



REUNION

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



Volume 18 No. 4 OF THE CHURCH OF MAN WITH GOD August 2008 A.D.

~ WHEN IS THE LAST TIME YOU SAW SUCH GREAT JOY ~

*From Metropolitan Archbishop Paul, S.S.B.
To every Priest in the world:*

On June 25, 2008, while I was purchasing a few items at the store (while, as is my custom, wearing clerical collar), an extremely thin, very elderly lady in a wheel chair waited in an aisle talking with a younger man and woman who accompanied her.



(Continued ELDERLY on page 7)

IS EACH OF US A CONFUSION, OR, ARE WE AT WAR?

In a certain sense it is very proper for us to consider ourselves each, to be what we do and also to do what we are. Stated simply: We do what we are and we are what we do. We are the good things we do and we are the sins we commit. In the same sense our value is set in the value of what we do.

So, in a certain sense, a police officer who takes a twenty dollar bribe to not issue a ticket to a speeding motorist is worth twenty dollars, as is the speeding motorist.

For most of us this means we are each a self-conflicting and contradictory confusion. It can be comforting to know most of us are a confusion, but a confu-

(Continued WE ARE on page 12)

THE PAGAN HOLY SPIRIT and a father's responsibility

Whether He is named Holy Ghost, Holy Spirit, or Paraclete, He is one of the three Persons of the Blessed Trinity Which is, and each of Which is, God, there being but one God.

The Godless constantly attack God the Father especially in advertisement and entertainment which portray fathers, daddies, husbands, and males, as being incompetent.

(Continued PAGAN SPIRIT on page 15)

THE CAUSE OF MEANNESS, INDECENCY, AND RAUNCH

One of the characteristics of Saints Peter and Paul, of the Twelve Holy Apostles, the other Apostles and Disciples, indeed of humankind in general with a few stark, glaring, and hideous exceptions - one of their most prominent characteristics is decency. Plain, simple, decency, has been a norm even in the most savage of cultures, where it

(Continued RAUNCH on page 17)

THE CROSS IS OUR LIFEBOAT AND OUR SKIN

The Tree of the Cross is the Ark of the New Covenant. The Ark of the old covenant with Moses was wood covered with gold. The Ark of the New Covenant is the Tree of the Cross covered with and soaked with the Body and Blood of Christ.

It was by the wood of the Ark of Noah that mankind was saved and begun anew. It is by the wood of the Cross that a vessel is made for mankind to endure the storms of life and the waves of sin; a vessel which provides shelter and all of our needs as we journey to union

(Continued ARK - CROSS on page 7)

THE WORLDLY TWIST MEANINGS AND USE THOSE TWISTINGS TO FOSTER DISRESPECT OF THE EVER VIRGIN MOTHER OF GOD

The worldly people twist meanings, attempting to corrupt what is meant into falsehood; and then attempt to have the falsehood accepted as truth.

We see this in the news organizations' so called reporting of preparations to canonize Pope John Paul II. The news organizations state the Roman Church is preparing to make John Paul II a saint. That statement is parallel to the

(Continued THE SAINT on page 8)

THERE ARE SOME PEOPLE WHO JUST DO NOT CARE ABOUT GOD

There are some people who just do not care about God. They do not necessarily believe or not believe in God. God just is not important to them, and anything concerning God is not important to them.

Amongst the Jews of the Exodus there were many who thanked God for rescuing them from Egyptian slavery, fighting their battles, opening the Red Sea allowing them to walk on its dried bed and then drowning Pharaoh's army, feeding them, giving them the Ten

(Continued IGNORE on page 9)

PUBLICATION NOTICE

REUNION is a religious publication with offices at the address given below. Circulation is approximately . All contents are copyright ©, July 31, 2008 A.D., **REUNION**, The Society of Clerks Secular of Saint Basil, C/O St. Mary Magdalene Orthodox Church, 125 Hartsie Dr., Waveland, Mississippi 39576, USA (post Katrina temporary address C/O Holy Innocents, 311 Hickory Avenue, Harahan, Louisiana 70123 USA), unless separately copyrighted, and may be reproduced without permission provided credit is given. All by-lined articles may be used by the author without permission at any time. Literary contributions are welcome; no fee will be paid for same; editorial control will be maintained by **REUNION**. All submissions for publication are made subject to these provisions, and must bear the name, address, telephone number, and signature of the contributor.

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

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

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

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

Telephones / electronic addresses:
 Holy Innocents
 311 Hickory Avenue
 Harahan, Louisiana 70123 USA
 Voice and FAX (504) 738-3502
 abp@reu.org
 BBS telnet://reu.org
 http://www.reu.org

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

+ Paul, S.S.B.,
 Publisher .

+ The Basilians - The Basilian Fathers +

LETTERS

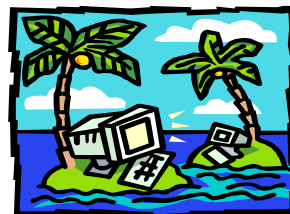


(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - If your typed letter is accompanied by an ASCII DOS Text copy on a floppy, we will thank you with extra prayers - Ed.)

WORLD WIDE WEB:

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

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



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

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

Each ML (Mailing List) 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 or SysOp 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)

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

Name _____
 Address _____
 City _____
 State _____ Zip _____

(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, in Adobe (PDF) format. In some instances this is better than the paper print issue because the pictures often are in color. The ML does support discussion, and discussion is encouraged. It is mainly used by those who desire to receive the Newsletter but do not have access to the WWW (each issue is available on-line), and those to whom we can not send a free print copy.

We have initiated a simplified method of subscribing to our InterNet mailing lists.

Simply go to:
<http://www.reu.org>

Then, click on the link which reads **MAILING LISTS**. This will bring you to a page captioned:

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

or go to:
<http://www.reu.org/public/ml/ml.htm>

Half-way down the page is a link entitled:

[automatic subscription page](#)

This will bring you to a page entitled:

**HOLY INNOCENTS ODX.
CHURCH BBS
Mailing List Support**

Enter your e-mail address in the place provided, select the mailing list to which you wish to subscribe, click the **Subscribe** button, and an e-mail will be sent to you to confirm your desire to subscribe to the mailing list.

To confirm your subscription simply follow the instructions in the confirmation message (just click the reply command on your e-mail program without changing anything in the Subject line) and you are subscribed to the mailing list.

Most of the mailing lists then send out a welcome message.

Some of the mailing lists use the mailing list name as the sender's address. Some use the sender's name, and others use Fr. Paul, or father.paul@reu.org on behalf of whoever the one who originated the message. We will bring some consistency to this sometime in the future, probably.

To un-subscribe just follow the above procedure for subscribing and click on the unsubscribe button. A confirmation message will be sent to which you should reply to confirm the un-subscription.

Or you may subscribe by sending an e-mail to :

listserver@reu.org

In the message area put:

subscribe studies
subscribe sermons
subscribe prayers
subscribe bible-day
subscribe one-body
subscribe reu_pub

as appropriate. Send separate messages for each subscription.

+

THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

THE MOUTH THAT BLOWS ON THE SPARK AND TURNS THE SPARK INTO FLAME CAN ALSO BLOW TOO HARD AND EXTINGUISH THE SPARK

The gentleness of Christ Teaching should not be interpreted or understood to indicate malleability or flexibility in doctrine. Rather, it should be understood as acknowledging the brittle character of human nature. His gentleness in teaching is an acknowledgment of the difficulty in admitting error experienced by those who desire to or have practiced self indulgence and by those who have practiced error, especially the error discussed in the teaching.

However, Christ never stepped back from true dogma in practice or in teaching. Nor did He adjust the strength of His teaching to accommodate the brittleness of those He taught.

Considering this, how did He keep from extinguishing the flame He had kindled? How did He keep from blowing out the spark of Faith as He encouraged it with the breath of truth.

Christ did not set the flame of the Divine Virtues in a mere candle in the soul. He carefully laid (built) the preparation for a fire as in a fireplace, or as in building a torch bound with pitch and resin, so that once set aflame a gentle breath would quickly spread the fire which would increase in intensity and strength with breaths of ever increasing strength and intensity. He would then add additional fuel to the laid fire, add additional pitch soaked bindings to the torch.

A quickly laid fire may or may not catch. It may smoulder and suffocate itself. If this begins to happen, the fire

maker must blow the smoke away, and adjust the kindling.

Even a well laid and strong fire must be fed and tended. If improperly tended it may begin to smoulder and then need to be fanned or have the smoke blown away.

If left unattended it may die out, or even spark and burn down the house. Or, if unattended, another may extinguish it.

It should not be brought to such an intensity that it burns itself out, outstripping its supply of fuel. Therefore, fuel must be set aside for it, and fed it as required.

A well tended fire will provide warmth in the cold, light in the darkness, change the inedible into nourishing food, and even comfort in the midst of misery.

Torches may be lit from it and its illumination spread to establish new fires which will provide the Divine Virtues to others. These new fires must also be carefully tended, just as the original fire must be carefully tended.

Remember, the fireman who uses a hose extinguishes the flame, while the fireman who weilds a shovel stokes the flame.

Weild a careful shovel.

+

EVERY PRIEST SHOULD FOSTER THE TRANSFIGURATION OF JESUS IN EACH MEMBER OF HIS FLOCK

CHRIST IS THE NEST OF HOLINESS

It is impossible to describe what Peter, James, and John saw when Our Saviour Jesus Christ changed at the Transfiguration. His face shone as the sun, His

garments became white as snow, and Moses and Elias appeared talking with Him.

When someone sees God, or, in this life, the energies of God, he sees the totality of all holiness, beauty, justice, fairness, decency, love, and everything which is good. He sees everything for which decent people strive.

It makes the reality of much of this world more stark, more clear; showing it to be nakedly overrun with horrible evil.

When a boy dreams of being a knight in shining armor, slaying the dragon, defeating the evil knights, saving the damsel in distress, he is dreaming of shining forth the goodness of God, of being a mirror of Christ who is the mirror of the Father, defeating evil and upholding good.

When a girl dreams of being a princess, of holding court and having tea or dinner with her friends, she is dreaming of surrounding herself in a nest of holiness, of being protected from all evil by that knight in shining armor.

For so long as a grown man can maintain his admiration of the American Cowboy struggling to establish his home and household and winning against the natural and man made forces which oppose those who would be self sufficient and decent, then there is maintained the desire for victory by the knight in shining armor, the victory of good over evil.

For so long as the grown woman has desire for, and hope there will be, a protector for her, who will love her with wholesome and manly strength, then there is maintained the possibility for a family and household established in the beauty of God.

It is the beauty of God, seen in the beauty of Christ in the Transfiguration, which maintains hope that at least some part of this world can be made habitable

(Continued SSB NEWS on page 5)

(Continued SSB NEWS from page 4)

by decent people. It is this hope which keeps the struggle for goodness and against evil alive, for without hope, one does not endeavor or strive.

Every Priest has as one of his God given purposes, the establishment and maintaining of these ideals in every person, especially himself.

Ref: 2 Peter 1:16-19; Mat. 17:1-9

+

BEING A PRIEST IS WONDERFUL AND WONDROUS

There is nothing which can compare with being a Priest. It is the most fantastic, delightful, humbling, frustrating, desirable, exhausting, demanding, difficult, easy, seemingly impossible yet never impossible, whatever. Though it is termed a vocation it actually is something else, something more than a vocation. It is much more than an occupation. It is more than a state of being. It is *the* Priesthood.

It is sorrowful, a great sorrow, that many Priest, though truly ordained, have not, or no longer, or only rarely, know this. Truly *know* this.

There is an awesomeness in being able to, and actually cleansing a penitent's soul and restoring it to life.

The closeness to God a Priest is allowed to *experience* if he but makes the effort when he Consecrates the Sacred Eucharist, is different and potentially of extremely greater intensity than that which is possible for one not Consecrating the Eucharist. Often a Priest will but rarely pray Divine Liturgy without others physically present, and therefore he but rarely is able to fully savor that experience. But when the opportunity is presented, he would do well to release all thoughts and cares not immediately associated with

praying the Divine Liturgy. For in that situation is the opportunity to contemplate each prayer in a personally meaningful manner, to ask God and ask of God, to thank God, and most exciting of all, to just simply be with God physically present in the Eucharist. While God is always God, God physically present in the Eucharist is in some manner different, and God physically present in the Eucharist a Priest has just Consecrated is in some manner differently different to and for the Priest who has just Consecrated.

A man should not become a Priest because he wishes to experience this closeness. Nor should a man become a Priest because he hopes it will assist him to attain eternal salvation, overcome sin, or provide a foundation to fight for any cause especially social justice. He should not become a Priest because it is something to do, because it may seem to be an easy life (it is not), or because his Mother wants him to become a Priest. A man should become a Priest, actually a man should be ordained a Priest because that is what he is designed to be, that is what he is called to be, that is what he *is* and ordination is the means by which he becomes what he *is*.

Any Priest who does not know or experience this, has never known or experienced this, has not recently known or experienced this, or only rarely knows or experiences this, would be well served by ceasing to read this and immediately praying the Divine Liturgy. A Roman Catholic Priest of the "Latin" Rite would be best served by praying the Gregorian or Tridentine Mass (using a vernacular - Latin Missal or Missalette if necessary). Just shut everyone and everything out and take your time.

[Oh, if there is any doubt about your being in a state of Grace, take care of that potential problem through *Sacramental* Absolution - from a truly and validly ordained Priest.]

Those who are not truly and validly ordained Priest may experience some form of self-induced emotion, excitement, vision, or some other form of "vapors". But a truly, validly ordained Priest will, absolutely *will* experience the indescribable. And he will desire to experience it again and again, in continually greater and increasing measure, fullness, and intensity. Surprisingly, there really is nothing or not much in the way of emotion in this experience if it can properly be termed experience. It is simply fact. That may sound dry and dull but it is not.

It is in the experience of the Eucharist and the Priest's living memory of the Eucharist that the Priest finds both gentleness and firmness in assisting those who seek his help, his advice, his counsel, and the Sacraments.

Only another Bishop can appreciate that which a Bishop experiences in the Divine Liturgy of the Holy Chrism, or his Ordination of a Priest, or his Consecration of a Bishop. Only another Priest or a Bishop can appreciate what a Priest experiences when he Baptizes, Chrismates or Confirms, Marries a man and a woman, anoints with Holy Oil no matter what the circumstances, receives the Confession of a Penitent and Absolves that Penitent, or prays Divine Liturgy and confects the Sacred Body and Blood of Christ - and receives and gives Holy Communion.

The life of a Priest is also filled with that which in comparison, is often thought of as the more mundane: paying bills, cutting the grass, obtaining Sacramental wine, providing proper bread for the Eucharist, overseeing the children, worrying about the budget, and if Orthodox, Eastern, or Byzantine, being a good husband and if blessed a good daddy. But in the experience of praying the Divine Liturgy and of Christ in the Eucharist these other activities and "things" leap out from being merely mundane and become one with the Divine Liturgy - Eucharist essence of the Priest.

