



REUNION

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



Volume 13 No. 1 OF THE CHURCH OF MAN WITH GOD April, 2005 A.D.

~ WHY SEEK COMMUNION WITH ROME ~

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

Psalm 105:34. They did not destroy the nations of which the Lord spoke unto them.

105:35. And they were mingled among the

(Continued COMMUNION on page 7)



THE BUSH VICTORY WAS BASED ON MORAL VALUES - NOT ON ECONOMIC POLICY

CAPITALISM WITHOUT MORALITY WILL SELF-DESTRUCT

The Presidential election of 2004 was won and lost on moral values. President Bush received votes because of his pro life anti abortion position. President Bush received votes because of his position that marriage is between one man and one woman. Senator Kerry lost votes because he is pro abortion and because he favors homosexual marriages.

The election was that simple.

Many of those who voted for President Bush voted against their own economic interests, in favor of their moral values.

But President Bush should not confuse

(Continued BUSH on page 12)

REASON - WILL - PASSION

Within each person, within each group or association of persons, between and amongst all persons, groups, and associations, there is sought control of will. With control of will comes control of the person, group, and association in measure far greater and complete than that which is made by force or coercion.

The struggle for control of will is, in part accurately, perceived by many as being a struggle between reason and

(Continued REASON on page 17)

CROCODILE GRINS AND SINS

In Fatima pilgrims often walk on their knees, dragging themselves over the stony ground, praying, tearing their clothing and flesh, leaving bloody stains on the ground, living their faith.

One woman, obviously in great pain, came up to Father John De Marchi, and said, "Father, I promised Our Lady to come on my knees from Fatima Church to the Chapel of Apparitions (two kilometers). I got as far as Lagao

(Continued CROCODILE on page 18)

THE SALT OF THE EARTH THE LIGHT OF THE WORLD

When a Roman Catholic Benedictine monastery sells Zen meditation kits in its gift shop, it is time to question the dogmatic viability of that facility. The question must be asked: has its salt lost its flavor, and thus become suitable only to be dumped where it can be walked upon?

Hypothetical question and comment?

Unfortunately, no. Unfortunately, this is the situation at at least one such

(Continued SALT on page 15)

CONSTITUTIONAL AMENDMENTS NOT NEEDED TO STOP ABORTION, SAME GENDER "MARRIAGE", AND EUTHANASIA

If the Congress of the United States of America had any level of moral fortitude, it could stop abortions and same gender marriages, murder of the infirm, and all other acts of immorality which the United States Supreme Court has or may make legal. The United States Constitution gives Congress this power. This power of

(Continued COURTS on page 8)

... UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PRE- VAIL AGAINST IT

Christ said the gates of Hell shall not prevail against His Church. He did not say Hell would not prevail against the gates of the Church; He said the gates of Hell shall not prevail against the Church.

What is the difference?

The Church has been sitting on its haunches awaiting the attacks from

(Continued ROCK on page 16)

PUBLICATION NOTICE

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

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 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.)



Dear Abp. Paul,

I enjoyed reading the recent edition of Reunion, as always. I particularly liked the article on Political Gossip and the one on Fatima.

(Continued LETTERS on page 19)

publication distribution is to (in order of preference): financially contributing parishioners of Holy Innocents Orthodox Church (Harahan / New Orleans) or 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.**

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+ Paul, S.S.B.
 Publisher .

WORLD WIDE WEB:

The direct connection to the 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.

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

(Continued WEB on page 3)

(Continued WEB from page 2)

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

Please note: our e-mail system uses spam filters which are set very strictly, to the extent they even block out entire networks if those networks have a history of sending, relaying, or otherwise being involved in sending spam to our system. Many of the words in our spam filter are sometimes used in non-spam e-mail. If your e-mail is bounced, you may log on to the BBS and contact whomever it is you desire directly in Conference mail area 0 (zero), so we can add your e-mail address to our filter by-pass.

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THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) NEWS AND CONVERSATIONS

We are using this column / space to communicate with you, our Oblates, Nuns, Brothers, Deacons, Priests and Bishops, regarding matters which are not private; which may have some public interest; and to elicit your assistance that all of us may perform our most sacred duties in as perfect a manner possible.

OUR CONCERN FOR YOU:

We do not know if you realize our love for you, and our concern for you. You are our brothers and sisters. But you also are my children. We pray for each of you every day, and each of you is included in our intentions in our daily Divine Liturgy.

OUR ATTEMPTS TO ASSIST YOU IN YOUR FUNCTIONS AS PRIESTS:

Gregorian Rite Divine Liturgy Altar Missal: About a year and a half ago we completed the Gregorian Western Rite Divine Liturgy Altar Missal (Altar Service / Liturgical Book), for use by The S.S.B. and sister jurisdictions. During the intervening time we have sent free copies of it to every one of our Priests and Bishops who prays Western Rite Gregorian Divine Liturgy in English, and who is not associated with an entity which has its own Altar Missal or prayer service book. Each of these has also received a compliment of pew missalettes or booklets. For the first time in the history of The S.S.B., all of its Priests and Bishops can pray Gregorian Divine Liturgy in English without having to use several different books of varying sizes and type faces, in various languages.

We have not provided a copy to those

members of The S.S.B., who are associated with an organization which has its own liturgical service book, for they do not need one. Nor have we provided a copy to those members of The S.S.B. who are "estranged" from us, since such contacts could create hard feelings or problems which would serve no Christian purpose. Nor have we provided them to S.S.B. who have not endorsed their most recent Celebrate.

After over a year of use, we have found there are approximately 100 typographical errors in the Altar Missal. None of these interfere with its use. We intend to issue a new edition in the next couple of years, and to send each of you a copy with the accompanying pew booklets, and a CD from which you can make additional copies of everything should you desire. The new edition will have a much better cover and binding, but remember its publication is at least a year in the future.

We have provided these to you because it is the Bishop's duty to see to it that his clergy have the ability to pray Divine Liturgy and to administer the Sacraments. The ordination liturgy actually has a section where the ordaining bishop provides a liturgical book to the newly ordained. But not one Priest in the entire history of The S.S.B. has ever received such a book, for one never existed until this time.

We expect you to use it regularly. If you do not, then, you are not fulfilling your most sacred duty as a Priest.

The Divine Liturgy is the most important prayer you can make. In it you have the ability to use or add special prayers, such as the prayers for friends and those dear to us, as given below.

FOR FRIENDS AND THOSE DEAR TO US

COLLECT (PRAYER)

O God, Who by the grace of the Holy Spirit hast poured the gifts of charity into the hearts of Thy faithful, grant unto Thy

servants and handmaids, for whom we implore Thy clemency, health of soul and body, that they may love Thee with all their might and with their whole love may execute what things are pleasing to Thee. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, throughout all ages of ages. (R.) Amen.

THE SECRET (PRAYER OVER THE GIFTS)

Have mercy, we beseech Thee, O Lord, upon Thy servants and handmaids, for whom we offer to Thy majesty this sacrifice of praise, that through these holy things they may obtain the grace of supernatural benediction and acquire the glory of everlasting beatitude. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

POST-COMMUNION COLLECT (PRAYER AFTER COMMUNION)

Partaking of the divine mysteries, O Lord, we beseech Thee that this saving sacrament may benefit, unto prosperity and peace, those for whose love we have offered it to Thy majesty. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

You can modify these prayers "on the wing" so that they are for one particular person: e.g.: change "**grant unto Thy servants and handmaids**" to "**grant unto John Smith**" and of course change "they" to "he".

This Gregorian Rite Divine Liturgy Altar Missal (Some Orthodox dislike the term Altar Missal - it sounds so "Roman". But everyone knows what it means. We are open to suggestions for other names, but Alter Service Book seems to sound too "Protestant" at this time.) is available free for download on the WWW in Adobe PDF format. Because of this it has been downloaded hundreds of times and is in use in many

(Continued SSB NEWS on page 5)

(Continued SSB NEWS from page 4)

different jurisdictions. We allow this in copyright because our purpose is to have Priests pray the Divine Liturgy - not to make money off of it.

When we have the next edition completed, and each of you has a copy, then we MAY (as in "might") provide printed and bound copies to non S.S.B. persons in return for a large donation. A lot of time and effort goes into each copy of the Altar Missal and its accompanying Book of Epistles and Book of Gospels.

Requiem: Of course The Divine Liturgy For The Dead (Requiem) is included in the Altar Missal, and in a pew booklet. This includes rites or liturgies for a wake, the Requiem, blessing of the corps and grave, and burial site. It also includes prayers the Priest should pray by himself on return to the Church after burial. There is also a liturgy after the Requiem, for those occasions when the body is not present, such as for those lost at sea, or for commemorations.

We pray a Requiem on the anniversary of death for each deceased member of The S.S.B. for whom we know the date of death. These dates are included in the Liturgical Calendar. We urge you to also pray for our deceased brethren, and for deceased members of the Orders associated with The S.S.B.

But we do not know the dates of death of many deceased S.S.B., nor do we know all of their names, for our predecessors did not keep good records of them. This is a horrible situation which we have been attempting to correct. But it appears we will never obtain all of the information which we need. If any of you can assist in this, please, so do.

History of The S.S.B.: We have also completed a proper history of The S.S.B., entitled: *The Society of Clerks Secular of Saint Basil (The Basilian Fathers) History of Its Formation*. We have sent each member of The S.S.B. a copy. Again, we have not sent a copy to those who are

"estranged" from us, for such contact could create hard feelings or intensify what ever hard feelings such individuals already have, and thus would serve no Christian purpose.

This is a straight forward history: no "fiddle faddle", no "glorifications". It also is a rather good history of Orthodoxy in North America from the late 1800's, of Western Rite Orthodoxy, and of the Russian Orthodox Church during the revolutions of the early 1900's.

Now when you are asked for our pedigree, lineage, or anything to do with the history of The S.S.B., you can either obtain an additional copy of the history, or point the one making the inquiry to our web site at

<http://www.reu.org/public/ssbdocs/ssbdcmt.htm>

where the one making inquiry can read or download a copy of the book.

This has proven to be a somewhat popular book, and we are in the second printing of the second edition.

This too will be revised at a later date, to include more pictures and, once we can decide how to reproduce them, various documents, as well as extended comments in the public portion of the synodal notes. But the next edition is not a priority matter.

NEEDS AND NEW / ADDITIONAL / REVISED MATERIAL:

Psalmody, Daily Office, Breviary, Liturgy of the Hours:

In the mid 1990's under the Metropolitan Primate who preceded our immediate predecessor, one of the Basilian Priests (who later was made a Bishop) composed a Psalmody for use by The S.S.B. It is my understanding it was an excellent work. The Metropolitan Primate gave this Priest every encourage-

ment while he was composing the Psalmody. But when it came time to approve the Psalmody, the Metropolitan Primate just ignored the work. After the Priest was made a Bishop, the Metropolitan Primate eventually ridiculed the Psalmody and the Bishop who had composed it, and that Bishop withdrew from any association with The S.S.B.

Nothing like this will happen while we are Metropolitan Primate, Superior General.

We wish it were possible to contact that Bishop, and to obtain a copy of the Psalmody he composed, so it could be reviewed for possible use by The S.S.B. But that probably is impossible considering the hurt which has been made to that worthy Bishop.

One of our Priests has been searching for an appropriate Daily Office for use by Oblates of his parish. Most such books are Roman Catholic, and use modern translations and prayers which are interpretive translations of scripture. The prayers and theological concepts are spiritual baby food, and often inaccurate.

If we could find a 1950's Roman Breviary in Latin and English we might have a foundation on which to build. But our search for this has to date been unsuccessful.

We do intend to work on this sometime in the future. But that probably is a few years in the future because of the amount of work required and the scarcity of foundation material.

When we do begin work on this, we will of course use the Douay - Rheims translation.

Antimens: Our next, immediate, project will be to establish a sufficient supply of Antimens. We literally are out of them, and have to make more. There will be no significant change in its design, but we do have to "redo" the artwork and designs, and slightly modify the text.

(Continued SSB NEWS on page 6)

(Continued SSB NEWS from page 5)

We intend to begin work on this immediately, since major work on the Altar Missal and on the History are completed. Hopefully this will be completed before the end of the year.

YOUR SPIRITUAL WELFARE:

Confession / Absolution: Many of us are so isolated that we actually do not have another Basilian with whom we can be physically present so that we can go to confession and receive absolution. Others do not have another Orthodox Priest available for this, or who is willing to provide this for us. And some few do not even have a Roman Catholic Priest available, or who is willing to administer this Sacrament to Orthodox. In the Americas, Coptic and Chaldean Priests also often are unwilling to entertain providing Sacramental Absolution to anyone not of their Church or Jurisdiction.

This makes life very difficult for those in this situation.

Confession and Absolution are a very necessary part of your spiritual life. But many Priests violate the sanctity of the confessional in a myriad of ways. Not necessarily through outrightly stating, "So and so did this," but often by snide remarks, innuendo, and implication.

Most of you have sufficient training so that your confessor need but remind you of something which you already know, or suggest to you something which you already suggest to others who go to Confession to you. Most of you contemplate your sins, your deficiencies, your faults, your uncharitable thoughts and deeds. You are aware of your sins. But if you have no one to whom you can confess your sins, and from whom you can receive absolution, you are in the most difficult situation. There may even be occasions when you feel you may be close to being devoid of Grace, or actually devoid of Grace (in Mortal sin), and yet you must provide Sacraments to others without the ability to receive absolution.

If this ever is your situation, or if you ever feel the need, telephone me without regard to the day or time - but do not use my cellular telephone nor should you use a cellular telephone, for these are not secure. Regular telephones using land wires are not very secure either, but they should be more secure than wireless communications.

Do your best to either establish a relationship with one or more other Priests geographically near you, or to establish some form of access to other Priests, so that you can Confess and receive Absolution regularly. Even if you do not secure a regular confessor, establish access to a properly ordained Priest. Remember: what we tell Religious and Laity, that regular confession and absolution provides spiritual strength which is needed for eternal salvation, holds true for us as well.

Illness / Death: What is true for Confession and Absolution also holds true if you become ill, or near death, and for your death.

Please, if you become seriously ill, and a member of The S.S.B. is not readily available, or if your Bishop is not readily available and probably will not be available for a time, contact me. And inform your family and friends as to whom they should contact in the event you become unable to make contact yourself.

One of our Priest moved to a new city, was injured in an accident shortly after he moved and died. He had no contact information with him. The people he knew in the new city knew he was a Priest, but knew nothing else about him. He was buried by a Priest who performed an act of kindness, but it was not until a few weeks later that we were informed that he had fallen asleep in the Lord.

It is impossible for me or for any Bishop to "check on" each of you, to determine your needs, health, or general situation. We do not have the resources in either personnel or finances, and often do not even have means of ready contact, to do

these things. For some, their copy of REUNION is the only steady contact.

I personally do not have the financial resources to travel to you with any form of regularity or in a non emergency situation. But if you are severely ill and in need, I will do my best to be with you

OUR FINANCES:

When I was healthy and able to earn a reasonable income in my lay profession, I was able to fund our operations with little difficulty. Now, since my physical infirmities prevent me from engaging in my lay profession, and our main source of funding has therefore dried up, I am very thankful of and for the contributions many of you make. We do not want anyone to make contributions using funds which they need. If we discover anyone is making contributions out of their necessity such contributions will be refused. Only make contributions out of your surplus. We will "get by".

