



REUNION

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



Volume 19 No. 4

OF THE CHURCH

OF MAN WITH GOD

December 2009

~ ONE MANNER BY WHICH THE FALLEN SENSES OF FALLEN HUMAN NATURE CONTRIBUTE TO THE INCLINATION TO SIN ~



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

Human nature before the fall of mankind, before the sin of Eve and Adam, was so different from human nature after the fall, as to make it seem humans before the fall and after the fall are two totally different types of creatures, two totally different species. The difference is greater than

the difference between using pebbles to perform complicated mathematics and using computers to perform complicated mathematics.

Before the fall human senses perceived the energies of God, beings of the spirit world as well as of the physical world, and the senses perceived the essence of the being who was being perceived. Stated briefly, man was designed to unite all of creation to constitute a perfected offering to God and in making that perfected offering in complete Divine love mankind would be united with God, each human becoming glorified, sharing in the Divine nature through remaining a creature.

It is very important to remember that before the fall human senses perceived the true essence of that which was being perceived. While Adam could not see God, he could see God's energies. If Adam had united all of creation into the perfected offering to God, upon his Glorification Adam would have been able to see God, not just God's energies. But before his sin Adam could see the heavenly Angels and the demonic spirits, and recognized them and their essence - for he saw them in their reality.

After the fall mankind's senses no
(Continued SENSES on page 16)

A MEANS OF "CORRECTING" THOUGHTS AND DEEDS MISGUIDED BY THE PERCEPTIONS OF THE FALLEN SENSES

For the sake of continuity it would be best if before reading this article you read the one in column one, entitled "ONE MANNER BY WHICH THE FALLEN SENSES OF FALLEN HUMAN NATURE CONTRIBUTE TO

(Continued CORRECTING on page 7)

WOULD YOU RATHER YOUR CHILD IMITATE AND LIVE A LIFE LIKE THAT OF SOME CELEBRITY SUCH AS MICHAEL JACKSON, OR OTHERWISE?

Should you require a memory refreshment, Michael Jackson died while in the process of working on a "comeback" in popularity in the entertainment industry. Apparently his death was caused by inappropriate use of medication or drugs either administered under his direction and instruction, or self administrated. It is

(Continued IMITATE on page 17)

COUPLE MEETS DEATH HAND IN HAND the headline stated BUT IT DID NOT STATE WHAT HAPPENED NEXT!

In a July 15, 2009, article in the Times-Picayune, page A-10, by-lined to Associated Press writer Jill Lawless, dated London, Lawless wrote:

"He spent his life conducting world-renowned orchestras, but was almost blind and growing deaf — the music he loved increasingly out of reach. His wife of 54 years had been diagnosed with terminal cancer. So Edward and Joan Downes decided to die together.

"Downes — Sir Edward since he was knighted by Queen Elizabeth II in 1991 — and his wife ended their lives last week at a Zurich clinic run by the assisted suicide group Dignitas. They drank a small amount of clear liquid and died hand-in-hand, their two adult

(Continued SUICIDE on page 7)

HOW DO YOU REACT WHEN SOMEONE PUBLICLY STATES, "I intend to go to hell and to torture to death as many people as possible in the process"?

What if it is a public official?

Very often a public official will implement a policy of immorality, not simply an immoral policy but a policy of immorality, and in the process espouse additional levels of immorality.

In the 1927, decision which he wrote, approving forced sterilization for

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

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

+ The Basilians - The Basilian Fathers +
The Society of Clerks Secular of Saint Basil

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.)

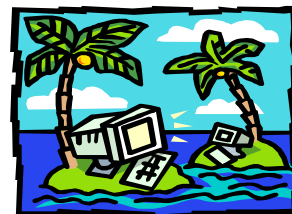
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You have to register with the system before you can use it, and it is best to send e-mail to set a "chat schedule".

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.

Simply go to:
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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.

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**THE BASILIAN
FATHERS**

(The Society of Clerks Secular of Saint Basil)

**CALENDAR AND CELEBRATES FOR YEAR 2010
WILL BE LATE
AS WAS THIS ISSUE OF REUNION IN ITS
PUBLICATION**

We will be late in issuing the 2010 liturgical calendar, and Celebrates, for the same reason we are late in publishing this issue of REUNION.

Reason: we are in the process of moving from Harahan, Louisiana, which is a suburb of New Orleans, to Holden, Louisiana, which is 23 miles from Baton Rouge, about ten miles West from the intersection or junction of I-55 and I-12.

OUR NEW HOME

Our new home, for:
The Society of Clerks Secular of Saint Basil,
The Orthodox Catholic Church of the Americas,
Holy Innocents Orthodox Church,
The Orthodox Catholic Archdiocese of Louisiana, and the Archdiocese of Orleans,
REUNION,
and
Archbishop Paul, S.S.B.
is located at:

25401 Lorin Wall Road
Holden, Louisiana 70744
U.S.A.

Telephone (225) 294-2233

We also have a New Orleans telephone

number (504) 298-3867, which forwards calls to our new home. Those in the New Orleans area need but dial 298-3867, and their call will usually be seamlessly forwarded to the new telephone.

On this page is a front view of the new house, generally looking from South-



east towards Northwest. On the next page the large picture is the view from in front of the front door looking from North to South. At the top of the next page is a montage of three photographs giving the front view of the property.

While the montage of photographs displays an obvious lack of photo editing ability, the park like setting is obvious.

The property is an acre of land in a square - each side of the property being equal in length (between 207 and 208 feet).

Though there are residences nearby, the property is basically surrounded by woods or forest, and will hopefully remain so for a long time.

We are in the process of setting up a temporary chapel in the metal building and hope to build a new chapel in the near future.

There are four bedrooms, two bathrooms, and accommodations for up to

eight guests (one bedroom has twin beds, another has four bunk beds, another a queen size bed, the fourth being for the residence).

While it will provide the retreat house services lost when Saint Mary Magdalene was destroyed in Hurricane Katrina, the Church patron saints will be the Holy Innocents. It will serve as our Mother House.

For the first time in several years we are now able to accommodate overnight guests in reasonable comfort - but please telephone at least a few days before you come to visit.

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**DO NOT OVERLOOK THE
VARIETY OF INTENTIONS
FOR WHICH DIVINE
LITURGY MAY BE PRAYED**

The Orthodox Gregorian Rite holds within its design the ability to be prayed for the benefit of any individual, creature, thing, or concept. Especially during weekday Divine Liturgy, the intention is left to the discretion of the Priest.

Most often the main intention is at the request of someone other than the Priest, such as when a request is made the Priest pray for someone who is ill who has died (particularly a Requiem on the day of burial), or for something desired, such as gainful employment.

IN TIME OF WAR it behooves the Priest to pray for those who have placed themselves in harm's way. Perhaps it is not practical to pray for each member of the armed forces by name

(Continued SSB on page 5)

(Continued SSB from page 4)

during Divine Liturgy. But it is immanently possible and practical to pray by name for those who are parishioners, and

distributors, purchasers, viewers. And remember, pornography is not just explicit sleazy material. It also is the movie, TV program, commercial, or anything

mightily deliver us from their machinations. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.



THE SECRET (PRAYER OVER THE

the family and friends of parishioners, who are in harm's way. They are in harm's way voluntarily, because they wish to defend

wherein an actor or actress is displaying various body parts in a lewd or an enticing manner designed to elicit an animalistic

GIFTS)

you. Might you not at the very least pray for their well-being? Considering their task, might you not pray for their souls? We should also pray for those who have been injured while in harm's way; and those who have died while in harm's way. During most of August and part of September we were saddened to have occasion to pray for Captain Ronald Luce, Sergeant First Class Alejandro Granado,



Be appeased, we beseech Thee, O Lord, with the gifts we offer, mercifully deliver us from (*our enemies*) **pornography people**, and grant them pardon of their sins. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

POST-COMMUNION COLLECT (PRAYER AFTER COMMUNION)

Sergeant First Class Severin Summers, From C company, 2nd Battalion, 20th Special Forces Group, Operational Detachment-Alpha 2236 (and their families), who were received at (we believe) Arlington. Remember the families of our protectors as well.

reaction, or acting in such a manner.

PORNOGRAPHY PEOPLE - would it not be not just a good idea, but potentially of enormous benefit, if pornography people were included from time to time in prayers of Divine Liturgy. Even better, if they were the main intention of Divine Liturgy from time to time. Who are pornography people? Everyone involved in pornography: actresses, actors, photographers, producers, script writers (if any),

The collects and secret for our enemies and those who have hurt us can easily be modified to prayer for pornography people. Below the original words which have been changed are in bold italics encased in parentheses, and the new words are in bold regular face.

FOR OUR ENEMIES AND THOSE WHO HAVE HURT US

COLLECT (PRAYER)

God of peace, lover and guardian of charity, give to all (*our enemies*) **pornography people** true charity and peace, grant them the remission of all their sins, and

May this communion, O Lord, deliver us from our sins and defend us from the snares of (*our enemies*) **pornography people**. (V.) Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, throughout all ages of ages. (R.) Amen.

You will never know the moral improvements to the world and to yourself, of which you are capable, until you attempt to make those improvements through the tools and abilities God has granted to you in your being a Priest.

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We are born naked, wet, and hungry. Then things get worse.

(Continued **SUICIDE** from page 1)

children by their side. He was 85 and she was 74.

" . . . 'After 54 happy years together, they decided to end their own lives rather than continue to struggle with serious health problems,' said a statement from the couple's son and daughter, Caractacus and Boudicca.

" 'They wanted to be next to each other when they died,' Caractacus Downes told London's Evening Standard newspaper. "They held hands across the beds.

" 'It is a very civilized way to be able to end your life,' he added."

The article does not state what happened upon the completion of their suicides. But we know what happened. Sir Edward and Lady Joan appeared before God for judgment. We can not know what happened in each of their particular cases, but generically we can state that God has stated that without intervening factors, suicides go to hell.

There therefore is a great probability Sir Edward and Lady Joan went to hell in a quite civilized manner.

What difference does it make if you go to hell in a civilized manner, or in an uncivilized manner? Hell is hell, and there is nothing of the everlasting joys of God in hell.

No attempt to romanticize concurrent spousal suicides can be successful, for true romance is a mist emanating from Divine love which envelopes a man and a woman in their relationship founded in God. Anything else is materialistic self indulgence.

Suicide, as a last willful act, is the intentional contravention of God's expressed instructions which, since it is without mitigating factors, results in eternal damnation - according to God. If spouses wish to be romantic in death, they should live in God. Pray . . .

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(Continued **CORRECTING** from page 1)

THE INCLINATION TO SIN"

Because before their original sin Adam and Eve were able to perceive true reality through their senses, they were not deceived by their senses perceiving something to be warm, fuzzy, nice, cuddly, bright and shiny, good, and holy, when it actually was not. Their original sin therefore was based in their intellect and not based in a misinterpretation of reality through faulty senses.

If we remember that our *fallen* nature is not able to perceive the true reality human nature was able to perceive before the fall, we will be able to better comprehend why we are attracted to that which we think is good or beneficial to or for us, but which turns out to actually be not good or beneficial to or for us.

We could respond to this imperfect ability to perceive through the senses by rejecting everything that seems to be warm, fuzzy, nice, cuddly, bright and shiny, good, and holy, thinking it is not. But that would be foolish for some of what we perceive actually is warm, fuzzy, nice, cuddly, bright and shiny, good, and holy. And some of what appears to be cold, harsh, sharp, dangerous, and evil, actually is, while some of it actually is warm, fuzzy, nice, cuddly, bright and shiny, good, and holy.

We could decide to live as hermits, severing ourselves from the world, in order to avoid error. But that would be to a desecration of the vocation of being a hermit, for a proper hermit practices that vocation so-as-to become closer to God, and to be able to better assist others to become closer to God. Very often a hermit will in later years re-introduce him or her self into society so-as-to be able to assist others with the wisdom he or she has gained while in seclusion with God. But if a person lives the life of a hermit so-as-to run away from the world and its problems, without including the desire to grow closer to God and attain some measure of holiness, then they have buried their God given talents and do not give God an increase. That

is not a good thing to do.

Utilizing our senses and ability to perceive must therefore follow a different course. We must combine another naturally innate faculty or ability, that of the intellect, with what we perceive through our senses, when we assess something, someone, or a course of action or belief.

