

3/19/2024

NO FEAST DAY?

Today is the Feast Day of St. Joseph in the Latin Tradition, the Holy and Fatherly Guardian of Christ the Messiah, Son of the Living of God, in His early years in human flesh. Also appropriately considered Spiritual Father of the Church. So where is the feast day in the Eastern or Orthodox Church? Are the eastern churches guilty of what the evangelicals do by perpetually ignoring of the Virgin Mary, the closest human that will ever be to God?

The answer is no. There is a feast day of St. Joseph. But not alone:

December 2\*. SUNDAY AFTER THE NATIVITY, Commemoration of Saint Joseph Spouse of the Theotokos, Saint James, Brother of Our Lord, and King David.

Here the commemoration of St. Joseph as father of the church is ACTUALIZED as James the first born son of Joseph in David's line, as explained in the last three posts. Proceeding from Jacob and Joseph and ending with Jacob and Joseph, James became the first Bishop of the Church of Jerusalem with the Temple still intact. Resulting in a perpetual liturgical tradition, validated at the Council of Niceae, and further codified by Sts. Chrysostom and Basil.

Kontakion of Joseph, David and James

Today, David the holy one is filled with joy. Joseph and James offer their hymns of praise, for the crown of glory of their relationship with Christ fills them with joy. They offer their hymns of praise to the One born on earth in a manner beyond description, and they cry out: "O Merciful One, save those who honor You!"

This is a great grace given to the See of Peter, severed at the end of the first millennium and one could say compensated for with the creation of the College of Cardinals. An institution now stacked for the continuity of corruption and even immorality.



1/29/2024

## UNDOING THE BOAST OF LINEAGE

In the last two posts we see how the pride of lineage, represented by the artful deception of Jacob and his mother for the Messianic promise was interrupted with the struggle between Jacob and the angel of God in Genesis. With a new name and limp, Jacob (Israel) has a vision of Heaven opened and angels ascending and descending.

With a direct reference to this vision while reintroducing a context of duplicity, Jesus the Messiah calls on the charitable heart of Nathaniel: JOHN 1:47 Jesus saw Nathaniel coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"<sup>48</sup> Nathaniel said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."<sup>49</sup> Nathaniel answered him, "Rabbi, you are the Son of God! You are the King of Israel!"<sup>50</sup> Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these."<sup>51</sup> And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Christ the Messiah with His Mother have the remedy for all things presented to them by the converted heart of mankind. Now how could the knot of a boastful messianic lineage that began with warring first-borns in the womb of Rebekah be undone? If Jesus the Messiah had a brother, then maybe that would be a way.

Scripture describes three James' specifically. There is James the brother of John, the two sons of Zebedee, and James son of Alphaeus, distinctly mentioned together when Jesus chose His apostles (Luke 6:12-14). Tradition has it that Alphaeus was an uncle to Jesus, so this James (also called the the Lesser in tradition) a first cousin. Not a brother but close. There is a third James with the "brother" descriptor mentioned by Paul in Galatians:

Galatians 19: I saw none of the other apostles—only James, the Lord's brother.

The use of the term brother for relatives is common in the middle east but if this were a first born brother of Jesus, he would be of Joseph from his former marriage.

Various traditions, including that of the Latin Church believe that there are only two James', and that James of Alphaeus (the Lesser) are the same as this brother of our Lord that Paul found in Jerusalem. The Eastern Orthodox churches believe that there are three.

If this sounds unbelievable witness what Paul says in Galatians in his next sentence:

Galatians 19: I assure you before God that what I am writing you is no lie.

Unless he frequently makes a point of saying he is not lying, it sounds like Paul himself was surprised to find out that Jesus had an actual brother.

A discussion on the James' in the New Testament can be researched from the works of the first Church historian Eusebius and related commentaries. There are also apocryphal works that describe this third James.

But do we need these?

What should be more convincing is that the Eastern Liturgical calendar has three separate feast days for each of these James' including for "Holy Apostle James, Brother of God, First Bishop of Jerusalem" (October 23). Thrown from the Temple at Jerusalem, this James was also martyred for the faith. He was called James the Just, known for his humility, maybe a cutout of his father.

But we rightly call the first two James' apostles because Jesus appointed them among the twelve. Why is the third James an apostle? This is answered in a prayer from his feast day:

## Kontakion of Saint James

When at the completion of time, God the Word, the Only-Begotten Son of the Father, came down to us, He established you, admirable James, as the first Shepherd and Teacher at Jerusalem, a faithful steward of the Mysteries of Faith; wherefore we honor you as an Apostle.

There is a surety here because the Divine Liturgy or Mass is an eternal event. A Liturgy from that time is as real to God now as it was then. It is a building block of the future resurrection to Eternal Glory. This is why attempts to “retire” a Liturgical form such as the Latin Mass are senseless. New liturgies may be started but to do away with a Liturgy is impossible.

In the genealogy of Matthew Chapter 1 we see the lineage from Jacob to Joseph and end with a new Jacob to Joseph. At this point the Messiah of all races offers the title of Bishop of Jerusalem to his race in the first-born son of Joseph. Maybe a suggestion from His Mother. The knot of Rebecca is undone.

This is why orthodox churches even up to the 20th Century looked like synagogues. Could this be why the Orthodox liturgical traditions have more national identities and less emphasis on priestly celibacy? Here also the heroes from the lineage of the Messiah are saints in the Liturgical calendar. Prayers for self-government and their armed forces are included in the Liturgy.

There is a reminder of all this in the story of how God found a home in the charitable heart of Edith Stein, who became a Carmelite, a tradition rooted in the prophet Elijah. She was martyred by an evil whose only defeat will be through Christ. She was canonized by miracles witnessed by a Melkite priest, descendants of the same orthodox apostolic lineage from Bishop James of Jerusalem, but now in union with Rome.



St. James “brother of the Lord” icon on the throne of the Church of St. Mark in Jerusalem

12/24/2023

## SO THAT NO ONE MAY BOAST

From the last post we see that after Jacob's warring with Essau in the womb of Rebekah, Jacob now must war with God for heeding his mother and stealing the birthright that would lead to the Messiah. His war with the Angel of God left him with a new name, Israel, and an affliction. Often needed to break the pride of those destined to be united to God, the mark of Christianity. So that no one may boast. Witness how the story of the betrayal, burial, and resurrection of Christ the Messiah was subsequently foretold in the story of Israel's son Joseph and his betrayal, burial, and reemergence (Genesis 37).

From this point the People of God urge on the coming of the Messiah, the day for God's answer to Abraham that He will provide the Lamb of sacrifice. So that God Himself will offer up His own Blood for man. Witness how Moses emerges from purgatory and Elijah from his hiding place to urge Jesus on to His crucifixion at the mountain of the Transfiguration (Matthew 17). The dream of Jacob is fulfilled. Heaven has opened up. The lineage cannot boast but in Christ the Messiah.

LUKE 3:8. Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

And how could God be conceived in the flesh without the boast of parents? Witness Joseph's humiliation from the virginal conception of Mary (Matthew 1). But to eternally protect the incarnation of our Lord from the boast of lineage, God had to reach back before the fall of man that came from Adam's sin of pride. To create the most exquisite creature every created and ever will be. Who will never boast but in God and His grace,

but in whom we all can be proud. Who alone has the grace to undo the knot of pride tied by Rebekah.





10/16/23

## The War of First-Borns and the Limp of Jacob



The war between first-born brothers is from the ages, beginning with Abel and Cain (Genesis 4). It is ongoing. A war was even apparent in the womb of Rebekah as Jacob grabs Esau's heel (Genesis 25:26). The title and blessing of first born in this chapter was forfeited by shallowness first and then stolen through deception (Genesis 27). An often despised story, but nonetheless leading to Christ the Messiah.

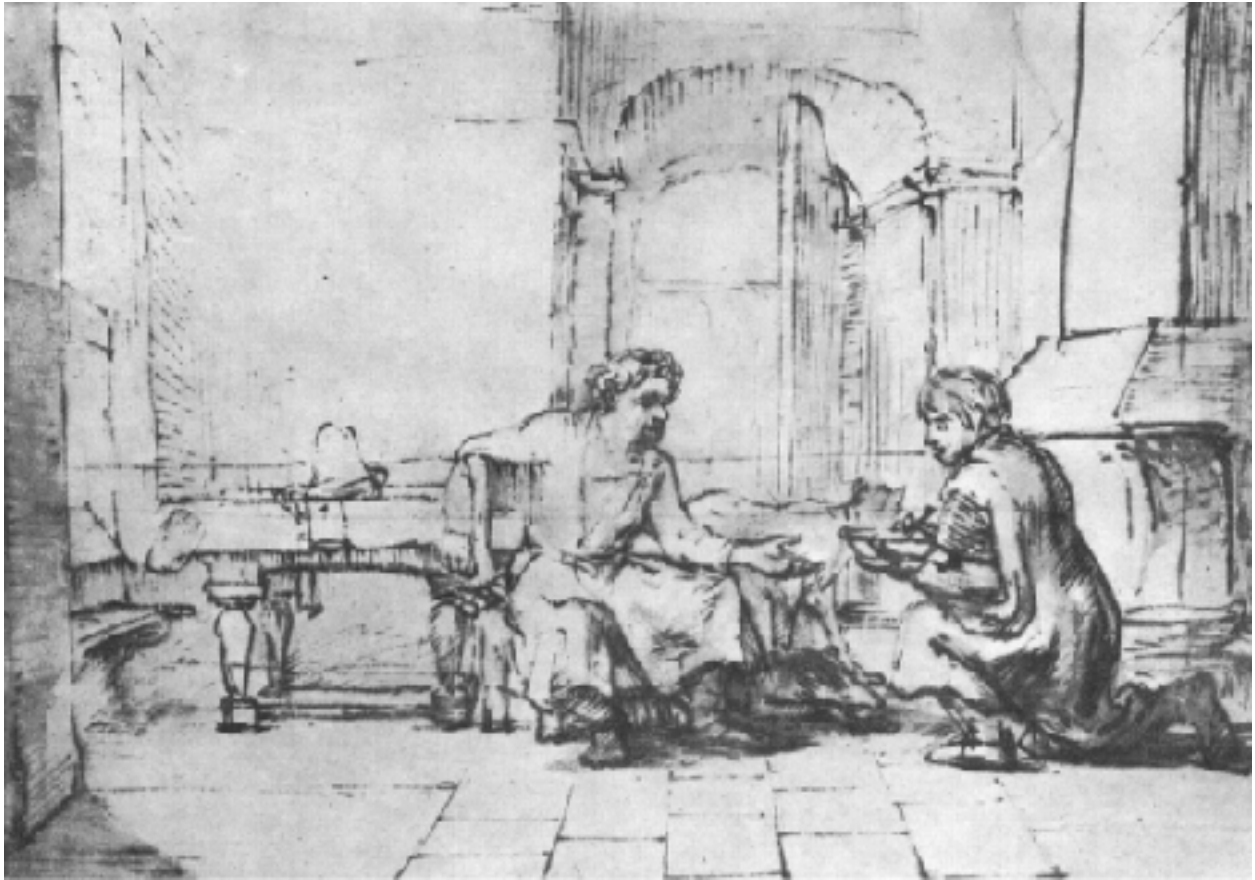
Why did God keep silent? Or did He? Did He not confront the birthright thief as the Angel of God resulting in a handicap (Genesis 32) for him and a reminder for us of his deception? And until when?

Romans 3:25. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate His righteousness, because in His forbearance He had left the sins committed beforehand unpunished. 26 He did it to demonstrate His righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

1 Corinthians: 28 God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, 29 so that NO ONE may boast before Him.

If the Messiah came from Esau's first-born birthright, one might be weakly able to say his descendants could boast. But descendants of Jacob's deception could not. We are justified by Christ, not His lineage.

Hebrews 12:22-24. What you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a 'first-born son' and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with spirits of the saints who have been made perfect; and to Jesus, the mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel's.



9/5/2023

## Authority before Mysticism

There is a tradition in Apostolic Christianity that interprets the abrupt change in order of the two apostles running to witness the empty tomb:

John 20

3 So Peter and the other disciple started for the tomb. 4 Both were running, but the other disciple outran Peter and reached the tomb first. 5 He bent over and looked in at the strips of linen lying there but did not go in. 6 Then Simon Peter, who was behind him, arrived and went into the tomb...

Scripture breaths the life of revelation at many layers, some yet to be known, but the traditional interpretation of this change in sequence is that

while the mystic, here represented by John, transcriber of the Book of Revelation, may see first, the event is not official until God's authority takes witness, here represented by Peter, the Holder of the Keys. So with the visions and revelations of conditional prophesies of mystics, their manifestations' admission await the official.



4/1/2023

## BEFORE THE CRUCIFIXION

On the night of Jesus' betrayal, a small army of soldiers appeared in a disproportional display of force against the King of Kings, Himself unarmed and ready to offer the Eternal life-giving sacrifice for mankind.

John 3 : Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. [Douay-Rheims]

Why would Providence allow this disproportionate display of force right before His sacrifice for mankind? Could this be to articulate the only means to end the warring ways of nations, against the innocent and defenseless. Indeed His response to Peter's not unreasonable reaction to the situation of attempting to defend Him speaks across time:

10 Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear.

11 Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

Hereby Jesus tells the true and only way for wars to be avoided so that the innocent need not even take up their sword to defend themselves. Namely it is His offering from the cross, His flesh and blood from the cross in the Mass and Divine Liturgy that is the remedy for avoiding war.

This is why the Virgin Mother's apparitions of Fatima occurred to remind the faithful of the means to avoid World War I and then World War II. This is why the principalities of the world had to attack the priesthood before forcing the Iraq war on nations. This why the orchestrated pandemic had to



limit the offering of the Divine Sacrifice in preparation for the war looming on our doorstep in current times, even to the point of canceling the Easter celebrations all over the world in 2020.

The remedy is so simple.

And lest anyone think that Jesus' declaration to Peter to put away his sword was in anyway a message to deny the right to self defense, as the cowardly media and propagators of wars would have you believe. Think again. Because that would mean that Jesus, God in the flesh, must have "forgotten" to tell Peter or anyone of His disciples to put away his open carry during the three years they might have carried it during His public ministry.





8/31/2022

11 Years ago, Fall 2011

Eleven years ago in this time of the year, 100's of thousands of Russians, including Vladimir Putin, visited the Holy Relic Belt of the Theotokos on display in Russia, believed to be knitted by the Virgin Mary herself. The belt or cincture is normally stored on Mt. Athos, where the Beloved Disciple authored the Book of the Apocalypse.

<https://web.archive.org/web/20111221084234/http://english.ruvr.ru/2011/10/20/59072684.html>



8/28/2022

## ON THE TRADITIONAL LITURGIES AND THE FIFTH IGNATIAN RULE OF DISCERNMENT

In bleak or desolate times, there is a good rule of thumb that has a formal teaching from the founder of the Jesuits order. It is the fifth rule of discernment on knowing what to do in difficult times.