We do not intend to ever make an overt solicitation to you for financial assistance for operations of The Society of Clerks Secular of Saint Basil. We will muddle by; and as He has always done for us, we are convinced God will provide for what is needed. So if we do not have the funds for something, then, obviously we were in error in believing it was needed, or that it was needed at that particular time. Sometimes we anticipate a need - most of us from time to time will anticipate a need and the need develops later than we thought it would.

IN CLOSING:

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.

In Christ God,

+ Paul, S.S.B.

(Continued *COMMUNION* from page 1)

heathens, and learned their works:

We must, absolutely must, be extremely cautious in our dealings with those churches, weather Christian or otherwise, which are not part of the One Holy Catholic and Apostolic Church. We need but look to the Holy Roman Catholic and Apostolic Church, which was definitely part of the True Church until Vatican II, and the liturgical and ordination changes which Rome adopted after Vatican II, to realize the extreme level of caution which must be exercised.

The liturgical and ordination changes which the Roman Catholic Church instituted after Vatican II, and which were definitely in place in North America by the year 1975, and probably by the year 1970, cause the validity of the confecting of the Sacred Eucharist in the Roman New Mass to be questioned, and the validity of the ordination of its Priests to also be questioned.

The Roman Catholic Church made these changes partially to reform its liturgical practices to that which would be more usable by the laity, and as a return to the basic roots of early Christian liturgical practices, and to make its liturgical practices more "friendly" and acceptable to the Protestant, Evangelical, Pentecostalist, and Charismatic religions. It succeeded only in the last purpose.

In attempting to make its liturgical practices more friendly and acceptable to the Protestant, Evangelical, Pentecostalist, and Charismatic religions, the Roman Catholic Church adopted the heresies of these religions. It formulated a Divine Liturgy (Mass) which, by its own teachings of the era prior to Vatican II, is incapable of confecting the Sacred Eucharist. And in changing its rites for ordination of its Priests, it ordained Priests not to administer the Sacraments, but ordained them to lead people in prayer services. (See: *The Abbot & Me On*

Liturgy; "New Mas" Conclusively Invalid; both by Fr. Paul Trinchart, S.T.L., MAETA, P.O. Box 6012, Metairie, La. 70009-6012 U.S.A., <http://www.maeta.com>)

105:36. And served their idols, and it became a stumblingblock to them.

With the changes in liturgy, and the desire to accommodate the Heretics, the Roman Catholic Church became more like the Heretics whom they wished to accommodate. Today, a very significant percentage of Roman Catholic Priests do not believe in the real presence of Christ God in the Eucharist. They do not believe that what appears to be bread and what appears to be wine, actually is God. Older Roman Catholic Priests, for the most part, still believe, but how long will these men, who are mostly in their 60's and 70's and older, remain alive to serve their laity? There remain numerous Roman Catholic Priests under 60 years of age, who still believe, but those who do not believe are an ever increasing majority.

With loss in belief in the Eucharist comes loss in belief in sin. The words are mouthed, but they are not stressed for there is little or no belief or concern about sin.

105:37. And they sacrificed their sons, and their daughters to devils.

105:38. And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,

From the loss of a proper Divine Liturgy, and the truths and dogma which a proper Divine Liturgy teaches, came the loss of even a concept of sin, and with those losses the animal desires of mankind were totally set loose. The teachings of the Church (read God) forbidding the use of contraceptives were ignored, and sex and other pleasures became the focus of life for more and more people. Abortion naturally followed because people were

no longer viewed as being made in the image and likeness of God, but viewed as sources of personal pleasure, gain, dominance, and self indulgence.

105:39. And was defiled with their works: and they went aside after their own inventions.

This horror of loss of Faith is not exclusive to the Roman Catholic Church. In Russia the Communist oppression devastated much of the Church, leaving it open to the insurgency of the Heretical Protestant, Evangelical, Pentecostalist, and Charismatic religions. In Greece the Patriarch recently had to explicitly state, primarily to the younger people, that sexual activities outside of marriage are forbidden.

Lack of regular attendance and participation in the Divine Liturgy by Orthodox, and of that for Roman Catholics combined with the changes in the Roman liturgy, have lead to loss of Faith.

While the heretic Christian religions and the non-Christian religions, such as Judaism and Islam, are false, those who practice these religions must be respected and their practice of their religion must be respected. That is intrinsic in God's commands, especially the Two Great Commandments. Ridicule, oppression, and similar attitudes against these religions must be avoided, especially since these are all acts of violence, and as such, forbidden by the Commandment which forbids killing and murder.

With this in mind, it should be obvious why we seek communion with Rome, and why reunification of the Church is necessary. Our Saviour has told us in plain, straight forward language, He wants His Church reunited.

It is necessary because there are millions of Roman Catholics who are in danger of losing the Sacred Eucharist, without which salvation is extremely

(Continued *COMMUNION* on page 16)

(Continued COURTS from page 1)

Congress is part of the system of checks and balances which exists amongst the three branches of the Government of the United States of America, as established in its Constitution, which states in part:

THE UNITED STATES CONSTITUTION

Article I, Section. 8. (1) The Congress shall have Power . . . (9) To constitute Tribunals inferior to the supreme Court;

Article. III.

Section. 1.

The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour, and shall, at stated Times, receive for their Services, a Compensation, which shall not be diminished during their Continuance in Office.

Section. 2.

Clause 1: The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority; to all Cases affecting Ambassadors, other public Ministers and Consuls; to all Cases of admiralty and maritime Jurisdiction; to Controversies to which the United States shall be a Party; to Controversies between two or more States; between a State and Citizens of another State; between Citizens of different States, between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

Clause 2: In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.

The power to constitute tribunals (courts) inferior to the Supreme Court is the power to create courts such as the United States District Courts and Courts of Appeal, **AND that includes the power to determine the subject matter and entity jurisdiction matter of those courts. THAT POWER BELONGS TO CONGRESS.**

Using construction most favorable to making the Supreme Court as powerful as possible, in almost every instance the power of the Supreme Court is subject to the exceptions and regulations **made by Congress.**

Very simply, Congress has the power to tell the Federal courts, including the Supreme Court, what kinds of cases they can hear and issue judgments and orders. Congress can dictate that the Federal courts can not hear cases on and issue judgments and orders on abortion, marriage, suicide, and killing the infirm. Congress can also pass laws: making abortion illegal; declaring that marriage is between one man and one woman; that assisted suicide is illegal; that human life begins at conception and ends with the death of the body and during the period between conception and death each person has the right to live; and further declare that the Federal courts have no authority to hear matters or issue orders or judgments contrary to the express statement of these laws.

Congress can impeach, convict, remove from office, and otherwise punish, any Federal judge or magistrate, including Supreme Court Justices, who violates such Congressional dictates.

Congress attempted this in the case of Theresa Schiavo, whose husband was able to use the Florida State and Federal courts, to obtain orders which caused Mrs. Schiavo to be starved to death. This is the law Congress passed in that mater.

109th CONGRESS
1st Session

(Continued COURTS on page 9)

A DREAM ABOUT THE CHURCH

It always is intriguing to remember a dream, especially one which is somewhat different from the usual, and most especially when, while it may be disturbing or perplexing, it is not personally frightening.

In the dream:

I was walking on the banket along a familiar street, a very busy street, looking for a particular parish Church, but not my own parish Church. It was a parish Church with which I was familiar; one in which I had often prayed.

I passed by a parish Church, but it was not the one I sought. I was perplexed, for I knew the one I sought was somewhere along this stretch of highway. The day became late; automobiles were passing by; a few groups of people were walking with and towards me, and a few were coming out of some of the buildings along the road. Every now and then an individual would walk by.

Then, as I walked along a curve in the road, I saw a parish Church, but I knew I had gone too far down the road. Though the parish Church did not seem to be the one I sought, I went inside anyway just to be sure. It was not the one I sought. So, I went back to the banket and retraced my steps.

Night had fallen, and I came to the place where the road changed from curving to being somewhat straight. The road was on my right and the buildings on my left. I saw two large buildings which appeared to be Churches; and someone coming from the darkness between the two large Churches.

The person came down sweeping steps, as from a large, impressive building, but all I could see past the steps was darkness.

(Continued DREAM on page 9)

(Continued DREAM from page 8)

I asked the person - and I do not know if it was a man or a woman - if they could tell me where this particular parish Church was; that I thought it was somewhere around this location, but I could not find it.

The person told me it was, "right up there," pointing to whence they had come.

I went up the steps and there in the darkness was the front door of the Church I sought. It was an arched doorway, sharp at the top, with ornate woodwork on the door. It was somewhat Gothic, massive yet small, towering into the night sky; familiar, but different from what I had expected.

I opened the door and walked into darkness as black as a church during the Paschal vigil before the candles are lit.

As my eyes adjusted I could see little, dim lights, like light coming from inside a small tube the diameter of a finger. There were not many of these lights, just a very few, and I could see they were being held by people who were attempting to read by the illumination cast by these lights.

There was total silence, as though not a sound had been made or heard in that place for a very long time.

From my position having just entered the Church, and from this dim illumination, I could see that those few who had the lights were facing generally North, with their backs generally to the South, and the place where the Altar and Sacristy should be to their right on the East.

For some the illumination included parts of their lower faces as well as the books which they held; but for others the illumination barely made their books visible; whilst for others the light just diffused without focus or just projected little round circles at the tip of

(Continued DREAM on page 17)

(Continued COURTS from page 8)

S. 686

AN ACT

For the relief of the parents of Theresa Marie Schiavo.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. RELIEF OF THE PARENTS OF THERESA MARIE SCHI-AVO.

The United States District Court for the Middle District of Florida shall have jurisdiction to hear, determine, and render judgment on a suit or claim by or on behalf of Theresa Marie Schiavo for the alleged violation of any right of Theresa Marie Schiavo under the Constitution or laws of the United States relating to the withholding or withdrawal of food, fluids, or medical treatment necessary to sustain her life.

SEC. 2. PROCEDURE.

Any parent of Theresa Marie Schiavo shall have standing to bring a suit under this Act. The suit may be brought against any other person who was a party to State court proceedings relating to the withholding or withdrawal of food, fluids, or medical treatment necessary to sustain the life of Theresa Marie Schiavo, or who may act pursuant to a State court order authorizing or directing the withholding or withdrawal of food, fluids, or medical treatment necessary to sustain her life. In such a suit, the District Court shall determine de novo any claim of a violation of any right of Theresa Marie Schiavo within the scope of this Act, notwithstanding any prior State court determination and regardless of whether such a claim has previously been raised, considered, or decided in State court proceedings. The District Court shall entertain and determine the suit without any delay or abstention in favor of State court proceedings, and regardless of whether remedies available in the State

courts have been exhausted.

SEC. 3. RELIEF.

After a determination of the merits of a suit brought under this Act, the District Court shall issue such declaratory and injunctive relief as may be necessary to protect the rights of Theresa Marie Schiavo under the Constitution and laws of the United States relating to the withholding or withdrawal of food, fluids, or medical treatment necessary to sustain her life.

SEC. 4. TIME FOR FILING.

Notwithstanding any other time limitation, any suit or claim under this Act shall be timely if filed within 30 days after the date of enactment of this Act.

SEC. 5. NO CHANGE OF SUBSTANTIVE RIGHTS.

Nothing in this Act shall be construed to create substantive rights not otherwise secured by the Constitution and laws of the United States or of the several States.

SEC. 6. NO EFFECT ON ASSISTING SUICIDE.

Nothing in this Act shall be construed to confer additional jurisdiction on any court to consider any claim related--
 (1) to assisting suicide, or
 (2) a State law regarding assisting suicide.

SEC. 7. NO PRECEDENT FOR FUTURE LEGISLATION.

Nothing in this Act shall constitute a precedent with respect to future legislation, including the provision of private relief bills.

SEC. 8. NO AFFECT ON THE PATIENT SELF-DETERMINATION ACT OF 1990.

Nothing in this Act shall affect the rights of any person under the Patient

(Continued COURTS on page 20)

CHILDREN'S PAGE

BIBLE HISTORY FOR CHILDREN

32. Jesus Speaks His Last Seven Words and Dies

THE priests and the Jews mocked Jesus, saying: "If Thou be the Son of God, come down from the cross! He saved others, Himself He cannot save!" And Jesus spoke: "Father, forgive them, for they know not what they do."

2. One of the thieves who was crucified with Him blasphemed Jesus saying: "If Thou be Christ, save Thyself and us." But the other rebuked him, and exclaimed: "We indeed suffer justly, but He has done no evil." Then he asked Jesus: "Lord, remember me when Thou shalt come into Thy kingdom." Jesus answered: "I say to thee: This day thou shalt be with Me in Paradise."

3. Now there stood near the cross Mary, the mother of Jesus, and John, the disciple whom He especially loved. Jesus said to His mother: "Woman, behold thy son." And to John He said: "Behold thy mother." From that hour John took the mother of Jesus to himself, as if she were his own mother.

4. When noon had come, behold ! a great darkness covered all the earth, and lasted for three hours. And Jesus cried out with a loud voice: "My God, My God, why hast Thou forsaken Me?"

5. Soon afterwards Jesus exclaimed: "I thirst." Then a soldier took a sponge, dipped it in vinegar, put it on a reed, and gave Him to drink. After He had taken the vinegar Jesus said: "It is consummated." Then He cried out with a loud voice: "Father, into Thy hands I commend My spirit." Saying this, He bowed His head, and gave up the ghost.

6. And behold! the earth quaked, and the rocks were rent. Many graves were opened, and many bodies of the saints arose. The captain and the soldiers, who were watching Jesus, were seized with terror and said: "Indeed, this man was just; He was the Son of God." And the people struck their breasts and returned to Jerusalem in silence.

QUESTIONS

1. *How did the priests and the Jews mock JESUS?*

2. *What did one of the thieves say?*

3. *Who stood near the cross? What did Jesus say to His mother?*

4. *How long did the darkness last?*

5. *What did Jesus say soon afterwards? What were the last words of Jesus?*

6. *What happened after Christ had died?*

33. *Jesus is Pierced With a Spear and Laid in the Sepulcher*

TOWARDS evening one of the soldiers took a spear, and pierced the side of Jesus. Immediately there came forth blood and water.

2. And two rich men took the body of Jesus from the cross, and bound it up in fine linen. They then laid it in a new sepulcher, that had been hewn in the rock. Afterwards they rolled a great stone to



the door of the grave. On the next morning the priests and scribes set guards before the sepulcher, and sealed the stone.

QUESTIONS

1. *Why did one of the soldiers take a spear?*

2. *Who took the body of Jesus down from the cross?*

What did the priests and scribes do next morning?

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 308. What three sins seem to cause most evil in the world?

A. Drunkenness, dishonesty and impurity seem to cause most evil in the world, and they are therefore to be carefully avoided at all times.

Q. 309. What is envy?

A. Envy is a feeling of sorrow at another's good fortune and joy at the evil which befalls him; as if we ourselves were injured by the good and benefited by the evil that comes to him.

Q. 310. What effect has envy on the soul?

A. Envy begets in the soul a want of charity for our neighbor and produces a spirit of detraction, back-biting and slander.

Q. 311. What is sloth?

A. Sloth is a laziness of the mind and body, through which we neglect our duties on account of the labor they require.

Q. 312. What effect has sloth upon the soul?

A. Sloth begets in the soul a spirit of indifference in our spiritual duties and a disgust for prayer.

Q. 313. Why are the seven sources of sin called capital sins?

A. The seven sources of sin are called capital sins because they rule over our other sins and are the causes of them.

Q. 314. What do we mean by our predominant sin or ruling passion?

A. By our predominant sin, or ruling passion, we mean the sin into which we fall most frequently and which we find it hardest to resist.