We can use fame and acclaim as an example of blending of what we perceive with out intellect in manners which produce either faulty or good processes, conduct, and results. We can then apply this example to ourselves, and may also be able to persuade others of the viability of this process thus assisting them to avoid evil and attain holiness.

The example is quite simple.

If you seek the approval of a superior or of anyone and gain fame in the process, is that person really someone whose praise is worth receiving? Is what you have to do worth the recognition received, and worth receiving recognition from that person? If you are a member of Congress and the method by which you are able to receive recognition from the President is by voting for federal funding of abortions, if you wish to get to heaven, the process by which you receive recognition from the President is not worth the recognition, and if the President is pro-abortion his recognition is worthless.

Any warm and fuzzy feeling you may receive as a result of such Presidential recognition will be disclosed by your intellect as worthless.

The same example process holds true for everything, whether it be that the fish that got away was four feet long when it really was four inches long, or that you are really not a "good old boy" blue collar worker but actually a member of management who likes to go bowling, eat pizza, and drink beer.

It also hold true for the prosecutor who wins a capital case conviction against

(Continued **CORRECTING** on page 8)

(Continued **OFFICIALS** from page 1)

Carrie Buck, a 17-year-old single mother judged to be feeble-minded and morally delinquent, Justice Oliver Wendell Holmes Jr. stated, "It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind."

In his elitism immorality Justice (a misnomer) Holmes proclaimed his readiness to not only violate both the God-given and Constitutional rights of a specific individual and of a class of individuals, but also to place his desires above God's explicit dictates.

In his judgment Holmes declared his readiness to go to hell rather than follow either God's law, or the foundation law of the United States of America.

Holmes is not the only one to make such a proclamation. Not only is *Roe v. Wade* such a proclamation, but such proclamations continue to be made by members of the present Supreme (another misnomer) Court.

In an interview appearing in The New York Times Magazine, Justice (yet another misnomer) Ruth Bader Ginsburg, expressed her opposition to the Hyde Amendment (which forbids the use of Medicaid for abortions), and decried the fact that federal funds could not be used to establish abortion facilities in those places where women did not have them readily available.

Ginsburg then expanded on her reasoning, stating, "Frankly I had thought that at the time *Roe* was decided, there was concern about population growth and particularly growth in populations that we don't want to have too many of."

When *Roe v. Wade* was decided, there was no nation-wide movement to legalize abortions, and there especially was no nation-wide movement to kill off

undesirable populations or to reduce such populations . . . well, that statement is only accurate in-so-far-as it applies to a nation-wide movement.

There were, and are to this day, several organizations, groups, and segments of society of this nation, which desire to reduce and to kill populations which they deem undesirable. While they may from time to time differ as to specific populations which they wish to reduce or kill off, the NAZI, the Ku Klux Klan, those who deem themselves to be members of the social elite, and those who deem themselves to be enlightened and therefore superior and not subject to anything which is attributed to God or any form of a god, have consistently expressed this desire in one form or another.

For these people an abortion is a convenience available to women of means and useful in controlling populations which the elite find undesirable.

The reality that each human life is created by God is immaterial to such people. The reality is that human life may only be taken from those who being sane, have taken the life of another or have grossly harmed another and pose the real probability that if they remain alive they will so do again - and even then killing such a person must only be done reluctantly and in a gravely deliberative process where no other option appears to be available.

But Ginsburg, Holmes, and their like, advocate killing the innocent, and manipulating their lives, as a matter of convenience, as a means of expressing their belief in their own superiority, and as an expression of their power.

It is interesting that government officials express the same philosophy as NAZI and members of the KKK. It is horrifying that government officials deny justice to anyone. Does this cause you concern? If so, what are you doing about it?

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(Continued **CORRECTING** from page 7)

some derelict who was accused of rape and murder, when the prosecutor either did not attempt to ascertain the true guilt or innocence of the accused, or actually went so-far-as to convict someone he had reason to believe was actually innocent. The reasoning used that after all, the accused is a derelict and therefore of no account, is part and parcel of the warm and fuzzy feeling anticipated and attained through the victory of convicting someone and having them sentenced to death. All of that acclaim is, when measured by the intellect, totally worthless.

It therefore becomes obvious that to properly function, the intellect must be morally educated - and that means true, God dictated, morality, and not some substitute developed by morally warped individuals.

Two of our strongest impulses, after self-preservation and procreation, are for recognition, and love - be it to be loved, or to love, or both.

If we are to gain control of these four we must so do through a concert of what we perceive through our senses and our true moral intellect. And a lot of prayer. Perhaps our good example, and prayer, will give the evil prosecutor type of person the impulse to amend their ways as well.

If we are able to accomplish this, even for one other individual, then we will have in that instance performed a portion of a part of Adam's original task. That of uniting all of creation into a perfect offering and gift to God.

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

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MYSTICISM and DOGMA

Excerpts from *Theology and Mysticism in the Tradition of the Eastern Church*, by Vladimir Lossky based on and using Chapter 1 of *The Mystical Theology of the Eastern Church*, by Lossky

Mystical experiences: in the Eastern "philosophy of life" is accepted as part of life ingrained and essential in dogma, theology, and every day living; in the Western "philosophy of life" is considered as unusual and sometimes as either "spooky" or self-aggrandizement.

The eastern tradition has never made a sharp distinction between mysticism and theology; between personal experience of the divine mysteries and the dogma affirmed by the Church. The following words spoken a century ago by a great Orthodox theologian, the Metropolitan Philaret of Moscow, express this attitude perfectly: "none of the mysteries of the most secret wisdom of God ought to appear alien or altogether transcendent to us, but in all humility we must apply our spirit to the contemplation of divine things." 1 To put it in another way, we must live the dogma expressing a revealed truth, which appears to us as an unfathomable mystery, in such a fashion that instead of assimilating the mystery to our mode of understanding, we should, on the contrary, look for a profound change, an inner transformation of spirit, enabling us to experience it mystically. Far from being mutually opposed, theology and mysticism support and complete each other. One is impossible without the other. If the mystical experience is a personal working out of the content of the common faith, theology is an expression, for the profit of all, of that which can be experienced by everyone. Outside the truth kept by the whole Church personal experience would be deprived of all certainty, of all objectivity. It would be a mingling of truth and of falsehood, of reality and of illusion: 'mysticism' in the bad sense of the word. On the other hand, the teaching

of the Church would have no hold on souls if it did not in some degree express an inner experience of truth, granted in different measure to each one of the faithful. There is, therefore, no Christian mysticism without theology; but, above all, there is no theology without mysticism. It is not by chance that the tradition of the Eastern Church has reserved the name of 'theologian' peculiarly for three sacred writers of whom the first is St. John, most 'mystical' of the four Evangelists; the second St. Gregory Nazianzen, writer of contemplative poetry; and the third St. Symeon, called 'the New Theologian', the singer of union with God. Mysticism is accordingly treated in the present work as the perfecting and crown of all theology: as theology *par excellence*.

1 Sermons and Addresses of the Metropolitan Philaret, Moscow, 1844, Part II, p. 87. (In Russian.)

Because the West attempts to study the East and the Eastern life in mysticism from either a neutral perspective which is neither Eastern nor Western, or from the Western perspective, it fails to comprehend Orthodox life which is based in mysticism, and very importantly, fails to comprehend the severe dogmatic (not theological but dogmatic) consequences of the filioque clause.

The second limitation circumscribes our subject, so to say, in space. It is the Christian East, or, more precisely, the Eastern Orthodox Church, which will form the field of our studies in mystical theology. We must recognize that this limitation is somewhat artificial. In reality, since the cleavage between East and West only dates from the middle of the eleventh century, all that is prior to this date constitutes a common and indivisible treasure for both parts of a divided Christendom. The Orthodox Church would not be what it is if it had not had St. Cyprian, St. Augustine and St. Gregory the Great. No more could the Roman Catholic Church do without St. Athanasius, St. Basil or St. Cyril of

Alexandria.

Thus, when one would speak of the mystical theology of the East or of the West, one takes one's stand within one of the two traditions which remained, down to a certain moment, two local traditions within the one Church, witnessing to a single Christian truth; but which subsequently part, the one from the other, and give rise to two different dogmatic attitudes, irreconcilable on several points.

Can we judge the two traditions by taking our stand on neutral ground equally foreign to the one as to the other? That would be to judge Christianity from a non-Christian standpoint: in other words, to refuse in advance to understand anything whatever about the object of study. For objectivity in no wise consists in taking one's stand outside an object but, on the contrary, in considering one's object in itself and by itself. There are fields in which what is commonly styled objectivity is only indifference, and where indifference means incomprehension.

In the present state of dogmatic difference between East and West it is essential, if one wishes to study the mystical theology of the Eastern Church, to choose between two possible standpoints. Either, to place oneself on western dogmatic ground and to examine the eastern tradition across that of the West that is, by way of criticism or else to present that tradition in the light of the dogmatic attitude of the Eastern Church.

This latter course is for us the only possible one. It will, perhaps, be objected that the dogmatic dissension between East and West only arose by chance, that it has not been of decisive importance, that it was rather a question of two different historical spheres which must sooner or later have separated in order that each might follow its own path; and, finally, that the dogmatic dispute was no more than a pretext for the breaking asunder once and for all of an

(Continued MYSTICISM on page 12)

CHILDREN'S PAGE

The Orthodox - Basilian Catechism

Q. 1055. Why does the Church use Sacramentals?

A. The Church uses Sacramentals to teach the faithful of every class the truths of religion, which they may learn as well by their sight as by their hearing; for God wishes us to learn His laws by every possible means, by every power of soul and body.

Q. 1056. Show by an example how Sacramentals aid the ignorant in learning the truths of faith.

A. Sacramentals aid the ignorant in learning the truths of faith as children learn from pictures before they are able to read. Thus one who cannot read the account of Our Lord's passion may learn it from Icons particularly of the Stations of the Cross, and one who kneels before a crucifix and looks on the bleeding head, pierced hands and wounded side, is better able to understand Christ's sufferings than one without a crucifix before him.

Q. 1057. What are the Stations or Way of the Cross?

A. The Stations or Way of the Cross is a devotion instituted by the Church to aid us in meditating on Christ's passion and death. Fourteen crosses or stations, each with a picture of some scene in the passion, are arranged at distances apart. By passing from one station to another and praying before each while we meditate upon the scene it represents, we make the Way of the Cross in memory of Christ's painful journey during His passion, and we gain the indulgence granted for this pious exercise.

Q. 1058. Are prayers and ceremonies of the Church also Sacramentals?

A. Prayers and ceremonies of the Church are also Sacramentals because they excite good thoughts and increase devotion. Whatever the Church dedicates to a pious use or devotes to the worship of God may be called a Sacra-

mental.

Q. 1059. On what ground does the Church make use of ceremonies?

A. The Church makes use of ceremonies:

1. After the example of the Old Law, in which God described and commanded ceremonies; 2. After the example of Our Lord, who rubbed clay on the eyes of the blind to whom He wished to restore sight, though He might have performed the miracle without any external act; 3. On the authority of the Church itself, to whom Christ gave power to do whatever was necessary for the instruction of all men; 4. To add solemnity to religious acts.

Q. 1060. How may persons sin in using Sacramentals?

A. Persons may sin in using Sacramentals by using them in a way or for a purpose prohibited by the Church; also by believing that the use of Sacramentals will save us in spite of our sinful lives. We must remember that Sacramentals can aid us only through the blessing the Church gives them and through the good dispositions they excite in us. They have, therefore, no power in themselves, and to put too much confidence in their use leads to superstition.

Q. 1061. What is the difference between the Sacraments and the sacramentals?

A. The difference between the Sacraments and the sacramentals is:

1st. The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2nd. The Sacraments give grace of themselves when we place no obstacle in the way; 3rd. The sacramentals excite in us pious dispositions, by means of which we may obtain grace.

Q. 1062. May the Church increase or diminish the number of Sacraments and Sacramentals?

A. The Church can never increase nor diminish the number of Sacraments, for

as Christ Himself instituted them, He alone has power to change their number; but the Church may increase or diminish the number of the Sacramentals as the devotion of its people or the circumstances of the time and place require, for since the Church instituted them they must depend entirely upon its laws.