“In time of desolation never to make a change; but to be firm and constant in the resolutions and determination in which one was the day preceding such desolation, or in the determination in which he was in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad, with whose counsels we cannot take a course to decide rightly.”

In other words, avoid making any major changes when you are compromised by a difficult situation. Rather hold fast to what you had before the bad times.

This is really enough said for those that want to limit the more traditional Liturgies for newer ones. And since those newer rites were developed in the “day preceding such desolation”, the availability of both can be seen as a preparation for such bad times.



The rule could also put a lid on those ideas in governments that depend on false flag operations. Causing a bad event to induce a change. An idea that has found historical use in Communism and other tyrannical ideologies. Rather a bad event should be an excuse to hold fast to traditions.

6/5/2022

## Creation in Suspense

Genesis 1: 1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

This is the beginning sentence of scripture, announcing the creation of the world, "formless and empty" with the Spirit of God hovering above it. The sentence portrays creation, including mankind, incomplete and in suspense anticipating the descent of the God to complete His work. The travails of the nation of God before this descent witness to an anticipation.

And when did He finally descend?

At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed. For the Father's voice bore witness to You by calling You His Beloved Son; and the Spirit in the form of a dove confirmed the truth of these words. O Christ God who have appeared to us and enlightened the world. Glory to You! (Troparion of the Theophany)

And when did the nation of God receive formal completion? When would more nations of God be propagated to counter the divisions of Babel?

At Pentecost of course.

## Pentacost Troparion

BLESSED ARE YOU, O Christ our God, who have filled the fishermen with wisdom by sending down the Holy Spirit upon them; and who through them have caught in Your net the whole world. O Lover of Mankind, glory to You!

## Pentacost Kontakion

WHEN THE MOST HIGH came down and confused the tongues, He divided the nations, but when He distributed the tongues of fire, He called all men to unity. Wherefore, we glorify the Holy Spirit with one accord!

3/25/2022

## The Only Sign to be Given

What is the only sign that God gives to a corrupt generation? With warning after warning unheeded?

Isaiah 7

13 And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? 14 Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.



October 19, 2021

## THE BEAST AND THE BRIDE OF CHRIST

Whether or not one feels we are entering into the apocalypse before Christ's final coming, we can see how the Church, the Bride of Christ, is lured into the beast of the end times. The beast is the system that can usher in the Anti-Christ. The method is exactly that, an incorporation. In this case a tax entity. God can do no wrong and no evil can overwhelm without disobeying God. So God must have the Word that protects against evil. Certainly the unfaithfulness of the shepherds on issues of morality is at the core, but the lure of incorporation and consolidation of the Church into the beast may be related to disobeying another, if not command, then at least, a suggestion Christ directly made to the Apostles. Pay your taxes.

The Church teaches rightly that we should pay our taxes. But why don't they pay their share? Only the defrauded can recognize the fraud. Tax structures have the potential to create an illusion of a moral code, a self-deluded perception that we are okay. In the code of governments, Al Capone was a tax-evader, not a murderer or illicit business operator. In the code of governments, natural immunity does not exist, only immunity from regular vaccinations

Look carefully at the words of our Lord in the following Mathew passage.

Matthew 17: 23 And when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas? 24 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?

25 And he said: Of strangers. Jesus said to him: Then the children are free.  
26 But that we may not scandalize them...thou shalt find a stater: take that,  
and give it to them for me and thee.

Jesus is stating the arbitrary nature of the tax and addressing His bride directly, He says pay it. He is saying that by not paying it, she (His Bride) becomes like the children of the kings of the earth, not of His Kingship.

Does the Church have to go underground for us to realize this? Christ is directly addressing the concept of a tax exemption here. It is time to grow up. If we want history to continue.





*Kontakion of Saint Matthew*

*When you renounced the instruments of a tax-collector, to choose those of justice, you became an excellent merchant, rich in Divine Wisdom. You preached the Word of Truth, and you exhort us to be always ready by your vivid description of the last judgment.*

September 17, 2021

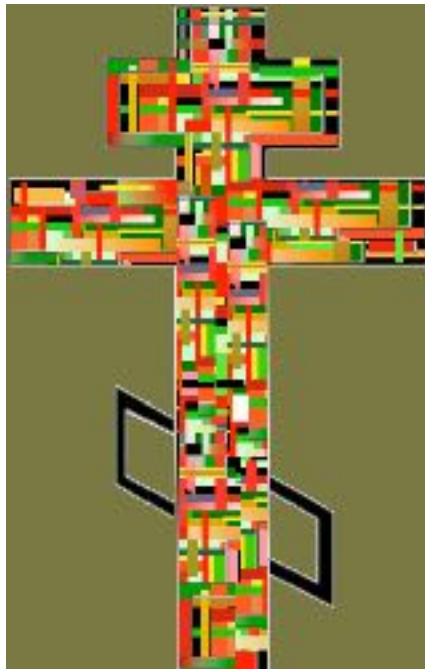
## ABOUT THAT ORGANIZED RELIGION

For decades now, discussions about religion have gone back and forth on whether an organized or institutionalized religion is needed if one believes in God. That what it is really about is conscience, and not what a priest, bishop, rabbi, or pastor says, but that what matters is a personal belief in God. On the other side of the coin were those that believe that what really matters is the sanction of a priest, bishop, or religious organization and that matters of conscience are irrelevant.

Today the day of reckoning has arrived. A window of escape from a poisonous vaccine and developed largely from aborted human tissue, is the religious exemption. The request is perfectly a matter of conscience and its backing is from solidified and institutionally documented teachings in the Catholic Church with perhaps some Orthodox, Jewish, and protestant churches qualifying. This while potentially a majority of priests, rabbis, pastors, and bishops increasingly cling to perverse teachings in their sanctioned government playground. True religion is defined. A God of all matters: secret, private, public, and institutional.

How helpful it would be for the faithful to receive backing from faithful pastors, priests or bishops in these times. But while a faithful priest or bishop is golden, rest assured that a faithful soul will have their cross decorated by the Virgin Mother herself.





June 6, 2021

## UNDERSTANDING THE HEART OF THE VIRGIN MOTHER

From the Ikos on the Holy and Great Friday in the Byzantine Rite we read

*THE VIRGIN MOTHER, seeing Her own Lamb led to the slaughter, followed Him with the other women and cried: where are You going, O my Child? Why do You travel along so fast? Is there another wedding in Cana, and are You speeding in order to turn for them the water into wine? Can I accompany You or rather wait for You? Give me a word. O You who are the Word. Pass me not by in silence, O You who did keep me holy, for You are my son and my God.*

Imagine for a moment if you will, that your whole life was dependent on what would happen near the end of your life. That some event in your future would define your life from its beginning and in fact define your very existence. Jesus's mother needed the Crucifixion of the Redeemer, as does all of mankind. But how much more this creature, the mother of Christ, needed the event of cross, not only for her and our salvation, but also for guiding her life on earth to that end. Without the cross there is no redemption, and without the redeemed life of Mary, there is no cross.

Imagine now the anguish of the love of a mother whose very life depends on giving up her beloved. The very love she would need to carry her life to its intended purpose would depend on giving up her beloved near her end. A sort of retroactive grace from an event in her future. If she would not need the redemption of the cross for her own salvation, how much greater the sacrifice she made still would be for mankind? How could she have withstood the prospect of such a destiny if not God had her from the very beginning? Her anxious plea in the Ikos reminds one of her question at the Annunciation: "How shall this be done...?" The answer then would be the same on Holy Friday: "The Holy Spirit will come on you..."

Maybe this is too much for us mortals here on earth to fathom. But how can we avoid trying? Can there be a grace unavailable for us from her? Even graces not available from the God-Son of Man Himself, except with and through her? Such as the motherhood for our redemption. the grace of perseverance, preservation, and an assurance of Christian destiny to our end? A living definition of our final home, available now. Can we love God any more and any more faithfully and endlessly than with her heart?

*"In Mary, the fullness of all grace is poured out as it is in Christ, only in a different manner."*

*St. Jerome, Sermo de Assumptionibus*



Our Lady of Damascus, Malta, pray for us.

February 28, 202

## It's About Power (or its Illusion)

This post is about the illusion of power, or actual power, exhibited by the world in contrast to God's Love or the Gospel of the Kingdom of God. The worldly kingdom perpetually tries to present itself as a replacement of reality, which is of course God. The natural world is an instantiation of God's reality, to use the terminology of object oriented programming. One of the ways our current age tries to replace God is through vaccines. Without refuting some role of vaccines in medicine, we can show that this industry is disfigured, for the sake of that illusion of power.

It's as if we are under a curse with COVID. More with the world's reaction to it rather than the virus itself. A world gone mad. The disease has nowhere near the morbidity that warrants the responses. And the mortality rates have been based on dying with the virus, rather than from the virus. The response has become a symbol, a religion. Without recognizing God more deeply, the world is entering into a war of responses to the virus, so that the winner will be the "best" responder, instead of addressing the fraud itself. This urgency towards stupidity has been witnessed in our recent times with 9/11. The world went into a mode of responses rather than address the fraud itself. These responses became permanent. Pointing out the fraud is always met with an accusation that we are denying the event, that 9/11 did not happen or that the virus does not exist. But the fraud is in the shallow analysis and the emphasis on pre-selected responses.

A large red flag has been available for us to see that this was coming. By this we mean a distorted and abusive emphasis on vaccines. This red flag is the widespread vaccination of newborns for Hepatitis B, a disease predominantly of prostitutes and IV drug abusers. This has been administered reflexively without any individual scrutiny for decades now.

Every physician learns in medical school that newborns have effectively no ability to illicit an immune response, including to a vaccine, having only the undeveloped tools to do so later in life. Otherwise mother and baby would be at war with each other. This article summarizes this: Two immune systems, one body. Incredulously, after a detailed presentation of the science, the article spends a few sentences at the end still recommending the vaccine, and using allegory rather than any science. We know that the baby can't handle the vaccine in any constructive way, but they still should get it. What's another baby cry? This happens in fact before the mother can even hold the baby.

This is about power. The state simply wants their mark on every new human being surviving the abortion industry. It's the state's "baptism". How can this be anything else? Enabled by a payment scheme of some kind, like we have had with the flu shot for years now. I don't even blame the health care workers. There is large void in our soul, made vacant by lack of any piety or appreciation of the Divine. So that after a science is established, a thin veneer of logic crosses the line into a tyranny and people swarm to it, thinking that they will become safe. Medicine by mob rule.

Another huge red flag about COVID-19 has been the gross denial of prior art regarding the virus and the proposed vaccines. Large volumes of studies on treatments, nutritional aids, and cautions on the start of the vaccinations were systematically ignored. Pubmed is an online searchable database for the medical community and even cursory searches show thorough research. Here are two examples: 1, 2. Even if these other studies prove to be wrong, ignoring them from the start is not how real scientists and doctors function. Combine this with the fact that coronaviruses have been tweaked and patented in the last few years, you will know who you are dealing with. This is an attempt at embedding a modern technological scrutiny on a mild co-factor in the causes of death that has been in existence for thousands of years.

God's mercy is always available for the living. We all need to forgive ourselves for this. But even in a world where human pride prevents us from admitting a fraud we have bought into, history will move on. In the scenario where we never admit the fraud, the best responder will still win. That responder will be the one who also moves on, even with a placebo vaccine of normal saline.

1/10/2022

## Have You Heard of the Fire Within?

Have you heard of the fire within? The fire within first started outside. It was in the command on the Israelites to sacrifice animals as burnt offerings to the Living God. In reparation for sins. This practice is similar to the innate practices of other cultures especially before Christianity. For example in the pagan Roman empire or, since humans are animals, in the Mayan culture of central America. The sacrifice of animals is ongoing in the religious practices of Islam today.

Have you hear that in trying to fulfill this command, man is compromised by insincerity and an imperfect nature? So that the offerings were never enough to appease the living God. But God foretold the final way that this will be offered, a way that would perfect those that present and consume the offering as well:

*Genesis 22:8. Abraham answered, "God himself will provide the lamb for the burnt offering, my son."*

Have you thought about the zeal the young Jesus felt when He visited the temple of the sacrifice with His parents? He recognized His eternal home, His eternal function, to replace the offerings forever.





## The fire without

[from [nourstat.com](http://nourstat.com)'s rosary series on the 5th joyful mystery. Caption in Arabic: Luke 2: 41 Every year Jesus' parents went to Jerusalem for the Festival of the Passover. 42 When he was twelve years old, they went up to the festival, according to the custom. 43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.]

Have you contemplated that so drawn to the fire of the sacrifice, He disappeared into the temple to try to perfect the elders in the temple with His teachings?



## The Teaching with the Fire

[from [nourstat.com](http://nourstat.com)'s rosary series on the 5th joyful mystery. Caption in Arabic: Luke 2: 47 Everyone who heard him was amazed at his understanding and his answers. ]

But the plan was to internalize and immortalize this fire and action, in both spirit and flesh, and the guidance of His life and death was with His mother. Have you heard that the fire offering has to be in spirit and flesh for consumption by people (Exodus 12:1-11) and so He had to sacrifice His Body and Soul for that consumption?

*O You Who graciously gave Your Flesh to me as food, who are a fire consuming the unworthy: consume me not, O my Creator, but rather pass through all the parts of my body, into all my joints, my heart, my soul; burn, O good Lord, the thorns of my transgressions...*

*From the Byzantine Third Prayer of Thanksgiving after Holy Communion at the Divine Liturgy*

Given all this can we understand how evil can only grow when the general consumption of this offering is limited or denied? A spiritual connection to the Divine Liturgy is fine but that is what protestants have [1]. With the physical presence of Mercy so denied, can we understand that without this consumption peoples can only resort to animal sacrifices or even worse, the sacrifice of humans? Can we now know why the Virgin of Guadalupe felt so compelled to personally visit the Mayan race to end their human sacrifices?

[1] The selection of the Books of the Bible, which are used to defend Bible-alone Christian philosophies, was based on the collection of documents used in the Divine Liturgy at the time of the Church Fathers.



The fire within

November 17, 2020

## The Kingship of Christ (and about that Consecration of Russia)

This post is not about whether the consecration of Russia to the Immaculate Heart has been sufficiently done as instructed by the Virgin Mother of God in the early 20th Century. I believe the declarations and suggestions of the Latin Church leadership that it has. I could be wrong. I would think that there would be nothing wrong with a repeated or more formalized consecration now. Maybe to be more sure? It can't hurt.

Instead this post is about a more encompassing historical perspective for the consecration, its meaning for the reign of Christ the King and with perhaps an unexpected conclusion. Asking for the reader's patience through what could be perceived as a disjointed and even superficial discourse, we will suggest at the end that a solution of our times may be a practical agreed upon footnote from the Council of Nicaea, in the 4th Century.

Certainly we know that the evils of communism began with and were spread by the Soviet Union. Our Lady of Fatima spoke of this danger for the whole world. However there is a meaning that has its roots in ancient times and echoes throughout history. It has all to do with the tug of war between secular man's power, represented by an expanding government, even to take captive the soul, and God's Kingdom of Love.

