mocked" (Gal.6:7) and that any person who committed the sin of offense and blasphemy and does not repent, will be punished by God not only in the future life but in the earthly life as well. This is the indefeasible spiritual law and it is this law that denounces those who took a decision to show the film.

In the year when the President of the country has called people to go along the path of Reconciliation and Concord, these notions are undermined by provocative policy pursued not only by the NTV but also by many radical mass media. The Church is trying to do anything possible for the triumph of civil peace in our society so that people of different faiths, nationalities and convictions could live in harmony with one another. It is very regrettable that the fruit of our efforts is being smashed against an aggressive wish to show one's newly-acquired power and to impose one's own vision of things while being convinced in one's own exclusiveness and ultimate rightness.

Those leaders of the NTV who decided to show the film opposed themselves to the large, if not the largest part of Russian people. There were explicitly violated the norms not only of morals, but of the law, because the law "On Freedom of Conscience and on Religious Association" prohibits a deliberate outrage of the feelings of citizens in connection with their attitude to religion.

Having this in mind, I appeal to the President of the country B.N.Yeltsin, to the Chairmen of the Chambers of the Russian Parliament, to the Chairman of

the Government of Russia and to the Mayor of Moscow not to remain indifferent to the insult of religious feelings of their people, in whatever form it is expressed, and to pay more attention to the necessity of taking care not only of the material aspect of the life of citizens, but also of their moral health.

I call mass media once again to realize their responsibility for the destiny of society and its moral foundations and to do anything which lies in their power for the sake of real Reconciliation and Concord.

Democracy and the freedom of speech could not be such if the most sacred human feelings are outraged. It is the understanding of this simple fact that will lead to Reconciliation and Concord in society and to an opportunity to wage peaceful dialogue which any believer always prefers to confrontation.

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(Continued **KING** from page 2)

sometimes be argued with, sometimes not; he is always subject to some form of influence; he can sometimes use the services of others to obtain what he wants but he can never make something exist just because he wills it; he can have followers but he can never become one with them and they can never become one with him. Jesus is always good; he can never be argued with because He knows everything including our reasons for doing what we have done; He is never subject to influence, rather, when we ask Him for something and He grants it it is granted because our asking for it was in accordance and conformity with His will; if He wants something it becomes because He wills it; and His followers are united with Him in this life, and if they remain faithful until death, are united with Him in perfect union while still remaining individuals.

Throughout the existence of mankind, when children have engaged in improper behavior they have argued with and tried to justify or excuse their actions to their parents. Adults have tried the same with legal authority. And it is not uncommon for children to challenge their parents, and for adults to challenge legal authority.

In the early American democracies these challenges by children and adults existed in societies which acknowledged the supremacy of God's will. Even those arrogant with power, riches, and authority, acknowledged they would be held eternally accountable for their actions and omissions, their thoughts and emotions.

In the modern American democracy, there has occurred a dramatic shift from a representative democratic rule, to a libertine rule. A libertine rule is one in which each person does what ever they will without consideration of any effect, good or bad, on anyone else or anything else. In a libertine rule each person refuses to be held accountable for his own acts, omissions, thoughts, and emo-

(Continued **KING** on page 9)

(Continued **KING** from page 8)
 tions.

The refusal of the libertines to acknowledge their own accountability is, of course, something they can not enforce no matter how hard they try. The simple fact is, they are not God, they can not influence God, and they have no excuses which will effect God’s Judgment of them. Teenagers who say they should be excused from accountability for extramarital sexual activity because their parents did not teach them, or because the government gave them condoms indicating the government expected them to engage in sexual intercourse, will be unable to argue their case with Christ the King. He knows all the facts in each individual’s case, and will judge without argument.

So too will He perform that Kingly function of Supreme Judge, with each individual.

When we discuss God, we are discussing the ultimate; we are discussing that upon which we can have no influence; we are discussing that which we can not change; we are discussing that which we should use as a guide for changing ourselves so that we can be in conformity with it.

If you value doing what you want, then be smart and make what you want conform with what Jesus wants. If you think that you can at least ignore God by going to Hell, then you have reached the lowest possible point of intellectual activity. Everyone in Hell is there because they each preferred Hell to God, and every citizen of Hell still does God’s will, but without the benefits those in Heaven receive.

