

REUNION

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



Volume 12 No. 1 OF THE CHURCH OF MAN WITH GOD January, 2004 A.D.

~ WHY DO WE SEEK COMMUNION WITH THE HOLY ROMAN CATHOLIC AND APOSTOLIC CHURCH? ~

*From Metropolitan Archbishop Paul, S.S.B.
To the members of The Society of Clerks Secular of Saint Basil, those served by the Basilian Fathers, and the flock entrusted into my care:*

(Continued COMMUNION on page 7)



A LETTER REGARDING MY HEALTH FROM:

*Metropolitan Archbishop Paul, S.S.B.
To the members of The Society of Clerks Secular of Saint Basil, those served by the Basilian Fathers, and the flock entrusted into my care:*

On December 27, 2001, I suffered multiple heart attacks, possibly three, about six hours apart. Each rendered me unconscious for about six hours. Putting my famous medical analytical abilities to use, I deduced I had suffered a severe bout of food poisoning, and therefore went without medical treatment until persuaded to see the Doctor on January 22, 2002.

Dr. Russell determined I had suffered at least two heart attacks, and arranged for an Electrocardiogram by Dr. Johnson. Dr. Johnson arranged for an angiogram (sp??) which determined I had five blockages at 100% and one at 95% - 99%, and that angioplastic (sp??) surgery would be ineffective.

(Continued MEDICAL on page 4)

The Second Commandment of God is: Thou shalt not take the name of the Lord thy God in vain.

Amongst other things this means it is wrong and a sin to refer to God or use His name in a frivolous manner. The cartoon panel (left) is from the comic strip Doonesbury by G. B. Trudeau, as it appeared in the September 30, 2001, issue of the New Orleans Times-Picayune. This casual reference to God is similar to the constant calling of Jesus in the movie, the Good-by Girl. It is unwarranted, and sinful, for in actuality it improperly calls on God to be witness in an improper manner. +



LOOKING FOR LOVE, AND WHY

We know that being made in the image and likeness of God is the reason each member of mankind has free will. Equally important is the gift of love which we receive because we are made in God's image and likeness.

The gift of love is a gift with two main facets: the ability to love and the ability to accept love. We actually have a need and desire to love - not just to be loved but to love. We can try to love a thing, but love of a thing is unfulfilled, is not satisfactory because things can neither return love

nor accept love. You can desire gold, wealth, and luxury, but you can not love them because they can neither accept nor reciprocate love. Likewise you can not love flowers and plants; nor can you even love an animal, for even though an animal may appear to

The gift of love is a gift with two main facets: the ability to love and the ability to accept love.

respond to affection, its response is a pre-programmed natural response to exterior stimulus.

What we can love are other humans, spirits such as angels, and God, for

these and only these can accept love and can love.

This drive to love, this need to love, this desire to love, exists because it is part of our being made in the image and likeness of God. God himself, in all three persons of the Blessed Trinity, wants to love us, desires to love us, and in a way begs to love us. But love is a gift and since a gift can only be made if it is accepted, God can

only love us if we accept His love, if we allow Him to love us. If we do accept His love, we discover that part of the acceptance of love is loving in return, and so we love God in return and

(Continued LOVE on page 4)

PUBLICATION NOTICE

REUNION is a religious publication with offices at the address given below. Circulation is approximately . All contents are copyright ©, January 12, 2004 A.D., REUNION, unless separately copyrighted, and may be reproduced without permission provided credit is given. All by-lined articles may be used by the author without permission at any time. Literary contributions are welcome; no fee will be paid for same; editorial control will be maintained by REUNION. All submissions for publication are made subject to these provisions, and must bear the name, address, telephone number, and signature of the contributor.

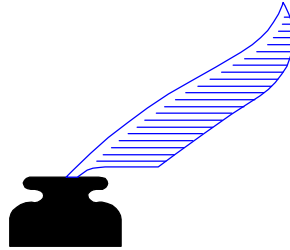
The sole purpose of this publication is to comply with the teachings and instructions of Jesus Christ, second person of the Trinity God, and to further His kingdom.

*** SUBSCRIPTIONS: REUNION is published in both print and electronic (computer/BBS) format. Publication dates are irregular. It is available free for downloading from REUNION NETWORK (see information below), or by e-mail mailing list subscription (which is free) to REU_PUB@REU.ORG with the message SUBSCRIBE REU_PUB YOUR NAME. Just because an issue is published in REUNION BBS does not mean it will be print published also. Print publication distribution is to (in order of preference): financially contributing parishioners of Holy Innocents Orthodox Church (Harahan / New Orleans) or

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

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 - If your typed letter is accompanied by an ASCII DOS Text copy on a floppy, we will thank you with extra prayers - 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.

Telephones / electronic addresses:
 Holy Innocents (504) 738-3502;
 311 Hickory Avenue
 Harahan, Louisiana 70123 USA
 FAX C/O (504) 737-7707 (9-5 M-F)
 abp@reu.org
 BBS (504) 738-2681
 http://www.reu.org

Changes regarding receipt of REUNION, including cancellation, should be noted on the form opposite and sent in with your address label.

+ 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>
<telnet://reu.org>

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



On Line Chat Room: at the main web site log-in <http://www.reu.org> You have to register with the system before you can use it, and it is best to send e-mail to set a "chat schedule".

**Current Active Mailing Lists
 Originating From BasilNet ReuNet
 HIOC BBS
 The Society of Clerks Secular of Saint Basil - The Basilian Fathers**

Each ML has its own rules, which are posted in the ML on a regular basis. Abbreviated commands are also in the signature of each ML message sent via e-mail. You must have permission from the appropriate ML administrator to gate a ML.

(Continued WWW on page 18)

✠ **The Society of Clerks
Secular of Saint Basil** ✠

(The Basilian Fathers - The Society of
Saint Basil)

(of The Holy Eastern Orthodox Catholic
and Apostolic Church)

At Holy Innocents Orthodox Church
(HOC-AJ, OCCA, AOC)

311 Hickory Avenue

Harahan, Louisiana 70123

U. S. A. (504) 738-3502

April 16, 2002

We are Most Rev. Lee S. Mc Colloster, S.S.B., known within The Society of Clerks Secular of Saint Basil (the Order) as Metropolitan Archbishop Paul, and Most Rev. John J. Lehman, S.S.B., known within the Order as Archbishop John, and Most Rev. John A. Corcoran, S.S.B., known within the Order as Archbishop Augustinus. Together we comprise three-fourths of the Synod of The Society of Clerks Secular of Saint Basil, more commonly known as The Basilian Fathers, and here often referred to as the Order.

The Order is the remains of the American Orthodox Church formed under the direction and order of the Patriarch and Synod of Moscow in the early 1900's, with Metropolitan Archbishop Aftimios as head of the American Orthodox Church. The Order was formed under the direction of Metropolitan Archbishop Aftimios, to serve those who wished to worship using the Gregorian or Western (Latin/Roman) form of the Divine Liturgy. This first attempt to form an American Orthodox Church eventually failed, and the American Orthodox Church was received into the Antiochian Orthodox Church. However, the Antiochian Orthodox Church intentionally did not receive The Society of Clerks Secular of Saint Basil, leaving the Order autocephalic or self governing, as explained by the then Archbishop Athenagoras in correspondence to Roman Catholic Cardinal McIntyre, during the year 1957.

We three firmly believe all the

Jurisdictions of the Holy Orthodox Catholic and Apostolic Church, and the Holy Roman Catholic and Apostolic Church and its related Eastern Rite Churches, must reunite, must be in communion one with each other, and with those other Churches with Apostolic Succession such as the Coptic and Armenian Churches. *That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that, they may be one, as we also are one. I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me and hast loved them, as thou hast also loved me.* (John 17:21-23)

In our consideration of these and other factors, we conclude it is best for the Orthodox Church that the numerous small Orthodox Jurisdictions in North America, including our Order, cease to function independently and unite with one of the larger Jurisdictions. In our own situation, our Order was formed for the purpose of providing Gregorian Divine Liturgy within the Orthodox Church. We also realize the Western Rite has never been well received amongst most Orthodox clergy.

We have also carefully considered the differences between the Orthodox and Roman Churches. We do not find the Filioque Clause to have been proclaimed as dogma by Rome, and note it is not used by many of the Byzantine Churches in communion with Rome. We also note that the proclamation by Rome, of Papal infallibility, has been practiced in a manner of consultation with the Bishops and consideration of the tradition, history, and dogma of the Church, and that such is basically the form by-which Rome traditionally proclaimed matters as dogma after determination in true Counsel. Though many American Orthodox would disagree, we find ample support in the tradition of the Orthodox Church, for the Doctrines of the Immaculate Conception and the Assumption.

These factors, considered in conjunction with our fervent belief the Church must reunite, and our belief that

there is no dogmatic barrier which prevents reunification of the Orthodox and Roman Catholic Churches, lead us to seek reunification with the Holy Roman Catholic and Apostolic Church, on behalf of The Society of Clerks Secular of Saint Basil, and each of us collectively and individually. We hereby transmit this heartfelt desire to officials of the Holy Roman Catholic and Apostolic Church.

If members of the Order are not inclined to the Roman Catholic Church, then such members should feel free to enter another Jurisdiction, and we urge such individuals to immediately join one of the major Orthodox Jurisdictions.

We also fully realize the action we here initiate will place each of us in uncertain circumstances. We do this placing our trust in our Lord and Savior Jesus Christ, this 16th day of April, 2002 A.D.

/S/

Most Rev. Lee S. Mc Colloster, S.S.B.

/S/

Most Rev. John J. Lehman, S.S.B.

/S/

Most Rev. John A. Corcoran, S.S.B.



(Continued **MEDICAL** from page 1)

Dr. Rubenstein performed bypass surgery on me on February 14, 2002 (Saint Valentine's Day). He intended to do triple bypass but one of the arteries had fused to the back of my heart and therefore only double bypass was done. Dr. Rubenstein determined during surgery that he would have to perform additional surgery before the year's end because a pseudo-aneurysm was developing (a hole in my heart was developing). He could not do anything to repair it at that time because the hole was not fully developed, and because I had been on the operating table a long time because of the excessive number of adhesions that effected my heart.

During the first week of May an electrocardiogram disclosed that the hole had developed, that it was about the size of a person's thumb, and that blood was flowing from the hole into the pericardial sack. At that time I probably had less than a week before something ruptured.

Dr. Rubenstein grafted a cover over the hole during extensive surgery on May 13, 2002 (the day after Mother's Day - Archbishop Philip (RC) gave me Holy Anointing - the Last Rights). Dr. Rubenstein did the surgery while the heart was still beating - it may not have restarted if he had stopped it for the surgery. He did not sew the hole closed because the heart would have become misaligned requiring additional surgery to repair the valve and I probably would not have survived the additional surgery.

I probably suffered a stroke during the surgery, which effected my speech and spacial relation equilibrium. I have overcome much but not all of the speech problem, and the other problem is still somewhat there. I have to use a walking stick (cane) when I go someplace where there is not a wall close at hand. I also lack the mental and physical energy I had before the onset of these problems.

I will not go into my functionality or

ability to function for that is most personal; but if I forget your birthday or do not respond to a correspondence immediately or if I am I seem to be somewhat less than what I was, understand that the heart of my soul is better than it has ever been, and that the heart of my body is still working only because God wishes it to so do.

I have left out a lot of medical related things that have happened because excessive details of this nature are boring.

I remain able to function within the Basilian Fathers, to pray Divine Liturgy, and to perform the necessary things, but do very much look forward to the time when another will take over this position. Until then, I will serve.

Yours in Christ,

+ Paul, S.S.B.
Metropolitan Archbishop
Superior General

Please pray for all unborn children who are threatened with death by abortion.