### **The Request for an Earthly King**

A beginning point is when the ancient Israelites complained to God for a worldly kingdom. The passages speak for themselves:

*1 Samuel 8: 7 And the Lord told him [Samuel]: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected Me as their king. ...9 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights." ...11 He [Samuel] said,*

*“...17 ... and you yourselves will become his slaves. 18 When that day comes, you will cry out for relief from the king you have chosen, but the Lord will not answer you in that day.”*

## The Kingdom of Heaven Established



Christ the King Icon Maaloula Syria

Now fast forward to after the Resurrection of Christ, the Acts of the Apostles and the early centuries that followed. Christianity was rapidly expanding east and west. A peculiar event however recorded in the Acts of the Apostles gives one pause:

Acts 16: 6 Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. 7 When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. 8 So they passed by Mysia and went down to Troas. 9 During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us."





## St. Paul

With repeated emphasis and with outward geographical meaning [look up the locations of those regions], God directly intervenes in shifting the emphasis of the evangelization from east to west, directing Paul's zeal. Although ultimately a mystery, a logical reason for this is the destined location for Primacy of Peter in Rome, the capital of the Roman empire. Also, within the organizational backdrop of the Roman Empire, a council can convene to create statements of doctrinal orthodoxy for the whole of Christendom, for all the churches in the orbit of the empire. Here we see the benevolence of God who does not put His Kingdom at odds with government. Rather He proposes a marriage with government through conversion of the hearts of peoples who understand His Kingship present among them.

## The First Ecumenical Council



## Council of Nicaea

The first such ecumenical council occurred in Nicaea in AD 325. The primary focus of this council was the defense against Arianism, which denied the full Divinity and full humanity of Christ. God's Kingship has been established and in harmony with cultures, nationhood, and sovereignty. This dual nature of Christ, is also directly stated with the title of Mother of God, since God, taking the nature of man, must have a mother. In fact this title would have to be defended a few years later at the Council of Ephesus (431 AD).

### **The Parable of the Weeds**

Our next point has to do with workers of deception that latch on the blessings that God gives man in constructing a just civilization, trying to replace it with a purely worldly governance that dominates rather than frees. Everyone benefits from the presence of Christianity, but there are those, among whom are Christians, who with time forget the grace of God. And there are those outside Christianity that build empires on the backs of the workers of God's Kingdom. The betrayal of the doctrine of the dual nature of Christ defined at the Council of Nicaea has been presented here in a prior post. Although our Lord may have been referring to a different specific point in time, His parable of the weeds, reminds one of this kind of betrayal:



Matthew 13:24 Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared. 27 “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ 28 “‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’

29 “‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

Readers can familiarize themselves with history between the time of the First Ecumenical Council with Emperor Constantine, who was at the Council, and the rise and fall of his nephew Emperor Julian the Apostate. Julian represented the return to paganism for the empire as the Arian heresy spread and became the dominant theology amongst the bishops. From the fall of Julian, the fragmentation of the empire began, bloated from corruption, top heavy, heterodox, and mired by foreign entanglements. The fall of the empire is a type of a “time of harvest” from Jesus’ parable. The building of a worldly government always entails moral decay on a personal level, breakdown of families, loss of sovereignty, and foreign wars. This should remind us of our present time.

### **The Mother of All Heresies and the Mother of All Councils**



### Pantocrator Icon

In denying the Divinity and humanity of Jesus, Arianism opens up the historical figure of Jesus to all sorts of interpretations, such as that of Islam who describes Him as only a human prophet. Heterodox (errant) teachings also explode. This is touched on in our prior post. One can think of the First Council then as where Christ's Kingship was defined for all of history just as the heresy that it countered was one from which all errors emanated.

Future councils can then be thought of addressing corollaries of orthodoxy just as the heresies they fought are variants of Arianism. This is the implicit or stated position of the present day Orthodox Churches not in communion with the Roman Church, who were, nonetheless present at the Council of Nicaea via Apostolic succession. These were the eastern Churches in the orbit of the empire at that time. The future councils that followed then were increasingly concerning the Roman Church, eventually to counter the more specific and western cultural errors of the second millennium, such as those from which emerged with protestantism, moral relativism, modernism, and the like. For the smaller and more regional Orthodox Churches, these councils seem unimportant. The Latin Church, or See of Peter, headed by the Pope, is in this interpretation the spearhead of Christianity. Where the devil concentrates his attacks in history. Without this perspective, we find ourselves arguing over the differences in titles like of the Immaculate Conception and the title All-Pure which pervades the eastern liturgy.

### **A Timeline Overview of a Slow Schism and Isolation Starting after the Council of Nicaea**

Most scholars put the final break between the Roman Catholic Church and Eastern Orthodox Churches at the formal schism of 1054. Until that time, theological and political differences between Eastern and Western Christianity slowly accrued for centuries. Details of these differences include issues of the procession of the Holy Spirit, using leavened or unleavened bread in the liturgy, the role of other patriarchies. But these are better presented by scholars. Rather, we would like to point out a perspective by stepping back for an overview of this history, from the directing of the Apostle Paul's zeal westward leading to the Council of Nicaea and to the present time. At Nicaea Christendom is defined for the faithful and for all time to follow. What follows is a slow isolation of the Apostolic Churches, Orthodox and Roman Catholic, while keeping the Sacraments available for those who chose to be faithful to them. At the latter part of the timeline, in the 9th Century, the Byzantine monks Saint

Cyril and Saint Methodius translated the Gospel to the Slavonic language setting up the Christianization of the Slavs, including Russia, in the 10th Century. Suddenly, a very large chunk of the East became Christian, reaching the Pacific Ocean, and curiously just before the schism was formalized.



Our Lady of Kazan

Becoming the last major Apostolic Church before the formal schism and one that did not exist in the orbit of the Roman Empire before its breakup, can we see perhaps why it was in Russia that the evils of communism began as a major political movement in the 20th Century? The western (Roman Catholic) church in the millennium after the schism and leading up to Communism, defended western attacks on the physical Kingship of Christ such as protestantism, moral relativism, modernism, secularism, etc. Being the Holder of the Keys of the Kingdom, the Latin Church was still

able to effect vast eastern evangelizations in her fight against these errors and her internal corruptions. The evangelizations of Saint Francis Xavier comes to mind.

But if we are to take the warning of our Lady of Fatima seriously, the widest threat from a secular world government came from the country wherein is the last Apostolic Church before the schism, the Soviet Union. A Church that was not in the orbit of Christendom at the time of Council of Nicaea. We can see now more meaning behind the consecration of Russia.

Interestingly, the formation of the College of Cardinals, the body used to elect the Pope, was approximately coincident with the final Schism and isolation of the Churches, certainly by 1099.

There is much meaning to learn from timelines.

### **The Isolation of the Churches May Have Run its Course and a Footnote from the Council of Nicaea**



Saints Peter and Paul

Combining this timeline overview and the times we live in, particularly the compromise of the See of Rome with secular and shallow world government movements suggests that the isolation of the Apostolic Churches may have run its course. God exists independent of time however and promises that no trouble can befall His faithful without a way out, a grace for all trouble and temptation we undergo.

*1 Corinthians 10:13...fidelis autem Deus qui non patietur vos temptari super id quod potestis sed faciet cum temptatione etiam proventum ut possitis sustinere.*



Pentecost icon

Christ promises that He will return, not during trouble, but AFTER the Gospel is preached to all the earth (Matthew 14:14)[1]. So all available graces have to be used first. All graces come from Christ's supreme act of salvation on the cross and these graces became available for all time at



Pentecost. The Council of Nicaea defined the true natures of Christ and addressed other matters as the empire's first ecumenical council after Pentecost. It is the ecumenical council most proximal to Pentecost and is the last such council before the subsequent slow fractioning and isolation of Apostolic Churches.

So was there a grace defined at the Council of Nicaea as contingency for what was to follow? We point out an agreement somewhat obscure and certainly dwarfed by the definition of Christ's dual nature:

#### Canon 6

*Let the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since the like is customary for the Bishop of Rome also. Likewise in Antioch and the other provinces, let the Churches retain their privileges. And this is to be universally understood, that if any one be made bishop without the consent of the Metropolitan, the great Synod has declared that such a man ought not to be a bishop.*

While this Canon has been debated over the centuries, it should be clear that it includes the appointment of bishops by each Apostolic jurisdiction (how these patriarchies are defined I would leave for those more qualified than me). That the granularity of the Church is preserved by the patriarchies appointing their own bishops is made explicit by the last sentence. It also states that the patriarchy's authority is the same as that for the Bishop of Rome. By using here the term Bishop of Rome, the Canon is not stating that the Patriarchies have independence from the See of Peter as the Holder of the Keys of the Kingdom. That is a different jurisdiction, instituted by Christ Himself, and not by the Council.





Peter with the Keys

Recall that it is Christ that appoints the Apostles, not the Apostle Peter. It is Christ who admonishes the seven bishops in Asia Minor. The Vicar of Christ can admonish an eastern bishop but he does not appoint him. A bishop appointed by Rome is no guarantee of orthodoxy, as is so clearly evident in our time. Rome cannot even guarantee her own orthodoxy especially with the present College of Cardinals, let alone the orthodoxy of an eastern bishop. Is the neglect of this canon a source of pride for both sides that amplifies schisms and breeds heresies and their innumerable flavors. Providence has defined this canon at the same time when Christ's Nature was defined for all times to follow. Could the canon be a faint reminder of Christ's advice in the parable of the weeds, a remedy for the ubiquity of evil? Preserve the granularity for the final harvest?

**One Heart**



### St. Cyprian Icon in Maad Lebanon

*“There is, in fact, among the bishops only one Church, only one soul, only one heart... There is, through the institution of Christ, one and only one Church, spread out over the whole world, one and only one episcopacy represented by a multiplicity of bishops united among themselves... The Church forms a single whole, whose bond is the union of bishops” (St. Cyprian of Carthage, 3rd Century).*

This heart is the Immaculate Heart or heart of the Theotokos, present at Pentecost.



St. Joan of Arc with visions

There is a quote from the story of Saint Joan of Arch who's martyrdom had everything to with the loss of her county's sovereignty, a corrupt bishop, AND THE DENIAL OF ACCESS TO THE SACRAMENTS . "Act. And God will act." So was Russia sufficiently consecrated to the Immaculate heart by the various Popes in the 20th Century? Maybe. Is a return to the norm of Canon 6 from the Council of Nicaea needed? With the present state of affairs, it sure can't hurt. After all, all sides signed it.



Mother of Perpetual Help, Pray for Us

September 8, 2020

Calendar file for Byzantine feasts available for download.



The entire iCalendar(.ics) calendar file used on this website for the Byzantine Liturgical year is available below for download. This is an exportable calendar file that can be read by most calendar software and includes thousands of entries including Byzantine prayers and quotes by saints of the Byzantine rite.

[eastfeasts.ics2](#)

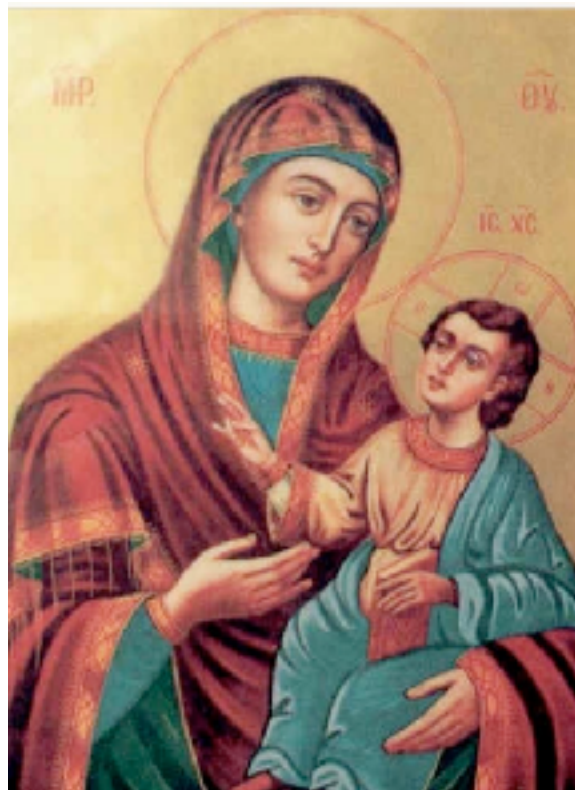


August 15, 2020

While You Were Sleeping

CFT2

The latest buried news from the cursed fig tree that is the west. No worries though. This is just the latest in the western model of destroy and conditionally loan, now more recognizable among western citizens.



*To You, Champion Leader and Lord, the Vanquisher of hell, I, Your creature and servant, offer a song of praise, for You have delivered me from eternal death. But as You have ineffable loving kindness, deliver me from all dangers, that I may cry out to You:*

*Jesus, Son of God, have mercy on me!*

*First Kontakion*

*Akathist Hymn to our Sweetest Lord and Savior*



July 23, 2020

## Closing the Circle of Understanding on the “Pandemic” and How Western Monetization Works

This post attempts to close the circle of understanding from some of the more recent posts, both on economics and a currency, taxes of a nation and the current pandemic (although referencing those prior posts is not necessary to follow this post). As discussed in the last post, I do not subscribe to the philosophy that some things are just too complicated for average people to understand. Rather, if something is supposed to be common ( e.g. money or health), it should be understandable by common people, and using common sense. We make several simple points that any average person can understand, to help us understand what is going on. The points can tie things together for us and the conclusions should be reasonable.

### POINT # 1.

There is something that can occur with taxes called the misallocation capital. To use a crazy example, we know that in the winter people need to pay for heat. Suppose a government however imposes a winter tax on people, and uses that tax money to support businesses that build air-conditioners during winter season instead. So the money that could be used to pay heating bills is taken away and used for something contrary to what the people need. The point here is that a government tax can allocate money wrongly. People of course can use money wrongly also, but in this case the damage is limited to the person that makes the wrong decision. Not the whole country. And why would a government ever appropriate money away from what people need? Maybe we can figure that one out.

### POINT # 2.

We all hear about how governments are in debt. This means that there must be a lending institution or bank that is loaning money to the government. This lending provides the currency to be used for the exchange of goods and services for that country. Bank loans at different rates defines their business, a commercial enterprise. It should come as no surprise then that taxes people pay could be paying interest. If a country's currency and liquidity are defined in this way, then the country becomes exactly that: a commercial enterprise. Note that at this point if you are a person or institution that does not pay taxes, such as the apostolic churches in the west, you may not care about this and may even discourage people to read on.

### POINT # 3

We now look at a remarkable coincidence (or not) regarding the COVID-19 pandemic. The observation centers on the so called overnight repo interest rate. This [source](#) describes what this rate is but there are other sources. From the link:

“Overnight repo rate is the interest rate at which different market participants swap treasuries for cash to cover short-term cash needs. The repo rate is helping to ensure banks have the liquidity to meet their daily operational needs and maintain sufficient reserves. The repo rate usually trades in line with the Federal Reserve's target interest rate.”



