



REUNION

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



Volume 19 No. 1 OF THE CHURCH OF MAN WITH GOD February, 2009 A.D.

~ DISINTEGRATION OF THE SPIRITUAL - MATERIAL EQUIVALENT IN AMERICA ~

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

The United States of America has traditionally provided a material or physical equivalent, parallel, or corollary to spiritual reality in a very specific manner.

Spiritually reality, spiritual truth, is, each individual is responsible
(Continued **QUEEN BEE** on page 6)



THE OBAMA ABORTION AGENDA

- 1) **Require taxpayers to fund abortions for any reason.**
- 2) **Force hospitals and health care professionals to provide abortions.**
- 3) **Fund organizations that perform and promote abortion with public funds - tax money.**
- 4) **Force employer health insurance plans to cover abortions.**
- 5) **Enact the FOCA (Freedom of Choice Act - freedom to kill act) - a bill which would invalidate virtually all state and federal laws restricting abortion, including parental notification laws, and make partial-birth abortion legal again.**

Church and religious organizations and groups would not be exempt. A religious order which operates an hospital will be required to perform abortions at the hospital. A church or religious order which operates a college and provides health insurance will be required to cover abortions in the policy. A nun who becomes pregnant (one mortal sin) would be able to require her religious order provide her with an abortion. A self insured diocese which provides health insurance would be required to provide abortions. Church funded
(Continued **OBAMA MURDER** on page 17)

ABORTION AND CHILD MURDER ARE ACTS OF WEAKNESS They cause further weakness which will of necessity lead to the destruction and demise of those who practice or allow such

It should surprise no one that the first reaction to the birth of the Saviour, by those with temporal power, was an attempt to kill Him as His being perceived as a threat to their temporal power, authority, and their way and status of living.

There should be no surprise at Herod's reaction. Herod obviously cherished his material life and the material status to

which he had become accustomed and the material goals and increase which he anticipated. Killing two hundred babies, which is the modern Western estimate of the number of children Herod had killed, or fourteen thousand, which is the Eastern tradition, was to him an insignificant and inconsequential action.

There therefore should be no surprise
(Continued **WEAKNESS** on page 8)

SAINT JOHN WAS THE FORERUNNER, THE HERALD OF CHRIST Of what are homosexuals and lesbians the heralds?

When John the Forerunner, John the Baptist, was preaching, preparing the way for Jesus, there was great anticipation that John might be the Christ. Israel had not had a prophet in a long time, and there was great anticipation of another prophet or of even the Christ.

But when Jesus actually came, in what setting did He come?

(Continued **HERALDS** on page 9)

THE FORM OF COMMUNISM WHICH ACTUALLY WORKS

Generally, it is accurate to state that communism does not work - even in a religious environment. In the early days of the Church the Apostles found that communes simply did not work. Some individuals who sold all of their property and donated it for common use, secretly retained a portion. One husband and wife dropped dead as Divine punishment for pledging everything and then secretly retaining a portion. There were complaints that certain ethnic groups were treated better or worse than other ethnic

(Continued **COMMUNISM** on page 12)

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

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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>

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+ 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.)

Dear Archbishop Paul,

(Continued LETTERS on page 18)

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)

(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.

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

**Current Active Mailing Lists
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HIOC BBS
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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:

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CHURCH BBS
InterNet 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 :

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as appropriate. Send separate messages for each subscription.

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THE BASILIAN FATHERS

(The Society of Clerks Secular of Saint Basil)

ARCHBISHOP WILLIAM FRANCIS FORBES, S.S.B.

In your prayers please remember Archbishop William Francis Forbes, S.S.B., who has fallen asleep in the Lord (14 December 2008), and his family. Memory Eternal

ANNUAL ACCOUNTING

HOLY INNOCENTS ORTHODOX CHURCH - INCOME AND EXPENSE SUMMARY 1/1/2008 Through 12/31/2008

Subcategory	Total
Income	
HIOC Donations Received	
At Church	2,634.25
From Candles	434.00
In Kind Offset In Expense Col	2,731.68
In Mail	450.00
Other	1,030.00
Prayer Cards Booklets Etc	131.00
Total HIOC Donations Received	7,410.93
HIOC Interest	
CD's Money Market Etc	188.65
Total HIOC Interest	188.65
HIOC Misc Other Income	
HIOC Misc Other Income - Unassigned	7.56
Total HIOC Misc Other Income	7.56
Income - Unassigned	33.69
Total Income	7,640.83
Expenses	
HIOC Chapel Expenses	
Liturgical Supplies - Consumable	2,031.54
Liturgical Supplies - Non-Consum	347.95
Maintainance and Construction	52.29
Total HIOC Chapel Expenses	2,431.78
HIOC Donations To	
SSB	180.44
SSB REUNION	378.08
Total HIOC Donations To	558.52
HIOC Insurance	
F&EC	1,330.00
Flood	257.00
Total HIOC Insurance	1,587.00
HIOC Miscellaneous	
Bank Service Charge	17.01
HIOC Miscellaneous - Unassigned	54.00
Total HIOC Miscellaneous	71.01

HIOC Rectory & General Expenses	
Maintenance Supplies and Repairs	332.21
Office Supplies	226.15
Postage	82.00
Telephone NO HIOC BBS	371.52
Utilities Electric	1,930.38
Utilities Gas	699.00
Utilities Water Sewer	231.92
HIOC Rectory & General Expenses - Unassigned	35.00
Total HIOC Rectory & General Expenses	3,908.18

Total Expenses 8,556.49

Income less Expenses (915.66)

St. Mary Madgalene - INCOME AND EXPENSE SUMMARY

1/1/2008 Through 12/31/2008

Subcategory	Total
Income	
StMM Interest	
on Money Market	2,158.22
Total StMM Interest	2,158.22
StMM Misc Other Income	
prevent dormancy fee	70.00
Total StMM Misc Other Income	70.00
Total Income	2,228.22
Expenses	
StMM Insurance	
Building Fire Storm Liability	188.00
Total StMM Insurance	188.00
StMM Rectory & General Expenses	
Bank Charges SC print ck etc	13.20
prevent dormancy fee	70.00
Total StMM Rectory & General Expenses	83.20
Total Expenses	271.20
Income less Expenses	1,957.02

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

INCOME AND EXPENSE SUMMARY

1/1/2008 Through 12/31/2008

Subcategory	Total
Income	
SSB Income	
Donations	80.00
In Kind	294.97
Total SSB Income	374.97
SSB REUNION Nwsltr ft2	
In Kind ft3	152.57
Total SSB REUNION Nwsltr	152.57

Total Income 527.54

Expenses

SSB General Expenses
Office Supplies 10.10
Publications NOT REUNION 15.80
See Memo 14.14

Total SSB General Expenses 40.04

SSB HIOC BBS ft1
Software 149.00
Total SSB HIOC BBS 149.00

SSB Reunion Newsletter ft2
Paper and Supplies 348.82
Postage 461.38
Total SSB Reunion Newsletter 810.20

Total Expenses 999.24

Income less Expenses (471.70)

ft1 HIOC BBS is the InterNet World Wide Web site
ft2 ft3 REUNION newsletter actually produces no income. Occasionally various costs are paid by donation of a product, such as paper and other supplies - i.e.: donations in kind. Most print issues of REUNION are printed and mailed by individuals/organizations who/which deem it worthy to be published. A few issues are post office mailed by the S.A.S.B., and many issues are e-mailed.

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

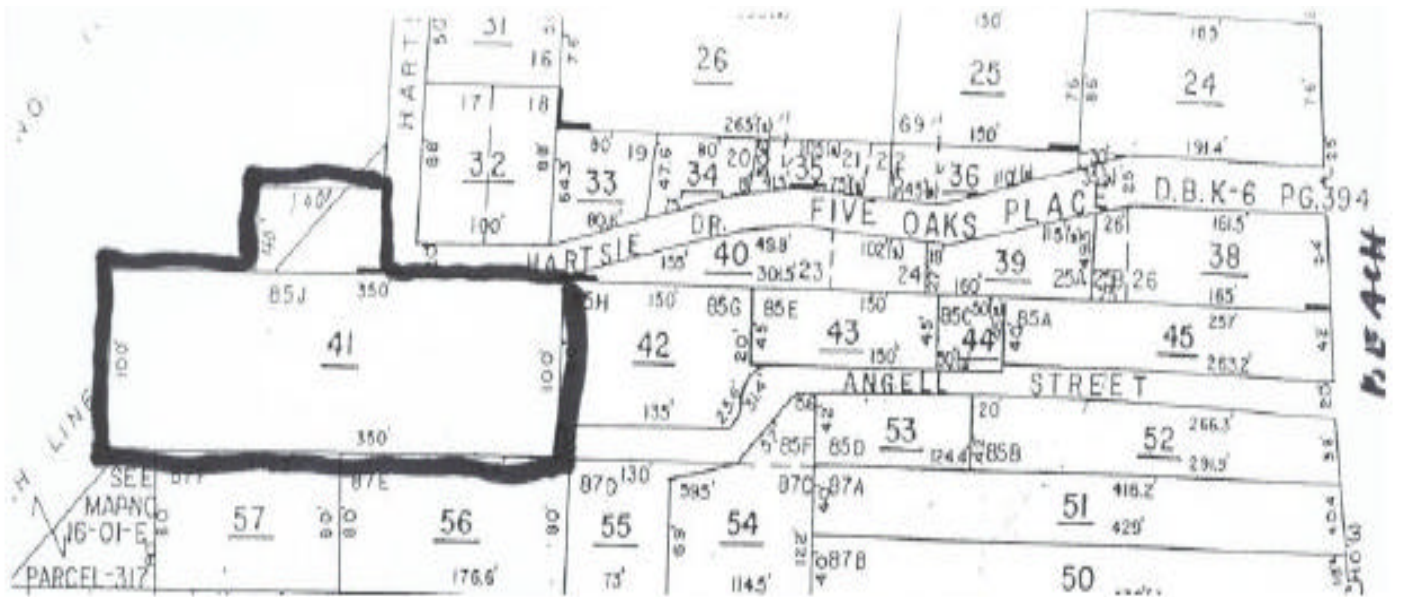
St. Mary Magdalene was destroyed by hurricane Katrina. There are no buildings or trees remaining on the property. A good natural setting is very important for maximum benefit to be derived from a spiritual retreat facility - the prime use of Saint Mary Magdalene was as a retreat house and our Mother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

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(Continued **QUEEN BEE** from page 1)

for their own spiritual welfare and has been given access to all of the spiritual tools they need. The opportunity for spiritual success (i.e.: "getting to heaven") has therefore been available to every individual since Adam and Eve, and since the coming of the Saviour that opportunity has expanded so that there is no excuse for failure - failure being caused for each individual by that individual. It is not easy, requires constant effort as does anything worth acquiring, but it is attainable.

Likewise, in America each individual has the opportunity to be as successful as that individual desires commensurate with the abilities of that individual and the persistence with which that individual pursues that which that individual desires, limited only by that individual's abilities and the rights of others. Each person in America traditionally therefore has considered as being responsible for their own welfare - success or failure- and has been given access to all of the tools they need so-to-be. Every individual American has not always been allowed to exercise this right, nor had access to all the required tools. But official sanction of such oppression has been eliminated for more than forty years, and for several generations the responsibility for each individual's success or failure has rested with that individual.

Spiritually, success or failure rests with the individual, with the individual having access to group support - E.G.: The Communion of Saints, prayers of others, etc. Likewise regarding non-spiritual matters, including access to varying forms of group support.

There is an infinite difference between the operations of God and the operations of government. God gives from His essence which is infinite and can never be depleted. He gives of His own free will. Government is able to give only what it takes from its citizens, which it takes by coercion, force, and intimidation, and then redistributes what it has taken in accordance with ever changing criteria - usually that criteria which will maintain in power those already in power. And what its citizens have is finite

Acknowledgment of that individual responsibility by the individual, whether in matters spiritual or otherwise, has not only lead to great successes, but is one of the main reasons for success.

When an individual attempts to abandon their own responsibility for their own spiritual success or failure, and to make others so responsible, not only will God not honor that attempt, but that individual

also is virtually guaranteed to spiritually fail. The individual will fail because group responsibility means standards are established by the group, the less able of the group will demand standards be lowered and that demand will be met, those who desire less demanding standards will require less stringent standards to which the group must acquiesce to maintain group integrity, with the final, lowest, standard being that the individual have breathed and had an heart beat sometime in the recent past - none of which will meet reality which is the standards set by the One Who decides whether or not an individual is spiritually successful, God.

Exactly the same process and procedures apply to non-spiritual matters, commonly termed worldly success.

Where individual responsibility is replaced with group responsibility, not just the system, but everything, disintegrates, and there is failure.

There is failure because, while God is the perfect facilitator, perfect source of spiritual strength and fortitude, perfect coordinator, a society or a government is not. God is perfect and unchanging, as are the standards which He has established. But a society or a government is not

perfect, nor is it unchanging, nor are the standards which it establishes. Therefore, a society or a government is not able to substitute for or to replace God.

There is an infinite difference between the operations of God and the operations of government. God gives from His essence which is infinite and can never be depleted. He gives of His own free will. Government is able to give only what it takes from its citizens, which it takes by coercion, force, and intimidation, and then redistributes what it has taken in accordance with ever changing criteria - usually that criteria which will maintain in power those already in power. And what its citizens have is finite

The new American government administration, executive and legislative, has focused on removing individual responsibility for success or failure and replacing it with a government sponsored guarantee of success. This guarantee is impossible to meet and this effort is doomed to fail for the reasons above stated. In the process of making the attempt it may, and probably will, change the entire fabric and structure of America. The fabric and structure which will result is that of the beehive - where the queen bee is served by the rest of the hive, where the American elite are served by the American masses.