Live smart. Live as though Jesus is King, because, He IS.

References: Col 1:12-20, John 18:33-37

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(Continued **SLAVERY** from page 1)

When we look at the manipulation of female entertainers by the sexual perverts who permeate and often control the entertainment industry, we find a standard scenario regarding females. A young girl works very hard to develop her skills, and to maintain her best appearance. She is rewarded with a beginning level of public acclaim, and then is targeted by the entertainment perverts (female as well as male) and enveloped in their influence. Her facial distinctions are maintained. If she has physical qualities of thinness which approach the childlike, she is not encouraged to change, but only to maintain her thinness and her childlike appearance. This is to satisfy and satiate the pedophilic interests. But if she is not of this childlike stature, she is encouraged to obtain breasts implants to satiate the other perversions rampant in the entertainment industry. We should not need to say, but we will say, that she is bedded, passed around, encouraged and induced to public nudity of various levels and fashions, and in the process stripped of her recognition that she contains as her existence force the Divine in Whose Image and Likeness she is made, eventually reaching the same depths of degradation as those who induce her to sin.

This is but one example of sinners influencing others to sin, and one example of the actual slavery into which those who “do what they have the right to do” fall, when the “doing” that they do is sin..

If one can not find or think of several hundred actresses and entertainers who have followed this scenario, then one has not looked at a list of current female actresses and entertainers.

In our example the young girl actually becomes a slave to the wishes of those who have influenced her. She may express the belief she is doing what nature intended, that she has the right to do what she wants with her own body

and with her life, but if she cold bloodedly thinks of her situation, she will realize she is doing what others want her to do, and that she is therefore their slave. As she thinks more deeply, she will realize she is a slave to the sins in which she is engaging, and that if she were to stop the sinning, she may lose something or things or situation she wishes to maintain. Even if what she wishes to maintain is a simple physical pleasure, she is enslaved to it, and has lost her freedom in a manner which is difficult to overcome.

The more complicated moral questions are not the ones which will normally enslave a person, nor are they the ones which will normally be the fall of person to Hell. Problems such as killing in war time are usually resolved by a person doing what they think is best and proper under the emergency circumstances in which they find themselves given their training and moral upbringing. It is in an everyday evolving situation, in everyday normal life, and everyday life experiences that the enslavement of sin is normally found.

References: Rom 8:12-17, Luke 16:1-9

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CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

6. The Adoration of the Three Wise Men from the East

WHEN Jesus was born at Bethlehem, three wise men, or kings, came from the East to Jerusalem. They asked: "Where is the newborn King of the Jews? We have seen His star in the East, and we are come to adore Him." Now Herod, the king, hearing this, was troubled. He assembled all the chief scribes and inquired of them where Christ was to be born. They said: "In Bethlehem, of Juda."

2. Then Herod sent the three wise men to Bethlehem, and said to them: "Go and search diligently after the child, and when ye have found Him, bring me word again, that I also may come and adore Him."



THE ADORATION OF THE MAGI.

3. The Magi immediately set out for Bethlehem. And, behold ! the star went before them till it stood over the place where the child

was. When they saw the star they were pleased. They entered in, and found Jesus and Mary, His mother. They fell down and adored the child. They also offered Him gifts: gold, frankincense and myrrh.

4. In the night God warned the Magi not to return to Herod. Therefore they went back by another way to their country.

QUESTIONS

1. *Who came from the East to Jerusalem?*

2. *What did Herod say then to the three wise men?*

4. *How did God warn the Magi!*

7. Jesus is Presented in the Temple

WHEN Jesus was forty days old, Mary and Joseph brought Him to Jerusalem to present Him to the Lord. They carried with them a pair of young turtle-doves, an offering which the very poorest were obliged to make.

2. There lived in Jerusalem at that time a very devout man, named Simeon. He was longing for the coming of the Messiah. Led by the Holy Spirit, Simeon came into the temple at the time when Mary and Joseph brought in the child Jesus. He took Him in his arms, blessed God and said: "Now I can die in peace, for my eyes have seen the Savior."