## The repo rate behind the pandemic

The distilled point from this definition for the sake of this article is that the rate provides the means of liquidity (cash) for banks to meet their daily operational needs. So if these means are not met, people's money would be in jeopardy. The daily commercial lives of people would have to be limited somehow and the banks would have to set a cap on withdrawals. A cap on the exchange of capital. But is there another way to do this? Is there another way to shut down the economy? Look at the figure from the link above.

There is a point in October 2019 when the control over the rate seems to have been lost briefly. Also the inflection where the graph flattens to near zero near the end coincides exactly with start of the COVID-19 pandemic or at least when the attention to the virus started.

One could say this is a coincidence. Or one could say that the rate was adjusted because of the pandemic. The virus is after all real. But if you want to define your country as a commercial enterprise, where its very existence, its very soul, is defined by a loan, then could we not expect at least some manipulation of reality based on interest rates?

POINT # 4.

This last point delves into some speculation but is based on another fact of banks: they are instruments for investments. And since the currencies of nations come into existence by loans, we should expect countries to do what banks ask them to do. It's nothing personal. Just business. And the way some banks operate today, existing loans are used as "assets" to solicit new loans and business. This could explain how leaders seem empty,

almost soul-less, with no personality, and scripted, while knowing exactly “what needs to be done”. They are employees of a new venture. So if a solicitor of business, such as the vaccine industry or other entity, provided the cash for an investment idea, a stimulus may be offered to support the investment. For example: providing billions of dollars to consolidate and even exaggerate the diagnosis and death rates of COVID-19 to hospitals now on the verge of bankruptcy, financing press releases disguised as news, financing studies that downplay alternative treatments, or making state bail-outs conditional on lock-downs. And if the venture includes air-conditioner manufacturers, the government can also include laws that require their purchase in the middle of winter.

There is much literature on the nature of a currency and purpose of money that blames “fiat” currency for our problems. That money comes into existence out of nothing and that those that print money in this way are the problem. These critics say that money should be gold or silver based. But a country still needs liquidity, or some kind of means to adjust the amount of money supply to support the exchange of goods and services of her people. Wouldn't it be easier to just stop defining countries as commercial enterprises? Just stop defining the currency by a loan. That is what BitCoin is. A currency without a loan price. But BitCoin lacks something. The supply cannot be adjusted according to the needs of the market.

Look again at the curve above. The rate is almost at zero. Why not keep it there for good and let the supply of money continue as needed. Leave interest rates to the realm of commercial banks and borrowers in the free market. The currency supply could be adjusted on the value of gold or silver, or some other resource. How about on the number of families, babies, or small businesses? Just stop basing it on interest, because the loaner will always think that money is really theirs.



Virgin Mother, Pray for Us

Update 6/11/21. Since the death rate from the COVID vaccines so far exceed norms, the marketed pandemic can not only be about shutting down the economy to continue unsustainable interest-based liquidity, but also to reduce the population for those same reasons.

May 30, 2020

May 30, 2020

The Fundamentally Flawed Industry (Science 301).

We live in an age where the Hippocratic oath is not operational. One of the weapons doctors can use to help do no harm in this age is educate themselves about treatments using concepts that are understandable, to communicate the concepts behind treatments in very simple terms so that the average person can understand them. I have tried to do this with my patients so they can actually understand when a treatment is of little benefit or worse, hurtful. This way there is no hiding behind authorities, policies, marketing, technical terms, fancy names, stock quotes or statistics. Statistics is a sometimes abused field where a link between nonsense and rubbish can be made to look impressive. Things have to make sense, common sense, and in the field of health this means associations and questions have to have biological plausibility.

The following is on the nature and complications of viruses and vaccines and presents well-known concepts followed by questions that are logical, based on the underlying understanding. An average person should be able to come up with the questions. There are no links, because the concepts are well established and can be easily searched. The questions put the burden for answers on the vaccine industry, not me, nor the public. They are natural questions that arise from the understanding of the process. The simple concepts are not an invitation for attack by experts in the field. The burden of teaching concepts for the common person falls also on the industry. Remember: biological plausibility.

Viruses are non-living infecting agents that come “alive” only in our cells. In our cells, the viruses reproduce the proteins to make up the virus itself which then can be released to infect other cells. The damage is done when our immune system goes after the cells infected resulting in inflammation. This damage can be mild or can kill a person.

Antibodies are binding proteins we generate in response to the infection that can trap the virus and hold them for breakdown by our bodies. They are produced by the initial infection and saved for the next infection. They are our defense but they also bring along an inflammation response. Vaccines are pieces of viruses we introduce to stimulate the production of antibodies, to protect us from future infections. So when we get infected, we are ready this time. The antibodies bind and our bodies clean up (with inflammation as a result). The infection is gone. Or is it? Remember we said that viruses are non-living proteins. In the case of a bacterial infection, antibodies will bind and the bacteria are killed, along with the other treatments we use for bacterial infections. Bacteria are living organisms, now dead. Gone. The proteins and protein pieces that make up a virus, as well as those protein pieces that come from vaccines, may linger within or as part of our cells even after the infection and inflammation have subsided.

The vaccines are also grown in animal cells, introducing virus and host proteins that come from whatever species was used to develop the vaccine. The antibodies that are generated from these other proteins are never talked about. So along with the viruses that could linger, the antibodies we generate, with all the potentially cross-reactivity with our own tissue, are always available from that point on. Both are like a code that lingers for the next trigger.

QUESTION #1: Since these proteins could linger in different tissues in our bodies after an infection or after a vaccine, can't they resurface at some point? Can the antibodies that have been generated actually attack our cells even when there is no threat? Could this be a cause of the so-called autoimmune and chronic inflammatory diseases that some people get? There are multiple diseases people can get after a viral infection (e.g. acute disseminated myelitis). Why then should we not expect the same after vaccines? If Chicken pox can result in a reactivation decades later (shingles-note that this is a different and potentially more severe disease) why can't a vaccine? If a person can generate antibodies to a kidney



transplant, why wouldn't they generate antibodies to a vaccine's accessory proteins introduced from their development using human and other mammalian cell lines? Could repeated vaccines, especially those related to each other or a prior related viral infection burden the immune system of those who are not sick? Do you think these are reasons enough that we should limit the number of related vaccines? This brings up a strange concept that has been introduced into our culture that related vaccines need to be taken more than once in a lifetime. Like the yearly flu shot. More on this at the end.

One of the defenses viruses have against our immune system is that they can mutate, or change protein codes to evade the antibodies we have made to eliminate them. RNA viruses, such as H1N1 (the flu) or coronaviruses generally have high mutation rates compared to DNA viruses. One of the ways viruses can change is via genome recombination when there are at least two viral genomes present in the host cell. Genetic recombination can be thought of as an exchange of traits between two viruses. This is similar to how a baby gets characteristics from both father and mother in their genetic code. Genetic recombination also can occur between viruses and vaccines, which are the weakened versions of the virus. Even without genetic recombination, continually treating something that is never completely eliminated is a known mechanism for break-through mutations.

QUESTIONS #2: Since genetic recombination can occur between viruses and vaccines, effectively producing a mutation, could the use of repeated related vaccinations increase the mutation rate in humans so that we actually become incubators for mutations? Could this be another reason we should limit the number of related vaccines?

QUESTION #3: Given certain viruses, like COVID-19, have no or mild symptoms in the majority of people to begin with, and have pharmaceutical cures, is a vaccine even worth it, let alone a mandatory vaccine for all, given that

- 1) Some inflammation can be started by the vaccine itself?
- 2) There is a risk of disturbing the peace to cause antibodies to attack the host?
- 3) The specific immune response may distract and even burden the body from other needed defenses?
- 4) There is a risk of mutations?

Once upon a time vaccines were designed to be done deals [1]. Get them once and you are protected for life, maybe with a booster or two. How we got to the point of accepting a yearly vaccine, I am not sure of. But to make the absurdity of the notion hit home, consider how one day appendectomies could be limited to just snipping off the end of the appendix so that we could have yearly appendectomies, for the rest of our life. Providing sustainable income for the health industry for years to come. Not the best analogy but I'm sure you can get the point. Welcome to the world without the Hippocratic oath.

[1] Although the vaccine industry staked its proofs in the early 20th Century, their "proofs" never corrected for the emergence and coming of age of general public hygiene and increased medical and surgical knowledge, which could have accounted for much of the improved health of the public.

Update-4/17/21. This "side effect" of introducing foreign proteins in our body is much more explicit in the new generation of so-called mRNA "vaccines".



St. Michael the Archangel protect us.

April 12, 2020

## The Pandemic and the Intellect Don't Mix (Science 201)

This post is a follow-up to a prior, Science 101, and is written on Easter Sunday April 12, 2020. The marketed nightmare for the Corona virus COVID-19 rages on, promoting the cancellation of public Easter Liturgies all over the world. Bishop after bishop cancels Masses based on the reaction of "authorities" without any attempt of a creative solution or compromise to extend the Eternal to mankind, something armies and tyrants could never do to this extent. To understand the degree of this deception, try imagining every news post or article about the Corona virus, substitute the word "Common cold" instead and you will know. At worst this is a virulent strain of the common cold, engineered in a lab or not, while the statistics have still not broken from prior morbidities of Corona viruses and still not reached the levels of morbidity of the flu (Influenza A-H1N1). What is most virulent is the marketing campaign and the contagion of reaction, symptoms of sick society without any grounding. Coronaviruses have been around 100's years, with known treatment. Are we to expect a maintained PR campaign for the same? Can we at least use the knowledge we already have about Coronaviruses? With all the afflictions of society ignored, including the mass slaughter of thousands of the unborn a day, the time was ripe I suppose.

And what of the intellect? With an ounce of intellect and a measure of time, anyone can realize that the mass media will lie about what you know to be true at some point, if it has enough funding and is in the interest of some "authority". This is simply the age we live in. This is the nature of "uncountries". Remember the relentless media campaign to invade the wrong country after 9/11? Now the media will admit their mistake but say it is too late to do anything about it. Too late to withdraw the troops. So it will be with the new measures coming to handle the "pandemic".

Here is a reminder to “authorities”. The scientific method was not born yesterday. It was not born with Descartes. The method to recognize the natural world has always been around with humans. It is the background needed to recognize a miracle. And almost 2000 years ago a collection of manuscripts were compiled by peer review. They are called the Gospels and Christ was risen from dead.



He is indeed risen, Hallelujah.

Addendum: Please watch and pass on this video. Send the video link to your Bishop. While we can hope that they will use their intellect to understand what is going on, they would at least know that there are those out there who are.

[dogv2](#)

[Please sign the petition](#)



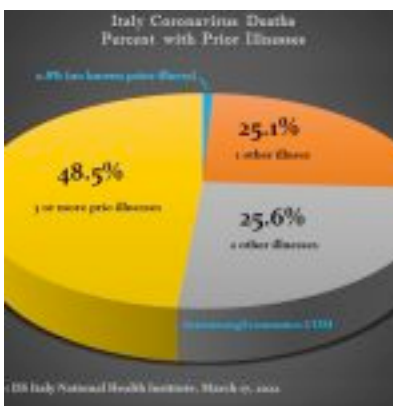
Oh Mother of Perpetual Help,  
grant that I may ever invoke thy powerful name (and image), which is the  
protection of the living and the salvation of the dying.

March 31, 2020

## Coronaviruses and Science 101

The following is information from a textbook of medicine from the 1980's, referenced at the end. This can be used to supplement the information from the Centers for Disease Control (of your life). The CDC is a not any official branch of the government, but a member of the sandbox of tax-exempt cult-like organizations open to the highest bidder.

Coronaviruses are the second most common class of viruses that cause the common cold after the rhinoviruses. They typically have peaks of activity every 2-4 years. Most cases are mild. Severe cases typically occur in 3-8% of people. Treatment has been available years. These statistics are consistent with worst current data on COVID-19. Current data of most hit regions, such as in Italy, show deaths only occur with co-morbid conditions.



COVID mortality



This new strain could have a predilection for lung involvement when severe, but this predilection has not increased the chance of severe cases so far compared to the 1980's data. The statistics for COVID-19 still have not hit the levels for Influenza (the flu) according to the CDC.

Coincidentally, when the flu is severe and involves the lungs, the presentation is bilateral with peripheral infiltrates. This is how the presumed COVID-19 pneumonias are being described.

Cecil Textbook of Medicine, Part XIX, Section 3, 325/326 "The Common Cold". 17th Edition, WB Saunders Company, Philadelphia, PA 1985.

March 24, 2020

## Invoking the Image



The Eternal Truth of the Holy Trinity, the true nature of God has been explicitly declared by the Apostolic Churches and Holy Scripture. It has been reinforced by the Churches and is reinforced every time we make the sign of the cross. But when was it first declared?

It was declared in a person first. Her existence will always declare it without a word uttered about it. It will always be declared by her image, also without a word said. Because when the Angel declared the virginal conception of her Son in her, a creature of God the Father became the Mother of God the Son who had to have been conceived in her by God the Holy Spirit. Her image will always declare the Holy Trinity, without a word said.



February 6, 2020

## The Church of Italy?

The Church of Rome is the second and last place the first bishop Peter reigned after Antioch. From here the Latin Catholic Church began her proliferation across the world, crossing national boundaries while preserving national identity for peoples. How can this happen? What religion could accomplish this? We explain in two other posts (The Evangelization of Celibacy, The Fulcrum of the Kingdom of God) that this has everything to do with celibacy. The other Churches that came out of Antioch did not so emphasize celibacy for priests, religious, and laity and evolved into Churches of national associations but with intact Sacraments. Sources of sacramental graces for millions of peoples and families but with a limited international reach compared to the Latin Church, except when those families migrated.

The premise in western cultures that sexual activity is some sort of necessary evil with only marginal potential for something of beauty has many origins but one can point out the writings of Sigmund Freud, a drug addict and pervert, as one source. The foundation of every psychology department all over the world. We have no control over these urges. Some sort of compromise has to be worked out with our sexuality. But this is not so. This has been permanently changed with the eternal work of Jesus, God and man, and His mother, the Mother of God. The Hearts of the new nature of mankind has been established. The particulars of this eternal event are wholly dependent on you and I.

So worked out for us here, celibacy not only becomes an attainable option, but the practical means for the evangelization of peoples. Without it, the Church of Rome will be reduced to the Church of Italy, or some other geographic boundary.



*“Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be truly good. The most excellent good is something even better than what is admitted to be good.”*

*Saint John Chrysostom, De virginitate*

January 26, 2020

## The Holiness of Restraint and Privacy

The devil cannot read our thoughts. For the devil's craving to fill our mind with temptation and distraction, God designed a protection from satan's plan for each of us through our will. Privacy, discretion, and prayer. So that each of us become like a portal to and from Heaven while living in a corrupt world. In our early years, it is the family that is supposed to protect our mind for lack of will. Protected in these ways we become invisible to satan.