Masses of Americans have already voted for change with their souls - change from meeting God's spiritual requirements to meeting no spiritual requirements. Such individuals will not like that eternity which they earn as a result. The change from an America where the individual is responsible for that individual's worldly success, to one where society or the government is responsible, will result in the individual earning nothing, and nothing is what the individual will have.



+ Paul, S.S.B.

PRAYER - AND NOTHING ELSE, NOT EVEN ZEN BUDDHISM OR ROGERIAN PSYCHOLOGY - IS THE FOREMOST TOOL

God calls all of us equally, and challenges us in the measure of our individual talents and abilities. Each of us therefore is challenged, tested, tried, and given opportunity to succeed or fail, each in a different measure, but each in accordance with his abilities. In the Divine assessment, which is truly unknowable to us, each person receives Divine Judgment - and by definition Divine Judgment is perfectly fair.

Each of us is given the same opportunity to receive Divine assistance in our time of being tested on Earth. Those who have been given greater talents may be tested more severely, but are also given the opportunity to receive Divine assistance in a measure in accordance with the greater difficulty they experience. It may be that some with lesser talents are tested even more severely than some with greater talents, and these receive the opportunity to receive Divine assistance in accordance with the measure of their respective needs.

Within this context the general reward for those who succeed is the same: eternal happiness; and for those who fail it is all the same: eternal damnation.

While each receives the same wage for the labor performed, the measure of each individual's total reward is unknown to us. However, we infer from scripture and the Fathers of the Church that those who have been evil receive greater punishment in measure to their evil in accordance with their abilities and trials, and those who have been good receive happiness and honor in similar measure.

With this in mind, it is important to realize knowledge and ability are two separate things, and do not necessarily

naturally flow one to and from the other. Knowing God provides the tools we need to succeed does not mean we will be able to select the proper tools; it does not mean we will know how to use those tools; and it does not mean we will be able to use those tools. We must train to know which tools to use, learn how to use them, and practice using them, so that the Divinely provided tools will be of use and advantage to us. Fastening two pieces of wood is a good example of this. A saw would not be very useful in this task, but a screw and screwdriver would. But if one had no hands, a screwdriver may not be very useful - but a tube of wood glue may prove useful, or even a nail driven into the wood by one's shod foot.

Knowledge of spiritual tools is not obtained by probing one's inner self. Spiritual tools are useful in examining our consciences and in correcting the evils within us, but just as a hammer can not teach us how to measure the sticky properties of water, so too does probing our inner selves fail to give us knowledge of God and that which He provides. Likewise, Rogerianism, Zen, and all other things and methods that are not provided by God Himself, also are of absolutely no assistance as spiritual tools.

What we must do is examine the tools which we know God has given to us; and the first of these is prayer. Prayer is not a "feel good" experience, though one may experience a feeling of well-being while in prayer. It is not a means of getting things which are of this world, though we may receive things of this world in conjunction with prayer - but those things may be a reward, they may be for use in assisting us to greater good, or they may even be a temptation and a trial or test - a challenge which we must meet.

Prayer begins with humbly acknowledging our inadequacies and inabilities; our failings. It may include thanks for our not being as evil as we could be, and for not being tested and tempted more severely. But its focus is

always first on God, and only then on our relationship with God, and on ourselves, others, and other matters.

We now begin the season or time of preparing for Great Lent. It is a time when we move or transition from celebration and thanksgiving for the birth of the Saviour, to the time of penance and sorrow for our wasted lives and repairing of our souls during Great Lent. In this transition time of the liturgical season we should sharpen our knowledge of and ability to use the tools which God has provided for our own role in our own salvation and the salvation of everyone else.

Since prayer is the first and foremost of these tools, we should recognize how we can have prayer be the integral part of everything we do - everything: from formal liturgical worship of God, to study of worldly things and of God, and even to eating; and even sleeping. Everything. And then we should so make it.

Ref: 1 Cor. 9:24-27; 10:1-5; Mat. 20:1-16

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(Continued **WEAKNESS** from page 1)

that the materialistic culture which pervades and prevails throughout the world today does not even consider the more than one million children murdered in many countries every year. Very few people think about the children who are murdered after birth, except those who murder them for their own selfish reasons. Very few think of those murdered through abortion, except those who wish to "get rid" of them, and those who make a profit from the murder. And almost no one thinks about those murdered through use of contraceptives, except the pharmaceutical

companies and suppliers who make money from manufacture and sale of those chemicals and implements.

Very few think of them, except, of course, that impossible to number very large multitude of individuals who are so murdered, the very few living who oppose their murder, the Heavenly Angels, the Saints, and God.

Without regard to the numerous legalistic definitions, and using common, universally understood meanings of the terms, fetal homicide including causing death by contraceptives and abortion, infanticide including infant euthanasia, and child murder, are only possible where evil has replaced goodness and holiness. They are only possible where there is evil, where there is no holiness. A government which legalizes or which allows any of these in any manner, to any extent, even under the most restricted conditions, is evil without any qualities of holiness except as found in those members of that government who oppose these practices and the policies which allow them *and* also attempt to reverse those practices and policies.

While the killing of babies is only possi-

ble where there is evil, great evil, the legalized killing of babies, whether born or yet to be born, feeds and gives nourishment to evil. Evil is thus fed, nourished, strengthened, and becomes more wide spread and pervasive by every instance of such murder.

While evil may seem to be an exercise of some form of strength, or to require the exercise of some form of strength, in actuality evil can only exist where there is weakness. The extent to which evil takes hold of an individual is limited by the strength of the individual. The weaker the indi-

vidual, the stronger evil may become. The more prevalent evil is in an individual, the weaker is the individual. The same is true of a culture, society, or nation. The individual, culture, society, or nation, may possess strength in a multitude of areas such as physical strength, wealth, or technology. But it is weak and will neither prevail nor sustain itself unless it exorcises evil and replaces it with at least goodness and preferably with holiness. If it replaces it with goodness, that goodness must evolve into holiness if the individual, culture, society, or nation is to survive much less prevail.

Though the struggle against evil must be constant, consistent, and sustained for evil to be defeated, where the struggle against evil is constant, consistent, and sustained evil is always defeated. But this is only possible in an individual, not in any organization be it a culture, society, or nation, because there is no consistency of commitment amongst individuals, and rarely consistency of commitment in any one individual. But where there is consistency of commitment evil is always defeated.

Evil therefore not only is an act of

weakness, but also induces more severe weakness. The most severe forms of evil possible by one human against another human is killing of the yet to be born, the young, and the old - the most defenseless amongst us. These will therefore not only both sap the strength and weaken the individuals and societies which engage in any of them, but will also cause the downfall and demise of those individuals and societies.

If there is a hopeful or bright aspect to this horror it is the probability that all of those murdered children attain everlasting happiness with God in Heaven through some Divine process of which we are only dimly aware; that the sheer number of murdered children outnumbers the number of murderers thus outstripping the number of those damned by having or committing abortion and providing or using abortive contraceptives; and that many of the women who have abortions repent, though few of those women who use abortive contraceptives repent.

It is of great significance that the very first saints after the birth of the Saviour were the children martyrs known as The Holy Innocents. If only the world would learn from them and their history - but then most of the world really has not learned from The Saviour Himself even though He teaches very well.

Ref: John 14:1-5; Mat. 2:13-18

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While the killing of babies is only possible where there is evil, great evil, the legalized killing of babies, whether born or yet to be born, feeds and gives nourishment to evil. Evil is thus fed, nourished, strengthened, and becomes more wide spread and pervasive by every instance of such murder.

(Continued **HERALDS** from page 1)

He came in the setting of a traditional family: a married couple consisting of one male husband-father and one female wife-mother. In what setting did His Forerunner, John the Baptist, come? In the setting of a traditional family: a married couple consisting of one male husband and father and one female wife and mother.

In our civilization we have declared and outlawed a man having more than one wife at a time, and a woman having more than one husband at a time. We have declared and made legal marriage to consist of one man and one woman, saying such is normal, natural, and necessary for a stable society. If a man has more than one wife at a time, or a woman has more than one husband at a time, and the "family" has children, our laws provide that the children are to be taken away from the "family" and placed in the custody of the government under the care and supervision foster parents who are one male husband and one female wife. And the parents are put in jail for polygamy.

But now homosexual males who are living together and lesbian women who are living together wish to establish their relationships as being normal and as being a marriage. And they wish to become foster parents, adopt children, and occasionally they actually do; and they also become artificially impregnated - well the lesbians do - and give birth and raise the child born of the artificial impregnation. The homosexuals and lesbians are fighting to make these practices accepted by society - they already have made them accepted under the law in many places.

Obviously either the homosexual - lesbian position is insane, or the one male husband one female wife position is insane, for they are mutually exclusive. Since they support the unnatural, this means the one male with many wives or one female with multiple husbands situation must be acceptable to the homosexuals and lesbians because if they oppose traditional

marriage and family they must accept polygamy as well.

Lesbian "couples" complain that when one of them gives birth and the other one adopts the child, the birth certificate form has no provision for their situation and most often the word "father" is simply crossed out and the word "parent" inscribed over it for the adopting "parent".. So the child has a mother and a parent but no father. Some lesbians want the birth certificates to change the designations from mother and father to birth parent and parent, or just parent and parent. When homosexuals adopt a child is the birth certificate changed to read father and parent?

Immorality is always foolish, stupid, insane, and freakish, but often has an aura or semblance of logic associated with it. But there is absolutely no logic associated with the homosexual "marriage", lesbian "marriage" - child situation. The reason there often is at least a semblance of logic to immorality is that most immorality can be related to natural, normal desires. But there is nothing natural or normal about homosexuality or lesbianism. And there especially is nothing natural or normal about two people of the same gender having children - it simply is not possible. Therefore, when two people of the same gender pretend to the parents of a child, it is obvious there is at least one additional person of the opposite gender involved even though that third person is not acknowledged.

The destruction of the traditional family is one of the most serious institutionalized sin as regards its destructive effects on society and the damnation of individuals. Does anyone think a child who has two mommies but no daddy is going to learn the Lord's Prayer - the Our Father? Does anyone think a child who has two daddies but no mommie is going to go to confession and receive holy communion? Or vice versa? No, of course not.

Those who think two people of the same

gender can be good parents are as stupid as those who believe people can be moral or will be moral or will live up to at least the lowest moral standards, without morality; without morality being taught in thought and by example.

Throughout history the acceptance of abortion has been the herald of a society entering its demise. Just remember the Jews offering their newly born and aborted children to Baal - to the Devil - in the Old Testament. Historically, the acceptance by a society of homosexual and lesbian activity and "marriages" has been the herald of a society in disintegration. Again, just remember the Jews and their cities of homosexuals in the Old Testament, even after entering the Promised Land and especially after King David.

We are sufficiently enlightened to recognize Saint John as being the herald of Christ. Are we sufficiently enlightened to recognize the demise of our society, and of virtually all of the souls therein, if God's instructions, law, and the Natural Law continue to be ignored?

Were one to ignore that portion of the Natural Law - which, incidentally, God established - which is the foundation of gravity and its working, one would eventually be injured or killed. To the extent an individual or a society ignores God's law and the Natural Law regarding procreation and family, that is the extent to which such individual or society is injured, or destroyed.

Before the Light of the World was born in Bethlehem, the world lay in darkness. The Light can never be extinguished, but individuals and even entire societies can chose to proceed in darkness.

Ref: Philipp 4:4-7; John 1:19-28

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CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 988. Who is a Mitered Archbishop, an Archbishop?

A. A Mitered Archbishop is in a real sense a Bishop who has not been appointed to a See. He can ordain Priests, but only with the approval of his Bishop. He can not consecrate or co-consecrate a Bishop. He vests as a Bishop but in plain vestments. An Archbishop vests as a Priest, may be given authority to ordain to minor orders, and may be appointed over several priests or a geographic area of a Diocese or Archdiocese but always functions under his Bishop.

Q. 989. Who is a Vicar-General?

A. A Vicar-General is one who is appointed by the bishop to aid him in the government of his diocese. He shares the bishop's power and in the bishop's absence he acts for the bishop and with his authority.

Q. 990. Who is an Abbot?

A. An Abbot is one who exercises over a religious community of men authority similar in many things to that exercised by a bishop over his diocese. He has also certain privileges usually granted to bishops.

Q. 991. What is the pallium?

A. The pallium is a white woolen vestment worn by a Patriarch or Primate and sometimes sent by him to archbishops and bishops under him. It is the symbol of the fullness of pastoral power, and reminds the wearer of the Good Shepherd, whose example he must follow.

Q. 992. What is necessary to receive Holy Orders worthily?

A. To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

Q. 993. What name is given to this di-

vine call and how can we discover this call?

A. This divine call is named a vocation to the priestly or religious life. We can discover it in our constant inclination to such a life from the pure and holy motive of serving God better in it, together with our fitness for it, or, at least, our ability to prepare for it, also in our true piety and mastery over our sinful passions and unlawful desires.

Q. 994. How should we finally determine our vocation?

A. We should finally determine our vocation:

1. By leading a holy life that we may be more worthy of it;
2. By praying to the Holy Ghost for light on the subject;
3. By seeking the advice of holy and prudent persons and above all of our confessor.

Q. 995. What should parents and guardians bear in mind with regard to their children's vocations?

A. Parents and guardians should bear in mind with regard to their children's vocations:

1. That it is their duty to aid their children to discover their vocation;
2. That it is sinful for them to resist the Will of God by endeavoring to turn their children from their true vocation or to prevent them from following it by placing obstacles in their way, and, worst of all, to urge them to enter a state of life to which they have not been divinely called;
3. That in giving their advice they should be guided only by the future good and happiness of their children and not by any selfish or worldly motive which may lead to the loss of souls.