SYRIAN ORTHODOX AND ROMANS TO CELEBRATE PASCHA ON THE SAME DAY

According to a Vatican press release in 2001, beginning in 2003 Syriac Roman Catholics may celebrate Pascha on the same day as Orthodox.

"I signed the decree at the beginning of September for Greek Catholic faithful in Syria," Greek-Melkite Patriarch Gregory III told the online edition of Inside the Vatican magazine.

On May 5, when he was visiting Damascus, John Paul II proposed that Christians in the East and West celebrate Easter on the same day, as a visible sign of the quest for full unity.

The difference in Easter dates was the result of Pope Gregory XIII's reform of the liturgical calendar in 1582. Eastern

(Continued **PASCHA** on page 5)

(Continued **LOVE** from page 1)

reward of His love of us.

This desire to love is so strong in our human nature that it almost overrides other human characteristics. If the desire to love is applied incorrectly, it can be devastating. Note, it is improper desire to love that can be devastating, not improper love, for, since love must be received and reciprocated to exist, love can not be improper. As an example, if the desire to love is focused so that the object of our love is ourselves, then, if we accept our love of our self, and reciprocate loving ourselves, what exists is not love but self-absorption and self-indulgence; a focus on self which excludes love of others and therefore excludes love.

In our desire to be allowed to love, we can easily mistake a response which is not acceptance of our love, but which is actually the seizing of the opportunity to use and abuse us by the person we wish to love. We can be manipulated because of this desire to love, and to be loved, and if we are manipulated, when a person discovers he or she has been manipulated, the person sometimes responds by hesitating to try to love again, or by hesitating to accept love when it is offered. Others respond to abuse of their attempt to love, by indulging in some of the outward trappings which are often associated with love, such as sex or sexual gratification, and giving or seeking gifts.

The desire to love and to be loved is so strong some people confuse the familiarity which exists in all relationships, even in an abusive relationship, with love. But love not only is never abusive, it actually excludes the ability to be abusive to the one who is loved, and includes a horror of any abuse, even unintended abuse, of the one who is loved.

Love can be thought of as a force, and as a force it counteracts evil, which is also a force. But it requires a super love

(Continued **LOVE** on page 5)

(Continued LOVE from page 4)

to do more than just counter evil. It requires a super love to overcome evil. This super love is the love which God has, offers, and is, and it is called Charity - not simple charity as expressed in the helping of those in need, but Divine Charity.

When the love we offer and accept is elevated to Divine Love, to Charity, then we approach Perfection, we approach Godliness. We can only obtain this Divine Charity, and the ability to offer it to others, when we accept it from God. When we accept Divine Charity from God, and offer it in return to God, who always accepts it, we truly become children of the Father.

Gal. 5:25-26; 6:1-10; Luke 7:11-16; John 6:52

+

Please pray that this new year will bring a strengthened resolve to secure

(Continued PASCHA from page 4)

Christians, most of them Orthodox, continued to calculate the date of Easter according to the old Julian calendar.

Now, the 350,000 Greek Catholics in Syria will return to celebrating Easter according to the Julian calendar. From 1724 to 1857 their Church used the Julian calendar and then changed to the Roman calendar.

The new move is an effort to build better relations with the Orthodox. "Seeing the necessity of the local Church, I find it's better that we go back to the other calendar," Gregory III explained.

The patriarch said he hopes that other rites will follow and that eventually the whole Catholic Church will celebrate Easter together with the Orthodox.

+

TEACHING AND FAITH

We have Faith, and that Faith receives the teachings of Christ Jesus. Because of that Faith, when we fail to live those teachings, we know it, and attempt, very unsuccessfully, to make excuses for that failure. Because of that Faith, we Hope that God the Father will forgive us in our failures to live as He had His son teach us, and we Hope for the rewards promised for living and attempting to live as we have been so taught.

But what of those who have lost their Faith, who practice and live what would be considered as generally good lives, but with glaring departures from that which has been taught by Christ? What of the Orthodox or Roman Catholic who has abandoned the true Faith and left the Church for another Christian "denomination"? What of those who have left the true Church, to become a non-Christian, or a pagan? Do we ask, "How does God Judge them?" No, that is not what we ask. What we ask is, "How do we lead them or influence them to return to the true Church?"

We believe and hope we can influence and lead them to return to the true Church by our own example. But our own example may be riddled with so many imperfections that it does not serve to lead others back to Christ. We pray for them, but even in praying for them we know that God will not interfere with their free will and their exercise of that free will. But perhaps God will give them an insight which will lead them to return to the true Church.

It therefore is obvious that in following our Lord's instructions, to go into all nations and teach them what He taught us, and to Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, we have two groups: one being those who have never been taught Christ's teachings, and the other being those who have lost the true Faith.

It has been our experience that teaching Christianity to Pagans is easier than

teaching nominal Christians, and that there is virtually no difference in the difficulty of teaching nominal Christians and of teaching those who have lost their Faith.

How then are we to follow this directive of our Savior? Perhaps it is in our own prayer life that we will find the answer. Perhaps, just perhaps, if we pray for those whom we teach, perhaps God will give them an insight which will lead them to true Faith, to His Church.

If in addition to our own words, we use The Lord's Prayer, and the prayers of the Fathers of the Church, and the prayers in the Divine Liturgy which also teaches us the Dogma of the Church, then we will be placing Truth on our lips and in our minds. With repetition of truth on our lips and in our minds, we will remember Truth, and this will assist in making Truth a part of our lives, and thus it will be a ready assistant when we teach.

This therefore is the thought we leave with you, with those who attempt to lead others to Christ and Truth. Pray for yourselves and for those whom you serve and teach, that you and they will follow God's teachings and obey His will. Learn His will by prayerful participation in the Divine Liturgy, and make His will an integral part of your life. And leave the details of how this is to be done, to God; for He does not need our advice - we need His.

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

+



THE ADORATION OF THE MAGI.

**THE UNFAITHFUL STEWARD,
UNFAITHFUL CEO - NO
DIFFERENCE**

**If you do not believe in something,
you can neither seek to obtain it nor
seek to overthrow it.**

You have heard and read the story of the unfaithful steward for many years - and now you hear and see it on television every day in the form of the unfaithful CEO, the unfaithful chief financial officer, the unfaithful corporate executive.

For years it was impossible to give an example of fiduciary betrayal of the exact nature of the unfaithful steward, for only the very wealthy had employees of such a nature; but today we can easily see the betrayal because the corporate officials who have betrayed their trust effect everyone on the planet.

And their sin is not a sin like most sins - where the sinner fights the sin and occasionally loses the battle, but continues to fight against the sin. No, their sin is a planned, intentional, sin, which requires a continual, active, planning and participation on their part. The corporate sinners do not fight against their sin of greed and self indulgence, of betrayal of trust - they actively seek new means of engaging in that multi-faceted sin.

The corporate officer sin is only indicative of the extent to which sin pervades our society and our world, for very few religious leaders are decrying this form of sin - very few are even referring to it as sin.

Our society and our world have become so accustomed to sin of every type and nature, that people are hardened to sin; people do not even think of sin; even the concept that something is or can be morally wrong is a foreign concept in this most immoral of worlds.

Look at the problems with clergy betraying their trust: sexually, financially, with sales of narcotics, in administration - and not just the Roman Catholic clergy and bishops, but the clergy and bishops of all jurisdictions and religions - even the Orthodox Catholics - particularly those who teach hatred of Roman Catholics.

If we had more Priests and Bishops, more men who when they answered God the Father's call to them to religious vocation they said yes; and if we had more women who were willing to become the wife of a Priest; and if both were willing to study and work so they could perform their duties as assistant shepherds, then we would be able to counter the all pervasive evil which lies like a smoky film over everything.

This is one reason why we pray, and attempt so desperately to pray, and try to teach you and everyone else to pray, for it is in prayer that we will be successful in battling under Christ our Leader, to destroy the forces of evil.

Remember: if you do not believe in something, you can neither seek to obtain it nor seek to overthrow it. That is why Satan has spent so much effort in making us blind to sin, in making us not even think of sin, in making sin so prevalent everywhere and in everything. For if we have no sense of sin, are not startled by sin, and experience sin as a way of life, then we are very likely to accept sin in others and in ourselves - and thus more and more people will go to Hell.

Rom 8:12-17; Luke 16:1-9

+

*Please pray for all women tempted to
end an unplanned pregnancy.*

WE SHOULD BE MERCIFUL

The concept of mercy is a concept which does not find great favor with modern society, and which probably did not find great favor with the majority of people of any time and place; yet mercy is something which we request from God. Be it in times of great need, such as during an severe illness, or taking an examination in school, or something simple, as when you are fixing dinner and the cooking is not going well, God is called upon by millions of people every day. But He is rarely called upon in times of moral tribulation, in times of temptation, and in times following having fallen to temptation - which is when we should call upon Him the most.

Have you ever had to walk over sticky mud during rain or after it has rained? Sometimes the mud is so sticky it can pull you shoes off. The moral and sin aspects of life face us every minute of every day, and can be thought of as our being on the sea shore; people who hate us see us and begin to chase us so they can hurt us; we run from them and get stuck in the sticky mud at the edge of the water; since our enemies do not wish to gets stuck in the mud, they can only throw things at us, but the tide begins to come in and the rising water will drown us.

Be prudent: call upon God and ask for His mercy before you get stuck in the mud; and if you get stuck in the mud, definitely call upon God and beg His mercy, otherwise you may spiritually drown in your own sins, or be killed by the temptations thrown at your by your enemy, Satan.

Eph. 3:13-21; Luke 14:1-11

+

When our Lord said, "Upon this rock I shall build my Church," because Peter had first said, "You are Christ, the Son of the living God," the Lord was really saying, "I shall build My Church upon the Rock which you have acknowledged." - Saint Augustine of Hippo, Bishop.

(Continued *COMMUNION* from page 1)

My Dear Brothers and Sisters in Christ,

Why have we begun the process of seeking formal communion with The Holy Roman Catholic and Apostolic Church? Because it is necessary!

Since 1982, the Blessed Ever Virgin Mary has been appearing to Mirna Nazour, and has given her a very basic message - Our Lord Jesus Christ wants His Church reunited; those who divided it were wrong, those who keep it divided are wrong, it is up to the Bishops to reunite it but if they do not it is up to the Priests and laity, and if they do not He will come and do it Himself and He will: rake it over the heads of those who stand in his way.

We therefore have been directed by God Himself to reunite the Orthodox, Roman, Coptic, and Armenian Churches, as well as those others with true Apostolic Succession and validity. We have known this for many years, and have given it "lip service" but have never carried out activities designed to attain reunification. Now we have begun that process, and it is up to Rome and the rest of the Church to respond in a positive vein.

We also have been meeting with various Roman Catholic clergy and are astounded and saddened by the vast empire of troubles which infect Faith within the Roman Catholic Church. The Gregorian/Tridentine Divine Liturgy commonly referred to as the Mass, expressed the Dogma of the Church just as do the Divine Liturgy of St. Basil and the Divine Liturgy of St. John Chrysostem. After reading and studying the multitude of forms of the current Divine Liturgy used by the Roman Catholic Church, the Novus Ordo, we find grave uncertainty as to what is being expressed as Dogma, and fear that much of which is being expressed as Dogma is actually error. It appears there are many Roman Catholics who also have this fear.

There are also many Roman Catholics

who believe Latin is a holy language and that Mass in the vernacular is improper. We disagree with this position, and believe it is best that the participants in Divine Liturgy understand what is being prayed - that Mass be in the language of the participants. But we completely agree that the traditional Mass, whether it be in Latin or in the common language (properly translated) is much better than the Novus Ordo Mass.

It therefore appears that Roman Catholicism "needs" Orthodox Catholicism desperately - and that Romans "need" us more than we "need" them.

But Orthodoxy does "need" Rome.

