



REUNION

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



Volume 14 No. 2 OF THE CHURCH OF MAN WITH GOD August, 2006 A.D.

~ LIVING WAGE ~

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



When attempts are made to raise the minimum wage, to make the minimum wage a living wage, and to make a living wage the basis for all employment, opponents chant an old song which states: "minimum wage is for entry level positions and for part time employment, and summer time employment of students, and therefore should not be increased."

Very often the opposition also includes positions such as: any increase in minimum wage will be matched and offset by increase in the cost of products and services due to the increase in wages.

Implicit in this opposition is this concept, that entry level employees are not expected to be able to live on what they earn from their employment!

That concept is totally immoral!

Also implicit in this opposition is the concept: part time employees and students employed for the summer are not expected to be able to live on what they earn from their employment.

That concept also is totally immoral!

(Continued WAGE on page 16)

THE ASSUMPTION OF THE BLESSED EVER VIRGIN MARY THEOTOKOS MOTHER OF GOD

Before Roman Catholic Pope Pius XII declared as dogma, "Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory," there were discussions amongst Orthodox and amongst Romans as to whether or not the Ever Virgin Mary was assumed body and soul (and spirit) into heaven.

But with that Roman declaration, those Orthodox who believe in the Assumption are often called nasty names by other Orthodox.

A consideration of the history of a situation often resolves all doubts.

The history of observance and belief in the Assumption is this:

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HOW ONE SIN LEADS TO ANOTHER, AND ANOTHER, AND ANOTHER

...
**AND ONE GOODNESS
ALSO TO ANOTHER, AND
ANOTHER, AND ANOTHER**
...

Very often one sin leads to another, and another, and continues. Herod married the wife of his own brother, and that was a sin. Saint John preached against that marriage, and was imprisoned by Herod, and that imprisonment was a sin. Herodias hated Saint John for his honest preaching against the marriage.

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IN PRAISE OF THE MOTHER OF GOD

The Ever Virgin Mary chose the best part, and the fruits of her choice were not taken away from her. Indeed, since she chose the best part from the instant of her conception, and never wavered in her choice, she kept the fruits of her choice from the beginning of her existence and continues to retain the fruits of her choice throughout all eternity.

When each of us began existence we began that existence separated from God because of Original Sin. Through Baptism we were enabled to enter into

(Continued PRAISE on page 7)

HOW TO HANDLE ADVERSITY

We all experience adversity, whether it is personal tribulation or tribulation in the lives of those we know or those who are dear to us. Usually when something is wrong or something is broken, we seek means of repairing the damage, or making what is not functioning so that it will function, or that which is partially functioning so that it will function better.

But broken lives are not like repairing a chair or a door or a garden. We can not glue a leg back on to someone who has lost a leg as if they were a chair, nor

(Continued ADVERSITY on page 17)

Do you think you did the right thing?

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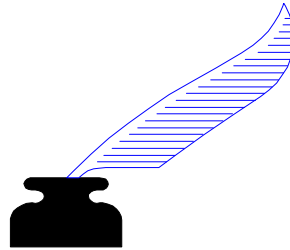
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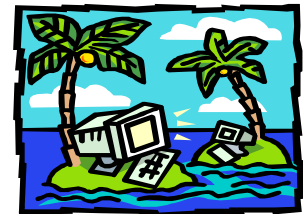
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+ Paul, S.S.B.
Publisher .

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<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
Retreives 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)

St. Sebastian Orthodox Catholic Church

Pastor: Fr. Ronald L Montanye, S.S.B

1309 Broadway

Rockford, IL 61104

See web site - <http://clik.to/htcoc> - for Divine Liturgy, ministeries, classes, mailing address and telephone number.



Father Montanye recently moved the St. Sebastian's to its new location at the above address. As can be seen from the pictures, above and below, it is a "sweetheart" of a location, very nicely appointed, with ample parking



CONSECRATION OF BISHOP FERNANDO CASTELLANOS, S.S.B.

Below and on the next pages are pictures from the Divine Liturgy and Consecration of Bishop Fernando Castellanos, S.S.B., on 18 March 206 A.D., in Guatemala



Prothesis



Prothesis Procession



Processional



Processional - Bishop Elect Castellanos is the tall man back, left of center



Bishop Elect Castellanos in red vestments



Bishop Elect Castellanos ascends to the Altar for the Consecration Divine Liturgy



Metropolitan Archbishop Andres Giron, S.S.B., ascends to the Altar



Consecrating Archbishops John (Ret.), Paul, and Andres



Blessing the Incense



Introduction of the Gospel - "Wisdom, Let us attend!"



The Gospel



During the sermon of Metropolitan Archbishop Andres



Episcopal Consecration Invocation



The Consecration of Bishop Fernando Castellanos, S.S.B.

We intend to have additional pictures of the Consecration, and of various Guatemala Parishes, in the next issue.

(Continued ASMPNTN from page 1)

From at least the Fifth Century (pre Schism) The Feast of the Assumption of Mary has been celebrated in Syria.

Even the The Apocryphal Books of the Fifth and Sixth Centuries are testimony of a certain Christian sense of the abhorrence felt that the body of the Mother of God should lie in a sepulcher.

From at least the Sixth Century (pre Schism) The Feast of the Assumption has been celebrated in Jerusalem, and was even celebrated in Alexandria.

From at least the Seventh Century (pre Schism) clear and explicit testimony has been given supporting the Assumption of Mary in the Eastern (now Orthodox) Church, with the same testimony also in the Western (now Roman) Church.

From at least the Ninth Century (pre Schism) the Feast of the Assumption has been celebrated in Spain.

It is nice that Sacred Scripture also supports The Assumption:

Romans 5:12. *Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned.*

Romans 6:23. *For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.*

1 Cor 15:21. *For by a man came death: and by a man the resurrection of the dead. 15:22. And as in Adam all die, so also in Christ all shall be made alive. 15:23. But every one in his own order: the firstfruits, Christ: then they that are of Christ, who have believed in his coming. 15:24. Afterwards the end: when he shall have delivered up the kingdom to God and the Father: when he shall have brought to nought all principality and power and virtue. 15:25. For he must reign, until he hath put all his enemies under his feet. 15:26. And the enemy, death, shall be destroyed last: For he hath put all*

things under his feet. And whereas he saith: 15:27. All things are put under him; undoubtedly, he is excepted, who put all things under him.

Genesis 3:15. *I will put enmities between thee and the woman, and thy seed and her seed: she shall cursh thy head, and thou shalt lie in wait for her heel.*

All have sinned, except, of course, The Ever Virgin Mary (and Jesus who is God). If she had ever sinned, Mary would not have been fit and proper to be the Mother of God. Since she is the Mother of God, she never sinned. Since she never sinned, she was fit and proper, and not subject to separation of body and soul as death is dealt to to all of the rest of us.

Sin and death are fruits of Satan. He induced and brought them into the human world. It would be impossible for the Ever Virgin Mother of God to crush Satan's head, to be victorious over Satan, if she were subject to his fruits, to sin and to death.

We know nothing of how The Ever Virgin Mary completed her course of life on Earth. But we do know she must not have been subject to death as we know it, that her body and soul (and spirit) must never have known corruption, that neither she nor any part of her could ever be subject to the fruits of Satan.

Therefore, the next time someone who declares they are Orthodox, questions your belief in the Assumption of The Blessed Ever Virgin Mary, you may be inclined to inquire of them as to what Protestant denomination they belong. But be kind if possible, abstain from belittling them, and give them a copy of this article.

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(Continued PRAISE from page 1)

a state of spiritual life, but we remain subject to the effects of Original Sin, such as having to work, eat, sleep, and die. The Virgin Mary, through her perfect acceptance of Christ with Christ's redemption instituted in the Eternal Now and given to her at the instant of her conception, was created without the stain of Original Sin on her soul, but remained subject to at least some of the temporal effects of Original Sin. Thus from her conception she was in union with God without the necessity of being Baptized, and her spirit was filled with the life of God in measure more full than the most holy of other persons receives in the Sacred Eucharist. But she still knew sorrow, hunger, tiredness, and at least some of the other infirmities of the body which resulted from Original Sin. But she knew these infirmities in a manner different from that by which all other humans know them for she is the Most Beloved of God who was conceived with a soul filled with Grace, the essence of God, in measure far beyond that of any other person other than God Himself. And she could never be subject to the fruits brought into the world by Satan, for she has crushed his head with her heel.

Because of this, she alone was worthy to be, and did become the Mother of God. And because of these things she experienced the sorrows and trials of this world in a manner different from that by which all others experience them. When she gave birth to the Saviour, it was not in the labor common to women, but in a miraculous manner which can not be described. When she was given to sorrow the sorrow was more intense, complete, and full, because of her perfection. Her joy and her commitment to us, her children, likewise approach that of the Divine.

And her Dormition, her death, was unlike that of any other person.

We know that Saint Mary Magdalene spent the last decades of her life in the

(Continued PRAISE on page 9)

YOUR AGENDA VERSUS GOD'S AGENDA

People attempt to justify sexual promiscuity, homosexual and lesbian relationships, corporate greed, manipulation of others, and a seemingly uncountable number of other evils, but they can never justify these evils. It simply is impossible.

Every so-called Christian religion which has broken away from the True Church has also denied one or more of the major teachings of Our Saviour. As these so-called Christians have moved further and further away from Our Lord, they have attempted to justify more and greater deviancies and evils, so that they now not only approve of killing unborn children, but also consecrate as their religious leaders, homosexuals and lesbians who are living with others of the same gender as though they were married. Such relationships are clearly against God's instructions, as is the killing of unborn children - but one must remember that this simply is evil coming from evil; and that is the only thing which does come from evil - evil.

The Ten Commandments, the Two Great Commandments, the ancillary moral instructions which God gave through Moses (as distinct from the procedural instructions), and Our Saviour's own teachings and instructions, are not smorgasbord concepts which one is free to accept or reject. They are not a set of items which one is free to draw off a shelf, or pick and chose as one picks and chooses products in the grocery store.

Each one is absolute, and applicable in all circumstances. Thus, even a husband and wife can sin against lust, which falls under the general categories

of adultery and of covetousness - violating two of the Ten Commandments, and possibly a third, thou shalt not kill - for lust can also be a form of violence against another even though no physical or mental harm takes place.

As these so-called Christians have moved further and further away from Our Lord, they have attempted to justify more and greater deviancies and evils, so that they now not only approve of killing unborn children, but also consecrate as their religious leaders, homosexuals and lesbians who are living with others of the same gender as though they were married.

One does not become a Christian by accepting Christ's philosophy, for a philosophy changes and is not absolute. One does not become a Christian by believing Christ is the Messiah, Our Saviour, for even the Devil believes that. One becomes a Christian by being

but one must remember that this simply is evil coming from evil; and that is the only thing which does come from evil - evil.

Baptized and by accepting, having, and living Faith, Hope and Charity, by learning The Way taught by Our Lord and following it.

If a person does not do these things, he will suffer the same end Our Lord fore-

Remember Voltaire, who sought a Priest as he lay dying, but not one of his friends would go ask a Priest to come to him - so he died unshriven.

told would befall Jerusalem itself, and which did befall Jerusalem: such a person will be surrounded by demons on every side, flattened to the ground, and left with not one functioning molecule or atom - yet he will exist forever for all humans are immortal, we will never cease to exist.

Humans can establish what ever guidelines they desire, but those guidelines do not effect God's guidelines. Humans can proclaim it is good and acceptable

for persons of the same gender to live together as through they were married, but that does not effect God's proclamation that such behavior is evil and will result in the participants being damned to hell for all eternity if they do not repent.

And it is in repentance that opportunity for salvation was made a reality by Our Saviour - but remember it is only an opportunity, it is not something which is assured or which is a given. To activate the opportunity one must live in accordance with Our Lord's teachings. Living in homosexual union, having abortions, stealing with either a weapon or through dishonest business practices, and living lives of total sexual abandon and sensuality, are directly opposed to Our Lord's teachings. Such lives not only destroy the individual, but also destroy the family and society. Such activities are not acceptable here in this world, and are totally unacceptable in heaven, and do not take place even in

hell.