Q. 996. How should Christians look upon the priests of the Church?

A. Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

Q. 997. How do we know that the priests of the Church are the messengers of God?

A. We know that the priests of the Church are the messengers of God, because Christ said to His apostles, and through them to their successors: "As the Father hath sent Me, I also send you"; that is to say, to preach the true religion, to administer the Sacraments, to offer Sacrifice, and to do all manner of good for the salvation of souls.

Q. 998. When did the priests of the Church receive this threefold power to preach, to forgive sins and to consecrate bread and wine?

A. The priests of the Church received this three-fold power to preach, to forgive sins and to consecrate bread and wine, when Christ said to them, through the apostles: "Go teach all nations"; "Whose sins you shall forgive they are forgiven," and "Do this for a commemoration of Me."

Q. 999. Why should we show great respect to the priests and bishops of the Church?

A. We should show great respect to the priests and bishops of the Church:

1. Because they are the representatives of Christ upon earth, and
2. Because they administer the Sacraments without which we cannot be saved.

Therefore, we should be most careful in what we do, say or think concerning God's ministers. To show our respect in proportion to their dignity, we address the priest as Reverend or as Father, the bishop as Right Reverend, the archbishop as Most Reverend or Excellency, and often a Patriarch as Holy Father or Most Holy One.

Q. 1000. Should we do more than merely respect the ministers of God?

A. We should do more than merely respect the ministers of God. We should earnestly and frequently pray for them,

(Continued CATECHISM on page 11)

CHILDREN'S PAGE

(Continued CATECHISM from page 10)

that they may be enabled to perform the difficult and important duties of their holy state in a manner pleasing to God.

Q. 1001. Who can confer the Sacrament of Holy Orders?

A. Bishops can confer the Sacrament of Holy Orders.

Q. 1002. How do we know that there is a true priesthood in the Church?

A. We know that there is a true priesthood in the Church:

1. Because in the Jewish religion, which was only a figure of the Christian religion, there was a true priesthood established by God;

2. Because Christ conferred on His apostles and not on all the faithful the power to offer Sacrifice, distribute the Holy Eucharist and forgive sins.

Q. 1003. But is there need of a special Sacrament of Holy Orders to confer these powers?

A. There is need of a special Sacrament of Holy Orders to confer these powers:

1. Because the priesthood which is to continue the work of the apostles must be visible in the Church, and it must therefore be conferred by some visible ceremony or outward sign;

2. Because this outward sign called Holy Orders gives not only power but grace and was instituted by Christ, Holy Orders must be a Sacrament.

Q. 1004. Can bishops, priests and other ministers of the Church always exercise the power they have received in Holy Orders?

A. Bishops, priests and other ministers of the Church cannot exercise the power they have received in Holy Orders unless authorized and sent to do so by their lawful superiors. The power can never be taken from them, but the right to use it may be withdrawn for causes laid down in the laws of the Church or their Jurisdiction, or for reasons that seem good to those in authority over them. Any use of sacred power without

authority is sinful, and all who take part in such ceremonies are guilty of sin.

**LESSON TWENTY-SIXTH:
On Matrimony**

Q. 1005. What is the Sacrament of Matrimony?

A. The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

Q. 1006. When are persons lawfully married?

A. Persons are lawfully married when they comply with all the laws of God and of the Church relating to marriage. To marry unlawfully is a mortal sin, and it deprives the souls of the grace of the Sacrament.

Q. 1007. When was marriage first instituted?

A. Marriage was first instituted in the Garden of Eden, when God created Adam and Eve and made them husband and wife, but it was not then a Sacrament, for their union did not confer any special grace.

Q. 1008. When was the contract of marriage raised to the dignity of a Sacrament?

A. The exact time at which the contract of marriages was raised to the dignity of a Sacrament is not known, but the fact that it was thus raised is certain from passages in the New Testament and from the constant teaching of the Church ever since the time of the apostles. Our Lord did not merely add grace to the contract, but He made the very contract a Sacrament, so that Christians cannot make this contract without receiving the Sacrament. Thus Our Lord changed the concept of a legal contract of marriage between husband and wife into a Sacrament whereby a husband and wife become a new person, the married person.

Q. 1009. What is the outward sign in the Sacrament of Matrimony, and in

what does the whole essence of the marriage consist?

A. The outward sign in the Sacrament of matrimony is the mutual consent of the persons, expressed by words or signs in accordance with the laws of the Church, and the declaration by the priest that they are now a married person. The whole essence of marriage consists in the surrender by the persons of their bodies to each other and in declaring by word or sign that they make this surrender and take each other for husband and wife now and for life and become a married person all the while maintaining their individuality in God. They become a reflection of the Blessed Trinity, in that the Blessed Trinity is composed of three Persons, Father, Son and Holy Spirit, but being one God, while the married person is composed of a husband, a wife, and God.

Q. 1010. What are the chief ends of the Sacrament of Matrimony?

A. The chief ends of the Sacrament of matrimony are:

1. To enable the husband and wife to aid each other in securing the salvation of their souls; 2. To propagate or keep up the existence of the human race by bringing children into the world to serve God; 3. To prevent sins against the holy virtue of purity by faithfully obeying the laws of the marriage state.

Q. 1011. Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

A. A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament.

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(Continued COMMUNISM from page 1)

groups. And there were the numerous lazy sloths who abused the system and lived very well from the proceeds of the industry of those who actually worked.

Saint Paul avoided even the hint of being a leach or parasite by supporting himself and to a great extent his work as a servant of Christ, by his profession as a maker and seller of tents. Tents in those days were not the things one finds at a boy scout store, a camping supply outlet, or an army surplus store - though some of them were comparable to the tents used by general staff of today on maneuvers. A tent was a movable house. It was not uncommon for a tent to have a large reception room, numerous bedroom suites - especially if the owner had several wives (one who has several wives is well advised to house them separately) - as well as guest rooms and even stables (especially for favorite horses).

But Saint Paul, and indeed all Christians of the early Church, and even today Christians of the True Faith as members of the True Church, are members of a type or form of coalition which is true and pure communism functioning within the Divine Essence.

It is known as The Communion of Saints. It is composed of the Saints in Heaven who are the fully participating permanent members, those in the process of purification who are also permanent members but not yet at full participation status, and those who remain alive in this world who are active participants and in the state of Grace members of the One Holy Catholic and Apostolic Church in its various Church Jurisdictions (Orthodox, Roman, Coptic, etc.).

There is a flow of Divine Energies within The Communion of Saints, supporting and strengthening those in various deficiencies as well as maintaining and increasing existing strengths.

Worldly communism or socialism,

where each contributes according to his abilities and each receives according to his needs, will never work because achievement is not rewarded while sloth is rewarded.

But in The Communion of Saints, the focus is on God, and each individual attaining permanent union with God. Membership in The Communion of Saints precludes self-centeredness, self-indulgence, self-focus, except as such are inducements to and relate to focus on God in eternal union with God.

Since functional communism / socialism were unattainable in the purity and religiousness of the spirituality of the early Church, it is unrealistic to believe it is attainable in the materialistic society of today.

Communism and socialism are attractive to the materialistic of today as a means of obtaining the wealth of others for their own use. They are attractive to the "leaders" as a means of obtaining masses of supporters through whom they will obtain and maintain power, authority, celebrity, and the trappings thereof.

To The Communion of Saints, communism and socialism as known in the materialistic world are anathema, for they destroy personal incentive, do not allow reward for individual achievement, and artificially channel assets. But in the spiritual realm in which The Communion of Saints functions, Divine Energies naturally flow as supernaturally needed.

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"SNITTY" PASTOR HUMOR

Different Pastors were asked, "How many people does it take to screw in a light bulb?" Their responses:

The Presbyterian Pastor: "None. If God wants the bulb screwed in he is sovereign and will do it himself without human effort."

The Charismatic Pastor: "None. The bulb doesn't need to be changed. We should pray that it be healed."

The Pentecostal Pastor: "None. We simply need to cast out from the bulb the demon of darkness."

The Fundamentalist Pastor: "None. We shouldn't even enter the room because we need to keep ourselves separate from all darkness."

The Baptist Pastor: "None. If we allow physical contact between a person and the bulb it might lead to dancing."

The Wesleyan Minister: "None. If we just show the bulb its need, it already possesses the power to screw itself in."

The Non-Denominational Pastor: "None. We don't want to make the bulb feel unwanted or uncomfortable."

The Jewish Rabbi (Pastor): "Jacob! Come talk with this person."

The Islamic Mulla (Pastor): "Infidel!"

The Roman Catholic Pastor: "I do not know. The janitor always takes care of that."

The Orthodox Pastor: "What is a light bulb?"

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The Biography of a Bad Statistic

May 25, 2005

Updated: May 26, 2005

<http://www.factcheck.org/>

Abortions rising under Bush? Not true. How that false claim came to be - and lives on.

Summary

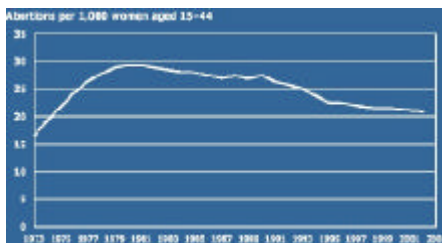
Politicians from Hillary Clinton and John Kerry to Howard Dean have recently contended that abortions have increased since George W. Bush took office in 2001.

This claim is false. It's based on an opinion piece that used data from only 16 states. A study by the Alan Guttmacher Institute of 43 states found that abortions have actually decreased. Update, May 26: The author of the original claim now concedes that the Guttmacher study is "significantly better" than his own.

Analysis

A number of politicians and organizations have been circulating an interesting and surprising idea: that abortions have gone up under George W. Bush's watch. The claim is repeated by supporters of abortion rights as evidence that Bush's anti-abortion policies have backfired, or at least been ineffective.

But the claim is untrue. In fact, according to the respected Alan Guttmacher Institute, a 20-year decline in abortion rates continued after Bush took office.



Source: Alan Guttmacher Institute, "Trends in Abortion in the United States"

Here's the story of how a false idea took hold.

The Birth of a Bad Statistic

The claim that abortions are rising again can be traced back to an opinion piece by Glen Harold Stassen, an ethics professor at Fuller Theological Seminary. His article originally appeared in a web and e-mail publication of Sojourners, a Christian magazine, in October 2004. Several other outlets, including the Houston Chronicle, also ran a similar piece co-authored by Stassen and journalist Gary Krane. The articles generated a good deal of discussion on a number of both liberal and conservative blogs.

Describing himself as "consistently pro-life," Stassen reported that he "analyzed the data on abortion during the Bush presidency" and reached some "disturbing" conclusions. "Under President Bush, the decade-long trend of declining abortion rates appears to have reversed," he said. "Given the trends of the 1990s, 52,000 more abortions occurred in the United States in 2002 than would have been expected before this change of direction."

Stassen's broad conclusion wasn't justified by the sketchy information he cited, however. Furthermore, a primary organization he cited specifically as a source for historical data now contradicts him, saying abortions have continued to decline since Bush took office. More about that later.

Hillary Clinton Uses It

Stassen offered his article as evidence that Bush's economic policies were driving pregnant women to abortion. And although he opposes abortion, his claim was soon picked up and repeated uncritically by the other side – supporters of abortion rights. In a speech to family-planning providers in New York on January 24, 2005, Sen. Hillary Clinton recounted decreases in the abortion rate that occurred in her

husband's administration, then lamented that the situation had changed. She repeated exactly some of the figures that Stassen had given in his Houston Chronicle article.

Clinton: But unfortunately, in the last few years, while we are engaged in an ideological debate instead of one that uses facts and evidence and common sense, the rate of abortion is on the rise in some states. In the three years since President Bush took office, 8 states saw an increase in abortion rates (14.6% average increase), and four saw a decrease (4.3% average), so we have a lot of work still ahead of us.

Clinton was careful not to state flatly that abortions were increasing nationally. She spoke only of "some states" in which the rate had increased. But she invited her listeners to conclude that the national trend to fewer abortions had reversed itself since Bush took office.

And in fact a few days later, in an interview on NBC's Meet the Press on January 30, 2005, Sen. John Kerry claimed that abortions were up, period:

Kerry: And do you know that in fact abortion has gone up in these last few years with the draconian policies that Republicans have....

A Kerry spokesman confirmed at the time to FactCheck.org that Kerry was relying on the Stassen article for his information.

Finally, as recently as May 22, 2005, Democratic National Committee chairman Howard Dean also asserted on NBC News' Meet the Press:

Dean: You know that abortions have gone up 25 percent since George Bush was President?

Dean's "statistic" went unchallenged by moderator Tim Russert, so millions of viewers probably got the impression that Dean's very specific 25 percent

(Continued BAD STATISTIC on page 16)

(Continued **BAD STATISTIC** from page 15)

figure was correct. But Dean was wrong -- and by a wide margin.

We asked the Democratic National Committee repeatedly where Dean got his 25 percent figure, but we got no response. Even if Stassen's estimate of 52,000 additional abortions were correct, that would figure to an increase of less than 4 percent. And in any case the rate is going down, not up, according to the most authoritative figures available.

Cherry-picking Data

A close reading of Stassen's article makes clear that he didn't even pretend to have comprehensive national data on abortion rates. He said he looked at data from 16 states only -- and didn't even name most of them.

Stassen said that in the four states that had already posted statistics for three full years of Bush's first term, he found that abortion was up. Twelve more states had posted statistics for two years of Bush's term -- 2001 and 2002 -- and here the picture was mixed. According to Stassen, "Eight states saw an increase in abortion rates (14.6 percent average increase), and five saw a decrease (4.3 percent average)." A version of the piece in the Houston Chronicle reported instead that four saw a decrease with a 4.3 percent average.