Q. 1063. Which is the chief sacramental used in the Church?

A. The chief sacramental used in the Church is the sign of the cross.

Q. 1064. How do we make the sign of the cross?

A. We make the sign of the cross by putting the thumb and next two fingers of the right hand together and placing them to the forehead, then on the breast, and then to the right and left shoulders, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Q. 1065. What is a common fault with many in blessing themselves?

A. A common fault with many in blessing themselves is to make a hurried motion with the hand which is in no way a sign of the cross. They perform this act of devotion without thought or intention, forgetting that the Church grants an indulgence to all who bless themselves properly while they have sorrow for their sins.

Q. 1066. Why do we make the sign of the cross?

A. We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

Q. 1067. How is the sign of the cross a profession of faith in the chief mysteries of our religion?

A. The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of

(Continued CHILDREN PAGE on page 11)

CHILDREN'S PAGE

(Continued CHILDREN PAGE from page 10)
the Incarnation and death of our Lord.

Q. 1068. How does the sign of the cross express the mystery of the Unity and Trinity of God?

A. The words, "In the name," express the Unity of God; the words that follow, "of the Father, and of the Son, and of the Holy Ghost," express the mystery of the Trinity. The three fingers together express the Trinity, and the two remaining fingers the dual nature of Our Lord Jesus Christ.

Q. 1069. How does the sign of the cross express the mystery of the Incarnation and death of our Lord?

A. The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

Q. 1070. What other sacramental is in very frequent use?

A. Another sacramental in very frequent use is holy water.

Q. 1071. What is holy water?

A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

Q. 1072. How does the water blessed on Holy Saturday, or Pascha (Easter) Water, as it is called, differ from the holy water blessed at other times?

A. The water blessed on Holy Saturday, or Pascha (Easter) Water, as it is called, differs from the holy water blessed at other times in this, that the Pascha (Easter) water is blessed with greater solemnity, the paschal candle, which represents Our Lord risen from the dead, having been dipped into it with a special prayer.

Q. 1073. Is water ever blessed in honor of certain saints?

A. Water is sometimes blessed in honor of certain saints and for special purposes. The form of prayer to be used in

such blessings is found in the Ritual -- the book containing prayers and ceremonies for the administration of the Sacraments and of blessings authorized by the Church.

Q. 1074. Are there other sacramentals besides the sign of the cross and holy water?

A. Beside the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

Q. 1075. When are candles blessed in the Church and why are they used?

A. Candles are blessed in the Church on the feast of the Purification of the Blessed Virgin -- February 2nd. They are used chiefly to illuminate and ornament our altars, as a mark of reverence for the presence of Our Lord and of joy at His coming.

Q. 1076. What praiseworthy custom is now in use in many places?

A. A praiseworthy custom now in use in many places is the offering by the faithful on the feast of the Purification of candles for the use of the altar during the year. It is pleasing to think we have candles burning in our name on the altar of God, and if the Jewish people yearly made offerings to their temple, faithful Christians should not neglect their altars and churches where God Himself dwells.

Q. 1077. When are ashes blessed in the Church and why are they used?

A. Ashes are blessed in the Church on Ash Wednesday in Western Rite. They are used to keep us in mind of our humble origin, and of how the body of Adam, our forefather, was formed out of the slime or clay of the earth; also to remind us of death, when our bodies will return to dust, and of the necessity of doing penance for our sins. These ashes are obtained by burning the blessed palms of the previous year.

Q. 1078. When are palms blessed and of what do they remind us?

A. Palms are blessed on Palm Sunday. They remind us of Our Lord's triumphal entry into Jerusalem, when the people, wishing to honor Him and make Him king, strewed palm branches and even their own garments in His path, singing: Hosanna to the Son of David.

Q. 1079. What is the difference between a cross and a crucifix?

A. A cross has no figure on it and a crucifix has a figure of Our Lord. The word crucifix means fixed or nailed to the cross.

Q. 1080. What is the Rosary?

A. The Rosary, called by Saint Seraphim and others The rule Of the Mother Of God, is a form of prayer in which we say a certain number of Our Fathers and Hail Marys, meditating or thinking for a short time before each decade; that is, before each Our Father and ten Hail Marys, on some particular event in the life of Our Lord. These events are called mysteries of the Rosary. The string of beads on which these prayers are said is also called a Rosary. The ordinary beads are of five decades, or one-third of the whole Rosary.

Q. 1081. Who taught the use of the Rosary in its present form?

A. The Rosary has been in use from the earliest days of the Church, has from time to time fallen into disuse in various geographic areas but has always made a return to use. Roman Catholics believe Saint Dominic taught the use of the Rosary in its present form, but Saint Seraphim of Sarov tells us it has been a prayer of the Church since very ancient times. Both Saint Dominic and Saint Seraphim used the Rosary in instructing their hearers in the chief truths of our holy religion and converted many to active participation in the true faith.

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(Continued **MYSTICISM** from page 9)

ecclesiastical unity which had in fact long ceased to be a reality.

Such assertions, which are heard very frequently in the East as in the West, are the outcome of a purely secular mentality and of the widespread habit of treating Church history according to methods which exclude the religious nature of the Church.

For the historian of the Church the religious factor disappears and finds itself displaced by others; such, for instance, as the play of political or social interests, the part played by racial or cultural conditions, considered as determining factors in the life of the Church. We think ourselves shrewder, more up to date, in invoking these factors as the true guiding forces of ecclesiastical history.

While recognizing their importance, a Christian historian can scarcely resign himself to regarding them otherwise than as accidental to the essential nature of the Church. He cannot cease to see in the Church an autonomous body, subject to a different law than that of the determinism of this world.

If we consider the dogmatic question of the procession of the Holy Spirit, which divided East and West, we cannot treat it as a fortuitous phenomenon in the history of the Church. From the religious point of view it is the sole issue of importance in the chain of events which terminated in the separation. Conditioned, as it may well have been, by various factors, this dogmatic choice was for the one party as for the other a spiritual commitment a conscious taking of sides in a matter of faith.

If we are often led to minimize the importance of the dogmatic question which determined all the subsequent development of the two traditions, this is by reason of a certain insensitivity towards dogma which is considered as something external and abstract. It is said that it is spirituality which matters. The dogmatic difference is of no conse-

quence. Yet spirituality and dogma, mysticism and theology, are inseparably linked in the life of the Church.

As regards the Eastern Church, we have already remarked that she makes no sharp distinction between theology and mysticism, between the realm of the common faith and that of personal experience. Thus, if we would speak of mystical theology in the eastern tradition we cannot do otherwise than consider it within the dogmatic setting of the Orthodox Church.

Monastic organization, life, and purpose, are living embodiment of the differences in perspectives, application and actual functioning of mysticism. It is an essential part of Orthodox life. It is only a peripheral aspect of life outside of the Orthodox Church. An Orthodox monastery will always have holiness as its prime objective, while a non-Orthodox monastery may easily have the training of future priests as its main objective.

There is a great richness of forms of the spiritual life to be found within the bounds of Orthodoxy, but monasticism remains the most classical of all. Unlike western monasticism, however, that of the East does not include a multiplicity of different orders. This fact is explained by the conception of the monastic life, the aim of which can only be union with God in a complete renunciation of the life of this present world. If the secular clergy (married priests and deacons), or confraternities of laymen may occupy themselves with social work, or devote themselves to other outward activities, it is otherwise with the monks. The latter take the habit above all in order to apply themselves to prayer, to the interior life, in cloister or hermitage.

Between a monastery of the common life and the solitude of an anchorite who carries on the traditions of the Desert Fathers there are many intermediate types of monastic institution.

One could say broadly that eastern

monasticism was exclusively contemplative, if the distinction between the two ways, active and contemplative, had in the East the same meaning as in the West.

In fact, for an eastern monk the two ways are inseparable. The one cannot be exercised without the other, for the ascetic rule and the school of interior prayer receive the name of spiritual activity. If the monks occupy themselves from time to time with physical labours, it is above all with an ascetic end in view: the sooner to overcome their rebel nature, as well as to avoid idleness, enemy of the spiritual life. To attain to union with God, in the measure in which it is realizable here on earth, requires continual effort, or, more precisely, an unceasing vigil that the integrity of the inward man, the union of heart and spirit (to use an expression of Orthodox asceticism), withstand all the assaults of the enemy: every irrational movement of our fallen nature. Human nature must undergo a change; it must be more and more transfigured by grace in the way of sanctification, which has a range which is not only spiritual but also bodily and hence cosmic.

The spiritual work of a monk living in community or a hermit withdrawn from the world retains all its worth for the entire universe even though it remain hidden from the sight of all. This is why monastic institutions have always enjoyed great veneration in every country of the Orthodox world.

The part played by the great centres of spirituality was very considerable not only in ecclesiastical life but also in the realm of culture and politics. The monasteries of Mount Sinai and of Studion, near Constantinople, the monastic republic of Mount Athos, bringing together religious of all nations (there were Latin monks there prior to the schism), other great centres beyond the bounds of the Empire such as the monastery of Tirmovo, in Bulgaria, and the great lavras of Russia Petcheri at Kiev and the Holy Trinity near Moscow

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have all been strongholds of Orthodoxy, schools of the spiritual life, whose religious and moral influence was of the first importance in the moulding of peoples newly converted to Christianity. 9

But if the monastic ideal had so great an influence upon souls, it was, nevertheless, not the only type of the spiritual life which the Church offered to the faithful.

The way of union with God may be pursued outside the cloister, amid all the circumstances of human life. The outward forms may change, the monasteries may disappear, as in our own day they disappeared for a time in Russia, but the spiritual life goes on with the same intensity, finding new modes of expression.

9There is some useful information about eastern monasticism in the little book by Fr. N. F. Robinson, S.S.J.E., entitled *Monasticism in the Orthodox Churches* (London, 1916). For Mount Athos, see Hasluck: *Athos and its Monasteries* (London, 1924) and F. Spunda, *Der heilige Berg Athos* (Leipzig, 1928). For the monastic life in Russia, see the following studies of Igor Smolitsch, *Studien zum Klosterwesen Russlands*, in *Kyrios*, No. 2 (1937), pp. 95-112, and No. 1 (1939), pp. 29-38, and, above all, the same author's *Das altrussische Monchtum (XI-XVI Jhr.)*, Wurzburg, 1940, in *Das ostliche Christentum*, XI, and *Russischer Monchtum*, Wurzburg, 1953.

Paths to sanctification deemed common and normal in Orthodox Mysticism, which are either not stressed, for some reason deemed unworthy of more than vague mention, or unknown under the Roman tradition or influence.

The way of union with God may be pursued outside the cloister, amid all the circumstances of human life. The outward forms may change, the monasteries may disappear, . . . but the spiritual life goes on with the same intensity, finding new modes of expression.

Eastern hagiography, which is extremely rich, shows beside the holy monks many examples of spiritual perfection acquired by simple laymen and married people living in the world.

It knows also strange and unwonted paths to sanctification: that, for instance, of the fools in Christ, committing extravagant acts that their spiritual gifts might remain hidden from the eyes of those about them under the hideous aspect of madness; or, rather, that they might be freed from the ties of this world in their most intimate and most spiritually troublesome expression, that of our social ego. 10

Union with God sometimes manifests itself through charismatic gifts as, for example, in that of spiritual direction exercised by the starets or elder. These latter are most frequently monks who, having passed many years of their life in prayer and secluded from all contact with the world, towards the end of their life throw open to all comers the door of their cell. They possess the gift of being able to penetrate to the unfathomable depths of the human conscience, of revealing sins and inner difficulties which normally remain unknown to us, of raising up overburdened souls, and of directing men not only in their spiritual course but also in all the vicissitudes of their life in the world. 11

10See on this subject E. Benz, *Heilige Narrheit*, in *Kyrios*, 938, Nos. I and 2, pp. 1-55; Mme Behr-Sigel, *Les Fous pour le Christ et la saintete laique dans l'ancienne Russie*, in *Irenikon*, Vol. XV (1939), PP. 554-65; Gamayoun, *Etudes sur la spiritualite populaire russe: les fous pour le Christ*, in *Russie et Chretien*, 1938-9, 1, PP. 57-77.

11Smolitsch, *Leben und Lehre der Starzen*, Vienna, 1936.