+

(Continued SSB NEWS on page 6)

(Continued SSB NEWS from page 5)

ST. MARY MAGDALENE NEWS
St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576

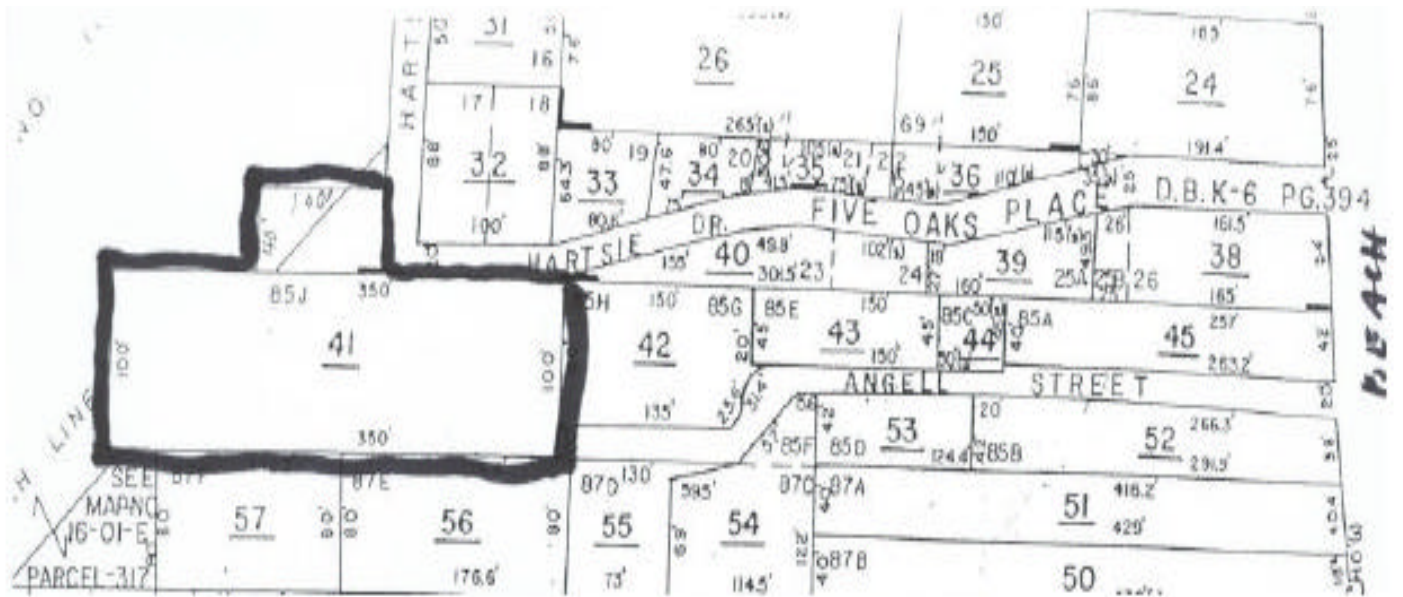
St. Mary Magdalene was destroyed by hurricane Katrina. There are no buildings or trees remaining on the property. A good natural setting is very important for maximum benefit to be derived from a spiritual retreat facility - the prime use of Saint Mary Magdalene was as a retreat house and our Mother House. That retreat house setting will require many years to re-establish at Saint Mary Magdalene.

We have therefore decided to sell the land, which is approximately one acre, composed of two adjacent lots, one being approximately 100 feet by 350 feet, the other being approximately 40 feet by 100 feet, situated approximately 550 feet from the beach of the Gulf of Mexico. (See the area outlined in bold in the above survey map. The survey map is not in true proportion due to the printing process.)

We have listed the property with Coldwell Banker Alfonso Realty, (228) 467-0244, agent Bobby Compretta, (228) 216-7197, for \$99,000.00. Inquiries should be directed to the real estate company or agent.

We would have rebuilt if the forest on the property had not been destroyed. We hope to establish another retreat house upon sale of the property.

+



(Continued **ELDERLY** from page 1)

The elderly lady smiled in my direction through oxygen tubes which lead to a tank carried in the wheel chair so I returned her smile and waived.

As they passed by I heard the elderly lady say the words "Priest" and "Blessing", so I asked the younger woman, "Did she say she would like a blessing?"

The younger woman indicated she did not know and the young man turned the wheel chair around so the elderly lady and I could talk.

I asked her, "Did you say you would like a blessing?"

Shwe answered excitedly with an enormous smile, "Would you? I would really like to receive a blessing from a Priest!"

So I blessed her, saying, "May Almighty God bless you and keep you this day and all days throughout your entire life, in the Name of the Father + and of the Son + and of the Holy Ghost +."

Her face beamed with total joy and happiness as she said, "I've been blessed by a Priest."

The young man and woman who accompanied her were both smiling at her joy and happiness as the three of them continued on what obviously will be one of the last excursions this beautiful elderly lady will will experience in this world.

That God chose me to be the one to impart such complete and full happiness to this lady, and by providing that happiness to her also provide a measure of happiness to her younger companions (who appeared to be in their forties), is an honor and a priviledge for which I thank God with my entire being.

That lady's smile illuminated the "big box" store and remains with me, as

sharp an image now as it was several days ago.

The joy I saw in that beautiful elderly face must be a mirror of the joy of the soul which has just received the Sacred Eucharist, or Sacramental Absolution. But her joy, her happiness, possessed qualities of something so beautiful I can not begin to describe it. And her younger companions, possibly her children or grandchildren, beamed with happiness at her happiness.

God seems to continually grant the opportunity for Priests to experience these fantastic occasions, but a Priest must willingly participate in them and desire to participate in them.

If something like this has not happened to you recently, perhaps you should do a few things to assist in their coming into being. You can not seek them. You must be available to receive them when God presents them.

I hope and pray I will remember her smile, her joy, her happiness, all the days of my life.



+ *Paul, S.S.B.*

(Continued **ARK - CROSS** from page 1)

with God. We have but to enter the Ark of the Cross, and not venture forth until our journey is completed, and we will arrive at our desired destination.

But if we enter into a vessel which is not made from the Wood of the Cross, we will enter into a vessel which is not sea worthy. It will sink and take us with it to the depths of hell.

One vessel is not as good as another in the journey of life. Many may look like the Vessel of God, but only one of them is the true Vessel of God, the Ship of Life.

But it is not sufficient that we endure the waters of temptation by clinging to the Arc of the Cross. There are many monsters in that sea of sin. Monsters who will do their best to tear us from the cross. Most of those monsters look very enticing, they look good. They will tempt us to loosen our gasp of the Cross and to clutch them instead.

When Moses first brought God's people to the promised land, the people were afraid to enter and to do their part of what was necessary to obtain the promised land. So the chosen people of God were cleansed by forty years of wandering in the desert, so that the fearful generation of self interest had died out and the body was replaced with new cells more willing to follow God **and to fight for what God had promised**; to fight in the manner God instructed and under God's direction.

We too must take the Arc of the Cross, the vessel of our salvation, and not only become one with it so that we can not be torn from it; but also we must grasp that same Cross and with it battle against every person and thing which attempts to keep us from the promised land.

By clinging to the Cross, the Cross cleanses us, so that we no longer just cling to the Cross, but actually soak into it just as the blood of Christ soaked into it. Then, when the monster sins seek to

(Continued **ARK - CROSS** on page 8)

(Continued **ARK - CROSS** from page 7)

swallow us, or to drag us into the sea of sin, their teeth will be broken by the Cross. Then, when the little sins seek to nibble away at us, to eat us in little bites, their teeth will be shattered as they strike against the wood of the Cross. Then, when the image of beauty and allurements which comes from the sea of iniquity seeks to pull us away from the Cross, our blood which is soaked into the Cross will not allow us to be even slightly removed from the Cross, for being torn from the Cross by anything would be too painful for us to endure. Our very blood being soaked into the Cross makes us incapable of being separated from the Cross unless we consciously and intentionally separate ourselves from it. And that is too painful to even contemplate.

Such separation rarely happens, for it is in the Cross that our blood is mingled with the Blood of Christ, becomes intertwined and intermixed with it, becomes one with it. It is the intermingling of our bloods which is difficult to achieve

Once joined to the Cross, and become soaked into it, were one to begin to separate from the Cross, the very nakedness and exposure which one would feel would cause one to burrow deeper into the Cross; the tearing asunder of one's essence would cause one to shrink from that which is outside of the Cross.

The Christ Crucified is our salvation not just because He is the Sacrificial Victim, but because we join with Him as the Sacrificial Victim, and receive the benefits of His Sacrifice, of His being the Victim.

Ref: 1 Peter 2:11-19; John 16:16-22

+

(Continued **THE SAINT** from page 1)

truth, but it is not the truth. No part of the Church makes a person a saint. God and that person make the person a saint. When a person is canonized, there is issued a declaration, a statement, by the Church, that the particular person is a saint. But the declaration is not the thing which makes the person a saint. The declaration that the person is a saint is just an acknowledgment of the fact the particular person is, in fact, a saint, in heaven, united with God.

There are millions of saints who have not been declared by the Church to be saints. The Church has no power or ability to make someone a saint. Individuals, by their following God, are the key instrument in their being made a saint, and in receiving the eternal reward for following God, the individual is united with God in heaven for all eternity. Those who are united with God in heaven for all eternity have attained the status of sainthood, and each such individual is a saint.

A person who is able to read can be called a reader. The person who taught the reader to read did not make the reader a reader, but without the assistance of the teacher, the reader would not have become a reader. But with the help of the teacher, the reader became a reader. When people observe the reader reading, the people declare the obvious, that the reader is a reader.

So too is it with a saint. And unless the saint is a saint through martyrdom, where the act of martyrdom is usually proof sufficient of their sainthood; unless the saint is a martyr, the one for whom a declaration of sainthood is contemplated must meet certain prerequisites, such as having miracles performed in their name or through their intercession. (Each Church Jurisdiction may have slightly differing requirements.) Only then, when proof of union with God has been established, will the individual be declared to be what the individual is thereby shown to be, a saint.

The best known saint is also the saint who receives the most disrespect from many who call themselves Christians. But those so called Christians who show this saint disrespect greatly diminish their probability of becoming saints themselves, for this particular saint is the saint most beloved by God and most beloved by those who love God the most.

She is The Blessed Ever Virgin Mary. She followed God's will without hesitation, without reservation, and once God informed her of His desires, she followed that course fully, completely, totally, with every particle and aspect of her very being. No one else has ever or will ever do that. No one else will ever attain her status.

The most common attack against The Mother of Christ God is an attack on her perpetual virginity. Many who declare themselves Christians, state she had children after she gave birth to Christ. Those who state, believe, or even consider this can not be Christians, for is so stating they deny what God Himself has stated. Strictly in the flowing of time, if Saint James, who is called the brother of Christ, were the son of the Ever Virgin Mary, since Saint James was older than Christ, Christ could not have been born of a virgin. Christ would not be Christ.

But more important is this. As the mother of Christ, the Blessed Ever Virgin Mary is she through whom the human nature of Christ was given to God. Christ is the eternally begotten of the Father. Mary is not God. But with God the Father, she is a parent of Christ God. She therefore is, in a very real sense, wedded to God the Father. She conceived Christ through the overshadowing of the Holy Spirit. In a very real sense, through this overshadowing her being wedded to God the Father was consummated. To be the mother of Christ the Saviour, she had to be a virgin, which she was. Were she to have had other children, those children would have to have been

(Continued **THE SAINT** on page 9)

(Continued **THE SAINT** from page 8)

fathered by a human, which would mean she broke her vow of being wedded to God. But we know she did not break her vow to God. We know she is the perpetual virgin mother of Christ God.

Mother Mary was given to us as our mother by Our Saviour as He died on the cross. She loves each of us with the fullness of a mother's love. Her Son sits on the throne given Him by His and our Father. And as His mother, she is Queen of Heaven and Earth. The Father is Lord of all creation. Christ is King of all creation. It therefore follows that our Mother Mary, is Queen of all creation.

But she is not the Eternal Judge. Her Son, Jesus Christ, is the Eternal Judge. And though His mother constantly wins us His help, and though she desires each of us to be eternally happy with Him in Heaven, Christ, the Eternal Judge, will not allow into His Father's house, anyone who dishonors His mother. Saints do not dishonor His mother.

Ref: Eccus. 24:5,7; 9-11, 30-31; Luke 1:26-33

+



(Continued **IGNORE** from page 1)

Commandments and the Law of Moses, giving them a place of worship and the methods and means of worship and sacrifice, and a new land in which to live.

And there were others of the Jews of the Exodus for whom these gifts from God were appreciated, but who would rather celebrate the gifts by making a gold idol to represent lustful desires which they could worship, and then have a drunken party.

There also were a few who appreciated what God had done for them, and strove to follow God's instructions.

Several thousand years later, in Jerusalem, the city of the Jews and the Jewish Temple, and in the land of the Jews, the situation had not changed. The circumstances of the physical surroundings had changed for the chosen people now had their own lands, a fixed in place temple, and synagogues. But while the circumstances of the physical surroundings had changed, the situation and character of the people had not changed. They were under the control of the Romans, who left them alone as long as commerce was maintained and a proportionate share of the expenses of the empire were paid. But the people, the chosen people, had not changed in their appreciation of God.

A few attempted to comprehend God's prophecies and requests in a spiritual light. But most who contemplated the prophecies about the Messiah anticipated a physical kingdom restoring the glory of the days of Solomon, even though the Messianic prophecies preceded the days of Solomon and all such prophecies were clearly spiritual. Others looked on the Ten Commandments and the Law of Moses as being useful only to the extent they promoted commerce and the accumulation of wealth. Even the Temple itself was used as a means of accumulating wealth.

When Christ foretold the destruction of Jerusalem and the disbursement of the Jewish people, He wept at the suffering those people would endure, but He wept more over their ignoring the Will of His Heavenly Father and of His instructions to them which would grant them eternal life.

Then He cleaned out of the temple, all those who were abusing it and turning it into a commerce center which fed off of the worship which was supposed to be done.

In foretelling the fall of Jerusalem He foretold the fall of all of those for whom God is not important; for those for whom the accumulation of wealth and worldly pleasures is more important than God. And He gave an example of the additional punishment which would befall those who use the Church as a means of accumulating that which does not last; primarily money wealth and the delights of the flesh.

To those of us for whom God is important, even though we only attempt very weakly to follow Him, and even though our successes in following Him are few, it is virtually impossible for us to comprehend that anyone would think God just does not play an important role in someone's life. It is impossible for us to comprehend the mind which simply ignores God.

But if we look closely at the seeming majority of people, it appears that most people simply ignore the straight forward and simple, easy to comprehend and follow instructions which God has given to us. Not the potentially complicated revelations, such as whether Christ has one will or two wills (He has two: one Divine with His Divine Nature, and one human with His human nature), but the simple ones, such as the Golden Rule.

What can we do to assist these people to comprehend the importance of having a relationship with God? Is there anything we can do to assist these

(Continued **IGNORE** on page 12)

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 927. Explain what is meant by Requiem, Nuptial and Votive Divine Liturgies (Masses).