If for nothing more than to complete the desire and command of Our Lord, that the Church be reunited, we need Rome.

But we also need the fervor, revelation, favors, and graces with which Rome has been blessed. True, Orthodoxy has been likewise blessed, but the blessings of each are designed by God to be blessings upon the whole and they can not be blessings upon the whole until the Church is one, just as Christ and the Father are One.

He who abides with Them in Heaven, the Holy Ghost, has guided His unknowing and but dully comprehending tools, to know this need for reunification of the Church even though no human can comprehend or understand the why.

We have intentionally placed no barriers to reunification, and have intentionally removed all reunification obstacles which we could ascertain. If Rome responds as would Christ, then there will be communion between The Holy Roman Catholic and Apostolic Church and The Society of Clerks Secular of Saint Basil (The Basilian Fathers). The Basilians were formed in North America under the American Orthodox Church (AOC), which was created under and with the approval of

the Russian Synod. When the AOC united with the Antiochian Orthodox Church, the Basilian Fathers were left to govern themselves - but never forsook their communion with the Russian Orthodox Church. When he was Archbishop of North America, Greek Patriarch Athenagoras acknowledged The Society of Clerks Secular of Saint Basil in correspondence to Roman Catholic Cardinal McIntyre - and the Basilian Fathers have never forsaken their communion with Constantinople. Perhaps reunification which Moscow, Constantinople, and Rome, have been unable to accomplish, can be accomplished through the prayerful labors of this small Order.

At the very least, we will not fear having Our Lord rake anything over our heads, for we have not opposed His command of reunification; rather, we have done in its furtherance all of which we have the authority and ability. We have no proposal for resolving the day for celebration of Pascha/Easter, nor is it within our purview to resolve any of the differences which remain between the Roman Church and the Orthodox Churches. But if this endeavor is successful, then a viable compass setting has been set in the course of reunification of Our Lord's Church.

Your Servant in Christ,



+ **Paul, S.S.B.**

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of
Orleans, and of the Order

THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

GUATEMALA

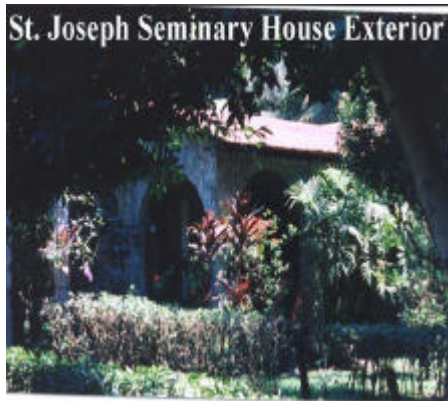
SAINT JOSEPH SEMINARY

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

The family farms Archbishop Andres created are not "share cropper" farms -



Church interior St. Joseph Seminary



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.

Archbishop Andres has been the one of the leaders of those who seek moral



Children playing in front of open walled class rooms



One of many Parish Churches



Interior of Newer Parish Church



Older Parish Church

reatment 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.

SISTERS OF OUR LADY OF GUADALUPE

The Sisters of Our Lady of Guadalupe is an order of Nuns founded by Archbishop Andres, which operates mainly in Central America. The Sisters are college educated, and take care of the orphans and the schools with which God has entrusted us.

Donations to assist the work in Honduras 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

+

USA - LOUISIANA

HOLY INNOCENTS

(Named after the babies Herod had killed when he was seeking to kill our Lord)

The Church (Chapel) is usually open from 9:00 AM to 2:00 PM Sundays, 7:30 AM to 9:00 PM Wednesday - Saturday, as schedules permit

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

(Continued SSB NEWS on page 10)



ICON # 4



ICON # 7



ICON # 11



ICON # 19

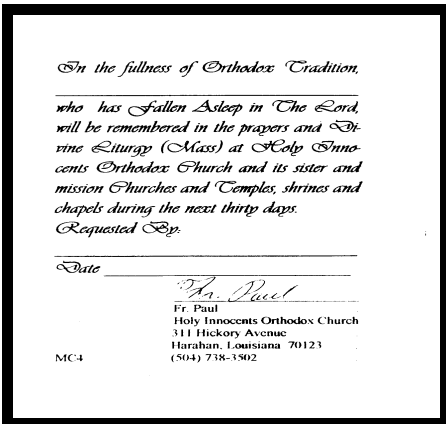


ICON # 26

DIVINE LITURGY 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.

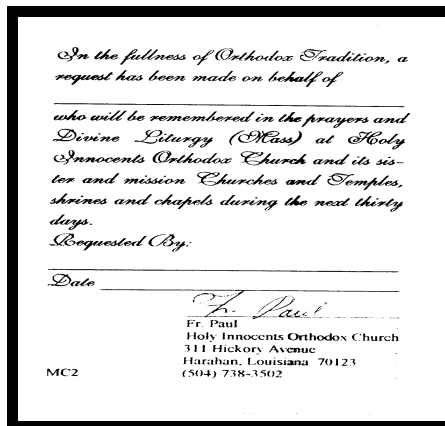
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit



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 are available on the covers. All the Icons are full color printed cards.

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 Liturgies, that would be Simony.

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 _____, 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
Icon Cards: Each			
Icon #4	_____	\$5.00	\$ _____
Icon #7	_____	\$5.00	\$ _____
Icon #11	_____	\$5.00	\$ _____
Icon #19 (Deceased)	_____	\$5.00	\$ _____
Icon #26	_____	\$5.00	\$ _____
Liturgical Calendars:			
General Calendar	_____	\$7.00 each	\$ _____
For Year 2004	_____	\$7.00 each	\$ _____
Western Rite Divine Liturgy with rubrics:			
Pew Size	_____	\$7.00 each	\$ _____
Orthodox Basilian Catechism No. 1			
	_____	\$10.00 each	\$ _____
Child's Bible History			
	_____	\$4.00 each	\$ _____
		Total	\$ _____

PLEASE PRINT !!!

REQUEST PLACED BY:

Name _____
 Address _____
 City/State _____
 Zip _____

There are no shipping charges. Propriety requires the total requested donation amount accompany your products request. Send product request with donation to:
 Holy Innocents Orthodox Church
 311 Hickory Ave.
 Harahan, Louisiana 70123

(Continued SSB NEWS from page 8)

SCHEDULE FOR SUNDAYS:

9:30 AM - 9:45 AM, Confessions
 9:50 AM Prothesis
 10:00 AM Divine Liturgy (Mass)
 Western Rite
 11:00 AM - Noon, Coffee - Fellowship Hour

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

WEEKDAY DIVINE LITURGY:

Weekday Divine Liturgy is at 8:00 AM, Wednesday through Sunday. 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.

BULLETIN COPIES:

Copies of Holy Innocents weekly parish bulletin can be obtained on HIOC BBS, at the chapel, or on our web site.

Holy Innocents is a Western Rite Orthodox Church affiliated with The Society of Clerks Secular of Saint Basil (The Basilian Fathers), The Orthodox



Holy Innocents Chapel Interior

Catholic Archdiocese of Louisiana, and the Archdiocese of Orleans, and the Orthodox Catholic Church of the Americas. Its lineage is Russian Orthodox, and Eastern Rite Liturgy is observed in

(Continued SSB NEWS on page 11)

(Continued SSB NEWS from page 10)

special schedules as an accommodation.

Most Rev. John, S.S.B., (Retired)

Most Rev. Paul, 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".

Holy Innocents is the "contact point" for most of those who initiate contact

with The Society of Clerks Secular of Saint Basil, simply because the InterNet site and most Basilian publications are "routed" through Holy Innocents. It also is the easiest of the Basilian facilities with which to make contact.

To assist with the work of the Basilian Fathers in general, and with making our various publications including teaching and liturgical material, please send your donations to :

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
Voice (504) 738-3502
HIOC BBS and the SSB web site
<http://www.reu.org>

+

USA - MISSISSIPPI

ST. MARY MAGDALENE

RETREATS:



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, but there really are no over-night 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.

(Donations should be sent to:)
St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576
Voice (228) 466-4508

(Continued SSB NEWS on page 12)

(Continued SSB NEWS from page 11)

+

USA - ALASKA
SAINT PETER THE ALEUT
ORTHODOX MISSION CHURCH

Rev. Fr. Dcn. Peter Angasan
P.O. Box 70123
South Naknek, Alaska

99670-0123

The moral (and social) problems which beset the industrialized and materialistic world are compounded in Alaska by its isolation and apparent lack of ready



opportunity. The indigenous culture is rapidly being destroyed, with no realistic culture available to replace it, resulting in ever increasing disfunction, but with a corresponding increase in opportunities. Taking advantage of these opportunities, while attempting to stabilize and enhance the myriad positive aspects of traditional culture and religion, are just part of the work Alaska demands.

+

USA - ILLINOIS
SAINT SEBASTIAN
ORTHODOX CHURCH

Rev. Fr. Ronald Louis Montanye,
S.S.B.
St. Sebastian Orthodox Church
8712 Indigo La.
Machesney Park, Illinois 61115
(815) 636-8073

+

If the world's population (between 5.5 and 6 billion people) was gathered in one spot with each person standing on a two-by-two foot piece of ground, we would cover an area about the size of Jacksonville, Florida.

+

CAJUN HUMOR
 (Thanks Greather)

One day Father Boudreaux and Father Thibodeaux was fishin on da side of da road. Dey thoughtfully made a sign saying "The End is Near, Cher"! Turn yurself 'Round now, before it's too late!," and showed it to each passing car.

Well, dis one car dat passed didn't appreciate the sign and wus shouting at dem and hollin "Leave us alone, you religious nuts!"

Den all of a sudden dey heard a big splash and dey looked at each other and Fr. Boudreaux said "ya think we shoulda just put a sign dat says 'Bridge Out' instead?"

+



Saint Anastasia

GIVING SATAN A PODIUM
IN THE NAME OF
SCHOLASTIC BALANCE,
ACADEMIC FREEDOM, OR
NEUTRALITY

Supreme Court (that's a laugh) fountain of InJustice Ruth Bader Ginsberg, guest lectured at Loyola University Law School, New Orleans.

Loyola University Law School, New Orleans, is a Jesuit institution and therefore part of the Roman Catholic Church. On February 4, 2002, United States Supreme Court Justice Ruth Bader Ginsberg delivered the prestigious Judge Ainsworth Memorial Lecture at Loyola - but Ginsberg is rabidly pro abortion, pro killing unborn babies at virtually any and every stage of development - perhaps even with the view that the more developed the better the abortion.

Does it therefore follow that the Roman Catholic Church is pro-abortion? No. Are the Jesuits? Who knows, particularly given the fact that the Jesuits allowed their university to be used as a platform for an evil person to espouse her views and gain more publicity and support - but then, no.

Well, what happened? How and why was Ginsberg allowed to use Loyola this way?

Simple.

Ginsberg was invited to speak, to prove Loyola is truly an institution which pursues academic freedom and neutrality

... hmmm, the activities of a Roman Catholic university such a Loyola, are supposed to be in harmony with and are supposed to further the mission of the Church.

Perhaps the allegiance of the Jesuits at Loyola, to Jesus Christ, should be examined, harshly, immediately, and thoroughly.

+ Paul, S.S.B.

WE SHOULD NEVER TOLERATE ATTACKS ON CHRISTIANITY

B.C. and A.D. are common calendar terms which have been in use for over a thousand years. They are used in designating whether a year occurred before the Nativity of Our Lord and Savior Jesus Christ (B.C.) or after His Nativity (A.D.). Thus Saint John the Forerunner, being about six months older than Our Lord, was born in the year 1 B.C., and Jerusalem was destroyed by the Romans in approximately the year 70 A.D.