3. There lived also in Jerusalem a widow, eighty-four years of age.



THE PRESENTATION

Her name was Anna. She served

God, and prayed and fasted day and night. She also came in at the same hour, praised the Lord and

CHILDREN'S PAGE

spoke of Jesus to all that were expecting the Savior.

QUESTIONS

1. *What happened when Jesus was forty days old?*

2. *Who was Simeon?*

What did he do?

3. *What widow was also living in Jerusalem?*

What did she do?

Catechism

LESSON FIRST: On the End of Man

Q. 146. Have brute animals "understanding" and "free will"?

A. Brute animals have not "understanding" and "free will." They have not "understanding" because they never change their habits or better their condition. They have not "free will" because they never show it in their actions.

Q. 147. What gift in animals supplies

the place of reason?

A. In animals the gift of "instinct" supplies the place of reason in guiding their actions.

Q. 148. What is instinct?

A. "Instinct" is a gift by which all animals are impelled to follow the laws and habits that God has given to their nature.

Q. 149. Have men as well as brutes "instinct"?

A. Men have "instinct," and they show it when placed in sudden danger, when they have not time to use their reason. A falling man instantly grasps for something to support him.

Q. 150. Why did God make you?

A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

Q. 151. Why is it necessary to know God?

A. It is necessary to know God because without knowing Him we cannot love Him; and without loving Him we cannot be saved. We should know Him because He is infinitely true; love Him because He is infinitely beautiful; and serve Him because He is infinitely good.

Q. 152. Of which must we take more care, our soul or our body?

A. We must take more care of our soul than of our body.

Q. 153. Why must we take more care of our soul than of our body?

A. We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

Q. 154. What must we do to save our souls?

A. To save our souls, we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

Q. 155. What does "worship" mean?

A. "Worship" means to give divine honor by acts such as the offering of prayer or sacrifice.

Q. 156. How shall we know the things which we are to believe?

A. We shall know the things which we are to believe from the Holy Catholic and Apostolic Church, through which God speaks to us.

Q. 157. What do we mean by the "Church, through which God speaks to us"?

A. By the "Church, through which God speaks to us," we mean the "teaching Church"; that is, the Patriarchs, Bishops, and priests, whose duty it is to instruct us in the truths and practices of our religion. These Truths, or Dogma, are formed in Ecumenical Councils or meetings of all the Bishops of the Church, or their representatives, during which the Holy Spirit guides the Bishops into agreeing and declaring the Truths which God reveals at that time. The last such meeting was held during the first millennium, before the year 1000 A.D.

Q. 158. Where shall we find the chief truths which the Church teaches?

A. We shall find the chief truths which the Church teaches in the Apostles' Creed and in the Nicene Creed.

Q. 159. If we shall find only the "chief truths" in the Apostles' Creed, where shall we find the remaining truths?

A. We shall find the remaining truths of our Faith in the religious writings and preachings that have been sanctioned by the authority of the Church.

Q. 160. Name some sacred truths not mentioned in the Apostles' Creed.

A. In the Apostles' Creed there is no mention of the Real Presence of Our Lord in the Holy Eucharist, nor of the Infallibility of the Ecumenical Councils of the Church, nor of the Immaculate Conception of the Blessed Virgin Mary, nor of some other truths that we are bound to believe.

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HUMOR

**Abbott & Costello
Who's on first?**

Abbott: Well Costello, I'm going to New York with you. The Yankee's manager gave me a job as coach for as long as your on the team.
 Costello: Look Abbott, if your the coach, you must know all the players.
 Abbott: I certainly do.
 Costello: Well you know I've never met the guys. So you'll have to tell me their names, and then I'll know who's playing on the team.
 Abbott: Oh, I'll tell you their names, but you know it seems to me they give these ball players now-a-days very peculiar names.
 Costello: You mean funny names?
 Abbott: Strange names, pet names...like Dizzy Dean...
 Costello: His brother Daffy
 Abbott: Daffy Dean...
 Costello: And their French cousin.
 Abbott: French?
 Costello: Goofe'
 Abbott: Goofe' Dean. Well, let's see, we have on the bags, Who's on first,
 Costello: That's what I want to find out.
 Abbott: I say Who's on first, What's on second, I Don't Know's on third.
 Costello: Are you the manager?
 Abbott: Yes.
 Costello: You gonna be the coach too?
 Abbott: Yes.
 Costello: And you don't know the fellows' names.
 Abbott: Well I should.
 Costello: Well then who's on first?
 Abbott: Yes.
 Costello: I mean the fellow's name.
 Abbott: Who.
 Costello: The guy on first.
 Abbott: Who.
 Costello: The first baseman.
 Abbott: Who.
 Costello: The guy playing...
 Abbott: Who is on first!
 Costello: I'm asking you who's on first.
 Abbott: That's the man's name.
 Costello: That's who's name?
 Abbott: Yes.
 Costello: Well go ahead and tell me.
 Abbott: That's it.