So Stassen was projecting findings onto the entire country from 12 states that he said had showed an increase and 5 (or maybe 4) that he said had shown a decrease. That leaves a total of 34 other states for which Stassen had no data whatsoever.

Furthermore, Stassen is contradicted by one of the very organizations whose data he cites. The only primary source of data that Stassen cites specifically in the article is the Alan Guttmacher Institute, a nonprofit organization that conducts a periodic survey of all known abortion providers, which numbered nearly 2,000 at last count. Guttmacher's

statistics are widely used and respected by all sides in the abortion debate. It is the only organization to compile and publish national abortion-rate data other than the federal Center for Disease Control. CDC's official statistics, however, run only through 2001, so they shed no light on what has happened since Bush took office.

And Guttmacher -- as we shall see -- now says abortion rates have decreased since Bush took office. And that's based on data from 43 states, not just 16.

De-bunking the Statistic

Stassen's numbers, and the widespread acceptance they seemed to be getting, prompted the Guttmacher Institute to conduct a special analysis to update its comprehensive census of abortion providers for the year 2000. The increases that Stassen reported "would be a significant change in a long-standing trend in the US," Leila Darabi of the institute explained to Factcheck.

Besides the fact that Stassen claimed to have data only from 16 states, the Guttmacher Institute said it is likely that many of the states Stassen picked have higher abortion rates historically, have a higher concentration of population subgroups that tend to have more abortions, and see abortion rates rise more quickly when they do go up. Stassen himself named only Kentucky, Michigan, Pennsylvania and Colorado among the 16 states he says he studied, but his co-author on the Houston Chronicle article listed each state in a separate article posted on the Internet.

The Guttmacher Institute found that two of the states Stassen used had unreliable reporting systems. In Colorado, for instance, where Stassen claimed that rates "skyrocketed 111 percent," the reporting procedure had been recently changed in order to compensate for historic underreporting. Guttmacher also found Arizona had an inconsistent reporting system.

The Facts

The Guttmacher Institute announced its findings May 19. Guttmacher analyzed available government data "as an interim measure until another provider census can be conducted" according to a news release. The interim study analyzed data from 43 states determined to have reliable state reporting systems.

What it found was that the number of abortions decreased nationwide -- by 0.8% in 2001 and by another 0.8% in 2002. The abortion rate, which is the number of women having abortions relative to the total population, also decreased 1% in 2001 and 0.9% in 2002. That's not as rapid a decrease as had been seen in earlier years, but it is a decrease nonetheless.

We give much weight to Guttmacher's analysis. Their figures are widely used and accepted by both anti-abortion groups and abortion-rights advocates. Their surveys of abortion providers go back to 1973, and Stassen cites them himself as the source for the number of abortions in 2000.

Guttmacher has little motive to make Bush and his anti-abortion policies look good. The institute was founded in 1968 in honor of a former president of the Planned Parenthood Federation of America, and describes its mission as being "to protect the reproductive choice of all women and men in the United States and throughout the world." Had Stassen's numbers proven accurate, the Institute "would have reported and widely publicized a rise in abortion rates," said Darabi. But facts are facts.

Update, May 26: Even Stassen now concedes that he can't substantiate his original claim. In a memo dated May 25, which he sent to FactCheck.org just as we were posting our article, he praises the Guttmacher study and says it is "significantly better" than his own earlier effort:

(Continued **BAD STATISTIC** on page 17)

(Continued **BAD STATISTIC** from page 16)

Stassen, May 25: I based my estimates in October on the sixteen states whose data I could find then. Now, seven months later, and with their extensive data-gathering ability, AGI (Alan Guttmacher Institute) bases their results on 44 states. They say their results are only estimates, projections, but I believe their results are significantly better than what I could have obtained seven months ago. I affirm their methods and their study, and am grateful for their effort.

Nevertheless, Stassen still argues that the small rate of decline that Guttmacher reports still constitutes a "stall" in what had earlier been a more rapid decline. He also continues to criticize the Bush administration for economic policies that he says bring hardship on low-income women. "It is clear to me that undermining the financial support for mothers, undermining the availability of medical insurance, and increasing the jobless rate for prospective mates so that they are less likely to marry, has a bad influence on abortion rates and infant mortality rates."

Sources

Glen Harold Stassen, "Pro-Life? Look at the fruits," Sojourn, 13 October 2004.

Glen Harold Stassen and Gary Krane, "Why Abortion Rate Is Up In Bush Years," Houston Chronicle, 17 October 2004

Sen. Hillary Clinton, "Remarks by Senator Hillary Rodham Clinton to the NYS Family Planning Providers," 24 January 2005, Web site.

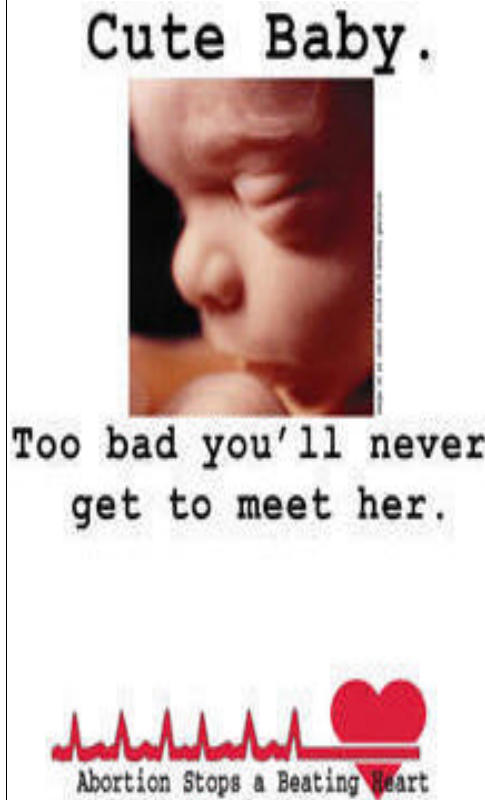
"Meet the Press," Transcript, National Broadcasting Company, 30 January 2005.

"Meet the Press," Transcript, National Broadcasting Company, 22 May 2005.

"Decades-Long Decline in Number and

Rate of U.S. Abortions Continues, New Analysis Shows," Press Release, The Alan Guttmacher Institute, 19 May 2005.

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The above picture is that of an unborn child at five months gestation.

(Continued **OBAMA MURDER** from page 1)

health insurance programs would be required to cover abortions. Even the National Right To Life Committee, Inc., will be required to include abortion coverage in its health insurance coverage to its employees.

Initially there may be exemptions from this requirement. But very quickly those entities which receive government funds or other government assistance will be required to provide abortions. Then, all exemptions will be removed.

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COUNT IT ALL JOY WHEN YOU SHALL FALL INTO DIVERS TEMPTATIONS
What a strange thing to say!

James 1:2-12

1:2. My brethren, count it all joy, when you shall fall into divers temptations: 1:3. Knowing that the trying of your faith worketh patience 1:4. And patience hath a perfect work: that you may be perfect and entire, failing in nothing. 1:5. But if any of you want wisdom, let him ask of God who giveth to all men abundantly and upbraideth not. And it shall be given him. 1:6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. 1:7. Therefore let not that man think that he shall receive any thing of the Lord. 1:8. A double minded man is inconstant in all his ways. 1:9. But let the brother of low condition glory in his exaltation: 1:10. And the rich, in his being low: because as the flower of the grass shall he pass away. 1:11. For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished. So also shall the rich man fade away in his ways. 1:12. **Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love him.**

These words are not platitudes. These thoughts are truths. They are not the meanderings of a simpering mind, but Divinely inspired expressions of absolute truth. Ask in Faith - not in simple belief but in Faith which is proven in the works and thoughts of the one of Faith. Do not simply endure temptation - trounce it. Be concerned with the riches of this world, or the lack thereof, only to the measure to which they effect service to God and the service of God's purposes.

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(Continued LETTERS from page 2)

REUNION has had several articles which mention a morning offering prayer. There was even a model for this prayer in one issue. Would you give us your own morning offering prayer so we can see what one really is like? So we can see what you are talking about?

I am not sure of what use my own Morning Offering prayer would be to anyone. But since you apparently believe it may be of use to you, we publish it below. I did make a few modifications in it for publication, mainly making the identities of some individuals difficult to ascertain - primarily for their privacy. I also deleted some rather long lists of names of individuals replacing them with Xxxx . . . Xxxx to reduce the amount of space used.

I begin with: "In the Name of the Father +, and of the Son +, and of the Holy Spirit +. Amen," and then pray an Act of Contrition.

Then:

In the Name of the Father +, and of the Son +, and of the Holy Spirit +

Oh Trinity God, Oh Father, in the name of Jesus, and through Jesus, Our Lord and God of God, and through the Immaculate Heart of Mary, Ever Virgin Mother of God, in the Holy Spirit, I pray and I offer Thee, and pray that all will be worthy of being offered to Thee, and that Thou wilt accept, all my prayers, words, works, joys, sufferings, thoughts, actions, deeds, and every thing I do, think and feel, all my desires, my heart and all of me in every way this day, in union with the Holy Sacrifice of the Divine Liturgy throughout the world, in particular, for the intentions of Jesus and of Mary, the Ever Virgin Mother of God, and if Thou wilt, for my purification and salvation, in reparation and atonement for my sins, for the holy intentions of all my associates, and the holy intentions of:

Your servants Bartholomeaus Patriarch

of Constantinople, Benedict XVI Pope of Rome, Kirill Patriarch of Moscow, Aram the Catholicos, Karaken II the Catholicos, Shenouda III the Coptic Pope, and all the Patriarchs, Primates, and leaders of Your church,

And of Andres Gxxxx, John Lxxxx, Fernando Cxxxxxxxx, Kevin Cxxxx, Emmanuel Sxxxx, John Cxxxx, Kristopher Dxxxx, Timothy Pxxxx, David Bxxxx, Luke (Gxxx Hxxxx), Dimitrios, Alfred Hxxxx, Francis Sxxxx, Philip Hxxxx, Victor Pxxxx, me, and all Your bishops,

And of Justin Bxxxx, Augustine Wxxxx, Michael (Peter Hxxxx) , and all Your abbots,

And of Rt. Rev. Archimandrite Lev (Lxx Wxxxx), Fathers George Jxxxx, Alexander (Bxxx Wxxxx), Pxxxx Pxxxx, Jerome-Thaddeus (Rxxxx Hxxxx), George Oxxx, Robert Fxx, Paul X. Txxxx, Louis Lxxxx, Nicholas (Xxxxx Fxxxx), Exxxx Vxxxx, and all Your priests, Mxxxx Kxxx and all Your Archdeacons, Peter Axxxx, Frank Mxxxx, and all Your Deacons, clerics, seminarians and postulants, Rxxx Bxxxx, Rxx Lxxxx and all Your former seminarians and postulants, Martin Xxxxx Xxxxx and all Your religious, and Laity, and Michael Bxxxx and Timothy Jxxxx and all Your ministers;

And for these and all the Patriarchs, Primates, Church leaders, Bishops, Priests, Deacons, Clerics, Seminarians, postulants, oblates, and ministers, their spouses, children and families, and all the Abbots, Religious, Laity and their families;

For unity of Your Kingdom, reunification of Your Church, and for the godless and sinners on the road to hell;

That never again will there be an abortion or a child harmed anywhere, for any reason, in any manner whatsoever; for those who have killed babies by contraceptives and by abortion, and

the babies killed by contraceptives and by abortion;

For the victims of my sins, and those who have hurt me;

For the conversion of the United States, the former Soviet Union and its satellites, Russia, China and the East, those governed by Satan, those not governed by You, and of the whole world, to You, God, and to Orthodox Catholic Christianity;

For Mr. Obama, Mr. Putin, Mr. Medvedev, Mr. Jintao, and all the world leaders, all the officials of Louisiana especially of Harahan, and those of Mississippi especially of Waveland, that they will try to do good and for the good which they seem to be trying to do;

For Grxxxx, Patricia, and Patty (Dxxxx Kxxx); for all members of The Society of Clerks Secular of Saint Basil (Basilians) and their families, for: Archbishops Andres Gxxxx, me, Bishop Fernando Cxxxxxxxx; Fathers Kurt Axxxx Sxxxx, Carlos Axxxx Bxxxx Mxxxx, Diego Mxxxx Sxxxx and Matuska Maria and their daughter Cxxx, Marvin Pxxx Txxxx, Diego Pxxx Txxxx, Franklin Exxxx, George X. Jxxxx, Ronald Mxxxx and Matuska Mxxx and their children, Blass Lxxxx and Matuska Rxxxx Axxxx, Xxxx . . . Xxxx; Deacons Marvin Rxxxx Sxxx, Peter Axxxx; The Order of St. Macrina, Sister Sxxxx and the Sisters of Our Lady of Guadalupe; for Matuskas Ellen Bxxxx, Cxxxx Fxxxx, and all the spouses of deceased clergy; for former Sister Jxxx and for all former Sisters; for all those who have been at or associated with the seminaries, or the monastery, in any way or manner; for all former Basilians and their families, for: Archbishop Jxxx Lxxxx, Bishop Augustinus (Xxxxx Xxxx Xxxxx) and Matuska Rxxx, Rt. Rev. Archimandrite Xxx (Xxx Xxxxx), Mitered Archpriest James (Xxxxx Xxxxx), Fathers Txxxx X. Rxxxx, Mark Gxxxx et ux, James X. (Xxxxx)

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Bxxxxxxx and Matuska Kxx, James X. Wxxxxx, Herbert Xxxxxxxx Xxxxxx Xxxxxx, Archdeacon Mxxxxxxx Xxxxx and Xxxxx, Deacon Jxxx Mxxxx, Reader Rxx XxXxxxx, Oblate John Rxxx; and for all our families, relatives and friends, our children, grandchildren, descendants, parents, grandparents, ascendants, brothers, sisters, aunts, uncles, nephews, nieces, cousins, godchildren, godparents, and for all those for whom I pray: that we will know, love, and serve You; that we will know and follow Your will; that Your will will be our will; that we will know our vocations in life and follow and be them to the fullest and best extent of our abilities; that we will be with You here and for all eternity; that we will acquire and never lose the Holy Spirit;

For The Society of Clerks Secular of Saint Basil (the Basilians), The Orthodox Catholic Church of the Americas (OCCA), all Basilian and all OCCA facilities and projects and their participants, especially: Reunion newsletter; Holy Innocents Church; St. Mary Magdalene Retreat House; Saint Peter The Aleut Orthodox Mission Church; Saint Joseph Seminary, and the School, Parishes, Convent, and hospital in Guatemala; Saint Sebastian Orthodox Catholic Church, Xxxx . . . Xxxx; the BBS, WEB site, and the altar missal.