A. A Requiem Divine Liturgy (Mass) is one said in black vestments and with special prayers for the dead. A Nuptial Divine Liturgy (Mass) is one said at the marriage of two who are Orthodox Catholics or Roman Catholics (or members of the Holy Catholic and Apostolic Church), and it has special prayers for their benefit. A Votive Divine Liturgy (Mass) is one said in honor of some particular mystery or saint, on a day not set apart by the Church for the honor of that mystery or saint.

Q. 928. From what may we learn that we are to offer up the Holy Sacrifice with the priest?

A. We may learn that we are to offer up the Holy Sacrifice with the priest from the words used in the Divine Liturgy (Mass) itself; for the priest, after offering up the bread and wine for the Sacrifice, turns to the people and says: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty," and the congregation and servers answer: "May the Lord receive the sacrifice from thy hands to the praise and glory of His own name, and to our benefit and that of all His Holy Church."

Q. 929. From what did the custom of making an offering to the priest for praying Divine Liturgy (Mass) arise?

A. The custom of making an offering to the priest for praying Divine Liturgy (Mass) arose from the old custom of bringing to the priest the bread and wine necessary for the celebration of the Divine Liturgy (Mass).

Q. 930. Is it not simony, or the buying of a sacred thing, to offer the priest money for praying Divine Liturgy (Mass) for your intention?

A. It is not simony, or the buying of a

sacred thing, to offer the priest money for praying Divine Liturgy (Mass) for our intention, because the priest does not take the money for the Divine Liturgy (Mass) itself, but for the purpose of supplying the things necessary for the Divine Liturgy (Mass) and for his own support.

Q. 931. Is there any difference between the sacrifice of the Cross and the sacrifice of the Divine Liturgy (Mass)?

A. Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Divine Liturgy (Mass) there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Divine Liturgy (Mass), through the separate consecration of the bread and the wine, represents His death on the Cross.

Q. 932. What are the chief parts of the Divine Liturgy (Mass)?

A. The chief parts of the Divine Liturgy (Mass) are The Divine Liturgy (Mass) of the Catechumens (those who are studying to become members of the Church) and The Divine Liturgy (Mass) of the Faithful (those who are members of the Church). The Liturgy of the Catechumens begins at the beginning of the Liturgy, and ends just before the Gospel. The Liturgy of the Faithful begins at the Gospel and is composed of three parts:

1. The Offertory, at which the priests offers to God the bread and wine to be changed at the Consecration;
2. The Consecration / Epiklesis, at which the substance of the bread and wine are changed into the substance of Christ's body and blood;
3. The Communion, at which the priest receives into his own body the Holy Eucharist under the appearance of both bread and wine, as do the Faithful.

Q. 933. At what part of the Divine Liturgy (Mass) does the Offertory take place, and what parts of the Divine Liturgy (Mass) are said before

it?

A. The Offertory takes place immediately after the uncovering of the chalice. The parts of the Divine Liturgy (Mass) said before it are: The Introit, Kyrie, Gloria, Prayers, Epistle, Gospel and Creed. The Introit, Prayers, Epistle and Gospel change in each Divine Liturgy (Mass) to correspond with the feast celebrated.

Q. 934. What is the part of the Divine Liturgy (Mass) called in which the Words of Consecration are found?

A. The part of the Divine Liturgy (Mass) in which the words of Consecration are found is called the Canon, specifically at the Epiklesis. This is the most solemn part of the Divine Liturgy (Mass), and is rarely and but slightly changed in any Divine Liturgy (Mass).

Q. 935. What follows the Communion of the Divine Liturgy (Mass)?

A. Following the Communion of Divine Liturgy (Mass), there are prayers of thanksgiving, the blessing of the people, and sometimes the saying of the last Gospel.

Q. 936. What things are necessary for Divine Liturgy (Mass)?

A. The things necessary for Divine Liturgy (Mass) are:

1. An altar with linen covers, candles, crucifix, altar stone or antimensium and liturgical book;
2. A Chalice with all needed in its use, and leavened bread of flour from wheat and wine from the grape;
3. Vestments for the priest, and
4. An acolyte or server.

Under certain circumstances the Divine Liturgy (Mass) can be prayed without some of these, except that it is always required that there be bread of flour from wheat and wine from the grape.

Q. 937. What are the altar stone and the antimensium, and of what do they remind us?

(Continued CATECHISM on page 11)

CHILDREN'S PAGE

(Continued CATECHISM from page 10)

A. The altar stone is that part of the altar upon which the priest rests the Chalice during Divine Liturgy (Mass). This stone contains some holy relics sealed up in it by the bishop, and if the altar is of wood this stone is inserted just in front of the Tabernacle. The altar stone reminds us of the early history of the Church, when the martyrs' tombs were used for altars by the persecuted Christians. It also reminds us that Christ is the foundation stone of the Church. The antimensium also serves this purpose, it being the cloth, usually with a red outside and icons on the inside, upon which the altar vessels are placed during Divine Liturgy (Mass).

Q. 938. What lesson do we learn from the practice of using martyrs' tombs for altars?

A. From the practice of using martyrs' tombs for altars we learn the inconvenience, sufferings and dangers the early Christians willingly underwent for the sake of hearing Divine Liturgy (Mass). Since the Divine Liturgy (Mass) is the same now as it was then, we should suffer every inconvenience rather than be absent from Divine Liturgy (Mass) on Sundays or holy days.

Q. 939. What things are used with the chalice during Divine Liturgy (Mass)?

A. The things used with the chalice during Divine Liturgy (Mass) are:

1. The purificator or cloth for wiping the inside;
2. The paten which may be a small silver or gold plate or a plate with a stand used in handling the bread;
3. The pall or white card used for covering the chalice;
4. The corporal or linen cloth on which the chalice and paten rest;
5. The asterisk or star which is placed over the paten;
6. One small veil for the paten and another for the chalice, and the large veil which covers both.

Q. 940. What is the host?

A. The host is the name given to the thin wafer of bread used at Western Rite Divine Liturgy (Mass). This name is generally applied before and after Consecration to the large particle of bread used by the priest, though the small particles given to the people are also called by the same name. In the Eastern Rite, it is called the phospora, and is a small bread usually with designs on the top.

Q. 941. Are large and small hosts consecrated at every Divine Liturgy (Mass)?

A. A large host is consecrated at every Divine Liturgy (Mass), but small hosts are consecrated only at some Divine Liturgies (Masses) at which they are to be given to the people or placed in the Tabernacle for the Holy Communion of the faithful.

Q. 942. What vestments does the priest use at Divine Liturgy (Mass) and what do they signify?

A. The vestments used by the priest at Divine Liturgy (Mass) are:

In Western Rite:

1. The Amice, a white cloth around the shoulders to signify resistance to temptation;
2. The Alb, a long white garment to signify innocence;
3. The Cincture, a cord about the waist, to signify chastity;
4. The Maniple or hanging vestment on the left arm, to signify penance;
5. The Stole or long vestment about the neck, to signify immortality;
6. The Chasuble or long vestment over all, to signify love and remind the priest, by its cross on front and back, of the Passion of Our Lord.

In the Eastern Rite:

1. The Cassock, or White Sticharion, or Stikhar, or Podriznik, a long white garment, to signify purity and innocents;
2. The Stole, or Epitrakhil, is the vestment worn over the back of the neck

and joined together in front of the Priest (or for Deacon, Orar - but it is worn in various ways at different times during different liturgies.) It indicates the consecrating Grace of the Priesthood for Priests, and the service of the angelic Cherubim and Seraphim for the Deacons.

3. The Cuffs or Porutchi, for the Priest signify the binding of Our Lord's hands, for the Deacon, that he relies on God's strength, and not his own;

4. the Zone, or Belt, or Poyas, is worn over the Stole, and signifies the gift of strength and exhorts the Priest to a blameless life;

5. The Sword, or Epigonation, or Nabedrennik, is a rectangular cloth worn at the right hip (unless the Priest also has a Palitza in which case it is worn at the left hip) and signifying the Sword of the Spirit, the Word of God, and also signifies the towel with which our Lord girded himself to wash the disciples' feet. It is conferred as a reward of honor;

6. The Palitza is a diamond shaped cloth suspended from a corner at the right hip, conferred as a reward like the Epigonation, for zeal for the faith and salvation of Christ's flock;

7. The Chasuble, or Phelonion, or Felon, covers all the other garments, is open in the front, and signifies the Lord's promise "My yoke is easy, and My burden is light";

8. The Bishop does not wear a Chasuble. He wears a Dalmatic, or Sakkos, symbolic of our Lord's coat without seams, over which is worn a Stole, or Omofor, or Omophorion, or Pall, which hangs down in front and back, signifying the wandering or lost sheep which gives the Bishop the image of our Savior, the Good Shepherd, bearing the wandering lost sheep back to the flock;

9. Mitre, Cross, Panagia, Mantle, Crozier, Eagle, Dikiri, Trikiri, are other items are more appropriately considered in a full study of the Divine Liturgy.

+

(Continued IGNORE from page 9)

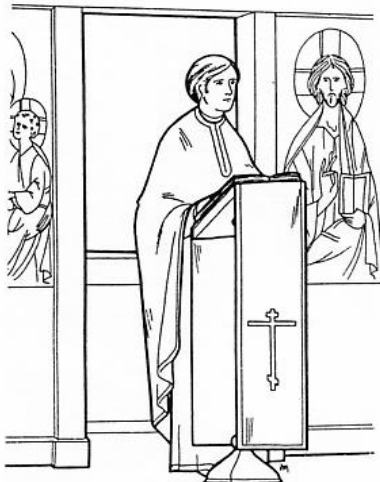
people into realizing that if they do not make God a significant part of their lives, not only will their eternal future probably not be happy, but the joys of this world which they do experience will not be as full and complete as they would be if they made God the significant part of their life? Is there anything we can do to help them comprehend, realize, and experience the fact that good food tastes better when God is part of your life, than it tastes when God is not part of your life?

Look to Jesus and the Apostles and Disciples for the answer and you will see that the answer is: we effect others by the living example of our own lives.

Nothing we can say will, by just saying it, have an effect on others. But saying, explaining with brevity and clarity in a loving manner, what and why God wants us to be, and at the same time trying our best to be what God wants us to be for the reasons God wants us to be, with prayer, *can* be effective - always considering the free will of those whom we wish to effect. This method follows the method used by Christ Himself. There is no better method of teaching than the method of the Teacher Himself.

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

+



(Continued WE ARE from page 1)

sion of what? Well, why put a noun after confusion. Why not just make confusion a noun in this instance? If we do, the concept works.

But is each of us a confusion.

Not really.

We each have conflicting impulses and desires which bend us in different directions. This should be quite frustrating especially for those who desire to be good. It should be frustrating for those who desire even just a little, to be what God desires them to be.

It is frustrating until we realize becoming what God desires to be entails overt, out and out, constant war

The devil goes about seeking victims, never sleeping, constantly on the prowl. He has a ready ally in *our* camp, namely the physical aspects of our human nature. The spiritual aspect of our human nature may be attracted to God, but the physical aspect of our human nature definitely is attracted to those things which give even the slightest measure of physical comfort. The greater the measure, the greater the attraction, and the more difficult it is to abate or overcome the attraction.

Considering the reality, that these attractions are often based in necessities of varying importance, we can understand why we appear to be in continual conflict.

Understanding these things, or at least a little portion of them, may or may not assist us in attaining what God desires us to attain. But it definitely will assist us in avoiding an inflated sense of what ever it is the Pharisee had when he stood and prayed *with himself, but not with God*, saying: *O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess.*

And this will assist us to join the publi-

can, too ashamed to lift our eyes to heaven, and to join with him in praying: *O God, be merciful to me a sinner.*

To be able to avoid the one and to be able to embrace the other we must both realize and acknowledge: attaining holiness can only be accomplished by constant warfare with the devil and his allies, especially the allies he finds in our own human nature.

One of the chief allies the devil has uncovered is despair and its minor aspects, particularly dejection, and any other negative which can be offset or made less intense through the distractions provided by physical, mental, or emotional "delights"; particularly those delights which are based in that which will detour us from the path to God.

For those who are not severely troubled with the massive accumulation of these distractions from the road God has paved, their part in the battle is not over. For they are those from whom those in battle receive ammunition and supplies. They are the home front which sustains those in active spiritual warfare. They also are the home guard, who protect the warriors should they become severely injured and require extensive rehabilitation. But such situations and individuals are very rare.

Many may believe they are not beset by temptations. Most of those who believe they are not beset by temptations are in error and have actually succumbed to those temptations which beset them.

The most common of such temptations is complacency. It is most prevalent in those who have sufficient temporal means and no great ambition for additional temporal means. Such a situation gives the individual the opportunity to sacrifice, pray, and give guidance by example. But these and other opportunities are not taken and thus the individual misses the opportunity to achieve, to impart, to influence others, and to great good.