Always remember that Our Lord will always accept your repentance, provided it is made before you die. And remember too, that it is unlikely one will repent at the time of death if one does not attempt to live The Way of Christ during his earthly life. Remember Voltaire, who sought a Priest as he lay dying, but not one of his friends would go ask a Priest to come to him - so he died unshriven.

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

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**THE DIVINE LITURGY IS
THE SOURCE**

God has already provided for us all we need: all we need to know, all we need to attain salvation, all we need to be happy, all we need to avoid evil - not just sin but also eternal evil in hell; all we need to acquire the Holy Spirit and goodness - not just being good but also eternal goodness united with God for all eternity in heaven. We need but seek it, and just as the man who was deaf and dumb was made able to hear and to speak, so too will we be able to hear and speak in holiness.

But remember that just as the man who was made able to hear and to speak, could have used his newly gained abilities to hear

and speak evil as well as good, so too are we able to ignore the teachings of Our Saviour and also able to engage in evil instead of good.

That is why it is so very important that we properly use the abilities God has given to us. God will work in us, but only to the extent we allow Him to work in us. When He works in us, we follow the path to Him, but when we do not allow Him to work in us, it is impossible for us to follow the path to Him.

The most productive means we have of being in tune with God is to attend and to participate in the Divine Liturgy. The very Body and Blood, Soul and Divinity, of Our Saviour, is available to us in the Divine Liturgy. We have the opportunity during the Divine Liturgy, to be like the drops of water the Priest mixes with the wine before the Consecration, so that we, like the drops of wine, become intermingled with God, and for a brief few minutes, are one with God - and the more attuned to God that we become, the more "one with God" we become when we receive the Sacred Elements. Just as the water

mixes so-as-to-become indistinguishable from the wine, so too will we become indistinguishable from God; but just as the water remains water, and the wine remains wine, so too will we remain human, and God remain God.

But the Divine Liturgy is not just a means of conveying the Sacred Eucharist to us. It also is the most unique source of Divine Energies, of Grace, in its prayers and in its teachings. Every aspect and part of the Divine Liturgy is both prayer and teaching. Constant exposure to the Divine Liturgy, and contemplation of the Liturgy while it is taking place, and acceptance of the Liturgy

itself, will change each person, so that each one of us believes and acts in accordance with God.

We have the opportunity during the Divine Liturgy, to be like the drops of water the Priest mixes with the wine before the Consecration, so that we, like the drops of wine, become intermingled with God

Those who do not have the Divine Liturgy as part of their lives do not have the most powerful and thorough assistance to salvation - they only have what they themselves or other humans have established and what any man establishes can not even approach being as beneficial as that which God Himself has established.

Therefore, it behoves each of us, to attentively participate in the Divine Liturgy as often as possible; to make it the center focus of our lives; to learn from it; to listen to its prayers - for all of it is prayer, and to comprehend what every prayer teaches - for every prayer of the Divine Liturgy is also a never ending source of instruction.

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

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(Continued PRAISE from page 7)

mountains in France, living in the Beatific Vision, so that when she actually died her guardian angel had to tell her she had died. How much more gentle and extraordinary must have been the transition from life in this world to life in total and complete union with God, for the very Mother of God, who was from her conception, already in complete and total union with God in a different manner.

In her life in this world the Ever Virgin Mother of God existed in the most perfect union with God, being filled with the essence of God, the mother of the Son of God, co-parent with God the Father, spouse of the Holy Spirit. Her death was merely her release from the last vestiges of mortality, a death unlike that of any person before or since. And in that Dormition she surpassed the Prophets for she was taken up into Heaven, but they must return to Earth to finally die before they can return again to Heaven.

If any one of us were to ever make the commitment to God with the completeness made by the Blessed Ever Virgin Mary, the change in us would be so dramatic we would not recognize ourselves, and would regret we had not make that commitment sooner.

The Ever Virgin Mary changed everyone who came into contact with her, and continues to change everyone who comes into contact with her even today. Can you imagine how wonderful your life would be if you were to become more like the Virgin Mother of God? Not only would the joys of your own Godliness be more full, but also your sorrows for those loved ones who have left God. And you would be better able to lead back to God those loved ones who have left God.

Ref: WISDOM, Eccus. 24:11-20; Luke 10:38-42

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 394. Where did Christ die?

A. Christ died on Mount Calvary.

Q. 395. Where was Mount Calvary, and what does the name signify?

A. Mount Calvary was the place of execution, not far from Jerusalem; and the name signifies the "place of skulls."

Q. 396. How did Christ die?

A. Christ was nailed to the Cross, and died on it between two thieves.

Q. 397. Why was Our Lord crucified between thieves?

A. Our Lord was crucified between thieves that His enemies might thus add to His disgrace by making Him equal to the worst criminals.

Q. 398. Why did Christ suffer and die?

A. Christ suffered and died for our sins.

Q. 399. How was Our Lord's body buried?

A. Our Lord's body was wrapped in a clean linen cloth and laid in a new sepulchre or tomb cut in a rock, by Joseph of Arimathea and other pious persons who believed in Our Divine Lord.

Q. 400. What lessons do we learn from the sufferings and death of Christ?

A. From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. 401. Whither did Christ's soul go after His death?

A. After Christ's death His soul descended into hell.

Q. 402. Did Christ's soul descend into the hell of the damned?

A. The hell into which Christ's soul descended was not the hell of the damned,

but a place or state of rest called Limbo, where the souls of the just were waiting for Him. However, tradition tells us that He also broke down the gates of Hell, of Satan's kingdom, showing even Stan is subject to Him.

Q. 403. Why did Christ descend into Limbo?

A. Christ descended into Limbo to preach to the souls who were in prison -- that is, to announce to them the joyful tidings of their redemption.

Q. 404. Where was Christ's body while His soul was in Limbo?

A. While Christ's soul was in Limbo His body was in the holy sepulchre.

Q. 405. On what day did Christ rise from the dead?

A. Christ rose from the dead, glorious and immortal, on Pascha (Easter Sunday), the third day after His death.

Q. 406. Why is the Resurrection the greatest of Christ's miracles?

A. The Resurrection is the greatest of Christ's miracles because all He taught and did is confirmed by it and depends upon it. He promised to rise from the dead and without the fulfillment of that promise we could not believe in Him.

Q. 407. Has any one ever tried to disprove the miracle of the resurrection?

A. Unbelievers in Christ have tried to disprove the miracle of the resurrection as they have tried to disprove all His other miracles; but the explanations they give to prove Christ's miracles false are far more unlikely and harder to believe than the miracles themselves.

Q. 408. What do we mean when we say Christ rose "glorious" from the dead?

A. When we say Christ rose "glorious" from the dead we mean that His body was in a glorified state; that is, gifted with the qualities of a glorified body.

Q. 409. What are the qualities of a

glorified body?

A. The qualities of a glorified body are:

1. Brilliancy, by which it gives forth light;
2. Agility, by which it moves from place to place as rapidly as an angel;
3. Subtility, by which material things cannot shut it out;
4. Impassibility, by which it is made incapable of suffering.

Q. 410. Was Christ three full days in the tomb?

A. Christ was not three full days, but only parts of three days in the tomb.

Q. 411. How long did Christ stay on earth after His resurrection?

A. Christ stayed on earth forty days after His resurrection, to show that He was truly risen from the dead, and to instruct His apostles.

Q. 412. Was Christ visible to all and at all times during the forty days He remained on earth after His resurrection?

A. Christ was not visible to all nor at all times during the forty days He remained on earth after His resurrection. We know that He appeared to His apostles and others at least nine times, though He may have appeared oftener.

Q. 413. How did Christ show that He was truly risen from the dead?

A. Christ showed that He was truly risen from the dead by eating and conversing with His Apostles and others to whom He appeared. He showed the wounds in His hands, feet and side, and it was after His resurrection that He confirmed that He had given His Apostles the power to forgive sins.

Q. 414. After Christ had remained forty days on earth, whither did He go?

A. After forty days Christ ascended into heaven, and the day on which he ascended into heaven is called Ascension Day.

CHILDREN'S PAGE

Q. 415. Where did the ascension of Our Lord take place?

A. Christ ascended into heaven from Mount Olivet, the place made sacred by His agony on the night before His death.

Q. 416. Who were present at the ascension and who ascended with Christ?

A. From various parts of Scripture we may conclude there were about 125 persons -- though traditions tell us there was a greater number -- present at the Ascension. They were the Apostles, the Disciples, the pious women and others who had followed Our Blessed Lord. The souls of the just who were waiting in Limbo for the redemption ascended with Christ.

Q. 417. Why is the paschal candle which is lighted on Pascha (Easter) morning extinguished at the Divine Liturgy (Mass) on Ascension Day?

A. The paschal candle which is lighted on Pascha (Easter) morning signifies Christ's visible presence on earth, and it is extinguished on Ascension Day to show that He, having fulfilled all the prophecies concerning Himself and having accomplished the work of redemption, has transferred the visible care of His Church to His Apostles and returned in His body to heaven.

Q. 418. Where is Christ in heaven?

A. In heaven Christ sits at the right hand of God the Father Almighty.

Q. 419. What do you mean by saying that Christ sits at the right hand of God?

A. When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

LESSON NINTH: On the Holy Ghost and His Descent upon the Apostles

Q. 420. Who is the Holy Ghost?

A. The Holy Ghost is the third Person of the Blessed Trinity.

Q. 421. Did the Holy Ghost ever appear?

A. The Holy Ghost appeared at times under the form of a dove, and again under the form of tongues of fire; for, being a pure spirit without a body, He can take any form.

Q. 422. Is the Holy Ghost called by other names?

A. The Holy Ghost is called also the Holy Spirit, the Paraclete, the Spirit of Truth and other names given in Holy Scripture.

Q. 423. From whom does the Holy Ghost proceed?

A. The Holy Ghost proceeds from the Father.

Q. 424. Is the Holy Ghost equal to the Father and the Son?

A. The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

Q. 425. On what day did the Holy Ghost come down upon the Apostles?

A. The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

Q. 426. Why is the day on which the Holy Ghost came down upon the Apostles called Whitsunday?

A. The day on which the Holy Ghost came down upon the Apostles is called Whitsunday or White Sunday, probably because the Christians who were baptized on the eve of Pentecost wore white garments for some time afterward, as a mark of the purity bestowed upon their souls by the Sacrament of Baptism.

Q. 427. Why is this feast called also Pentecost?

A. This feast is called also Pentecost be-

cause Pentecost means the fiftieth; and the Holy Ghost came down upon the Apostles fifty days after the resurrection of Our Lord.

Q. 428. How did the Holy Ghost come down upon the Apostles?

A. The Holy Ghost came down upon the Apostles in the form of tongues of fire.

Q. 429. What did the form of tongues of fire denote?

A. The form of tongues of fire denoted the sacred character and divine authority of the preaching and teaching of the Apostles, by whose words and fervor all men were to be converted to the love of God.

Q. 430. Who sent the Holy Ghost upon the Apostles?

A. Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

Q. 431. Did the Apostles know that the Holy Ghost would come down upon them?

A. The Apostles knew that the Holy Ghost would come down upon them; for Christ promised His Apostles that after His Ascension He would send the Holy Ghost, the Spirit of Truth, to teach them all truths and to abide with them forever.

Q. 432. Has any one ever denied the existence of the Holy Ghost?

A. Some persons have denied the existence of the Holy Ghost; others have denied that He is a real person equal to the Father and the Son; but all these assertions are shown to be false by the words of Holy Scripture and the infallible teaching of the Church.