For those for whom I have been asked to pray and for those for whom I have said I will pray; for Mom; Patricia, Huey, Hunter, Maryann, Marie, Jun Lan, Tommy and Barbara; Mike, Naomi, JoEllen, and Rhoda; John, Hannah, John, and Joseph; Stephanie, Kevin, Allison, and Julia; Charles, Kristen, and Christopher, and Brandy, Dana, and Christine; Christine and Rob; Laurie, Al, Dawn, Mary, Tory, Frances, and Big Al; Bob, Marian, Christine, Jamie, Katherine, and Laura; Lisa, Robert and Elizabeth; Pat, Thu, Max, Alex, Lucas, and Thanh Vinh; Aunt Bobbie (Lxxxxx Xxxxxxxx); Leah Grace Xxxxxxxx; India Mxxxxx and her family and Ann Jxxxxx; Gail Xxxx,

Ladd and Kyle XxXXXXX and Leslie; Charlyn and her children; Maria and her son; Mary Xxxxxx and her children; Donna and Kelly; Cindy, Sean, Bridgett, and Jesse; Saly; Jan Xxxxxxxx Xxxxxxxx, Jimmie, Melissa and Jaycie (Juliana) Cxxxxxxx, and Kathleen M. Ixxxxxxx; Max, Denise and Rachel Xxxxxx; Jack Bxxxx; Paul Rxxx; Gxxxxxxx and Sxxxxxx Hxxxxxxx, Richard Lxxxxxx, Gordon Hxxxx, and Kathy; Francis (Fran) Hxxxx; Lynne Hxxxx; John, Jeannette, Cherrie, and Chad Cxxxxxxx; Paul Sxxxxx, Nancy Hxxxxxx; Eduard Ixxxxx and his wife and their children; Bob and Donna Yxxxxx; Dave and Cathy Cxxx; Mike, Stacy and Gxxxxxx Dxxxxxxx; Bob Exxxxxx; Rob and Scott Nxxxx; Evelyn, and Clair Txxxxx; Don Axx; Marc Lxxxx; John Sxxxxxxx; Lxxxxxxx Gxxxxxxx; Dean Sxxxxxxx; Pxxxx Oxxxx; Harry and Maggie Txxxx; Karen Jxxxxxxx; Richard Axxxx; A. J. and Gus Lxxxxxx and Lxxxxxxx; Andre Txxxxxxx; Vxxxx Rxxxxxxx; Elizabeth Bxxxxx (xx Xxxxxxx); Dr. and Mrs. Lxxxxxxx Bxxx; Dr. and Mrs. Hxxxxx Rxxxxxx, Ms. Sxxxx, Drs. David X. Mxxxx, Gxxxx Jxxxxxx and Fxxxxxx Rxxxxxxx; Mirna and Nicholas Nxxxxx and their children; William Bxxxxxx; Rick Sxxxxxx; Anselm, Isadore, Thomas, Timothy, the Raphiels; Bill Hxxxxx, Barry Gxxxxxxx, Robert Fxx, Claude Gxxxxxx, C. J. Lxxxxx, Frank Mxxxxx, George and Rxxx Bxxxxxx, Dan Fxxxx, Bob Sxxxx; our benefactors, my students and my flock, the ladies of the evening, MAETA, those who have asked me to pray for someone or something, for those conceived yesterday, today, and tomorrow, for those born yesterday, today, and tomorrow; for those who struggle with temptation and sin; for those who fight against temptation and sin; that all who desire employment shall obtain secure employment at a fitting standard of living and perform an honest day's work; that I will be and feel financially secure so I can do Your work and that I will do it, and in thanksgiving for that security;

And especially for: *and here follows those situations and the names of those living for whom I have been requested to pray for a few days, weeks, up to a month.*

For those who have died and are in need of our prayers, especially those who receive the benefit of few or no prayers at all; for those in purgatory; for those in limbo; and for all my dead family, relatives and friends and the dead of those for whom I have prayed; for those who died yesterday, those who died and who die today, and those who die tomorrow; for Daddy, xx xxxxxxxxxxx, Uncle Clinton Hxxxxx, Renette Xxxxxxx Bxxxxxx Hxxxxx (Mxxx), Grandpa Gerry Bxxxxxx, Uncle Sonny Hxxxxx, Uncle Gerry Bxxxxxx, Grandma Stephanie Axxxxx Hxxxxx and Paw Paw Martin Hxxxxx and their baby, Elias Bxxxxx, James Mc Xxxxxxxx, Uncle Kenneth Axxxxx, Uncle Loy and Aunt Elise Axxxxx and their baby, Uncle Carl and Aunt Marion Fxxxxxxx Sxxxxxxx, Aunt Marie and Uncle Urban Axxxxx, Aunt Bertie and Uncle Leo Rxxx, Uncle Tom and Aunt Ruth Kxxxxxx, Tommy and Mary Fxxxxxx Gxxxxxx Gxxxxxxx Kxxxxxx, Aunt Amile and Uncle Bill Axxxxxx, Uncle Guy and Aunt Nettie Bxxxxxx, Joseph (Joe) and Patty Dxxxxxxx, Cuni-Gunda Groebel Bxxxxxx (Xx) and Frank X. Bxxxxxx, Cunigunda Bxxxxxx (Aunt Xxxxxx), Sophie Marie Bxxxxxxx Kxxxxxx (Xxxx) and Stephen Kxxxxxx, Aunt Fxxxxx, Aunt Txxxxx, Uncle Anthony (Xxxx) and Aunt Elise Fxxxxxx Kxxxxxx, Uncle Clem and Aunt Leah Bxxxxxx, Uncle Louie and Aunt Rosa Bxxx Bxxxxxx and William and Louis Bxxxxxx, Jr., Pappa Stephen Axxxxx and Grandmere Mary Ellen Sxxxxxx Axxxxx, Kxxxx Fxxxxxx (Xxxxx Xxxxx, xxx x xxxxx), Bxx and Mxxxxx Xxxxxxxx'x xxxxxx, Pxxxxxx and Txx Xx Xxxxxxxx'x xxxxxx, Nelwin and Mickey Mxxxxx, Aunt Yvonne and Uncle Asa XxXXXXX, Uncle Philip Sxxxxxxx, Leo and Fedalis (Xxx) Rxxxxxxx, Charles Xxxxxxx Sr. and Thelma Xxxxxxx, Charles Xxxxxxx Jr. and

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Joan XXXXXXXX TXXXXXX, Joseph TXXXXXX, Emma "MXXXXX" XXXXX FXXXXX, Mr. and Mrs Rudy Waldo and Ms. Odette Waldo, Joe Vono, Joe Heck, Marion O. "XXXXX" Snell, Lloyd Folse, Billy Lee Cooley, Jim Foster, Jacqueline and Kevin Mauldin, Jerry Pedigo, Bill Hunt, Donald McCune, Joyce Bruce, Mrs. Kate, Dr. James L. Lehman, Mary Jane Lehman Allen, Will (William), Rose Claire, and Judy Laurendine, Lehman Bordelon, Onelia Tupper, Tommy and Ruth Williams, Sylvia Nagel, Louis Levy, Janet Jenssen Evertsen, William Orkus, George Rothermel, Rose Tomeny, Dominick Ragusa, Earl Toepfer, Abe and Israel Goldberg, Leo Felix Bayard, Alvin Paillet, Straughter Prophet; Henry "Mickey" Hecht; Mike and Nita XXXXXXX, Louis and Pine XXXXXXX, Salvatore and Anna (XXXX) LXXX, Frank Txxx, XXXXXXX and Mary (XXXXXXX) Txxx, Dr. Joseph X. Txxx; for all those who have been at or associated with the seminaries or the monastery in any way or manner; for Dale Trusclair, Thomas Reso, Jessie Ladner, Bros. Meinrad, Aloysius, and Paul, Fathers Malaki, Andrew, Raymond, John, Pius, Anselm, Jeanne and Charles Villere, Ignatius, Daniel, Stanislaus, Hugh and Dominic, Abbots David, Columban and Paul; for Bishop Roman, Fathers Maurice Gubler, Steve Hardy, Charles Phifer, James Tarantino, Kenneth Harne, James C. (JC/Jim) Moragne; for Nellie Hancock (Eva XXXXXX'x xxx), all deceased members of The Order of St. Macrina and the Sisters of Our Lady of Guadalupe, for all deceased of the OCCA; for all deceased Basilians: for Archbishops Afimios Ofiesh, Ignatius (William Albert Nichols), Alexander (Paul Tyler Turner), Tommy Baumler, Walter B. Conway, William Francis Forbes, Bishops James Henderson and Joannes Chrysostomus Martin, Fathers Edward W. Franks, Clifford Philip Mauffrey, Edwin Ellison West, Thomas Francis Hill, Basil Arnold Sanchez, Larry Overacker, and Maurice Blaise, Deacons Dismas (Francis X. Grant) and Rodney Schiedel; for Matuskas Cecilia Grant, Miriam Ofiesh, and all deceased

spouses of Basilian clergy; for Deacon Michael (XXXXXXX XXXXXXXXX) and all deceased former Basilians: for Shirley XXXX and all deceased spouses of former Bailian oblates; and for their living families and friends;

And especially for: *and here follows the names of the dead for whom I have been requested to pray for a few days, weeks, up to a month.*

For those who have severed themselves from the Body of Christ, and those whom we believe have done so, particularly Bxxxx XXXXXX and XXXXXXXX (XXXXXXX XxXXXXXX);

In thanksgiving to and for my Guardian Angel(s); in thanksgiving to You.

For those who do not believe in You, for those who do not care whether or not You exist, and for those for whom You are not of the utmost desirability, importance, and significance; that they will believe, will care, and that You will be of the utmost desirability, importance, and significance and that they will acquire and never lose You..

That You will give me Your gifts, especially those of Faith, Hope, and Charity, of self control to accordance with Your will, purity, honesty and truthfulness, tactfulness, patience, Fear of the Lord, piety, empathy, seeing, knowing, hearing, of speaking, wisdom, understanding, and gentleness, of holiness and repentance, and of good health, that all Your gifts to me will grow stronger and clearer, that I will know how to use the gifts for the benefit of those to whom the gifts apply; that I will so use the gifts, that they will accept the benefit of the gifts; that the pain and sorrow I feel from the gifts will be bearable and that the joy and happiness I derive from the gifts will continue and grow;

That any suffering I experience will be united with Christ;

That the peace and joy and happiness and the Grace of our Lord Jesus Christ will permeate our entire beings, filling

every portion of our daily lives;

That our Heart and Strength, the Holy Spirit will descend upon us and remain with us forever, fulfilling and completing us in You, binding us to and with You for all eternity, helping us to know and follow Your will; correcting our faults;

That our Father will continue to guide us and to protect us, gently teaching us in all things, protecting us from harshness and adversity beyond our ability to endure, and never allowing us to be punished with harshness or severity beyond our ability to endure but primarily with gentleness and so as to learn, obey, and follow Him, and that He will Keep us His children and keep us from hell;

That we will be purified here so we may and will enter Your world.

For whatever we need, and whatever You wish.

God, please help me love You.

In the Name of the Father +, and of the Son +, and of the Holy Spirit +

I contemplate every situation or thing, and briefly think about every person whom I know, which or who is mentioned in my Morning Offering Prayer.

Some may think it presumptuous on my part to think that I can have any effect on so many people and situations or things. Especially since none of us really is able to effect much of anything - but the Sacrifice of the Divine Liturgy must be considered. He has already changed the universe and every person whether spirit or material. Why not a few dozen more, and a few dozen more situations and things? The "power" and abilities of the Divine Liturgy and its Sacrifice are beyond measure. Accompany them and make yourself and all others, as well as everything else, better.

Christ's Peace, + Paul, S.S.B.

god MODIFIED IS NOT GOD

Remember the Gospel event where Jesus and some of the Apostles are in a boat, Jesus is sleeping, a storm arises, the Apostles fear drowning and awake Jesus?

In the Western Rite Divine Liturgy for that day, three of the prayers contain prayers:

In the Introit we pray: *Adore God, all you His angels (Ps. 96)*

In the Gradual we pray: *The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. (Ps. 101)*

And in the Secret we pray: *Grant, we beseech Thee, almighty God, that this sacrifice offered to Thee, may purge us of all evil and fortify our weak nature.*

After Our Saviour had quieted the storm, the disciples asked amongst themselves, "What manner of man is this, for the winds and the sea obey him?" We can answer that question. He is a manner of man never seen before or since. He is the God-Man, fully and totally human and fully and totally God. If anyone who calls himself a Christian does not believe this, then that person is a liar, for that person is not a Christian. It is a prerequisite for being a Christian, that a person believe fully and completely that Jesus Christ is totally God and totally man.