(Continued WE ARE on page 19)

PRODUCTS REQUEST FORM

PLEASE PRINT !!! THIS FORM WILL BE PHOTOCOPIED AND ADHERED TO YOUR SHIPMENT AS THE SHIPPING LABEL

REQUEST PLACED BY:

Name _____

Address _____

City/State/Zip _____

Country (if not USA) _____

SHIP TO (If same as above, please enter "same" on Name line):

Name _____

Address _____

City/State/Zip _____

Country (if not USA) _____

Each of these publications is available on our web site for free download. Since you can obtain them free, if you wish to obtain a copy of any of these publications from us, it is obvious that you wish to do so for the purpose of making an donation - which we deeply appreciate. Propriety requires the total requested donation amount accompany your products request. Send product request with donation in US funds to:

	SHIPPING & HANDLING (USA) *		
	*Subject to change without notice		
	<i>Value</i>	<i>Add</i>	
Holy Innocents Orthodox Church	\$ up to \$10.00	\$ 4.00	Outside of USA please telephone or send e-mail or regular mail inquiry.
311 Hickory Ave.	\$10.01 to \$25.00	\$ 6.00	
Harahan, Louisiana 70123	\$25.01 to \$50.00	\$ 8.00	
U.S.A.	\$50.01 to \$75.00	\$10.00	
	\$75.01 to \$100.00	\$12.00	
	\$100.01 to \$150.00	\$16.00	

PUBLICATION NUMBER	DESCRIPTION	AMOUNT EACH *	QUANTIT Y	\$ TOTAL THIS ITEM
CATCSM2.PUB	The Orthodox - Basilian Catechism No. 1	\$ 15.00		
CALENDAR____.PUB	Basilian LITURGICAL CALENDAR FOR CURRENT YEAR	\$ 7.00		
CALENDAR.PUB	Basilian LITURGICAL CALENDAR	\$ 7.00		
MISSALET.PUB	Gregorian Divine Liturgy (Western Rite) Pew Size	\$ 7.00		
REQUIEMMS.PUB	Gregorian Western Rite Divine Liturgy for the Dead - Requiem - Pew Size	\$ 7.00		
WEDDINGMS.PUB	Gregorian - Western Rite Betrothal Liturgy and the Wedding or Marriage Liturgy combined with the Western Rite Divine Liturgy - Pew size	\$ 7.00		
ORDAINITIONSMS.PUB	Rites of Office: Taper-bearer, Setting Apart of Readers, The Manner of Ordination of Sub-deacons And of Deacons (And of Elevation of Archdeacons), And Priests (And of Making Archpriests, Institution of Abbot and Elevation of Archimandrite and Mitered Archpriests), and of Consecrating a Bishop Within the Gregorian Divine Liturgy - as used by the Society of Clerks Secular of Saint Basil, Pew size	\$ 7.00		
DEACONSLITURGYM S.PUB	Gregorian - Western Rite Deacon's Liturgy / Liturgy of the Presanctified - Pew size	\$ 7.00		
PALMSUMS.PUB	Gregorian Divine Liturgy for the Second Sunday of Passion Time Palm Sunday - Pew size	\$ 10.00		
TRIDUUMMS.PUB	The Triduum (Parts One and Two) Liturgies for Holy Thursday and Good Friday Pascha (Easter) Being in a Separate Volume - Pew size	\$ 10.00		
PASCHAMS.PUB	THE TRIDUUM (Part Three) LITURGIES FOR PASCHA (EASTER) Including those for Holy Saturday Evening the Liturgies for Holy Thursday and Good Friday being in another volume. - Pew size	\$ 10.00		
BAPTSMMS.PUB	The Office of Holy Baptism Including Prayers at the Reception of Catechumens and the Office of Holy Chrismation with Litanies as Used by the Society of Clerks Secular of Saint Basil - Pew size	\$ 7.00		
CH_BI_H5.PUB	Child's Bible History - A Bible History for Children	\$ 7.00		
STATIONBENE.PUB	Stations of the Cross and Adoration and Benediction of the Blessed Mystery According to the Western Rite of the Holy Eastern Orthodox Church - Pew size	\$ 5.00		
SSBHISTORY.PUB	THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL (The Basilian Fathers) HISTORY OF ITS FORMATION (History of the Formation of The Society of Clerks Secular of Saint Basil) - Second Edition	\$ 15.00		
	CD with the above publications plus the Altar Book (Missal) in Adobe PDF format and several additional files and programs. This is not a "self starting" CD.	\$ 10.00		
	SUB TOTAL			
	SHIPPING & HANDLING (USA)			
	TOTAL			\$

(Continued Pagan Spirit from page 1)

The Godless constantly attack God the Son, Jesus Christ, by intentionally misstating His teachings, making Him to appear to be concerned with social justice rather than concerned with the eternal salvation of each individual. They state Christ advocated social justice, rather than the truth which is that one who has Faith in Christ, Hope contiguous therewith, and Charity, which is Divine Love - not just human love - and who follows the teachings of Christ because of these three Divine Virtues, will emanate social justice. They attack His Divinity by attacking the perpetual virginity of His most holy and Blessed Ever Virgin Mother Mary.

But the attacks by the Godless upon the Holy Ghost, the Holy Spirit, attempt to completely eliminate Him; and to replace Him with that which does not exist.

The process by which this is being done is quite simple but very successful.

One aspect of this attack promotes respect for native pagan beliefs and religions, especially if those religions express a belief in some form of great spirit or great father spirit which is roughly analogous to God. Such a belief will receive a form of acceptance by true Christians as being generally in the "right direction" because it "sounds" like it is generally directed in a proper direction - even though it is not. One must remember that pagan belief system allowed and encouraged cutting the beating heart from one not of your own tribe or village - and even those of your own tribe or village on occasion, taking scalps, stealing provided it was not from your own immediate group, and precluded even the concept of mercy much less its actual practice.

But these pagan religions are praised because they use the words "great spirit" which are promoted - falsely - as being comparable to God the Father and to God the Holy Spirit. The less industrialized and the more dependant on

hunting and gathering a culture is, the more it is likely to possess a strongly active belief in a "great spirit" in a nature oriented religion. *[This statement casts a very strong light on the "religions" of the "Hollywood" set.]*

A nature oriented religion lends itself to a multitude of twistings of truth. Truth which is solely expressed in the true Dogma of the One Holy Catholic and Apostolic Church as taught in the Orthodox Church. One of these truths is that the world is entrusted to mankind for his proper use, which includes using everything but abusing nothing. Generally analogous to, "do not kill the animal unless you intend to eat it," this truth has been warped into making the planet Earth into a living thing which must be protected from any change at any cost. Concurrent with that concept is the concept that anything which can cause change of its own volition must be controlled, restricted, restrained, dishonored, its elimination considered, and must also be considered evil; while anything which can not cause change of its own volition is to be preserved, honored, deferred to, and considered good. This makes man evil, for only man can change things of his own volition. This makes animals, plants, rocks, water, air, and the planet, good, for they can not change things of their own volition for they have not their own volition.

These concepts are being fed to the children of the world through every possible means: television, movies, comic books, school text books, teaching methods, and even the education of teachers.

School text books teach the planet must be protected against exploitation. No thought is given to the sufferings mankind is beginning to experience and the increasing severity of those sufferings because exploitation has been twisted to not just include abuse but to include reasonable and necessary use of natural resources.

The planet has taken the place of the Holy Spirit but unlike the real Holy Spirit, who needs no protection, the

false god "planet Earth" needs protection - just like the gilded calf of the wandering Israelites had to be protected least it fall over and break, or the wooden idols of the pagans, least they be placed too close to the sacrifice fire and be burned, or a stone idol be accidentally struck with a metal implement and crack.

The holy spirit of the Godless is promoted thorough many forms which are attractive to the juvenile mind, especially the prepubescent mind.

One of these emanations of the holy spirit of the Godless is named Captain Planet. Captain Planet is an environmental hero with the powers of nature - what ever that means. He is a composite of five planeters: earth, fire, wind, water and heart. This fits tongue and groove with the overall principles of those who make "nature" to be god. Christians express the three Persons and one God in the words Blessed Trinity. Blessed we comprehend. Trinity comes from the Latin word Trinitas which itself was formed from two words: one word is the noun triad, meaning three, which was formed from the adjective trinus meaning three each, threefold, triple; the other word is the noun unitas which was formed from the word unus meaning one.

Perhaps Captain Planet is supposed to be the natural penity, combining pentagon and unitas. He can use all of the forces of the natural world, but as a god he is useless because toxic wastes, smog, acid rain and other pollutants make him weak and when exposed to them he must recharge from good old planet Earth. This evokes sympathy in the juvenile mind, especially since Captain Planet does not like to hurt anyone, and avoids hurting even evil people like those who drill for oil, coal miners, people who spit on the sidewalk, and those who build sidewalks.

Wearing a multi coloured uniform with a planet globe across his chest, Captain Planet attracts the mind of a child

(Continued Pagan Spirit on page 16)

(Continued PAGAN SPIRIT from page 15)

which is a mind desiring to be filled and fills it with the concept the planet is the most important thing, more important than anything else, so important it must be protected as a form of worship; so important that even human people are not as important as the planet.

This making the planet more important than human people is contrary to the order established by the true and real God. But it is being preached to children by the millions, and they are learning the lesson.

Another prominent form of "replacement" for the Holy Spirit is through belief that there are forces in nature attuned to and imbedded in the various species of animals. This concept is found in all primitive peoples as well as non-Christian advanced cultures. *[Need the "Hollywood" crowd again be mentioned?]*

It is often taught in conjunction with the planet worship concept, to young minds seeking to be filled, through television shows such as "Power Rangers Jungle Fury".

The heroes in "Power Rangers Jungle Fury" wear colorful uniforms and use Japanese style Tai Chi (Tai chi chuan) fighting motions which are intended to imitate the motions of various insects, mammals, and animals in general. When the need arises to fight, it usually is to fight against some entity which is trying to rule the world by using activities unacceptable to those who worship the environment. The heroic teen Power Rangers call in unison, "animal spirits

unite as one" thus gaining the strength, agility, and other physical, animalistic characteristics of animals, and then proceed to the spirit world to engage the enemy.

The heroic teen Power Rangers call in unison, "animal spirits unite as one" thus gaining the strength, agility, and other physical, animalistic characteristics of animals, and then proceed to the spirit world to engage the enemy.

This is not teaching children to be as swift as an antelope, or as strong as an elephant or an ox. It is teaching children to absorb the spirit of an antelope and by that absorption become swift . .

This is not teaching children to be as swift as an antelope, or as strong as an elephant or an ox. It is teaching children to absorb the spirit of an antelope and by that absorption become swift; and likewise regarding the qualities of strength possessed by elephants and oxen.

This is in direct opposition to truth and reality: for not only

do animals not have any form of spirit which possesses such qualities as either innate or as that which can be assumed, but it is also true that those who desire to be swift must exercise that which promotes being swift, and those who desire to be strong must exercise that which increases strength. *[And the "Hollywood" mentality would be better served if it exercised a realistic logic intellect rather than what ever it currently practices.]*

"Power Rangers Jungle Fury" is another in a long line of Disney (as in [Walt] Disney productions / World / Land) pagan promotion designed to seduce children away from Christianity and into paganism and nature worship.

(Disney's promotion of paganism and attack of Christianity goes back at least to the time - approximately 1984 - of Michael Eisner being made head of Disney Studio and the formation of Touchstone Pictures for the purpose of pro-

ducing "Splash" and other movies which could not earn a "G" rating.)

One of the sponsors of "Power Rangers Jungle Fury" is "Air Heads" apparently a liquid refreshment. The very name "Air Heads" is indicative of the attitude those involved with this program have towards their audience.

It is not the intention of those who teach these forms of paganism, that those they teach continue to believe the childish forms of natural spiritualism and magic with which they are indoctrinated. Although the teachers would be pleased if the students would.

It is their intention that as adults those they have indoctrinated ignore the true God, the Blessed Trinity. Their goal is that their students abandon the True God in favor of living in accordance with the dictates of the base animal desires of the human being.

One of the sponsors of "Power Rangers Jungle Fury" is "Air Heads" apparently a liquid refreshment. The very name "Air Heads" is indicative of the attitude those involved with this program have towards their audience.

These pagan teachings can only be overcome by parents, grandparents, aunts, uncles, and the elders of today's children, performing their proper roles as teachers of their young. This duty can not be left to be fulfilled by school, church, religion class, text books, and especially not the pagan controlled television.

Parents and elders of children have the God given duty and obligation to personally see to, administer, and accomplish the religious education of their children. This means they must monitor institutional religious teachers and what they teach, the books and material such teachers use, and not just require but enforce the requirement that the personnel and the material they use to teach are true, proper, and dogmatically accurate, as well as interesting.

(Continued PAGAN SPIRIT on page 17)

(Continued Pagan Spirit from page 16)

It also means parents and elders of children must themselves practice and live in accordance with these truths and teachings and also personally, physically instruct their children as well.

Neither the Holy Spirit, nor God the Father, nor God the Son Jesus Christ, will rise or fall, suffer or be protected, by parents and elders fulfilling these God given duties and responsibilities. The Blessed Trinity and the Three Persons of The Blessed Trinity are not like Captain Planet, or the gilded calf god. Not only do they not need our protection, but we are also incapable of providing such protection.

Fulfilling these duties and responsibilities are for the protection of our children, and ourselves.

“Planet Earth” can do nothing to you. “Mother Nature” can do nothing to you. But if you worship planet Earth or mother nature the real God will not be pleased. Always remember one of the instructions given to us by Christ Jesus, God: fear not he who can kill you and then do nothing; fear Him Who can kill you and also send you for all eternity into the everlasting fires of Hell.

Those who fail to teach their children the truth, and who fail to protect them from the false teachings which adults shrug off as being mere entertainment, do expose themselves to a heightened and greatly increased probability of eternal damnation.

Put very bluntly. If the desire to be holy is not sufficient to entice a parent to parent, and prospect of eternal happiness is not sufficient, and the prospect of the loss of that eternal happiness is not sufficient, perhaps the prospect of roasting in Hell fire for all eternity will be sufficient.

Ref: Acts 2:1-11; John 14:23-31

+

(Continued RAUNCH from page 1)

applies primarily to one’s own people.

That no longer is true.

Amongst the predominant characteristics sought and exhibited by humankind of today are being mean and indecent in ways and to levels of perfection never before envisioned. Even the inhabitants of Sodom and Gomorrah, though they would not be disgusted but rather delighted at the extensive prevalence of raunch, would be surprised that it has not been eradicated either by decent people or through mortal self infection of festering vileness.

Those who contest this assessment should objectively watch one of the late night TV host - guest programs, any one of the so called reality programs, any “situation” show, and virtually any current TV show or movie, especially any “soap opera”. If one continues to disagree after viewing a random selection of such material then the individual who disagrees is in grave danger of loss of their immortal soul. Even many if not most of the “so called” religious programs advocate pursuit of material riches rather than pursuit of eternal salvation and thereby promote satisfaction of the material appetites - promoting raunch.

Why is this so? Why did this happen? Why is humankind of today generally mean and indecent, with kind and decent individuals and behavior being rare? Why? Because God is not a part of the lives of the indecent, the mean, the wallowers in raunch. And since God has made His physical presence available to us in the Sacred Eucharist, matters have become steadily worse where the Eucharist is not.

Before Christ became Incarnate the world was a scruffy place but there were measures of decency because while people generally did not believe in the true God, they did believe in gods and goddesses. They generally believed these deities rewarded humans who worked with the deities and punished those hu-

mans who transgressed the deities. People therefore generally lived in accordance with these concepts.

God supplemented this attitude with numerous direct contacts to and through selected individuals, providing guidance and a pre Supreme Sacrifice relationship with those individuals. This enabled those individuals, and those who viably attempted to follow God’s instructions, to await in death the Grace of Salvation wrought in the Sacrifice of Christ.

When Jesus Christ became Incarnate, taught, and became the Supreme Sacrifice, the Gospel of Christ quickly became known in varying extents throughout the entire world. Remember, Saint Thomas established Christian communities as far away from Jerusalem as the Northern islands of Japan, China, and India. And that was within the first few decades after the Resurrection.

The Gospel actually spread faster throughout mankind than any other concept had before or has since.

When an area became truly Christian, and then left the true Church, the vacuum created by loss of the Eucharist sucked in the Devil and his followers and they seeped quickly throughout the society like sewerage through sandy or loose soil supported by a clay base.

England is one of the most classic examples of this process. We know there were wars amongst the European powers before the fifteenth century, and that the Mongol Hoard engulfed Byzantium and killed those Christians who would not convert to Islam or be enslaved, and that Roman Crusaders sacked Constantinople butchering Orthodox Clergy, raping their wives and daughters and defecating on the Orthodox altars and Eucharist. But those were sharply defined activities.

And we know there has existed slavery throughout all of history.