These year designators have been in use throughout all the world, even in countries such as China, which have their own calendars. They have been in use because of the influence Christianity has had on the whole world; because Christ is truly the God-Messiah; and because the non-Christian parts of the world intuitively desire to deal with the Christian part of the world.

But some people do not like having to refer to years by making reference to the true God-Messiah, Whom they have rejected. So, they began an attempt to change B.C. to B.C.E., which stands for Before Current Era; and to change A.D. to C.E., which stands for Current Era.

Their argument is that B.C.E. and C.E. are religiously neutral and therefore are not offensive, are offensive to no-one. But that B.C. and A.D. are not religiously neutral, are Christian, and therefore are offensive, especially to non-Christians.

We should not care even one iota's worth of care about this manner of offending those who reject Jesus Christ as Messiah, as Lord and God. We simply should NOT care.

Also, the proponents of this change are wrong when they argue B.C.E. and C.E. are not offensive - these new terms are offensive to every true Christian. Just as the promoters of the new terminology care not about offending true Christians, so too should true Christians not

try to offend others, but also should stand firm in not allowing Christianity to be diminished by anyone. Use of the terms B.C.E. and C.E. *IS* offensive. It is also an attack on Christianity, and should be opposed by every Christian.

It is time we cease attempting to placate those who are morally and theologically in error, those who attack Christianity, and those who propound immorality and anti-Christianity. It is not a matter of, "They are means and nasty to us so we should give them 'tit for tat' ." It is a matter of standing up for that in which we believe.

We can not tolerate even the slightest attack on Christianity, whether it be by those who oppose Christ or by those who believe they are following Christ. We must diligently, yet with Divine Love and Divine Mercy, oppose those who attack any aspect of Christianity. We must defend every true glimmer cast by even the smallest portion of truth, and every faint and correct echo of that which promotes Christianity.

Those who hate Christ, those who do not care one way or another about Christ, and those who oppose Christianity, tell us we must be tolerant. But neither Jesus nor God the Father, nor the Holy Ghost, ever tells us such stupidity. Our Lord Jesus Christ clearly said, "He that is not with Me is against me." (Mat. 12:30, Luke 11:23). We do not go around killing, enslaving, or otherwise harming those who are opposed to Our Lord, for Christ Jesus taught us not to be that kind of person. In fact, Christianity is the *ONLY* religion which does *NOT* teach its followers to hate, maim, or kill.

But we are called by Our Lord and Savior Jesus Christ, the true Messiah, God, to never falter in presenting His teachings, in being staunch in the Truth which is Him. We can not be true to God if we do allow false gods to be presented as being viable alternatives to Christianity. We can not be true to each Person of the Blessed Trinity if we allow the old covenant with to be pre-

sented as still in effect even though the true Messiah, Jesus Christ, is come.

If we do not firmly stand for Jesus Christ, then we are lukewarm warm and will be spewed forth from Him into eternal fiery Gehenna. (Apo/Rev 3:16). We must also be sure that we stand for Him in the manner and in the way He taught us.

HUMOR

(Thank you Fr. Mortimore)

Children:

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small. The little girl stated that Jonah was swallowed by a whale. Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible. The little girl said, "When I get to heaven I will ask Jonah". The teacher asked, "What if Jonah went to hell?" The little girl replied, "Then you ask him".

A Kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work. As she got to one little girl who was working diligently, she asked what the drawing was. The girl replied, "I'm drawing God." The teacher paused and said, "But no one knows what God looks like." Without missing a beat, or looking up from her drawing, the girl replied, "They will in a minute."

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to "honor" thy Father and thy Mother, she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?" Without missing a beat one little boy (the oldest of a family) answered, "Thou shall not kill..."

One day a little girl was sitting and

(Continued *HUMOR* on page 17)

CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

24. The Agony of Jesus in the Garden

Now Satan had inspired Judas, one of the twelve apostles, to betray his Lord and Master. Judas went to the scribes, and said to them: "What will you give me, and I will deliver Him unto you?" They promised him thirty pieces of silver. Judas accepted this offer.

2. After Jesus had instituted the Holy Eucharist He went forth with His disciples to Mount Olivet, where there was a garden, called Gethsemane. When Jesus was at the entrance of the garden, He said to His disciples: "Sit you here, while I go yonder and pray." Only Peter, James and John accompanied Him into the garden.

3. Then Jesus began to be sad, and to tremble, and He said: "My soul is sorrowful, even unto death. Stay ye here, and watch, and pray

with Me." And He went a little further, fell upon His face, and prayed: "My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt."

4. Thus Jesus prayed three times, and fell into an agony, and His sweat became as drops of blood, trickling down to the ground. He prayed long and fervently. And behold ! there appeared an angel, who strengthened Him. Then Jesus arose, and said to His disciples: "Arise, he is at hand who will betray Me."

QUESTIONS

1. To whom did Judas go to betray Jesus?

2. Where did Jesus go with His disciples?

4. How many times did He pray?

What of His bloody sweat?



THE AGONY IN THE GARDEN

3. How did Jesus pray?

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 269. Why was the Blessed Virgin preserved from original sin?

A. The Blessed Virgin was preserved from original sin because it would not be consistent with the dignity of the Son of God to have His Mother, even for an instant, in the power of the devil and an enemy of God.

Q. 270. How could the Blessed Virgin be preserved from sin by her Divine Son, before her Son was born?

A. The Blessed Virgin could be preserved from sin by her Divine Son before He was born as man, for He always existed as God and foresaw His own future merits and the dignity of His Mother. He therefore by His future merits provided for her privilege of exemption from original sin.

Q. 271. What does the "Immaculate Conception" mean?

A. The Immaculate Conception means the Blessed Virgin's own exclusive privilege of coming into existence, through the merits of Jesus Christ, without the stain of original sin. It does not mean, therefore, her sinless life, perpetual virginity or the miraculous conception of Our Divine Lord by the power of the Holy Spirit.

Q. 272. What has always been the belief of the Church concerning this truth?

A. The Church has always believed in the Immaculate Conception of the Blessed Virgin and to place this truth beyond doubt has declared it an Article of Faith. It is one of the oldest feasts in the ancient liturgical calendars.

Q. 273. To what should the thoughts of the Immaculate Conception lead us?

A. The thoughts of the Immaculate Conception should lead us to a great love of purity and to a desire of imitating the Blessed Virgin in the practice of

that holy virtue.

LESSON SIXTH: On Sin and Its Kinds

ON SIN AND ITS KINDS.

Q. 274. How is sin divided?

A. 1. Sin is divided into the sin we inherit called original sin, and the sin we commit ourselves, called actual sin.

2. Actual sin is sub-divided into greater sins, called mortal, and lesser sins, called venial.

Q. 275. In how many ways may actual sin be committed?

A. Actual sin may be committed in two ways: namely, by willfully doing things forbidden, or by willfully neglecting things commanded.

Q. 276. What is our sin called when we neglect things commanded?

A. When we neglect things commanded our sin is called a sin of omission. Such sins as willfully neglecting to pray Divine Liturgy (hear Mass) on Sundays, or neglecting to go to Confession at least once a year, are sins of omission.

Q. 277. Is original sin the only kind of sin?

A. Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

Q. 278. What is actual sin?

A. Actual sin is any willful thought, word, deed, or omission contrary to the law of God.

Q. 279. How many kinds of actual sin are there?

A. There are two kinds of actual sin -- mortal and venial.

Q. 280. What is mortal sin?

A. Mortal sin is a grievous offense against the law of God.

Q. 281. Why is this sin called mortal?

A. This sin is called mortal because it

deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

Q. 282. How many things are necessary to make a sin mortal?

A. To make a sin mortal, three things are necessary:

1. a grievous matter, sufficient reflection, and full consent of the will.

Q. 283. What do we mean by "grievous matter" with regard to sin?

A. By "grievous matter" with regard to sin we mean that the thought, word or deed by which mortal sin is committed must be either very bad in itself or severely prohibited, and therefore sufficient to make a mortal sin if we deliberately yield to it.

Q. 284. What does "sufficient reflection and full consent of the will" mean?

A. "Sufficient reflection" means that we must know the thought, word or deed to be sinful at the time we are guilty of it; and "full consent of the will" means that we must fully and willfully yield to it.

Q. 285. What are sins committed without reflection or consent called?

A. Sins committed without reflection or consent are called material sins; that is, they would be formal or real sins if we knew their sinfulness at the time we committed them. Thus to miss Divine Liturgy (Mass) on Sunday or a Great Feast without knowing it to be a day of requirement or without thinking of the requirement, would be a material sin.

Q. 286. Do past material sins become real sins as soon as we discover their sinfulness?

A. Past material sins do not become real sins as soon as we discover their sinfulness, unless we again repeat them with full knowledge and consent.

+

**KESTON INSTITUTE,
OXFORD, UK**

*A LETTER FROM THE DIRECTOR
February 2002*

Dear Friends of Keston,

In the immediate aftermath of the 11 September attacks, many (including myself) expressed fears that the west would demonise the Islamic world as a whole. For the most part these fears have not come to pass. If anything western journalists and government leaders have gone too far in the opposite direction, downplaying facts that might undermine the newly fashionable portrayal of Islam as a religion of peace and tolerance.

Other religions and cultures have not been so fortunate. Sometimes an ethnic or religious group is unlucky enough to be cast as a permanent villain. The evils which it has committed are known to all, but the evils which it has suffered somehow remain invisible. All of its members, including those who were passive onlookers or even active dissidents, are punished for the deeds of their most sinful brethren. Such seems to be the fate of Serbian Orthodox Christians.

Keston Institute is committed to freedom of conscience for all bona fide religious believers, even the untrendy. That is why Keston News Service correspondents Geraldine Fagan and Branko Bjelejajac recently visited Kosovo, the haunted province where Orthodox Serbs and Muslim Albanians have lived and fought for centuries.

Three years ago NATO subjected the Serbs to Europe's most massive aerial bombings since World War II, in order to end their vicious persecution of the Kosovo Albanians. Formally Kosovo remains a province of Serbia, but real power is now divided between United Nations administrators, a NATO peace-keeping force, and the formerly persecuted Albanians. The Serbs have now found themselves at the receiving end of

'ethnic cleansing' at the hands of the Albanians; Kosovo's Serb population has shrunk to a tiny fraction of its pre-war size. As a practical matter the Serbs are virtually powerless except in a few small enclaves.

Since the war ended in mid-1999, Albanian terrorists have physically destroyed or vandalised more than a hundred Serbian Orthodox church buildings -often by dynamiting them. Not one of these terrorists has been tried or even arrested. Among the Serbs targeted have been Orthodox monks who gave sanctuary to Albanian civilians before and during the war, when Albanians were suffering persecution rather than inflicting it.

Ask yourself what the western reaction would be if a hundred Baptist churches or Roman Catholic convents, or a hundred synagogues, had been savaged in just one small province of one country within a mere two-year period. The uproar in the news media, even the secular media, would of course be enormous -like the 1990s furore over charges of a racist conspiracy to burn black churches in America. On the terror campaign against the Serbs' churches, by contrast, the mainstream English-speaking media have for the most part remained silent.

United Nations officials in Kosovo do not even seem to be fully aware of the anti-Orthodox terrorism. One UN official told Keston that he was unaware of any destruction of religious sites since the NATO forces' arrival in 1999: 'It was all in the immediate aftermath of the war', he said. In fact, an Orthodox chapel in a cemetery 20 miles south of Kosovo's capital Pristina was destroyed by three dynamite explosions in early November of 2001. A few days earlier, Serbs visiting the Orthodox cemetery in Pristina itself found that most of graves there had been destroyed or desecrated. (See Keston News Service, 12 November 2001.)