God is not just some sort of super human. He is not someone who knows all the secrets of how to control nature and physics; whose secret knowledge we seek to obtain. He created nature and established physics. He created and established them from nothing. He created and established the nature and physics of the spiritual world and of the physical world. Before He created them there was nothing except Him. Those who do not believe this do not believe in the true God. They believe God is something which He is not. Such people can pray with us, for we are leading in the prayer to the true God; but we can not

pray with them, for they are praying to something which is not God.

Those who seek to manipulate God do not adore Him, for they do not treat or approach Him in the only manner proper. They do not acknowledge that God is not there for their use. They do not acknowledge that they exist solely for God's use. It is because of God's will that they are allowed happiness, but eternal happiness is reserved only for those who do God's will and make their own will conform to God's will.

Those who deny the real presence of God - Jesus Christ in the Holy Eucharist, deny themselves the prime means of achieving conformity to God's will, for they deny themselves the main source of God's essence, of Grace. And it is Grace which enables us to overcome evil and which fortifies our weak nature which is inclined to sin.

God does not set standards which are impossible for us to meet. He has given us the means to attain those standards, but we can obtain those means only from Him.

Those who acknowledge as God, something which is not God, such as a god who is just a super human, do not seek to meet and attain the standards set by the true God, for they seek to meet and attain the standards set by something which does not exist; a god which does not exist. If they do attempt to meet and attain any standards, they actually attempt to meet and attain standards which they have set themselves, for they are following a god which exists only in their imagination.

Those who acknowledge as God, something which is not God, such as a Jesus Christ Who is just a very holy man but not God; those people deny themselves access to the means of meeting and attaining the standards set by the true God for they seek those means from something which does not exist. And something which does not exist can not provide that which is requested.

It is very important that we accept God as He is, and not attempt to make God over into something which we desire. If we follow a god which we have designed, for whom we have given attributes and qualities which are not actually and truly Divinely revealed, then we have built a wall between us and God. It is only in accepting God as He has revealed Himself to us, with no attempt to modify what has been revealed by God, that we will know what He wants, and be able to use the means of attaining what He wants.

Ref: Rom. 13:8-10; Mat. 8:23-27

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WHEN A PRIEST CHOOSES THE MOST HEINOUS OF EVIL IN PREFERENCE TO GOD!

Roman Catholic Priest Father Rodney (Tony) Ricard has made it very clear he voted for Barack Obama for President because both he and Mr. Obama are Negroes. He also made it very clear he knows Mr. Obama intends to have as many babies killed through abortion and through the infanticide process of withholding medical assistance and any form of comfort from those babies who survive an attempted abortion. He also made it very clear he is aware of and knows the teaching of God and the Church (the teachings are the same) against abortion and infanticide, that he discarded the teaching of God in favor of his own desire to elect a Negro President of the United States of America.

Ricard expressed his position, opinion, and advocacy of rebellion against God, in a commentary column in the November 22, 2008, issue of the Clarion Herald, the official publication of the Roman Catholic Archdiocese of New Orleans (Vol 47, No. 38, page 15). The Roman Catholic Archbishop of New Orleans, Alfred C. Hughes, is its Publisher and President.

Issues of the Clarion Herald can be viewed at:

<http://www.clarionherald.org/november.html>

this issue can be viewed at:

http://www.clarionherald.org/pdfs/2008/11_22_08/11_22_08.pdf

and the article, covering more than half a page, can be viewed at:

http://www.clarionherald.org/pdfs/2008/11_22_08/page15.pdf

In his column Ricard makes reference to several Negro political and civic leaders, and Negro clerical leaders of the Roman Catholic Church, intimating the election of Mr. Obama now truly opens the door for all Negroes to attain true leadership roles in their respective areas for the first time in history. It is

very interesting that Ricard totally ignores Saint Linus, who was actually the first Pope of Rome, and who was (is) a Negro. Perhaps the stellar example of faithful service to God and making God's desires his own by Saint Linus would detract from Ricard's position?

Ricard knowingly and intentionally placed his personal materialistic and temporal desires in a position of predominance over and superior to God's expressed desires and law. He then promulgated his deed.

When a Priest openly defies the teachings of God and the Church, and his Bishop provides the medium by which this defiance is spread, as is the reality in this instance, neither the Priest nor the Bishop even begins to meet their most basic vows, their most fundamental of sacred promises, to God. When that defiance becomes open advocacy of one of the most heinous of sins, the torture murder of the most defenseless of humans, an human in the womb, or a new born, the Divine reaction must be akin to a gut wrenching vomiting - perhaps of the individual(s) involved into the depths of Hell. The Divine reaction definitely is not one of happiness.

In even having such opinions Ricard transgresses the foundations of the Priesthood, of service to God. In allowing, and not just allowing but providing access to widely disseminate his immoral position and opinion, and in not immediately, publicly chastising and condemning Ricard, Hughes has also transgressed the foundations of the Priesthood, of service to God, and has violated the core of his position of Bishop. Of Bishop, not As Bishop.

What both Ricard and Hughes have done is not succumb to temptation. What they have done is defy God without remorse.

This is not a matter of choosing between or amongst different goods, or even amongst different evils. It is Ricard and those of his ilk shouting: kill them babies as long as we get a black in office.

It is Hughes and his ilk saying: look how politically correct I am.

All of the True Faith are brothers to Christ. But a Priest is a special child of the Ever Virgin Mary and brother in blood to Christ. A Bishop stands in the place of Christ, for where the Bishop is, there is the Church. Christ made this very clear when from the cross He said to His mother and to Saint John, from the cross, "Woman, behold thy son . . . Behold thy mother." (John 19:26-27)

By such conduct and their promotion of such conduct Priests and Bishops such as these spit on the face of Christ as He hangs dying on the cross. They are covered in the Blood of the Lamb. But not with the Blood of Salvation. It is with the Blood of Guilt. The death thorough abortion or infanticide of every child whose death can in the least measure be attributed to Mr. Obama is fully attributed to Mr. Obama, and to those who voted for him, and to those who in any manner acquiesce to any measure of support for him, though their sins of commission, **AND** to every individual who did not support a viable alternative to Mr. Obama and thereby contributed to the election of Mr. Obama, through their sin of omission. When such sin of commission is by a Priest or a Bishop, the sinner has violated their blood bond with Christ. Christ said it were better for those who harm little children, to be cast into the sea with a millstone tied around their necks. Clearly, little children are harmed, they are killed, they are killed through torture, and every one of their tortured deaths can be placed in the hands of Mr. Obama and those who supported him, especially those who supported him because of the colour of his skin and who supported him despite his avowed intention to have as many babies killed by torture as is possible.

The Germans who lived near the Nazi death camps were held responsible for each murder at the death camps because they did not oppose the murders. Likewise, those who do not oppose abortion

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are responsible for each abortion, for each torture murder of an as of then yet unborn child, as though they had committed the abortion themselves. Likewise as regards infanticide through neglect of abortion survivors. How much more responsible is Ricard, because of his active support for the pro-abortionist Obama! Active support because of race!

The prostitute, the thief, the robber who murders in the course of his robbery, and even Hitler, Stalin, and those like them, look with disbelief at the Priest who supports the election of an avowed baby killer solely because the Priest desires someone who looks like him in elected office. Their disbelief extends in shock to the Bishop who supports the Priest's position.

The One Holy Catholic and Apostolic Church is the Temporal Treasurer of the standards established by God. The Bishops and Priests of the Orthodox Church portion of The One Holy Catholic and Apostolic Church continue to maintain themselves as living examples of those standards. When one of them fails, the others admonish him, and should he not recant, the admonition is made public. When necessary more drastic action is taken. In general, the Orthodox Churches have not yet reached the level of corruption where these practices appear to be threatened. Ricard by his own admission has abandoned his being a living example, and Hughes, by his allowing the publication of Ricard's advocacy that God's standards be abandoned, and by his omission in failing to admonish Ricard and to publicly proclaim Ricard to be in mortal moral error, has likewise abandoned his being a living example of those Divine standards. If Rome is aware of this situation, and there has occurred nothing to indicate Rome is not aware and many things to indicate Rome is aware, then Rome is bordering on the same abandonment by omission - by failing to take proper action to condemn the abandonment of God's requirements.

The sinner who ignores his sins because he has not reflected on his moral state is perhaps the most common situation. With much work, progress towards and achievement of spiritual improvement is possible.

Likewise regarding the sinner who sins and regrets the sin, who would correct the inclination to sin. With such there is spiritual progress even though the sinner is only vaguely aware. Be it the theft of minor things at work, the steadily increasing size of the fish that "got away" with each telling, or even "normal" or abnormal lust, grand larceny, and even murder, where there is spiritual sorrow for the sin - not sorrow for being apprehended - the potential for progress is great.

Where the sinner advocates the sin as actually being virtuous, there may be the necessity for major re-education and the sinner's re-evaluation of moral reality. Hope therefore is not gone.

When the sinner acknowledges the sinfulness of the sin, and proclaims the sin was or will be committed, and that God's desires were not or will not be followed because the sinner desires the sin or that which the sin is expected to accomplish or assist be accomplished, there is the echo of Lucifer shouting to God, "I will not serve!" Such individuals, those who support them, and those who do not openly oppose them, are not fit for the Priestly service of God.

Prostitutes, thieves, robbers, murderers, and Hitlerites need our prayers. But such Priests and Bishops have even greater need for our prayers: for they have lost their savor, and wherewith shall they be salted? (*Mat. 5:13*)

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CELL PHONES FOR SOLDIERS

Occasionally REUNION publishes information regarding an organization which we believe to be doing worthy work. CELL PHONES FOR SOLDIERS is such an organization.



This organization collects old cell phones. We do not know if they send them to military personnel, or sell them and use the proceeds to obtain cell phones or calling cards or other means of communications for military personnel to "call home", but enabling military personnel to "call home" seems to be the concept.

Their web site is at: <http://www.cellphonesforsoldiers.com/> where they also have a link at which you may obtain a cell phone data eraser.

This seems to be a worthwhile and worthy project.

- Ed.



METROPOLITAN KIRILL ELECTED PATRIARCH OF MOSCOW AND ALL RUSSIA

Metropolitan Kirill of Smolensk and Kaliningrad was enthroned (installed) as Patriarch of Moscow and all Russia on Sunday, 1 February 2009, at Christ the Saviour Cathedral in Moscow .

His election, January 27, 2009, is likely to strengthen efforts to heal the 1,000-year-old schism between Russian Orthodoxy and Roman Catholicism.

The 62 year old Patriarch views traditional morality and dogma as essential for mankind, and believes cooperation between Orthodox Catholics and Roman Catholics is essential, saying shortly after the election of Pope Benedict XVI (whom he has met numerous times), cooperation is, "absolutely necessary". He added, "I think the place of Christian values in the world will in many ways depend on the character of Orthodox-Catholic relations, at least on the European continent."

Prior to his election as Patriarch, Metropolitan Kirill criticized liberal, immorally based concepts of human rights, particularly those concepts which equate the ability to perform certain acts with the right to perform those acts, as contrary to Orthodox teaching when, in 2006, he was the principal author of a declaration adopted by the 10th World Council of Russian Peoples. It stated: "There are values which are

no less important than human rights. These values include faith, morality, and the sanctity of holy objects and one's homeland."

It further stated, "We must not allow situations to occur in which the realization of human rights tramples upon religious or moral traditions, insults religious or national feelings or sacred objects, or threatens our homeland's existence."

Though the Patriarch's rise to prominence in the Russian Orthodox Church began under Communist rule and supervision of the Church by the KGB, it is believed he will strongly assert the Church as being independent from any vestige of control by the government, by



the state.

Given Patriarch Kirill's statements regarding the necessity for cooperation between Orthodox and Catholics, and those of Pope Benedict XVI, it is possible relations between the two Churches will soon improve

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YOUR PERSEVERANCE IN SPIRITUAL MEDITATION Test it by contemplating, really contemplating, the following, and applying that contemplation to your life.

Phil. 3:7-12

3:7. But the things that were gain to me, the same I have counted loss for Christ. 3:8. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord: for whom I have suffered the loss of all things and count them but as dung, that I may gain Christ. 3:9. And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God: justice in faith. 3:10. That I may know him and the power of his resurrection and the fellowship of his sufferings: being made conformable to his death, 3:11. If by any means I may attain to the resurrection which is from the dead. 3:12. Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

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DO NOT NEGLECT OPPORTUNITIES FOR MERCY

Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience (Col 3:12) That is a great list of virtues. Focus on only one of them. Put on the bowels of mercy. If you wish to be harvested into the barn, put on the bowels of mercy.

Mercy is something which we can practice and exercise every day without any difficulty at all. But we often miss opportunities. If you are leaving a store and someone else is coming in the door, you can hold the door open for them. That is practicing mercy in the form of common courtesy. But what about a similar situation where the opportunity is lost because we are not attuned to either the practice of mercy, or the opportunity to be merciful. An example: You have left an auto parts store, crossed the sidewalk, and see a skinny old man straggling to carry a heavy car battery, and you keep walking. Nothing you can do to help him - right? But as you drive off, you see the old man drop the battery on the sidewalk as he attempts to open the door to the auto parts store, and you realize you could have, should have, walked back to the store when you saw the old man, and held the door open for him. So, you berate yourself for not being more attuned to the needs of your fellow man. You berate yourself for not being attuned to the opportunity to practice and to be merciful.

But, you say, you do not usually think quickly or clearly enough to realize you could have helped the old man with the battery. So what can you do?

Being attuned to the opportunities to be merciful may require practice and intentional focus on seeing the opportunities, which may be difficult. But attempting to be attuned, coupled with the actual practice of mercy itself, will assist in making the opportunities known. Another perspective is: practicing being merciful assists us to become more aware of the opportunities to be merci-

ful.