Costello: That's who?
 Abbott: Yes.
 PAUSE
 Costello: Look, you gotta first baseman?
 Abbott: Certainly.
 Costello: Who's playing first?
 Abbott: That's right.
 Costello: When you pay off the first baseman every month, who gets the money?
 Abbott: Every dollar of it.
 Costello: All I'm trying to find out is the fellow's name on first base.
 Abbott: Who.
 Costello: The guy that gets...
 Abbott: That's it.
 Costello: Who gets the money...
 Abbott: He does, every dollar of it. Sometimes his wife comes down and collects it.
 Costello: Who's wife?
 Abbott: Yes.
 PAUSE
 Abbott: What's wrong with that?
 Costello: Look, all I wanna know is when you sign up the first baseman, how does he sign his name?
 Abbott: Who.
 Costello: The guy.
 Abbott: Who.
 Costello: How does he sign...
 Abbott: That's how he signs it.
 Costello: Who?
 Abbott: Yes.
 PAUSE
 Costello: All I'm trying to find out is what's the guys name on first base.
 Abbott: No. What is on second base.
 Costello: I'm not asking you who's on second.
 Abbott: Who's on first.
 Costello: One base at a time!
 Abbott: Well, don't change the players around.
 Costello: I'm not changing nobody!
 Abbott: Take it easy, buddy.
 Costello: I'm only asking you, who's the guy on first base?
 Abbott: That's right.

Costello: Ok.
 Abbott: Alright.
 PAUSE
 Costello: What's the guy's name on first base?
 Abbott: No. What is on second.
 Costello: I'm not asking you who's on second.
 Abbott: Who's on first.
 Costello: I don't know.
 Abbott: He's on third, we're not talking about him.
 Costello: Now how did I get on third base?
 Abbott: Why you mentioned his name.
 Costello: If I mentioned the third baseman's name, who did I say is playing third?
 Abbott: No. Who's playing first.
 Costello: What's on base?
 Abbott: What's on second.
 Costello: I don't know.
 Abbott: He's on third.
 Costello: There I go, back on third again!
 PAUSE
 Costello: Would you just stay on third base and don't go off it.
 Abbott: Alright, what do you want to know?
 Costello: Now who's playing third base?
 Abbott: Why do you insist on putting Who on third base?
 Costello: What am I putting on third.
 Abbott: No. What is on second.
 Costello: You don't want who on second?
 Abbott: Who is on first.
 Costello: I don't know.
 Together: Third base!
 PAUSE
 Costello: Look, you gotta outfield?
 Abbott: Sure.
 Costello: The left fielder's name?
 Abbott: Why.
 Costello: I just thought I'd ask you.
 Abbott: Well, I just thought I'd tell ya.
 Costello: Then tell me who's playing

(Continued on page 13)

(Continued from page 12)

left field.

Abbott: Who's playing first.

Costello: I'm not...stay out of the in-field!!! I want to know what's the guy's name in left field?

Abbott: No, What is on second.

Costello: I'm not asking you who's on second.

Abbott: Who's on first!

Costello: I don't know.

Together: Third base!

PAUSE

Costello: The left fielder's name?

Abbott: Why.

Costello: Because!

Abbott: Oh, he's center field.

PAUSE

Costello: Look, You gotta pitcher on this team?

Abbott: Sure.

Costello: The pitcher's name?

Abbott: Tomorrow.

Costello: You don't want to tell me today?

Abbott: I'm telling you now.

Costello: Then go ahead.

Abbott: Tomorrow!

Costello: What time?

Abbott: What time what?

Costello: What time tomorrow are you gonna tell me who's pitching?