(Continued RAUNCH on page 18)

(Continued RAUNCH from page 17)

But the expulsion of the True Church by English King Henry VIII, and after his death, the extinguishment of any semblance or acknowledgment of the Eucharist, lead to the first instance of a national policy of universal enslavement by the power structure, of every individual not within that power structure, in a system of slavery wherein the slaves had absolutely no rights. By way of example, if a Roman or Greek slave owner attempted to punish a slave beyond a certain limit the law prevented him from so doing. In the part of the world governed by the Mongols, not even Ghengus Kahn could kill someone without lawful reason. Of course, he made the laws, but then his culture never was Christian.

But England once was within the True Church. After it expelled the Sacrament of the Eucharist, England began trading in absolute slaves. It sent its merchant fleet to Africa and obtained slaves who had no rights what-so-ever and introduced that form of slavery into its Colonial American possessions. An English horse or dog had protection under English law, but not a slave. While slaves in French and Spanish Colonial America had rights, and could even obtain their freedom, once the French and Spanish possessions in North America came under the governance of the United States of America with its English tradition of being anti-Eucharist, those laws by which slaves had rights, were abolished.

England also forced most of the world to engage in trade through its merchant fleet. When it experienced difficulties with American Indians it gave the Indians blankets infected with smallpox killing vast populations. When China attempted to extinguish the opium trade within its borders England sent a part of its fleet and army to China and forced the Chinese Emperor and governments to maintain the opium trade. The people of India were not allowed to have rights equal to those of the English, and the British ruled their land through mer-

chant establishments chartered by the English Crown. Even the young lawyer Mahatma Gandhi, educated in English schools, was kicked off a train in his own country of India because he was not the equal of an Englishman - because the English had not the Eucharist.

When Canada was lost by the French to the British, to the English, the English forced deportation the French speaking people who had established the best farms in the world and stole their land, homes, stock, and other assets, leaving the people destitute and creating the Acadians of South Louisiana. The English and their "church" could not abide the thought that the Eucharist would be made present in British territory, so the Roman Catholic French had to leave. But the French of Quebec were more difficult to "round up" than those of Acadia. Their continued presence in Canada provided a continual presence of the Sacred Eucharist which has served Canada very well.

Russia was within the True Church. When the Bolshevik and Communist began their government of Russia they immediately began to destroy the Church. As they progressed in the destruction of the Church there was less and less of the presence of the Sacred Eucharist in Russia. And as the physical presence of God in the Eucharist diminished, great evils of every nature imaginable, and beyond the imagination, spread their vileness throughout the land.

France, once one of the most Christian of nations, officially renounced God in the French Revolution. Good Christians fought against this and temporarily set the forces of evil back, but evil seduced the French with lust, gluttony, and physical amenities, so that during World War I the French government officially declared France to be godless. France's being a country without religion has been restated many times since then, even today. Because of this renunciation of God and the correlated reduction of the presence of the Eucharist France was unable to resist the war ad-

vances of another virtually Eucharist free nation, Germany.

Throughout Europe there are even today, pockets or small areas where the True Church prevails. Parts of Poland, even under Communist rule, remained faithful to the True Church - both Orthodox and at the time Roman. They eventually prevailed against the evils which enslaved them primarily because of the presence of that very same Sacred Eucharist.

Because the Nazi of Germany and Austria, the Fascists of Spain and Japan, and the Communist, were all godless regimes fighting against nations which had abandoned the Eucharist, such as England and France, and against Pagan nations such as China, Korea, and other areas which were really colonial servants of Godless European powers which had abandoned the Eucharist, there existed a stalemate amongst the evil entities. It is important to realize that those places where the Sacred Eucharist remained a viable part of the lives of the people, provided the greatest resistance to the armies of evil during World War II. Thus even in self proclaimed godless France, the Eucharist provided the impetus to resistance in those places where the Divine Liturgy had continued to be a regular part of life. In Godfearing Poland the Orthodox and Romans provided a continual opposition, following the example of their brothers in Christ in Communist Russia. And in the Roman Catholic Philippines the Japanese faced continual opposition. All because the presence of the Sacred Eucharist was maintained by the people.

The United States of America was not traditionally a place where the Eucharist was prevalent until two events, separate but closely related in time, took place. The annexation of Alaska with its large Russian Orthodox Catholic presence, and the influx of Irish Roman Catholic and Italian Roman Catholic immigrants. The Eucharist pressed in on the mass of the United States from

(Continued RAUNCH on page 19)

(Continued RAUNCH from page 18)

the North, through the mid-West from the North and the South activating the Hispanic part of the True Church which had been subjected and suppressed by the Protestants, and along the coasts of the Atlantic and the Gulf of Mexico, in successive stages, providing a moral back bone to the nation.

This combined Orthodox and Roman source of the Sacred Eucharist influenced all who came into contact with it, and provided the spiritual strength which defeated the Fascists evil of Germany - Austria, Italy, and Japan.

While the anti-Eucharist evil which has in reality controlled the White House, Supreme Court, and Legislative branches of the United States government, was pleased to utilize the forces energized and supported by the Eucharistic presence of Christ in their fight against a competing form of evil in World War II - an extension of World War I -, it was not willing to allow it to be used against the established Communist evil which had spent some thirty years suppressing the Eucharist in Orthodox Russia.

The Orthodox were too strange, too ethnic, and too small a per centage of the population to gain the immediate attention of the Godless who wished to re-establish their Eucharist free domain. But the Roman Catholics were more approachable, especially as they were allowed access to the power structure and material wealth once reserved to the Eucharist free population.

Realizing that the more the Roman Catholic establishment was allowed access to the temporal power structure, the more inclined it was to be influenced by the anti-Eucharist power structure: the Godless who had abandoned the Eucharist pursued a program which now allowed Roman Catholics and Orthodox Catholics to pursue fulfillment of material needs, while encouraging acquisition of material excesses. The Godless had realized they could succeed in removing the Eucharistic presence of God

if those who possessed that Presence could be enticed away from it.

The Godless are increasingly successful, with the result that a hedonistic society of meanness and indecency is replacing the society founded on the Eucharist. For, when the Eucharist is removed from a society, that which replaces it is more evil than a society which never possessed the Eucharist.

When the Sacred Eucharist becomes ever less prevalent in a society, that society replaces the Sacred Eucharist with the material. This is because without the Sacred Eucharist, there can be no focus on God, because the Sacred Eucharist is God. When God in one Energy is removed from a society, God in all Energies is removed from that society.

It is the removal of the Sacred Eucharist from society which is the cause of the overly extreme, mean, indecent, raunch rotting, morally spineless humankind of today.

Ref: 2 Cor. 11:21-33; 12:6-9; Mat. 16:13-19



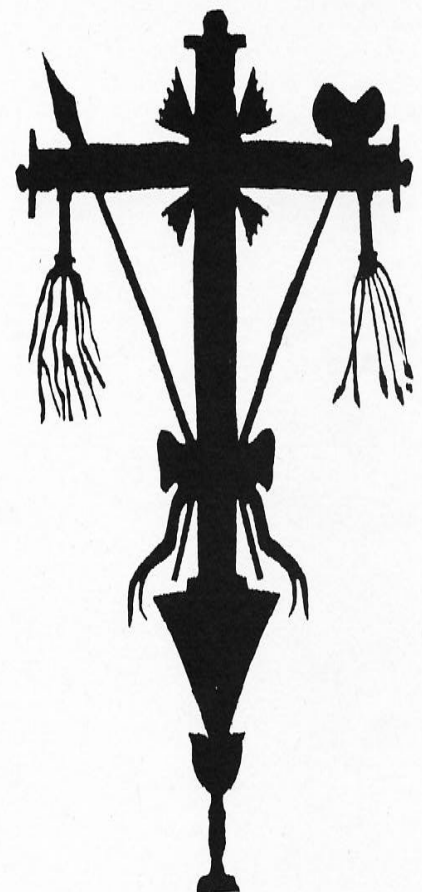
(Continued WE ARE from page 12)

Such complacency is the second great ally the devil has discovered. He makes great use of this ally just as he makes great use of the ally of despair and its minor aspects, particularly dejection.

Attempt to always be in battle trim and on general alert. Constantly drill so that using the spiritual weapons God has given to us is second nature to you. Maintaining a high level of readiness is one of the best means of winning individual battles. More importantly, it is the best method of winning the war. If you do not believe you are in a war for your soul, you have already lost.

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

+



**THOSE WHO GOVERN
MUST ALWAYS
REMEMBER
WHEN AN ENTITY
BECOMES EVIL IT WILL BE
DESTROYED BY THE EVIL
IT CREATES**

Be it a city or town, county, state, country or nation, household of one or more, or even a religion, the evil it creates will destroy it.

For several generations China has allowed only one child to be born in each family. If a woman who has already given birth becomes pregnant her unborn child is aborted. This is mandated by Chinese law. The various Chinese cultures, as do many other cultures, place a premium on male children. Therefore, with the one child per family law, if a woman gives birth to a female it is a very common practice to kill the girl baby, inform the authorities it was stillborn, and proceed in this manner until a male child is born. Some women are able to hide a second pregnancy and if the baby is born it is not killed. But this is not a practice sufficiently common so-as-to offset the major effects of killing female children. Because of the one child per family law and the custom of killing female children at birth until a son is born, China is beginning to experience a shortage of marriageable women. The population of China continues to expand, and to expand rather rapidly. But the shortage of marriageable women is just beginning to be experienced. The shortage of marriageable women will soon cause a reduction in the rate of population increase in China, and, with other factors, eventually a decrease in population. The policy has already produced a sub-culture determined to circumvent the policy. This sub-culture will be one of the factors which will eventually change China and its operation of government. It has already produced a very large number of very irritated men.

Abortion and artificial birth control have been in use in the USA and first

Soviet Russia and now Russia for many decades. They also have been in use throughout most of Europe, England, Scotland, and Wales for the same period. This has resulted in a declining population in Russia, and a decline in the native birth rate and populations in the other countries. Except in Russia, the declines have been offset by immigration. The immigrants generally do not overtly participate in abortion and artificial birth control with the result their populations are increasing, in some situations to the extent they will soon surpass the native populations. Many of these immigrant populations are utilized as sources of inexpensive labor. Their lower income makes them more reliant on government sponsored assistance programs, far offsetting any gain experienced by lower labor costs. The lower or negative birth rates of the native population also diminishes the native labor base, making the immigrant labor base more attractive. However, the immigrant labor base also sends a significant portion of its earnings to family in the countries from which the immigrants came, thereby exporting a significant percentage of the "employer" countries' wealth. At one time immigrants to America were unusual in that they immigrated to America to become Americans. America has joined other nations in that immigrants now generally go to a foreign nation for economic opportunity, without any intention of being assimilated into or becoming part of the host population. The result is a deterioration of host country or native institutions, customs, culture, and society. In the past in America, immigrants, while being assimilated, also contributed to the ever increasing richness of every aspect of America and American life. Now, in America, as elsewhere, immigrants often form enclaves from which they attempt to change their host country into a form of their country of origin.

Creating a dependant sub-population may assist in establishing a political base but that dependant population is ineffective in situations requiring self reliance. Every emergency situation

requires self reliant individuals if the emergency is to be overcome or even weathered. In an invasion a dependant culture waits for "someone else" to fight the invaders, be it armed forces, bacteria, or anything else. And that dependant culture opposes anything which may have even the potential of adversely effecting its dependant system. This is easily observed after a natural disaster. A self reliant culture begins making repairs even in the midst of a natural disaster, and soon is on the road to some form of viability. It may require many years, even decades, before the scars are removed, but the process is begun by the people. In a dependant culture those effected by the disaster await outside rescue even in the midst of the disaster - the the extent many are severely injured or die because no one came to their rescue while safety was literally within arm's reach. Because it awaits the work of others in making repairs, the recovery of a dependant culture is very slow in comparison to that of a self reliant culture; and it may never fully recover. Similarly, while society must be reliant on institutions and procedures, such as police, fire departments, courts, and prisons, for uniformity and consistency in application of law as well as best utilization of assets to promote common good, the individual members of a society must also be prepared to take what measures are necessary to provide for themselves those services which are usually provided by social institutions and procedures. When a culture loses this perspective: the home owner's house burns down while he awaits the fire department because he did not pick up the garden hose and extinguish the fire started on his roof by an Independence Day bottle rocket; the elderly lady is beaten, raped, and robbed, because she is opposed to violence, expected the police department to come to her rescue, and disdained to grab her deceased husband's hunting shot gun and blow her assailant to hell; the ambulatory shut-in dies of starvation even though there was money in the house and a grocery within easy walking distance, because the now de-

(Continued GOVERN on page 21)

(Continued GOVERN from page 20)

ceased's name was deleted from the local home meal service due to a computer glitch. An entire nation can be lost because too few are willing to bear arms in its defense, and too many are concerned about the opinions of intellectuals in other countries who have already submitted and surrendered to their invaders. Similarly, a government which restricts the ability of its citizenry to be self reliant, especially in situations where immediate action is required for the preservation of life and the necessities of life, will assume a burden of dimensions impossible to bear, establish a privileged class small in comparison to the class deprived of even consistent access to the necessities of life, and consume itself or rather drown in its own cesspool of waste.

Every society and culture which has embraced licentiousness has within less than one generation greatly discarded respect for the stability found in the permanent marriage of one male husband and one female wife who produce and care for offspring. This in turn, within that same first generation, has always lead to a lack of respect for social order and the underpinning or foundation of social order which is God given morality. The society which results, generally during the middle spans of the originating generation and always by the pubescent years of the next generation, is dysfunctional, self seeking, and sustained only by the small minority which retains a sense of honor and morality. As this minority is weathered away, the society and culture disintegrates. The Jewish nation found this truth during the reign of Solomon and those of his successors who embraced licentiousness which in turn lead to the downfall of Jewish national independence. Every Jewish ruler who succeeded in his attempts to re-establish a significant measure of national Jewish independence first destroyed those Jewish cities (and the citizens thereof) which were were centers of immorality, followers of the practices of Sodom and Gomorrah, with special focus on the advocates and practitioners of homosexu-

ality and lesbianism. Every Jewish ruler who attempted to re-establish national Jewish independence without first cleansing the Jewish nation in this manner, failed.

Social promotion of students, advance in grade without that advance having been earned and proven by tests which prove a level of education commensurate with valid norms, and awarding of degrees without the same criteria, results in an ignorant population as well as employees and professionals incapable of performing their professions and work duties.

This results in: a population which believes those who make the loudest noise; a population which not only does not use logic to assess that which are presented as facts but which also lacks the tools to make such assessments and which is incapable of making such assessments. Such a population will obtain medical care from physicians better suited to shake chicken feathers at a patient while feeding the patient grubs seasoned with naturally occurring C₁₂H₂₂O₁₁ crystals (sucrose or sugar for the uninitiated) rather than utilizing C₉H₈O₄ (Acetylsalicylic Acid or Aspirin). The society which socially promotes medical students who can barely read "Jack and Jill went up the hill" will die. The society which follows the advice of buffoons with no scientific training or education who panic that population into believing the false science of global warming - without the population even asking the most obvious questions such as how did the world survive the higher global temperatures of eight hundred to one thousand years ago, or, if global warming is a truth then why is the "globe" cooling? - will starve because it converts its food to alcohol to be used as fuel, not use viable and easily made clean sources of energy and thus retard economic stability and advancement and thereby cause unemployment, resulting in economic and social disintegration.