Any competent scholar will tell you that religious conflict has been a crucial in-

gredient of Balkan history for the last millennium. Keston found, however, that the Pristina office of the Organisation for Security and Co-operation in Europe had only one publication in its possession on the subject of religious life in Kosovo. (See Keston News Service, 26 November 2001.) I wonder if it would be possible to find any OSCE office anywhere in Europe with only one publication on its bookshelves about, say, freedom of the press? Needless to say, the OSCE has published no official report of its own on the subject. Fr Sava Janjic of the Decani Monastery told Keston that even though the Serbian Orthodox Church is 'the only institution left representing the Serb people in Kosovo,' religion had been 'totally disregarded' by the international authorities.

Fr Sava had high praise for the Italian component of the NATO peacekeeping force, which he said was guarding his monastery with ten tanks and going out of its way to provide other forms of assistance. (See Keston News Service, 27 November 2001.) On the other hand, he and other sources interviewed by Keston portrayed the United Nations administration in a considerably less attractive light. A May 2001 UN report on the protection or restoration of sites important for Kosovo's cultural heritage clearly tilted against Orthodox churches and monasteries, even though such buildings constitute the majority of the province's cultural monuments older than the 16th century. A Hungarian adviser to the OSCE told Keston that he had contacted officials of UNESCO (the UN Educational, Scientific and Cultural Organisation) in the spring of 2000 about the protection of religious sites, but that 'they were very, very uninterested'.

The UN authorities also seem tone-deaf to the religious needs of Kosovo's Muslim majority. Few of the hundreds of mosques destroyed by the Serbs before the NATO bombing have been restored or replaced. Even these construction projects are being distorted by donors

(Continued KESTON on page 17)

(Continued **KESTON** from page 16)

from states such as Saudi Arabia, dominated by the Wahhabi branch of Islam which prefers architectural austerity. Albanian mosques, by contrast, favour the more elaborate, ornate style influenced by the Turkish tradition. Saudi-funded builders have actually tried to tear down Albanian religious structures going back to the 16th century. (See Keston News Service, 26 November 2001.) It is as if Westminster Abbey were to be remodelled in the style of a Baptist chapel.

After the 1999 bombing campaign, a bitter diplomat from Armenia told me that in any conflict between eastern Christians and Muslims the west always sides with the Muslims. That is manifestly false: one need only ask the Muslim Chechens. Nevertheless, a significant part of the western secular elite seems to have a kind of allergy to recognising eastern Christians as victims rather than oppressors - no matter what the facts of the particular situation. The west needs to be truer to the best of its secular ideals, such as empirical observation and judicious analysis. Having won the Kosovo Albanians' civil war for them, we now have a moral obligation to face the ugly truth about what is happening there today - and to act on it.

Like Russia, China is using the new anti-terrorism coalition as an opportunity to improve relations with the west. Not long ago Beijing conspicuously downplayed what probably would have been an occasion for dramatic protests just a year earlier: the discovery that an aeroplane manufactured in the US for the personal use of China's premier was riddled with tiny eavesdropping devices. Thus it is all the more striking that the Chinese authorities have struck another blow against religious minorities shortly before the forthcoming visit by President Bush. A court in the southern province of Fujian convicted two mainland Chinese and a man from Hong Kong of 'illegal business operations' - smuggling Bibles to an outlawed Christian group. China's policies on re-

ligion continue to make Russia's look mild by comparison.

In my work for oppressed religious believers I am sometimes tempted by cynicism. Too often it seems that religious leaders in the west care only about the religious freedom of their own confessions, that they are all too ready to embrace the oppressors as long as their own co-religionists are spared. Too rarely do I hear Roman Catholics actively speaking up for Protestants or vice versa. Of the many organisations agitating for religious freedom across the English-speaking world, too few regularly demonstrate a principled, consistent commitment to freedom of conscience for all - as distinct from mere self-interested lobbying for their own denominations. What helps save me from cynicism is the loyalty of you supporters of Keston - eastern and western Christians, traditionalists and modernists, and even non-Christians and non-believers - who apply the Golden Rule 'do unto others as you would have them to do unto you' to human rights. Please keep in mind that the organisations that share your vision are precious few, and scantily funded. With our new Keston correspondents for Central Asia and China, we will be needing your financial support more than ever to extend that vision. Please keep us in your prayers and on behalf of all the believers whose rights we defend, please accept our thanks.

Sincerely yours,

Lawrence Uzzell

Copyright (c) 2002 Keston Institute. All rights reserved.

Subscribe to the free weekly KNS Summary, or to the almost daily Keston News Service, through our website <http://www.keston.org/> where donations may also be made. KNS articles are posted on the website, as well as details of our other publications: the bi-monthly magazine *Frontier* and the

quarterly academic journal *Religion, State & Society*.

REPRINTING/QUOTING

This letter may be reprinted or quoted providing acknowledgment is given, such as 'Source: Keston Institute <<http://www.keston.org/>>'. We would appreciate receiving a copy of any publication which quotes it.

DONATIONS and SUBSCRIPTIONS

Cost per annum for full almost daily KNS: 30 Pounds Sterling, or 50 US Dollars, or 45 Euros. The weekly KNS Summary is free of charge, but donations are welcome. Your donations are

(Continued **HUMOR** from page 13)

watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head. She looked at her mother and inquisitively asked, "Why are some of your hairs white, Mom?" Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white." The little girl thought about this revelation for a while and then said, "Momma, how come ALL of grandma's hairs are white?"

The children had all been photographed, and the teacher was trying to persuade them each to buy a copy of the group picture. "Just think how nice it will be to look at it when you are all grown up and say, There's Mary, she's an attorney, there's Michael, He's a doctor.' A small voice at the back of the room rang out, "And there's the teacher, She's dead. "

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, she said, "Now, class, if I stood on my head, the blood, as you know, would run into it, and I would turn

red in the face.." "Yes," the class said. "Then why is it that while I am standing upright in the ordinary position the

(Continued **HUMOR** on page 25)

(Continued WWW from page 2)

PRAYERS

Prayer requests operates under a simple premise. When we pray for each other we fulfill a portion of our Christian duty. Prayers for the living and for the dead are allowed and welcome. Those who make prayer requests agree to include the prayer requests of all who make them here. Prayer requests **MUST** be moral and for moral purposes . . . hopefully morality will not have to be defined at length (i.e.: use common sense).

Participants and subscribers agree to honor the moral prayer requests posted, and to pray for those intentions and persons for at least one week.

BIBLE-DAY

Every day we try to post a Chapter of one of the Books of the Bible on the ML for discussion. This began with Genesis, Chapter 1, and continued to the end of Genesis, and so on to the next Book. Discussion is not limited to the Chapter posted each day. We use the Douay-Rheims translation which, while it sometimes has editorial comments biased against the Orthodox Church, is a basically a good, non political translation.

SERMONS

A place to exchange sermons by Christians. POSTERS must be, and certify they are: male; duly ordained Priests, Deacons, Ministers, or seminarians of, a Christian Church, Jurisdiction, or Religion; that the Creed of the Council of Nicea is the Creed, or expresses the basic dogma, of the Church of which each participant is a member. Rabbi may participate and post. (Us Christians may learn something). ANYONE may RECEIVE the ML.

When you post in this ML you must provide your church/religious affiliation in the post.

STUDIES

The STUDIES ML is a list which studies Orthodoxy and the Theology/Dogma of the Holy Catholic Apostolic Church. We attempt to have the text of what ever book/publication we are using posted in pertinent parts during the discussions. This is a slow moving ML, primarily because most people do not wish to or have the time to or are not inclined to read and study as is required for participation in a ML such as this. However, for those who do, it is well worth the effort.

ONE-BODY

This is a mailing list designed to promote and further reunification of the Holy Orthodox Catholic and Apostolic Church with the Holy Roman Catholic and Apostolic Church and all other Jurisdictions of the Body of Christ; and to bring each and every human being into union with Christ Jesus our Lord. **Activity - very light.**

REU_PUB

This ML sends REUNION (publication) to its subscribers, without the pictures and graphics which are in the paper publication. The ML does support discussion, and discussions encouraged. Mainly used for those who desire to receive the Newsletter but do not have access to the WWW (each issue is available on-line), those for whom telephone access to the BBS part of the system is not readily available, and those to whom we can not send a free print copy.

If you are already registered to use the message and file center for the Basilian Fathers, you may link to the listserver directly by logging in, selecting SUBSCRIBE MAILING LISTS in the menu and entering your e-mail address for the ML to which you wish to subscribe. If you are not already registered as a "user" you may go to the log-in menu, register, and then use the automatic system.

Or,

You can e-mail commands to the listserver using the addresses and

commands below:

**BasilNet ReuNet HIOC BBS
Listserver E-mail Commands**

If you experience problems with the ML or listserver you may contact the system administrator (sysop) via e-mail to Sysop@reu.org

User Commands

subscribe
Subscribe to an email list.

E.G.:
To subscribe to a mailing list, send a message to:
listserver@reu.org
In the message area put:
subscribe studies
subscribe sermons
subscribe prayers
subscribe bible-day
subscribe one-body

unsubscribe
Unsubscribe from an email list.

inactive
Make yourself inactive on the list. This is good for when you leave on vacation, or just don't want any email for a while.

active
Make yourself active on the list again.

get
Request an information file from the server. The list administrator may set up files for you to retrieve that may contain various information. Do not use a file extension.

help
Retrieves this information.

info
Retrieves information on email lists hosted by this server

+

**THOSE WHO ABANDON GOD
WILL FIND HIM TO BE PERFECTLY JUST**

Why have the Gentiles raged, and the people devised vain things?

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

Let us break their bonds asunder: and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed king by him over Sion, his holy mountain, preaching his comandment.

The Lord hath said to me: Thou art my son, this day have I begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

And now, O ye kings, understand: receive instruction, you that judge the earth. . . Embrace discipline, lest at any time the Lord be angry, and you perish . . .

These are very simple words, and very easy to understand. But very few people believe these words apply to themselves. Yet, everyone has the example of our Lord casting out from the Temple those who were using the Temple for their personal gain, and everyone also has Christ's own words which tell us the immoral will go to hell and remain there for all eternity.

If you wish to be united with God for all

eternity, then you must be in the proper moral state at death. You will have the best chance for being in the proper moral state at death, if you live a proper moral life. Therefore, your concern must be to insure you are in the proper moral state at all times, and if you find you are not in the proper moral state, then correct it immediately.

But, how do you know if you are in the proper moral state? One way is by determining what are your priorities, and how successfully you are fulfilling your priorities.

How do you do this? Make a list of the most important things and people in your life, of the things you must accomplish, of your short range and long term goals, of the people you wish to have favor you, of those whom you wish to have be your friends, of those whom you

you that judge the earth. . . Embrace discipline, lest at any time the Lord be angry, and you perish

wish to impress, of that which you wish to acquire, of that which you love.

In each list, evaluate how well you are doing in your quest for each item listed.

If God is not at the top of each of these lists, then you have a problem. Even if God is at the top of each list, if you are not doing very well in your quests, then you still have a problem, but at least you know you have a problem.

There is a flood of noise which says God loves us, that God is Love, that He forgives, that God the Father sent His only and eternally begotten Son to be the Sacrifice or Redemption for us, and while these are all true, the flood of noise drowns out the truth that God has standards, that He will not tolerate anything or any person being placed ahead of Him, that He permits nothing be held more important than Him.

Anything that is in our lives, and any-

thing which we wish to be in our lives, must derive its foundation of importance to us in its being of God, in its relationship to God.

If you want new shoes, the desire is only proper in-so-far-as it has a proper foundation in God. Perhaps you wish to look your best when attending Worship, and that is why you want the new shoes. Perhaps the color coordination of some your clothing with the shoes you have is not correct; and in order to avoid ridicule which could easily be applied through you against the Divine you need new shoes . . . that might be a little questionable, but it might float. Perhaps you just want to feel pretty and new shoes will help you feel pretty - well that is good provided your wanting to feel pretty has its foundation in wanting to be pretty for God. You can want to be pretty for your husband, and for

yourself, as well, but even these must have their foundation in God.