Abbott: Now listen. Who is not pitching.

Costello: I'll break your arm if you say who's on first!!! I want to know what's the pitcher's name?

Abbott: What's on second.

Costello: I don't know.

Together: Third base!

PAUSE

Costello: Gotta a catcher?

Abbott: Certainly.

Costello: The catcher's name?

Abbott: Today.

Costello: Today, and tomorrow's pitching.

Abbott: Now you've got it.

Costello: All we got is a couple of days on the team.

PAUSE

Costello: You know I'm a catcher too.

Abbott: So they tell me.

Costello: I get behind the plate to do some fancy catching, Tomorrow's pitching on my team and a heavy hitter gets up. Now the heavy hitter bunts the ball. When he bunts the ball, me, being a good catcher, I'm gonna throw the guy out at first. So I pick up the ball and throw it to who?

Abbott: Now that's the first thing you've said right.

Costello: I don't even know what I'm talking about!

PAUSE

Abbott: That's all you have to do.

Costello: Is to throw the ball to first base.

Abbott: Yes!

Costello: Now who's got it?

Abbott: Naturally.

PAUSE

Costello: Look, if I throw the ball to first base, somebody's gotta get it. Now who has it?

Abbott: Naturally.

Costello: Who?

Abbott: Naturally.

Costello: Naturally?

Abbott: Naturally.

Costello: So I pick up the ball and I throw it to Naturally.

Abbott: No you don't you throw the ball to Who.

Costello: Naturally.

Abbott: That's different.

Costello: That's what I said.

Abbott: Your not saying it...

Costello: I throw the ball to Naturally.

Abbott: You throw it to Who.

Costello: Naturally.

Abbott: That's it.

Costello: That's what I said!

Abbott: You ask me.

Costello: I throw the ball to who?

Abbott: Naturally.

Costello: Now you ask me.

Abbott: You throw the ball to Who?

Costello: Naturally.

Abbott: That's it.

Costello: Same as you! Same as YOU!!! I throw the ball to who. Whoever it is drops

the ball and the guy runs to second. Who picks up the ball and throws it to What. What throws it to I Don't Know. I Don't Know throws it back to Tomorrow, Triple play. Another guy gets up and hits a long fly ball to Because. Why? I don't know! He's on third and I don't give a darn!
Abbott: What?
Costello: I said I don't give a darn!
Abbott: Oh, that's our shortstop.

-end-



**RESPONSIBILITY OF THE
“ENTERTAINMENT” IN-
DUSTRY, A/K/A THE FILTH
MONGERS OF THE WORLD**

The elements of evil in the entertainment industry, motion pictures, television, radio, music and “music”, theater, and all other forms, have become so common that society no longer considers withholding donations from public television stations like WYES-TV, Channel 12 in New Orleans, which regularly broadcasts programs which approve of and promote homosexuality and homosexual couples living together as though they were a family, and even the adoption of children by homosexuals.

The presentation of homosexual sexual promiscuity as though it were a form of dance, and therefore permitted as an artistic expression, is a vehicle which WYES-TV, Channel 12 in New Orleans has used on several occasions - and this promotion of immorality is being done with a combination of tax dollars, which we provide, and donated funds, which you are morally obligated to withhold.

WYES-TV also continues to broadcast programs which propagandize the promotion of lesbian “couples” adopting children of any and all ages, and of such couples engaging in a totally acceptable style of life.

Of course, such activities are contrary to the morality and law given by God, and as such, are unarguably wrong.

Every donation you make to WYES-TV, even though earmarked for a specific good program, frees up money for use on the immoral programming which WYES-TV broadcasts.

Though we fear giving WYES-TV ideas as to sources and forms of additional immoral programming, there is no moral difference between programming which promotes homosexual conduct, displays homosexual sexual activities as

“art”, and hard core heterosexual pornography.

Just as in the matter of hard core heterosexual pornography, we should have and experience great compassion for those involved in the making of this product, especially those who appear before the camera and are being exploited. Our compassion for those who create, promote, advocate, and defend these products, and who appear before the camera for these purposes, should be of a different nature, for such are the exploiters of the others and of the “consumers”.

Our compassion for the exploited should be the full measure, even a tenderness; while our compassion for the exploiters should be a resentful hardness combined with fear for their immortal souls.