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ICON # 4



ICON # 7



ICON # 11



ICON # 19

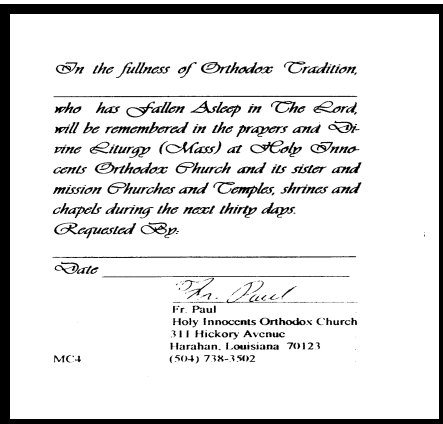


ICON # 26

DIVINE LITURGY CARDS

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

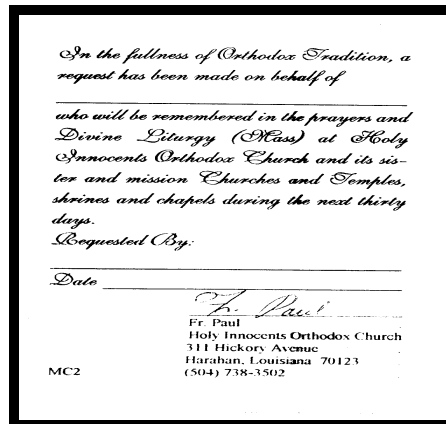
For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this



column) inside:

General Intentions For the Living, for weddings, illnesses, general need, and for the sake of prayer itself, etc., cards, have Icons nos. 4, 7, 11, and 26 are available on the covers. All the Icons are full color printed cards.

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



These cards are very beautiful, bamboo or light gray in color, but they are only a product - some-

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

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and other items, the donations we receive from these cards are of great use to us. Your help is always appreciated.

+

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 Please include and remember _____

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 If special date enter MM/DD: _____/_____
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THANK GOD, BECAUSE HE REALLY DOES CARE ABOUT US

God really does care about us and we should thank Him for this. But it is difficult for us to comprehend His love for us for in the ultimate expression of His love God chose that which is totally beyond our ability to comprehend - He sent His Son to teach us and to offer Himself for us to His Father as the sacrifice for our sins and as the re-establishment of the relationship between God and man. There is no parallel to this in human history and no ability in humankind to comprehend this.

But we can comprehend a person weeping over someone harming themselves. In the sorrow He expressed over the spiritual damage the citizens of Jerusalem would do to themselves we see the sorrow Our Saviour has over those who reject holiness and thereby embrace eternal damnation. We can comprehend this sorrow for it is the same sorrow we experience over those of our loved ones who damage themselves in this world and endanger their eternal salvation.

In the comprehension of this sorrow we partially realize or comprehend the goodness of God and thereby know a small portion of that for which we should be thankful to God.

Some will respond: For what should I be thankful? My child is bad.

But you recognize that your child is bad, and therefore you can effect your child by prayer and good example. Be thankful for the divine gift of honesty and integrity in your assessment of your child, for without honesty and integrity in your assessment you would make excuses which would preclude your praying for your child and giving good example to your child. In the honesty and integrity of your assessment of your child you will find the same qualities in your self assessment and thereby direct your prayers and efforts for yourself to

the correction of your own faults.

Others will respond: For what should I be thankful? I am poor and without means to sustain myself and my family.

And still others will respond: For what should I be thankful? I am in ill health.

Be thankful that God has not placed the saddle of wealth on your back, for the saddle of wealth enables and encourages the wealthy to indulge in the the greatest extremes of debauchery and sin. Wealth is a difficult thing to use properly, and when combined with good health, the desire to sin easily becomes an overwhelming preoccupation. Use what health and wealth you possess to contemplate God and His desires and to follow Him, so that you will obtain the eternal health and the eternal wealth which are abandoned by those who seek these things in this world.

Others will respond: For what should I be thankful? I am miserable.

Be thankful that you realize you are miserable. For in this realization you can contemplate the causes of your misery, and will then know that your misery is founded in not being as close to God as you can and should.

Weep for yourselves and for those who are not as good as they should be. Then thank God for that insight and begin working on correcting your shortcomings and those for whom you have concern. Accomplish this work through prayer and good, positive acts and thoughts which really are a form of prayer themselves - a kind of prayer in action or active prayer.

Most of us have sufficient wealth to sustain our selves and our loved ones. Be thankful to God for giving you the abilities which enable you to earn this wealth and use this wealth properly. Most of us have sufficient good health to enjoy most aspects of life. Thank God for this level of good health, and use it properly. Most of us have children who,

if they are not shining examples of goodness, are not totally bad. Considering the bad examples we have given them during their upbringing, we must be thankful they did not turn out worse, and we should be thankful there are good qualities in our children which can lead to their becoming holy.

But most of all we thank God for creating us, loving us, sustaining our souls, giving us the intelligence to worship and follow Him, and for wrapping His arms around us and just holding us close to Him when we seek Him.

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

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SAINT EUPHRASIA (EUPRAXIA)

Virgin, b. in 380; d. after 410.

She was the daughter of Antigonus, a senator of Constantinople, and a relation of Emperor Theodosius, born in 380 A. D. Her father died shortly after her birth, and her mother, also Euphrasia, devoted her life thenceforth exclusively to the service of God. To carry out this ideal she abandoned the capital, and, with her seven-year-old daughter, repaired to Egypt, where she dwelt on one of her estates, near a convent, and adopted the nuns' austere mode of life.

This example aroused in her daughter the desire to enter the convent, and her mother gave her into the care of the superior, that she might be trained in the ascetic life.

After her mother's death she declined an offer of marriage made, by the Emperor Theodosius, on behalf of a senator's son, transferred to the emperor her entire fortune, to be used for charitable purposes, and took up, with a holy ardour, the rigorous practices of Christian perfection. She was about thirty when she died, sometime after 410 A. D.

She is mentioned by St. John Damascene, in his third "Oratio de imaginibus".

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WHAT DOES GOD VALUE

When we have something, a quality, talent, ability, material possession, position of authority, celebrity status, physical strength, skill or craft, or anything, that thing is not an indication of our value, worth, or holiness. Even if we possess the virtues in a measure never before seen in a human being, that is not an indication of our value, worth, or holiness.

The only indication of our value, of our worth, of our holiness, is whether or not we spend all of eternity in union with God in heaven. Those who spend eternity with God are of the highest value, for anyone can go to hell, but not everyone will be allowed to go to heaven.

If we think about the richest person of whom we are aware, and all the things they have, of the massive amounts of money and gold at their command, we may be impressed. But when we think that they will one day die and their bodies turn to dust just like the poor, then we realize there is no reason to be impressed with the wealth of the rich, or with those who are rich. When we realize their wealth and all of their possessions were created by God and are kept in existence by God, and thus realize every thing the rich person possesses actually belongs to God, then we know the rich person is not impressive.

What is impressive about a politician who can command the destruction of the world, but who can not keep death from taking him? What is impressive about someone who is recognized by everyone in the world, but who goes to hell when he dies? What is impressive about someone whose physical appearance is maintained or created by plastic surgeons, implants, and chemicals. Nothing.

What is there which is of real value? What is of real value is that which can only be acquired by it being given. In different words: The only thing that has real value is that which can be acquired only if it is given.

That is why God values a contrite and humble heart. That is why the wise value love - not lust, not desire, not slavishness, but love. That is why the innocents of a child shines forth as beauty which is undeniable. That is why those who are aware of their faults and despise their faults because they are contrary to God's love and who oppose their faults because of their love of God, will attain eternal union with God in heaven.

Ref: 1 Cor. 12:2-11; Luke 18:9-14

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Martyr Agapius (Agapios) and His Companions Pleius (Plesius), Romil, Timolas (Timolaus), Alexander & Dionysius

The holy Martyrs contested for piety's sake during the reign of Diocletian (284-305), when Urban was Governor of Caesarea of Palestine.

Urbanus, the governor of the region, observed a pagan festival by having some Christians publicly tortured and executed: some by fire, others on the gallows, some by being thrown to wild beasts in the arena.

When Urban commanded that together with the heathen festival, certain condemned Christians be publicly cast to wild beasts, Timolaus, a native of Pontus, Dionysius of Tripolis in Phoenicia, Romulus of Diospolis, Plesius (or Paisius) and Alexander from Egypt, and another Alexander from Gaza, seeing the patience and serenity with which the Christians endured their torments, were reached by the Holy Spirit, tied their own hands and presented themselves to Urban when the exhibition was about to begin, professing their faith in Christ; they were immediately cast into prison.

A few days later Agapius (the only baptized Christian amongst these youths) and Dionysius also presented themselves. All were beheaded together at Caesarea. Their martyrdom is recorded by Eusebius (Eccl. Hist., Book VIII, ch.3, called The Martyrs of Palestine).

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(Continued WAGE from page 1)

Those who earn minimum wage should not expect to have the same life style as those at the top of the earnings ladder. But minimum wage should be sufficient to provide for decent housing, nourishment, clothing, health needs, retirement needs, and generally a reasonable standard of living for at least the employee, a spouse, and at least one or two children, and the education needs of the children. Anything less is immoral. The living wage can be composed of actual money wages, and benefits, but it must meet this standard.

Where employers attempt to circumvent the living wage standard by hiring only part time employees, thereby depriving them of benefits, the wages must be such that were the wages extrapolated to an amount equal to what would be earned at full time employment, the employee will earn and receive a living wage. This would enable the part time employee to obtain additional employment, so that the total earnings would constitute a living wage. By way of example, if an employee of ABC Company was only allowed to work part time at ten hours per week, then, since ten hours is one-fourth of a standard work week, the employee must be paid at least one-fourth of the weekly living wage. The employee could obtain the other three-fourths proportionately from other employment at the living wage standard.

We also often hear those with good health care provisions (such as health, medical, and hospitalization insurance as well as those who are just simply wealthy and neither need nor have such insurance) and those with good retirement provisions, berate those who do not. Often they blame those who do not, for not having such provisions. But if those who do not, do not because their wages are too low to enable them to obtain health insurance or to provide for their retirement, and they are good workers, then the blame falls squarely on the shoulders of employers and

(Continued WAGE on page 17)

(Continued ADVERSITY from page 1)

can we adjust the hinges of someone's life as though they were a door which needs realignment, nor can we weed out the plants which choke someone else's growth and robs their soul of life.

These adversities, the serious disruptions of one's life, can be the easiest matters with which one must deal, for there can be an acknowledgment of them which does not necessarily entail an acceptance of the totality of their potential implications or ramifications. When we acknowledge a serious problem we can seek to deal with it. Occasionally dealing with a serious situation entails simply acknowledging it and working around it. It is rare for a problem to be so constructed, constituted, critical, and severe that one can not work around it to some extent.

The frustrating adversities are those which can be corrected and yet remain. Especially aggravating are those which could be corrected with nominal effort or change, but are not corrected. The ones where the door of someone's life need but be adjusted to make that life better, or the garden of their life weeded to make it more fruitful. But we must be allowed into their house with our tools before we can adjust the door, and we have to have permission to weed their garden - and of course they must continue to weed their garden once we have assisted in cleaning it up, otherwise it will just become choked again.

The man went down from Jerusalem to Jericho and fell among robbers was beset with adversities. Apparently his injuries were so severe there was nothing he could to assist himself. He had to rely on the assistance of others; and when it was offered he accepted it.

But what did he do until assistance was offered? If he acknowledged his inability to assist himself, then he could only pray for help. When those able to render assistance ignored him, he had to keep anger and despair from

overwhelming his need to pray. When there was no one around and therefore no one able to assist him, he had to keep despair from interfering with his need to pray - but he also had to accept the situation without falling into spiritual despair.

But what if the victim had not acknowledged his situation, or what if he had refused the assistance of the Samaritan because the Samaritan was a Samaritan? Or, what if the Samaritan saw the robbery and attempted murder from afar and knew he either could not arrive in time to assist the victim or had not the means with which to assist the victim?