You want a new Model 12ATV Gizmo. If you want it just because you want it, you have a God relationship problem.

But if you want it because it interests you, and in exploring that interest in the Gizmo's function and use, you experience wonder at the complexity and intricacy of God's creation, and that in turn brings you closer to worship of God, then you have a proper perspective, at least as regards the Model 12ATV Gizmo.

This does not mean that Truth, which is also of God, allows you to manipulate your reasoning, and still maintain moral propriety. Self examination must be honest, and it must be informed. It actually is like going to Confession - worthless if done dishonestly, and of un-measurable value if done in truth.

Another example is, you have been working in a hot, sweaty, dirty environment all day and are dirty and tired. The most important thing in the whole world to you at that time is a hot shower

(Continued WHY on page 20)

(Continued **WHY** from page 19)

or bath, clean, fresh clothing, and some rest. Is that unholy? After all, God is not even a thought in this process, so is it unholy? Of course not. You must be clean in order to be healthy and to take care of the body God gave you, and since you know this, cleaning up is an almost instinctive compliance with God's will. But when you are in that hot water and your limbs are starting to relax and the dirt is coming out of your pores, if you thank God for the hot water and relaxation, then you have turned a hot shower or bath into praise of God.

All of these have been examples of every day situations, and they are very important to your eternal salvation.

If the every day things are this important as regards how you will spend eternity, think of how much more important are matters such as The Ten Commandments, the Virtues, the Beatitudes, Prayer, and Repentance. And act accordingly.

1 Cor 10:6-13; Luke 19:41-47; Psalm 2

+



The Holy Innocents

THE CHURCH ON EARTH IS THE MANIFESTATION OF CHRIST ON EARTH AND THUS IS THE SOLE TEACHER OF TRUTH

Humans become members of The Church, and thus, subserviently unite with Christ

Psalms Chapter 4

Unto the end, in verses. A psalm for David.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they rest:

In peace in the self same I will sleep, and I will rest:

For thou, O Lord, singularly hast settled me in hope.

It is so very important that we receive the Truth from God, and not invent it ourselves or accept as Truth that which is promulgated by those who do not have the right to speak on what is Truth. It is therefore important that we belong to and pay attention to the one true Church, The Holy Catholic and Apostolic Church - the only Church which does not attempt to change Dogma - which is Truth -, the Church which is faithful in its unwavering opposition to contraceptives, abortion, lust, greed, and all other sins, the Church which supports and furthers prayer and good deeds for the sake of Goodness and righteousness, for the sake of God.

Unlike other churches which clearly state they are composed of their human members, The Holy Catholic and Apostolic Church, even in its four main "politicized" parts - Orthodox, Roman, Coptic, and Armenian - consistently proclaim the Truth, this Church and only this Church, is Christ's and that we humans become members of His Body in His manifestation as the Church.

Philosophies are ways of life: some seek benefit to mankind, some to the individual, some to harm; some teach there are forces which direct or control what happens to the individual.

Christianity is not a philosophy. The Christian must believe that Jesus Christ is God, the eternally begotten Son of God, the Second Person of the Blessed Trinity which is God. The Christian must believe the Dogma, the Truth, taught by The Holy Catholic and Apostolic Church, which means the Truth, The Way, taught by our Lord Jesus Christ. If the one who calls himself a Christian does not believe and follow these things, then he is not a Christian.

The Way taught by our Lord brings benefit to all of mankind and all of creation where it is followed. But where only certain aspects of The Way are followed, there is not the benefit which God desires for us.

In these days of trials of Faith, and therefore trials of the Three Virtues, the human members of the Church face wavering in speaking these truths. The propaganda which emanates from the false Christians, and from the weak in Faith, present a diluted form of The Way, and thus teach what is false.

It is most remarkable that the teachers of falsehood band

(Continued **TEACHER** on page 21)

(Continued *TEACHER* from page 20)

together in teaching that every person has the right and ability to interpret The Bible and Christ's teachings for themselves, yet they also teach that The Holy Catholic and Apostolic Church does not have the right and ability to interpret The Bible and Christ's Teachings. Apparently they desire to reserve the right to teach only to those who teach error, and desire to deny the True Church the right to teach.

The true Christian does not deny each individual the right to worship God in whatever manner the individual wishes, and to believe whatever it is that each individual wishes to believe. But the true Christian also opposes the errors which result from individual desires and also learns and teaches the Truth, The Way as taught by our Lord Jesus Christ.

It is very important that every person believe the religion they follow is the true religion, and that those who are not members of their religion are in error. In conjunction with this, *it is also true that anyone who studies the religions of the world and theirs histories, and who thus studies the True Church, will know that the only True Church is The Holy Catholic and Apostolic Church.*

So, while we remain steadfast in Truth, we must not deride those who err dogmatically; and while we must allow those who err in dogma to so err, we must continually teach and live the Truth, and not allow the Truth to be shouted down by those who err.

1 Cor 15:1-10; Mark 7:31-37; Ps. 4

+

LIVE IN THE SPIRIT OF THE LAW AND ACQUIRE THE HOLY SPIRIT

The Ten Commandments, Beatitudes, Two Great Commandments, Revelations, and Canons of the Church, are very explicit and must be obeyed. But if we only observe exactly what they state we will not be following them, for each contains much more than what is stated.

Often the example of "Thou Shalt Not Kill" is used to remind us that the prohibition against killing also includes a prohibition against beating people up or otherwise physically harming people, and even anger, or at the least, unjust anger.

Those who wish to follow the letter of the law have re-interpreted the Commandment, "Thou Shalt Not Kill" into a new and false commandment, "thou shalt not murder".

Why have they done this? Because they are not Christians.

Christ not only fulfilled the prophecies and promises of the Old Testament; He also completed The Commandments God the Father had given for all of mankind to follow by stressing The Two Great Commandments: *"Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself."* In Stressing The Two Great Commandments on which the entire law is founded, our Lord made us to understand that the commandment, "Thou Shalt Not Kill" in the letter of the law is only a prohibition against killing, but in the Spirit of the Law, which is founded in the Holy Spirit Himself, "Thou Shalt Not Kill" becomes such that it includes loving others, personally helping those in need, being concerned for the physical and spiritual needs of others, and many more things.

So it is with each of the Ten

Commandments from God the Father, and the Beatitudes and other teachings of The Way by God the Son - Jesus Christ.

As we study The Way taught by our Lord, we not only should seek more and more opportunities to be more like Him, to be good like Him, to honor the Father like He does, and to help others like He does, but we also will become more and more aware of our shortcomings, our failures, and our not accepting opportunities to personally help others and to be good and to avoid being bad.

There is a wonderful thing which happens when we do good for the sake of doing good, when we go beyond the letter of the Law and live in the Spirit of the Law. We become more and more happy, and we become free from the concerns which the letter of the law imposes. We stop worrying about whether or not we have done sufficient under the law, and began enjoying the spiritual peace which comes with being good. We actually become happy doing things because we are living more and more in the Spirit of God.

This is not to encourage the sin of presumption, where someone feels they are assured of going to heaven and being united with God for all eternity. There is no assurance one has attained eternal happiness until one dies in the state of Grace, in the state of possession of the Holy Spirit.

But one who attempts to live in the Spirit of the Law is attempting to acquire the Holy Spirit, and therefore has a much better opportunity of eternal salvation than one who just tries to observe the letter of the law, and therefore is not attempting to acquire the Holy Spirit.

So, you can live the letter of the law, and not be very happy very often; or you can live the Spirit of the Law, and acquire more and more of the Holy Spirit, and become generally happy most of the time, until you become permanently happy.

A DRAMATIC EXAMPLE OF THE INCOMPLETENESS OF THE LAW

Remember the Passage in Luke where Our Saviour cures the ten lepers? Here we have one of the most dramatic examples of the incompleteness, insufficiency, and total weakness of the law in its letter without its spirit. Let us modernize the situation somewhat.

Imagine you have been exiled from society because you have the most horrible, deadly, and contagious disease known to mankind. You are not allowed to work, do not even receive assistance with the necessities of life from the government, are forced to live in an area that can be cleansed with small nuclear bombs as necessary - which is when the population dies each month, and if your family and friends do not personally bring you food and the other necessities of life, your death will be even more horrible.

Then, along comes God, who cures you and nine others who are with you.

Now, the law says, if you somehow are cured of this horrible disease, you must appear before a certain official who will certify your cure. This official has the easiest job in the world, because no one has ever come to him saying they are cured because no one has ever been cured of the disease in modern memory.

While the law says to go see this official, there is no law which says you are to thank the one who cured you. Your nine companions follow the letter of the law, and go to the official. Are you also going to follow the letter of the law, or will you also follow the spirit of the law - which is the spirit which instituted the law - and thank the one who cured you?

Let us use a more drastic example, and one which can you can easily envision.

You have gone for a swim; just jumped into the water - and you suddenly get a cramp and gulp in water and begin choking so severely you are drowning.

There is a law which says, "Thou shalt not kill." But there is no express law which requires one person to try to save another's life. However, the Holy Spirit, under which exists the spirit of the law, does intend that not just the "black letter of the law" be followed, but that respect for the sanctity of human life be respected and that human life be preserved, for these are the foundation, the spirit, upon which rests the prohibition against killing.

Do you want bystanders to follow the letter of the law, and not push you further under the water, or do you want them to follow the spirit of the law, and rescue you?

Obviously you want bystanders to follow the spirit of the law and rescue you.

Just as you want others to follow the spirit of the law, especially when it benefits you, so too are you to follow the spirit of the law, for it will benefit you and everyone else.

The spirit truly does liberate, while the letter alone, kills.

Gal 3:16-22; Luke 17:11-19

+



The Holy Innocents

Have you visited the Tomb of the Unborn Child ????

GOD KEEPS IT SIMPLE YOU CAN NOT BE BOTH HOLY AND UN-HOLY There is no Divine law against being good

Saint Paul usually makes truth so simple to comprehend that some just can not believe it is that simple, and so they make matters complicated.

But our Lord also presents truth simply, and so those who make Saint Paul's teachings complicated also make our Lord's teachings complicated, for Saint Paul taught what our Lord teaches.

So, try to comprehend one basic concept. You can not be both holy and unholy, you can not serve God and at the same time follow Satan's lead, you can not be a follower of God if you intentionally omit or decline to follow all of His requirements and teachings; you can not expect to attain eternal salvation if you intentionally have sin as part of your life. You can be a holy person and a sinner - most of us are - but a holy person does not wish to sin and does wish to remove sin from his life. He just fails at sin removal to some extent.

Some people actually act as though there were some Divine law against being good. They consider love, kindness, self-control, and mildness to be signs of weakness. Some consider patience to be a virtue only if it results in a benefit to them. For others, chastity is its own punishment and modesty is an improper restriction of their desires - it restricts their advertisement of their immoral intentions.

But when you are busy doing and being good, you have neither the time nor the opportunity to do and be evil. Since God wants you to be and do good, it is obvious He makes no law against being good.

Being good is simple. To be and do good one does not have to raise the

(Continued SIMPLE on page 25)

KESTON SURVEY OF RELIGION ACROSS RUSSIA GOES ON SALE IN MOSCOW

PIONEERING WORK FINDS STARTLING RESULTS

A Russian-language book summarising the results of a unique Keston survey of religious life in 78 of the Russian Federation's 89 regions shows a remarkable diversity of faith and practice and reaches some startling conclusions. Based on thorough sociological investigation on the spot, it finds:

*Russia is a country where very few follow one faith systematically and many chop and change between faiths.

*The hysteria around "totalitarian sects" is largely unfounded.

*Orthodoxy is only very thinly represented in Siberia.