Once our thoughts take on concrete word or action however, they become visible to satan. He then can show up. Look only how Jesus lived hidden from the world most of His life beginning with His conception in the womb of the Virgin. Even the angels of God did not know the exact moment of His conception, but could only announce it beforehand.

*"The angel announces the birth to the virgin not after the conception, lest she should be thereby troubled, but before the conception he addresses her..."*

*St. John Chrysostom*

*"...the virginity of Mary was meant to baffle the prince of the world, who, when he perceived her espoused to a man, could cast no suspicion on her offspring."*

*St. Ambrose*

Satan showed up however once Jesus was directed to become public by the Virgin mother at the wedding feast of Cana. There was no temptation of Jesus in the wilderness before that. There was no visibility. When Jesus attempted to become public as a youth by teaching at the temple, He was whisked away by His mother and stepfather. Zeal is not a sin but timing is everything. With this invisibility, Satan's only option are indiscriminate attacks, like the mass killings by King Herod, triggered by a moment of

indiscretion by the three wise men. Note also, for later discussion, the context of the Nativity, which was the call to government census.

So are our holy thoughts to remain in us, never manifesting into action or word? Of course not. This is the realm of Holy prudence, discretion, patience and restraint. Designed to protect us from the devil and enemies. There is an incubation period needed. A formation. Charity can always manifest however in invisibility and can even enhance it, so do not restrain that. But charity can be imprudent and presumptuous sometimes. In phony cultures, the government deems charity must be public, such as for tax exemption, but that is not the way God works (Matthew 6:3). In fact, most of God's work is hidden from the world (John 21:25).

We can also act without speaking first to maintain invisibility. Not everything needs to be announced. God is the important witness of our acts.

How can we know more about when to act or speak? By God of course. But who protected and directed God the Son? The Virgin Mother. And who protected and directed her? Only God could have done that. The whole story of Jesus, from His conception to His crucifixion cries out that she must have been prefigured without sin. The devil may be in the details but the details of God are in the Virgin Mother. Christianity without the Virgin Mother is unrestrained, even reckless.

In our understanding of all this, what can we make of our culture's and government's obsession with records, data, details of your life, notoriety, and fame. How can it be for any good? Can it really be for our protections or is it a framework for satan and our enemies. God certainly does not need it for our sanctity. Take pornography for example: If the very act that creates us is public domain, then you have the guarantee that your life will be public domain from conception to grave. A corporation or government that spies on citizens has gone beyond their definitions. One that does the same while professing to be Christian is quite a distortion. But let's restrain ourselves there.



*“But still more has it baffled the prince of this world, for the malice of devils soon detects even hidden things, while they who are occupied in worldly vanities, cannot know the things of God.”*

*St. Ambrose*



January 5, 2020

## Uncountries

When a family starts, parents immediately start investing in their children. This investment is multifaceted but includes financial investment and is balanced with the cost of maintaining the home. The financial investment for the children is based on the number and each child's potential. Each child has a potential that the parents gauge and develop and the financial investment is proportional to that potential. This determines the amount of money that becomes available. The child is meant to produce and their "return" on this investment is the honor and love back to the parents. If there is no such return, parents chalk it up. They did their job. If they are stingy with their investment, the child's development may be stunted. If the financial investment is disproportional to their potential, they run the risk of spoiling the child. Producing a brat. Both parents might then be considered bad parents. What would be worse however would be if the parents put a price on their money. Charging interest. In addition, these bad parents may even demand a return on their money, principal and interest. One would have then to wonder what kind of parents these are and whether they are even worthy of the title. We could call them an "unfamily".

The family can be considered the fractal of society. A fractal is a unit object, a building block, whose shape resembles the whole it makes up. So then one would expect the larger units to resemble the shape and function of its unit parts. This is how countries are defined. Originally it was the propagation of individual races that kept this shape but there is no reason why countries with multiple races cannot preserve this form and function. To preserve their definition as a country.

Countries, like families, also have the the obligation to provide a currency to maintain themselves and to provide a means for her citizens to exchange goods and services. This is the purpose of money. It is the birthright of

nations. If the country cares for her citizens, the currency would be produced and volume gauged for the potential of her resources, citizens, her families, and communities. This determines the amount of money that becomes available. The citizen is meant to produce and the country's "return" on this investment is the honor and love back to the country. If there is no such return, the country chalks it up. They did their job. If they are stingy with their investment, the country's development may be stunted. If the financial creation is disproportional to their potential, they run the risk of becoming a country with little productivity. This country might then be considered a bad one to live in. What would be worse however would be if the country put a price on their money. Charging interest. This is different from individuals, companies, and private banks charging interest, which is their choice and the choice of the borrower. We are talking about the country putting a price on its money. Charging interest for money to come into existence. With each baby born. Why do people even care about fiat currency? What about fiat currency with interest? Why do people care about leveraging assets for liquidity when leveraging based on the "asset" of a loan is much worse? If all that has been done in recent history could be done with such a system, couldn't it be done without charging interest? What exactly is point of charging interest?

In addition, such an odd country may even demand a return on their money, principal and interest, hidden in the form of taxes. This is while they have the power to issue currency to pay for its services and maintenance to begin with and without a tax since they are providing liquidity for their existence anyway. One would have then to wonder what kind of country that is and whether they are even worthy of the title. We could even call that an "uncountry". And what type of citizenry would warrant such power to decide interest rates for allowing money into existence? **This is the key point. If the medium of exchange of a country is based on a loan, then there will always be a perception that the money really belongs to the loaning institution and not the country.** It doesn't. Laws like Glass-Steagal are meant to keep a lid on that perception, but that

has not been brought back and the better solution is to issue a currency without interest.

Can a country become more disfigured than this? Yes. There is one more iteration of this degradation. The worst of the bad is if the “uncountry” so disfigured exports its currency to other countries. Or simply persuades other countries to similarly put a price on their currency or by issuing them a loan so that even their taxes go to paying interest. Thereby making them into “uncountries” and exporting all that comes with that disfigurement.



Mother of Sustenance, Pray for Us

*Nehemiah 5:7*

*I pondered them in my mind and then accused the nobles and officials. I told them, "You are charging your own people interest!"*

August 28, 2019

## The Greater Story of Potiphar's Wife

In the town of Maghdouche overlooking Sidon in southern Lebanon, is where legend says the wife of Potiphar (circa 1500 BC) is buried, seductress of Joseph from the Bible, which does not name her. Jewish, Islamic, and Persian literature have her name Zulaikha. The story in the Bible is that after Joseph's betrayal and sale into slavery by his kin (Genesis 39), he finds favor in the eyes of Potiphar, the captain of the Egyptian palace guard. In that household, Joseph rejects the advances and seduction of Zulaikha. In the event that led to his imprisonment, Zulaikha grabs the garment of Joseph but he escapes naked running out of the palace. She lies to Potiphar saying that he was the instigator and Joseph is sent to prison. There, Joseph finds new and greater favor and position with the Pharaoh, ultimately becoming a source of salvation and blessings for his kin, the very people who betrayed him.

This story reminds us two recurring themes of God's grace and mercy:

1. In being wronged and betrayed, we can become a source of grace for people, many more people and much more grace than would have been available if the betrayal and evil had never been done. In receiving God's grace and mercy we bring along other people too.
2. The continuum of grace always occurs through the fulcrum of chastity.

But this story is only an early chapter, with earlier, later, and other chapters to come.

The town of Maghdouche is an ancient promontory and look-out post for Sidon. During Phoenician times (peak 1200-800 BC) the promontory had the shrine to Astarte, the pagan goddess of war and sexuality. The pagan legend has Astarte bearing two sons from her brother, Eros and Lust. Astarte is likely the same pagan goddess of Sidon, Ashtoreth, who captured the heart of Solomon, son of David (1 Kings 11:5).

The shrine was taken over by Christians after the Virgin Theotokos stayed in a cave there while waiting for her Son to return from preaching in Sidon. Jesus' work in Sidon is referenced in many places in the new Testament (Matthew 11:21-22, Mark 3:8 and 7:31, and Luke 6:17) with even Matthew 15:21 referencing the city as a place of refuge for Jesus.

It took the convincing of St. Helena in the 4th Century by the devoted town folk for the empire to issue an icon of the Theotokos, reportedly painted by St. Luke, to the cave/Byzantine chapel: the Virgin of Mantara (the Waiting) or Virgin of Magdouche.



Mantara church

In the 8th Century, the cave was buried and hidden by locals to escape the detection of the local Moslem governors. Unlike the Caliph Omar who spared Jerusalem, they feared the cave would be destroyed by those leaders. Many of the region then dispersed into the higher mountains or converted to Islam. The Crusaders of the Latin Rite in Sidon of the 12th and 13th Centuries never suspected the chapel's existence even with their own castle and chapel a stone's throw from the hidden cave.

The cave's legend lingered however.

Under the rule of the benevolent Druze Prince Fakhriddin II in the early 17th Century, peace and religious freedom was granted to the region. Byzantine Archbishop Euthymios Michael Saifi of Sidon (1682 – 1723)

offered recognition of the primacy of the Bishop of Rome. Around that time, the grotto was rediscovered when a goat-herder boy went after a goat who had fallen into the cave. The boy, we can call him Indiana Jones Jr., noticed the icon as the goat ran back into his arms. He piled rocks to escape with his beloved goat, alerting the townsfolk of his accidental excavation. The pilgrimages restarted.

So the worship of Astarte was replaced with love and devotion, now restarted, to the chaste and virgin Mother of God, the Living Ark of the Covenant. Her chaste and virgin Son was also wronged and betrayed, becoming a source of grace offered for all people, infinitely more than would have been available if the betrayal and evil had never been done. Lest anyone think that this is not related to the Potiphar story or that God's hand does not sign scripture, read the evangelist Mark's stunning account of what happened immediately after Jesus was betrayed in the garden of Gethsemane:

*Mark 14:51 A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, 52 he fled naked, leaving his garment behind.*

*The winter now is past, the rains have gone away. Arise my love, my bride from Lebanon and come. How you are beautiful my love, how you are fair. Among all women as a lily in the thorns.*

*Veni  
Christi*

*Sponsa*







June 18, 2019

## Where Exactly Did the Wedding Feast of Cana Occur?

*John 2:1 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, 2 and Jesus and His disciples had also been invited to the wedding.*

Where exactly did this wedding occur? In Cana of course. But where was that? They say a picture is worth a thousand words, but maybe the words of a saint are worthy too.

*"Cana, in the neighborhood of the tribe of Archer, near Great Sidon. This was the place where Jesus Christ our God transformed water into wine."*

*Saint Eusebius of Caesaria, the first historian of the Church (264-349 A.D.)*



Where is the real Cana?



Apostle carving, Cana, Lebanon



Apostle carving, Cana, Lebanon



Cave for Disciples, near Cana Lebanon

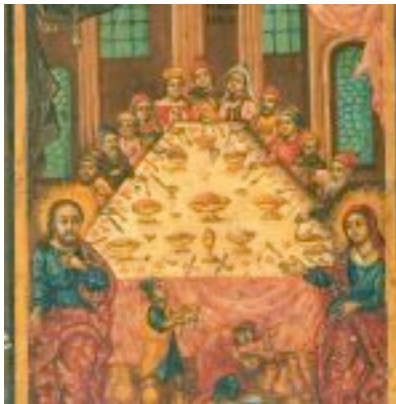


Grotto of the Place of Waiting (Al Mantara), Magdouche, where Mary waited for her son to return from Sidon.



Basilica at The Waiting, Sidon.

*John 2:11 What Jesus did here in Cana of Galilee was the first of the signs through which He revealed His glory; and His disciples believed in Him.*



*The winter now is past, the rains have gone away. Arise my love, my bride from Lebanon and come. How you are beautiful my love, how you are fair. Among all women as a lily in the thorns.*

*Come, bride of Christ, receive the crown  
which the Lord has prepared for you for all eternity;  
for whose love you have shed your blood.*

*And you will enter into the Paradise among the angels.*

*Come, O you my chosen one, and I will set my throne within you:  
so shall the King have pleasure in your beauty.*

*Veni Sponsa Christi*

May 31, 2019

## The Word Woman

Twice in the Gospel of John, Jesus addresses His own mother as “woman.”  
John 2: 4 “Woman, why do you involve me?” Jesus replied. “My hour has not yet come.”

John 19:26 “When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,””

This is the same term of expression He uses for the Samaritan woman who had had five husbands (John 4:21) and the adulteress about to be stoned (John 8:10).

Why the apparent dishonoring of His mother? Particularly in the setting of the culture of the time in the middle east, still present to this day, of honoring motherhood. Jesus is reminding us of the role of His mother as the new Eve, who will produce the fruit of redemption from the new tree of the cross, to counter the disobedience of the first woman who offered the forbidden fruit.

But there is more.

Jesus is also reminding us that the notion of the Creator, God (Himself) would need a mother to do anything is ridiculous if she was not meant to be for us. Our mother. If she was not meant to be the mother of humanity. He submitted Himself to her for us.

Hail then to our Mother, whom the early Fathers called the glory of the new Israel.





*Psalm 131:*

*1 Yahweh, my heart is not haughty, I do not set my sights too high. I have taken no part in great affairs, in wonders beyond my scope.*

*2 No, I hold myself in quiet and silence, like a little child in its mother's arms, like a little child, so I keep myself.*

*3 Let Israel hope in Yahweh henceforth and for ever.*

*"Through Mary, the miserable obtain mercy, the graceless find grace, the sinners receive pardon. The weak gain strength, earthlings acquire heavenly things, mortals win life, and pilgrims find their country!"*

*Saint Augustine*

May 12, 2019

## The Monetization of Religion and the Betrayal of St. Athanasios

This post can be an extension of the a prior, Taxes and the Incarnation of God, where the idea that a tax exemption for a religion as a corrupting element is introduced. Jesus Christ, God Incarnate, paid the tax of His time then to serve as an example for us in our time. However the true story that follows can also be taken at face value about the history of early Christianity and provide insight into the propagation of heresy, and how seeds were sown for times that followed, including our own. The history of the time is well-documented in many references but the particular details come from the reference, *The Place of the Patriarchs of Antioch in Church History*, by Exarch Elias B. Skaff, 1993, Sophia Press.

With the Edict of Milan in 313, Emperor Constantine ended the official persecution of Christians in the Roman Empire. In fact the Edict gave freedom to all religions while it ended all ordinances hostile to the Christian religion. Constantine also gave the Church a tax-exemption status.

Meanwhile a disseminating heresy, formalized by Bishop Arius, resisted the idea that Jesus Christ is God as God the Father. This heresy was addressed at the Council of Nicea in 325, where the defense of the co-substantial nature of Jesus with God the father (Greek term: homo-ousios) was championed primarily by Saint Athanasios, a deacon from Alexandria, and Saint Eustathius, Bishop of Antioch. The Arian heresy was important to counter, because anything less than the co-equal Divine Nature of Jesus Christ with God (the Father and Holy Spirit) meant a return to the monotheism of Judaism or monotheistic variants where Jesus was less than God. Jesus is the eternally-begotten Divine Son of God the Divine Father. Eternally begotten also means that there never was a single point in time when He was begotten, before which the Father was alone without Him. He was, is, and by the definition of the word eternal, will always be begotten [1][2].