VIETNAM

ONE NEED NOT REFIGHT THE WAR FOR VIETNAM FOR IT TO SERVE AS AN EXAMPLE OF THE IMPORTANCE OF "GETTING THE FACTS 'RIGHT'"

The ignorant boldly state the United States' activities in Vietnam prevented the reunification of that country.

Wrong! It was not one country before U.S. intervention, nor during or before WWII. It was a French colony after, during, and before WWII. Prior to that what is today referred to as North and South Vietnam were actually numerous small countries, with the largest portion in the South being the Kingdom of Champa dating back to before the seventh century, and the North being a client or slave state of China.

Even in the seventh century, China and "North Vietnam" sought to enslave Champa - South Vietnam.

Now they have, and in the process, during the first year after conquest of the South, ten million Christians - mostly Roman and Orthodox Catholics - were slaughtered by the North and Chinese.

Do these facts alter your perspective, appreciation, understanding, or comprehension of the Vietnam situation? Probably not. Probably you simply do not care - which means you need an attitude correction.

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(Continued SENSES from page 1)

longer perceived the reality of the entity which was being received. Mankind could no longer see the heavenly Angels and demonic spirits. Adam could no longer perceive the energies of God, but only the effects of the energies of God.

But human nature was designed to perceive the true nature of the entities which it perceived. Therefore, fallen human nature confuses what it now perceives, anticipating what is perceived, is the reality, but for the most part what it perceives is not the reality.

Because of this fallen perception, nestled in the original expectation that what is perceived is real, humans are easily lead into thinking something is what it is not.

Before the fall if Adam saw something and it appeared to be beautiful, it was, and he could be assured its beauty was a reflection of and had its source in Divine beauty. After the fall, Adam's ability to properly perceive was destroyed and he had to utilize his intellect to screen what he perceived. Every succeeding generation from Adam also possesses this defect, but is not necessarily aware of the defect or of its extent. This is because Adam had the ability to and actually did compare pre-defect and post-defect perceptions. This knowledge was passed on to his descendants, but that knowledge dimmed with passing generations.

We therefore have the inclination to think that something which seems to be warm, cute, soft and fuzzy actually is warm, cute, soft and fuzzy. We are inclined to believe that someone who is sparkling, vibrant, and apparently interested in us, actually is sparkling, vibrant, and interested in us. Men are constantly taken for their money and women are constantly sexually seduced because of this misperception.

The shining bauble strikes our vision and becomes a distraction from reality. The lightning bolt strikes our senses and we become thunderstruck in a

manner which overpowers our more sensible mental processes. All because our nature anticipates that which the senses perceive is being perceived as it really is, but human senses no longer have that ability.

Before the fall of mankind that which was pleasing to the senses was pleasing because its ability to please was founded in a harmony with God. It was in the intellectual ability to please that humans shared with the spirit world the ability to sin, for intellectually both spirits and humans could choose to please themselves by following God or to please themselves by opposing God.

Both before the fall of mankind and after, each human had and continues to have an inclination to make themselves happy. This is not in and of itself evil, for some individuals find pleasing God to be the source of their greatest happiness. Making one's self happy therefore is simply another factor which may be used for good or for evil. Before the fall, man actually derived his greatest happiness in pleasing God. The heavenly Angels continue to derive their greatest happiness from pleasing God.

But our fallen senses make us inclined to confuse happiness with pleasure. Intellectually we can separate the two, and intellectually we can differentiate between licit and illicit pleasure. But our fallen senses can not make that distinction - while before the fall our senses could make that distinction.

Genesis 3:21 tells us, *"And the Lord God made for Adam and his wife garments of skins, and clothed them."*

We would do well to understand what this means by looking at our own skin, at our hands, and know that the skin we now have was created for us by God to clothe us. That it is not the skin which was originally designed by God for humans, but is designed for fallen humans. That it impedes the perception with which mankind was originally bestowed.

This is why we must work so diligently to overcome sin. And this why sin appears to be so desirable.

Our Lord and Saviour Jesus Christ, God, removed the obstacles to each human completing his and her portion of salvation for themselves. He also removed the obstacles to each of us assisting others in attaining eternal union with God.

But each of us must ourselves accomplish that part of the task of salvation particular to each of us.

We must bring ourselves to the state where we constantly realize we must constantly analyze what attracts us. That we must determine whether or not there is a Divine aspect to that attraction or if that attraction is a misperception caused by defective or fallen senses, or even worse, an attraction based in the animal nature of the skins with which humans are clothed after their fall.

For most individuals this constitutes a mighty struggle, especially since so much of what is Divinely inspired also bears or relates to an unholy counterpart.



+ Paul, S.S.B.

God, please help me love You

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(Continued IMITATE from page 1)

reasonable to believe his goal at the time of his death was attainment of popularity, acclaim, continued celebrity, and other forms of temporal wealth.

Now consider three other people who have died, the circumstances of their deaths, and of their lives.

CAPODANNO, VINCENT R. Rank and organization: Lieutenant, U.S. Navy, Chaplain Corps, 3d Battalion, 5th Marines, 1st Marine Division (Rein), FMF. Place and date: Quang Tin Province, Republic of Vietnam, 4 September 1967. Entered service at: Staten Island, N.Y. Born: 13 February 1929, Staten Island, N.Y.

Citation: For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty as Chaplain of the 3d Battalion, in connection with operations against enemy forces. In response to reports that the 2d Platoon of M Company was in danger of being overrun by a massed enemy assaulting force, Lt. Capodanno left the relative safety of the company command post and ran through an open area raked with fire, directly to the beleaguered platoon. Disregarding the intense enemy small-arms, automatic-weapons, and mortar fire, he moved about the battlefield administering last rites to the dying and giving medical aid to the wounded. When an exploding mortar round inflicted painful multiple wounds to his arms and legs, and severed a portion of his right hand, he steadfastly refused all medical aid. Instead, he directed the corpsmen to help their wounded comrades and, with calm vigor, continued to move about the battlefield as he provided encouragement by voice and example to the valiant marines. Upon encountering a wounded corpsman in the direct line of fire of an enemy machine gunner positioned approximately 15 yards away, Lt. Capodanno rushed a daring attempt to aid and assist the mortally wounded corpsman. At that instant, only inches from his goal, he was struck

down by a burst of machinegun fire. By his heroic conduct on the battlefield, and his inspiring example, Lt. Capodanno upheld the finest traditions of the U.S. Naval Service. He gallantly gave his life in the cause of freedom.

Cause for Canonization now referred to as a Servant of God

(http://www.homeofheroes.com/moh/war/17_vietnam.html ~ *cited from*)

and

The President of the United States in the name of The Congress takes pleasure in presenting the Medal of Honor to

WALKER, DR. MARY E. Rank and organization: Contract Acting Assistant Surgeon (civilian), U. S. Army. Places and dates: Battle of Bull Run, July 21, 1861; Patent Office Hospital, Washington, D.C., October 1861; Chattanooga, Tenn., following Battle of Chickamauga, September 1863; Prisoner of War, April 10, 1864-August 12, 1864, Richmond, Va.; Battle of Atlanta, September 1864. Entered service at: Louisville, Ky. Born: 26 November 1832, Oswego County, N.Y.

Citation: Whereas it appears from official reports that Dr. Mary E. Walker, a graduate of medicine, "has rendered valuable service to the Government, and her efforts have been earnest and untiring in a variety of ways," and that she was assigned to duty and served as an assistant surgeon in charge of female prisoners at Louisville, Ky., upon the recommendation of Major-Generals Sherman and Thomas, and faithfully served as contract surgeon in the service of the United States, and has devoted herself with much patriotic zeal to the sick and wounded soldiers, both in the field and hospitals, to the detriment of her own health, and has also endured hardships as a prisoner of war four months in a Southern prison while acting as contract surgeon; and Whereas by reason of her not being a

commissioned officer in the military service, a brevet or honorary rank cannot, under existing laws, be conferred upon her; and

Whereas in the opinion of the President an honorable recognition of her services and sufferings should be made:

It is ordered, That a testimonial thereof shall be hereby made and given to the said Dr. Mary E. Walker, and that the usual medal of honor for meritorious services be given her.

Given under my hand in the city of Washington, D.C., this 11th day of November, A.D. 1865.

Andrew Johnson,
President

(Cited from www.HomeOfHeroes.com)

ELIZABETH 'BETH' RICKEY was a thirty some odd year old Tulane University grad student when David Duke ran for Louisiana governor as a Republican in 1991. A Republican herself, she harried Duke, exposing his NAZI and racist views and KKK agenda. Standing on moral principle she made life uncomfortable for the Republican Party, but her family had a history of so doing - her uncle was Branch Rickey, who, as the Brooklyn Dodgers' president and general manager, integrated major-league baseball when he signed Jackie Robinson in 1947. She was the main reason Duke lost and Edwards won (remember the bumper stickers stating, "vote for the crook" and "vote for the crook, not the racist". She died destitute and alone in a Santa Fe motel room 12 September 2009 - probably from the multiple maladies from which she suffered.

If you really desire, and expect, a joyful eternal reward in heavenly union with God, which of these four individuals, or combination of these four individuals, should be the role model(s) for you and your children? And if all you desire is to go to hell in a blaze of whatever?

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**THAT FOR WHICH WE REALLY PREPARE IN ADVENT
And how to obtain it.**

As we prepare to celebrate the birth of the Incarnation, the birth of Jesus Christ God Incarnate, we should remember not only to prepare to celebrate His birthday, but also to prepare to receive the benefit's of His Incarnation, birth, suffering, death, and resurrection. We must be prepared to receive the benefits of the Supreme Sacrifice and Sacrificial Offering, otherwise we will not receive those benefits. And we know what happens to those who do not receive those benefits - they go to Hell.

St. Irenaeus has explicitly informed us, *"The Word of God, Jesus Christ our Lord, became what we are so as to make us what He Himself is."* He also informed us, *"God became man so that man might become God."*

We must respond in a positive manner to Christ if this is to happen. It is not automatic. It does not happen just because the Word became Incarnate, taught us, and endured His Passion and death offering Himself as the Supreme Sacrificial Offering. We must live in accordance with what the Word Incarnate taught. That includes not just deeds and acts, but thoughts, desires, and will - the entire person - being in concert and harmony with The Way.

Those who presume their lives are in concert with Christ's teachings and are so without much effort are in as great error as those who believe Faith does not require acts on their part. They are in as great error as those who believe there is nothing they can do to warrant or earn eternal salvation - even though it is true that there is nothing any person can do to earn or warrant eternal salvation. But while it is true there is nothing any person can do to earn or warrant eternal salvation, that which needed to be done for the eternal salvation of each individual was done by

Christ the Perfect Sacrifice. Now that Christ has done what needed to be done, each individual is able to effect their eternal state. Belief requires no deeds, no acts, to exist. The Devil is proof of that for he believes in Christ. But Faith requires acts and not just acts but life lived in accordance with that Faith - otherwise one does not have Faith but just has belief.

Anyone who has lived, really lived, knows that every individual experiences varying degrees of difficulty in living The Way. Sometime it is easy, sometimes it seems virtually impossible.

When becoming holy seems impossible, or you verge on despair of ever becoming holy, or of overcoming temptation and sin, remember the admonition of Saint James the Apostle, when he states: *(James 1:2-12) "My brethren, count it all joy, when you shall fall into divers temptations: Knowing that the trying of your faith worketh patience And patience hath a perfect work: that you may be perfect and entire, failing in nothing."*

The temptations we face are there to strengthen us. They are there so that we will attempt to overcome them, and eventually overcome them, so that we will be fit companions of Christ. Since Christ, in teaching us and in His Passion, struggled and suffered severely for us, it is only fitting that we too not only be prepared to pick up our cross and follow Christ, but also actually pick up our cross and follow Him. If the cross we are destined to carry is the overcoming of normal temptation, we should thank God for blessing us with something which is relatively easy to accomplish, or at least reasonably within our ability to accomplish. Would you rather the cross God assigns to you be the overcoming of normal temptation, or would you rather it be the enduring of horrible suffering and pain. Remember, it is not only the martyrs who endure horrible suffering and pain, but also innumerable individuals who suffer from various ailments and maladies. Imagine having to live with Amyotrophic lateral

sclerosis, called ALS, also known as Lou Gehrig's disease. Or pain from a form of cancer which is not readily diminished by pain medication.