A Church which consciously and intentionally ordains as Priests, individuals who advocate or willingly and willfully practice that which is in opposition to the Dogma of that Church, especially considering Dogma is unchanging truths established by God

the founder of that Church, will be destroyed and if not destroyed then at the very least all but mortally wounded by so doing. While being a homosexual is not a sin, it is a defect sufficient to preclude ordination. Both the advocacy and the practice of homosexuality are sins, are contrary to the Dogma of the Church, and violate God's explicit instructions. The current situation of the Roman Catholic Church, especially in the Americas and Australia, are proof of this. The Anglican Communion which has disregarded God's instructions and approved abortion, ordained females, practicing lesbians, practicing homosexuals, and "married" men to men and women to women and made them priests and bishops, has been all but destroyed by these practices.

Failure by a society to protect the weakest in that society will lead to the consumption of that society by itself.

The failure of every society which has legalized abortion, whether by killing of the baby in the womb or by artificial contraceptives which prevent the baby from attaching itself to the womb, the failure of such societies to protect these the weakest of all people, has opened the doors to every imaginable and even unimaginable forms of debasement of the individual, and destruction of access to God given freedoms and prerogatives.

~

Each of the situations and each of the factors which lead to the fall of a society, culture, or nation, is actually the enumeration and exemplification of an evil, of sin. Evil and sin always destroy, and institutionalized evil and sin destroy the institution which establishes or fosters them.

Wisdom: 3:10. But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord. 3:19. For dreadful are the ends of a wicked race.

+

THE 2008 PRESIDENTIAL ELECTIONS

Are the main candidates similar to a match up between Joe Stalin and Benito Mussolini, with the minor candidates similar to the six Three Stooges (Moe, Larry, Curley, Shemp, Joe, and Curley Joe)?

Would that the major candidates were so honest.

*My personal thoughts
Archbishop Paul*

Obama: The only people to whom Obama can possibly appeal are those who will support him because he is Negro, or those who are intrinsically immoral, or those who possess the mental agility and powers of a pack of puppy dogs yapping, wagging their tails, and falling over themselves to bite into fake bacon being held as bait to lead them.

Obama supports abortion on demand. He does not desire his daughters to be punished (his words) with a baby should they become pregnant out of wedlock, or even if wedded and desire not the baby. In his mind, are his two daughters some form of punishment to him and perhaps his wife. Perhaps he is simply inarticulate without a prepared speech, but then this was a relatively prepared remark . . .

And what about his daughters' anticipated conduct? Apparently he anticipates his daughters will be strumpets! Apparently he does not care if they become round heeled whores provided they can kill any babies they conceive before the babies are born! He does not care that such conduct will place them on the road to eternal damnation; but perhaps he would welcome their companionship on that road which he apparently knows very well.

Obama attributes the recent decrease in violence in Iraq to the decision of one of the instigators of the violence, to cease aggression. He refuses to attribute any

of the decrease in violence to the influx and activities of some 30,000, American troops. In actuality, the influx of American troops and their vigorous activities not only caused one "religious" leader in Iraq to cease hostilities because his followers were being decimated, but also caused Iran and Syria who were providing and encouraging invaders, to lower their levels of support of the invaders into Iran because the invaders were being captured and killed and their supplies interdicted. The American troops also killed and captured numerous Al-Qaeda leaders in Iraq. It was the increase of American troops and their vigorous pursuit of the war which lead to a decrease in violence.

Obama also just completed a tour of the Middle East and Europe where he met with the chief executives and leaders of numerous governments, *as though he were the President of the United States of America.* In actuality he is an inexperienced first term junior Senator who apparently will be the presidential nominee of the Democrat Party.

Obama's solution to the energy crisis or fuel shortage is not to drill for more oil within the United States of America in Alaska and offshore areas proven to contain easily accessible oil thus providing more oil and natural gas. His position is that it will take too long, at least ten years, for new drilling to have any effect, for oil to begin to be produced. He prefers drilling commence in places where leases are already in effect even though the actual reserves of those leases are not proven or have been found to be difficult to extract. If he is accurate and it will require ten years for new drilling to effect the current oil situation, then it would make no difference where the drilling took place. But the offshore and Alaska sites hold

proven and readily accessible large deposits, while those places under current lease which have not undergone production have not undergone production because their oil deposits are speculative and not proven or are difficult to extract. If the ten year period were accurate for proven and readily accessible deposits in Alaska and offshore, then the period must logically be greater, perhaps fifteen to twenty years, for the unproven or difficult to extract deposits currently under lease. **BUT** the oil company experts disagree with Obama's ten year position. Oil companies say oil from the Alaska and offshore deposits could be on line in small but significant and meaningful amounts in six months

The only people to whom Obama can possibly appeal are those who will support him because he is Negro, or those who are intrinsically immoral, or those who possess the mental agility and powers of a pack of puppy dogs yapping, wagging their tails, and falling over themselves to bite into fake bacon being held as bait to lead them.

to a year, and in significantly larger amounts in two years. In the mean time Obama suggests citizens make sure their tires are properly in-

flated to increase gas mileage.

Obama also prefers that focus be made on long term solutions to energy needs, such as electric cars and wind generated electricity. It is true that prudence requires these be pursued. But the immediate needs must also be considered, especially since these long term measures will have no effect on the current situation.

Obama's associations with anti-white racists, with terrorists who have acknowledged being involved with bombing American government buildings and killing law enforcement officials, and his attacks on people who like to go hunting, on people who believe in the Bible, and on people who believe in the religion they profess and in God, are sufficient to make any rational American wish to avoid his obtaining any further power or authority.

(Continued ELECTION on page 23)

(Continued ELECTION from page 22)

Add to these few positions, all of the other positions and opinions Obama holds as expressed above, and one can only conclude this man is not fit to be President of the United States of America. He is not fit to be an elected official.

But, enough of Obama, for McCain is just as bad or almost just as bad in his own way.

McCain: With McCain the problem is not a lack of practicality. He was against offshore drilling until the current oil price increases began. Now, faced with the need for more oil immediately, he supports drilling for offshore and in Alaska. He also apparently would attempt to do away with "earmarks", un-debated spending measures amended to legislation.

He has what appears to be a practical and viable approach to the Iraq situation. There also is no question as to his valor nor is there any question as to his war time honor.

It is the honor of McCain the politician which is in question.

McCain calls his campaign the Straight Talk Express. It is anything but.

McCain has proclaimed himself to be pro-life, anti-abortion. He is not. He has stated he would allow abortions in situations involving incest, rape, and for the health of the pregnant woman. He has stated he desires Roe v. Wade be overturned, but not immediately because women who seek abortion in a clinic setting would have to seek "back alley" abortions which would be unsafe for them.

One who is pro-life, anti-abortion, can have no reservations wherein an abor-

tion may be permitted. One who is pro-life, anti-abortion, knows one can not kill a person because they were conceived through rape or incest, nor can a person be killed to alleviate the medical needs of another. If a person can be killed to alleviate the medical needs of another, then, if you need a heart transplant it would be proper for you to find a healthy person who was a match for you and to kill them and take their heart for transplant into you.

If McCain is against Roe v. Wade and desires it to be overturned, why also desire a delay? Women who will only be able to kill their children through "back alley" abortions if Roe v. Wade is overturned, will have only that source of a b o r t i o n without regard as to when Roe v. Wade is overturned. Why delay over-

turning Roe v. Wade? The longer Roe v. Wade is in effect, the greater the number of babies who will be murdered by abortion.

McCain has been proven to be a liar by his stance on abortion. Can he be trusted to stand firm on his other stated positions? Perhaps he can be trusted to remain firm on his position regarding protection of the USA from terrorist. But it doubtful he can be trusted to remain firm on his promise to appoint strict constructionists to federal courts and the Supreme Court.

The Three Stooges (probably trade mark registered): It probably is a disservice to The Three Stooges to lump the remaining presidential candidates under their heading. In the characters they portrayed, and in their personal lives, the Stooges, while not exactly exemplary, and while in their personal lives some of them experienced domestic tribulation, in many ways defined the

concept of what you see was what you get. This is not always true for the non-major presidential candidates.

Our Choices: Our choices for president are in many ways are similar to the choices the citizens of Louisiana had in the governor's race of many years ago, when the candidates were Edwin Edwards, now a convicted criminal, then believed to be involved in dishonest "deals", and David Duke, former head of the Ku Klux Klan.

If you limit yourself to the major candidates and then attempt to decide which is the least of two evils, you will have a very difficult decision. If you attempt to decide which of the major candidates is less likely to inflict severe or permanent harm upon the USA, you may be able to choose between the two.

If you just can not vote for either of the major candidates, and vote for what you perceive or believe to be the best of the minor candidates, are you throwing your vote away? Will such votes allow the worst of the two major candidates to be elected?

For those who desire to vote in a moral manner the current election is a moral dilemma. At least in the Edwards - Duke election, there was a clear moral difference, a choice which could be based on morality even though it required holding one's nose closed while the voting lever was pulled. If the current presidential candidate field were limited to the major candidates the same means of resolving the problem of for whom to vote could be made. Perhaps, because the next president will in all probability be one of the major candidates, that is in actuality the reality of the choice.

For those who desire to vote in a moral manner the current situation is not only difficult, it also is disgusting.

+

There also is no question as to his valor nor is there any question as to his war time honor.

It is the honor of McCain the politician which is in question.

McCain calls his campaign the Straight Talk Express. It is anything but.

JUSTICE

In the most common aspects of relations justice is relatively easy to determine. An employee should be honestly and righteously paid for work done and should honestly and righteously do that for which he is paid. Marriage entails mutual obligations and exclusivities which may not be abridged. Merchants and those who provide services must render that for which they are paid and must so do not necessarily to the best of their abilities for the best of their abilities may not be sufficient. By way of example, one who performs heart surgery to the best of their ability, but who is not trained in heart surgery but rather is trained only in cutting trees, can not in justice offer to provide the service of heart surgery. So those who provide services and merchandise must provide the best of what is expected and requested by the one to whom they provide the service or merchandise. The recipient must pay a righteous price or fee and the price or fee requested or charged must also be righteous.

But justice applied to transgressions or wrongs is much more difficult to ascertain.

If a transgressor accidentally breaks the property of another justice generally will require the transgressor repair or replace the property if this is possible. If it is not possible, then perhaps monetary compensation or some other form of compensation will fulfill the requirements of justice.

But it is also possible that the owner of the property will deem justice requires no repair, replacement, or compensation, even if the transgressor determines there is a need for some form of restitution. This type of situation can result in very interesting dilemmas.

But where the transgressor intentionally breaks the property of another, justice requires not just compensation, but something more. It is this something more which causes problems for it is based in an aspect of Divine Equilib-

rium; in the concept that we should make restitution for transgression of Divine Law or the transgression of God's requirements. This concept of "something more" applies especially if that which is broken is something for which no compensation can be made, such as a human life.

Prior to a range of years generally between 1700 and 1850, depending on country or location, intentional transgressors, or as they are more commonly known, criminals, who committed severe crimes were named outlaws meaning they were placed outside of the protection of the law. This meant that anything done to them by those who were not outlaws would be approved or at least not punished. Outlaws could be jailed and their punishment could range from serving time in jail at the pleasure of the magistrate, to being whipped, placed in stocks, and even executed, depending in part on the crime and the desire of the magistrate.

Eventually the corporal punishments were abandoned in favor of serving a term in prison. But there was no real correlation between the time served in prison and the crime other than certain crimes resulted in a specified range of years in prison. Serving time in jail for commission of a crime became the punishment for the crime, but without a realistic correlation to the crime there was no meaning to the punishment.

If the criminal were made to make restitution for that which was damaged in the commission of the crime, then the victim would receive some form of justice as would the perpetrator. If the value of the damage were ascertained and the perpetrator made to perform services while in prison which equaled the value of the damages he cause plus the cost of maintaining him in prison, and made to pay the cost of the damages from these earnings, then perhaps there would be a closer approximation of justice. But if the perpetrator had made restitution using assets he had other than those which he acquired by working in prison then the problem would

arise as to how long to keep him in prison since he has already made restitution.

This dramatically presents the quandary faced when attempting to determine how to obtain justice beyond the point of restitution.

It also dramatically displays how easy it is to slide from seeking justice and restitution, down to seeking retribution and eventually seeking to render evil for evil. There may be justice in restitution, particularly if the one to make restitution has the ability to make restitution. But there is no justice in seeking retribution. And by definition, rendering evil for evil is evil and therefore not just.

Justice requires that we seek what is proper and render what is proper. If we have received unjustly we should endeavor to make restitution of or for that which we have received unjustly. This obligation on our part is just as real as our right to receive what we are justly due.

But the obligation extends far beyond things and the further away from things the more difficult is meeting the obligation.

By way of example, it is relatively easy to make restitution for things one takes from work, such as pens, paper clips, or photo copies. One need but replace them or if this is not practical, occasionally work during break time without being compensated for that work, since compensation has already been received in the form of pens, paper clips, and photo copies. Obviously it is easier not to take them the first place.

But if the damage is to another person's emotions how do you repair that damage? Justice demands the repair, but practicality often does not allow the repair.

There are some instances where doing what is good and proper entails some

(Continued JUSTICE on page 31)

IMITATION OF CHRIST

By Thomas a Kempis

BOOK FOUR (Cont'd)

The Eleventh Chapter

The Body of Christ and Sacred
Scripture
Are Most Necessary to a Faithful Soul

The Disciple

O most sweet Lord Jesus, how great is the happiness of the devout soul that feasts upon You at Your banquet, where there is set before her to be eaten no other food but Yourself alone, her only Lover, most desired of all that her heart can desire!

To me it would be happiness, indeed, to shed tears in Your presence from the innermost depths of love, and like the pious Magdalen to wash Your feet with them. But where now is this devotion, this copious shedding of holy tears? Certainly in Your sight, before Your holy angels, my whole heart ought to be inflamed and weep for joy. For, hidden though You are beneath another form, I have You truly present in the Sacrament.

My eyes could not bear to behold You in Your own divine brightness, nor could the whole world stand in the splendor of the glory of Your majesty. In veiling Yourself in the Sacrament, therefore, You have regard for my weakness.

In truth, I possess and adore Him Whom the angels adore in heaven -- I as yet by faith, they face to face unveiled. I must be content with the light of the true faith and walk in it until the day of eternal brightness dawns and the shadow of figures passes away. When, moreover, that which is perfect shall have come, the need of sacraments shall cease, for the blessed in heavenly glory need no healing sacrament. Rejoicing endlessly in the presence of God, beholding His glory face to face, transformed from their own brightness to the

brightness of the ineffable Deity, they taste the Word of God made flesh, as He was in the beginning and will remain in eternity.

Though mindful of these wonderful things, every spiritual solace becomes wearisome to me because so long as I do not plainly see the Lord in His glory, I consider everything I hear and see on earth of little account.