The condemned Arius was present at the Council of Nicea and his followers were influenced to sign the Nicene Creed at the urging of the sister of Constantine, Constancia. Within a few years, Constancia's influence on the Emperor resulted in the re-admitting of Arius into the Church. Bishops leading the Arian heresy regained imperial favor which resulted in the replacement of Saint Eustathius, Bishop of Antioch, with an Arian. A persecution of Athanasios began. A slow and labored fracturing at the Church of Antioch was started, whose first Bishop was the Apostle Peter. Antioch is also known as the seat of the famous Bishop and martyr St. Ignatius in the 2nd Century. At one point, the majority of bishops in both eastern and western churches followed the Arian heresy. Even after Arianism waned, divisions among the orthodox prevailed at Antioch and despite the works of Saints Basil and Chrysostom, the center of eastern orthodoxy shifted to Constantinople. Antioch continued in orthodoxy, with the Melkites dividing off to formally recognize the primacy of the Bishop of Rome in the 18th Century.

The sequels of the Arian heresy may not be obvious to the casual observer of history and for our time. Consider however the following quote from the monotheistic religion of Islam:

*"He, God, is one! God, the Eternal One! He will not generate, nor was he generated, and none is equal to him!" (Koran, 112, 2,4).*

And for the Christian in the current age, are there heresies or unorthodox teachings, such as those for contraception that are related? Consider again the following quote by Saint Athanasios about an Arian Bishop of Antioch, Leontius, who sterilized himself to live with a woman:

*"How can sterile and ignorant persons understand the eternal birth of God?"*

Note carefully. Baptism imparts the pro-creative Nature of the Trinity on us. Even without us physically procreating. In fact much more so than

procreating. Meet the only religion of God, the ONLY religion compatible with our physiology.

Can then the dilution and weakening of Christian teachings then be related to the influence of government or empire? Is one mechanism of influence of empire over the Church that of tax-exemption? Do Christians have to oscillate from persecution and physical martyrdom to heresy of teachings during “official” offers of freedom of religion but with outside influence? Can the worship of “officialdom” in our time explain the lukewarmness and even doublespeak of bishops and shepherds? Note that it only took a generation for the persecutions of Christians to resume under Constantine’s nephew, Julian the Apostate.



Pantocrator Icon

[1] With the Incarnation of God in the flesh, His eternal begotten nature becomes manifest in the flesh through the Virgin Mother. The Eternal has now entered the physical realm. That is why she is ever-virgin, and mother of the new eternal race.

[2] This understanding of the eternally begotten nature of Christ (past, present, and future) has the potential to solve the Filioque controversy, since the Holy Spirit, with the same eternal nature has to exist (in mystery and outside the constraint of time) in the “was”, “is”, and “will always be” begotten nature of the Son. Only in the “will be begotten” understanding of the Son, can we see how the Holy Spirit can proceed from the Father alone.

May 2, 2019

## The Fulcrum of the Kingdom of God

The Merriam-Webster dictionary defines fulcrum as follows:

1. The support about which a lever turns
2. One that supplies capability for action

This post expands on a prior, *The Evangelization of Celibacy*, to expound on what has developed into dogma in the apostolic churches. On celibacy, chastity, and marriage. Even contraception. The word dogma has acquired bad connotations in our current age, causing some people, even clergy, to question dogma and think that it somehow needs to evolve, and keep up with the times. They think that dogma is somehow arbitrary and without any objective truth at its roots. But dogma is developed for our protections and for actualizing the work of God, as a manual or handbook is written for the operation of a tool or device. Some people can expand on their knowledge on how something is designed to work and develop a working knowledge of how to use a tool or device without the use of a manual. But this is generally not a good practice.

Jesus says in *John 10: 37 Do not believe me unless I do the works of my Father. 38 But if I do them, even though you do not believe me, believe the works...*

More about works in *Hebrews 4: 3...And yet His works have been finished since the creation of the world.*

These passages remind that God's purpose will be done. He simply asks for humans to witness to them. The emphasis is for humans, flesh and soul. The exquisite model of this is how God used the Virgin to transfer the throne of David:

*Luke 1: 31 You will conceive and give birth to a son, and you are to call him Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will*

*give Him the throne of his father David, 33 and He will reign over Jacob's descendants forever; His kingdom will never end.*

God then is the force behind the works. The Virgin, flesh and soul, is the fulcrum, or vehicle “about which a lever turns” and the “one that supplies capability for action”.

There are of course other works of the flesh that constitute the fulcrum for God's eternal Kingdom. The central acts of the Kingdom are the crucifixion and resurrection, but here we discuss our role as sexual beings, men and women with procreative potential.

God's use of a Virgin as the fulcrum of the Kingdom is an act that captures runaway sexuality. God uses His original design to implement His Kingdom. There is no redesign. The sexual physiology of our bodies is for procreation, a scientific fact. The baptized then are changed to recognize their bodies as manifestations of the Kingdom through a number of ways that include chastity of the single, fidelity of the married, and celibacy for the religious. The chastity and celibacy for a couple using natural family planning combines all of these. Avoiding the morbidity of drugs. Sexual expression has been recaptured by our will, the means to beautify the soul. Our bodies become the fulcrum for the Kingdom.

God is not outdone in generosity. The religious that sacrifices their sexual propensity to procreate, are rewarded with the procreation of members for the Kingdom, becoming the vehicle “about which a lever turns” and the “one that supplies capability for action”. This is the explanation of the urgency in the Apostle Paul's writing about not recommending marriage over celibacy. He was not a homosexual and did not hate women. Now we can see that Paul's writings are a sample of how God taught the early Church to bestow the title of Father on a priest.

See also another example of how the Kingdom passes on through the celibate (eunuch): Acts 8:26-40.



So we humans become the fulcrum of the Kingdom if we accept the force at work. Hence we have a working definition of the True Faith. If we do not accept the Faith, God will simply find others about whom the lever may turn and who can supply the capability of action.

*“It is for God to grant His grace, your task is to accept that grace and guard it.”  
Saint Cyril of Jerusalem.*



Our Lady of Dier Al-Mukhalis, Pray for Us

*“Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be truly good. The most excellent good is something even better than what is admitted to be good.”*

*Saint John Chrysostom, De virginitate*

December 3, 2018

## The Dual Nature of Christ and What It Means To Us. Guadalupe Revisited

Jesus Christ is God and Man, the staple teaching about God in His Church. This has been true since the birth of Christ, actually since the Annunciation, when Christ was conceived by God the Holy Spirit in the womb of Mary. Perfectly God. Perfectly Man. Two natures. One Person. This dual nature (hypostasis) has been expressed in the Oral Apostolic tradition and in iconography, long before the printing press and the more widespread literacy that occurred in the second millennium. In ancient iconography, this is written in the extension of the second and third digit of the right hand of Christ as in the ancient icon of Christ Pantocrator from Mount Sinai monastery:



The Trinity and Dual Nature

(The opposing two remaining fingers with the thumb represent the Triune God, Father, Son and Holy Spirit in one Divine Person, but that is not the subject of this essay.)

The dual nature is also written in the asymmetry of the eyes and facial expression. The asymmetric eyes indicate Christ's (God's) new (since the Incarnation) will to see with both Heavenly and human eyes.



### The Dual Nature of Christ in the Eyes

A Heavenly and earthly perspective. This is for us, as He intercedes for us humans before God the Father. It is also representative of His life when He walked on earth, Perfectly God, and perfectly human. Two planes of existence. (Here are two examples of Christ being perfectly human in humility while being God: John 11:33-35, Matthew 24:35-37.)

Now what this means to us in the Vine of Christ is exactly the same. It is our life on two planes of existence, the human plane and Divine plane, where the Divine is through the Sacraments, the perspective of the eastern churches. How we live in the Divine plane is by living our ordinary human lives while partaking in the Sacraments. (Willful rejection of the Divine plane of existence is remedied through the Sacrament of Confession). We cannot fathom the full significance of our Divine plane of existence at this time (we can barely appreciate the significance of our human existence) but one way we can remind ourselves of this mystery is to think of ourselves as a chamber or temple where God and His angels, patriarchs, faithful, saints and the Queen of saints meet, confer, inspire, and act exactly in our moment in history, without us necessarily knowing of any plan or action, nor necessarily while receiving any inspiration, although He may let us, His vessels, know some things according to His Holy will or even give us a supernatural power to execute His will. Sometimes this occurs in the humiliations and sufferings of our human lives and these states may be when His power is most manifest (2 Corinthians 12:9). Here in the human plane, we work out God's justice in penance. The Sacraments are the exquisite methods used by God whereby He imparts His Nature to us in doses while implementing His will on earth, even before we are fully converted. Thy kingdom come, on earth as it is in heaven.

*"For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the the hope of the resurrection to eternity."*

*Saint Irenaios of Lyon, Against Heresies, Book 4, Chapter 18, 2nd Century*

How encouraging it should be to seek the Sacraments in this, God's plan of salvation. How encouraging it should be to know that Christ's dual nature becomes manifest in us this way. But how ineffable is our understanding a mystery so great. So let's look at another icon for inspiration. This time of

the Mother of God and from a different era and civilization, also without widespread literacy.

The asymmetry of the Guadalupe has been with insight.



face of the Virgin of brought up recently

### The Dual Nature of Christ in the Eyes of the Virgin

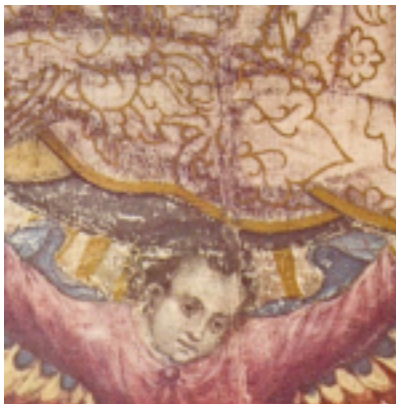
This link exposes the two sides of the Virgin's face. We can extend this further, noting that the "brighter" or blissful side of the face is on the heavenly side, represented by the mantle of stars and the "sad", or we can say more human/suffering side, with the tear drop in the eye, is on the side of the earth colored tapestry. The pattern on the earthly tapestry is a direct reminder of the Mayan calendar for the peoples of that culture and represents our human existence at any moment in history. This is the sojourning (or revealing/manifesting?) side with the knee bent forward.

## Our Lady of Guadalupe



The Virgin's forearm lifts the garment out of the way to expose tapestry for us on that side of her winged creature (or Saint Juan Diego) reinforces this point by having one hand on the heavenly and the other on the earthly vestment, bringing each forward to parallel the facial expressions. And if you look closely at his face, you can wonder of another creature with human and heavenly perspective.

heavenly  
the earthly  
face. The



## The two vestments and natures at the feet

How ineffable is our understanding a mystery so great, but how full of grace is the Theotokos, assumed into heaven body and soul, to give us insight into the mystery in such a beautiful way.

*Holy Virgin in my heart  
every day before I start.  
And when the daily heartbeats stop,  
catch me Virgin when I drop.*



September 2, 2018

## The Bishop of Rome and the Twelve

### The Upper Room



The crises of our time compel us to look at the history and in the current ecclesial crisis we can look at Christ's foundational and therefore eternal work for perspective. The Melkite Eparchy of Newton has an excellent document, *The Melkite Church at the Council*, in support of the argument to be presented here, particularly Chapters 5-7. This much shorter discussion will touch on the history of the College of Cardinals after primarily presenting the case for election of the Bishop of Rome by all apostolic churches.

That all the apostolic churches, including the Orthodox churches recognize the Primacy of the See of Peter is assumed here. This is generally case with the definition of primacy more the subject of controversy than its existence.

*"He showed me the holy city Jerusalem coming down out of heaven from God... The wall of the city had twelve foundations, and on them the twelve names of the twelve Apostles of the Lamb" (Revelation 21:10,14).*

John's reference is for the Church defined by Christ in the 12 Apostles. Most would agree that the number 12 represents the entire Church he founded. His foundation is an ecclesial mystery not founded by of the apostles, including the apostle Peter, rather by the mystery that is His presence after the resurrection. This Presence is Sacramental and in the case of the present day apostles, it is the Sacrament of Holy Orders that creates the new generation of apostles. The work and collegiality of the 12 apostles including the addition of more, not the least of whom is Paul, is well documented in the Acts of the Apostles. These works are both autonomous while in recognition of the Primacy of Peter, even with disagreements that are at worst temporary in the mystery of Christ's Presence.

From Chapter 6 of the above reference:

*"Holy Scripture affirms a power of primacy, on the part of Peter, over the rest of the Apostles and over the whole Church. But Scripture does not affirm in any way that no bishop can be constituted in the Church except through the intervention, "direct or indirect," of Peter and his successors, the bishops of Rome. We even explicitly see the other Apostles constituting bishops without referring in any way to Peter. The same is true of their disciples, such as Titus or Timothy. If it is necessary to understand the text as applying to bishops in the strict sense, doesn't the Scripture say that it is the Holy Spirit who instituted the bishops to rule the Church (cf. Acts 20:28)? It is difficult, without doing violence to the text, to find in the Scripture a basis which permits affirming that no bishop obtains jurisdiction over his Church except through the "direct or indirect" intervention of the Bishop of Rome, successor of Peter."*

Just as the validity of the Sacraments of Eucharist and Penance are direct works of God the Holy Spirit and are operational, i.e. valid, in all the apostolic churches and as affirmed by the Latin Church, so must the priesthood and episcopal ascendancy to Patriarchs of the eastern churches be valid. If the concern by the Latin Church under the See of Peter is that allowing full communion of the Eastern apostolic Churches with the Latin Church would compromise the Church instituted by Christ, then that same

concern should be for any Sacramental event. A glaring witness of our time is the both doctrinal and personal perversion of priests and bishops, yet this does not compromise the efficacy of the Sacrament offered to the recipient. Christ guarantees His work and Presence in the Sacrament while waiting for the personal conversion of the administrator if necessary. He will confront the Bishop as he does with the seven Bishops in Asia Minor in the Book of Revelation, interpreted symbolically or literally. Therefore the ascendancy of the Bishop of Rome could involve the Patriarchy of the Eastern Churches to complete the role of the Bishop of Rome as representative of the 12 apostles. This completeness may have been wanting for over 1000 years.

This theory suggests certain degradation in those churches excluded from their "birth right" as part of the "12". This can be the loss of the reach commanded by Christ to Peter to "feed my sheep". Similarly, degradation to autocracy of the role of the See of Peter becomes a risk in any exclusion of the "12".