Overcoming temptation is but one part of preparation to receive what Saint Irenaeus explained. We must also become holy. The two are not identical. But both share a factor in their being accomplished. We must have Faith we will be successful. We must request God assist us, and expect that assistance, and concurrently do our part as well. If we wish to overcome temptation or to become holy but do not expect to be successful or not very successful we will not be successful. We will not be successful partially because at some level we do not wish to be successful - perhaps we like a particular sin more than we hate it or perhaps we do not find the matters of holiness of sufficient interest or importance. And we will not be successful partially because our Faith in God and His assistance in overcoming temptation or becoming and being holy is of insufficient strength and firmness.

Again Saint James advises us, instructing us that God gives the good things which we ask of Him, and gives them in abundance. But that when we ask God's assistance we must ask in Faith in God, in reception of His assistance, and in resolve to utilize that assistance, without wavering, for, to quote Saint James, *"For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord. A double minded man is inconstant in all his ways."*

Therefore, as we prepare to celebrate the birth of the Redeemer, let us also remember to prepare to receive the benefits which the Redeemer has made available. Not just in this season, but in every season of our individual lives.

Ref: Rom. 13: 11-14; Luke 21: 25-34; James 1:2-12; St. Irenaeus

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**A GLIMPSE AT THE
EXTENT OF THE EFFECT
OF THE INCARNATION**

St. Augustine informs us, *“If man had not fallen, the Son of Man would not have come.”* And *St. Gregory Nazianzen* informs us, *“Only that which is assumed by the Word is healed, and only that which is united to God is saved.”*

If Adam had not sinned, there would have been no need for a Saviour and there would have been no need for the Word to be made flesh. Perhaps we would have transitioned to heaven in a manner similar to that by which the Blessed Ever Virgin Mary transitioned to heaven. We do not say that she died, but rather, that when her time and work on Earth were done she was taken up, body, spirit and soul, into Heaven. Which is why we refer to her leaving this world as the Dormition and as the Assumption.

Perhaps if Eve alone had sinned, God would have worked something different because of Adam’s remaining sinless. But Adam did sin, and the Word was made flesh to be Redeemer and Saviour.

In order to be effected by the coming of the Saviour Jesus Christ, a quality, aspect, characteristic, trait, or “thing” must have been assumed by Christ. In order to be healed, or have healing be made available, the “thing” must have been made a part of that which was incorporated into the Person of Christ. Before the Incarnation, Christ, the Word, was totally, completely, and exclusively, of Divine nature. After the Incarnation, Christ, the Word, remained totally and completely of Divine nature, but not exclusively of Divine nature, for he incorporated a total and complete human nature as well in His Person. He no longer was exclusively a Divine Person, but became and remains both Divine and Human - yet remaining but one Person.

In doing this our Lord Jesus Christ effects everything of human nature

which was effected by Adam’s sin.

Before Adam’s sin there was no death. Adam’s sin introduced death. Through the Incarnation and Redemption, there is the resurrection of the human body and reunification of the human body and soul for each individual.

Before Adam’s sin there were no injuries, no diseases, no illnesses. Adam’s sin introduced all of these to mankind and to the world. During His three years of teaching on Earth our Lord proved His dominance over death, injury, and illnesses, by raising the dead and restoring life to them, and curing every manner of injury and illness. From time to time He even continues to do these things to this very day; but while He was here with us He healed to give example and proof of His authority and power, and to show that He will so do at our own resurrection.

If there was some aspect of human nature which was not in the human nature of Christ then not only would that aspect not have been healed, not even for the resurrected, but there would have been no making eternal salvation available to mankind for Christ would not have had a full and complete human nature. And the Saviour must have a full and complete human nature if He is to provide salvation and make atonement for sins committed by humans. For only a human nature can make atonement for human sins, and only a Divine Nature can make atonement to the Divine.

Everyone will rise from the dead whether or not they wish to, and whether or not they believe they will. But only those who are united with God at the time of their death will be saved. Only those who are united with God at the time of their death will attain eternal happiness in Heaven.

Before Adam’s sin God was in a sense visible to man - man was able to perceive God. After Adam’s sin man was no longer able to perceive God through man’s fallen senses. Thereafter

God manifested Himself to man through God’s energies. With the Incarnation the Word made Himself visible to us thus enabling man once again to know the invisible Father.

Before Adam’s sin man’s natural instinct was to be with God. After Adam’s sin man’s natural instinct is to follow his fallen nature. With the Incarnation, the Word made flesh has shown us true reality with evidence we are able to ascertain with our senses, and which we are able to develop and extrapolate by use of our intellect and reason, so that we are able to perceive and to anticipate the viability of the possibility of being with God.

It is an awesome choice we will make: union with or separation from God. It is a choice we will make whether or not we wish to make it, whether or not we accept the responsibility of and for making it, whether or not we announce it. It is a decision which is absolute in truth, in its requiring total and absolute truthful, honest, and honorable conduct and mind on our part, and in its exacting total and absolute truthful, honest, and honorable conduct and mind on our part even though we may attempt some level of deviousness.

Welcome the Word made flesh and embrace Him so firmly that should your mind attempt to wander from Him or your feet attempt to stray from Him your embrace will awaken you as you pull against the immovableness of God - and prayerfully, hopefully, you will not loosen your embrace.

Ref: Romans 15:4-13; Mat. 11:2-10; St. Augustine; St. Gregory Nazianzen

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THE UNIQUE KING

Who even provides for the dead; and a means by which we may assist Him.

When a king, ruler, or any category or type of chief executive of a government, even if he is elected, and even if he carves out what he rules from another's governance or from a place and condition where there is no government but only anarchy, it is rare to find, if it ever exists, that the king or president establishes his rule for the benefit of those he rules, and not for his own benefit or not because he desires to impose his ideas on others.

Jesus Christ is the only King Who comes to mind Who did not desire His own benefit or desire to impose His will, but merely presents His desires as an option which if exercised, provides benefits beyond the subject's ability to imagine. He is the only leader Who did not and does not have even an ounce of selfishness in His motivation, but only, **ONLY** the benefit of those over whom He has authority.

Surprisingly, we are able to assist the absolute King. We are able to assist Him through provisions He has made which assist those who are unable to assist themselves. One of the most important of these provisions is that of assisting the dead who are not in hell, but not yet joined with our King in heaven. Those of whom as it is written in Macabees, who have great merit laid up for them. (2 Machabees 12:43-46) *And making a gathering, he (the most valiant Judas) sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from*

sins.

It may also be that even those united with Christ in heaven are able to receive benefit from our prayers. We can not comprehend how it is possible to make "better" that which is already the "best possible". But just because we can not comprehend this does not mean it is beyond God.

Therefore, we should never omit praying for the dead. It therefore behoves us not only pray for the "ordinary" dead, and to pray to the Saints, especially for their intercession, but also to pray *for* the saints.

On All Saints Day we venerate all of the Saints in Heaven. And on All Souls Day we pray for the dead. It behoves each of us to so do, especially in the hope it will be done for us when we die.

Ref: Col. 1:12-20; John 18:33-37

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GOOD OLD PURGATORY

Matthew 12:30. He that is not with me, is against me: and he that gathereth not with me, scattereth.

12:31. Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

The blasphemy of the Spirit... The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to Beelzebub the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it, are seldom or never converted: and therefore are never forgiven, because they will not repent. Otherwise there is no sin, which God cannot or will not forgive to such as sincerely repent, and have recourse to the keys of the church.

12:32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

Nor in the world to come... From these words St. Augustine (De Civ. Dei, lib. 21, c. 13) and St. Gregory (Dialog., 4, c. 39) gather, that some sins may be remitted in the world to come; and, consequently, that there is a purgatory or a middle place.

Add to these the letters of Saints Peter and Paul wherein they write of their expectation they will undergo a brief period of purification after their deaths, and the reality of Purgatory, or a place of cleansing - some middle place between this life and the permanent hereafter, between Heaven and Hell, is established.

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HUMOR

Praying for Leroy
(Thanks Mike)

"Anyone with needs to be prayed over, come forward, to the front at the altar," the Preacher said.

Leroy got in line, and when it was his turn, the preacher asked: "Leroy, what do you want me to pray about for you."

Leroy replied: "Preacher, I need you to pray for my hearing."

The preacher put one finger in Leroy's ear, and he placed the other hand on top of Leroy's head and prayed and prayed and prayed,. He prayed a blue streak for Leroy.

After a few minutes, the Preacher removed his hands, stood back and asked,"Leroy, how is your hearing now?"

Leroy said, "I don't know, Reverend, it ain't til next Wednesday!"

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A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to 'Honor thy father and thy mother,' she asked, 'Is there a commandment that teaches us how to treat our brothers and sisters?' Without missing a beat, one little boy answered, 'Thou shall not kill.'

(Thanks Mike)

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NEW ORLEANS SAINTS
(From Fr. Michael)

The coach had put together the perfect team for the New Orleans Saints. The only thing that was missing was a good quarterback. He had scouted all the colleges and even the Canadian and European Leagues, but he couldn't find a ringer who could ensure a Super Bowl

win.

Then one night while watching CNN he saw a war-zone scene in Afghanistan . In one corner of the background, he spotted a young Afghan Muslim soldier with a truly incredible arm. He threw a hand-grenade straight into a 15th story window 100 yards away.

KABOOM!

He threw another hand-grenade 75 yards away, right into a chimney.

KA-BLOOEY!

Then he threw another at a passing car going 90 mph.

BULLS-EYE!

"I've got to get this guy!" Coach said to himself. "He has the perfect arm!"

So, he brought him to the States and taught him the great game of football. And the Saints went on to win the Super Bowl.

The young Afghan was hailed as the great hero of football, and when the coach asked him what he wanted, all the young man wanted was to call his mother.

"Mom," he said into the phone, "I just won the Super Bowl!"

"I don't want to talk to you," the old Muslim woman said. "You are not my son!"

"I don't think you understand, Mother," the young man plead. "I've won the greatest sporting event in the world. I'm here among thousands of my adoring fans."

"No! Let me tell you!" his mother retorted. "At this very moment, there are gunshots all around us. The neighborhood is a pile of rubble. Your two brothers were beaten within an inch of their lives last week, and I have to keep your sister in the house so she doesn't get

raped!" The old lady paused, and then tearfully said,

"I will never forgive you for making us move to New Orleans."

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Golf Versus Sex
(Thanks Peets)

A golfer is in a competitive match with a friend, who is ahead by a couple of strokes. "Boy, I'd give anything to sink this putt," the golfer mumbles to himself. Just then, a stranger walks up beside him and whispers, "Would you be willing to give up one-fourth of your sex life?"

Thinking the man is crazy and his answer will be meaningless, the golfer also feels that maybe this is a good omen so he says, "Sure," and sinks the putt.

Two holes later, he mumbles to himself again, "Gee, I sure would like to get an eagle on this one." The same stranger is at his side again and whispers, "Would it be worth giving up another fourth of your sex life?"

Shrugging, the golfer replies, "Okay" And he makes an eagle.

On the final hole, the golfer needs another eagle to win. Without waiting for him to say anything, the stranger quickly moves to his side and says, "Would winning this match be worth giving up the rest of your sex life?"

"Definitely," the golfer replies, and he makes the eagle.

As the golfer is walking to the club house, the stranger walks alongside him and says, "I haven't really been fair with you because you don't know who I am. I'm the devil, and from this day forward you will have no sex life."

"Nice to meet you," the golfer replies, "I'm Father O'Malley."

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FOCUS YOUR PREPARATION ON BEING HONORABLE

In our preparation to meet Christ, to meet God, there is one quality which is rarely mentioned. That quality is honor. Only an honorable person can be properly prepared to meet Christ.

Honor is that which drives a person to desire to become worthy of Christ. It is that which causes one to acknowledge God's love for us far outstrips our love for God, and that we must, in all honor, strive to increase and purify our love for God.

Honor is the same quality which both sets standards to their highest and establishes the desire and drive to meet those standards. Honor is the quality most lacking in those who disregard God, what God has done and continues to do for us, and the debt we own to God. It is a simple concept, but the most telling of concepts. There is not a single hero who lacks honor. And there is not a single person who disregards God who is honorable. Nor is there a single person who disregards God who also is a hero.