You do not have to walk down the street seeking people to or for whom you can practice mercy. You do not have to mentally say, "God please help that person," every time you see a hobo, or give the hobo some money, or buy the hobo something to eat. Those are good things if done for good reasons, but often the hobo is really a con artist who needs a different kind of prayer, or someone so destitute that assisting them really is beyond the ability of a single individual. In these types of situations we often are at a loss as to what to do other than say a prayer - a real prayer, not one of those quickie jobs.

But there is a whole class of people for whom you can practice mercy, and who are unable to do anything for themselves. That class of people is the dead.

Many Orthodox Catholics do not like the word Purgatory, primarily because it is perceived as a Roman Catholic term. Many Protestant, Pentecostals, Charismatics, and an increasing number of Roman Catholics, including Roman Catholic Priests, do not like the word, because they believe that when you die you go directly to Heaven or Hell, and that there is no Purgatory. Here there will be no discussion of the Biblical references which support the existence of Purgatory - that has been done numerous times and anyone interested can read those and numerous other works on the subject. The subject here is Mercy.

You can practice mercy by intentional prayer for the dead. There are lots of dead people all over the place. There are more dead people than there are people who are alive. Some of them are physically dead, and some of them are spiritually dead. The ones in Hell are both, and there probably is nothing which can be done for them, but since we do not know for sure that any particular individual other than Satan, and his devils, is in Hell, we can and should pray for the dead; even those we think probably went to Hell. Pray also even for those

we believe or "know" went to Heaven, such as a Baptized infant.

Our prayers may effect those in Heaven, by assisting in moving them to a higher place at the Heavenly table. Our prayers also may beneficially effect those in Hell in some manner we can not comprehend. But we *know* our prayers assists those in Purgatory, because of the Biblical references which direct us to pray for the dead. We *know* our prayers help the dead because the Liturgy and prayers for the dead ask assistance for the dead; and those liturgies and prayers were formulated by and are used by the true Church under the influence and direction of the Holy Spirit. They are within the history and tradition of the Church, from the beginning, through to today.

By praying for the dead you help them while they are in a situation where we believe they can not help themselves. They are that old man carrying that heavy car battery, and attempting to open the door to the heavenly auto parts store. And they need your help to get into and thorough the door, and into the store, with that battery, which God will supercharge.

Ref: Col. 3:12-17; Mat. 13:24-30

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HUMOR: PECANS IN THE CEMETERY

(Thanks Mike)

On the outskirts of a small town, there was a big, old pecan tree just inside the cemetery fence. One day, two boys filled up a bucketful of nuts and sat down by the tree, out of sight, and began dividing the nuts.

'One for you, one for me One for you, one for me,' said one boy. Several dropped and rolled down toward the fence.

Another boy came riding along the road on his bicycle. As he passed, he thought he heard voices from inside the cemetery. He slowed down to investigate. Sure enough, he heard, 'One for you, one for me. One for you, one for me.'

He just knew what it was. He jumped back on his bike and rode off. Just around the bend he met an old man with a cane, hobbling along.

'Come here quick,' said the boy, 'you won't believe what I heard! Satan and the Lord are down at the cemetery dividing up the souls.'

The man said, 'Beat it kid, can't you see it's hard for me to walk.' When the boy insisted though, the man hobbled slowly to the cemetery.

Standing by the fence they heard , 'One for you, one for me. One for you, one for me.'

The old man whispered, 'Boy, you've been tellin' me the truth. Let's see if we can see the Lord.'

Shaking with fear, they peered through the fence, yet were still unable to see anything. The old man and the boy gripped the wrought iron bars of the fence tighter and tighter as they tried to get a glimpse of the Lord.

At last they heard, 'One for you, one for me. That's all. Now let's go get those nuts by the fence and we'll be done.'

They say the old man made it back to town a full 5 minutes ahead of the kid on the bike.

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THOSE WHO ARE NOT VEHIMENT IN THEIR OPPOSITION TO SEXUALITY WITHOUT MARRIAGE, ABORTION, AND EVERY MANNER OF IMMORALITY, BEST REMEMBER THE WORDS OF GOD SPOKEN THROUGH JEREMIAS

The President, Cabinet, Executive Branch of Government, Congress - Senate and House, Judiciary, all Clergy and Laity, Pay Heed.

The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.

7:1. The word that came to Jeremias from the Lord, saying: 7:2. Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

7:3. Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. 7:4. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. 7:5. For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour, 7:6. If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt, 7:7. I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

7:8. Behold you put your trust in lying words, which shall not profit you: 7:9. To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not. 7:10. And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

7:11. Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

7:12. Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

7:13. And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered: 7:14. I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo. 7:15. And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

7:16. Therefore do not thou pray for this people, nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

7:17. Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem? 7:18. The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger. (*Queen of heaven... That is, the moon, which they worshipped under that name.*)

7:19. Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion of their own countenance?

(Continued JEREMIAS on page 27)

(Continued JEREMIAS from page 26)

7:20. Therefore thus saith the Lord God: Behold my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

7:21. Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh. 7:22. For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices. *(I commanded them not... Viz., such sacrifices as the Jews at this time offered, without obedience; which was the thing principally commanded: so that in comparison with it, the offering of the holocausts and sacrifices was of small account.)*

7:23. But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way that I have commanded you, that it may be well with you.

7:24. But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

7:25. From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets, from day to day, rising up early and sending. 7:26. And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers. 7:27. And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee. 7:28. And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.



Fast Facts

Things every pro-lifer needs to know to help save lives.

Since 1973, the heartbeats of more than 47 million unborn babies have been silenced by "safe, legal" abortion. That's more than all of the combined casualties of every major war in which the United States has been involved.

Step by step, we are winning the battle and stemming the tide. As long as there are men and women armed with the facts and dedicated to the cause of life, we will be successful in returning legal protection to unborn children.

Developmental Milestones

Day 1 -Fertilization! All human chromosomes are present and a unique human life begins.

Day 22 -The baby's heart begins to beat with the child's own blood - often a different blood type than the mother.

Week 6 -At this stage, brain waves can be detected. The child's mouth and lips are present and fingers are forming.

Week 8 -At this stage, every organ is in place. Bones and unique fingerprints begin to form.

Week 17 -The baby can now have dream (REM) sleep.

Abortion Statistics:

Not Just Numbers

Since 1973 there have been more than **47 million** abortions.

The annual number of abortions has **nearly doubled since Roe v. Wade**, from 744,6000 to 1,313,300 for 2000.

For every **1000 live births**, there are **306 abortions**.

There are **more than 140,000 second and third trimester abortions** each year.



Abortion Stops a Beating Heart

After reaching a high of over 1.6 million in 1990, the number of abortions annually performed in the United States has begun to drop back to levels not seen since the late 1970s. Thanks to the efforts of grassroots pro-life activists, more and more Americans have learned that abortion is not about a "blob of tissue," and that these children are more than just statistics. **Pro-life education has taught America that Abortion Stops a Beating Heart.**

For your free Abortion Stops a Beating Heart bumper sticker, please fill out this form, detach and mail to:

NRLC
Attn: Free bumper sticker
512 10th Street NW
Washington, DC 20004

Please send me my free Abortion Stops a Beating Heart bumper sticker!

Name _____

Address _____

City, State, Zip _____

Phone _____

e-mail (if applicable) _____

7:29. Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath, 7:30. Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it;

7:31. And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

7:32. Therefore behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth, because there is no place. 7:33. And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away. 7:34. And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

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THE CONFESSIONS OF SAINT AUGUSTINE

BOOK EIGHT (Cont'd)

CHAPTER VI (Cont'd)

15. From this, his conversation turned to the multitudes in the monasteries and their manners so fragrant to thee, and to the teeming solitudes of the wilderness, of which we knew nothing at all. There was even a monastery at Milan, outside the city's walls, full of good brothers under the fostering care of Ambrose -- and we were ignorant of it. He went on with his story, and we listened intently and in silence. He then told us how, on a certain afternoon, at Trier,[253] when the emperor was occupied watching the gladiatorial games, he and three comrades went out for a walk in the gardens close to the city walls. There, as they chanced to walk two by two, one strolled away with him, while the other two went on by themselves. As they rambled, these first two came upon a certain cottage where lived some of thy servants, some of the "poor in spirit" ("of such is the Kingdom of Heaven"), where they found the book in which was written the life of Anthony! One of them began to read it, to marvel and to be inflamed by it. While reading, he meditated on embracing just such a life, giving up his worldly employment to seek thee alone. These two belonged to the group of officials called "secret service agents." [254] Then, suddenly being overwhelmed with a holy love and a sober shame and as if in anger with himself, he fixed his eyes on his friend, exclaiming: "Tell me, I beg you, what goal are we seeking in all these toils of ours? What is it that we desire? What is our motive in public service? Can our hopes in the court rise higher than to be 'friends of the emperor'[255]? But how frail, how beset with peril, is that pride! Through what dangers must we climb to a greater danger? And when shall we succeed? But if I chose to become a friend of God, see, I can become one now." Thus he spoke, and in the pangs of the travail of the new life he turned his eyes again

onto the page and continued reading; he was inwardly changed, as thou didst see, and the world dropped away from his mind, as soon became plain to others. For as he read with a heart like a stormy sea, more than once he groaned. Finally he saw the better course, and resolved on it. Then, having become thy servant, he said to his friend: "Now I have broken loose from those hopes we had, and I am determined to serve God; and I enter into that service from this hour in this place. If you are reluctant to imitate me, do not oppose me." The other replied that he would continue bound in his friendship, to share in so great a service for so great a prize. So both became thine, and began to "build a tower", counting the cost -- namely, of forsaking all that they had and following thee.[256] Shortly after, Ponticianus and his companion, who had walked with him in the other part of the garden, came in search of them to the same place, and having found them reminded them to return, as the day was declining. But the first two, making known to Ponticianus their resolution and purpose, and how a resolve had sprung up and become confirmed in them, entreated them not to take it ill if they refused to join themselves with them. But Ponticianus and his friend, although not changed from their former course, did nevertheless (as he told us) bewail themselves and congratulated their friends on their godliness, recommending themselves to their prayers. And with hearts inclining again toward earthly things, they returned to the palace. But the other two, setting their affections on heavenly things, remained in the cottage. Both of them had affianced brides who, when they heard of this, likewise dedicated their virginity to thee.

CHAPTER VII

16. Such was the story Ponticianus told. But while he was speaking, thou, O Lord, turned me toward myself, taking me from behind my back, where I had put myself while unwilling to exercise self-scrutiny. And now thou didst set me face to face with myself, that I

might see how ugly I was, and how crooked and sordid, bespotted and ulcerous. And I looked and I loathed myself; but whither to fly from myself I could not discover. And if I sought to turn my gaze away from myself, he would continue his narrative, and thou wouldst oppose me to myself and thrust me before my own eyes that I might discover my iniquity and hate it. I had known it, but acted as though I knew it not -- I winked at it and forgot it.

17. But now, the more ardently I loved those whose wholesome affections I heard reported -- that they had given themselves up wholly to thee to be cured -- the more did I abhor myself when compared with them. For many of my years -- perhaps twelve -- had passed away since my nineteenth, when, upon the reading of Cicero's Hortensius, I was roused to a desire for wisdom. And here I was, still postponing the abandonment of this world's happiness to devote myself to the search. For not just the finding alone, but also the bare search for it, ought to have been preferred above the treasures and kingdoms of this world; better than all bodily pleasures, though they were to be had for the taking. But, wretched youth that I was -- supremely wretched even in the very outset of my youth -- I had entreated chastity of thee and had prayed, "Grant me chastity and continence, but not yet." For I was afraid lest thou shouldst hear me too soon, and too soon cure me of my disease of lust which I desired to have satisfied rather than extinguished. And I had wandered through perverse ways of godless superstition -- not really sure of it, either, but preferring it to the other, which I did not seek in piety, but opposed in malice.

18. And I had thought that I delayed from day to day in rejecting those worldly hopes and following thee alone because there did not appear anything certain by which I could direct my course. And now the day had arrived in which I was laid bare to myself and my conscience was to chide me: "Where are you, O my tongue? You said indeed

(Continued AUGUSTINE on page 29)

(Continued AUGUSTINE from page 28)

that you were not willing to cast off the baggage of vanity for uncertain truth. But behold now it is certain, and still that burden oppresses you. At the same time those who have not worn themselves out with searching for it as you have, nor spent ten years and more in thinking about it, have had their shoulders unburdened and have received wings to fly away." Thus was I inwardly confused, and mightily confounded with a horrible shame, while Ponticianus went ahead speaking such things. And when he had finished his story and the business he came for, he went his way. And then what did I not say to myself, within myself? With what scourges of rebuke did I not lash my soul to make it follow me, as I was struggling to go after thee? Yet it drew back. It refused. It would not make an effort. All its arguments were exhausted and confuted. Yet it resisted in sullen disquiet, fearing the cutting off of that habit by which it was being wasted to death, as if that were death itself.

CHAPTER VIII

19. Then, as this vehement quarrel, which I waged with my soul in the chamber of my heart, was raging inside my inner dwelling, agitated both in mind and countenance, I seized upon Alypius and exclaimed: "What is the matter with us? What is this? What did you hear? The uninstructed start up and take heaven, and we -- with all our learning but so little heart -- see where we wallow in flesh and blood! Because others have gone before us, are we ashamed to follow, and not rather ashamed at our not following?" I scarcely knew what I said, and in my excitement I flung away from him, while he gazed at me in silent astonishment. For I did not sound like myself: my face, eyes, color, tone expressed my meaning more clearly than my words.