This is the most frustrating of situations with which we must deal: not for the man who went down to Jericho, but for the Samaritan and for us when we are being the Good Samaritan.

But when those whom we wish to assist refuse our assistance, then other than pray for them there is nothing which we can do.

And here we see the same resolution which is always the common resolution of every problem: prayer; but as much as possible it must be active prayer.

Ref: 2 Cor. 3:4-9; Luke 10:23-37

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(Continued WAGE from page 16)

A living wage must therefore be sufficient for the employee to obtain these as well.

The argument, that increasing wages to the living wage standard will increase the cost of products and services, is without merit. It is stated that as the cost of products and services increase due to increased wages, the wages will have to increase to meet the increased cost of services and products, and there will be a vicious circle of increase in cost of living, then wages, then cost of living, then wages, ad infinitum. This argument is without merit because it is not a stable situation and businesses seek stable situations. What will happen is, upper level wages will stagnate slightly until the additional labor costs at the bottom are acclimated within the business environment. Stated in another manner, those making extremely large salaries will have their very large incomes not be increased until the cost of the increased salaries of those who had not been paid a living wage is made up by lack of increases in salaries at the top of the salary scale.

The argument, that increase in wages to a living wage, will cause small business to lay off employees, or not hire additional employees, or to close, is also without merit, basically for the same reason.

Businesses do not hire additional employees because they wish to have numerous employees. They hire additional employees because the additional employees assist the business in making more money, sometimes by producing more product or services, sometimes by producing more efficiently than a lesser number of employees can produce.

The business owners, whether stockholders, partners, or proprietors, may experience a lowering of profits, but that will be only for the period of

(Continued WAGE on page 18)

WHO IS WHO?

We are the man going down from Jerusalem to Jericho who fell among robbers. It is the journey of life, from the worldly concerns of Jericho to the heavenly Jerusalem.

And on this journey we must be prepared. Everywhere on the journey there are robbers who wish to steal our souls and leave us bleeding our spiritual life onto the grounds of hell. They wish to steal the divinely given morality which we possess, and to induce us not to even make the journey. But if we do not make the journey, then we will die in Jericho; we will die without having attained eternal joy.

There are robbers everywhere, and we must be well armed and prepared against them. We can make the journey alone but it is very difficult. If we make the journey with others, we must be sure they are not robbers - for remember the man was not surprised by robbers but fell in with robbers. We must be very sure those with whom we make life's journey are persons who wish us to actually arrive in the heavenly Jerusalem, that they are persons with whom we can travel in safety.

Likewise we must be on guard against those who pretend to be moral persons, but who teach sin and thereby attempt to lead us astray.

And we should not be misled by the appearances, words, proclamations, or social positions of persons or organizations, especially when we are in need of spiritual help. We must look at what these persons and organizations actually do, and then chose wisely. Do they change the dogmatic proclamations of God so that their own desires are presented as dogma, or do they follow God's proclamations without twisting?

We must study the road so we do not make unnecessary and wasteful side trips. We must watch our steps for there are uneven and difficult places which we must either avoid or traverse.

But most important is that we do make the journey.

Ref: 2 Cor. 3:4-9; Luke 10:23-37

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SAINT MATTHIAS

The Greek Matthias (or, in some manuscripts, Matthias), is a name derived from Mattathias, Heb. Mattithiah, signifying "gift of Yahweh." Matthias was one of the seventy disciples of Jesus, and had been with Him from His baptism by John to the Ascension (Acts i, 21, 22). It is related (Acts, i, 15-26) that in the days following the Ascension, Peter proposed to the assembled brethren, who numbered one hundred and twenty, that they choose one to fill the place of the traitor Judas in the Apostolate. Two disciples, Joseph, called Barsabas, and Matthias were selected, and lots were drawn, with the result in favor of Matthias, who thus became associated with the eleven Apostles. He was a witness to the Resurrection.

We should always choose Matthias as the one who will heal the betrayals in our own midst.

All further information concerning the life and death of Matthias is vague and contradictory. According to Nicephorus, he first preached the Gospel in Judea, then in Ethiopia (that is to say, Colchis) and was crucified. The Synopsis of Dorotheus contains the tradition that Matthias preached the Gospel to barbarians and cannibals in the interior of Ethiopia, at the harbor of the sea of Hyssus, at the mouth of the river Phasis; that he died at Sebastopolis, and was buried there, near the Temple of the Sun. Still another tradition maintains that Matthias was stoned at Jerusalem by the Jews, and then beheaded. It is said that St. Helena brought the relics of St. Matthias to Rome where they repose in Saint Mary Major, and that a portion of them are at the abatical church of Trier. A church in Rome bears his name. Bollandus believes the relics that are in Rome are those of the

(Continued MATTHIAS on page 19)

(Continued WAGE from page 17)

time needed for the living wage standard to stabilize.

Those owners who rely solely on their business profits will experience a decrease in available cash and if their business profits are marginal and very low they may be adversely effected for a longer period than others. Those who rely on salary and business profits should be less severely effected and effected for a shorter period of time, as should those who rely on stock dividends to supplement their income be it retirement income or employment income.

There therefore can be no morally valid opposition to the living wage standard. Opposition to the living wage standard can be based in pomposity, greed, desire to "keep others down", desire to "live better than others", desire to have a higher standard of living than others, and even in fear or ignorance. But it can not be based in morality.

Very generally we can truthfully state, and accurately believe, that good people do good things, and evil people do evil things. Good people can and often do perform many bad and sinful acts (things), but generally their focus and their fruits are good. Likewise, evil people can and often do many good things which would be holy if they were not being done by evil people for evil purposes; but generally the focus and the fruits of evil people are evil, or at the least, are not good and therefore are evil for what is not good is evil.

Not paying a living wage is innately evil.



+ Paul, S.S.B.

Ref: Rom 6:19-23; Mat. 7:15-21

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(Continued ANOTHER from page 1)

Her hatred was a sin. Salome, the daughter of Herodias, danced an obscenity before a drunk Herod, and in his lust he promised her on oath what ever she desired. That dance was a sin, as was Herod's drunkenness, and as was his oath, for the oath was calling on God for something for which God should not be called upon; and in making the promise of anything she wished Herod was vacating his free will and placing his actions under the control of another, and that also is a sin. Each of these sins lead to the next, culminating in the murder of Saint John, which lead to the remainder of Herod's sinful life, including participation in the murder of Our Saviour Jesus Christ, and Herod's own horrible death. So we see how one sin leads to another, and continues unless the chain is consciously broken.

And we see how a goodness leads to another. Saint John preached against Herod's marriage, and that was good. And while Herod imprisoned Saint John for his preaching against the marriage, yet Herod knew Saint John was a just and holy man, and feared him because of that justness and goodness, and that was good. And Herod willingly listened to Saint John and followed his advice in many things, and that was also good for it benefited both Herod and those whom he governed. And he even had sorrow at the contemplation of the sin of killing Saint John, and that sorrow was good, but he was not strong enough in that goodness to overcome the sins which lead to his murder of Saint John, and that is a cause of great sadness.

We have these same types of opportunities in every day of our lives. Perhaps for most of us they are not as dramatic as those which existed for Herod and for Saint John,, but they are just as outcome determinative.

There was a man who was an engineer, who had served as a Major in Merrill's Marauders during WWII. Later in life he was building a large project and a

retaining wall was scheduled to be poured - but the architectural just plotted the wall without giving its length. He used his skills to extrapolate the length of the wall, then double checked the measurements and location of every portion of the wall, and made the pour, relying on his skills and on the accuracy of the drawings. His work was good and he saved his company a very large sum of money. Thus we have one goodness leading to another, and yet another.

But that same man, when informed by the concrete contractor that the contractor had underestimated the amount of concrete needed for the entire project, and that the contractor would go bankrupt, spent untold hours computing minimal tolerances so that very small amounts could be shaved off the concrete works, thereby saving the concrete contractor's business. And that one sin, by the contractor, who had purposely under bid so he could get the contract, lead to another sin, that of requesting the engineer bail him out - when the contractor realized the engineer would know if the contractor shorted on the concrete - and the engineer sinned in skimping on the concrete. And all the concrete workers and the concrete supplier, knew what was going on. And so one sin lead to another.

Again, there is a man who is homeless because he prefers to be. He lives in a shed with no utilities, and the owner of the shed allows him to live there. He does odd jobs to earn enough money to provide for his other needs. He is allowed to use the garden hose at one house, as a shower, where he keeps a red shop cloth and a bar of soap, and bathes while retaining his modesty. He and his clothing are always clean. It is his manner of living which is unusual. When thugs attempt to cause harm in the neighborhood, the homeless man usually prevents any harm by his presence and by his acting on his desire to protect those who assist him - it is as though they all constitute some sort of family. And so it is that one goodness

leads to another.

We do not have to become as evil as Herod to have our sins lead to sins of others, and to cause untold harm. We just have to commit little sins, which we all commit, and the chain of harm is created.

We do not have to become martyrs to follow Saint John the Forerunner's example. We just have to do good, and each good we perform will lead to another, and another, and another; and may be the cause of our eternal salvation and that of many others.

Ref: Jer. 1:17-19; Mark 6:17-29

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(Continued MATTHIAS from page 18)

St. Matthias who was Bishop of Jerusalem about the year 120, and whose history would seem to have been confounded with that of the Apostle.

St. Clement of Alexandria tells us that "He exhausted his body by mortification to make his spirit subject to the Crucified".

An Old English poem "Andreas" tells the story that he worked among cannibal savages.

Some believe he preached in Judea, in Cappadocia, and around the Caspian Sea where he was persecuted by both Jews and Gentiles, and died by stoning, possibly in the year 63 AD, or was stoned, crucified, or cut to pieces at Colchis in 80 AD. Some legends also say he preached on the shores of the Caspian Sea. Some say that Matthias died shortly after his election and that Paul succeeded him. Other legends say that he preached in Ethiopia, Africa and later died in Sevastopol, Ukraine. One tradition says he was martyred in Colchis, near modern Georgia in the Caucacus.

He is the Patron of alcoholism, carpenters, reformed alcoholics, smallpox, and tailors.

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BEARING GOOD FRUIT

What kind of fruit do most of us seem to bear? We humans are strange trees, strange vines, because for most of us we bear good fruit and bad fruit at the same time. We are like a grape vine which has full, sweet, grapes, and sour grapes that grate the teeth, hanging next to each other, not in different bunches, but in the same bunch or cluster.

When a fig tree is watered by good water, its fruit usually is good. When a fig tree is watered by water laced with bacteria, the bacteria may enter the fruit. So too with vegetables and other plants. Those who eat the contaminated fruit and vegetables may die from them, and cattle which eat the contaminated fruit and plants may pass on the contamination in their milk and in their meat.

Those who eat the contaminated fruit, vegetables, and plants, will suffer from the contamination, and those who consume from them will receive the contamination. Thus a mother's milk can become contaminated, harming her children who suckle at her breasts. And a cow which eats the contaminated will pass on the contamination in its milk, and if slaughtered for meat, in its meat. All who partake of the milk or the meat will receive the contamination, as will those who partake of the original fruit, vegetables, and plants.

But we humans usually bear mixed fruit. We can control what kind of fruit we bear. We can choose our sources of water and nourishment. We can choose untainted water and pure elements which make us grow and with which we produce fruit. But we usually choose mixed sources of water, mixed sources of nourishment, and therefore produce a mixture of contaminated, bad fruit, and pure, good, healthful fruit. We need to focus on the sources of good spiritual nourishment.

Often we are like mindless sheep, wandering from pasture to pasture, consuming what seem to be pleasing to us at the time we consume it, without regard as

to whether or not it will effect our ability to produce wool, or even make us sick, or cause our demise. At other times we seem to be like sheep which do not see the good grazing grounds, but only grazing grounds which contain poisonous plants, and we consume the poisonous plants. We need the Good Shepherd to guide us to proper pastures, and need assistant shepherds who will not only **not** sow the good pastures with poison weed, but who also will root out the bad grasses so we will not consume them.