If you would prepare to meet God, be honorable. You may often experience fear, you may often fail in meeting even the minimal standards, but you will acknowledge your failures and continually attempt to overcome them. You will continually attempt to overcome them because it is what a person of honor does. And you will eventually overcome each and every failure - it may be at death but it will occur.

You will attempt to avoid spiritual failure because spiritual failure is not honorable.

You will attempt to and will actually begin to love God with the same love and in the same manner God loves you because you will make your hero, your standard, your measure, God Himself. You will attempt to emulate His example in everything you do, in every thing

you think, and even in your thought process, because God is the most honorable of all; He is the example and standard of honor.

The hero who receives an earned award for exceptional bravery knows and acknowledges he only represents those beyond numbering who accomplished as much and more than he accomplished - if the hero is a person of honor. But then, if he is without honor, he is not a hero - even though he may have celebrity or given the awards mankind gives to heroes.

Similarly, the honorable individual acknowledges his inability to accomplish salvation without God continual assistance. He therefore continually seeks that assistance.

The honorable person continually assesses and evaluates himself, his thoughts, and his performance. He seeks deficiencies in himself so he can take measures to correct them. He seeks proficiencies in himself so he can emulate that which assisted in those proficiencies and apply those measures to his deficiencies. The reason he does these things is because that is what honorable people do. The reason other people only rarely acknowledge their deficiencies, their evil, is because they are without honor.

Honor and the concept of honor is sneered at by those who are self seeking, who enslave others, who use others for their own selfish interests - by the dishonorable.

Honor knows shame. But for the dishonorable, shame is at most a fleeting slight discomfort, and often is not even that. Honor induces those who possess it to avoid that which brings shame and to repair that which has been shameful on their part.

Prudence, Justice, Fortitude and Temperance are Moral Virtues which are within the grasp of every person. Faith, Hope, and Charity are Divine Virtues which must be given to each person by

God if that person is to possess that Divine Virtue.

But honor is a Divine quality and a Divine Virtue which is attainable by every person. And it opens the door to all that is good, all that is holy, all that is Godly.

Honor is the ultimate preparation for meeting God, for the honorable person is continually aware of his deficiencies, continually correcting those deficiencies, continually assessing his positive aspects and continually improving those positive aspects. He is continually focusing on the ultimate example of honor and all true concepts of honor - God.

Ref: 1Cor:4:1-5; Luke 3:1-6

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INABILITY TO COMPREHEND THE TRULY EVIL

The ability to comprehend that something is evil means one possesses an avenue by which that evil may be overcome. The inability to comprehend that something is evil indicates one does not possess an avenue by which that evil may be overcome.

We have many examples of life styles and belief systems and we each fall into various generalized forms of those styles and systems.

Many if not most of us fall into one which generally attempts to be good, fails from time to time or even fails quite often in this attempt, but generally attempts to do what is proper and moral. Again, many if not most can be said to not really consider God’s wishes and instructions as a viable aspect of their life, but non-the-less try to be good in accordance with natural law.

But there are two groups which each can really astound us with their intensity: those who are truly holy, and those who are truly evil. Both of these two groups share several aspects: including intent, devotion to their cause, virtually unwavering focus, intensity, amongst others. Both groups are only barely or slightly comprehensible to the rest of us. Expressed in a different manner: most of us are only barely able to comprehend these groups, their members, and the qualities which they both possess and exemplify.

But, while we can comprehend the good and holy people to some extent because we attempt to be good and holy ourselves, even if that attempt is only in accordance with the Natural Law, it is impossible for any of us to comprehend the truly evil. It may be that even the truly evil can not comprehend themselves.

We can, at the very least, emphasize or

have empathy with factors which lead a person to become a prostitute, especially if those factors include being sold into sex slavery at a young age, economic hardship, being trapped into use of narcotics or other drugs which in turn lead to a lifestyle in which prostitution is the main or only viable avenue by which money can be obtained for the purchase of the drugs. But it is very difficult, if not impossible, to emphasize with or comprehend that which would induce someone to become a performer in pornography movies if that decision is made as a purely business decision. And especially if that decision is made as a life style preference.

We can also emphasize with or otherwise comprehend factors and pressures which may lead a woman to obtain an abortion. But it is impossible for anyone to comprehend that by-which one becomes one who provides abortions. Perhaps those who are truly evil can comprehend that by-which one becomes an abortion provider, but the only factor which is truly significant is that of virtually pure evil. And pure evil is totally irrational although it possesses an internal logic. One must always remember that irrationality does not preclude a logic system particular to a specific irrationality.

These factors actually are a source of hope for those who wish to establish a good relationship with God. They are a source of hope, for those who are evil perceive nothing improper in their evil. The pornography movie producer, actor, and actress, perceive nothing improper in their profession. The abortion clinic owner, physician, nurse, staff, book keeper, and accountant, perceive nothing improper in their killing unborn children. The pedophiles perceive nothing improper in either their desires or their conduct. But the person who perceives their own sins, sinfulness, and lack of meeting the goals and conduct standards established by God, and who bemoans their own inadequacies, and who attempts to overcome their inadequacies and meet the standards set by God, such individuals do have the po-

tential for attaining that good relationship with God.

It is very possible we may not while living in this life, comprehend the level, intensity, and form of holiness which are the holiness of Simeon and Anna; the holiness through which they knew the baby Jesus is God, the Son of God and the Son of Man. But the fact that we know we are sinful, know and acknowledge our own sins, and attempt to remove those sins from our being, means we have the ability to attain the same holiness as Simeon and Anna.

With this hope we can more easily continue the battle and be successful in establishing a good relationship with God. We can, absolutely can, become what God desires us to become.

Ref: Gal 4:1-7; Luke 2:33-40

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<p style="text-align: center;">EXORCISM OF THE POSSESSED <i>(Continued)</i></p>	<p>V. Holy Mary, R. Pray for us</p>	<p>R. Pray for us</p>
<p style="text-align: center;">THE WESTERN RITE OF EXORCISM (FOR A PARTICULAR PERSON) (A Single Individual)</p>	<p>V. Holy Mother of God, R. Pray for us</p>	<p>V. Saint Philip, R. Pray for us</p>
<p>1. The priest delegated by the Bishop to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the Holy Sacrifice in the Divine Liturgy if it is possible so to do; he ought, moreover, to have implored God's help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger - remembering to comply with governmental law and medical prudence), he traces the sign of the Cross over him, over himself, and the bystanders, then sprinkles them with holy water. Kneeling down he prays the Litany of the Saints, excluding the prayers which follow it, with the others making the responses.</p>	<p>V. Holy Virgin of virgins, R. Pray for us</p>	<p>V. Saint Bartholomew, R. Pray for us</p>
<p style="text-align: center;">LITANY OF THE SAINTS</p>	<p>V. Saint Michael, R. Pray for us</p>	<p>V. Saint Matthew, R. Pray for us</p>
<p>V. Lord Have mercy on us R. Lord Have mercy on us</p>	<p>V. Saint Gabriel, R. Pray for us</p>	<p>V. Saint Simon, R. Pray for us</p>
<p>V. Christ Have mercy on us R. Christ Have mercy on us</p>	<p>V. Saint Raphael, R. Pray for us</p>	<p>V. Saint Thaddeus, R. Pray for us</p>
<p>V. Lord Have mercy on us R. Lord Have mercy on us</p>	<p>V. All thou holy angels and archangels, R. Pray for us</p>	<p>V. Saint Matthias, R. Pray for us</p>
<p>V. Christ Hear us R. Christ Graciously hear us</p>	<p>V. All thou holy ranks of blessed spirits, R. Pray for us</p>	<p>V. Saint Barnabas, R. Pray for us</p>
<p>V. God the Father in heaven, R. Have mercy on us</p>	<p>V. Saint John the Fore-runner, R. Pray for us</p>	<p>V. Saint Mark, R. Pray for us</p>
<p>V. God the Son, redeemer of the world, R. Have mercy on us</p>	<p>V. Saint Joseph, R. Pray for us</p>	<p>V. All thou holy apostles and evangelists, R. Pray for us</p>
<p>V. God the Holy Spirit, R. Have mercy on us</p>	<p>V. All thou holy patriarchs and prophets, R. Pray for us</p>	<p>V. All thou holy disciples of the Lord, R. Pray for us</p>
<p>V. Holy Trinity, one God, R. Have mercy on us</p>	<p>V. Saint Peter, R. Pray for us</p>	<p>V. All thou Holy Innocents, R. Pray for us</p>
	<p>V. Saint Paul, R. Pray for us</p>	<p>V. Saint Stephen, R. Pray for us</p>
	<p>V. Saint Andrew, R. Pray for us</p>	<p>V. Saint Lawrence, R. Pray for us</p>
	<p>V. Saint James, R. Pray for us</p>	<p>V. Saint Vincent, R. Pray for us</p>
	<p>V. Saint John, R. Pray for us</p>	<p>V. Saints Fabian and Sebastian, R. Pray for us</p>
	<p>V. Saint Thomas, R. Pray for us</p>	<p>V. Saints John and Paul, R. Pray for us</p>
	<p>V. Saint James,</p>	<p><i>(Continued EXORCISM on page 25)</i></p>

<p><i>(Continued EXORCISM from page 24)</i></p> <p>V. Saints Cosmas and Damian, R. Pray for us</p> <p>V. Saints Gervase and Protase, R. Pray for us</p> <p>V. All thou holy martyrs, R. Pray for us</p> <p>V. Saint Sylvester, R. Pray for us</p> <p>V. Saint Ambrose, R. Pray for us</p> <p>V. Saint Basil, R. Pray for us</p> <p>V. Saint Gregory, R. Pray for us</p> <p>V. Saint Augustine, R. Pray for us</p> <p>V. Saint Jerome, R. Pray for us</p> <p>V. Saint Martin, R. Pray for us</p> <p>V. Saint Nicholas, R. Pray for us</p> <p>V. All thou holy bishops and confessors, R. Pray for us</p> <p>V. All thou holy doctors, R. Pray for us</p> <p>V. Saint Anthony, R. Pray for us</p> <p>V. Saint Benedict, R. Pray for us</p> <p>V. All thou holy priests and clerics, R. Pray for us</p> <p>V. All thou holy monks and hermits, R. Pray for us</p> <p>V. Saint Agnes,</p>	<p>R. Pray for us</p> <p>V. Saint Cecilia, R. Pray for us</p> <p>V. Saint Agatha, R. Pray for us</p> <p>V. Saint Anastasia, R. Pray for us</p> <p>V. Saint Seraphim, R. Pray for us</p> <p>V. Saint Herman, R. Pray for us</p> <p>V. Saint Mary Magdalene, R. Pray for us</p> <p>V. Saint Mary of Egypt, R. Pray for us</p> <p>V. Saint Lucy, R. Pray for us</p> <p>V. Saint Catherine, R. Pray for us</p> <p>V. All thou holy virgins and widows, R. Pray for us</p> <p>V. All thou penitents, R. Pray for us</p> <p>V. All thou holy men and women, saints of God, R. Intercede for us.</p> <p>V. Be merciful, R. Spare us, O Lord</p> <p>V. Be Merciful, R. Graciously hear us O Lord</p> <p>V. From every evil, R. Deliver us, O Lord</p> <p>V. From every sin, R. Deliver us, O Lord</p> <p>V. From everlasting death, R. Deliver us, O Lord</p> <p>V. From Thy wrath,</p>	<p>R. Deliver us, O Lord</p> <p>V. From sudden and unprovided death, R. Deliver us, O Lord</p> <p>V. From the snares of the devil, R. Deliver us, O Lord</p> <p>V. From anger, hatred, and every evil of the will, R. Deliver us, O Lord</p> <p>V. From the spirit of fornication, R. Deliver us, O Lord</p> <p>V. From lightning and tempest, R. Deliver us, O Lord</p> <p>V. From the scourge of earthquakes, R. Deliver us, O Lord</p> <p>V. From plague, famine, and war, R. Deliver us, O Lord</p> <p>V. Through the mystery of Thy holy Incarnation, R. Deliver us, O Lord</p> <p>V. Through Thy coming, R. Deliver us, O Lord</p> <p>V. Through Thy birth, R. Deliver us, O Lord</p> <p>V. Through Thy Nativity, R. Deliver us O Lord</p> <p>V. Through Thy baptism and holy fasting, R. Deliver us, O Lord</p> <p>V. Through Thy Cross and Passion, R. Deliver us, O Lord</p> <p>V. Through Thy death and burial, R. Deliver us, O Lord</p> <p>V. Through Thy holy Resurrection,</p> <p><i>(Continued EXORCISM on page 26)</i></p>
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R. Deliver us, O Lord