You are my witness, O God, that nothing can comfort me, no creature give me rest but You, my God, Whom I desire to contemplate forever. But this is not possible while I remain in mortal life, and, therefore, I must be very patient and submit myself to You in every desire.

Even Your saints, O Lord, who now rejoice with You in the kingdom of heaven, awaited the coming of Your glory with faith and great patience while they lived. What they believed, I believe. What they hoped for, I hope for, and whither they arrived, I trust I shall come by Your grace. Meanwhile I will walk in faith, strengthened by the example of the saints. I shall have, besides, for comfort and for the guidance of my life, the holy Books, and above all these, Your most holy Body for my special haven and refuge.

I feel there are especially necessary for me in this life two things without which its miseries would be unbearable. Confined here in this prison of the body I confess I need these two, food and light. Therefore, You have given me in my weakness Your sacred Flesh to refresh my soul and body, and You have set Your word as the guiding light for my feet. Without them I could not live aright, for the word of God is the light of my soul and Your Sacrament is the Bread of Life.

These also may be called the two tables, one here, one there, in the treasure house of holy Church. One is the table of the holy altar, having the holy Bread that is the precious Body of Christ. The other is the table of divine law, contain-

ing holy doctrine that teaches all the true faith and firmly leads them within the veil, the Holy of holies.

Thanks to You, Lord Jesus, Light of eternal light, for the table of Your holy teaching which You have prepared for us by Your servants, the prophets and Apostles and other learned men.

Thanks to You, Creator and Redeemer of men, Who, to declare Your love to all the world, have prepared a great supper in which You have placed before us as food not the lamb, the type of Yourself, but Your own most precious Body and Blood, making all the faithful glad in Your sacred banquet, intoxicating them with the chalice of salvation in which are all the delights of paradise; and the holy angels feast with us but with more happiness and sweetness.

Oh, how great and honorable is the office of the priest, to whom is given the consecration of the Lord of majesty in sacred words, whose lips bless Him, whose hands hold Him, whose tongue receives Him, and whose ministry it is to bring Him to others!

Oh, how clean those hands should be, how pure the lips, how sanctified the body, how immaculate the heart of the priest to whom the Author of all purity so often comes. No word but what is holy, none but what is good and profitable ought to come from the lips of the priest who so often receives the Sacrament of Christ. Single and modest should be the eyes accustomed to looking upon the Body of Christ. Pure and lifted up to heaven the hands accustomed to handle the Creator of heaven and earth. To priests above all it is written in the law: "Be ye holy, for I, the Lord your God, am holy."

Let Your grace, almighty God, assist us, that we who have undertaken the office of the priesthood may serve You worthily and devoutly in all purity and with a good conscience. And if we cannot live as innocently as we ought, grant

(Continued KEMPIS on page 26)

(Continued **KEMPIS** from page 25)

us at least to lament duly the wrongs we have committed and in the spirit of humility and the purpose of a good will to serve You more fervently in the future.

The Twelfth Chapter

The Communicant Should Prepare Himself for Christ with Great Care

The Voice of Christ

I am the Lover of purity, the Giver of all holiness. I seek a pure heart and there is the place of My rest.

Prepare for Me a large room furnished and I with My disciples will keep the Pasch with you.

If you wish that I come to you and remain with you, purge out the old leaven and make clean the dwelling of your heart. Shut out the whole world with all the din of its vices. Sit as the sparrow lonely on the housetop, and think on your transgressions in bitterness of soul.

Everyone who loves prepares the best and most beautiful home for his beloved, because the love of the one receiving his lover is recognized thereby.

But understand that you cannot by any merit of your own make this preparation well enough, though you spend a year in doing it and think of nothing else. It is only by My goodness and grace that you are allowed to approach My table, as though a beggar were invited to dinner by a rich man and he had nothing to offer in return for the gift but to humble himself and give thanks.

Do what you can and do that carefully. Receive the Body of the Lord, your beloved God Who deigns to come to you, not out of habit or necessity, but with fear, with reverence, and with love.

I am He that called you. I ordered it done. I will supply what you lack. Come and receive Me.

When I grant the grace of devotion, give thanks to God, not because you are worthy but because I have had mercy upon you. If you have it not and feel rather dry instead, continue in prayer, sigh and knock, and do not give up until you receive some crumb of saving grace.

You have need of Me. I do not need you. You do not come to sanctify Me but I come to sanctify you and make you better. You come to be sanctified and united with Me, to receive new grace and to be aroused anew to amend. Do not neglect this grace, but prepare your heart with all care, and bring into it your Beloved.

Not only should you prepare devoutly before Communion, but you should also carefully keep yourself in devotion after receiving the Sacrament. The careful custody of yourself afterward is no less necessary than the devout preparation before, for a careful afterward is the best preparation for obtaining greater grace. If a person lets his mind wander to external comforts, he becomes quite indisposed.

Beware of much talking. Remain in seclusion and enjoy your God, for you have Him Whom all the world cannot take from you. I am He to Whom you should give yourself entirely, that from now on you may live, not in yourself, but in Me, with all cares cast away.

The Thirteenth Chapter

With All Her Heart the Devout Soul Should Desire Union with Christ in the Sacrament

The Disciple

Let it be granted me to find You alone, O Christ, to open to You my whole heart, to enjoy You as my soul desires, to be disturbed by no one, to be moved and troubled by no creature, that You may speak to me and I to You alone, as a lover speaks to his loved one, and friend converses with friend.

I pray for this, I desire this, that I may be completely united to You and may withdraw my heart from all created things, learning to relish the celestial and the eternal through Holy Communion and the frequent celebration of Mass.

Ah Lord God, when shall I be completely united to You and absorbed by You, with self utterly forgotten? You in me and I in You? Grant that we may remain so together. You in truth are my Beloved, chosen from thousands, in Whom my soul is happy to dwell all the days of her life. You are in truth my pledge of peace, in Whom is the greatest peace and true rest, without Whom there is toil and sorrow and infinite misery.

You truly are the hidden God. Your counsel is not with the wicked, and Your conversation is rather with the humble and the simple.

O how kind is Your spirit, Lord, Who in order to show Your sweetness toward Your children, deign to feed them with the sweetest of bread, bread come down from heaven! Surely there is no other people so fortunate as to have their god near them, as You, our God, are present everywhere to the faithful, to whom You give Yourself to be eaten and enjoyed for their daily solace and the raising of their hearts to heaven.

Indeed, what other nation is so renowned as the Christian peoples? What creature under heaven is so favored as the devout soul to whom God comes, to feed her with His glorious Flesh? O unspeakable grace! O wonderful condescension! O love beyond measure, singularly bestowed upon man!

What return shall I make to the Lord for this love, this grace so boundless? There is nothing I can give more pleasing than to offer my heart completely to my God, uniting it closely with His. Then shall all my inner self be glad when my soul is perfectly united with

(Continued **KEMPIS** on page 27)

(Continued **KEMPIS** from page 26)

God. Then will He say to me: "If you will be with Me, I will be with you." And I will answer Him: "Deign, O Lord, to remain with me. I will gladly be with You. This is my one desire, that my heart may be united with You."

The Fourteenth Chapter

The Ardent Longing of Devout Men for the Body of Christ

The Disciple

How great is the abundance of Your kindness, O Lord, which You have hidden from those who fear You!

When I think how some devout persons come to Your Sacrament with the greatest devotion and love, I am frequently ashamed and confused that I approach Your altar and the table of Holy Communion so coldly and indifferently; that I remain so dry and devoid of heartfelt affection; that I am not completely inflamed in Your presence, O my God, nor so strongly drawn and attracted as many devout persons who, in their great desire for Communion and intense heart love, could not restrain their tears but longed from the depths of their souls and bodies to embrace You, the Fountain of Life. These were able to appease and allay their hunger in no other way than by receiving Your Body with all joy and spiritual eagerness. The faith of these men was true and ardent -- convincing proof of Your sacred presence. They whose hearts burn so ardently within them when Jesus lives with them truly know their Lord in the breaking of bread.

Such affection and devotion, such mighty love and zeal are often far beyond me. Be merciful to me, O sweet, good, kind Jesus, and grant me, Your poor suppliant, sometimes at least to feel in Holy Communion a little of the tenderness of Your love, that my faith may grow stronger, that my hope in Your goodness may increase, and that charity, once perfectly kindled within me by tasting heavenly manna, may

never fail.

Your mercy can give me the grace I long for and can visit me most graciously with fervor of soul according to Your good pleasure. For although I am not now inflamed with as great desire as those who are singularly devoted to You, yet by Your grace I long for this same great flame, praying and seeking a place among all such ardent lovers that I may be numbered among their holy company.

The Fifteenth Chapter

The Grace of Devotion is Acquired Through Humility and Self-Denial

The Voice of Christ

You must seek earnestly the grace of devotion, ask for it fervently, await it patiently and hopefully, receive it gratefully, guard it humbly, cooperate with it carefully and leave to God, when it comes, the length and manner of the heavenly visitation.

When you feel little or no inward devotion, you should especially humiliate yourself, but do not become too dejected or unreasonably sad. In one short moment God often gives what He has long denied. At times He grants at the end what He has denied from the beginning of prayer. If grace were always given at once, or were present at our beck and call, it would not be well taken by weak humankind. Therefore, with good hope and humble patience await the grace of devotion.

When it is not given, or for some unknown reason is taken away, blame yourself and your sins. Sometimes it is a small matter that hinders grace and hides it, if, indeed, that which prevents so great a good may be called little rather than great. But if you remove this hindrance, be it great or small, and if you conquer it perfectly, you shall have what you ask. As soon as you have given yourself to God with all your heart and seek neither this nor that for your own pleasure and purpose, but

place yourself completely in His charge, you shall find yourself at peace, united with Him, because nothing will be so sweet, nothing will please you so much as the good pleasure of His will.

Anyone, therefore, who shall with simplicity of heart direct his intention to God and free himself from all inordinate love or dislike for any creature will be most fit to receive grace and will be worthy of the gift of devotion. For where the Lord finds the vessel empty He pours down His blessing.

So also the more perfectly a man renounces things of this world, and the more completely he dies to himself through contempt of self, the more quickly this great grace comes to him, the more plentifully it enters in, and the higher it uplifts the free heart.

Then shall he see and abound, then shall his heart marvel and be enlarged within him, because the Hand of the Lord is with him and in the hollow of that Hand he has placed himself forever. Thus shall the man be blessed who seeks God with all his heart and has not regarded his soul in vain. Such a one, receiving the Holy Eucharist, merits the grace of divine union because he looks not on his own thoughts, nor to his own comfort, but above all devotion and consolation to the glory and honor of God.

+



THE CONFESSIONS OF SAINT AUGUSTINE

BOOK SEVEN (Cont'd)

CHAPTER VII

11. By now, O my Helper, thou hadst freed me from those fetters. But still I inquired, "Whence is evil?" -- and found no answer. But thou didst not allow me to be carried away from the faith by these fluctuations of thought. I still believed both that thou dost exist and that thy substance is immutable, and that thou dost care for and wilt judge all men, and that in Christ, thy Son our Lord, and the Holy Scriptures, which the authority of thy Catholic Church pressed on me, thou hast planned the way of man's salvation to that life which is to come after this death.

With these convictions safe and immovably settled in my mind, I eagerly inquired, "Whence is evil?" What torments did my travailing heart then endure! What sighs, O my God! Yet even then thy ears were open and I knew it not, and when in stillness I sought earnestly, those silent contritions of my soul were loud cries to thy mercy. No man knew, but thou knewest what I endured. How little of it could I express in words to the ears of my dearest friends! How could the whole tumult of my soul, for which neither time nor speech was sufficient, come to them? Yet the whole of it went into thy ears, all of which I bellowed out in the anguish of my heart. My desire was before thee, and the light of my eyes was not with me; for it was within and I was without. Nor was that light in any place; but I still kept thinking only of things that are contained in a place, and could find among them no place to rest in. They did not receive me in such a way that I could say, "It is sufficient; it is well." Nor did they allow me to turn back to where it might be well enough with me. For I was higher than they, though lower than thou. Thou art my true joy if I depend upon thee, and thou hadst subjected to me what thou didst create lower than I. And this was the true mean and middle

way of salvation for me, to continue in thy image and by serving thee have dominion over the body. But when I lifted myself proudly against thee, and "ran against the Lord, even against his neck, with the thick bosses of my buckler,"[182] even the lower things were placed above me and pressed down on me, so that there was no respite or breathing space. They thrust on my sight on every side, in crowds and masses, and when I tried to think, the images of bodies obtruded themselves into my way back to thee, as if they would say to me, "Where are you going, unworthy and unclean one?" And all these had sprung out of my wound, for thou hadst humbled the haughty as one that is wounded. By my swelling pride I was separated from thee, and my bloated cheeks blinded my eyes.

CHAPTER VIII

12. But thou, O Lord, art forever the same, yet thou art not forever angry with us, for thou hast compassion on our dust and ashes.[183] It was pleasing in thy sight to reform my deformity, and by inward stings thou didst disturb me so that I was impatient until thou wert made clear to my inward sight. By the secret hand of thy healing my swelling was lessened, the disordered and darkened eyesight of my mind was from day to day made whole by the stinging salve of wholesome grief.

CHAPTER IX

13. And first of all, willing to show me how thou dost "resist the proud, but give grace to the humble,"[184] and how mercifully thou hast made known to men the way of humility in that thy Word "was made flesh and dwelt among men,"[185] thou didst procure for me, through one inflated with the most monstrous pride, certain books of the Platonists, translated from Greek into Latin.[186] And therein I found, not indeed in the same words, but to the selfsame effect, enforced by many and various reasons that "in the beginning was the Word, and the Word was with

God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." That which was made by him is "life, and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not." Furthermore, I read that the soul of man, though it "bears witness to the light," yet itself "is not the light; but the Word of God, being God, is that true light that lights every man who comes into the world." And further, that "he was in the world, and the world was made by him, and the world knew him not."[187] But that "he came unto his own, and his own received him not. And as many as received him, to them gave he power to become the sons of God, even to them that believed on his name"[188] -- this I did not find there.