Q. 315. How can we best overcome our sins?

A. We can best overcome our sins by guarding against our predominant or ruling sin.

Q. 316. Should we give up trying to be good when we seem not to succeed in overcoming our faults?

A. We should not give up trying to be good when we seem not to succeed in overcoming our faults, because our efforts to be good will keep us from becoming worse than we are.

Q. 317. What virtues are opposed to the seven capital sins?

A. Humility is opposed to pride; generosity to covetousness; chastity to lust; meekness to anger; temperance to gluttony; brotherly love to envy, and diligence to sloth.

LESSON SEVENTH:

On the Incarnation and Redemption

Q. 318. What does "incarnation" mean, and what does "redemption" mean?

A. "Incarnation" means the act of clothing with flesh. Thus Our Lord clothed His divinity with a human body. "Redemption" means to buy back again.

Q. 319. Did God abandon man after he fell into sin?

A. God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

Q. 320. What do we mean by the "gates of heaven"?

A. By the "gates of heaven" we mean the divine power by which God keeps us out of heaven or admits us into it, at His pleasure.

Q. 321. Who is the Redeemer?

A. Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

Q. 322. What does the name "Jesus" signify and how was this name given to Our Lord?

A. The name "Jesus" signifies Saviour or Redeemer, and this name was given to Our Lord by an Angel who appeared

to Joseph and said: "Mary shall bring forth a Son; and thou shalt call His name Jesus."

Q. 323. What does the name "Christ" signify?

A. The name "Christ" means the same as Messiah, and signifies Anointed; because, as in the Old Law, Prophets, High Priests and Kings were anointed with oil; so Jesus, the Great Prophet, High Priest and King of the New Law, was anointed as man with the fullness of divine power.

Q. 324. How did Christ show and prove His divine power?

A. Christ showed and proved His divine power chiefly by His miracles, which are extraordinary works that can be performed only by power received from God, and which have, therefore, His sanction and authority.

Q. 325. What, then, did the miracles of Jesus Christ prove?

A. The miracles of Jesus Christ proved that whatever He said was true, and that when He declared Himself to be the Son of God He really was what He claimed to be.

Q. 326. Could not men have been deceived in the miracles of Christ?

A. Men could not have been deceived in the miracles of Christ because they were performed in the most open manner and usually in the presence of great multitudes of people, among whom were many of Christ's enemies, ever ready to expose any deceit. And if Christ performed no real miracles, how, then, could He have converted the world and have persuaded sinful men to give up what they loved and do the difficult things that the Christian religion imposes?

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(Continued BUSH from page 1)

the moral mandate he received, for an economic policy mandate, nor for a foreign policy mandate. Nor should he confuse the electorate's willingness to put moral issues above their own economic issues, as a willingness to allow him and his fellows to run roughshod over the electorate.

Chief amongst President Bush's programs of economic rape is that of partial privatization of Social Security. Privatization has the potential of annually placing billions of dollars in the hands of corporations, which will presumably be used for capital investments and improvements. But we know we can not trust corporate executives. We have the experience and examples of Enron, the InterNet "Dot.Com" frauds of the 1990's, continual stock and stock brokerage frauds, Wall Street excessive fees frauds and transaction delays for the benefit of the brokerage and the individual broker. We know corporate executives are over paid for any amount of work, and that they arrange mergers for their own benefit without regard as to the welfare of the share holders / stock owners.

One can actually see the saliva drooling off the fangs of corporate managers and Wall Street vampires.

President bush and his cronies are counting on the greed of those under fifty years of age, who believe the stock market will provide them with great sums upon retirement.

But there is no guarantee that retirement funds invested in private accounts will have any assets when that generation is ready to retire. If Sweden, Chili and England are any example, use of private retirement accounts instead of Social Security is a disaster. As a supplement, such accounts can be valuable. But when such accounts are part of the main retirement fund, when a per centage of assets are directed away from the Social Security account, the international history of such accounts is a disaster.

President William Jefferson Clinton advocated a program similar to the privatization program advocated by President Bush. Perhaps that is the basis of the cordiality which exists between the two Presidents Bush and President Clinton.

But if President Clinton is in favor of something, that in and of itself is cause sufficient to demand pause, caution, and probable rejection.

This is not a matter of class envy, social-economic envy, have and have nots warfare. It is a matter of prudence.

Those who favor President Bush's position cite the intent of President Roosevelt, to establish private accounts to supplement Social Security. However, that was never enacted, and the system developed into a very stable retirement system.

Others state, Social Security was never intended to be a person's sole source of

retirement income. But, for an extremely large per centage of retirees and workers who have become disabled, Social Security is their only source of income. And it has been a reliable source of income. Future generation of retirees can count on Social Security, but if the system is changed and even partially privatized, those future generations will not be able to count on Social Security. And the experience of retirees and disabled workers in Sweden, Chili, and England, is that any amount of privatization is a disaster.

President Bush must learn from his electorate. He must add morality to his capitalism.

There is no difference between atheistic communism and atheistic or immoral capitalism. Both injure the defenseless. And both will disintegrate from the corruption of their internal skeleton.

Just as the bones of atheistic communism could not withstand the weight of its own immorality; so too will immoral capitalism crumble of its own rottenness.

Any system of government and any system of economics which excludes morality must fall of its own corruption.

It is only when morality, the standards established by God, are the standards by which a government is managed and by which an economy is run, that there can be stability.

We need but look to the American Revolution, and the fall of the slave based Confederate States of America, to know this is truth.

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(Continued SALT from page 1)

abbey, and apparently numerous such institutions.

It can not be that the monastery believes it can learn something from the Zen method of meditation, if it is truly a Christian monastery. For a Christian, all that pertains to meditation is found in the writings of the Fathers of the Church, and in Scripture. For a Christian, there is nothing worth learning from Zen, or from any other religion, which is not already taught by and in traditional Christian writings and practices. Taught much more clearly. Taught much more accurately. Taught much more truthfully.

If the monastery believes it can learn something from Zen, other than how to show Zen's deficiencies and to defend against it, then the monastery has lost its Rudder and has moved from Christianity.

To offer Zen meditation kits for sale is the same as offering Ouiji Boards, Satanic worship books and paraphernalia, and similar material for sale. A monastery's offering such material for sale in effect states that monastery and its parent organization validates the material and the systems from which they are derived. Offering such material for sale attacks Christianity, states Christianity is not valid or not complete, and that Christianity needs Zen for completeness - and even effectually states Zen is valid and Christianity is not.

Unless Zen is being studied so that the enemy can be defended against and attacked as appropriate, there is no place for Zen material in a Christian monastery. It should never be offered for sale in a Christian monastery gift or book shop.

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THE WHORE THAT IS TO COME FROM ROME Is it the New "Mass"?

Evangelical and Pentecostal "Christians" unceasingly attack the Holy Roman Catholic and Apostolic Church as though attacking it were their religion.

One of their favorite attacks is, that the Roman Church is the whore which will introduce the Anti Christ, who will engage in battle, and subdue the whole world until Christ comes to set things straight.

There is an element of accuracy in this, to this limited extent: Prior to 1967 A.D., the Roman Church prayed the Divine Liturgy known as the Latin Mass (the Gregorian and later Tridentine Mass). The Roman Divine Liturgy was revised during and shortly after Vatican II, formulating the Novus Ordo or New Mass. The New "Mass" was celebrated in public for the first time on 24 October 1967 A.D., before the Synod of Bishops, in the Sistine Chapel. Sixty per cent of the 176 Bishops present voted against adopting the new "liturgy". Yet, it was adopted, because a small group of Roman Bishops, Priests, and theologians, wanted to make the Roman Church more acceptable to "Christians" who deny the Sacrament of the Holy Eucharist.

These same individuals had already gained control of Vatican II, and implanted their agenda in it, so that their agenda was adopted without the participants really comprehending what had happened, what had been done.

One will believe what one prays. The repetition of prayer institutes belief and reinforces that belief. When Roman Catholics prayed the Latin Mass, they believed what was prayed and taught in the Latin Mass. What was prayed and taught in the Latin Mass was, with the exception of the Filioque clause, accurate dogma. (Remember, the Filioque clause was added to the

original Latin Mass.) Most importantly, from the Offertory through the end of the Consecration, the Latin Mass offered and consecrated the Body and Blood of Christ. In what appears to be Bread and Wine but which has been changed by the Priest, using the power of God, from bread and wine into the Body and Blood of Christ, Christ God was offered to God.

But in the Novus Ordo, the New "Mass", the Offertory does not prepare for this offering of Christ God to God, there is no continuity of expression of intent to make such an offering, and there is no expressed exercise of Priestly power changing bread and wine into Christ God. There is a watered down appearance of some form of intention to do something, but just as wine which is diluted with water can cease to be wine if the dilution is excessive, so too has the dilution of the Latin Mass been so severe as to render what is left in the Novus Ordo (New "Mass"), just a string of empty, meaningless words.

The New "Mass" is therefore the product of the prostitution of Faith by the Roman Church. Faith in the Roman Church was prostituted in an attempt to make the Roman Church more acceptable to Christians who deny the Sacrament of the Holy Eucharist, and it was done in the Divine Liturgy, the source of everything in the One Holy Catholic and Apostolic Church.

Thus it is that the Evangelical and Pentecostal "Christians" who constantly attack the Roman Church as being the whore of Babylon which will succor and introduce the Anti Christ, may be correct; but not for the reasons which they espouse. They may be correct, because the Roman Catholic Church has prostituted itself in the emanations from Vatican II and in its diluting its Divine Liturgy so-as-to make itself more acceptable to "Christians" who deny the Sacrament of the Holy Eucharist.

Roman Catholics asked their father the Patriarch of Rome, for bread, and in 1967-9 he gave them a stone to break their teeth, and a scorpion to poison them.

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(Continued *COMMUNION* from page 7)

difficult, even unlikely. It is necessary because there are millions of Orthodox who are being influenced by the materialistic capitalism which is overtaking the moral values of Roman Catholics who are deprived of the Sacred Eucharist. The Roman Catholic Church must be strengthened in its dogma, and encouraged to return to a Divine Liturgy which definitely is valid, so that it can again teach its people through the dogma expressed in the true Divine Liturgy. The Byzantine Rites of the Roman Catholic Church, and the Orthodox Church, are the repositories of proper dogmatic expressions within true Divine Liturgy, and therefore the source to which the Roman Catholic Church can most easily turn.

A Holy Catholic and Apostolic Church, reunited Roman and Orthodox, will stand as a bulwark against the Heretical Christian religions, and return as the measure of morality by which these religions measure.

And in this reunified state, the True Church will be able to assist the non Christian religions to realize the true values of Christianity, for the True Church will be united against materialism and in the forefront of advocacy of true spirituality.



+ *Paul, S.S.B.*

(Continued *ROCK* from page 1)

Hell. Hell has not disappointed the Church, and has been continually and ever more successfully attacking the Church.

The Earthly part of the Church, however, has either not been attacking Hell or has not been continually attacking Hell. The Church in the world has been relying on Christ's promise that the gates of Hell would not prevail against the Church, but in so stating, Christ was obviously saying that in its attacks against Hell, the Church would be successful - not that the Church in this world would be successful in resisting the attacks from Hell.

Yes, Christ has already won the battle, the war, and has conquered Hell and subjected Satan, Hell, and all the evil doers. But those living in this world have not - not until one dies and faces the particular judgment, their individual judgment at death before the throne of God, will one know that in their own life, Hell has been conquered or has been victorious.

But if one attacks Hell, will he not thereby be assured of success?

No. It is the Church which is assured of success in its attacks against Hell. And the Church must, absolutely must, completely and totally attack Hell, for Hell is winning in its attacks against the Church.

Hell has used the Courts and governments of numerous countries to corrupt mankind's morals. Abortion, suicide, and euthanasia are now legal, because the Church has not attacked Hell, but has allowed Hell to attack. Movies and other forms of entertainment depict women as existing solely for the purpose of fertilization or of milking, as ground to be plowed and planted, or as cows to be milked. And men are depicted as having women and power being their only focus.

The Church must attack Hell on all fronts. It must use its resources, its

moral people, to force governments to reign in the courts which have legislated abortion on demand, and which have removed the right to pray and to proclaim morality in public places.

Those who proclaim there is no place for religion in government must be morally and lawfully silenced, for they have supplanted the religion of God with the religion of Satan. They deny the rights of those who desire to worship God, and proclaim their right to be immoral as being the only rights which exist. These evil people must be attacked for they are part of the gates of Hell.

The producers of movies and other forms of entertainment must be reigned in and forced to produce movies and entertainment which conform to good moral values. If they are not forced to so do, they will continue to infect the minds, hearts, and souls of mankind with their immoral values. This will lead to a further disintegration of society, individuals, and the ability of mankind to function, resulting in a moral - social disintegration which will make the Dark Ages appear to be an Age of Enlightenment.

But attacking the gates of Hell must be done in a moral manner. The immoral tools of Hell can not be used by those who wish to stop Hell. This means murder, physical violence, sexual seduction, bribery, and other forms of immorality can not be used to attack Hell and its followers.

But the vote, economic pressure, peaceful demonstrations, and especially prayer, can be and must be used, in conjunction with every other moral tool which can possibly be applied.

And in the process, the laity must demand immoral clergy, especially those who seek their own material benefit, that these immoral clergy be removed from the sacred trust they have violated.

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(Continued **REASON** from page 1)

passion. Indeed, reason and passion are at opposite ends of the human persona, both being needed in appropriate measure for proper balance of the persona.

When reason and passion do not exist in proper measure, the excess at either extreme is usually readily apparent to those in whom there is a more proper measure and balance of reason and passion.

Former President William Jefferson Clinton is an excellent example of a person in whom passion existed to the extent it controlled his will, to the extent his reason was used to further the ends of his passion. His passion sought power, sensual gratification, celebrity, and the acclaim of those who are well known - of celebrities and the famous. He used his reason to obtain these things. Thus his passion controlled his will, reason, and intellect.

But the fruits he gained are in the process of rotting. They are fruits obtained without thought.

The fruits obtained by those who promote the culture of death - of abortion and killing the infirm - will rot society and mankind. Just as William Jefferson Clinton obtained temporary benefit from that which he gained, and now lives in the slime of rotten fruit, so too will mankind suffocate in the slime of the rotten fruit of the culture of physical and moral death which the Bill Clintons of this world have established as the norm.

But if mankind uses its ability to reason, it will see the destruction which has resulted from unbridled passion. It will see there must be a return to reason, and that reason must be founded in morality if it is to have a positive effect on the individual and on society.

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(Continued **DREAM** from page 9)

the light - little circles which one could see only if one were looking directly into the light - like looking into a pipe which had a light therein.

What was common to all was that almost no one could really see what they were reading, but they all strove to read the books which they held. Most of these held the same books, but some held different forms of the same book. But all were essentially the same book. The book may have been the Bible, or it may have contained the Bible or some essential portions of the Bible and some other text - possibly text used for worship.

The Church was literally packed with people. My impression is that some were sitting, some standing, but none were kneeling that I could see.

The people without lights were facing all different directions, but very few were facing the same direction as those who held the lights. Not a single person was facing towards where I knew the Altar and Sanctuary were, or should have been.

Some of those without lights attempted to use the lights held by others, to read the books which they held, but since those with lights could barely see, those who attempted to read by the lights of others really could not.

Those without lights had different books. None of them were the same books as those with lights, and most of their books were different from each other.