V. Through thy wonderful Ascension,

R. Deliver us, O Lord

V. Through the coming of the Holy Spirit, the Comforter, Paraclete,

R. Deliver us, O Lord

V. In the day of judgment,

R. Deliver us, O Lord

V. Sinners that we are,

R. We beseech Thee to hear us

V. That Thou wouldst spare us,

R. We beseech Thee to hear us

V. That Thou wouldst pardon us,

R. This we ask thee, hear our prayer

V. That Thou wouldst bring us to true penance,

R. This we ask thee, hear our prayer

V. That Thou wouldst govern and preserve Thy holy Church,

R. This we ask thee, hear our prayer

V. That Thou wouldst preserve the Apostolic Patriarchs and all ranks in the Church in holy religion,

R. This we ask thee, hear our prayer

V. That Thou wouldst humble the enemies of holy Church,

R. This we ask thee, hear our prayer

V. That Thou wouldst give peace and true union of hearts to Christian (kings and rulers OR government officials),

R. This we ask thee, hear our prayer

V. That Thou wouldst vouchsafe to grant peace and unity to the whole

Christian world,

R. This we ask thee, hear our prayer

V. That Thou wouldst restore to the unity of the Church all who have strayed from the truth and lead all unbelievers to the light of the Gospel,

R. This we ask thee, hear our prayer

V. That Thou wouldst vouchsafe to confirm and preserve un in holy service,

R. This we ask thee, hear our prayer

V. That Thou wouldst lift up our minds to heavenly desires,

R. This we ask thee, hear our prayer

V. That Thou wouldst render eternal blessings to all our benefactors,

R. This we ask thee, hear our prayer

V. That Thou wouldst deliver our souls and the souls of all our brethren, relatives, and benefactors from eternal damnation,

R. This we ask thee, hear our prayer

V. That thou wouldst repay with everlasting goods all who have done good to us,

R. This we ask thee, hear our prayer

V. That Thou wouldst give and preserve the fruits of the earth,

R. This we ask thee, hear our prayer

V. That Thou wouldst grant eternal rest to all the faithful departed,

R. This we ask thee, hear our prayer

V. That Thou wouldst listen to us,

R. This we ask thee, hear our prayer

V. Son of God,

R. This we ask thee, hear our prayer

V. Lamb of God, who takest away the sins of the world,

R. Spare us, O Lord

V. Lamb of God, who takest away the sins of the world,

R. Graciously hear us, Lord

V. Lamb of God, who takest away the sins of the world,

R. Have mercy on us

V. Christ, Hear us

R. Christ, Hear us

V. Christ, Graciously hear us

R. Christ, Graciously hear us

V. Lord, have mercy on us

R. Lord, have mercy on us

V. Christ, have mercy on us

R. Christ, have mercy on us

V. Lord, have mercy on us

R. Lord, have mercy on us

Thereupon the priest says (prays):

Antiphon: Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

Our Father (**inaudibly** - Who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us.)

V. And lead us not into temptation,
R. But deliver us from evil.

To be continued in the next issue of REUNION.

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**THE CONFESSIONS OF SAINT
AUGUSTINE**

BOOK NINE (Cont'd)

CHAPTER IX

19. Thus modestly and soberly brought up, she was made subject to her parents by thee, rather more than by her parents to thee. She arrived at a marriageable age, and she was given to a husband whom she served as her lord. And she busied herself to gain him to thee, preaching thee to him by her behavior, in which thou madest her fair and reverently amiable, and admirable to her husband. For she endured with patience his infidelity and never had any dissension with her husband on this account. For she waited for thy mercy upon him until, by believing in thee, he might become chaste.

Moreover, even though he was earnest in friendship, he was also violent in anger; but she had learned that an angry husband should not be resisted, either in deed or in word. But as soon as he had grown calm and was tranquil, and she saw a fitting moment, she would give him a reason for her conduct, if he had been excited unreasonably. As a result, while many matrons whose husbands were more gentle than hers bore the marks of blows on their disfigured faces, and would in private talk blame the behavior of their husbands, she would blame their tongues, admonishing them seriously -- though in a jesting manner -- that from the hour they heard what are called the matrimonial tablets read to them, they should think of them as instruments by which they were made servants. So, always being mindful of their condition, they ought not to set themselves up in opposition to their lords. And, knowing what a furious, bad-tempered husband she endured, they marveled that it had never been rumored, nor was there any mark to show, that Patricius had ever beaten his wife, or that there had been any domestic strife between them, even for a day. And when they asked her confidentially the reason for this, she

taught them the rule I have mentioned. Those who observed it confirmed the wisdom of it and rejoiced; those who did not observe it were bullied and vexed.

20. Even her mother-in-law, who was at first prejudiced against her by the whisperings of malicious servants, she conquered by submission, persevering in it with patience and meekness; with the result that the mother-in-law told her son of the tales of the meddling servants which had disturbed the domestic peace between herself and her daughter-in-law and begged him to punish them for it. In conformity with his mother's wish, and in the interest of family discipline to insure the future harmony of its members, he had those servants beaten who were pointed out by her who had discovered them; and she promised a similar reward to anyone else who, thinking to please her, should say anything evil of her daughter-in-law. After this no one dared to do so, and they lived together with a wonderful sweetness of mutual good will.

21. This other great gift thou also didst bestow, O my God, my Mercy, upon that good handmaid of thine, in whose womb thou didst create me. It was that whenever she could she acted as a peacemaker between any differing and discordant spirits, and when she heard very bitter things on either side of a controversy -- the kind of bloated and undigested discord which often belches forth bitter words, when crude malice is breathed out by sharp tongues to a present friend against an absent enemy -- she would disclose nothing about the one to the other except what might serve toward their reconciliation. This might seem a small good to me if I did not know to my sorrow countless persons who, through the horrid and far-spreading infection of sin, not only repeat to enemies mutually enraged things said in passion against each other, but also add some things that were never said at all. It ought not to be enough in a truly humane man merely not to incite or increase the enmities of men by evil-speaking; he ought likewise

to endeavor by kind words to extinguish them. Such a one was she -- and thou, her most intimate instructor, didst teach her in the school of her heart.

22. Finally, her own husband, now toward the end of his earthly existence, she won over to thee. Henceforth, she had no cause to complain of unfaithfulness in him, which she had endured before he became one of the faithful. She was also the servant of thy servants. All those who knew her greatly praised, honored, and loved thee in her because, through the witness of the fruits of a holy life, they recognized thee present in her heart. For she had "been the wife of one man,"[292] had honored her parents, had guided her house in piety, was highly reputed for good works, and brought up her children, travailing in labor with them as often as she saw them swerving from thee. Lastly, to all of us, O Lord -- since of thy favor thou allowest thy servants to speak -- to all of us who lived together in that association before her death in thee she devoted such care as she might have if she had been mother of us all; she served us as if she had been the daughter of us all.

CHAPTER X

23. As the day now approached on which she was to depart this life -- a day which thou knewest, but which we did not -- it happened (though I believe it was by thy secret ways arranged) that she and I stood alone, leaning in a certain window from which the garden of the house we occupied at Ostia could be seen. Here in this place, removed from the crowd, we were resting ourselves for the voyage after the fatigues of a long journey.

We were conversing alone very pleasantly and "forgetting those things which are past, and reaching forward toward those things which are future."[293] We were in the present -- and in the presence of Truth (which thou art) -- discussing together what is the nature of the eternal life of the saints: which eye has not seen, nor ear

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heard, neither has entered into the heart of man.[294] We opened wide the mouth of our heart, thirsting for those supernal streams of thy fountain, "the fountain of life" which is with thee,[295] that we might be sprinkled with its waters according to our capacity and might in some measure weigh the truth of so profound a mystery.

24. And when our conversation had brought us to the point where the very highest of physical sense and the most intense illumination of physical light seemed, in comparison with the sweetness of that life to come, not worthy of comparison, nor even of mention, we lifted ourselves with a more ardent love toward the Selfsame,[296] and we gradually passed through all the levels of bodily objects, and even through the heaven itself, where the sun and moon and stars shine on the earth. Indeed, we soared higher yet by an inner musing, speaking and marveling at thy works.

And we came at last to our own minds and went beyond them, that we might climb as high as that region of unfailing plenty where thou feedest Israel forever with the food of truth, where life is that Wisdom by whom all things are made, both which have been and which are to be. Wisdom is not made, but is as she has been and forever shall be; for "to have been" and "to be hereafter" do not apply to her, but only "to be," because she is eternal and "to have been" and "to be hereafter" are not eternal.

And while we were thus speaking and straining after her, we just barely touched her with the whole effort of our hearts. Then with a sigh, leaving the first fruits of the Spirit bound to that ecstasy, we returned to the sounds of our own tongue, where the spoken word had both beginning and end.[297] But what is like to thy Word, our Lord, who remaineth in himself without becoming old, and "makes all things new"[298]?

25. What we said went something like this: "If to any man the tumult of

the flesh were silenced; and the phantoms of earth and waters and air were silenced; and the poles were silent as well; indeed, if the very soul grew silent to herself, and went beyond herself by not thinking of herself; if fancies and imaginary revelations were silenced; if every tongue and every sign and every transient thing -- for actually if any man could hear them, all these would say, 'We did not create ourselves, but were created by Him who abides forever' -- and if, having uttered this, they too should be silent, having stirred our ears to hear him who created them; and if then he alone spoke, not through them but by himself, that we might hear his word, not in fleshly tongue or angelic voice, nor sound of thunder, nor the obscurity of a parable, but might hear him -- him for whose sake we love these things -- if we could hear him without these, as we two now strained ourselves to do, we then with rapid thought might touch on that Eternal Wisdom which abides over all. And if this could be sustained, and other visions of a far different kind be taken away, and this one should so ravish and absorb and envelop its beholder in these inward joys that his life might be eternally like that one moment of knowledge which we now sighed after -- would not this be the reality of the saying, 'Enter into the joy of thy Lord'[299]? But when shall such a thing be? Shall it not be 'when we all shall rise again,' and shall it not be that 'all things will be changed'[300]?"

26. Such a thought I was expressing, and if not in this manner and in these words, still, O Lord, thou knowest that on that day we were talking thus and that this world, with all its joys, seemed cheap to us even as we spoke. Then my mother said: "Son, for myself I have no longer any pleasure in anything in this life. Now that my hopes in this world are satisfied, I do not know what more I want here or why I am here. There was indeed one thing for which I wished to tarry a little in this life, and that was that I might see you a Catholic Christian before I died. My God hath answered this more than

abundantly, so that I see you now made his servant and spurning all earthly happiness. What more am I to do here?"

CHAPTER XI

27. I do not well remember what reply I made to her about this. However, it was scarcely five days later -- certainly not much more -- that she was prostrated by fever. While she was sick, she fainted one day and was for a short time quite unconscious. We hurried to her, and when she soon regained her senses, she looked at me and my brother[301] as we stood by her, and said, in inquiry, "Where was I?" Then looking intently at us, dumb in our grief, she said, "Here in this place shall you bury your mother." I was silent and held back my tears; but my brother said something, wishing her the happier lot of dying in her own country and not abroad. When she heard this, she fixed him with her eye and an anxious countenance, because he savored of such earthly concerns, and then gazing at me she said, "See how he speaks." Soon after, she said to us both: "Lay this body anywhere, and do not let the care of it be a trouble to you at all. Only this I ask: that you will remember me at the Lord's altar, wherever you are." And when she had expressed her wish in such words as she could, she fell silent, in heavy pain with her increasing sickness.

28. But as I thought about thy gifts, O invisible God, which thou plantest in the heart of thy faithful ones, from which such marvelous fruits spring up, I rejoiced and gave thanks to thee, remembering what I had known of how she had always been much concerned about her burial place, which she had provided and prepared for herself by the body of her husband. For as they had lived very peacefully together, her desire had always been -- so little is the human mind capable of grasping things divine -- that this last should be added to all that happiness, and commented on by others: that, after her pilgrimage

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beyond the sea, it would be granted her that the two of them, so united on earth, should lie in the same grave.