But a good tree can not bring forth evil fruit; and an evil tree can not bring forth good fruit. So, what are we?

We are in the process of determining exactly what we will be.

God is not deciding - He has already made it known He desires us to be good. The Devil is not deciding - he has already made it known he wants us to be evil and to join him in Hell.

Those who side with the devil: the pro-choice pro-abortionists, the ACLU, atheistic communist and atheistic capitalists, fake religious leaders and all leaders who use their positions primarily for their own benefit, family members and friends who use others for their own benefit, users in general - these have decided to bear fruit which can not be consumed by anyone, even by themselves.

Those who with great consistency avoid sin and the near occasion of sin, who with great consistency also perform the corporal and spiritual works of mercy to the extent they are able, who do these because God has said He desires this, and because it seems to be the right thing to do, and who worship God and offer themselves to God - offering their hearts with contrition for their transgressions and omissions against God: these have decided to bear good fruit, fruit which is pleasing to everyone, especially to God.

Most of us very much desire to be bear-

ers of good fruit. At the same time we often forget to do what is needed and to avoid what should be avoided. And sometimes we just do what we should not because the desire to do it seems to overwhelm us at that time.

The means by which we can consistently bear good fruit is by following the example of those who actually do consistently bear good fruit. They come from all walks of life: married; single; clergy; religious; married to good spouses and to evil spouses; with good, evil, and thoughtless parents and children; but with great consistency they are all true Christians, members of the One Holy Catholic Apostolic Church of the Orthodox, Romans, Coptic, Armenian, and other Sacramental Churches.

And these bearers of good fruit pray constantly, even without seeming to pray they pray; they consciously pray; they instinctively pray. They make the works of mercy an integral part of their lives to the extent they have the ability, emulating Christ and offering themselves - their contrite hearts - to God with the Holy Sacrifice of the Divine Liturgy. In doing this they avoid sin and the occasions of sins more easily than others, but with their good works and desire to be pleasing to God comes even stronger attacks by the devil and his followers. They must be prepared to, and actually ask our Saviour and His saints for their assistance at every step, and accept that assistance.

Ref: Rom 6:19-23; Mat. 7:15-21

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**RESPONSIBILITY,
SERVICE,
AND
ADVANCEMENT**

This year the Eastern calendar Sunday of the Myrrh-Bearing Women, and the commemoration of Joseph of Arimathea and Nicodemus, coincided with the Western calendar feast of the Apostles Saints Philip and James.

It is interesting how these different saints are examples of being good shepherds under the Eternal Shepherd. Each one of these Saints met his responsibilities as leader in the Church, a servant to the Lord, as a members of their respective families, and as members of society.

They were not interested in just attaining that which was selfishly good for themselves, but, rather, as they increased in position in the Church they increasingly thought less of their own self interests and more and more of the desires of Our Lord and of the needs of those they lead. They realized that being in a position of authority, be it the authority a child exercises over a pet dog or cat, or the authority of a Bishop or an Emperor, means the more authority one has the more he becomes a servant to those over whom he has authority. Just as a child is responsible for the care of a pet, so too is a Bishop responsible for his flock, a father responsible for his family, and a mother also responsible for her family in a manner different from but just as important as a father.

Children are not supposed to be responsible for feeding and sheltering their family, their parents are responsible for those things.

Citizens of a country are supposed to be served by their Government officials and bureaucrats. The citizens do not exist for the purpose of funding the government officials and bureaucrats, the government officials and bureaucrats exist for the purpose of serving the citi-

zens.

And there is no member of the laity who can forgive sins or transmutate bread and wine into the Body and Blood of Our Lord, Jesus Christ - only a Priest can do that and that is one of the main jobs he has. The laity do not exist to provide the Priest with the necessities and luxuries of life - the Priest exists for the purpose of providing the laity with the spiritual necessities of life.

Of necessity there is a certain amount of quid pro quo and reciprocity in these various relationships, but it is very clear that the higher the rank, the more one is supposed to serve and to be a servant.

But when God is not the focus of one's life, responsibility is no longer met. When God is not the focus of a mother, she aborts her child. When God is not the focus of a father, he neglects his children's physical and spiritual needs, often causing them to be raised by public funds such as welfare. When God is not the focus of a businessman's life, his staff are over worked, under paid, and abused, while his customers are robbed. When God is not the focus of an employee's life, he does shoddy work. When God is not the focus of a government official's life, he treats the public as slaves who exist solely for the purpose of providing him with what he wants. And when God is not the focus of a Priest's or Bishop's life, he neglects and abuses his flock and goes to hell.

Always remember, if you do your best to fulfill your responsibilities, you will advance on the path to holiness and salvation; and if you abuse your authority or neglect your responsibilities, you will advance on the highway to eternal damnation.

Ref: 1 Peter 2:21-25; John 10:11-16

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**THE HOLY SPIRIT IS OUR
TEACHER AND NOT A
“POWER BROKER”**

“With meekness receive the ingrafted word, which is able to save your souls.” Some people erroneously believe that the major focus of our relationship with the Holy Spirit, is to obtain the gifts of the Holy Spirit, such as prophecy, healing, speaking tongues, and so forth. But Our Lord said our relationship with the Holy Spirit is that He is our Teacher and that He will teach us in this manner: *“he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak. And the things that are to come, he shall shew you. 16:14. He shall glorify me: because he shall receive of mine and shall shew it to you.”*

The Holy Spirit teaches us what Our Lord has said and how to accomplish what Our Lord has instructed, and what Our Lord has said and instructed comes from the Father.

The Holy Spirit is not a power broker, granting special powers here and there, although He does grant special powers here and there. But just as the river which irrigates a farm is not a farm, so too is the Holy Spirit the granter of special powers, but not a power broker.

He is our Teacher and He teaches by assisting us in following The Way taught by Christ, and The Way taught by Christ was given by the Father to Christ for Him to teach to us. The Holy Spirit also teaches us by showing us how to live The Way taught by Our Lord. He does this by constantly being in our minds, hearts, spirits, and souls, always giving us instruction and implanting right and goodness in us in a manner for us to accept, or reject if we are so inclined.

The Holy Spirit actually shows us how to live, and it is this for which we should pray, that the Holy Spirit will show us how to live and that we will

(Continued POWER on page 22)

(Continued **POWER** from page 21)

comprehend what He shows us and follow what He teaches us - we should pray to acquire the Holy Spirit and only pray to receive His gifts in a manner which makes us servants fulfilling the will of God in their acquisition and use.

We should do all in our power to *“receive the ingrafted word,”* because the ingrafted word *“is able to save”* our *“souls.”*

The ingrafted word is spoken by the Holy Spirit, and what He speaks is what He hears, and what He hears is from the Father. We know this is so because Our Lord has told us that this is true.

So let us focus on the Holy Spirit, not as some abstract and unknowable entity, but as the Teacher of mankind. Let us pray to Him that He will teach us, and that we will be good students, for it is not just in believing that Jesus Christ is our God and Savior that we will attain eternal joy, but in following the Word of God. To follow the Word of God, we need the help of the Holy Spirit, our Teacher and guide.

Ref: James 1:17-21; John 16:5-14

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GOD BEING THE MOST IMPORTANT FACTOR IN LIFE IS ONLY MEANINGFUL WHEN ONE FOLLOWS THE ONE TRUE RELIGION

No matter how forcefully and how often Satan's disciples argue one religion is as good as another, the truth is that there is only one true religion, and that is true Christianity under the One Holy Catholic and Apostolic Church, which currently is separated into several major administrative systems. All other organizations and systems which are called religions are not as good as the one true religion, no matter how much good they may seem to do.

Jesus Christ, the founder and leader of Christianity, has called on all who would be His followers, to do as He has done: to worship God in the manner God has dictated, take care of the needs of all people, to avoid all sin, to never harm - even to the extent of not even harming those who are attempting to harm us. There is a subtle difference between stopping someone from harming us, and harming those who are attempting to harm us, but in perfectly following Christ we strive to attain the level of not even opposing those who would harm us.

A brief contemplation of other religions shows that only the true Christian Church follows or attempts to follow Christ to this level. Other groups who call themselves Christians always fail to follow Christ in some major manner. Some support abortion. Others do not believe in the Sacraments, even though they were all instituted by Christ. Others support punishing criminals as a means of imposing justice upon the criminals - instead of using the criminal justice system as a means of rehabilitating those who can be rehabilitated and as a means of protecting society from those who can not be rehabilitated. And others fail to follow Christ in a myriad of other ways.

Religions which do not claim to be

Christian often actually promote horror. Many of them actively promote rape, torture, murder, terrorism, theft, destruction, lying, cheating, dishonoring agreements, slavery, bondage, and every sin possible - and these are not Satanic religions but are well organized and acknowledged religions such as Islam - read the Koran if you believe this is an overstatement.

These false religions all can be considered as one religion, even though many may claim to worship something different from the others. They can all be called the Sin Religion. They can be called that because even though they claim to worship a deity or deities, every religion follows the wishes of its leader or leaders. True Christianity follows Christ, and worships Him, receives His Sacraments, feeds the hungry, and attempts to teach in a peaceful manner rather than attempting to impose a believer's will on non-believers. Other religions, in promoting the wishes of their leaders, are attempting to impose the wills of those who are not God. They often so do through what appears to be kindness, but that is merely a trap used to entice and entrap followers.

When Christians truly follow Christ, then God becomes the most important factor in that one's life. But just because God is the most important factor in one's life does not mean one is a Christian, or that one will do good, for it is obvious that God is the most important factor in Satan's life, and he is totally opposed to God.

But when one who wishes to be good makes God the most important factor in their life, then that person studies what God has taught, what He requires, what He wishes, and attempts to conform to God's desires and instructions. The follower's personal desires become secondary to the expressed will of God, and God has expressed what His will is in every situation and circumstance.

Ref: Rom 6:3-11; Mark 8:1-9

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A LITTLE ABOUT SAINT JAMES THE GREATER APOSTLE AND MARTYR

We know a little about each one of the Apostles, but not very much about any particular one of them. It is a pity we know so little about them, especially Saint James the Greater.

He is called The Greater because there was another Apostle named James, he called the Lesser. James the Greater was older and taller than James the Lesser, hence the terms greater and lesser.

Saint James the Greater was the elder brother of the Apostle, Evangelist, and Gospel writer Saint John. Their father was a fisherman named Zebedee. Zebedee owned his own fishing boat, and was in partnership with Saints Peter and Andrew, who also owned their own fishing boats. Zebedee had several people working for him on his boat in addition to his sons.

A fishing boat in those days was an expensive piece of equipment. It was made from wood planks, and had to be large enough to allow four to six or more men room to work casting and trawling nets, hauling in the catch, and sorting it. Since Zebedee's boat worked in concert with the boat owned by Saints Peter and Andrew, and we know their boat was large enough for Jesus to sleep in while He and the Apostles traveled across the Sea of Galilee. Zebedee's boat had to have been a very large one. Trees were not especially scarce in Galilee, but trees large enough to use for making a large fishing boat were scarce. So wood was expensive and a fisherman who owned his own boat had to be successful so he could afford the fishing boat as well as pay his crew. It is therefore reasonable to expect Zebedee and his sons were relatively wealthy.

Saint James the Greater's mother was Salome. Salome was the sister of The Ever Virgin Mary, Mother of our Lord and Saviour Jesus Christ. So Saint James the Greater, and Saint John, were

cousins of Jesus. Their maternal grandfather was Saint Joachim (whose name means Yahweh prepares), a High Priest and the father of the Blessed Virgin Mary and Salome. His wife was Saint Anne. It was Salome who asked Jesus to have her sons sit at Jesus' right and left hands in His kingdom, and they did not discourage the notion.