These anti-religious and pornographic materials obviously attack the spiritual health of those who “consume” them. The result is a decline in the spiritual health of society, with a corresponding increase in anarchy. When people fear for their safety in a walk to a neighbor’s house, anarchy doth reign, and anarchy doth reign in most of the world.

The responsibility of the makers of movies and broadcast programs is actually to God and to His creatures, particularly mankind, for mankind is the target consumer of that which these industries produce.

However, these manufacturers regularly surpass affrontation and engage in confrontational attack against God and anything which even hints of Goodness.

One such attack was the the film "The Last Temptation of Christ".

One of the best statements of position against both this film, and the immoral use of public broadcast, for immoral purposes, was made by Patriarch Alexy II of Moscow and all of Russia, released December 1, 1997. Since Patriarch Alexy II, made what may be the most relevant statements possible in our present history, and since American broadcast has fallen to even greater

depths, and European broadcast television now shows virtually “everything”, the Patriarch’s statement is being reprinted in this issue of REUNION, on page one.

We urge all to read and comprehend the Patriarch’s statement, particularly as it comes from a country which has experienced seventy-five years of oppression and religious prosecution, whilst America and Europe are experiencing a self-imposed religious prosecution.

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**SPECIAL NEED AT
SAINT PETER THE
ALUTE ORTHODOX
MISSION CHURCH**

Alaska is a wonderful place, with wondrous problems. For several years Father Deacon Peter Angasan, S.S.B., has served at Saint Peter The Alute, in South Naknek, Alaska.

For Father Peter to cross the river cost him \$60.00. Gasoline costs about \$3.00 per gallon. Heating fuel costs over \$2.00. Of course, travel costs just to take care of the minimal needs of those in his care, are unbelievable.

Father Peter has “come up with” an idea as to how to resolve many of his travel problems. He wishes to purchase an ultra light airplane - cost, approximately \$15,000.00.

If you can help Father Peter, please send a donation, to:
Saint Peter The Alute Orthodox Mission Church
Rev. Fr. Dcn. Peter Angasan
P.O. Box 70123
South Naknek, Alaska 99670-0123

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WE MUST RECONCILE THE DATE FOR PASCHA / EASTER

+ Paul, S.S.B.

The common date for celebration the Resurrection of the Lord, set by The First Council of Nicea (Nicoea), was destroyed by adoption of a new calendar by the Church in the West, and using that calendar to compute the day of celebration. This was done in the spirit of the great political dispute based in pride, avarice, and national-temporal interest over Divine interest, which existed on all sides at that time.

In this the year 2001 A.D., we will all celebrate the Feast of the Resurrection on the same day. This common day of celebration occurs only a few times each century.

In this, the first occurrence of the new millennium, it behoves those with the authority to act, the Patriarchal Sees, to be authorized by their respective Synods as necessary, to reconcile at least *THIS* difference, for *THIS* difference is *NOT BASED IN DOGMA*.

It can be resolved if the Patriarchal Sees exhibit bravery, and disrobe their pride and self interests.

When the problem of determining a common date for celebration of the Feast of the Resurrection of the Lord was first addressed, there was a temporal authority with temporal power and spiritual authority of such magnitude as was needed to accomplish the task. His name is Constantine.

In union, the Patriarchal Sees will have the same temporal power and spiritual authority as the Emperor Constantine in this and in all matters which have separated the One Holy Catholic and Apostolic Church into its Orthodox, Roman, Assyrian, Coptic and other fragments since the beginning of the second millennium.

A thousand years of separation is enough. It is too much.

Let the Patriarchal Sees follow the example of Emperor Constantine, as related by Saint Eusebius, below.

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THE LIFE OF THE BLESSED
EMPEROR CONSTANTINE,
BY EUSEBIUS PAMPHILUS,
BOOK III

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CHAPTER V.

Of the Disagreement respecting the Celebration of Easter.

BUT before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgment in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to

the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

CHAPTER VI.

How he ordered a Council to be held at Nicoea.

THEN as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honorable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicaea in Bithynia (named from "Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened thither, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor.

Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

CHAPTER VII.

(Continued *CONSTANTINE* on page 16)

(Continued *CONSTANTINE* from page 15)

Of the General Council, at which Bishops from all Nations were Present.