When this vanity, through the bounty of thy goodness, had begun to be no longer in her heart, I do not know; but I joyfully marveled at what she had thus disclosed to me -- though indeed in our conversation in the window, when she said, "What is there here for me to do any more?" she appeared not to desire to die in her own country. I heard later on that, during our stay in Ostia, she had been talking in maternal confidence to some of my friends about her contempt of this life and the blessing of death. When they were amazed at the courage which was given her, a woman, and had asked her whether she did not dread having her body buried so far from her own city, she replied: "Nothing is far from God. I do not fear that, at the end of time, he should not know the place whence he is to resurrect me." And so on the ninth day of her sickness, in the fifty-sixth year of her life and the thirty-third of mine,[302] that religious and devout soul was set loose from the body.

CHAPTER XII

29. I closed her eyes; and there flowed in a great sadness on my heart and it was passing into tears, when at the strong behest of my mind my eyes sucked back the fountain dry, and sorrow was in me like a convulsion. As soon as she breathed her last, the boy Adeodatus burst out wailing; but he was checked by us all, and became quiet. Likewise, my own childish feeling which was, through the youthful voice of my heart, seeking escape in tears, was held back and silenced. For we did not consider it fitting to celebrate that death with tearful wails and groanings. This is the way those who die unhappy or are altogether dead are usually mourned. But she neither died unhappy nor did she altogether die.[303] For of this we were assured by the witness of her good life, her "faith unfeigned,"[304] and other manifest evi-

dence.

30. What was it, then, that hurt me so grievously in my heart except the newly made wound, caused from having the sweet and dear habit of living together with her suddenly broken? I was full of joy because of her testimony in her last illness, when she praised my dutiful attention and called me kind, and recalled with great affection of love that she had never heard any harsh or reproachful sound from my mouth against her. But yet, O my God who made us, how can that honor I paid her be compared with her service to me? I was then left destitute of a great comfort in her, and my soul was stricken; and that life was torn apart, as it were, which had been made but one out of hers and mine together.[305]

31. When the boy was restrained from weeping, Evodius took up the Psalter and began to sing, with the whole household responding, the psalm, "I will sing of mercy and judgment unto thee, O Lord." [306] And when they heard what we were doing, many of the brethren and religious women came together. And while those whose office it was to prepare for the funeral went about their task according to custom, I discoursed in another part of the house, with those who thought I should not be left alone, on what was appropriate to the occasion. By this balm of truth, I softened the anguish known to thee. They were unconscious of it and listened intently and thought me free of any sense of sorrow. But in thy ears, where none of them heard, I reproached myself for the mildness of my feelings, and restrained the flow of my grief which bowed a little to my will. The paroxysm returned again, and I knew what I repressed in my heart, even though it did not make me burst forth into tears or even change my countenance; and I was greatly annoyed that these human things had such power over me, which in the due order and destiny of our natural condition must of necessity happen. And so with a new sorrow I sorrowed for my sorrow and was wasted with a twofold sadness.

32. So, when the body was carried forth, we both went and returned without tears. For neither in those prayers which we poured forth to thee, when the sacrifice of our redemption was offered up to thee for her -- with the body placed by the side of the grave as the custom is there, before it is lowered down into it -- neither in those prayers did I weep. But I was most grievously sad in secret all the day, and with a troubled mind entreated thee, as I could, to heal my sorrow; but thou didst not. I now believe that thou wast fixing in my memory, by this one lesson, the power of the bonds of all habit, even on a mind which now no longer feeds upon deception. It then occurred to me that it would be a good thing to go and bathe, for I had heard that the word for bath [balneum] took its name from the Greek balaneion, because it washes anxiety from the mind. Now see, this also I confess to thy mercy, "O Father of the fatherless"[307]: I bathed and felt the same as I had done before. For the bitterness of my grief was not sweated from my heart.

Then I slept, and when I awoke I found my grief not a little assuaged. And as I lay there on my bed, those true verses of Ambrose came to my mind, for thou art truly,

"Deus, creator omnium,
Polique rector, vestiens
Diem decoro lumine,
Noctem sopora gratia;
Artus solutos ut quies
Reddat laboris usui
Mentesque fessas allevet,
Luctusque solvat anxios."

"O God, Creator of us all,
Guiding the orbs celestial,
Clothing the day with lovely light,
Appointing gracious sleep by night:
Thy grace our wearied limbs restore

To strengthened labor, as before,
And ease the grief of tired minds
From that deep torment which it finds." [308]

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33. And then, little by little, there came back to me my former memories of thy handmaid: her devout life toward thee, her holy tenderness and attentiveness toward us, which had suddenly been taken away from me -- and it was a solace for me to weep in thy sight, for her and for myself, about her and about myself. Thus I set free the tears which before I repressed, that they might flow at will, spreading them out as a pillow beneath my heart. And it rested on them, for thy ears were near me -- not those of a man, who would have made a scornful comment about my weeping. But now in writing I confess it to thee, O Lord! Read it who will, and comment how he will, and if he finds me to have sinned in weeping for my mother for part of an hour -- that mother who was for a while dead to my eyes, who had for many years wept for me that I might live in thy eyes -- let him not laugh at me; but if he be a man of generous love, let him weep for my sins against thee, the Father of all the brethren of thy Christ.

CHAPTER XIII

34. Now that my heart is healed of that wound -- so far as it can be charged against me as a carnal affection -- I pour out to thee, O our God, on behalf of thy handmaid, tears of a very different sort: those which flow from a spirit broken by the thoughts of the dangers of every soul that dies in Adam. And while she had been "made alive" in Christ[309] even before she was freed from the flesh, and had so lived as to praise thy name both by her faith and by her life, yet I would not dare say that from the time thou didst regenerate her by baptism no word came out of her mouth against thy precepts. But it has been declared by thy Son, the Truth, that "whosoever shall say to his brother, You fool, shall be in danger of hell-fire." [310] And there would be doom even for the life of a praiseworthy man if thou judgedst it with thy mercy set aside. But since thou dost not so stringently inquire after our sins, we hope

with confidence to find some place in thy presence. But whoever recounts his actual and true merits to thee, what is he doing but recounting to thee thy own gifts? Oh, if only men would know themselves as men, then "he that glories" would "glory in the Lord"[311]!

35. Thus now, O my Praise and my Life, O God of my heart, forgetting for a little her good deeds for which I give joyful thanks to thee, I now beseech thee for the sins of my mother. Hearken unto me, through that Medicine of our wounds, who didst hang upon the tree and who sittest at thy right hand "making intercession for us." [312] I know that she acted in mercy, and from the heart forgave her debtors their debts.[313] I beseech thee also to forgive her debts, whatever she contracted during so many years since the water of salvation. Forgive her, O Lord, forgive her, I beseech thee; "enter not into judgment" with her.[314] Let thy mercy be exalted above thy justice, for thy words are true and thou hast promised mercy to the merciful, that the merciful shall obtain mercy.[315] This is thy gift, who hast mercy on whom thou wilt and who wilt have compassion on whom thou dost have compassion on.[316]

36. Indeed, I believe thou hast already done what I ask of thee, but "accept the freewill offerings of my mouth, O Lord." [317] For when the day of her dissolution was so close, she took no thought to have her body sumptuously wrapped or embalmed with spices. Nor did she covet a handsome monument, or even care to be buried in her own country. About these things she gave no commands at all, but only desired to have her name remembered at thy altar, where she had served without the omission of a single day, and where she knew that the holy sacrifice was dispensed by which that handwriting that was against us is blotted out; and that enemy vanquished who, when he summed up our offenses and searched for something to bring against us, could find nothing in Him, in whom we conquer.

Who will restore to him the innocent blood? Who will repay him the price with which he bought us, so as to take us from him? Thus to the sacrament of our redemption did thy hand maid bind her soul by the bond of faith. Let none separate her from thy protection. Let not the "lion" and "dragon" bar her way by force or fraud. For she will not reply that she owes nothing, lest she be convicted and duped by that cunning deceiver. Rather, she will answer that her sins are forgiven by Him to whom no one is able to repay the price which he, who owed us nothing, laid down for us all.

37. Therefore, let her rest in peace with her husband, before and after whom she was married to no other man; whom she obeyed with patience, bringing fruit to thee that she might also win him for thee. And inspire, O my Lord my God, inspire thy servants, my brothers; thy sons, my masters, who with voice and heart and writings I serve, that as many of them as shall read these confessions may also at thy altar remember Monica, thy handmaid, together with Patricius, once her husband; by whose flesh thou didst bring me into this life, in a manner I know not. May they with pious affection remember my parents in this transitory life, and remember my brothers under thee our Father in our Catholic mother; and remember my fellow citizens in the eternal Jerusalem, for which thy people sigh in their pilgrimage from birth until their return. So be fulfilled what my mother desired of me -- more richly in the prayers of so many gained for her through these confessions of mine than by my prayers alone.

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HUMOR Praying for Leroy; 'Is there a commandment that teaches us how to treat our brothers and sisters?'; **NEW ORLEANS SAINTS; Golf Versus Sex** page 21

FOCUS YOUR PREPARATION ON BEING HONORABLE In our preparation to meet Christ, to meet God, there is one quality which is rarely mentioned. That quality is honor. Only an honorable person can be properly prepared to meet Christ. page 22

INABILITY TO COMPREHEND THE TRULY EVIL The ability to comprehend that something is evil means one possesses an avenue by which that evil may be overcome. The inability to comprehend that something is evil indicates one does not possess an avenue by which that evil may be overcome. page 23

EXORCISM OF THE POSSESSED (Continued) THE WESTERN RITE OF EXORCISM (FOR A PARTICULAR PERSON) (A Single Individual) page 24

THE CONFESSIONS OF SAINT AUGUSTINE BOOK NINE (Cont'd) CHAPTER IX page 27

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~ ONE MANNER BY WHICH THE FALLEN SENSES OF FALLEN HUMAN NATURE CONTRIBUTE TO THE INCLINATION TO SIN ~ *From Metropolitan Archbishop Paul, S.S.B. To the flock entrusted into my care:* Human nature before the fall of mankind, before the sin of Eve and Adam, was so different from human nature after the fall, as to make it seem humans before the fall and after the fall are two totally different types of creatures, two totally different species. The difference is greater than the difference between using pebbles to perform complicated mathematics and using computers to perform complicated mathematics. page 1

A MEANS OF “CORRECTING” THOUGHTS AND DEEDS MISGUIDED BY THE PERCEPTIONS OF THE FALLEN SENSES Because before their original sin Adam and Eve were able to perceive true reality through their senses, they were not deceived by their senses perceiving something to be warm, fuzzy, nice, cuddly,

bright and shiny, good, and holy, when it actually was not. Their original sin therefore was based in their intellect and not based in a misinterpretation of reality through faulty senses. page 1

WOULD YOU RATHER YOUR CHILD IMITATE AND LIVE A LIFE LIKE THAT OF SOME CELEBRITY SUCH AS MICHAEL JACKSON, OR OTHERWISE? Should you require a memory refreshment, Michael Jackson died while in the process of page 1

COUPLE MEETS DEATH HAND IN HAND the headline stated BUT IT DID NOT STATE WHAT HAPPENED NEXT! . . . “He spent his life conducting world-renowned orchestras, but was almost blind and growing deaf — the music he loved increasingly out of reach. His wife of 54 years had been diagnosed with terminal cancer. So Edward and Joan Downes decided to die together. page 1

HOW DO YOU REACT WHEN SOMEONE PUBLICLY STATES, “I intend to go to hell and to torture to

death as many people as possible in the process”? *What if it is a public official?* Very often a public official will implement a policy of immorality, not simply an immoral policy but a policy of immorality, and in the process espouse additional levels of immorality. In the 1927, decision which he wrote, approving forced sterilization for Carrie Buck, a 17-year-old single mother judged to be feeble-minded and morally delinquent, Justice Oliver Wendell Holmes Jr. stated, "It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind." page 1

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Ask an aborted baby whether or not he or she likes President Obama’s health care program.

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**Who is the most illuminated, illuminating, and enlightening of all Irishmen?  
 Why, Jack O’Lantern, of course!**

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