There was a little garden belonging to our lodging, of which we had the use -- as of the whole house -- for the master, our landlord, did not live there. The tempest in my breast hurried me out

into this garden, where no one might interrupt the fiery struggle in which I was engaged with myself, until it came to the outcome that thou knewest though I did not. But I was mad for health, and dying for life; knowing what evil thing I was, but not knowing what good thing I was so shortly to become.

I fled into the garden, with Alypius following step by step; for I had no secret in which he did not share, and how could he leave me in such distress? We sat down, as far from the house as possible. I was greatly disturbed in spirit, angry at myself with a turbulent indignation because I had not entered thy will and covenant, O my God, while all my bones cried out to me to enter, extolling it to the skies. The way therein is not by ships or chariots or feet -- indeed it was not as far as I had come from the house to the place where we were seated. For to go along that road and indeed to reach the goal is nothing else but the will to go. But it must be a strong and single will, not staggering and swaying about this way and that -- a changeable, twisting, fluctuating will, wrestling with itself while one part falls as another rises.

20. Finally, in the very fever of my indecision, I made many motions with my body; like men do when they will to act but cannot, either because they do not have the limbs or because their limbs are bound or weakened by disease, or incapacitated in some other way. Thus if I tore my hair, struck my forehead, or, entwining my fingers, clasped my knee, these I did because I willed it. But I might have willed it and still not have done it, if the nerves had not obeyed my will. Many things then I did, in which the will and power to do were not the same. Yet I did not do that one thing which seemed to me infinitely more desirable, which before long I should have power to will because shortly when I willed, I would will with a single will. For in this, the power of willing is the power of doing; and as yet I could not do it. Thus my body more readily obeyed the slightest wish of the

soul in moving its limbs at the order of my mind than my soul obeyed itself to accomplish in the will alone its great resolve.

CHAPTER IX

21. How can there be such a strange anomaly? And why is it? Let thy mercy shine on me, that I may inquire and find an answer, amid the dark labyrinth of human punishment and in the darkest contritions of the sons of Adam. Whence such an anomaly? And why should it be? The mind commands the body, and the body obeys. The mind commands itself and is resisted. The mind commands the hand to be moved and there is such readiness that the command is scarcely distinguished from the obedience in act. Yet the mind is mind, and the hand is body. The mind commands the mind to will, and yet though it be itself it does not obey itself. Whence this strange anomaly and why should it be? I repeat: The will commands itself to will, and could not give the command unless it wills; yet what is commanded is not done. But actually the will does not will entirely; therefore it does not command entirely. For as far as it wills, it commands. And as far as it does not will, the thing commanded is not done. For the will commands that there be an act of will -- not another, but itself. But it does not command entirely. Therefore, what is commanded does not happen; for if the will were whole and entire, it would not even command it to be, because it would already be. It is, therefore, no strange anomaly partly to will and partly to be unwilling. This is actually an infirmity of mind, which cannot wholly rise, while pressed down by habit, even though it is supported by the truth. And so there are two wills, because one of them is not whole, and what is present in this one is lacking in the other.

CHAPTER X

22. Let them perish from thy presence, O God, as vain talkers, and deceivers of the soul perish, who, when

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(Continued AUGUSTINE from page 29)

they observe that there are two wills in the act of deliberation, go on to affirm that there are two kinds of minds in us: one good, the other evil. They are indeed themselves evil when they hold these evil opinions -- and they shall become good only when they come to hold the truth and consent to the truth that thy apostle may say to them: "You were formerly in darkness, but now are you in the light in the Lord." [257] But they desired to be light, not "in the Lord," but in themselves. They conceived the nature of the soul to be the same as what God is, and thus have become a thicker darkness than they were; for in their dread arrogance they have gone farther away from thee, from thee "the true Light, that lights every man that comes into the world." Mark what you say and blush for shame; draw near to him and be enlightened, and your faces shall not be ashamed. [258]

While I was deliberating whether I would serve the Lord my God now, as I had long purposed to do, it was I who willed and it was also I who was unwilling. In either case, it was I. I neither willed with my whole will nor was I wholly unwilling. And so I was at war with myself and torn apart by myself. And this strife was against my will; yet it did not show the presence of another mind, but the punishment of my own. Thus it was no more I who did it, but the sin that dwelt in me -- the punishment of a sin freely committed by Adam, and I was a son of Adam.

23. For if there are as many opposing natures as there are opposing wills, there will not be two but many more. If any man is trying to decide whether he should go to their conventicle or to the theater, the Manicheans at once cry out, "See, here are two natures -- one good, drawing this way, another bad, drawing back that way; for how else can you explain this indecision between conflicting wills?" But I reply that both impulses are bad -- that which draws to them and that which draws back to the theater. But they do not believe that the will which draws to them can be any-

thing but good. Suppose, then, that one of us should try to decide, and through the conflict of his two wills should waver whether he should go to the theater or to our Church. Would not those also waver about the answer here? For either they must confess, which they are unwilling to do, that the will that leads to our church is as good as that which carries their own adherents and those captivated by their mysteries; or else they must imagine that there are two evil natures and two evil minds in one man, both at war with each other, and then it will not be true what they say, that there is one good and another bad. Else they must be converted to the truth, and no longer deny that when anyone deliberates there is one soul fluctuating between conflicting wills.

24. Let them no longer maintain that when they perceive two wills to be contending with each other in the same man the contest is between two opposing minds, of two opposing substances, from two opposing principles, the one good and the other bad. Thus, O true God, thou dost reprove and confute and convict them. For both wills may be bad: as when a man tries to decide whether he should kill a man by poison or by the sword; whether he should take possession of this field or that one belonging to someone else, when he cannot get both; whether he should squander his money to buy pleasure or hold onto his money through the motive of covetousness; whether he should go to the circus or to the theater, if both are open on the same day; or, whether he should take a third course, open at the same time, and rob another man's house; or, a fourth option, whether he should commit adultery, if he has the opportunity -- all these things concurring in the same space of time and all being equally longed for, although impossible to do at one time. For the mind is pulled four ways by four antagonistic wills -- or even more, in view of the vast range of human desires -- but even the Manicheans do not affirm that there are these many different substances. The same principle applies as in the action of good wills. For I ask them, "Is it a

good thing to have delight in reading the apostle, or is it a good thing to delight in a sober psalm, or is it a good thing to discourse on the gospel?" To each of these, they will answer, "It is good." But what, then, if all delight us equally and all at the same time? Do not different wills distract the mind when a man is trying to decide what he should choose? Yet they are all good, and are at variance with each other until one is chosen. When this is done the whole united will may go forward on a single track instead of remaining as it was before, divided in many ways. So also, when eternity attracts us from above, and the pleasure of earthly delight pulls us down from below, the soul does not will either the one or the other with all its force, but still it is the same soul that does not will this or that with a united will, and is therefore pulled apart with grievous perplexities, because for truth's sake it prefers this, but for custom's sake it does not lay that aside.

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Saint Amrose of Milan



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CHURCH BBS InterNet Mailing List
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THE BASILIAN FATHERS (The Society of Clerks Secular of Saint Basil) ARCHBISHOP WILLIAM FRANCIS FORBES, S.S.B. In your prayers please remember Archbishop William Francis Forbes, S.S.B., who has fallen asleep in the Lord (14 December 2008), and his family. Memory Eternal; **ANNUAL ACCOUNTING: HOLY INNOCENTS ORTHODOX CHURCH; St. Mary Madgalene; THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL** page 4

ST. MARY MAGDALENE NEWS
page 5

PRAYER - AND NOTHING ELSE, NOT EVEN ZEN BUDDHISM OR ROGERIAN PSYCHOLOGY - IS THE FOREMOST TOOL God calls all of us equally, and challenges us in the measure of our individual talents and abilities. Each of us therefore is challenged, tested, tried, and given opportunity to succeed or fail, each in a different measure, but each in accordance with his abilities. In the Divine assessment, which is truly un-knowable to us, each person receives Divine Judgment - and by definition Divine Judgment is perfectly fair. Each of us is given the same opportunity to receive Divine assistance in our time of being tested on Earth. Those who have been given greater talents may be tested more severely, but are also given the opportunity to receive Divine assistance in a measure in accordance with the greater difficulty they experience. page 7

CHILDREN'S PAGE *The Orthodox - Basilian Catechism* Q. 988. Who is a Mitered Archbishop, an Archbishop? - Q. 1011. Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony? page 10

"SNITTY" PASTOR HUMOR Different Pastors were asked, "How many people does it take to screw in a light

bulb?" Their responses: page 12

PRODUCTS REQUEST FORM page 13 - 14

The Biography of a Bad Statistic Abortions rising under Bush? Not true. How that false claim came to be - and lives on. page 15

CUTE BABY page 17

COUNT IT ALL JOY WHEN YOU SHALL FALL INTO DIVERS TEMPTATIONS What a strange thing to say! *James 1:2-12* page 17

god MODIFIED IS NOT GOD page 21

WHEN A PRIEST CHOOSES THE MOST HEINOUS OF EVIL IN PREFERENCE TO GOD! Roman Catholic Priest Father Rodney (Tony) Ricard has made it very clear he voted for Barack Obama for President because both he and Mr. Obama are Negroes. He also made it very clear he knows Mr. Obama intends to have as many babies killed through abortion and through the infanticide process of withholding medical assistance and any form of comfort from those babies who survive an attempted abortion. He also made it very clear he is aware of and knows the teaching of God and the Church (the teachings are the same) against abortion and infanticide, that he discarded the teaching of God in favor of his own desire to elect a Negro President of the United States of America. page 22

CELL PHONES FOR SOLDIERS
page 23

METROPOLITAN KIRILL ELECTED PATRIARCH OF MOSCOW AND ALL RUSSIA Metropolitan Kirill of Smolensk and Kaliningrad was enthroned (installed) as Patriarch of Moscow and all Russia on Sunday, 1 February 2009, at Christ the Saviour Cathedral in Moscow . page 24

YOUR PERSEVERANCE IN SPIRI-

TUAL MEDITATION Test it by contemplating, really contemplating, the following, and applying that contemplation to your life. *Phil. 3:7-12* 3:7. But the things that were gain to me, the same I have counted loss for Christ. page 24

DO NOT NEGLECT OPPORTUNITIES FOR MERCY *Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience (Col 3:12)* That is a great list of virtues. Focus on only one of them. Put on the bowels of mercy. If you wish to be harvested into the barn, put on the bowels of mercy. Mercy is something which we can practice and exercise every day without any difficulty at all. But we often miss opportunities. page 25

HUMOR: PECANS IN THE CEMETERY (Thanks Mike) On the outskirts of a small town, there was a big, old pecan tree just inside the cemetery fence. One day, two boys filled up a bucketful of nuts and sat down by the tree, out of sight, and began dividing the nuts. page 26

THOSE WHO ARE NOT VEHEMENT IN THEIR OPPOSITION TO SEXUALITY WITHOUT MARRIAGE, ABORTION, AND EVERY MANNER OF IMMORALITY, BEST REMEMBER THE WORDS OF GOD SPOKEN THROUGH JEREMIAS *The President, Cabinet, Executive Branch of Government, Congress - Senate and House, Judiciary, all Clergy and Laity, Pay Heed.* The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins. page 26

Fast Facts Things every pro-lifer should know to help save lives. page 27

THE CONFESSIONS OF SAINT AUGUSTINE BOOK EIGHT (Cont'd) CHAPTER VI (Cont'd) 15. page 28

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~ **DISINTEGRATION OF THE SPIRITUAL - MATERIAL EQUIVALENT IN AMERICA** ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:*

The United States of America has traditionally provided a material or physical equivalent, parallel, or corollary to spiritual reality in a very specific manner. page 1

ABORTION AND CHILD MURDER ARE ACTS OF WEAKNESS They cause further weakness which will of necessity lead to the destruction and demise of those who practice or allow such It should surprise no one that the first reaction to the birth of the Saviour, by those with temporal power, was an attempt to kill Him as His being perceived as a threat to their temporal power, authority, and their way and status of living. page 1

SAINT JOHN WAS THE FORERUNNER, THE HERALD OF CHRIST Of what are homosexuals

and lesbians the heralds? When John the Forerunner, John the Baptist, was preaching, preparing the way for Jesus, there was great anticipation that John might be the Christ. Israel had not had a prophet in a long time, page 1

THE FORM OF COMMUNISM WHICH ACTUALLY WORKS Generally, it is accurate to state that communism does not work - even in a religious environment. In the early days of the Church the Apostles found that communes simply did not work. page 1

THE OBAMA ABORTION AGENDA 1) Require taxpayers to fund abortions for any reason. 2) Force hospitals and health care professionals to provide abortions. 3) Fund organizations that perform and promote abortion with public funds - tax money. 4) Force employer health insurance plans to cover abortions. 5) Enact the FOCA (*Freedom of Choice Act* - freedom to kill act) - a bill which would invalidate virtually all state and federal laws restricting abortion, including parental notification laws, and make partial-birth abortion legal

again. page 1

PUBLICATION NOTICE page 2

LETTERS Dear Archbishop Paul, REUNION has had several articles which mention a morning offering prayer. There was even a model for this prayer in one issue. Would you give us your own morning offering prayer so we can see what one really is like? So we can see what you are talking about? *I am not sure of what use my own Morning Offering prayer would be to anyone. But since you apparently believe it may be of use to you, we publish it below.* page 2

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>
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HOLY INNOCENTS ODX.

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REMEMBER: Arrogant mismanagement combined with the blasphemous statement from Protestant Anglican Church members, that *“Not even God can sink this ship,”* resulted in the sinking of that same ship, *The RMS Titanic!* Discard your own arrogance, require your government officials do likewise, return to the True God in His True Church, or sink.

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REUNION

311 Hickory Avenue
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