(Acts 4:13) James the Greater and John probably had not received the technical training of the rabbinical schools; in this sense they were unlearned and without any official position among the Jews. But, according to the social rank of their parents, they must have been men of ordinary education, in the common walks of Jewish life. They had frequent opportunity of coming in contact with Greek life and language, which were already widely spread along the shores of the Galilean Sea. They probably lived in or near Bethsaida (John, i, 44), perhaps in Capharnaum.

Saint James the Greater and Saint John were called or nicknamed "The Sons of Thunder" because they were so fervent in following Christ. They were sticklers for propriety, and we can see this in the Scripture passage where a man or some men were casting out devils in Jesus' name. James and John forbade the man from doing that because the men were not followers of Jesus. (Luke, ix, 49). When the Samaritans refused to receive Christ, James and John said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" In short, they wanted to call down heavenly rebuke and punishment on those who were using Jesus' name but not committed to Jesus.

Saint James was part of Jesus' inner circle. He was present with Peter and John at the miracle of the raising of the daughter of Jairus (Mark, v, 37; Luke, viii, 51), at the Transfiguration (Mark, ix, 1; Matt., xvii, 1; Luke, ix, 28), and the Agony in the Garden of Gethsemani (Matt., xxvi, 37; Mark, xiv, 33).

He was martyred by Herod Agrippa in 44 A.D., fourteen years after the resur-

rection, by being beheaded with a sword. Herod had control over a much larger area than his grandfather, and, while he was not a religious man, he tried to placate the Jews. Some of the Jews did not like the spread of Christianity so Herod began persecuting Christians. Saint James the Greater, being fervent in following Christ, opposed Herod's persecution. He was falsely accused, but his accuser was so swayed by Saint James that he became a Christian, and was beheaded with Saint James. They were martyred on or near Passover.

It is unlikely Saint James ever left the Jewish homeland, and therefore it is unlikely he went to Spain, as is held by some traditions. It is probable his body was brought to Compostela, Spain, and that later his relics were divided and some brought to the church of St. Saturnin at Toulouse, France.

He is not the Saint James who wrote the Epistle of James, and he is not the Saint James who was the Bishop of Jerusalem and head of the First Council of the Church, which was held at Jerusalem. The Saint James who wrote the Epistle was much more gentle, and Saint James the Greater had been martyred before the First Council. The person who wrote the Epistle and who was Bishop of Jerusalem was Saint James the Lesser.

Ref: 1 Cor. 4:9-15; Mat. 20:20-23; and cites above

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HOW TO TEACH THE WORLD

We are to go into the world, to teach every individual person, to Baptize each individual person in the name of the Father, and of the Son, and of the Holy Ghost, and to teach each individual to observe all that Our Saviour Jesus Christ has taught.

A good person with whom to begin doing these things is ourselves. And when we do these things, with ourselves, and with others, we should add nothing and take nothing away from the dogma of the Church established in Ecumenical Council, for that dogma is the unchanging teaching of God.

The murders, drug use, lust, racial hatred - and this must not be limited to white discrimination against blacks but must include the obvious hatred many black leaders express for whites - and other sins which are destroying our communities, are the result of people paying lip service to Christ's teachings. When people pick and choose which of God's laws they will obey, or just ignore God, the Breath of God, the Holy Spirit, is not in them, or is in them so slightly, that their spirit is a spirit which breeds death - not life.

What can we, you and I, realistically do to change this? It seems as though there is nothing which we can do. If we are acquainted with a rich person who obtained their riches immorally, would there be anything which we could do or say to them which would change them? Can we do or say anything to change the parent who says their sixteen year child is innocent of the murder, rape, and drug dealing of which they are accused and of which they are guilty? Can we do or say anything to change the preacher who uses racial hatred as the foundation of his power, economic well being, and standing in his community? Can we do or say anything to change the politician who caters to the sinful desires of our human nature, makes them legal according to man's law even though they are illegal according to

God's law, and thereby the politician maintains power?

Yes we can.

We begin by leading moral lives. We begin by learning, observing, and following what Christ taught. This does not mean we just are faithful to our spouse; live continent lives in accordance with our station in life; do not lie, steal, rape, envy, gossip, or murder. It does not mean we just do these things and also pray. We must attack the gates of hell and the armies which hell has sent out to attack the morals of mankind. Not with guns, bombs, and physical weapons do we make this attack, for hell is not attacking us with these physical weapons and one can not sin in order to destroy evil.

It is true that hell often uses the weapons of physical war to further its ends. Fascism, the Nazi and Japanese attacks of World War II, and the terrorist attacks of today, are that type of war, and in that type of war it is proper to use similar weapons to defeat the enemy, which is Satan and his followers.

But the war of sin in our communities is not that type of war. So we can not use those types of weapons in this war against sin in our communities.

Use the weapon of voting morally. When the ACLU attacks any reference being made to God, oppose the ACLU and support those who desire to make reference to God in public places and facilities. But use the intellect which God has given to you. Do not get emotional and forget the logic which God has given to you. Doing that just lets the ACLU and similar organizations and people have their evil way.

Oppose pornography, not by being emotional about it or by spouting platitudes, but by using the intellect which God has given to you. Pornography is allowed because it is legally held by the courts to be an exercise of free speech. But that same freedom of speech does not allow one to shout "FIRE" in a crowded the-

ater. Proper intellectual parallels can be drawn to the availability of pornography, and this can be used to greatly weaken that slimy industry.

Above all, never give up the battle against sin. And never use sinful means to oppose sin.

Slavery was sanctioned as legal by the United States Supreme Court. The Court never did reverse itself on the slavery issue. The laws and constitution of the United States forced an end to slavery in the United States; and similar laws in other countries forced an end to slavery in those countries - not their courts.

This change was forced on the nations by Godly men and women. Likewise, we too can force changes in our country. We can force it to again accept goodness and morality, and to consider sinful behavior as abhorrent.

Do not go to movies where the actors are living in sin; where they are living with each other and bearing children without the benefit of marriage - of Holy Matrimony. Assess the TV program you watch, and do not watch those which are stupid or immoral. Write to the sponsors of those TV programs, objecting to their content, and to the nature of their commercials.

If you truly are a Christian, you will do as many of these things of which you are capable. And you will pray.

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

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WHAT DOES ACQUIRING THE HOLY SPIRIT MEAN? The requirements necessary to attain eternal union with God seem to be impossible.

We know that no one except the Son, and perhaps the Blessed Ever Virgin Mary, has seen the face of God whilst alive in this world. Not even Saints Peter, Paul, or Abraham, and not even Moses, who after the Son in His human nature, and the Blessed Theotokos, is the most beloved of God and the only person to actually “argue” with God.

One who has seen God has seen and thereby acquired all good. Not just all good in the material world, such as perfect health and life without decay, and every possible delight and joy, but all good of the spirit - God’s Grace, perpetual joy, rejoicing, peace, justice, happiness, and every good thing conceivable and all good things beyond conception. But we can not see the face of God for it is beyond our capacity and ability to see, for only a most pure heart can see the face of God, and none of us has that purity of heart.

And none of us is perfectly just; but only those who are just shall enter heaven.

Since Moses and Saint Paul did not attain that purity of heart, and were not perfectly just, how can we expect to attain those perfections? What good is it to know how to attain heaven if we are unable to do that which is required to attain heaven? Were Moses and Saint Paul given a special pass into heaven, and if so why is it not offered to us?

We must remember, God does not require us to do that which is beyond our capacity or nature. Birds, bats, butterflies, and bees are given to fly, but turtles and trees are not. Trout and whales are given to live in the water, but mice and horses are not. Elephants and dogs are given to live on land, but sharks and dolphins and sea weed are not.

And if purity of heart and justice are required to see God’s face and enter into heaven, then they must be within our capacity. Even though Moses and Saint Paul were deficient in them and even though we are deficient in them, and even though we can never be perfectly pure of heart and perfectly just, these things must be within our ability to grasp. It is not a contradiction to state that purity of heart and justice are within our capacity even though we can not be pure of heart and just.

The insight is given in Our Lord’s words, “*The kingdom of God is within you.*”

A person who cleanses their heart from every created thing and from every evil desire, will create a place for God to dwell within them. This does not mean

Since Moses and Saint Paul did not attain that purity of heart, and were not perfectly just, how can we expect to attain those perfections? What good is it to know how to attain heaven if we are unable to do that which is required to attain heaven?

you stop loving your spouse or children, for love is based in God’s natural law, and is the created and therefore imperfect parallel of Charity, which is Divine Love. Therefore love can be good, but it can also be evil, as love for your baby is good and love of power and money is evil.

It is in rooting out the improper desires that we make room for the proper desires. But then we must acquire the proper desires, for if we just remove the desire for things which are not Godly, it is not automatic that Godly desires and things will flow into out hearts. We must seek them and make them part of us, and thus will the Kingdom of God be within us.

And when the Kingdom of God is within us, then we can see the image of purity of heart that is God’s purity of heart, there, within our self. And thus

will we see the justice that is God’s justice, within our self.

This is a part of what is meant by the concept of acquiring the Holy Spirit.

It is not that we replace worldly desires with heavenly desires. Nor is it that we replace worldly things with heavenly things. We must remove the non-Godly, and acquire the Godly.

If we merely replace the worldly things with the Godly things, we have not effected a change in our selves. Is as though we replaced a bad habit with a good habit. If we just replace habits, we can easily return to the bad habits, for we remain infected with a habit and the inclination to have a habit.

We must actually remove that which is worldly, and acquire that which is Godly.

Thus it is that we not only refrain from killing, but also refrain from fighting, anger, and even from ridicule, for ridicule inflicts a harm just as does striking someone. And as we remove the evils associated with that bad

quality, we can acquire and develop tenderness of heart, love, Charity, compassion, and true concern for others.

As we remove lust for sex, money, and the unnecessary material things of this world, we can become pure of heart, able to love instead of just desiring sex. We can begin to see the light of God because our vision becomes less clouded as we become more pure. As we remove deviousness we become capable of becoming more pure - not just in matters of sensuality but pure in desire, intention, in heart.

Thus do we acquire the Holy Spirit, and the Kingdom of God, and God’s purity will be within us.

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

HOPE HAS NEITHER SMUGNESS NOR PRESUMPTUOUSNESS

If our focus changes from that which does not last, to that which lasts forever, we become concerned for our own eternity and for the eternity of everyone else, especially those whom we love.

We stop attempting to justify or excuse our sins, and begin attempting to change our sinful ways; to stop sinning. We stop attempting to justify or excuse the sins of others, and begin attempting to change their sinful ways, even if that attempt is limited to giving good example and payer.

But if we attempt to justify or excuse anyone's sin, including our own, then our focus has not changed from sin to God, but remains on committing sin and justifying sinning.

Those who focus on God have Hope which comes from their Faith. Hope is Faith in the promise of Christ, but it is never smug nor is it ever presumptuous.

When one is smug in their belief they will spend eternity with God, or, what is worse, when one presumes they will spend eternity with God or expresses with certainty that they will spend eternity with God, and teaches that position, they are wrong and are leading others astray. They are in error and are leading others into error because they have not yet died, and nothing is certain until death.

What is even worse is those who promote the concept that because God is all merciful He will not send someone to hell. This is a terminal error, for God has said He will reject those who reject Him; that those who do not do His will will not enter into heaven; that those who do evil and live in evil will spend eternity in hell.

Our bodies need constant care to obtain and maintain good health. Our souls also need constant care to obtain and maintain good health. If you do not feed

your body, it dies, and so does your soul if it is not fed. If you do not bathe and cleanse your body it becomes infested with vermin, and so does your soul if it is not constantly cleansed through your confession of your sins and seeking forgiveness for them. If you do not care for your teeth, you will lose them, and even if you do care for your teeth you may lose them, and your body will suffer and become weak because you can no longer properly nourish it. And if you do not pray in humility you will not receive spiritual aid and your soul will not receive proper nourishment.

If you are in a state of grace, and are firm in the Virtues and practice the Beatitudes as best you can, all for the love of God, then and only then can you have Hopeful confidence that if you continue following The Way taught by Christ, that you will spend eternity with God.