*"There is, in fact, among the bishops only one Church, only one soul, only one heart... There is, through the institution of Christ, one and only one Church, spread out over the whole world, one and only one episcopacy represented by a multiplicity of bishops united among themselves... The Church forms a single whole, whose bond is the union of bishops" (St. Cyprian of Carthage, Epistle 66, 8,3).*

As a final note, we touch on the body used to elect the Bishop of Rome in our current time and for the last 1000 years, namely the College of Cardinals. Even the Catholic Encyclopedia admits that this was initially a closed group of individuals that included non-clergy and grew at the expense of the successors of the Apostles. Compare this to the notion of the "12" in full effect at the time of the Acts of the Apostles and for the first millennium.

August 17, 2018

## Taxes and the Incarnation of God

There is a peculiar nest for religion in the west that will hopefully not develop with the emergence of the east. This is the concept that religion must be somehow financially sequestered from the people in order to function, a protected shelter by government mandate. In the United States, despite having no mention in its founding documents, this takes the form of tax shelter, where the religious institution is exempt from taxes, and the people pay less taxes when they donate to their institution.

There are a number of ways one can make the counter-argument to such a scheme. There is the alarming variety of tax shelters, ranging from those that redefine science and nature, those that use the status to accumulate wealth in stealth, the endless fantasy religions, the corruption of the apostolic churches even to the point of the endorsement of breaking laws, the politicization of doctrine, and many others. How else can the apostolic churches become havens for homosexuals who rarely work and get retirements benefits. Welcome to the land of government-protected cults.

The politicization of doctrine may be the most important feature of the current western frameworks. There are many examples of faithful religious who have resisted the temptation, but how can a tax shelter scheme like this not be viewed as a perpetual bribe by government or others to contain the evangelization initiated by Christ? Does the Holy Spirit really need this kind of help? The spoilers of the gospel most certainly do. Is this not a masonic financial system? A sandbox for contradicting beliefs, without any way out. No need to join a masonic lodge. Religions are all equal, forged in time and history endlessly. God's Mercy becomes irrelevant. Political correctness rules indefinitely. The only winners, are those with the most power and money. A philosophy or teaching, a guilt or historical division, become convenient means to an end, pulled out like a book from the large library of history.

Would a religion with accumulated wealth in such a legal scheme have the courage to speak up against a bad law or bad policy? The Church is effectively excluded from contributing to discussions on taxes and even reforms of current financial orders using Christ's teachings so greatly needed. Our taxes pay interest on restructured loans. How can the Church be bothered with such a state of affairs while sequestered in their exempt haven?

Emperor Constantine the Great granted freedom of worship to the Roman Empire to end the Christian persecutions. He also gave the Church tax exemption. Without this, would the Arian heresy that followed have become so dominant, protected by financial governmental sequestration?

Would someone or some institution still give money to the Church Jesus Christ founded for political gain or worse if there was no tax deduction? Would you want an OUTSIDER TO SUPPORT YOUR SPOUSE, THE BRIDE OF CHRIST ?

Creating a tax shelter to combat such a system is obviously not going to work. If this scheme to make religion operate in a tax shelter is fundamentally flawed as proposed, one would think that our Lord has something to say about it. Might He propose a remedy or at least a protection from such an adverse constitution?

He does. He pays it.

*Matthew 17, 21 And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men: 22 And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly. 23 And when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas? 24 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom?*

*of their own children, or of strangers? 25 And he said: Of strangers. Jesus said to him: Then the children are free.*

*26 But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.*

Comment: Notice that this discourse by Matthew (the tax collector) occurs immediately after The Son of Man announces that He will subject Himself to death. While He admits that the case could be made that God's people should be exempt from the tax, the Head of the Church, the Alpha and Omega of history, King of kings and Conqueror of all evil, nonetheless subjects Himself to it. How else could He take on what we live through?

*Matthew 22, 16 And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. 17 Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? 19 Shew me the coin of the tribute. And they offered him a penny. 20 And Jesus saith to them: Whose image and inscription is this? 21 They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.*

A true leader leads by humility, carrying the same cross as those led. Death and taxes is the contemporary expression of the fate of western man. God Incarnate, the Son of Man, subjected Himself to all things, except sin. Including death. And taxes. But in the west, not so for the Body of Christ in the apostles. Only death here.

The easiest way for the west to allow the apostolic Church to be subjected to the same tax as the citizens may be to institute a universal consumption tax, while eliminating the income tax. The most brilliant theologians of our times can present their counter-argument. But let them exhibit the day in the last 100 years when the apostolic Church shone most brilliantly, and

they will still be taxpayer could say of us."



showing a day when the "But you are still not one

He takes on our nature IN ALL THINGS BUT SIN

*"Prince, be advised that we shall obey you in worldly matters and we shall pay taxes to you, but in religious affairs we shall only listen to our pastors."*



*Saint John of Damascus, advising the Moslem Caliph.*

July 23, 2018

## Contraception and the Soul and Body Decoupling

TRINITY BY RUBLEV



God is triune, three Persons in One, Father, Son and Holy Spirit. A glimpse of this mystery can be facilitated by looking at who any one of us are. God made man in His image. So there must be a clue in us about God.

Any one of us must be a son or daughter of someone. We can espouse and become a spouse. We can procreate or adopt and become father or mother. So each one of us can mirror the three persons in one, although we are each only one person. Even those that do not marry or do not have children, still have that three-in-one reminder of God in their very being. We exist for the

glory of God. The triune character of man or woman, has an inherent potential to be faithful, like a spouse, or care for another, like a mother or father would. The Holy Virgin has a triune character: Crowned Daughter, faithful Spouse, and Virgin Mother. Meet the new Eve, the Realm of God's Love. Her triune character is all for the glory of God.

In the capacity or actuality of the three-in-one character in us, there is then the mark or reminder of the Divine. Note that this state is not contingent on having sexual relations; rather it is a primordial and eternal state of the soul. A characteristic of the Divine substance. The teaching and notion of the Holy Virgin embodies this truth. This leaves the sexual act in its proper place: the creation of new life. And this teaches male-female relationships without sexuality.

In creating man, God meant that no gift be not subject to the will.

Contraception. like an illicit drug, effectively makes a decision for you and in direct opposition to the triune character. It is replacing your will, a component of the soul, so the will weakens. In the case of the contraceptive drug, the effect can also weaken the male's will, who has to interact with the female in everyday life. Contraception produces a subtle distortion in the soul made for the glory of the Triune God, leading to the soul's dysfunction. Male and female. Meet the curse of the modern age.

Now man in the image of God is created body and soul. Intimately intertwined. The body then manifests the soul, along the principle that form follows function. The bodily change that results from contraception contradicts the function. With this understanding, such an alteration of the body might be expected to result in ill-effects on the physical health of the person. And it does. These effects of contraception have been documented in the medical literature but have been effectively swept under the rug by the main-stream culture:

Blood clots in the extremities and pulmonary emboli. In recent decades, there was the not infrequent puzzle of explaining chest pain in women with normal chest x-rays. With the current use (and abuse) of CT scans,

small pulmonary emboli are now known to be the cause. Small and insignificant, is the the current cultural rationalization to carry on.

The cyclical nature of contraceptive drugs is designed to trick the body into recognizing a pregnancy that is not there. The ovulation is thwarted. The uterus also loses the natural cycle, now capable of denying the implantation of breakthrough fertilization. If these organs are to be so fooled on a monthly basis for most of the adult life of a person, then how can we not expect the rest of our organs and tissues to be not fooled? Month after month. What about the cumulative effects? This background is the scientific explanation of the statistically proven dysplasia in breast tissue from contraceptives that increases the risk of cancer. It is called biological plausibility, the long lost spouse of biostatistics. A doctor should be able to explain things to patients in terms they understand.

Not to be left undone, the male has his equivalent. There is the emerging realization of the link between vasectomies and aggressive prostate cancer.

And what about other tissues? The brain for example. If it is well known that pregnancy causes psychological effects, then why not monthly phony pregnancies?

The analogy of mind-altering drug use is appropriate: Illicit drugs block the intellect, will, and memory, components of the soul, and produce adverse health-effects on the body.

But can we stop with contraception? If the person develops habits that deny the triune nature of the soul then might we not develop yet unstudied effects on the body from other inventions like barrier methods to avoid pregnancy, or even masturbation or pornography? What is the effect of the soul, our will and intellect, by these habits? Our productivity? Our peace of mind? Do we become like deer during rut season, except all year round and for all our lives?

Dysfunctional souls are easy prey for predators. Without even mentioning the devil and his goals, the dysfunctional soul becomes fodder for the proponents of population control that deny the freedom, will, and the means available to humans. They believe in animal husbandry. You are a cow in a herd. You have no control over your facilities. They propose contraception while encouraging seduction, the continual hum of the culture. Just like the medical industry creates pathology for treatment and the war industry, conflict for hardware.

*James 4: 1, From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?*

*“Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be truly good. The most excellent good is something even better than what is admitted to be good.”*

*Saint John Chrysostom, De virginitate*

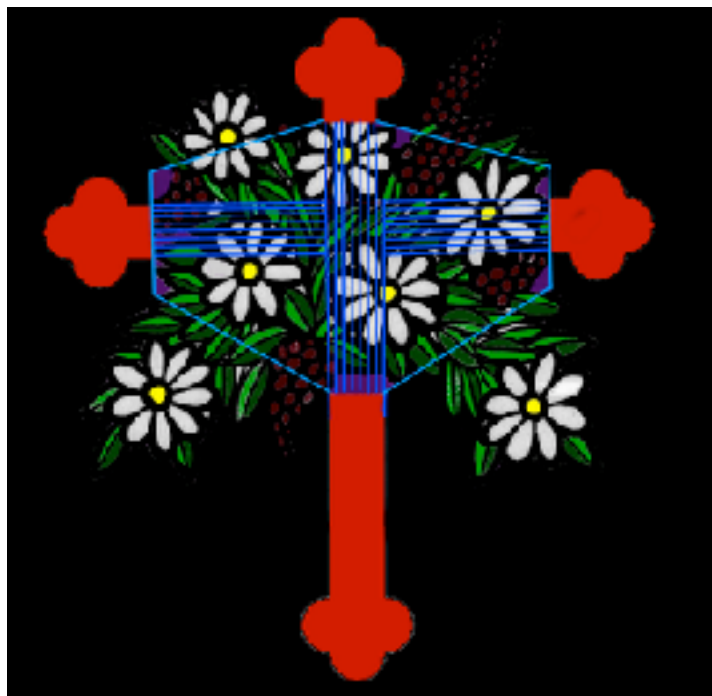




June 20, 2018

XY

The lack of teaching the truth of the Faith is coming to fruition and taking leadership positions. Ordaining a female priest is as impossible as a male delivering a baby. Know what you are getting into. When you enter the Faith, you consume the flesh of the Lord Jesus Christ, God Incarnate in a male. XY. This is not a symbol or the imagination. So having a female say the words of consecration "This is my Body" is to tell a lie in public. God cannot change the sex of a human once conceived. That is the realm of a myriad of religions and philosophies available to hide your conscience, that believe in reincarnation. Because we are conceived male OR female in love; and God cannot undo His work of Love. We can only reject His work. The Divine Liturgy is a Divine Opera that enacts God's redemptive work and presents His Incarnate Divine Son in the flesh for consumption. XY. And not only XY, but the exact chromosome set of God Incarnate. So a male only can act as Priest, just as a woman only can carry and delivery a baby. Any other other way will not produce consumable mysteries. Consider this a nutrition label.







April 1, 2018

### Institutional and Private Mercy (Part 3)

The last two posts (1,2) on Divine Mercy have as a central theme the Institution of Mercy. Mercy sanctifies the soul and protects from hell but this is a physical and institutional Mercy, not just a private confession of sins like what the Bible-only proponents preach. It is both. A Church that includes the gamut of relationships we can have with God, secret, private, communal, AND public, cannot be beyond the reach of an Omnipotent God. The sins are forgiven privately in the Sacrament of course but with more protection than just a private plea for mercy. To omit the institutional component of Holy Repentance leaves us more susceptible to worldly institutions, since the mercy granted had now become an objective truth. When Jesus forgave the paralytic, the world attacked Him for saying he was forgiven. So Jesus gave them a physical sign. He healed the paralytic which silenced His critics.

A personal plea to God for forgiveness can be believed, whether or not God granted it, but a sacramental act of forgiveness is real, whether or not the sinner believes it. It has become an objective truth. Part of a timeless deposit of mercy. A part of God's historical ledger.

In case you have not noticed, the powers of this world live off the attacks and defamation of character of people. Take a politician running for office as an example. A political career can be completely destroyed by media defamation. Never mind that the attacks are always selective and for political purposes. No one of us is innocent. A Sacramental confession affords us additional public protection while protecting our privacy. Jesus offered His physical Nature for this: Body and Blood. If a Sacramental confessional will not save a political career it will at least manifest in some other physical way. As a witness to God's Glory. Thy Kingdom Come. And phony institutions slowly go away.

Paralleling the private and Institutional component of Divine Mercy is the Church's endorsement of private and Institutional prayers for Mercy. We privately pray to God in His Mercy. We also have prayers offered to us by the Church, said with the communion of faithful (physically present or not) to give our conversion a public dimension. An example is the Chaplet of Divine Mercy from the Roman rite and the Trisagion Prayers from the Orthodox tradition. Both have the following words in common, a witness to the work of the Holy Spirit:

Holy God! Holy Mighty One! Holy Immortal One! Have Mercy on us (and on the whole world). (said three times).



March 4, 2018

### The Institution and Mystery of Holy Repentance (part 2)

In the last post, the link is made between the the Sacrament of Holy Repentance and the re-institution of the Kingdom of God on earth. Mercy sanctifies the soul and protects from hell but Mercy is also the institutional foundation of the Church. Mathew 16:18 And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it. Peter's sin was at the very least denial of the kingdom during the trial of the our Lord by earthly authorities. The crucifixion and resurrection is all about the rebuilding of the temple in three days as prophesied by Jesus in John 2:13-25. When Peter realized his sin, he repented with a spirit of contrition and remorse. Later, after the resurrection, Jesus asks him to respond to His question "Do you love Me?"

three times (John 21). Notice that this approach parallels the repetitive nature of the prescribed penance by the priest in the Sacrament, a practice often ridiculed by those inside and outside the Church. The prescribed penance is not a punishment for the sin, but a medicine to heal the soul.

Between the resurrection and the ascension, Jesus appeared to His disciples primarily on the first day of the week (Sunday, See Matthew 28:1). After the ascension, Jesus appears through Sacrament, also primarily on the first day of the week meetings (Acts 20:7, 1 Corinthians 16:2) which is Sunday Liturgy. This was enacted during and after the multiplication of the loaves, when after the blessing, Jesus asks the apostles to distribute the bread (Matthew 14:13-18). He visits the assembly, then appears like a "Ghost" to the apostles (Matthew 14:25). This enacts the appearance of Christ Himself to the people (His physical Presence in the meal) and the power of Holy Ghost to the apostles. Similarly, the power to forgive sins is given to His apostles (John 20:22). So since the ascension, the instrument of confession is primarily the priest, making the forgiveness of sins an objective act. Just as David received mercy through the prophet Nathan.