IN effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phoenicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance.

Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

CHAPTER VIII.

That the Assembly was composed, as in the dots of the Apostles, of Individuals from Various Nations.

FOR it is said that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes,

Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

CHAPTER IX.

Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

CHAPTER X.

Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the em-

peror's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones.

Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

CHAPTER XI.

Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

CHAPTER XII.

"It was once my chief desire, dearest friends, to enjoy the spectacle of your

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(Continued *CONSTANTINE* from page 16)

united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgment, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble.

Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgment, and that common spirit of peace and concord prevailing amongst you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, ye ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you

will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

CHAPTER XIII.

How he led the Dissident Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbors, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement.

Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgment respecting every disputed question.

CHAPTER XIV.

Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter (Pascha) was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing,

and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honor of God.

CHAPTER XV.

How Constantine entertained the Bishops on the Occasion of his Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description.

Detachments of the body-guard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

CHAPTER XVI.

Presents to the Bishops, and Letters to the People generally.

AFTER the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument

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by inserting it in this my narrative of his life.

It was as follows:

CHAPTER XVII.

Constantine's Letter to the Churches respecting the Council at Nicoea.

"CONSTANTINUS AUGUSTUS, to the Churches.

"Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgment which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

CHAPTER XVIII.

He speaks of their Unanimity respecting the Feast of Easter (Pascha), and against the Practice of the Jews.

"AT this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present, that this feast ought to be kept by all and in every place on one and the same day. For

what can be more becoming or honorable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honorable lies open to our most holy religion.

Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of un-governed passion, and are swayed by every impulse of the mad spirit that is in them?

Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men.

We must consider, too, that a discordant judgment in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts.

It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

CHAPTER XIX.

Exhortation to follow the Example of the Greater Part of the World.

"Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgment.

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And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews.

In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgment of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

CHAPTER XX.

Exhortation to obey the Decrees of the Council.

"RECEIVE, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord every where flourish.

God preserve you, beloved brethren

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

CHAPTER XXI.

Recommendation to the Bishops, on their

Departure, to Preserve Harmony.

AND now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, amongst themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed.

Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honor, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honored with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth.

Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honored by all.

Of this kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf.

Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgment at which they had arrived in the emperor's

presence continued to prevail, and those who had long been divided were bound together as members of the same body.

CHAPTER XXII.

How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council.

He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honor the festive occasion of the twentieth anniversary of his reign.

CHAPTER XXIII.

How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honored them with gifts, and communicated also the result of his arbitration by letter.

He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgment. And these injunctions the emperor sent by a letter written with his own hand.

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At the height of the arms race, the Americans and Russians realized that, if they continued, they would someday end up destroying the world. So they sat down and decided to settle the whole dispute with a dogfight. The negotiators agreed that each country would take five years to develop the best fighting dog they could. The dog that won the fight would earn its country the right to rule the world. The losing side would have to lay down its arms. The Russians found the biggest, meanest Dobermans and rottweilers in the world. They bred them together and then crossed their offspring with the meanest Siberian wolves. They selected only the biggest, strongest puppy from each litter, killed all the other puppies and fed the lone dog all of the milk. They used steroids and trainers in their quest for the perfect killing machine, until, after the five years were up, they had a dog that needed iron prison bars on his cage. Only the trainers could handle this beast. When the day of the big fight arrived, the Americans showed up with a strange animal: It was a nine-foot-long Dachshund. Everyone felt sorry for the Americans. No one else thought this weird animal stood a chance against the growling beast in the Russian camp. The bookies predicted the Russians would win in less than a minute. The cages were opened. The dachshund waddled toward the center of the ring. The Russian dog leapt from his cage and charged the giant wiener-dog. As he got to within an inch of the American dog, the dachshund opened its jaws and swallowed the Russian beast in one bite. There was nothing left but a small bit of fur from the killer dog's tail. The Russians approached the Americans, shaking their heads in disbelief. "We do not understand. Our top scientists and breeders worked for five years with the meanest, biggest Dobermans and rottweilers. They developed a killing machine." "Really?" the Americans replied. "We had our top plastic surgeons working for five years to make an alligator look like a dachshund!"

Thanks Marc

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