14. Similarly, I read there that God the Word was born "not of flesh nor of blood, nor of the will of man, nor the will of the flesh, but of God."[189] But, that "the Word was made flesh, and dwelt among us"[190] -- I found this nowhere there. And I discovered in those books, expressed in many and various ways, that "the Son was in the form of God and thought it not robbery to be equal in God,"[191] for he was naturally of the same substance. But, that "he emptied himself and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him" from the dead, "and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"[192] -- this those books have not. I read further in them that before all times and beyond all times, thy only Son remaineth unchangeably coeternal with thee, and that of his fullness all souls receive that they may be blessed,

(Continued AUGUSTINE on page 29)

(Continued AUGUSTINE from page 28)

and that by participation in that wisdom which abides in them, they are renewed that they may be wise. But, that "in due time, Christ died for the ungodly" and that thou "sparedst not thy only Son, but deliveredst him up for us all"[193] -- this is not there. "For thou hast hid these things from the wise and prudent, and hast revealed them unto babes"[194]; that they "that labor and are heavy laden" might "come unto him and he might refresh them" because he is "meek and lowly in heart."[195] "The meek will he guide in judgment; and the meek will he teach his way; beholding our lowliness and our trouble and forgiving all our sins."[196] But those who strut in the high boots of what they deem to be superior knowledge will not hear Him who says, "Learn of me, for I am meek and lowly in heart, and you shall find rest for your souls."[197] Thus, though they know God, yet they do not glorify him as God, nor are they thankful. Therefore, they "become vain in their imaginations; their foolish heart is darkened, and professing themselves to be wise they become fools."[198]

15. And, moreover, I also read there how "they changed the glory of thy incorruptible nature into idols and various images -- into an image made like corruptible man and to birds and four-footed beasts, and creeping things"[199]: namely, into that Egyptian food[200] for which Esau lost his birthright; so that thy first-born people worshiped the head of a four-footed beast instead of thee, turning back in their hearts toward Egypt and prostrating thy image (their own soul) before the image of an ox that eats grass. These things I found there, but I fed not on them. For it pleased thee, O Lord, to take away the reproach of his minority from Jacob, that the elder should serve the younger and thou mightest call the Gentiles, and I had sought strenuously after that gold which thou didst allow thy people to take from Egypt, since wherever it was it was thine.[201] And thou saidst unto the Athenians by the mouth of thy apostle that in thee "we

live and move and have our being," as one of their own poets had said.[202] And truly these books came from there. But I did not set my mind on the idols of Egypt which they fashioned of gold, "changing the truth of God into a lie and worshiping and serving the creature more than the Creator."[203]

CHAPTER X

16. And being admonished by these books to return into myself, I entered into my inward soul, guided by thee. This I could do because thou wast my helper. And I entered, and with the eye of my soul -- such as it was -- saw above the same eye of my soul and above my mind the Immutable Light. It was not the common light, which all flesh can see; nor was it simply a greater one of the same sort, as if the light of day were to grow brighter and brighter, and flood all space. It was not like that light, but different, yea, very different from all earthly light whatever. Nor was it above my mind in the same way as oil is above water, or heaven above earth, but it was higher, because it made me, and I was below it, because I was made by it. He who knows the Truth knows that Light, and he who knows it knows eternity. Love knows it, O Eternal Truth and True Love and Beloved Eternity! Thou art my God, to whom I sigh both night and day. When I first knew thee, thou didst lift me up, that I might see that there was something to be seen, though I was not yet fit to see it. And thou didst beat back the weakness of my sight, shining forth upon me thy dazzling beams of light, and I trembled with love and fear. I realized that I was far away from thee in the land of unlikeness, as if I heard thy voice from on high: "I am the food of strong men; grow and you shall feed on me; nor shall you change me, like the food of your flesh into yourself, but you shall be changed into my likeness." And I understood that thou chastenest man for his iniquity, and makest my soul to be eaten away as though by a spider.[204] And I said, "Is Truth, therefore, nothing, because it is not diffused through space -- neither finite nor infinite?"

And thou didst cry to me from afar, "I am that I am."[205] And I heard this, as things are heard in the heart, and there was no room for doubt. I should have more readily doubted that I am alive than that the Truth exists -- the Truth which is "clearly seen, being understood by the things that are made."[206]

CHAPTER XI

17. And I viewed all the other things that are beneath thee, and I realized that they are neither wholly real nor wholly unreal. They are real in so far as they come from thee; but they are unreal in so far as they are not what thou art. For that is truly real which remains immutable. It is good, then, for me to hold fast to God, for if I do not remain in him, neither shall I abide in myself; but he, remaining in himself, renews all things. And thou art the Lord my God, since thou standest in no need of my goodness.

CHAPTER XII

18. And it was made clear to me that all things are good even if they are corrupted. They could not be corrupted if they were supremely good; but unless they were good they could not be corrupted. If they were supremely good, they would be incorruptible; if they were not good at all, there would be nothing in them to be corrupted. For corruption harms; but unless it could diminish goodness, it could not harm. Either, then, corruption does not harm -- which cannot be -- or, as is certain, all that is corrupted is thereby deprived of good. But if they are deprived of all good, they will cease to be. For if they are at all and cannot be at all corrupted, they will become better, because they will remain incorruptible. Now what can be more monstrous than to maintain that by losing all good they have become better? If, then, they are deprived of all good, they will cease to exist. So long as they are, therefore, they are good. Therefore, whatsoever is, is good. Evil, then, the origin of which I

(Continued AUGUSTINE on page 30)

(Continued AUGUSTINE from page 29)

had been seeking, has no substance at all; for if it were a substance, it would be good. For either it would be an incorruptible substance and so a supreme good, or a corruptible substance, which could not be corrupted unless it were good. I understood, therefore, and it was made clear to me that thou madest all things good, nor is there any substance at all not made by thee. And because all that thou madest is not equal, each by itself is good, and the sum of all of them is very good, for our God made all things very good.[207]

CHAPTER XIII

19. To thee there is no such thing as evil, and even in thy whole creation taken as a whole, there is not; because there is nothing from beyond it that can burst in and destroy the order which thou hast appointed for it. But in the parts of creation, some things, because they do not harmonize with others, are considered evil. Yet those same things harmonize with others and are good, and in themselves are good. And all these things which do not harmonize with each other still harmonize with the inferior part of creation which we call the earth, having its own cloudy and windy sky of like nature with itself. Far be it from me, then, to say, "These things should not be." For if I could see nothing but these, I should indeed desire something better -- but still I ought to praise thee, if only for these created things. For that thou art to be praised is shown from the fact that "earth, dragons, and all deeps; fire, and hail, snow and vapors, stormy winds fulfilling thy word; mountains, and all hills, fruitful trees, and all cedars; beasts and all cattle; creeping things, and flying fowl; things of the earth, and all people; princes, and all judges of the earth; both young men and maidens, old men and children,"[208] praise thy name! But seeing also that in heaven all thy angels praise thee, O God, praise thee in the heights, "and all thy hosts, sun and moon, all stars and light, the heavens of heavens, and the waters that are above the heavens,"[209] praise thy name --

seeing this, I say, I no longer desire a better world, because my thought ranged over all, and with a sounder judgment I reflected that the things above were better than those below, yet that all creation together was better than the higher things alone.

CHAPTER XIV

20. There is no health in those who find fault with any part of thy creation; as there was no health in me when I found fault with so many of thy works. And, because my soul dared not be displeased with my God, it would not allow that the things which displeased me were from thee. Hence it had wandered into the notion of two substances, and could find no rest, but talked foolishly, And turning from that error, it had then made for itself a god extended through infinite space; and it thought this was thou and set it up in its heart, and it became once more the temple of its own idol, an abomination to thee. But thou didst soothe my brain, though I was unaware of it, and closed my eyes lest they should behold vanity; and thus I ceased from preoccupation with self by a little and my madness was lulled to sleep; and I awoke in thee, and beheld thee as the Infinite, but not in the way I had thought -- and this vision was not derived from the flesh.

CHAPTER XV

21. And I looked around at other things, and I saw that it was to thee that all of them owed their being, and that they were all finite in thee; yet they are in thee not as in a space, but because thou holdest all things in the hand of thy truth, and because all things are true in so far as they are; and because falsehood is nothing except the existence in thought of what does not exist in fact. And I saw that all things harmonize, not only in their places but also in their seasons. And I saw that thou, who alone art eternal, didst not *_begin_* to work after unnumbered periods of time -- because all ages, both those which are past and those which shall pass, neither go nor come except through thy work-

ing and abiding.

CHAPTER XVI

22. And I saw and found it no marvel that bread which is distasteful to an unhealthy palate is pleasant to a healthy one; or that the light, which is painful to sore eyes, is a delight to sound ones. Thy righteousness displeases the wicked, and they find even more fault with the viper and the little worm, which thou hast created good, fitting in as they do with the inferior parts of creation. The wicked themselves also fit in here, and proportionately more so as they become unlike thee -- but they harmonize with the higher creation proportionately as they become like thee. And I asked what wickedness was, and I found that it was no substance, but a perversion of the will bent aside from thee, O God, the supreme substance, toward these lower things, casting away its inmost treasure and becoming bloated with external good.[210]

+



(Continued CONTENTS from page 32)

care about God. They do not necessarily believe or not believe in God. God just is not important to them, and anything concerning God is not important to them. page 1

PUBLICATION NOTICE page 2

LETTERS (none) page 2

WORLD WIDE WEB: page 2

HOLY INNOCENTS ODX. CHURCH BBS InterNet Mailing List Support page 3

THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) page 4

THE MOUTH THAT BLOWS ON THE SPARK AND TURNS THE SPARK INTO FLAME CAN ALSO BLOW TOO HARD AND EXTINGUISH THE SPARK The gentleness of Christ Teaching should not be interpreted or understood to indicate malleability or flexibility in doctrine. Rather, it should be understood as acknowledging the brittle character of human nature. page 4

EVERY PRIEST SHOULD FOSTER THE TRANSFIGURATION OF JESUS IN EACH MEMBER OF HIS FLOCK, CHRIST IS THE NEST OF HOLINESS When a boy dreams of being a knight in shining armor, slaying the dragon, defeating the evil knights, saving the damsel in distress, he is dreaming of shining forth the goodness of God, of being a mirror of Christ who is the mirror of the Father, defeating evil and upholding good. When a girl dreams of being a princess, of holding court and having tea or dinner with her friends, she is dreaming of surrounding herself in a nest of holiness, of being protected from all evil by that knight in shining armor. page 4

BEING A PRIEST IS WONDERFUL AND WONDROUS There is nothing which can compare with being a Priest. It is the most fantastic, delightful, hum-

bling, frustrating, desirable, exhausting, demanding, difficult, easy, seemingly impossible yet never impossible, whatever. Though it is termed a vocation it actually is something else, something more than a vocation. It is much more than an occupation. It is more than a state of being. It is *the* Priesthood. page 5

ST. MARY MAGDALENE NEWS *St. Mary Magdalene was destroyed by hurricane Katrina. We have therefore decided to sell the land, which is approximately one acre* page 6

CHILDREN'S PAGE *The Orthodox - Basilian Catechism Q. 927. Explain what is meant by Requiem, Nuptial and Votive Divine Liturgies (Masses). - Q. 942. What vestments does the priest use at Divine Liturgy (Mass) and what do they signify?* page 10

PRODUCTS page 13

THOSE WHO GOVERN MUST ALWAYS REMEMBER WHEN AN ENTITY BECOMES EVIL IT WILL BE DESTROYED BY THE EVIL IT CREATES Be it a city or town, county, state, country or nation, household of one or more, or even a religion, the evil it creates will destroy it. page 20

THE 2008 PRESIDENTIAL ELECTIONS Are the main candidates similar to a match up between Joe Stalin and Benito Mussolini, with the minor candidates similar to the six Three Stooges (Moe, Larry, Curley, Shemp, Joe, and Curley Joe)? *Would that the major candidates were so honest. My personal thoughts Archbishop Paul* page 22

JUSTICE In the most common aspects of relations justice is relatively easy to determine . . . But justice applied to transgressions or wrongs is much more difficult to ascertain. page 24

IMITATION OF CHRIST By **Thomas a Kempis** BOOK FOUR (Cont'd) The Eleventh Chapter page 25

(Continued JUSTICE from page 24)

harm, such as setting a broken bone. But most of our daily activities can be conducted in ways which not only do not harm but which actually render benefit to others as well as to us.

If we attempt to live our lives in this manner we will generally live just lives. If we contemplate our deeds several times during each day we may find occasions where we have acted unjustly, thus providing us with the potential opportunity to immediately rectify the wrong we have made.

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

+



THE CONFESSIONS OF SAINT AUGUSTINE BOOK SEVEN (Cont'd) CHAPTER VII page 28

+

CONTENTS

TOPIC/TITLE

Page

~ WHEN IS THE LAST TIME YOU SAW SUCH GREAT JOY ~ *From Metropolitan Archbishop Paul, S.S.B. To every Priest in the world:* On June 25, 2008, while I was purchasing a few items at the store (while, as is my custom, wearing clerical collar), an extremely thin, very elderly lady in a wheel chair waited in an aisle talking with a younger man and woman who accompanied her. page 1

THE PAGAN HOLY SPIRIT and a father's responsibility Whether He is named Holy Ghost, Holy Spirit, or Paraclete, He is one of the three Persons of the Blessed Trinity Which is, and each of Which is, God, there being but one God. The Godless constantly attack God the Father especially in advertisement and entertainment which portray fathers, daddies, husbands, and males, as being incompetent . . . But the attacks by the Godless upon the Holy Ghost, the Holy Spirit, attempt to completely elim-

inate Him; and to replace Him with that which does not exist. page 1

THE CROSS IS OUR LIFEBOAT AND OUR SKIN The Tree of the Cross is the Ark of the New Covenant. The Ark of the old covenant with Moses was wood covered with gold. The Ark of the New Covenant is the Tree of the Cross covered with and soaked with the Body and Blood of Christ. page 1

THE CAUSE OF MEANNESS, INDECENCY, AND RAUNCH One of the characteristics of Saints Peter and Paul, of the Twelve Holy Apostles, the other Apostles and Disciples, indeed of humankind in general with a few stark, glaring, and hideous exceptions - one of their most prominent characteristics is decency. page 1

THE WORLDLY TWIST MEANINGS AND USE THOSE TWISTINGS TO FOSTER DISRESPECT OF THE EVER VIRGIN MOTHER OF GOD The worldly people twist meanings, attempting to corrupt what is meant into falsehood; and then attempt to have the falsehood accepted as truth.

We see this in the news organizations' so called reporting of preparations to canonize Pope John Paul II. The news organizations state the Roman Church is preparing to make John Paul II a saint. That statement is parallel to the truth, but it is not the truth. No part of the Church makes a person a saint. God and that person make the person a saint. page 1

IS EACH OF US A CONFUSION, OR, ARE WE AT WAR? In a certain sense it is very proper for us to consider ourselves each, to be what we do and also to do what we are. Stated simply: We do what we are and we are what we do. We are the good things we do and we are the sins we commit. In the same sense our value is set in the value of what we do . . . So, in a certain sense, a police officer who takes a twenty dollar bribe to not issue a ticket to a speeding motorist is worth twenty dollars, as is the speeding motorist. page 1

THERE ARE SOME PEOPLE WHO JUST DO NOT CARE ABOUT GOD There are some people who just do not
(Continued CONTENTS on page 31)

Saying something does not make it so. Wanting something to be does not make it so. Believing something without a valid foundation for that belief does not make it so. Say, "I have 100 pounds of gold in my pocket;" really want and desire that 100 pounds of gold to be there; and believe it is there. Now look. Any gold? Nope. It is the same with grace, with God's essence. One must work with God to acquire God, often in a manner similar to mining gold. Often a little "smelting" must accompany or follow the mining, to purify what is obtained.

FIRST CLASS MAIL

REUNION

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



ADDRESS SERVICE REQUESTED