*The northern Russian heartland has retained respect for the freedom and dignity of the individual, reflected in the life of the local Orthodox Church.

*Protestantism is attracting converts from the cultural field and has growing political clout.

*Orthodox charges of Catholic "proselytism" are unfounded as the faith spreads spontaneously with converts among intellectuals.

*Paganism is a growing force among certain ethnic communities, especially the Mari, Chuvash and Udmurts.

The new book, *Religion and Society: Aspects of Religious Life in Russia Today* (Religiya i obshchestvo: ocherki sovremennoi religioznoi zhizni Rossii), edited by the Moscow sociologist Sergei Filatov, went on sale in Russia on 12 March. It is a must for anyone wanting to come to grips with this complex subject.

The book comes out of more than three years' research by over a dozen people. From early 1998 to mid-2001 Filatov led a team of Russian researchers visiting virtually every part of the Federation, going deep into the regions to talk directly to religious leaders, local believers, the secular authorities, people responsible for contacts with the local religious organisations, journalists, academics. They were joined at various times by the most experienced specialists from Keston's own staff such as Michael Bourdeaux, Xenia Dennen, Lawrence Uzzell and Philip Walters. Keston's staff also reviewed the anthology's entire text before publication.

Financed by the American Pew Charitable Trusts, the project was under the supervision of Keston's founder and Director Emeritus Michael Bourdeaux. Its fruit is 2000 pages of raw material describing religious life in 78 subjects of the Russian Federation (11 autonomous regions were not covered separately) and profiling the current activities of over a hundred religious denominations and organisations.

Nothing like this has ever been done before. The opportunity was unique. Before 1917 many parts of Russia would have been physically inaccessible. In communist times they were inaccessible for political reasons. There could have been no field trips to gather information, which would therefore have been unsystematic and anecdotal. Even in Gorbachev's time local officials would almost certainly have hindered the work.

The Keston team did not just gather material but subjected it to expert analysis. The new book presents a distillation of their research work. In his introduction Michael Bourdeaux tells the story of his own involvement with religion in Russia and describes how the project originated. This is followed by a chapter by Keston's Director Lawrence Uzzell on religious liberty in Russia today. He warns that "at the end of the twentieth century freedom of conscience in Russia

was still far from being guaranteed".

There follow twenty chapters on aspects of religious life in Russia at the start of the new millennium. Some train the microscope closely on particular regions; some take a broader denominational focus. All combine detailed factual material with wideranging analysis. The book offers a treasury of new insights, all based on fresh evidence.

On the alleged danger presented by "totalitarian sects", the book argues that there are in fact very few tightly-organised sects which demand a high level of commitment and self-sacrifice from their members. Russians certainly follow a wide range of occult, pagan and pseudochristian beliefs, but they chop and change. People like to meet, talk, read occult literature, and at the most take part in seminars or clubs, but these cannot be called "sects" or "cults". "The battle with 'totalitarian sects' is turning out to be a battle with shadows."

Against this background, a small minority of citizens of the Russian Federation go on to discover a specific faith and practise it systematically. Articles in the book examine the distinctive features of a range of the most important of these faiths.

Some of these faiths are traditional and are being rediscovered; some are new and are being discovered for the first time. A theme in the book is the tension which often arises between "two logically mutually exclusive tendencies": "restoration" and "innovation". The regeneration of local faiths is often seen in national republics – the book focuses on Altai and Tuva – but it is also an important phenomenon among the Russians themselves as the Russian Orthodox Church seeks to define itself as the "local" church throughout the Federation and as the natural spiritual home for anyone in that territory. The last ten years have seen growing Orthodox dismay at alleged aggressive proselytising and stealing of souls by non-Orthodox

(Continued RUS on page 24)

(Continued *RUS* from page 23)

denominations and religious organisations. In these circumstances the Russian Orthodox Church generally finds it hard to respond creatively to the new reality of religious pluralism in Russia.

We must say “generally”, because there are exceptions. The Orthodox Russian North, the area historically controlled from Novgorod, developed a tradition of the freedom and dignity of the individual. Now the local people are resurrecting this tradition, recognising the individual’s own responsibility towards church, state and society. Nowadays the development of Orthodox church life in this region shows that “the bureaucratic Moscow style of church governance has not... destroyed these northern religious traditions.”

The authors find that the spread of Protestantism in its various forms is one of the most significant religious phenomena in Russia today. Many actors, artists, musicians, journalists and teachers are becoming Protestants. And Protestants are already having significant influence in the social, political and economic spheres.

Among the various Protestant denominations, Pentecostalism in particular provides “a new formula for the revival of Christianity” in Russia. It is socially and doctrinally flexible and has no central organisational structure, and it is thus well suited to today’s conditions. It is well set to become a significant social force, particularly in Siberia and the Far East. “The Pentecostals have broadened the concepts of church and religion and made them more comprehensible for Russians; they have demonstrated new ways of influencing state and society. Essentially they have revealed universal Christianity anew to postsoviet society with its broken traditions.”

Catholicism is also spreading, but not as the Russian Orthodox claim as a result of aggressive Catholic proselytising, which the book finds to be “insignificant”. Catholicism is spread-

ing spontaneously, particularly among young people, mainly students and members of the intelligentsia – “active people who are most sensitive to the demands of the times they are living in”.

The book also turns the spotlight on a variety of regions, each with its distinc-

“one of the most unexpected and original phenomena in the religious life of post-perestroika Russia: the revival of paganism on a mass scale”

tive version of the current religious ferment.

The Republic of Khakassia presents “Siberian religious issues in a nutshell”. “Russians today think of Siberia as a purely ‘Russian land’ where there are practically no non-Russians and non-Orthodox. To an inhabitant of Moscow or St Petersburg it would seem nonsense to talk of a multiethnic Siberia.” The book finds that reality is quite different. The Russian Orthodox Church is present only feebly and there is a large variety of religious minorities.

In the Volga Region we see “one of the most unexpected and original phenomena in the religious life of post-perestroika Russia: the revival of paganism on a mass scale”. Amongst the Mari, Chuvash and Udmurts “the pagan system of values has as its ideal a patriarchal society, the worship of nature, and hostility to technical progress and so-called ‘globalisation’.”

What is of special interest in Bashkortostan? It is a place where a distinctive prerevolutionary dynamic is reasserting itself: “the state appropriates religion, then the national movements invoke it, then the independent religious feelings of the people overturn the plans of the state and the national leaders alike. “Now we can ask: who is going to win this time? The governor Pilate, the patriot Caiaphas, or the Son of Man?”

The theme of openness to the West recurs in the book. Those who become Catholics are choosing more than a faith: they are choosing to face Europe rather than Asia. Many Protestants are Russian patriots, but “their concept of Russia is necessarily one of a democratic, law-governed state with firmly-entrenched respect for human rights. They often show distaste for mass western culture, but nevertheless Russia is for them a western country, and the sins of the West are sins common to all the Christian world. They regard the idea of a special Russian path of development as an absurd fantasy.”

“Eurasianism” is one version of the idea that Russia has a unique destiny. It is the concept that Russia is a kind of crucible where European and Asian values are melted together. The book highlights Tatarstan and discovers that a different type of Eurasianism has been developing there since the mid-1990s. Here Christians and Muslims have lived side-by-side for centuries, and since the mid-1990s we have been seeing them develop a conservative democratic alliance, taking a united stand against the anticlerical dictatorial modernising policies of the authorities. “But this kind of Eurasianism turned out to be possible only once ‘Euroislam’ and ‘Euroorthodoxy’ had developed in the region.” “A genuine understanding between Russians and Tatars is here the fruit of the spread of European values, and not of a struggle against them.”

“History books and political propaganda have taught us to think of Russian culture as uniform throughout the Federation”; but of course “a Russian living near Sweden looks at the world differently from a Russian living next to China. And the vast distances involved make the differences even greater.” One achievement of the book is to uncover the sheer diversity of religious life in Russia today.

Filatov rightly observes in his conclusion to the book that “practising believ-

(Continued *RUS* on page 25)

(Continued **RUS** from page 24)

ers in Russia are indeed few in number". Nevertheless the overall impression is one of hope for the future. And it is, of course, the future which will show the long-term result of all the material so painstakingly gathered and analysed here. The authors showed their chapter on the Russian North to an Orthodox priest in Novgorod. He told them that they had picked out the first green shoots of a tendency, but there was still a long way to go. He hoped that in 20 years' time developments would have confirmed the authors' findings. "So," respond the authors, "let our article be a memoir of the future!"

* Sergei Filatov (ed.), 'Religiya i obshchestvo: ocherki sovremennoi religioznoi zhizni Rossii' (Letny sad, Moscow, 2002)

ISBN 5-94-381-058-7

Copies of the book are available from: Letny Sad46 Bolshaya Nikitskaya ul. Moscow

Tel: +7 095 290-06-88

Price: 148 roubles

Copies can also be ordered through the London booksellers Grant and Cutler: www.grantandcutler.com

PLEASE NOTE: The book exists in Russian only. Earlier versions of some of its chapters, and articles on similar themes which do not appear in the Russian book, were published in English in Keston Institute's scholarly journal 'Religion, State and Society', vol.28, no.1, March 2000.

For further information please contact Keston Institute's Head of Research, Dr Philip Walters, email: philip.walters@keston.org

+

(Continued **SIMPLE** from page 22)

dead, or save a nation from evil, or chase Satan away, or rescue people from a burning building, or correct religious, social, and government leaders, or save a stranger who has been robbed, beaten and left for dead, or do anything like that. If you do things like that, OK, but most people do not have the opportunity to do things like that.

But almost all of us have continuing opportunities to be courteous, to think of the results of what we say and do before we speak and act so-as-to avoid harm to others or impingement of their rights and needs. Being courteous, and even friendly (just a smile goes a L_O_N_G way), are two of the easiest ways of being good. Just being courteous in and of itself precludes engaging in many of the evils.

Actually, just being nice is one of the simplest forms of being good. So, be nice, and be good.

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

+



(Continued **HUMOR** from page 17)

blood doesn't run into my feet?" A little fellow shouted, "Cause your feet ain't empty."

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted on the apple tray: "Take only ONE. God is watching." Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples."

+

Sayings of Will Rogers:

1. Never slap a man who's chewing tobacco.
2. Never kick a cow chip on a hot day.
3. There are 2 theories to arguing with a woman...neither works.
4. Never miss a good chance to shut up.
5. Always drink upstream from the herd.
6. If you find yourself in a hole, stop digging.
7. The quickest way to double your money is to fold it and put it back in your pocket.
8. There are three kinds of men The ones that learn by reading. The few who learn by observation. The rest of them have to touch the electric fence.
9. Good judgment comes from experience, and a lot of that comes from bad judgment.
10. If you're ridin' ahead of the herd, take a look back every now and then to make sure it's still there.
11. Lettin' the cat outta the bag is a whole lot easier'n puttin' it back.
12. AND FINALLY: After eating an entire bull, a mountain lion felt so good he started roaring. He kept it up until a hunter came along and shot him. The moral: when you're full of bull, keep your mouth shut.

{ }

NEW PUBLICATIONS FROM THE BASILIAN FATHERS

We are very happy to announce several new liturgical publications, all of which are available for downloading free at our web site: <http://www.reu.org>

ALTAR MISSAL of the ORTHODOX GREGORIAN WESTERN RITE DIVINE LITURGY, in English.

This is a very large file named GREGORIANDL.PDF in Adobe PDF format. (Left click to open, right click to download and "save as".)