It struck me that all of these people, those with and those without lights, all wore very dark clothing. Clothing made from very expensive, black fabric, fashioned into conservative but obviously expensive suits - at least suit coats, for I could not see below their shoulders or chests because they were packed so closely together. They wore heavy broadcloth suits, both the men and the women, but I could not see if

any wore head coverings or hats.

No one seemed to notice me because of their intensity in attempting to read.

I moved along the left wall of the interior to where I knew the sacristy lay. I believe the area of the Altar was open, but empty, with no people and no altar. There were shapes there, like furniture, but no altar.

But along the side of the place where the altar should have been was a door leading from the public portion of the Church into an area of the Sacristy which was on either side and to the rear of the place where the Altar should have been. Like the letter "U" with the Altar space in the middle of the "U" and the congregation at the open end of the "U". This part of the Sacristy, the outside portion of the "U", was separated by a wall, from the place where the Altar should have been.

I entered the door seeking one in charge, one with authority, to inquire what was happening, what was going on, what had happened to change this place from a place of light, joy, and order, to a place of darkness and joyless struggle. I entered knowing I had the right and the authority to enter and to make any inquiry which I desired, and even authority over this place which once was so familiar to me but which had changed so much as to become totally foreign to me; to become that which it never was. I do not know why I knew I had this right and authority, nor do I know whence I had this right and authority, but I knew it was.

There was a dim illumination in the Sacristy by which I could see small groups of people. There was some interaction amongst the groups, but the people were definitely in groups - not factions but groups. There was the hum of talking, not whispers but talking, but no shouting or loud talk.

I could not seek the source of the illumination, but the illumination was

(Continued **DREAM** on page 33)

(Continued *CROCODILE* from page 1)

da Carreira (500 meters from the Shrine) and then I couldn't do any more. My knees bled and bled. . . . I couldn't go any further and so I walked. It wasn't because I didn't want to but because I couldn't."

"Don't worry," Father told her. "If you have done all you could, Our Lady will understand."

The woman had waited anxiously for the verdict of God's representative then with immense relief kissed Father's hand and knelt down as near as she could to the statue of Our Lady.

From: FATIMA, from the beginning (formerly FATIMA, the facts), by Father John De Marchi, Tr I. M. Kingsbury, p. 17-18.

Compare this with the sightseers who visit the more fashionable of the "modern" places. Any humility which they profess is denied by their "lookey at me" attitude, lip service humility, presumptuousness, especially when daring to instruct Priest, and by their crocodile smiles.

Sightseers because they come to look, to be seen, and to be able to say they saw, and therefore are not pilgrims.

The lady pilgrim at Fatima came in penance and love, and then experienced great sorrow because she was unable to fulfil her promise. But the sightseers miss the point.

Sightseers must see a miracle. But pilgrims need but be allowed to give their love and offer their repentance and thanks.

Sightseers must see a miracle. But Pilgrims become part of the miracle.

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STRING THEORY GOD GOOD AND EVIL MASTER YODA AND OBI-WAN KENOBI

The Star Wars movie series is actually a classic morality play in which the forces of good and evil fight in the material and spiritual realms. This classic battle in the action format is what invokes our interest, and holds our attention throughout each of the movies.

But the battle is presented in a totally Pagan, non-Christian, and even Buddhist philosophy. It is a battle between Ying and Yang, with each of good and evil using the same energy and each having an equal potential for victory.

But if Master Yoda, or Obi-Wan Kenobi, had explained "The Force" to Luke Skywalker in the following manner, then George Lucas would have set the Pagan movie production world on its ear:

Luke, when the Creator made all things in this universe, He made them of energy strings. Strings of energy which vibrate in several dimensions, not just length, width, height, and time, but several more dimensions, each string singing its own song. It is the song of each string which makes it what it is, and which makes that which the strings compose. A string which makes a form of energy has a song. And each form of energy has its own song. Each force, such as gravity, is made of a string, a minute and tiny energy string, and the song of each string of gravity unites with other strings of gravity, with the combination of the number of strings of gravity force and the strength of their individual songs in combination determining the strength of gravity in each instance. The song of each string of the force called gravity is different from the song of the strings of the force called electro-magnetism, and so

for each of the known forces.

Each conventional form of energy, such as heat, is ultimately composed of these same strings of energy. And as a material thing is composed of molecules, and those molecules are composed of atoms, and those atoms are composed of electrons, neutrons, and protons, and those particles are composed of even smaller particles, the smallest particles are composed of these strings of energy, and the forces which bind them together are also composed of these strings of energy. It is the different song which is sung for each particle that makes it what it is, and for each force which makes it what it is, and for each form of conventional energy which makes it what it is.

Good is an essence of the Creator. Evil is a spiritual force created by creatures.

A Jediti uses these elemental strings of energy in a good manner and for goodness, in accordance with the wishes of the Creator. This produces light, and is therefore called the light side of the force, or the good side of the force. But those who have gone over to the dark side of the force use these same strings of energy in harmony with the created force of evil, and produce darkness, for the Creator is absent from them and therefore they have no light, not even light by which to see.

Motion pictures are powerful things because they input to all the senses except taste and smell, and even effect these senses through effecting the other senses. Thus they implant their message into the mind through the imagination and the subconscious, and effect the beliefs of those who see them.

It is therefore desirable that our fantasies be based in the reality of Christianity, and not in the created force of evil, of Paganism.

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(Continued LETTERS from page 2)

I wonder if I might dare to venture an opinion on the abortion issue with out sounding argumentative. I do not intend to be a supporter of abortion, although I'm not sure about the correctness or viability of anti-abortion legislation. My point is about the beginning of human life, or more accurately, when does a human being come into existence. We are all familiar with the concept of being 'brain-dead.' Might there not be a cognate at the beginning of life? Is an acephalic baby really a human being? Along with Thomas Aquinas, one might question what constitutes apt matter for the reception of a human soul. I have read that a large percentage of fetuses are spontaneously aborted. In terms of the RC doctrine of my youth, does this mean the limbo is filling up? It does not clarify the question to point out that a fetus is biologically human--a severed body part is also biologically human. This is not a spiritual concept. The term 'conception' might be equivocal--does it refer to biological conception or the point at which a human being begins to exist? Perhaps they are they same, but it seems to me that a good argument can be made against that assumption.

All of these leads me to the Marian dogmas: the Immaculate Conception and the Assumption. Pardon the pun at the end of the last paragraph. If 'conception' means the beginning of human life, then the only problem with the first dogma is the term 'immaculate (unstained).' I say problem because it uses the analogy of 'stain' to refer to 'original' sin. The best doctrine about original sin, it seems to me, looks at it as a 'lack' of something which should be there, not as a 'stain.' If this dogma means that Mary was 'full of grace' from the first moment of her existence, then I have no problem with it--the phrase 'immaculate conception' seems like a poor way to state it. I'm saying this as a 'fan' of Lourdes and of Fatima, both of which I visited in 1999 with my mother, as well as Knock and Walsing-

ham.

The Assumption is not antithetical to Orthodox doctrine, in that the Dormition implies it IF we mean by Mary's body the spiritual body mentioned in 1 Corinthians 15 and well-pictured in icons of the Dormition. There are Orthodox churches named The Assumption--I was a member of one in Galveston, Texas, for a while. God has no need of our corpses for the resurrection of the dead, in my opinion. The very atoms of our bodies are totally changed out every seven years, scientists tell us.

I'm just expressing my own very imperfect and limited opinions and in no way intend to be contradictory to established Orthodox doctrine. God bless.

*Yours in ICXC,
Danny*

Dear Danny,

Regarding abortion and the beginning of life, and the end of life of the body:

Death occurs when the soul leaves the body. It occurs when the soul leaves the body because the soul is necessary for the body to have life.

The body has no life without the soul.

Therefore, if there is no soul when a sperm penetrates an egg, the egg does not become fertilized, does not form additional cells, does not grow, does nothing but decay and disappear into its elements. It is only when a sperm penetrates an egg and at that instant God instills the soul for that human being, that the egg is fertilized, forms additional cells, and grows. The human being comes into existence at conception. Life begins at conception. The proof that there is life is the fertilization of the egg by the sperm.

A person may be brain dead, but for so long as the body is alive it is a statement of the fact that the soul has not

left the body. The body will die only when the soul leaves the body, for not only is the body not dead until the soul has left the body, but the body can not remain alive without the soul to give it life, and dies immediate upon the soul leaving the body. But not an instant sooner.

Humans were designed to be immortal. After the fall of Adam and Eve, the body lost that immortality and succumbed to the corruption of the physical. But the spirit and soul retain their immortality for the nature of the spirit is not to corrupt.

The soul therefore remains alive for it is immortal (not eternal, but immortal) (and the spirit continues its immortal existence as well), and so the person remains in existence, awaiting reunification of the body with the soul (and spirit).

A spontaneous abortion obviously is within the parameters of God's total control of nature and natural functions.

Thomas Aquinas was a great thinker, but Western. He attempted to comprehend the incomprehensible - God. I remember a story about Aquinas: when he was taken in a vision to Jesus and made to understand much of what he sought to understand, upon his return to this world he began to burn all of his work. His assistants asked him why he was destroying his work. He said he was destroying it because it was so grossly in error. His assistants persuaded him to not destroy the works because it was the best that was available to them at that time.

However, if he had studied and contemplated St. John Chrysotom, Origen, St. Basil, St. Gregory of Nyssa, St. Gregory Nazianzen, . . . he could have had a different approach which would not have lead him to the errors he reached - for he attempted to reach too far, into the unknowable

(Continued LETTERS on page 20)

(Continued LETTERS from page 19)

nature of God.

Limbo filling up - If there is such a place or condition as Limbo, it is spiritual, and spiritual does not "fill up".

Assumption and resurrection of the dead - When you state, "God has no need of our corpses for the resurrection of the dead, in my opinion," you present a very clear contradiction of the Creed of Nicaea, and of the Second Council of Nicaea, which in part states at the very end, ". . . and I look for the resurrection of the dead; and the life of the world to come." Dogmatically this refers to the actual physical resurrection of the corporeal body and its reunification with the soul (and spirit). There have been great dogmatic battles over this, with the result that those who do not believe in the actual physical resurrection of the body of each human being have been declared to be in error (to put it very politely).

Since a physical body is necessary for a complete human being, one can not spend eternity without one, otherwise such person is an incomplete human being. Since each human's body participated in that person's attaining eternal salvation or damnation, it would be unjust for the soul (and spirit) to experience either without the body. The body, upon its resurrection, will no longer be subject to death, and will be perfect, so that it can with the soul (and spirit), forming a perfect human, and be eternally perfectly happy or unhappy.

We have a mailing list which presents works of various theologians, particularly the early fathers of the Church, to which you may wish to subscribe. Currently it is on Origin. You can subscribe via e-mail, to:

listserv@reu.org
In the message area put:
subscribe studies

**More information on the mailing lists is at:
<http://www.reu.org/public/ml/ml.htm>**

Christ's Peace,

+ Paul

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(Continued COURTS from page 9)

Self-Determination Act of 1990.

SEC. 9. SENSE OF THE CONGRESS.

It is the Sense of Congress that the 109th Congress should consider policies regarding the status and legal rights of incapacitated individuals who are incapable of making decisions concerning the provision, withholding, or withdrawal of foods, fluid, or medical care.

Passed the Senate March 20, 2005.

Attest:

Secretary.

The part of that law which states, "*In such a suit, the District Court shall de-terminine de novo any claim of a violation of any right of Theresa Marie Schiavo within the scope of this Act, notwithstanding any prior State court determination and regardless of whether such a claim has previously been raised, considered, or decided in State court proceedings,*" **REQUIRES** the Federal District Court hear the case as though it were hearing the case for the first time. That is what the words "de novo" mean.

The Federal District Court refused to hear the case de novo, as did all of the superior courts, including the U. S. Supreme Court.

Because each of these courts totally ignored the Constitutional direction of Congress, that the case be heard de novo, each of these courts is in violation of the Constitution of the United States, and each Judge and Justice who failed to follow the directions of Congress can be and should be should be impeached, convicted, removed from office, and otherwise punished.

But Congress does not have the moral fortitude to fulfill its Constitutional role. It plain and simply does not have

(Continued COURTS on page 33)

I DREAM

I dream of a land where tigers and lions graze with cows. Where honey bees produce so much honey some bees have lost their stingers and no bees sting for they welcome those who take their honey, because their hives overflow with an abundance they can never consume, and which crowds their hives.

I dream of a time when each family is unified in itself and with all other families; when everyone is with those with whom he and she wishes to be, and everyone wishes to be with everyone else.

I dream of houses, fields, open skies, and woods, in a harmony of perpetual spring. Of plays and dramas which know no filth, and cities with no dark places.

I dream of curving streets and paths which go straight from place to place, yet twist and wind in beauty and enticing curves while not increasing the distance one travels.

I dream of each husband and wife, old yet with the blush of youth, happy in their labours, comfortable in their love and God's Charity.

I dream of children, and children's children, to endless generations, in picnics celebrating birthdays, riding ponies and laughing, paddling pirogues in bayous of gold.

I dream of the elders wisely discussing matters with wisdom, learning in truth, without self aggrandizement or personal profit, and of the youth listening with respect and learning.

I dream of The Father, and of The Son, and of the Holy Spirit, walking in their creation, talking with Their people, loving Their creation, and being loved by Their creation, by all persons, mankind and angelkind.

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HEED THE SIGNS OF IMMORALITY AND ACTIVATE THE ANTIBIOTICS OF CURE

Preparing for Christ is more than using Great Lent as a time of preparation for and anticipation of Pascha, and as Advent as a time of preparation for and anticipation of Christmas and Theophany or Epiphany.

In these sinful times we should go far beyond thinking of celebrating the birth of Our Saviour and His resurrection. We should heed Christ's warnings as applying to our times as though they were made to apply to us, for they were so made and our times are ripe in spiritual disaster.

No one should infer from this that the end of the world is at hand, for no one but God the Father knows when that will happen. The signs to which we refer are the signs of immorality on a scale and intensity unprecedented.

On regular broadcast television, during prime time when children are watching: women wearing Christian crosses as necklaces appear in full nudity - sometimes jumping into the arms of football players; men and women engage in extramarital sexual intercourse - with the women sometimes playing the part of "desperate housewives"; women solicit for implied prostitution - often using "800" telephone numbers; men solicit for implied homosexual relations. These forms of immorality and their concurrent destruction of social stability have been presented to us for so many years and are so prevalent that they have become commonplace. As a result a significant portion of the population considers this not only to be acceptable entertainment, but also to be acceptable behavior.

But sins of the flesh are not the only immorality which is commonplace, accepted, and practiced by a great percentage of the population. So is murder in

its various forms: from killing of strangers, family, and friends for money and drugs, or entertainment; to dismemberment of children as they take their first breath; the killing of babies who are deemed by their parents to be defective; and the use of hospice organizations to kill the infirm and unwanted especially if they have money which will be transferred to others upon their death.

Businesses no longer are concerned with employee loyalty nor are they concerned with loyalty to their employees; and their customers are deemed only as sources of money and not as being entitled to receive the most excellent products and services possible.

While some government officials and employees occasionally oppose some of these evils, as a general rule governments condone all of these evil things and practices, and even promote them to varying degrees.