Repeat: If you are in a state of grace, and are firm in the Virtues and practice the Beatitudes as best you can, all for the love of God, then and only then can you have Hopeful confidence that if you continue following The Way taught by Christ, that you will spend eternity with God.

This should induce concern for ourselves, and great concern if not fear for those whom we know who have not made God the main focus of their lives.

Remember all of this in the midst of Divine Liturgy, and pray for yourself and for each of the persons for whom you have concern. Virtually every prayer within Divine Liturgy has the potential for inclusion of your intentions, so include your intentions. Also remember that those for whom you should have concern is everyone in the whole world, including yourself. Do not presume anything, but always Hope. And Pray, Pray, Pray.

Ref: Rom 6:19-23; Mat. 7:15-21

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FALSE PROPHETS Non-Christian "Christian" Pastors

When Jesus said beware of false prophets He was not making reference to the cooked books at Enron or to the national accounting firm that assisted in cooking the books of numerous corporations during President Clinton's administration. He was referring to the cooks.

He also was referring to the Protestant ministers in New Orleans who recently held several African drum ceremonies all around the city, beating drums and calling on the spirits which their ancestors worshiped in Africa, asking the assistance of those spirits to stop the current crime and murder wave. These so called Christian ministers are nothing more than followers of the Pagans and apostate Jews (as opposed to the Jews who followed the God of Moses) who worshiped the Baal instead of the Lord God. It was amazing to watch these people congregating in front of numerous churches, all of them supposedly Christian houses of worship, beating on their drums: Boom! boom Boom! boom Boom! boom, calling on Satan and his legions to stop the very crimes Satan and his legions promote. That is who Baal is: Satan. And these so called ministers, when they called on the Pagan spirits worshiped by their African ancestors, were calling on Satan and his followers. Who do these ministers think promotes the crimes and evils their drum beating is supposed to stop? But these same ministers call themselves Christians. Either they are so ignorant they should resign their ministerial positions, or they are evil, or perhaps they are just grossly defective. But they do no good with the stupid drum ceremonies.

In addition to the drum beaters, Our Saviour was referring to the Baptist Bishop who called New Orleans mayor Ray Nagan: a white man in black skin. He called the mayor that because the mayor was not throwing pork barrel projects to the Negro ministers - he was and hopefully continues to require a return for expenditure of public money.

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The pecuniary focus and the racism made obvious in the remarks of that so-called bishop are not Christian qualities; but they are the qualities of a wolf in sheep's clothing, of a fake Christian, of one who produces poison fruit.

Usually there is no benefit in directly attacking promoters of evil. But evil is so wide spread and is every where hiding under the veil of Christianity that it is now necessary to give concrete examples of these evils. For hundreds of years the heretics and Satanists have been attacking the True Church by name, and have now even infiltrated in great numbers into the ranks of the clergy of the True Church in an attempt to discredit and destroy it. Under these circumstances drastic measures must be taken and the defense against these evils must be a firm and sure offense.

If you expect to harvest strawberries from a poison ivy vine you will be disappointed. You will only harvest illness. If you expect to maintain good health by replacing vitamins and nourishing food with crack cocaine and rancid grease you will not wake up when you are brought to the mortuary or the coroner's office. Very simply, you can not have Christian values coming out of that which is in direct opposition to Christianity.

If the leaders of the Church, those who were referred to by Saint Paul as elders, do not stand fast in the Faith and lead the flock of Christ in holiness, and if the flock does not demand its shepherd be Godly, then the only alternative is the anarchy which accompanies Satanic evil.

So people can beat on their drums and go to hell or they can spiritually beat their sins out of themselves and go to heaven, but they can not attain union with God by following a follower of Satan.

Ref: Rom 6:19-23; Mat. 7:15-21

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**NO ONE, NOT CHILDREN,
NOT POLITICIANS, NOT
BUSINESSMEN, NOT
CLERGY, NO ONE CAN
SERVE TWO MASTERS
Children, Fatima and Purgatory
The Decadence Festival in New
Orleans**

When the Blessed Ever Virgin Mary appeared to Sister Lucy, and to her cousins, on May 13, 1917, at Fatima, Lucy had just made 10 years of age, Francisco was 9 years of age, and Jacinta was 7 years of age, just a few days away from becoming 8. None of the children knew that the lady they saw appear in a beautiful light was the Virgin Mother, so Lucy, being the oldest, asked Mother Mary, "Where do you come from?" Mother Mary answered, "I come from Heaven." After talking a little, Lucy asked, ". . . shall I go to Heaven?" Mother Mary answered yes. Lucy asked, "And Jacinta?" and was told yes. Lucy then asked, "And Francisco?" The Virgin Mother answered, "Francisco will too, but he will have to say many Rosaries first." Later Lucy asked about two of her friends, young girls who had died. The Virgin Mother told her one was in Heaven, but that the other was still in Purgatory.

In our modern sophistication we are inclined to ask, what is it that a child could possibly do to warrant Purgatory?

We know that the main punishment of Hell is eternal separation from God. But least you think that is not all that bad, Jesus has told us that Hell is a place of eternal fire, where our souls eternally burn with spiritual fire, and our bodies, once they are united with our souls, eternally burn with physical fire. And that this is less severe than the loss of God.

We are not sure what Purgatory is like. We know it is a place of purification. Sometimes it is thought of as God's finishing school, where we learn to behave in God's house, in Heaven. But we must always remember that both Saint Paul

and Saint Peter tell us that if we do go to Heaven, that after death, before we receive our eternal reward, we are purified and refined like silver or gold in a furnace, and that refining process uses fire. Purgatory therefore must be considered not only a place where we learn to behave, but also a place where we are purified. Many very holy saints have told us Purgatory is the upper reaches of Hell; that the only difference between Hell and Purgatory is that those in Hell never get out, but that those in Purgatory eventually get out.

This may frighten you. It may make you uncomfortable. But this is not some boogey man story. This is reality.

If children who we consider to be basically innocent go to Purgatory we must ask, Why. We know we have done evil. We know we have avoided doing the good that we should have done. And we know that we deserve Purgatory, if not Hell. But children? What can children possibly do that warrants Purgatory?

When anyone attempts to serve two masters, they fail in any attempt to serve God, and in failing to attempt to serve God and in failing to serve God we do evil which warrants being purified prior to entering Heaven, if we are to eventually enter Heaven. And that is what children can do to warrant Purgatory. They can try to serve two masters, God, and themselves.

Let us consider something overt. The Decadence Festival in New Orleans takes place over the Labor Day weekend. It is a gathering of homosexuals during which it is traditional for homosexuals to engage in overt homosexual sexual acts in public, on the streets and balconies of the French Quarter, and to display every type of perversion possible. Not only is this behavior immoral, it is also illegal. This activity has been videotaped and the video tape presented to New Orleans police and government authorities. While the police and government authorities state it is their policy to arrest those who engage in sex in

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public, and have promised a crack down on such activity, these same police and government officials have threatened several clergy who have organized protests against the Decadence Festival. The police plan to arrest those who protest, and the mayor and other city officials have cited the large amount of money which is made during the festival as one of many reasons why they encourage the festival. Business owners also cite the great amount of money which is made during the festival as a reason to support it.

In supporting the festival, the police, mayor, city officials, and business owners have prostituted the City of New Orleans.

Undoubtedly the police, mayor, city council, and business owners consider themselves to be moral people, yet in supporting and promoting the festival, and in failing to enforce the public lewdness laws, and in seeking the money which the festival brings, they are attempting to serve two masters. Or perhaps we should view their morality as a pretense, and consider them to be serving only their own monetary and corporeal self interests; only giving lip service to God's law and demands.

The festival participants usually make no pretense or allegation of being moral, for the very name of the festival states the festival is immoral; that it is anti-God.

It may seem impossible for those associated in any manner with the Decadence Festival to attain eternal salvation. And it may seem that if even children go to Purgatory, that it is impossible for us to go straight to Heaven, and that we will be fortunate to even make it to Purgatory.

But we must remember that the children of Fatima were normal children. They sang and danced and played. Sometimes, when they were supposed to pray the Rosary, instead of praying the entire prayers, they would repeat the words

"Hail Mary" ten times, and then say Our Father, skipping the actual prayers

But what they did have can be called a focus on God, an awareness of God and at least the minimal desire to do God's will.

As one increases in holiness, God becomes and remains the main focus of one's life and existence. Whether washing the dishes, or brushing one's teeth, as well as in contemplating what one will do to earn a living, as we increase in holiness all is done intentionally within the shadow of God.

We can not change that part of our past which did not focus on God. But we can change our future and constantly attempt to make its focus God. This is done in not attempting to serve two masters, especially if one of those masters is ourselves. We must attempt to serve only the Master of the universe, and do everything, whether it be eating, sleeping, earning a living, playing, relaxing, or even taking a nap, in accordance with His will.

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

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SAINT HELENA

Saint Helena, the mother of Constantine the Great, was born about the middle of the third century, possibly in Drepanum (later known as Helenopolis) on the Nicomedian Gulf; and died about 330. She was of humble parentage. St. Ambrose, in his "Oratio de obitu Theodosii", referred to her as a stabularia, or inn-keeper. Nevertheless, she became the lawful wife of Constantius Chlorus. Her first and only son, Constantine, was born in Naissus in Upper Moesia, in the year 274. The statement made by English chroniclers of the Middle Ages, according to which Helena was supposed to have been the daughter of a British prince, is entirely without historical foundation. It may arise from the misinterpretation of a term used in the fourth chapter of the panegyric on Constantine's marriage with Fausta, that Constantine, oriendo (i. e., "by his beginnings," "from the outset") had honoured Britain, which was taken as an allusion to his birth, whereas the reference was really to the beginning of his reign.

In the year 292 Constantius, having become co-Regent of the West, gave himself up to considerations of a political nature and forsook Helena in order to marry Theodora, the step-daughter of Emperor Maximianus Herculius, his patron, and well-wisher. But her son remained faithful and loyal to her. On the death of Constantius Chlorus, in 308, Constantine, who succeeded him, summoned his mother to the imperial court, conferred on her the title of Augusta, ordered that all honour should be paid her as the mother of the sovereign, and had coins struck bearing her effigy. Her son's influence caused her to embrace Christianity after his victory over Maxentius. This is directly attested by Eusebius (Vita Constantini, III, xlvi): "She (his mother) became under his (Constantine's) influence such a devout servant of God, that one might believe her to have been from her very childhood a disciple of the Redeemer of mankind". It is also clear from the dec-

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laration of the contemporary historian of the Church that Helena, from the time of her conversion had an earnestly Christian life and by her influence and liberality favoured the wider spread of Christianity. Tradition links her name with the building of Christian churches in the cities of the West, where the imperial court resided, notably at Rome and Trier, and there is no reason for rejecting this tradition, for we know positively through Eusebius that Helena erected churches on the hallowed spots of Palestine.

Despite her advanced age she undertook a journey to Palestine when Constantine, through his victory over Licinius, had become sole master of the Roman Empire, subsequently, therefore, to the year 324. It was in Palestine, as we learn from Eusebius (*loc. cit.*, xlii), that she had resolved to bring to God, the King of kings, the homage and tribute of her devotion. She lavished on that land her bounties and good deeds, she "explored it with remarkable discernment", and "visited it with the care and solicitude of the emperor himself". Then, when she "had shown due veneration to the footsteps of the Saviour", she had two churches erected for the worship of God: one was raised in Bethlehem near the Grotto of the Nativity, the other on the Mount of the Ascension, near Jerusalem. She also embellished the sacred grotto with rich ornaments. This sojourn in Jerusalem proved the starting-point, first recorded by Rufinus, as to the discovery of the Cross of Christ.