It includes the Proper of the Season (for Sunday and seasonal daily Divine Liturgies for Advent, Christmas, Theophany / Epiphany, Septuagesima, Lent / Great Lent, Passion Time / Palm Sunday, Holy Week, Triduum / Holy Thursday / Good Friday / Pascha - Easter, Pascal Time, Ascension, Pentecost), and the various Prefaces, The Divine Liturgy with all the "unchanging" parts, Liturgy of the Pre-Sanctified also known as The Deacon's Liturgy, Requiem - Divine Liturgy for the Dead (including transitional prayers and prayers at the grave), Proper of the Saints (for each Saint in the liturgical calendar), Common of the Saints, Weekly Devotional Liturgies (Divine Liturgies permitted for each day of the week when not superseded by the Proper of the Saints), Seasonal Prayers Secrets and Post Communions, Additional Prayers Secrets and Post Communions for special intentions, Divine Liturgies for special intentions and occasions, Betrothal Liturgy and Crowning or Wedding Divine Liturgy, the office of holy Baptism including prayers at the reception of catechumens and the office of holy Chrismation with litanies, Rites of Office: including taper-bearer, setting apart of readers, the manner of ordination of subdeacons and of deacons (and of elevation of archdeacons), and priests (and of making archpriests, institution of abbot and elevation of archimandrite

and mitered archpriests), and of consecrating a bishop; with index. 1622 PAGES designed to be printed one page front and one page back on 8 1/2 " by 11" (letter) size paper.

The prayers and readings are true translations, without the interpretation which seems to be bent on intentionally misleading, currently found in similar works.

We anticipate, but do not guarantee, issuing an errata sheet and/or a revision for typographical errors after approximately one year.

This file is 4354 KB. It is also available in file area 8, compressed with pkZIP, file name GREGORIANDL.ZIP, for quicker downloading.

In the event they are needed, the type fonts are contained in file area 8, in compressed file GREGFONT.ZIP
Gregorian Rite type fonts: Algerian, Bookman Old Style (2 fonts); Bookman Old Style Italic (2 fonts); Old English Text MT; Times New Roman; Times New Roman Bold; Times New Roman Bold Italic; Times New Roman Italic; Times New Roman MT Extra Bold.

PEW MISSALETTE for the ORTHODOX WESTERN RITE DIVINE LITURGY

The pew size Western, Gregorian Rite Orthodox Divine Liturgy in file named MISSALET.PDF in Adobe PDF format. (Left click to open, right click to download and "save as".) Pages are numbered to closely match the page numbers in the Altar Missal. The pages are set-up for two sided printing on 8 1/2 " x 11" "letter" size paper, so that once folded, four pages are made from each sheet of paper. Also available compressed in file area 8 as MISSALET.ZIP

Presanctified Liturgy / Deacon's Liturgy for the Orthodox Gregorian Western Rite.

This is a pew size booklet, in Adobe (PDF) format with the file name DeaconsLiturgyMS.pdf. (Left click to open, right click to download and "save as".) Pages are numbered to closely match the page numbers in the Altar Missal. The pages are set-up for two sided printing on 8 1/2 " x 11" "letter" size paper, so that once folded, four pages are made from each sheet of paper. Also available compressed in file area 8 as DeaconsLiturgyMS.ZIP

GOSPELS

For Use With The Western Gregorian Rite Divine Liturgy, extracted from the Altar Missal, in Adobe PDF format, in a file named gospels.pdf (Left click to open, right click to download and "save as".) For printing on 8 1/2" x 14" (legal size) paper. This book is also available in file area 8 compressed for faster download as GOSPELS.ZIP.

LESSONS / EPISTLES

For Use With The Western Gregorian Rite Divine Liturgy. The same Epistles / Lessons as contained in the Altar Missal, for when a separate book is desired. File name Epistles.pdf (Left click to open, right click to download and "save as".) is in Adobe PDF format, designed to be printed two pages on each 8 1/2" x 11" (letter) size sheet of paper. This book is also available in the file area 8 compressed as EPISTLES.ZIP for faster download.

STATIONS OF THE CROSS and Adoration of and Benediction with the Blessed Sacrament

in Adobe (.PDF) format file named STATIONSBENE.PDF (left click to open, right click to "save as"). The pew missalette is laid out for printing or copying four pages out 8 1/2 x 11 (a booklet printed on both sides of a regular sheet of letter size paper and

(Continued **BOOKS** on page 27)

(Continued **BOOKS** from page 26)

folded to make four pages per sheet.). This booklet is also available for download compressed in file area 8 as STATIONSBENE.ZIP, or via anonymous ftp, and containing the booklet in PDF, PUB, and TXT formats.

PALM SUNDAY ORTHODOX WESTERN RITE DIVINE LITURGY pew missalette

The Second Sunday of the Passion, the Western, Gregorian Rite Orthodox Divine Liturgy for Palm Sunday in Adobe PDF format, pew size booklet; file name PalmSuMS.pdf (left click to open, right click to download and "save as"). Page numbers generally correspond to those of the Altar Missal. Also available compressed for faster downloads in file area 8 as PALMSUMS.ZIP

THE TRIDUUM Parts I and II, ORTHODOX GREGORIAN (WESTERN) RITE DIVINE LITURGY AND LITURGIES for Holy Thursday and Good Friday,

The Passion of Our Lord, pew missalette, file name TRIDUUMMS.pdf (left click to open, right click to download and "save as") in Adobe PDF format. Also available compressed for faster downloads in file area 8 as TRIDUUMMS.ZIP. Pascha is in a separate volume.

PASCHA (EASTER) ORTHODOX GREGORIAN (WESTERN) RITE DIVINE LITURGY AND LITURGIES

Beginning with the Blessing of the New Fire, Pascal Candle, Water, Chrism, Baptismal Vows, and Divine Liturgy of the Vigil, including rubrics. This pew missalette with file name PASCHAMS.pdf (left click to open, right click to download and "save as") is entitled The Triduum, Part III, and is in

Adobe PDF format. Also available compressed for faster downloads in file area 8 as PASCHAMS.ZIP. Note: Holy Thursday and Good Friday, The Passion of Our Lord, are in a separate volume.

REQUIEM OR DIVINE LITURGY FOR THE DEAD, ORTHODOX GREGORIAN (WESTERN) RITE

pew missalette in Adobe PDF, file named REQUIEMMS.PDF (left click to open, right click to download and "save as"). The Requiem or Divine Liturgy for the Dead includes processional prayers at the beginning of the Requiem, prayers for when the deceased is a layperson and for when the deceased is a member of the Clergy, commemoration prayers, as well as the burial prayers. Also available compressed for faster downloads in file area 8 as REQUIEMMS.ZIP

BETROTHAL AND CROWNING (WEDDING) WITHIN THE ORTHODOX GREGORIAN (WESTERN) DIVINE LITURGY

The Betrothal Liturgy (after Divine Liturgy) and Crowning (Wedding) Liturgy Ceremony within the Divine Liturgy, pew missalette, in Adobe PDF format file named WEDDINGMS.pdf (left click to open, right click to download and "save as"). Also available compressed for faster downloads in file area 8 as WEDDINGMS.ZIP

ORDINATIONS: EASTERN - WESTERN RITES OF OFFICE, TAPER-BEARER, SETTING APART OF READERS, SUB-DEACONS AND OF DEACONS (AND OF ELEVATION OF ARCHDEACONS), PRIESTS, ARCHPRIESTS, INSTITUTION OF ABBOT AND ELEVATION OF ARCHIMANDRITE AND MITERED ARCHPRIESTS, AND OF CONSECRATING A BISHOP, WITHIN THE DIVINE LITURGY

OF THE HOLY ORTHODOX CHURCH

pew boklet. File name ORDINATIONSMS.pdf (left click to open, right click to download and "save as") in Adobe PDF format. Also available compressed in file area 8 as ORDINATIONSMS.ZIP. Pages generally coordinated with Altar Missal.

Reception of Converts, Holy Baptism and Chrismation Liturgies.

Pew size booklet in Adobe PDF, file name BAPTISMMS.pdf (left click to open, right click to download and "save as"). The page numbers closely correspond to the Altar Missal. Available compressed for faster download in file area 8 as BAPTISMMS.ZIP

Cards containing various prayers used during or in conjunction with the Gregorian Divine Liturgy

(left click to open, right click to download and "save as"):

THE 26th PSALM

The Canon, and Communion

PRAYER BEFORE THE IKON OF CHRIST and of THE THEOTOKOS

THE PROTHESIS

Vesting Prayers

+++



<u>CONTENTS</u>			
<u>TOPIC/TITLE</u>	<u>Page</u>		
TEACHING:			
Children's Pages			
BIBLE HISTORY FOR CHILDREN	14		
The Orthodox - Basilian Catechism	15		
The Second Commandment of God: Doonesbury and other comics refer to God frivolously	1		
LOOKING FOR LOVE, AND WHY: The gift of love is a gift with two main facets: the ability to love and the ability to accept love	1		
TEACHING AND FAITH: Leading others to the True Church	5		
THE UNFAITHFUL STEWARD, UNFAITHFUL CEO - NO DIFFERENCE If you do not believe in something, you can neither seek to obtain it nor seek to overthrow it	6		
WE SHOULD BE MERCIFUL: the concept of mercy	6		
WE SHOULD NEVER TOLERATE ATTACKS ON CHRISTIANITY: BC, AD, BCE, CE	13		
THOSE WHO ABANDON GOD WILL FIND HIM TO BE PERFECTLY JUST: even judges should insure they are in the proper moral state at all times	19		
THE CHURCH ON EARTH IS THE MANIFESTATION OF CHRIST ON EARTH AND THUS IS THE SOLE TEACHER OF TRUTH Humans become members of The Church, and thus, sub-			
		serviently unite with Christ	20
		LIVE IN THE SPIRIT OF THE LAW AND ACQUIRE THE HOLY SPIRIT if we only observe exactly what the law states we will not be following the law, for the law contains much more than what is stated	21
		A DRAMATIC EXAMPLE OF THE INCOMPLETENESS OF THE LAW	22
		GOD KEEPS IT SIMPLE YOU CAN NOT BE BOTH HOLY AND UN-HOLY There is no Divine law against being good	22
		GENERAL INFORMATION:	
		SSB/Parish News	8
		PUBLICATION NOTICE	2
		WORLD WIDE WEB: Basilian Fathers' web site, mailing lists, communications and file center	2
		GENERAL:	
		LETTERS	2
		CAJUN HUMOR	12
		HUMOR: Children	13
		HUMOR Will Rogers	23
		Loyola University Law School, New Orleans, GIVES SATAN A PODIUM IN THE NAME OF SCHOLASTIC BALANCE, ACADEMIC FREEDOM, and NEUTRALITY	12
		WHY DO WE SEEK COMMUNION WITH THE HOLY ROMAN CATHOLIC AND APOSTOLIC CHURCH?	1
		A LETTER REGARDING MY HEALTH FROM: Metropolitan Archbishop Paul	1
		Synodal letter of April 16, 2002, seeking Communion with Rome	3
		SYRIAN ORTHODOX AND ROMANS TO CELEBRATE PASCHA ON THE SAME DAY	4
		KESTON INSTITUTE, February 2002 Letter Re: Kosovo post-war religious - social situation	16
		KESTON SURVEY OF RELIGION ACROSS RUSSIA PIONEERING WORK FINDS STARTLING RESULTS	23
		NEW GREGORIAN WESTERN RITE PUBLICATIONS FROM THE BASILIAN FATHERS: Altar Missal, Divine Liturgy Book of Gospels and Book of Epistles / Lessons; Pew Missalettes for: Divine Liturgy, Stations of the Cross and Benediction, Pre Sanctified or Deacon's Liturgy, Palm Sunday, Triduum Holy Thursday and Good Friday, Pascha, Requiem, Betrothal and Wedding, Ordinations, Reception of converts and Baptism and Chrismation, Altar Prayer Cards	26
			+



REUNION

311 Hickory Avenue
 Harahan, Louisiana 70123
 U.S.A.



FIRST CLASS MAIL