And the human administrators of the Church, while going through the motions of opposing these evils, allow them in their own ranks, and even carry their malfeasance to greater extremes. Not only is their opposition to sin weak, but their promotion of holiness often seems to be non-existent. In addition, by continuing to be separated and by not having one day for Pascha, the East and the West of the Church tell God the same words which Satan used: "I will not serve." The West has changed its Divine Liturgy so greatly that it no longer even resembles worship of God in a sacrifice and sacred nourishment of the sinner, but has become a Babel of baby food - mere Protestant pabulum. The prayers which its Priests are to pray in Daily Office contain subtlety presented misleading and false dogma, and bad summary translations of Holy Scripture, designed to lead the elect astray. And it does lead them astray. The East is bullheaded, refusing to accept any Western definitions or words, even though the concepts which those words encompass have always been part of Eastern tradition and dogma.

These are all signs of the great evil which infects our world and the administration of the Church. We can not create a new world, for we are not God, and we can not establish a new Church, for only God can establish His Church, and He has already done this. What we can do is this. We must apply holy antibiotics to the body of the Church and to the whole world, for if we do not, God will remove the diseased portions through the most severe remedies: even through cauterization and amputation.

God has given His Church the means of defeating the diseases of sins which infect it and the world, through the spiritual-natural antibiotics of prayer. But prayer merely marshals the antibiotics. The antibiotics must attack the disease if they are to have any positive effect. Our acting in Faith is the attack of the antibodies on the disease, and it requires actions on our part. Not just word and thought prayer, but action prayer.

We do this by forcing the removal of the source of the infections of sin. We can begin by forcing the sanitization of television which is one of the main sources of the septic invasion - a breeding ground for sin.

By way of example, if you have not yet had the dubious pleasure, watch the television program named, "Will and Grace". The premise is that a heterosexual woman and a homosexual man live together and have various promiscuous relations with other persons, while having a form of sexual attraction for each other. This is presented as a sensitive comedy, and their promiscuity and deviances are presented as being tenderly, lovingly, acceptable. If you find any of this offensive or harmful to moral development, and you should, write to the

(Continued SIGNS on page 22)

(Continued **SIGNS** from page 21)

television station which broadcasts it in your area, giving examples of what you find offensive in a particular program episode and the negative effect you believe it has on morality and society. Be specific. You can send e-mail as well as a regular letters written on paper, but remember e-mail is easily dumped or blocked, and may not reach anyone of importance at the television station. Send letters to the sponsors of the show, to the companies which have commercials during the show, expressing your opposition to the show. This requires effort on your part, but if you desire the Earthly portion of the Body of Christ be cleansed, and you and your children to have a viable ability to attain eternal salvation, the spiritual antibiotics naturally existing in the Body of Christ must attack the disease. Otherwise, the Body, and the whole world, will continue to be weakened until only the drastic application of surgery will save the patient. And if you do not find this program offensive, harmful to good morals, and detrimental to good moral development, then you have been infected possibly to the point of mortality; and should immediately engage in the cure of prayer, confession, and spiritual retreat under the guidance of a very good spiritual master.

Do not be deceived by apparently sophisticated forms of evil, such as the television program "Seinfeld". Extramarital sexual relations, vulgarities, and juvenile bathroom humor, are its trademarks; and these do not constitute subtle or overt sophistication. Write to your local television station which broadcasts this corruption and state portions of a particular episode which you find offensive and why you find them offensive, and give the episode's broadcast date. Very strongly request total removal of "Seinfeld" from that station's programming.

Likewise, the program, "Friends", is nothing more than a promoter of sexual immorality, presented in a manner intended to induce sympathy in the viewer.

When you see the homosexual prostitution commercials where men pose as rugged cowboys or appear stretched out like muscular centerfolds, make notes about the advertisement itself, and the date, time, and station on which it appears, and send a letter of complaint to the Federal Communications Commission, giving specifics. When you reflect on these commercials, you will realize they are nothing more than solicitations for homosexual prostitution and promotions of homosexual activity, and in your letters to the FCC, state this is your belief and that you oppose the use of your airways for such things.

When your local PBS station broadcasts pro-homosexual and lesbian programs, singing their praises, write to the station complaining, and tell the station you do not find such programs to be sophisticated, but find them only to promote, defend, and sanction immorality. If you have been a financial contributor to that station, stop your contributions and tell the station your contributions are stopped until the station ceases its promotion of immorality, and especially of homosexuality.

Television and radio stations use radio frequencies to broadcast their material, and the right of use of those frequencies belongs to the public, to you and me. Cable television and radio use public rights of way to string their cables and transmission lines, and those rights of way belong to you and me. The agencies which license and allow the use of these publicly owned frequencies and rights of way are responsible to us, the public. And we can force them to be responsive and responsible to us.

When the argument is made that the perverts and promoters of immorality also have the right to use of these public facilities, we can respond that they do not. We can demand the regulators answer the questions, "Who gave them their right to attempt to infect us and our children with immorality?" and, "From whence comes their right to promote perversion and in so doing deny

our right to promote decency?"

We must tell the regulatory agencies, "Decency and perversion are mutually exclusive. One can not exist concurrent with the other. Perversion does not have the right to deny decency. Decency is in the majority and you are enforcing tyranny of the minority upon the majority. We will not tolerate this, and will have you removed from office if you persist." And then we must remove the evil office holders from office.

The Devil and his human followers fear nothing more than they fear people who truthfully profess decency and morality, even when that decency and morality are nominal. Compared to his predecessor, President George W. Bush is a candidate for Sainthood. Because of this the Liberals attack him in every manner possible. One of the most effective methods of attack is ridicule. In the forefront of these attacks are the Liberal nighttime television celebrities Jay Lenno, David Letterman, and Conan O'Brien (*sp?*). This trinity of evil slavery constantly attack President Bush's intellectual abilities, but military records seem to indicate President Bush has a higher IQ than former Libertine Presidential candidate Senator John Kerry. When confronted with this, the promoters of sin and evil refuse to believe what their eyes see and their minds know. They make snide remarks about military and intelligence and attack the veracity of the armed forces. In their attacks they also attack every member of the armed forces of the USA, and every Veteran who ever served, was wounded, and killed, including our fathers and mothers, grandfathers and grandmothers, aunts and uncles, brothers and sisters, and cousins. Fight against these evils by contacting the networks, stations, and advertisers which carry and fund the TV trinity of evil. Become a voice crying in the desert of immorality. Otherwise, the trinity of evil and their supporters will probably be damned to hell for all eternity, and they may induce you to slide down that icy path which appears to be so inviting.

(Continued **SIGNS** on page 23)

(Continued **SIGNS** from page 22)

Newspaper and print media editorial cartoons can be especially vicious. Recent editorial cartoon attacks on Dr. Rice portray her as an ignorant slave from "Gone With The Wind", who "Don't know nothing about birthing no aluminum tubes," making reference to the CIA's and other agencies intelligence reports relative to Iraqi weapons. No mention is made of the fact that the assessments were made by experts worldwide and passed on to Dr. Rice, nor was reference made to her never having claimed nuclear expertise, or of their beloved Senator Kerry's also believing the tubes were for military use.

Another editorial cartoon portrays Dr. Rice as a swollen lipped big bottomed African tribe woman with no knowledge of anything because she is depicted with physical characteristics which liberals deem to be indicative of being stupid. Other editorial cartoons depict President Bush as a tiny headed man with big and protruding ears. They do this because the immoral liberals deem themselves to be sophisticated, and they consider a person with big or protruding ears, or a black skinned female with thick lips and a large bottom, to be stupid.

Write to your newspaper when they publish editorial cartoons which you find offensive, especially when those cartoons contain vulgar words, as often happens. Tell the editors that their nasty and ridiculing depictions are not accurate and promote falsehood, and that consequentially you must question their veracity in their reporting of the standard news. You may also wish to send a letter or two to CBS, which presented forged documents attacking President Bush during the recent presidential campaign, questioning their reliability.

Hold the press accountable for its reporting and editorialization. Make it become truthful, even handed, and honest, through your contacts with it. The press does not have to be relegated to publishing Bible stories for it to be viable. But today's press promotes immorality and attacks anything which opposes immorality, and as such it constitutes a clear and present danger to eternal sal-

- not the fantasy magic which everyone recognizes such, as that which is in The Wizard Of Oz, but ritualistic control of the elements which makes any concept of a Supreme Being become relegated to the concept of someone who knows all the magic. The dialogue is very serious and compelling, as are the voices of the actors and actresses.

But the quality of the product actually is very poor. It is not even remotely in the same class as the animation of the Popeye, Woody Woodpecker, Roadrunner, Bugs Bunny, and other animated cartoons of the 1960's and prior years.

Besides the lack of artistic quality, this export of belief in magic is a very effective attack on our Christian values and on the intrinsic concepts of right and wrong presented in the earlier animated cartoons. It also is an example of the campaign of the Pagan Asians, including Japan and China, to not only export corrupt concepts and practices, but also inferior products. Just as the importation of Chinese products sold at below cost using slave labor undermines employment in the importing country, so too does the importation of Pagan and Atheistic beliefs and practices in their so called animated cartoons, undermine Christian beliefs and values. Stop it by stop watching that

garbage on TV, and stop the below cost importation of goods by demanding tariffs which raise the cost of the imported goods to a proper price. This will cost you when you purchase goods at some stores, such as Wal-Mart, but any act of virtue and goodness will entail a price in the material world. Being virtuous and doing good can often be done by spending the money of materialism and

(Continued **SIGNS** on page 24)

any act of virtue and goodness will entail a price in the material world. Being virtuous and doing good can often be done by spending the money of materialism and material capital. Purchase spiritual capital and investments by hard work, and by the expenditure of your material goods. Eternal happiness as your retirement benefit can only be obtained by investing the material; not by investing in material things, but by investing the material goods. Divestiture of your material goods may assist in obtaining eternal reward, but it is much better to use your material goods to establish and promote morality, spirituality, and dogmatic propriety, than it is to simply abandon the material goods. Unless, of course, you find the material goods are crushing the spirit out of you. In that situation, abandon the material goods to those who have the ability to apply them to good spiritual use without being infected by their temptations.

vation. It is one of the main organs of the father of all lies, the Devil.

There is an Asian "animated" TV cartoon series, complete with accompanying products, called Pokemon, and another called Yu-Gi-Oh! The premise in each is similar. Using badly drawn stills with nominal movement in the pictures, stylized characters fight each other. Most of the action is in the dialogue. Each side uses varying forms of magic

(Continued SIGNS from page 23)

material capital. Purchase spiritual capital and investments by hard work, and by the expenditure of your material goods. Eternal happiness as your retirement benefit can only be obtained by investing the material; not by investing in material things, but by investing the material goods. Divestiture of your material goods may assist in obtaining eternal reward, but it is much better to use your material goods to establish and promote morality, spirituality, and dogmatic propriety, than it is to simply abandon the material goods. Unless, of course, you find the material goods are crushing the spirit out of you. In that situation, abandon the material goods to those who have the ability to apply them to good spiritual use without being infected by their temptations.

This may seem lofty in ideal but unattainable in practice, but let us continue the Wal-Mart analogy. Mr. Smith works for ABC Television Manufacturing Company, and makes TV sets. Wal-Mart imports TV sets from China. The Chinese TV sets are reasonably good products because Wal-Mart sets the standards for their manufacture, and even supplies the technology for their manufacture, having obtained that technology from United States manufacturers. Wal-Mart knows exactly what it costs China, using slave labor and stolen technology and pirated patented manufacturing procedures, to manufacture the TV sets, and tells China what it will pay for each TV set. Mr. and Mrs. Smith desire a new TV set, but the ones manufactured by ABC Television Manufacturing Company, Mr. Smith's employer, cost 10 percent more than the Wal-Mart TV sets, so Mr. and Mrs. Smith purchase a Wal-Mart TV set. So do thousands of other people, and Mr. Smith loses his job because ABC Television Manufacturing Company closes down due to the unfair trade practices of Wal-Mart and China and his own stupid greed.

If ABC Television Manufacturing Company had instituted an action against

Wal-Mart and China, for unfair trade practices and "dumping", and if Mr. and Mrs. Smith had supported ABC Television Manufacturing Company, in that action, perhaps Wal-Mart and China would have been found to be in collusion and conspiracy to violate US laws and World Trade Conference regulations. They may have been forced to act properly, and even perhaps, morally. Mr. and Mrs. Smith would have had to pay a little more for a new TV set, whether it be one from China or from ABC Television Manufacturing Company. But this would have enabled ABC Television Manufacturing Company, to compete, and Mr. Smith would have retained his employment.

Likewise, acting morally and promoting morality may be at some expense, but the benefits make that expense one

Most Priests can attend to the most common spiritual ailments, and can assist us on our way to salvation. But occasionally a Priest may not be able to take care of a particular situation. Then he does what he does even in the easiest moral situation. He calls on Our Saviour in prayer, for Jesus Christ always is the One Who provides the cure.

worth incurring.

If your focus is on the material world then your reward will be only that which is in and of the material world. But reasonable profits and compensation, rather than exorbitant profits and compensation, allow a person to focus on what is truly relevant and meaningful. And there is nothing more relevant and meaningful than your own eternal salvation and that of those near and dear to you, as well as that of the people you do not like and do not even know.

What good does it do a man to gain the whole world and lose his immortal soul, especially since his heirs and legatees will enjoy his temporal goods while he burns in Hell for all eternity?

Prepare for Christ realistically.

When we prepare for Christ realistically, we use the tools He has given to us in the Church. These are the only tools which can have any effect.

We have used the analogies which exist amongst sin, poor health, illness, death, prayer, grace, exercise, proper nutrition, antibiotics, surgery, cauterization, and good health.

When we consistently try to follow healthful spiritual practices, if the occasion arises when we fail and suffer spiritual injury, we will immediately know the cure for our spiritual ailments have been provided to us in the Church.

It therefore is obvious we must have good Priests so that the cure for our ailments will be taught and can be readily obtained.

Most medical physicians will recognize an illness or injury, and most will be competent to handle a large variety of medical conditions. But some medical conditions require a level of specialization which the average physician does not possess. And there are some specialists physicians who do not possess

the ability to treat the more common ailments, or whose time would be wasted treating the more common ailments.

But it is not this way with Priests. Most Priests can attend to the most common spiritual ailments, and can assist us on our way to salvation. But occasionally a Priest may not be able to take care of a particular situation. Then he does what he does even in the easiest moral situation. He calls on Our Saviour in prayer, for Jesus Christ always is the One Who provides the cure.

The Priest calls on Our Saviour because your eternal salvation is up to you. All the Priest can do is assist.

But if the Priest has not been given the proper tools by his Bishop, by the

(Continued SIGNS on page 25)

(Continued SIGNS from page 24)

Church, then he can not even give you the assistance which you have the right to expect from the Church.

Priest come in all types and size. They possess character traits which range from the most gentle and sublime, to the most obnoxious, and even to crassness. A few are holy, and most attempt to be holy and constantly pursue holiness while often failing. And a very few have no desire to be holy. A few use their Priesthood for their own material advantage, but most Priest really attempt to be good shepherds, good assistants to Jesus. What all Priests share is the ability to forgive sins, provide the Body and Blood of Christ in the Sacred Elements of Holy Communion, and to administer the Sacraments in accordance with the authorization of their Bishop.

The laity and other Priest therefore have the right to expect the Church will provide all the tools which a good Priest needs. That proper liturgical books and Sacramental procedures will be provided to each Priest. That the Church will provide each Priest with meaningful prayers and truthful translations of Scripture with which he can refresh his soul every day. That the Church will educate those studying to be Priests, so that they know true Dogma, and only ordain those who actually believe true Dogma.