Her princely munificence was such that, according to Eusebius, she assisted not only individuals but entire communities. The poor and destitute were the special objects of her charity. She visited the churches everywhere with pious zeal and made them rich donations. It was thus that, in fulfillment of the Saviour's precept, she brought forth abundant fruit in word and deed. If Helena conducted herself in this manner while in the Holy Land, which is indeed testified to by Eusebius, Bishop of Cae-

sarea in Palestine, we should not doubt that she manifested the same piety and benevolence in those other cities of the empire in which she resided after her conversion.

Her memory in Rome is chiefly identified with the church of S. Croce in Gerusalemme. On the present location of this church formerly stood the Palatium Sessorianum, and near by were the Thermae Helenianae, which baths derived their name from the empress. Here two inscriptions were found composed in honour of Helena. The Sessorium, which was near the site of the Lateran, probably served as Helena's residence when she stayed in Rome; so that it is quite possible for a Christian basilica to have been erected on this spot by Constantine, at her suggestion and in honour of the true Cross.

Helena was still living in the year 326, when Constantine ordered the execution of his son Crispus. When, according to Socrates account (*Hist. eccl.*, I, xvii), the emperor in 327 improved Drepanum, his mother's native town, and decreed that it should be called Helenopolis, it is probable that the latter returned from Palestine to her son who was then residing in the Orient. Constantine was with her when she died, at the advanced age of eighty years or thereabouts (Eusebius, "*Vita Const.*", III, xlvi). This must have been about the year 330, for the last coins which are known to have been stamped with her name bore this date. Her body was brought to Constantinople and laid to rest in the imperial vault of the church of the Apostles. It is presumed that her remains were transferred in 849 to the Abbey of Hautvillers, in the French Archdiocese of Reims, as recorded by the monk Altmann in his "*Translatio*". She was revered as a saint, and the veneration spread, early in the ninth century, even to Western countries.

Saint Helena and the Cross

In the year 326 the mother of Constantine, Helena, then about 80 years old, having journeyed to Jerusalem, under-

took to rid the Holy Sepulchre of the mound of earth heaped upon and around it, and to destroy the pagan buildings that profaned its site, Some revelations which she had received gave her confidence that she would discover the Saviour's Tomb and His Cross.

The work was carried on diligently, with the co-operation of St. Macarius, bishop of the city. The Jews had hidden the Cross in a ditch or well, and covered it over with stones, so that the faithful might not come and venerate it. Only a chosen few among the Jews knew the exact spot where it had been hidden, and one of them, named Judas, touched by Divine inspiration, pointed it out to the excavators, for which act he was highly praised by St. Helena. Judas afterwards became a Christian saint, and is honoured under the name of Cyriacus.

During the excavation three crosses were found, but because the titulus was detached from the Cross of Christ, there was no means of identifying it. Following an inspiration from on high, Macarius caused the three crosses to be carried, one after the other, to the bedside of a worthy woman who was at the point of death. The touch of the other two was of no avail; but on touching that upon which Christ had died the woman got suddenly well again. From a letter of St. Paulinus to Severus inserted in the Breviary of Paris it would appear that St. Helena herself had sought by means of a miracle to discover which was the True Cross and that she caused a man already dead and buried to be carried to the spot, whereupon, by contact with the third cross, he came to life. From yet another tradition, related by St. Ambrose, it would seem that the titulus, or inscription, had remained fastened to the Cross.

After the happy discovery, St. Helena and Constantine erected a magnificent basilica over the Holy Sepulchre, and that is the reason why the church bore the name of St. Constantinus. The precise spot of the finding was covered by

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the atrium of the basilica, and there the Cross was set up in an oratory, as appears in the restoration executed by de Vogüé. When this noble basilica had been destroyed by the infidels, Arculfus, in the seventh century, enumerated four buildings upon the Holy Places around Golgotha, and one of them was the "Church of the Invention" or "of the Finding". This church was attributed by him and by topographers of later times to Constantine. The Frankish monks of Mount Olivet, writing to Leo III, style it St. Constantinus. Perhaps the oratory built by Constantine suffered less at the hands of the Persians than the other buildings, and so could still retain the name and style of Martyrium Constantinianum. (See De Rossi, Bull. d' arch. crist., 1865, 88.)

A portion of the True Cross remained at Jerusalem enclosed in a silver reliquary; the remainder, with the nails, must have been sent to Constantine, and it must have been this second portion that he caused to be enclosed in the statue of himself which was set on a porphyry column in the Forum at Constantinople; Socrates, the historian, relates that this statue was to make the city impregnable. One of the nails was fastened to the emperor's helmet, and one to his horse's bridle, bringing to pass, according to many of the Fathers, what had been written by Zacharias the Prophet: "In that day that which is upon the bridle of the horse shall be holy to the Lord" (Zach., xiv, 20). Another of the nails was used later in the Iron Crown of Lombardy preserved in the treasury of the cathedral of Monza

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SAINT MACRINA THE YOUNGER

Macrina was the eldest of the ten children of St Basil the Elder and St Emmelia. She was born about the year 330 in Caesarea in Cappadocia and at the age of twelve was betrothed to be married. When her fiance died suddenly, however, she vowed not to marry and remained at home to help in the education of her brothers, among whom were St Basil the Great, St Peter of Sebaste, and St Gregory of Nyssa.

Later Basil established his mother and Macrina on an estate which had belonged to his father on the River Iris, in Pontus, where they lived a communal life and were joined by other women. When her mother died, about the year 373, Macrina gave away all her possessions and lived on what she could earn by her own labours; when she died in 379 she was so poor that nothing could be found to cover her body but a coarse veil. She was buried in the church of the Forty Martyrs of Sebaste.

At some stage she had become superior of a double monastery at Annesi, on the other side of the river from Basil and his community. This account of Macrina is based on the Life written by her brother Gregory in the form of a letter to a solitary named Olympius. He also wrote a treatise, *De tlnima et resurrectione* ("On the soul and resurrection"), in the form of a dialogue between himself and Macrina as she lay dying.

In the Life he describes a miracle that she worked to heal the diseased eye of a young girl, and he comments on other reported miracles: "Though they seem incredible, they are all believed to be true by those who have carefully investigated them. But they are judged by the carnally-minded to be outside the possible," and so he would not list them, "lest the unbeliever should suffer hurt by being led to disbelieve the gifts of God."

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SAINT KEVIN

Saint Kevin, Abbot of Glendalough, Ireland, was born about 498 A. D., the date being very obscure, and died 3 June, 618 A. D. He was the son of Coemlog and Coemell.

His name signifies fair-begotten.

He was baptized by St. Cronan and educated by St. Petroc, a Briton. From his twelfth year he studied under monks, and eventually embraced the monastic state. Subsequently he founded the famous monastery of Glendalough (the Valley of the Two Lakes), the parent of several other monastic foundations.

After visiting Sts. Columba, Comgall, and Cannich at Usneach (Usny Hill) in Westmeath, he proceeded to Clonmacnoise, where St. Cieran had died three days before, in 544 A. D.. Having firmly established his community, he retired into solitude for four years, and only returned to Glendalough at the earnest entreaty of his monks.

He belonged to the second order of Irish saints and probably was never a bishop.

So numerous were his followers that Glendalough became a veritable city in the desert. His festival is kept throughout Ireland. Glendalough became an episcopal see, but is now incorporated with Dublin.

St. Kevin's house and St. Kevin's bed of rock are still to be seen: and the Seven Churches of Glendalough have for centuries been visited by pilgrims.

He is also known as Caoimhghin; Coemgen; Coemgenus; Comegen; Keivin; Kevin of Glen da locha; Kevin of Glendalough

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THANK GOD, BECAUSE HE REALLY DOES CARE ABOUT US God really does care about us and we should thank Him for this. But it is difficult for us to comprehend His love for us for in the ultimate expression of His love God chose that which is totally beyond our ability to comprehend 15

SAINT EUPHRASIA (EUPRAXIA) 15

WHAT DOES GOD VALUE When we have something, a quality, talent, ability, material possession, position of authority, celebrity status, physical strength, skill or craft, or anything, that thing is not an indication of our value, worth, or holiness. 16

Martyr Agapius (Agapios) and His Companions Pleius (Plesius), Romil, Timolas (Timolaus), Alexander & Dionysius 16

WHO IS WHO? We are the man going down from Jerusalem to Jericho who fell among robbers. It is the journey of life, from the worldly concerns of Jericho to the heavenly Jerusalem. 18

SAINT MATTHIAS 18

BEARING GOOD FRUIT What kind of fruit do most of us seem to bear? 20

RESPONSIBILITY, SERVICE, AND ADVANCEMENT This year the Eastern calendar Sunday of the Myrrh-Bearing Women, and the commemoration of Joseph of Arimathea and Nicodemus, coincided with the Western calendar feast of the Apostles Saints Philip and James. It is interesting how these different saints are examples of being good shepherds 21

THE HOLY SPIRIT IS OUR TEACHER AND NOT A "POWER

BROKER" 21

GOD BEING THE MOST IMPORTANT FACTOR IN LIFE IS ONLY MEANINGFUL WHEN ONE FOLLOWS THE ONE TRUE RELIGION No matter how forcefully and how often Satan's disciples argue one religion is as good as another, the truth is that there is only one true religion, and that is true Christianity under the One Holy Catholic and Apostolic Church, which currently is separated into several major administrative systems. All other organizations and systems which are called religions are not as good as the one true religion, no matter how much good they may seem to do. 22

A LITTLE ABOUT SAINT JAMES THE GREATER APOSTLE AND MARTYR 23

HOW TO TEACH THE WORLD We are to go into the world, to teach every individual person, to Baptize each individual person in the name of the Father, and of the Son, and of the Holy Ghost, and to teach each individual to observe all that Our Saviour Jesus Christ has taught. A good person with whom to begin doing these things is ourselves. 24

WHAT DOES ACQUIRING THE HOLY SPIRIT MEAN? The requirements necessary to attain eternal union with God seem to be impossible. 25

HOPE HAS NEITHER SMUGNESS NOR PRESUMPTUOUSNESS If our focus changes from that which does not last, to that which lasts forever, we become concerned for our own eternity and for the eternity of everyone else, especially those whom we love. 26

FALSE PROPHETS Non-Christian "Christian" Pastors When Jesus said beware of false prophets He was not making reference to the cooked books at Enron 26

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THE ASSUMPTION OF THE BLESSED EVER VIRGIN MARY THEOTOKOS MOTHER OF GOD Before Roman Catholic Pope Pius XII declared as dogma, "Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory," there were discussions amongst Orthodox and amongst Romans as to whether or not the Ever Virgin Mary was assumed body and soul (and spirit)

into heaven. But with that Roman declaration, those Orthodox who believe in the Assumption are often called nasty names by other Orthodox. A consideration of the history of a situation often resolves all doubts. 1

HOW ONE SIN LEADS TO ANOTHER, AND ANOTHER, AND ANOTHER . . . AND ONE GOODNESS ALSO TO ANOTHER, AND ANOTHER, AND ANOTHER . . . Very often one sin leads to another, and another, and continues. Herod married the wife of his own brother, and that 1

IN PRAISE OF THE MOTHER OF GOD The Ever Virgin Mary chose the best part, and the fruits of her choice were not taken away from her. 1

HOW TO HANDLE ADVERSITY We all experience adversity, whether it 1

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YOUR AGENDA VERSUS GOD'S AGENDA People attempt to justify sexual promiscuity, homosexual and lesbian relationships, corporate greed, manipulation of others, and a seemingly uncountable number of other evils, but they can never justify these evils. It simply is impossible. Every so-called Christian religion which has broken away from the True Church has also denied one or more of the major teachings of Our Saviour. 8

THE DIVINE LITURGY IS THE SOURCE God has already provided for us all we need: all we need to know, all we need to attain salvation, all we need to be happy, all we need to avoid evil - not just sin but also eternal evil in hell; all we need 9

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It is IMPOSSIBLE for you who have not experienced it, for you to know the personal devastation we have experienced, in loss of personal relations, in this year of Katrina. Lost things are nothing in comparison to lost people.

REUNION

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