Review the books which are used to teach your children religion. Read them carefully. If you find something which seems to you to be contrary to the Faith, or which seems to be unclear, or is basically a platitude and not something of great meaning, read that portion over again in conjunction with what comes before and after. If it still seems to present a problem, make an appointment with your Priest to discuss the matter.

Avoid being ornery, but do not hesitate to learn more about the tools which are being used to shape your children and to assist in your eternal salvation.

Above all, learn and know, what is the

Dogma of the Church, especially as distinguished from Tradition, and follow what Dogma dictates; for Dogma is the truth revealed by God through the Church in the Councils of the Church.

By doing these things, and those which have been presented here at the beginning of this writing, you will prepare yourself to receive God made Man: Jesus Christ, Who is completely and totally God and completely and totally man.

Ref: Col. 1:9-14; Mat. 24:15-35; Rom. 13: 11-14; Luke 21: 25-34; Romans 15:4-13; Mat.. 11:2-10; Philipp 4:4-7; John 1:19-28; 1Cor:4:1-5; Luke 3:1-6

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THE CRITICAL NECESSITY FOR REUNIFICATION WITH ROME IS PRIMARILY TO STOP THE LOSS OF ROMAN CATHOLIC SOULS

Not That Orthodox Souls Are Not Also In Danger

If the Roman Catholic Church is to be saved from self destruction, and with it the salvation of Roman clergy, religious, and laity, reunification must take place as soon as possible.

Not only has the "Latin" Rite of the Roman Catholic Church destroyed its Divine Liturgy so there is a grave likelihood it is impossible of confecting the Sacred Eucharist, and so that it definitely does not teach the dogma of the Church, but the rites of ordination have been changes to such an extent it is likely Roman Catholic priests ordained using the new ritual are neither charged to or made able to confect those sacraments which require a Priest.

The Roman laity are intentionally being taught false basic dogma by their Priest, such as those Roman Priest who defy their Patriarch and teach that use of contraceptives is permissible. We will not

(Continued CATHOLIC on page 27)

MARTYR SOLDIERS

This article by an anonymous author signing under "V.R." appeared in Russian in a special issue of the student newsletter of the St. Sergius Theological Institute in Paris dedicated to the Russian Veteran's Association of St. George in 1929.

Not one group of the inhabitants of the Roman Empire, except, of course, the clergy, have done so much in the course of the first, even the first four centuries of Christianity for its spreading, as the army. This is particularly true for the inhabitants of the countryside and for the Barbarians of the North. They lived their closed lives, and new spiritual movements penetrated their regions to a significant degree only through the caserns and the army camps. . .

Therefore, when in the 3rd century the Roman army started losing its aristocratic character and the emperors allowed wide streams of peasants and Barbarians to enter in it, the teaching of Christ reached the most backward places. For instance one of the very greatest desert fathers, St. Pachomios the Great, learned about Christianity only when he had been enrolled; on the other hand among the martyrs who suffered under Aurelianus (270-275 A.D.) we know the Goth Sabas, who occupied the high rank of Stratilatus, i.e. general. Moreover, one can state that in many senses Christianity owes its victory to believing soldiers. But from their side this was no victory of blind and brutal physical force, for at the time of the Emperor Constantine only in a few provinces in the east of the Empire had the number of Christians started constituting not a majority, but a significant minority, 30 to 40 percent; in all, Christians constituted hardly more that 10-15 percent of the inhabitants of the Empire.

It is true that in the armed forces, particularly in certain regiments, for instance in the 12th Melitian legion, the percentage of Christians surpassed

(Continued MARTYR on page 26)

(Continued **MARTYR** from page 25)

significantly their usual norm in the empire, but nevertheless they did not form a majority here either. Not their number, but their quality made the Christian soldiers significant. When we look at the names of saints in the synaxaria, we notice the following: from the total number of male martyrs, in all about a thousand, not less than 20 names belong to Roman officers of various ranks from the first four centuries. Even if we neglect the fact that a large part of these glorious thousand belong to other peoples and centuries, the share of officers still is 2 percent. Never, even in periods of the very most intensive military efforts, would a state assign 1/50 part of its male population to commanding functions in the armed forces; the highest number would be 0.5 percent. Thus we see that among the martyrs of the Roman Empire, officers even according to the most conservative calculations figure four times more frequently, than if all classes had provided equal numbers of martyrs.

In addition we are struck by the comparatively insignificant number of regular soldiers in cases of single, individual martyrdom. This changes when we consider cases of mass confession of faith: entire regiments die for Christ. Particularly striking is the example of the 40 martyrs of Sebastea, from the 12th legion, whose Christian co-legionnaires had 150 years earlier obtained rain and victory for the army led by Marcus Aurelius; in the regiment, the memory of this miracle was kept alive, as a sort of specific Christian tradition, which strengthened and inspired the martyrs. This is mentioned by St. Gregarious of Nyssa in his sermon about the Martyrs of Sebastea. When we pass from considering individual names to nameless martyrs, mentioned in the synaxaria by the words "and his men", "and the others", or more often "and those with him", the meaning of officerdom changes character: officers are not separated from their men but lead them in the glorious death for

Christ. The proportion among the commanding officers and regular soldiers is re-established. In the synaxarion of Macarius (of Novgorod, ed.) we read on 6 September: "Diocletian took to power, and ordered Christians to be killed everywhere, and the officers Meletios and Eudoxios refused to do this, as they were Christians. After many sufferings it was ordered that they be beheaded, and with them their men, whose number was 1034." It should be noted that when such figures are given, they may concern not only soldiers but monks and civilians, but cases involving soldiers are so frequent, that on the basis of the numerous cases of collective suffering of soldiers for Christ the overall role of the army in the history of martyrdom becomes even more significant, than would follow from the study of the list of individual martyrs.

We observe here a phenomenon that is, on first sight, paradoxical: Christianity is a religion of peace, but we notice that it had a particular appeal for men of the sword, even of the heaviest and most terrifying of all -- the Roman sword. This can be explained by the following. According to many, two types of men make good soldiers: merciless, daring seekers of glory and adventurers on the one side, noble, courageous idealists on the other; and if we sharpen our terms we might say: criminals and saints. This opinion is, however, not completely accurate: during lengthy battle, particularly in case of failures, people of a criminal type always surrender, only saints hold out, therefore only they make good soldiers. Of course only rarely do we meet pure representatives of one and the other type; in every soldier there is some of both -- but between these two sides there can be no peace, only battle in the soul of a man, and woe to the soldier in whose soul the criminal kills the saint. Woe not only from the highest, moral point of view, but also from the lowest, most utilitarian, for the soldier-knight will always crush the criminal. The armed forces of Byzantium gave any talented and brave man the opportunity

-- given some luck -- to make a career, but they provided something else as well: its hardness and severe discipline were rooted in the great and deep ideals of patriotism, self-sacrifice, duty and religious feeling which, even if misguided, are still planted in the soul of man by God. All this attracted the very best people to serve, those, who in the context of permanent battle for ideals which, if not the highest, are still respectable, were prepared to receive from among all the gifts of the Holy Spirit one in particular -- the gift of strength.

It is remarkable that this progress from a lower towards a higher diakonia can be perceived in the answers of the martyrs during their trials. Military service itself, the service of the Emperor, is not refused, but is acknowledged to be inferior to serving Christ, which takes forms which stand far above military service. The Roman officer Marcellian, a centurion (commander of over 100 men) of the Trajan Legion stated during interrogation: "It is unfitting to serve earthly affairs for a Christian who serves the Lord Christ as a soldier." The position of Christian soldiers was particularly difficult, since Roman military ceremonies could always go against their Christian conscience. For this reason we know of cases of martyrdom of soldiers even in times when there were no persecutions, when we have no witness about martyrdom among the other professions. Here we have to consider the following, very important fact: there are hardly any examples of Christian soldiers who took off their belts (the sign of refusal of military service) on grounds of pacifism, considering that principally a Christian has no right to be a soldier. It is true that the Church has always considered killing a sin, also during wartime, but the military trade has never been condemned.

Here we witness some antinomy, but the believing soldier resolves it, shedding his blood, dying from the sword of the

(Continued **MARTYR** on page 27)

(Continued MARTYR from page 26)

enemy. There is a deep meaning to the fact that military language expresses better than any other the ways of Christian life: the Apostle Paul often uses military expressions, as well as Clement, who poses the Roman army as an example for Christians of both discipline and docility. For the first Christians, the army was not something to abhor but rather one of the centres where the virtues of Christianity were prepared. They prayed for the emperor, but for the army separate prayers were read. On the other hand it is hardly surprising that those ecclesiastical authors of the first centuries who condemned soldiers, notwithstanding their qualities, fell into heresy: Tertullian, Origen and Tatian. Their misgivings mainly became apparent in totally other areas, but seemingly, both the departure from the purity of Orthodoxy and the negative attitude towards military service were the fruits of the same worm-infected root. The truth seems to have been held not by the Syrian enemy of the army Tatian, who finally ended up in the Gnostic heresy, but by a chief of martyrs, a martyr himself: Andrew the General, whom many Russians know as Andrew Stratilate.

The acts of Andrew refute the writings of many paper peace-lovers. It has been said above that the path of the righteous soldier is a step towards the Spirit of Strength. This becomes evident from the example of St. Andrew and his men. He was a tribune (under-officer) and a secret Christian, not yet baptised but only a catechumen, when by order of the Duke (the commanding officer of the region) Antiochus he took command of a battalion which was sent out against the Persians. He is called 'the General', for this gave him already the rank of general. Andrew started selecting soldiers who were pagans, but brilliant warriors, together with whom he achieved splendid military successes. Later his Christian conviction was used as an accusation against him, and persecution set in. Fearing to die non-baptised, Andrew and more than 2500

soldiers who had followed him in his striving for Christ were baptised by Bishop Peter in Tarsus of Cilicia. Having received holy Baptism, they left the city and lined up in a valley, peacefully waiting to be slaughtered by their pursuers.

When defending the state, the Christian soldiers raised their threatening swords, yet these experienced fighters would not even raise their unarmed hands to defend themselves. The life of the saints adds that the entry into the valley was narrow and that it could have been defended against an overpowering enemy. What can we make of this? The best men of the emperor revealed themselves good soldiers of the heavenly Kingdom. Would you condemn them in your severe judgement, Tertullian? Would you take off their crowns, learned Origen? Courage and boldness have thus revealed themselves in their highest forms as heavenly, not earthly virtues. The antique world felt and knew this. Plato recognises four main virtues: wisdom, courage, moderation and righteousness! In his life of St. Anthony, St. Athanasius of Alexandria mentions all these virtues, including courage, in the list of the natural treasures that man can endeavour to acquire, since he can take them with him to the other world. In another work of the same teacher of the Church, the life of St. Pachomius, we find examples of the importance of courage and of the difficulties it takes to obtain this virtue. There is the story of a monk, a great ascetic, "one of the famous," as the life says; he had always dreamt of martyrdom, but when he was taken unexpectedly by barbarians in the desert and pressed to sacrifice to idols and eat meat that had been sacrificed, he lost heart under the threat of death and seeing the naked sword, and did as he was told. The monk later erased his sin by endless spiritual exploits, and St. Athanasius left us the proof that even to a monk who has left the world and who has reached a high level of perfection in many ways, courage does not come without effort and special dedication.

The example of martyr soldiers also shows us that military service, when served with honour, can be a great school for superior heavenly courage; but only in Christ-loving soldierdom the virtue of courage finds its full realisation, only in Christ-loving, not in any other kind.

From "the Leaflets of St. Sergius", Paris 1929

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(Continued CATHOLIC from page 25)

explore the theology and dogma regarding use of contraceptives, but we will state the encyclicals of the Roman Catholic Patriarch, against the use of contraceptives, are totally accurate.

These unholy attitudes are spreading from the Roman Church, and are severely infecting all Jurisdictions of the Orthodox Church.

If we do not do something effective, and do it quickly, which will assist Rome to straighten out its house, the decay which threatens it may well rot our house as well.

Already Orthodox, especially in North America, have been infected by Protestantism, especially by Anglicanism, Pentecostalism, and Charismatic Evangelicalism. The infection entered through the aversion for the Roman Catholic Church shared by many Orthodox and these heretical schismatics from the Roman Church.

In the interest of our own individual and collective salvation, we, Orthodox, must do all we can to assist Rome to rectify its problems.

And in the interest of the salvation of Roman Catholics who believe they are following true dogma, we must assist Rome.

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REUNIFICATION ACTIVITIES

Seeking Communion With Rome

It seems all those who state they seek reunification of the Church, talk about it, discuss it, study it, dance around it, and do nothing about it. Yet Christ God has made it abundantly clear reunification is His desire, His will, and that He will reunite His Church if mankind does not. And that those who oppose Him will have the coals of Hell raked over their heads.

Several years ago The Society of Clerks Secular of Saint Basil approached the Roman Catholic Church, through Roman Catholic Metropolitan Archbishop of New Orleans, Alfred Hughes, seeking communion with Rome while remaining Orthodox.

Archbishop Hughes requested more information regarding the S.S.B. This resulted in our writing the history of the S.S.B., which has just been completed.

We therefore have followed through with our initial contact, and have again contacted Archbishop Hughes, sending to him correspondence which we request he transmit to Roman Catholic authorities. We have also sent correspondence to The Ecumenical Patriarch, and to the Patriarch of Moscow and all Russia, stating what we are attempting.

Those letters are given below.

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

March 2, 2005
Feast of St. Chad

His Eminence, The Most Reverend
Alfred Hughes
Metropolitan Archbishop
Roman Catholic Archdiocese of New
Orleans
Archbishop's Residence
New Orleans, Louisiana

Re: Communion between The Holy

Roman Catholic and Apostolic Church
and
The Society of Clerks Secular of Saint
Basil

Your Eminence,

Grace, Peace, and Love be yours from
God the Father, the Lord Jesus Christ,
and the Holy Spirit.

During the year 2002 we corresponded
with you regarding establishing
communion between The Holy Roman
Catholic and Apostolic Church and The
Society of Clerks Secular of Saint Basil.
With Archbishop Andres, S.S.B., we
discussed this matter with you at lunch
in August of that year.

You requested more information
regarding The Society of Clerks Secular
of Saint Basil before the matter could
proceed.

Enclosed is a copy of THE SOCIETY
OF CLERKS SECULAR OF SAINT
BASIL (The Basilian Fathers),
HISTORY OF ITS FORMATION
(History of the Formation of The
Society of Clerks Secular of Saint
Basil), which we have just completed,
partially in response to your request.

In our meeting you also informed us you
were not very familiar with the
Orthodox Church.

We pray you do not deem us
presumptuous in providing this
summary:

For almost a thousand years there has
been schism in The Holy Catholic and
Apostolic Church, dividing it into two
main portions: The Holy Roman
Catholic and Apostolic Church and The
Holy Orthodox Catholic and Apostolic
Church.

Several Byzantine Rite Churches are in
communion with the Roman Catholic
Church. All of them are subject to the
Holy Father, the Patriarch, Pope of
Rome, in varying degrees. We do not
seek this kind of relationship.

The Orthodox Church is composed of
numerous independent, totally self
governing, Churches. United in Dogma,
the various Orthodox Churches or
Jurisdictions, are not subject to His All
Holiness, The Ecumenical Patriarch of
Constantinople, in the same manner
which Churches in communion with the
Roman Church are subject to His
Holiness the Pope of Rome.

The main issues in the Great Schism,
simplified and summarized, are: (1) the
Orthodox position that dogma is
established only in Great Councils (true
Ecumenical Councils) of the entire
Church and that each Church governs
itself, and the Roman position of Papal
infallibility and total authority over all
of the Church; (2) the Filioque clause
and procession of the Holy Spirit; (3)
the date for celebration of Pascha
(Easter). Numerous other issues
emanate from these main issues.

As you are well aware, the Great
Schism of 1054 A.D., is not the only
schism in the Church: the Chaldean and
the Coptic separations being much
older than that between the Orthodox
and Roman Churches.

The impetus which prompted us to seek
communion with Rome is based in the
apparitions of the Holy Theotokos, Our
Lord Jesus Christ, and God the Father,
to Mirna Nazour at Soufanieh,
Damascus, Syria, which began in 1982
A.D., and continue to today. There, the
Ever Virgin Mary told Mrs. Nazour, her
Son desires His Church be reunited and
that it have one day for Pascha. She told
Mrs. Nazour, those who had divided the
Church were wrong, those who have
kept it apart are wrong, that it is up to
us to reunite it; and that if we do not
reunite it He will reunite it Himself and
rake it (the coals of Hell) over the heads
of those who oppose Him. The Holy
Theotokos is named Our Lady of
Soufanieh and Our Lady of Damascus
in this.

We firmly believe these apparitions are
(Continued COMMUNION on page 29)

(Continued COMMUNION from page 28)

happening and are true. It is our understanding the Holy Father of Rome also believes these apparitions are happening and are true.

It is also our understanding you personally are not very familiar with Our Lady of Soufanieh. We have therefore enclosed three video tapes which we give to you, which detail this occurrence, and the book Light from the East, Miracles of Our Lady of Soufanieh, by the Reverend Father Robert J. Fox, a Roman Catholic Priest, head of the Fatima Family Apostolate, which explores it. There is an obvious connection between Soufanieh and Fatima.

The foregoing is necessary if our request is to be properly comprehended.

We seek communion with The Holy Roman Catholic and Apostolic Church, while remaining Orthodox, and totally autocephalic. We do not seek to become Roman Catholic, nor do we seek financial or other assistance from the Roman Catholic Church.

While under certain situations and circumstances the Sacraments already can be administered by Roman Catholic Priests and Bishops to Priests, Bishops, religious, and laity of the Orthodox Church, and Priests and Bishops of the Orthodox Church can administer the Sacraments to Roman Catholic Priests, Bishops, religious, and laity under similar situations and circumstances; if we establish communion between The Holy Roman Catholic and Apostolic Church, and The Society of Clerks Secular of Saint Basil, there will no longer be the restriction of "certain situations and circumstances" as regards the Roman Catholic Church and The Society of Clerks Secular of Saint Basil. Our Clergy will be able to concelebrate. Orthodox Clergy and Roman Clergy will have the opportunity to learn more about each other and their respective Churches. From the Orthodox perspective, every attempt at rapprochement or reunification has

failed because of some perceived or real untoward act emanating from Rome. If The Society of Clerks Secular of Saint Basil and The Holy Roman Catholic and Apostolic Church establish communion, the Ecumenical Patriarch and other Orthodox Patriarchs and Metropolitan-Primates will have an opportunity to assess the new relationship, which may lead to or assist in reunification of the Church.

The Society of Clerks Secular of Saint Basil does not presume to address the dogmatic differences between The Holy Orthodox Catholic and Apostolic Church and The Holy Roman Catholic and Apostolic Church. These differences will remain areas of contention and disruption between the Orthodox Church and the Roman Church until they are addressed and resolved. If we establish communion, it may be that the relationship will be similar to that which existed before the Great Council called under the Emperor Constantine. That relationship was better than the relationship which now exists. And such a relationship can improve.

You also requested we provide you with our personal histories. Our Synod has discussed this request and consider it inappropriate at this juncture. While we have clergy and facilities in many regions of the world, most of our Clergy and facilities are in the Americas. If the Church is to be reunited without Our Saviour's coming and doing it Himself, I am certain you will agree the advice of American President Theodore Roosevelt, to walk softly but carry a big stick, can not be considered. All must walk softly, gently, with open hands and hearts.

Various Bishops and Priests of other Orthodox Churches (Jurisdictions) in North America, Europe, and the Pacific, are aware of our initial contact with you. A few have insinuated we are traitors to Orthodoxy because we even consider having anything to do with Rome. A few are hopeful. Most think it an interesting exercise which will bear

no fruit, primarily because they believe Rome will accept no Orthodox as equal. To these I have responded: I hope never to deserve having the coals of Hell raked over my head because I opposed or in any manner stood in the way of there being one Pascha, one Easter, one reunified Church.

Enclosed is an envelope containing correspondence addressed to His Holiness, Pope John Paul II, which requests communion between The Society of Clerks Secular of Saint Basil, and The Holy Roman Catholic and Apostolic Church. We respectfully request you forward this to His Holiness, Pope John Paul II. The envelope is not sealed, so that you may review all of its contents. Another set is also enclosed, unsealed, addressed to the President of the Pontifical Council for Promoting Christian Unity, whom we understand is Cardinal Walter Kasper.

We also are sending correspondence to His All Holiness, Ecumenical Patriarch Bartholomew of Constantinople, and to His Holiness Patriarch Alexy II of Moscow and all Russia, copies of which are enclosed, stating what we are here doing. The correspondence to each contains a complete set of everything we are here sending to you except the three video tapes and the book by Father Fox.

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.
In Christ God,

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of Orleans
Metropolitan - Primate, Superior
General

THE SOCIETY OF CLERKS
SECULAR OF SAINT BASIL

March 2, 2005
Feast of St. Chad

(Continued COMMUNION on page 30)

(Continued COMMUNION from page 29)

His Holiness John Paul II
Pope of Rome
Vatican City

Re: Communion between The Holy Roman Catholic and Apostolic Church and The Society of Clerks Secular of Saint Basil

Your Holiness,

Grace, Peace, and Love be yours from God the Father, the Lord Jesus Christ, and the Holy Spirit.

It is our understanding you are familiar with the apparitions of the Holy Theotokos, Our Lord Jesus Christ, and God the Father, to Mirna Nazour at Soufanieh, Damascus, Syria, which began in 1982 A.D., and continue to today. There, the Ever Virgin Mary told Mrs. Nazour, Our Lord desires His Church be reunited and that it have one day for Pascha. She told Mrs. Nazour, those who had divided the Church were wrong, those who have kept it apart are wrong, that it is up to us to reunite it; and that if we do not reunite it He will reunite it Himself and rake it (the coals of Hell) over the heads of those who oppose Him.

We firmly believe these apparitions are happening and are true. It is our understanding you, Holy Father, also believe these apparitions are happening and are true; or that you do not disbelieve them.

Because of these messages from the Blessed Ever Virgin Mary, and in an attempt to comply with them and the request contained in them, we seek communion with The Holy Roman Catholic and Apostolic Church, while remaining Orthodox, and totally autocephalic.

What, then, would communion mean.

Under certain situations and circumstances the Sacraments already

can be administered by Roman Clergy to Orthodox Clergy, religious, and laity, and Orthodox Clergy can administer the Sacraments to Roman Clergy, religious, and laity under similar situations and circumstances. If we establish communion between The Holy Roman Catholic and Apostolic Church, and The Society of Clerks Secular of Saint Basil, there will no longer be the restriction of "certain situations and circumstances" as regards the Roman Catholic Church and The Society of Clerks Secular of Saint Basil. In its simplest concept, our Clergy will be able to concelebrate.

Orthodox Clergy and Roman Clergy may then become compelled to learn more about each other and their respective Churches. If The Society of Clerks Secular of Saint Basil and The Holy Roman Catholic and Apostolic Church establish communion, the Ecumenical Patriarch and other Orthodox Patriarchs and Metropolitan-Primates, will have an opportunity to assess the new relationship, which may lead to or assist in reunification of the Church.

The Society of Clerks Secular of Saint Basil does not presume to address the dogmatic differences between The Holy Orthodox Catholic and Apostolic Church and The Holy Roman Catholic and Apostolic Church. These differences will remain areas of contention and disruption between the Orthodox Church and the Roman Church until they are addressed and resolved. If we establish communion, it may be that the relationship will be similar to that which existed before the Great Council called under the Emperor Constantine. That relationship was better than the relationship which now exists. And such a relationship can improve.

It is reasonable to believe Your Holiness has scant knowledge of the numerous, small, Orthodox Jurisdictions, so we have enclosed a copy of THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL (The Basilian Fathers),

HISTORY OF ITS FORMATION (History of the Formation of The Society of Clerks Secular of Saint Basil), which should assist.

We realize this request may seem to be premature. Many of the Orthodox Churches in the Americas, Europe, and the Pacific are aware of our intentions. Some are opposed to our request; others deem it foolish; a few are hopeful. But how are we to respond to a request from the Virgin Mother of God, other than attempt to comply?

We are informing His All Holiness, Ecumenical Patriarch Bartholomew of Constantinople, and His Holiness Patriarch Alexy II of Moscow and all Russia, of our request to Your Holiness. We have enclosed copies of our correspondence to them, and a copy of our correspondence to Metropolitan Archbishop of New Orleans Alfred Hughes, who we requested transmit this correspondence to you.

We apologize for writing in English, but it is the only language in which we are proficient.

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.
In Christ God,

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of Orleans
Metropolitan - Primate, Superior General

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

March 2, 2005
Feast of St. Chad

His Eminence, Walter Cardinal Casper
President of the Pontifical Council for Promoting Christian Unity
Vatican City

Re: Communion between The Holy
(Continued COMMUNION on page 31)

(Continued COMMUNION from page 30)

Roman Catholic and Apostolic Church and
The Society of Clerks Secular of Saint Basil

Your Eminence,

Grace, Peace, and Love be yours from God the Father, the Lord Jesus Christ, and the Holy Spirit.

The Society of Clerks Secular of Clerks Secular of Saint Basil is seeking communion with the Holy Roman Catholic and Apostolic Church. Our understanding of administrative responsibilities within the Roman Catholic Church indicates it is proper that you receive copies of all correspondence: which copies we have enclosed with a copy of the book, THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL (The Basilian Fathers), HISTORY OF ITS FORMATION (History of the Formation of The Society of Clerks Secular of Saint Basil).

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.
In Christ God,

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of Orleans
Metropolitan - Primate, Superior General

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

March 2, 2005
Feast of St. Chad

All Holiness, Bartholomew
Archbishop of Constantinople, New Rome,
and Ecumenical Patriarch
Rum Patrikhanesi
34220 Fener
Haliç, Istanbul
TURKEY

Re: Communion between The Holy Roman Catholic and Apostolic Church and
The Society of Clerks Secular of Saint Basil

Your All Holiness,

Grace, Peace, and Love be yours from God the Father, the Lord Jesus Christ, and the Holy Spirit.

We are in the process of contacting the Holy Roman Catholic and Apostolic Church for the purpose of entering into communion with the Roman Church while remaining Orthodox.

The reason we are doing this is because of the apparitions of the Holy Theotokos to Mirna Nazour at Soufanieh, Damascus, Syria, which began in 1982 A.D., and continue to today. There, the Ever Virgin Mary told Mrs. Nazour, Our Lord desires His Church be reunited and that it have one day for Pascha. She told Mrs. Nazour, those who had divided the Church were wrong, those who have kept it apart are wrong, that it is up to us to reunite it; and that if we do not reunite it He will reunite it Himself and rake it (the coals of Hell) over the heads of those who oppose Him.

We firmly believe these apparitions are happening and are true.

Because of these messages from The Blessed Theotokos, and in an attempt to comply with them and the request contained in them, we are seeking communion with The Holy Roman Catholic and Apostolic Church, while remaining Orthodox, and totally autocephalic.

What, then, would communion mean.

Under certain situations and circumstances the Sacraments already can be administered by Roman Clergy to Orthodox Clergy, religious, and laity, and Orthodox Clergy can administer the Sacraments to Roman Clergy, religious, and laity under similar

situations and circumstances. If we establish communion between The Holy Roman Catholic and Apostolic Church, and The Society of Clerks Secular of Saint Basil, there will no longer be the restriction of "certain situations and circumstances" as regards the Roman Catholic Church and The Society of Clerks Secular of Saint Basil. In its simplest concept, our Clergy will be able to concelebrate.

Orthodox Clergy and Roman Clergy may then become compelled to learn more about each other and their respective Churches. If The Society of Clerks Secular of Saint Basil and The Holy Roman Catholic and Apostolic Church establish communion, Your Holiness and other Orthodox Patriarchs and Metropolitan- Primate will have an opportunity to assess the new relationship, which may lead to or assist in reunification of the Church.

The Society of Clerks Secular of Saint Basil does not presume to address the dogmatic differences between The Holy Orthodox Catholic and Apostolic Church and The Holy Roman Catholic and Apostolic Church. These differences will remain areas of contention and disruption between the Orthodox Church and the Roman Church until they are addressed and resolved. If we establish communion, it may be that the relationship will be similar to that which existed before the Great Council called under the Emperor Constantine. That relationship was better than the relationship which now exists. And such a relationship can improve.

The Society of Clerks Secular of Saint Basil has not had direct contact with the Ecumenical Patriarch since Patriarch Athenagoras, of blessed memory. We have therefore enclosed a copy of the book, THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL (The Basilian Fathers), HISTORY OF ITS FORMATION (History of the Formation of The Society of Clerks Secular of Saint Basil), which provides

(Continued COMMUNION on page 32)

(Continued COMMUNION from page 31)
our history.

We are informing Your All Holiness of this because it seems proper, and therefore have enclosed copies of all correspondence regarding this matter. We apologize for writing in English, but it is the only language in which we are proficient.

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.
In Christ God,

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of Orleans
Metropolitan - Primate, Superior
General

THE SOCIETY OF CLERKS
SECULAR OF SAINT BASIL

March 2, 2005
Feast of St. Chad

Patriarch Alexy II
Danilov Monastery
danilovsky val, 22
Moscow 11391
RUSSIA

Re: Communion between The Holy Roman Catholic and Apostolic Church and
The Society of Clerks Secular of Saint Basil

Your Holiness,

Grace, Peace, and Love be yours from God the Father, the Lord Jesus Christ, and the Holy Spirit.

We are in the process of contacting the Holy Roman Catholic and Apostolic Church for the purpose of entering into communion with the Roman Church while remaining Orthodox.

The reason we are doing this is because of the apparitions of the Holy Theotokos to Mirna Nazour at Soufanieh,

Damascus, Syria, which began in 1982 A.D., and continue to today. There, the Ever Virgin Mary told Mrs. Nazour, Our Lord desires His Church be reunited and that it have one day for Pascha. She told Mrs. Nazour, those who had divided the Church were wrong, those who have kept it apart are wrong, that it is up to us to reunite it; and that if we do not reunite it He will reunite it Himself and rake it (the coals of Hell) over the heads of those who oppose Him.

We firmly believe these apparitions are happening and are true.

Because of these messages from The Blessed Theotokos, and in an attempt to comply with them and the request contained in them, we are seeking communion with The Holy Roman Catholic and Apostolic Church, while remaining Orthodox, and totally autocephalic.

What, then, would communion mean.

Under certain situations and circumstances the Sacraments already can be administered by Roman Clergy to Orthodox Clergy, religious, and laity, and Orthodox Clergy can administer the Sacraments to Roman Clergy, religious, and laity under similar situations and circumstances. If we establish communion between The Holy Roman Catholic and Apostolic Church, and The Society of Clerks Secular of Saint Basil, there will no longer be the restriction of "certain situations and circumstances" as regards the Roman Catholic Church and The Society of Clerks Secular of Saint Basil. In its simplest concept, our Clergy will be able to concelebrate.

Orthodox Clergy and Roman Clergy may then become compelled to learn more about each other and their respective Churches. If The Society of Clerks Secular of Saint Basil and The Holy Roman Catholic and Apostolic Church establish communion, Your Holiness and other Orthodox Patriarchs and Metropolitan- Primate will have

an opportunity to assess the new relationship, which may lead to or assist in reunification of the Church.

The Society of Clerks Secular of Saint Basil does not presume to address the dogmatic differences between The Holy Orthodox Catholic and Apostolic Church and The Holy Roman Catholic and Apostolic Church. These differences will remain areas of contention and disruption between the Orthodox Church and the Roman Church until they are addressed and resolved. If we establish communion, it may be that the relationship will be similar to that which existed before the Great Council called under the Emperor Constantine. That relationship was better than the relationship which now exists. And such a relationship can improve.

The Society of Clerks Secular of Saint Basil has not had direct contact with the Russian Patriarch or Holy Synod in several decades. We have therefore enclosed a copy of the book, THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL (The Basilian Fathers), HISTORY OF ITS FORMATION (History of the Formation of The Society of Clerks Secular of Saint Basil), which provides our history.

We are informing Your Holiness of this because it seems proper, and therefore have enclosed copies of all correspondence regarding this matter. We apologize for writing in English, but it is the only language in which we are proficient.

May you find protection in the Lord Jesus Christ, and may His grace be with you and all who are yours.
In Christ God,

Most Reverend Paul, S.S.B.
Metropolitan Archbishop of Orleans
Metropolitan - Primate, Superior
General

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(Continued COURTS from page 20)
 the guts required to do its job.

The Tenth Amendment of the Constitution of the United States states:

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

The United States Supreme Court has in effect declared this provision of the Constitution to be without effect, to be as though it were never written. The lower Federal courts have also ignored this part of the Constitution.

This part of the Constitution authorizes State schools to have prayers, State government boards and agencies to begin their meetings and sessions with prayer, and our children to begin sporting events with prayer, should they so desire.

It also authorizes exactly what it states. But the courts ignore this Amendment and Article of the Constitution.

Congress should impeach, convict, remove from office, and otherwise punish, each Federal judge, magistrate, and justice, who has ruled or acted in any manner as though this article of the Constitution does not exist or has no meaning or authority.

But the cowards in Congress, especially in the Senate which failed to convict President William Jefferson Clinton of his crime of lying to the courts so he could get out of having to pay a large sum of money for having committed sexual harassment (and he was proven to be guilty of that crime) - these cowards do not have the guts, or the morality, required to do their jobs.

For this they condemn themselves before almighty God.

/S/ Lee S. Mc Colloster, Attorney at Law

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(Continued DREAM from page 17)

very weak, barely sufficient to allow one to see the individuals in the various groups. I had the impression the illumination was generated by the interaction of the people, but later I was to know they carried their illumination from one very scary source.

I asked one of the people if this was the particular Church I sought. I was told, "Those people sometimes come here, and we sometimes let them do their stuff, but not often."

"But," I asked, "don't they own this place. Isn't it theirs? Aren't they the ones who have the right to do what they always have done?"

"Sure they do," I was told. "And they can kick us out any time they want to. But we only let them meet on rare occasions, and we keep them under our control. So we have made them powerless."

Then someone said, "Quiet, he's here."

Then I saw the source which cast the shadow of illumination in the Sacristy - the light by which the people in the Sacristy met. It was a very tall person, whose shoulders were even with the tops of the heads of the people. It was a man who had a gracefully long neck; whose face was that of a female Tibetan Buddha wearing the guilt and gem encrusted floppy eared hat that looks like a traditional cold weather hat with floppy ears, only gem encrusted and made of silver and gold instead of red quilted flannel.

The man with the woman's face arched his neck and smiled at the people, fluttering his eyelashes at one and another of the various groups; his face illuminated like someone who stands in a dark room and holds a light at his chest so that the light illuminates his face.

It was like watching the lead monster in a 1920's horror movie: Impressive if you are weak of mind and desired it to

be impressed; but in reality, a caricature.

Most of the people in the sacristy, men and women, made Ooohhhh and Aaahhh sounds as the Tibetan Buddha floated amongst them, sucking in their adoration. They crowded around her, and he beamed his powdered face on them, like a harlot in a badly written and acted play about homosexual queens and butterflies.

But some of the people, a few groups and some individuals, did not Ooohhhh and Aaahhh the Tibetan Buddha.

My immediate thought was: "What is Satan doing here," for I knew it was Satan, chief of the Devils. Then I thought, "I must clean this place up," but while I knew I had the authority to clean the place of its evil, and to get rid of the evil which had taken over, I also knew this must be done in conjunction with those who owned the place, who had traditionally worshiped there, but who were now kept from worshiping there by the usurpers.

I therefore left to seek those who had the right to be in that Church, and to worship there in the manner given to them by God. I sought them so I could assist them in returning the place to a house of Worship of God in the manner prescribed by God, and to cast out those who worshiped something other than God using a caricature of the true worship of God.

As I left the building by the door through which I had entered, I looked back, and again saw that the place I had left was bordered by a Church on the left and another Church on the right. The Churches on either side were wider than the Church I had just left, but they were not as tall. Even though they were not as tall, they cast shadows, even at night, over the Church I had just left.

I immediately returned to the safety and comfort of my home Church, whereupon I realized that my own home

(Continued DREAM on page 34)

(Continued DREAM from page 33)

Church shared a corner with the Church I had just left. This common corner was all that kept the other Church from falling under the weight of the shadows from the two Churches which pressed on it on either side. But while those two Churches also were near my home Church, they were only beginning to cast their shadows upon my home Church.

Then I awoke.

I know I have had this dream twice, and believe I have had it three or perhaps four times.

One of the earlier times I had the dream was near the time when I first did something other than talk about the need for reunification of the Church. When I first actively did something other than talk or discuss reunification. When I actually acted, and did something about it. The most recent occasion of the dream was very recently, near the time I followed up on my initial actions towards reunification of the Church.

And now I know what the dream means, at least in part.

The parish Church I sought is the Roman Catholic Church. It had no red sanctuary lamp, because the Sacred Eucharist is too often not there. The people in the body of the Church wish to worship. Those with the lights know what should be there, but can not find it. Those without the lights are trying to find a way to worship. But none of them are facing East where the Altar should be, because there is no Altar, and therefore no Sacrifice and no Sacrificial Offering, and therefore God is not present.

Those facing North are not trying to face North, but are trying to face God, but can not so do because they do not have a liturgy which consecrates the Sacred Sacrificial Sacrifice and Offering. But they believe within the Virtue of Hope founded in the Virtue of Faith, that the

liturgy they use does consecrate the Body and Blood of Christ. So they face where they believe it to be. But it is not there.

Those facing in the other directions also are attempting to worship God, but they have no real knowledge of what they are supposed to do or what is supposed to be. They have had the truth kept from them, and have never been in the light of truth. But they know it is somewhere. Those who attempt to use the light of those who have lights know those who have lights once knew the way and once had something, but none of them know it is gone; that it has been taken from them.

Those who were not present, whom the ones in the Sacristy said are sometimes allowed to use the Church, are those who maintain the true Latin Western Rite Divine Liturgy. When they are present the Church is filled with light, and that light confuses the congregation for they have become accustomed to the darkness. So, they are blinded by the light. But those who accustom themselves to the light, who accustom themselves to the true Divine Liturgy which the Roman Church once had, these soon re-orient themselves to face the Altar, which is still not there because those in the Sacristy will not allow it to be placed back in its place of dominance.

Those in the Sacristy who Ooohhhed and Aaahhhed the Tibetan Buddha are the various groups which mainly control the Roman Catholic Church today. Some worship an oversoul; some, nature; some, mankind; some, Satan; some, acclaim; some, power; and some, other things. They removed the Light of the Altar by removing the Sacrificial Victim from being made in the Divine Liturgy. They did this by changing the Liturgy so that the new liturgy could not make the Sacred Offering. Then, they changed the right by which Priests were made, so that the new right by which priests are made did not make priests who were to make the Sacrificial Offering, but just lead in prayers. Thus, there eventually were very few places

where the Sacrificial Victim resided. And in most places the people were left in darkness.

But those in the Sacristy who did not Ooohhhh and Aaahhh the Tibetan Buddha, are those who look to the re-establishment of the Sacred Eucharist and the Sacred Priesthood, in the true Divine Liturgy or some other form of the true Divine Liturgy. Some of them are Latin Rite, some of them are Byzantine Rite in communion with Rome. But none of them worship anything other than God.

The Churches which are on either side of the Roman Catholic Church, and which cast their shadow of night upon it, are the Churches of the heretics on one side - the Protestants who left the Roman Church and those which left the Protestant Churches; and on the other side the Churches of the Heathen and Pagans, who may be monotheists, but who do not worship God, and of the atheists and agnostics.

The Church to which I returned, my home Church, is the Orthodox Church, which shares a corner with the Roman Catholic Church. They are one Church, sharing the same foundation of Christ, the supporting pillars of the Apostles, and the walls of the Early Fathers. In the corner of connection is the broad doorway of common Dogma and worship, which is now locked closed. We must station strong guards, well armed in the Sacraments, at that door, unlock that door, and receive the refugees who seek Sacred Life, while slaying both those who would infect us and the disease with which they intend to infect us. The Sacred Sacrificial Victim will burn them at the doorway if we maintain His presence, and will burn the infection from those who wish to be disinfected.

Thus we can supply our sister with what she needs to return to her chaste bed, and support those who have been starving so they can one day feed themselves.

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(Continued from page 36)

shall not prevail against the Church. 1

LETTERS when does life begin and end, and union of soul (spirit) and body relative to life 2

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) NEWS AND CONVERSATIONS: OUR CONCERN FOR YOU; OUR ATTEMPTS TO ASSIST YOU IN YOUR FUNCTIONS AS PRIESTS: Gregorian Rite Divine Liturgy Altar Missal, Requiem, History of The S.S.B.; NEEDS AND NEW / ADDITIONAL / REVISED MATERIAL: Psalmody, Daily Office, Breviary, Liturgy of the Hours; Antimens; YOUR SPIRITUAL WELFARE: Confession / Absolution; Illness / Death; OUR FINANCES: 4

A DREAM ABOUT THE CHURCH It always is intriguing to remember a dream, especially one which is somewhat different from the usual, and most especially when, while it may be disturbing or perplexing, it is not personally frightening. In the dream: I was walking on the banket along a familiar street, a very busy street, looking for a particular parish Church, but not my own parish Church. It was a parish Church with which I was familiar; one in which I had often prayed. 8

THE WHORE THAT IS TO COME FROM ROME Is it the New "Mass"? Evangelical and Pentecostal "Christians" unceasingly attack the Holy Roman Catholic and Apostolic Church as though attacking it were their religion. 15

STRING THEORY GOD GOOD AND EVIL MASTER YODA AND OWAN KENOBI The Star Wars movie series is actually a classic morality play in which the forces of good and evil fight in the material and spiritual realms. This classic battle in the action format is what invokes our interest, and holds our attention throughout each of the movies. But the battle is presented in a totally Pagan, 18

I DREAM I dream of a land where tigers

and lions graze with cows. Where honey bees produce so much honey some bees have lost their stingers and no bees sting for they welcome those who take their honey, because their hives overflow with an abundance they can never consume, and which crowds their hives. 20

HEED THE SIGNS OF IMMORALITY AND ACTIVATE THE ANTIBIOTICS OF CURE Preparing for Christ is more than using Great Lent as a time of preparation for and anticipation of Pascha, and as Advent as a time of preparation for and anticipation of Christmas and Theophany or Epiphany. 21

MARTYR SOLDIERS This article by an anonymous author signing under "V.R." appeared in Russian in a special issue of the student newsletter of the St. Sergius Theological Institute in Paris dedicated to the Russian Veteran's Association of St. George in 1929. Not one group of the inhabitants of the Roman Empire, except, of course, the clergy, have done so much in the course of the first, even the first four centuries of Christianity for its spreading, as the army. 25

THE CRITICAL NECESSITY FOR REUNIFICATION WITH ROME IS PRIMARILY TO STOP THE LOSS OF ROMAN CATHOLIC SOULS Not That Orthodox Souls Are Not Also In Danger If the Roman Catholic Church is to be saved from self destruction, and with it the salvation of Roman clergy, religious, and laity, reunification must take place as soon as possible. 25

REUNIFICATION ACTIVITIES Seeking Communion With Rome by the Society of Clerks Secular of Saint Basil while remaining Orthodox and autocephalic: Correspondence to Roman Catholic authorities, The Ecumenical Patriarch, and to the Patriarch of Moscow and all Russia, stating what we are attempting. 28

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CONTENTS

<u>TOPIC/TITLE</u>	<u>Page</u>
<u>GENERAL INFORMATION:</u>	
Publication Notice/Subscription	2
WWW	2
PRODUCTS	13 - 14

Children's Pages
BIBLE HISTORY FOR CHILDREN 10
 Catechism 11

WHY SEEK COMMUNION WITH ROME ~ From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care: Psalm 105:34. They did not destroy the nations of which the Lord spoke unto them. 105:35. And they were mingled among the heathens, and learned their works: We must, absolutely must, be extremely cautious in our dealings with those churches, weather Christian or otherwise, which are not part of the One Holy Catholic and Apostolic Church. We need but look to the Holy Roman Catholic and Apostolic Church, which was definitely part of the True Church

until Vatican II, and the liturgical and ordination changes which Rome adopted after Vatican II, to realize the extreme level of caution which must be exercised. 1

REASON - WILL - PASSION Within each person, within each group or association of persons, between and amongst all persons, groups, and associations, there is sought control of will. With control of will comes control of the person, group, and association in measure far greater and complete than that which is made by force or coercion. 1

THE SALT OF THE EARTH THE LIGHT OF THE WORLD When a Roman Catholic Benedictine monastery sells Zen meditation kits in its gift shop, it is time to question the dogmatic viability of that facility. The question must be asked: has its salt lost its flavor, and thus become suitable only to be dumped where it can be walked upon? 1

CROCODILE GRINS AND SINS In Fatima pilgrims often walk on their knees, dragging themselves over the

stony ground, praying, tearing their clothing and flesh, leaving bloody stains on the ground, living their faith. 1

CONSTITUTIONAL AMENDMENTS NOT NEEDED TO STOP ABORTION, SAME GENDER "MARRIAGE", AND EUTHANASIA If the Congress of the United States of America had any level of moral fortitude, it could stop abortions and same gender marriages, murder of the infirm, and all other acts of immorality 1

THE BUSH VICTORY WAS BASED ON MORAL VALUES - NOT ON ECONOMIC POLICY CAPITALISM WITHOUT MORALITY WILL SELF-DESTRUCT 1

. . . UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT Christ said the gates of Hell shall not prevail against His Church. He did not say Hell would not prevail against the gates of the Church; He said the gates of Hell
(Continued on page 35)

Christmas is for Jews because it is when Christ came to fulfill the prophecies for the Jews and to be the Messiah. Theophany (Epiphany) is for the Gentiles, because it is when the Gentiles came to Him and He accepted them. Does this mean that at Christmas Divine Liturgy we celebrate the Jewish feast of Christmas, and at Theophany / Epiphany Divine Liturgy we celebrate the Gentile feast of Christmas? :-) (smile).

REUNION

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



FIRST CLASS MAIL