This "engine" that defines the Church cannot operate by denying or changing the definitions of sin. There are shepherds in the Church who believe that ignoring and denying sin is the way to proclaim God's Mercy. This is like proposing a new solution for disease by denying treatment and amounts to exactly the diminution of the Church and the amplification of evil.

*"Repentance is the door of mercy, open to those who seek it diligently; by this door we enter into Divine Mercy and by no other entrance can we find this mercy"*

*Saint Isaac the Syrian*

Get it? The door to mercy is repentance. Without seeking repentance  
**THERE IS NO MERCY!**

Hence we have some background behind the messages from Fatima, the practices of Lent, and the general benefits of frequent visits to the Sacrament of Reconciliation. The Institution of God is established. Thy Kingdom Come. Counterfeit institutions slowly go away.

“Enter into the Church and wash away your sins. For this is a hospital for sinners and not a court of law”

Saint John Chrysostom



Mary the Miraculous painting, Divine Mercy Cathedral, Vienna, Austria

December 9, 2017

How to Help Korea (updated) or Institutional Divine Mercy Part 1

Saint John Paul II consecrated Russia to the Immaculate Heart of the Theotokos decades ago, as instructed by Our Lady of Fatima. The consecration included the Orthodox Bishops. As instructed. The Soviet Union turned away from communism, ending the cold war. So what gives in the revival of the threat of nuclear war between the tiny North Korea and the former leader of the free world?

The warnings of Fatima included the spread of atheism through out the whole world. With the historical rise of communism, this occurred. These errors, like demons, found a home throughout the whole world. They established themselves in people and in institutions. They are around us and in us.

The defeat of communism had the moral side of history, but also made many institutions and governments very wealthy. So established, entities and institutions can solidify these errors through payment schemes, where money is circulated in a closed loop, effectively living in the past, in a perpetual sense of entitlement. They live off the revival of conflict, effectively blocking out Mercy.

To combat this, the second message of Fatima is that of personal conversion to sanctity. To paraphrase the Theotokos message, one could say it is the likes of Francisco and Jacinta Marto that will guide history in their conversion. Or one could say that the evil powers of this world, including the main stream media, have your personal sin as their greatest asset.

This can be defeated with the sacrament of Holy Repentance. While many in the Church pay little respect to her teachings and sacraments, and many outside the Church believe God is so impotent as to be incapable of creating a formal Church, believing in personal religion or Bible-only philosophies instead, the fact remains that Jesus Christ established an institution. This institution is immune even to the personal errors of her



administrators. Confession establishes the Kingdom of God on earth, begun with the first confession after the crucifixion, namely that of Peter. The sacraments recognize the institution God created as well as sanctifying us, making God's kingdom manifest. Thy Kingdom Come. This sacrament also imports an immunity into the recipient. Mercy sanctifies the soul and protects from hell, freeing captive souls. But Sacramental Mercy also has a ripple effect in time and in culture.

Maybe God has already decided nuclear war will never happen again because of the prayers of these souls:

[link1](#), now in Heaven. Or maybe we can help by praying with them or in their eternal memory, in our conversion.



November 21,

2017

The No Homily Liturgy

Ever been to a liturgy where the priest skipped the homily due to time constraints or other unknown reason. No worries I say. Some homilies are bad anyway. Here is the Psalm passage I think about whenever this happens:

*Psalm 19. The heavens declare the glory of God, the vault of heaven proclaims His handiwork,*

*2 day discourses of it to day, night to night hands on the knowledge.*

*3 No utterance at all, no speech, not a sound to be heard,*

*4 but from the entire earth the design stands out, this message reaches the whole world. High above, He pitched a tent for the sun,*

*5 who comes forth from His pavilion like a bridegroom, delights like a champion in the course to be run.*

*6 Rising on the one horizon He runs his circuit to the other, and nothing can escape His heat.*

No worries. In Christ.

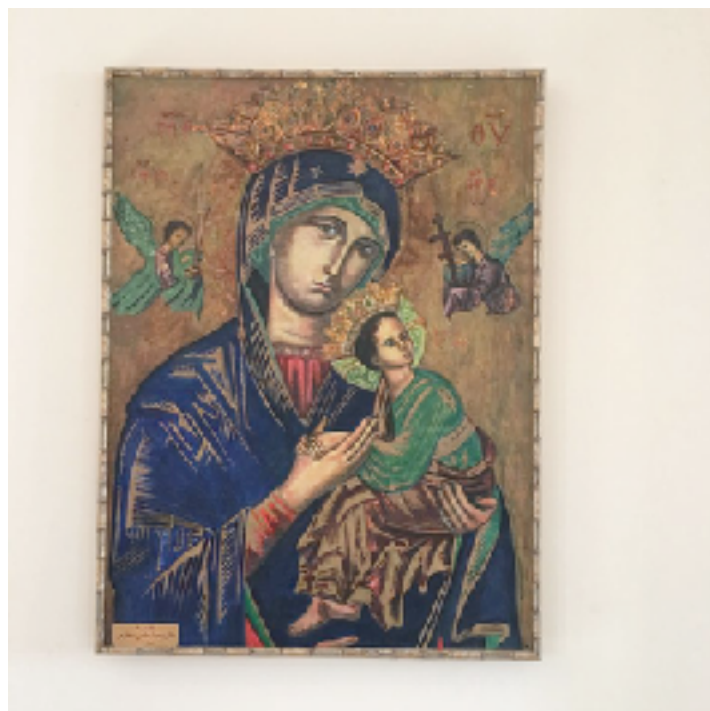


July 31, 2017

## The Divine and Preservation of Identity

We have an innate tendency to want to trust and give ourselves to an entity, a person, a group, or idea. Many of us know the feeling, after having submerged ourselves to another or another thing, of being used or forgotten, let down or taken advantage of. Our sense of identity is lost in these predicaments. Our sense of freedom diminishes. This is what cults do to people, the mainstream media also, political parties and the like. Personal relationships can do that. Jobs also. It behooves to be cautious. To hold back. Be prudent.

But the innate lives on in us. Who can we ever give ourselves to in abandon where we would feel and know we are finally “home”, a part of a whole without losing our sense of identity? God, the creator of our identity, can do that. It is a miraculous “mark” of God that He makes you part of Him while actually gaining your sense of identity. Isn't this the mark of true love? Where the lover gives him or herself over to the other without self-consideration only to find themselves the better for it?





March 18, 2017

## The Evangelization of Celibacy

We are created in the image of God with sexual identity. What does this mean? This has infinite meaning in God's plan for us but for the sake of this discussion let us talk about the meaning of celibacy in the realm of evangelization. So ordered with sexual identity, we are endowed with the ability to procreate through marriage. This is part of the Creative Nature of God manifest in His image, His creatures. It is part of His identifying mark on us. This identity cannot leave us. It is part of us.

Obvious in marriage and obviously compromised in sexual activity out of marriage, what then happens to this identity in a celibate person. The identity remains obviously, but does it become dormant? A review of the incessant temptations of the celibate person can easily remind us that it is still present and wanting. The celibate person however gives over his sexuality to God and so consecrated, he/they has the potential to become even more procreative than we can imagine. When a priest, religious, or even nonreligious does this, he or she in fact enacts the dual nature God bestows on us in the sacraments, divine and human, in a procreative capacity. A faithful priest generates a much larger family than he could ever physically, in his parish or other. Similarly with a consecrated religious female. Or consecrated nonreligious. God's Nature does not sleep:

*Mark 10:29 "Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel 30who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come. "*

This is why the Roman Catholic Church has proliferated so much more than the Eastern Rite, the latter not requiring celibacy except for bishops. A matter of historical record. It is why the Eastern Rite churches are often tempted to nationalistic identities. It is how the Church can stay united

across national borders, which are the extended physical families of man. It is a Trinitarian Unity. It is in fact the only “familial” unity that can exist across borders, despite what the proponents of borderless humanity preach.

Note the proliferation of homosexuality “advocates” in the church is a sinister imitation of this plan that undermines the Church. The devil always presents a fraud. A Roman Catholic priest with “homosexual inclination” has to be celibate as one with heterosexual attraction. But who is sacrificing the more for God? The one who is giving up illicit sexuality or the one who is giving up illicit sexuality or licit sexuality with progeny? In recent times there has been the proposal that the apostle Paul’s thorn in the flesh (Corinthians 2: 12:7-10) was homosexual inclination. As if heterosexuality is not vulnerable to temptation?

If one wants to insist that homosexuality is an innate and natural state, then one has to seriously consider that it is incompatible with the priesthood. If you are not physically disposed to progeny, then you have no business becoming a father. That is the WHOLE point of God’s plan. To increase His family. At least with a married Orthodox priest with children, you know that he is disposed to fatherhood, albeit potentially distracted from his flock.

In God’s grace the eastern churches, the other lung of the Church, those with married priests, serve as a reminder for us against globalization that is the fraudulent version of the Universal Church. A reminder of the fractal organization of family, community, and country.



## Mother of Perpetual Help, Pray for Us

*“Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be truly good. The most excellent good is something even better than what is admitted to be good.”*

*Saint John Chrysostom, De virginitate*



August 6, 2014

## Archbishop Elias Zoghby's Vision of Christian Unity

by Father James K. Graham

Reprinted with permission from the Winter 2008 edition of Sophia, the magazine for the Melkite Eparchy of Newton.

The works of recently-reposed Archbishop Elias Zoghby, former Patriarchal Vicar in Egypt and Sudan, and retired Metropolitan of Baalbek, especially the essays collected in *A Voice from the Byzantine East* [1] and the monograph *Tous Schismatiques* [2], provide a vision of Melkite ecclesiology solidly based in the Eastern Tradition, representative of the thinking of the Melkite Fathers of Vatican II, and consistent with contemporary Orthodox ecclesiological thought.

Archbishop Elias bases his ecclesiology in the first millennium of undivided, but diverse, Christianity. During that period, he says, the Churches founded by the Apostles grew and evangelized the known world, developing liturgically, theologically, and ecclesologically according to the particular needs of each geographical location and also according to their unique historical-cultural-political situations. A basic agreement on the essential content of the Christian faith, derived from the Scriptures and the teaching of Jesus and the disciples and their successors, and articulated for the universal Church at the seven Ecumenical Councils, united all Christians, despite their wide geographic dispersal and their many divergent local practices.

The Great Schism of 1054 between Rome and Constantinople came as the culmination of intensifying conflict between the two Churches, two cultures, and two political systems. The Councils of Lyons (1274) and of Florence (1439) aimed at reuniting the separated Churches, and despite the increasingly institutionalized condition of schism, both councils bear witness to a consciousness of some kind of continuing communion, for the

bishops of both East and West convened and voted.[3] This sense of communion without administrative uniformity, at least tolerant of each other's differences, but still agreeing on the essentials of the Christian faith, forms the foundation of Archbishop Elias' proposal for reunion of the Catholic and Orthodox Churches in our time.

Even in *Tous Schismatiques*, which advances his notorious plan for immediate intercommunion between the Greek Orthodox Church of Antioch and its separated sister the Melkite Greek Catholic Church, Archbishop Elias does not provide more than an outline of how the Catholic and Orthodox Churches should realize their reunion. Let us sketch that outline.

1) "The rapprochement between the Catholic and Orthodox Churches requires a new formulation of the doctrine of Roman primacy. This formulation must be grounded in the common tradition of the first thousand years of Christianity." [4]

2) "Only the union of Latins and Orthodox on the level of equality can bring together the apostolic tradition in its fullness and make Catholic unity complete. [Orthodoxy] must, therefore, share equally in the government of the reunited Church, just as must the Latin Church, under the primacy of Peter, of course." [5]

3) The "East-West Christian dialogue should be accompanied by an even greater effort at the decentralization that was begun at the Second Vatican Council, and in the Orthodox Churches it should accompany an effort of extremely qualified centralization around Peter's successor and in the framework of traditional collegiality." [6]

4) "All of the Churches ought to be governed by their own bishops; Eastern Christians have never conceived of Church government in any other way... The pope and his colleagues must not be entrusted habitually and normally with the government of all the Churches." [7]

5) The Pope cannot “exercise, normally and habitually, in the Eastern Patriarchates, the role he exercises in the Latin Church in his capacity as Patriarch of the West.” [8]

6) “In recalling, with theologians and ecumenists, that the faith is essentially the same in the Roman Church and in Orthodoxy, we understand that doctrine elaborated after the schism by one of the two unilaterally, that is, in the absence of the other, cannot be part of what is essential in this faith.” [9]

7) Thus, doctrine and discipline defined at the General Councils of the West after the Schism oblige only the Latin Church, and definitions made at Orthodox synods after the Schism oblige only the Orthodox Church. [10]

8) “It is our understanding of Church history and Tradition that the Church is to be governed by the bishops who are in communion with the Pope, but not exclusively by the Pope to the exclusion of the Episcopate.” [11]

9) There can be no practical progress toward resolution of the problem of primacy and reconciliation of the Churches “as long as the actual government of the Catholic Church has not been wholly and uncompromisingly transferred from the hands of this minority [the Roman Curia] to those of the pastoral Episcopate, the only agent truly responsible for the Church of Jesus Christ. [12]

10) In ruling his diocese of Rome and the dioceses of Italy whose metropolitan he is, the Pope “ought to be assisted by his local clergy.” [13]

11) “The responsibilities of ruling the Latin Patriarchate of the West ought to be assumed by the Latin episcopate or their delegates near the Holy Roman See, assembled in Patriarchal Synod around the pope in the exercise of his powers as Patriarch of the West.” [14]

12) “Where the whole Church is concerned, the responsibility for its administration ought to fall upon the universal Catholic episcopate (or the representatives commissioned by them) to coordinate, under the

worldwide primacy of the Pope, the life and activities of the entire Church.  
[15]

13) In order to make reunion with Orthodoxy possible, as well as to adapt to the free and democratic conditions of the modern world, the Roman Church must return to the synodal type of Church government that even it lived under in the first Christian millennium. This means national or local church “government by genuine Bishops’ Conferences with real power,” not merely consultative or advisory bodies. [16]

14) Episcopal authority must be reaffirmed and restored because it comes directly from Jesus Christ Himself, who founded the Apostolic College in accord with Divine will. “Christ gave the ‘presidency’ of the Apostolic College to Peter only after having entrusted all the Apostles with a clear cut, well-defined mission. The leader of the Apostles was designated, then, to be head of a College which had already been constituted, a College already enjoying authentic and inalienable powers.” The Pope is the first bishop in the Church because he succeeds Peter, who was “a member of this College when he received the mission of strengthening his brethren.  
[17]

15) The rights and privileges of the Patriarchs must be recognized, respected, and revitalized, for “the Patriarchate is the only genuine guardian of each Church’s patrimony and one of the only checks on the spread of heterodoxy”. [18] In the Christian East, the Patriarchs are the agents of the episcopate, members of it and chosen by it. Archbishop Elias quotes Archbishop Peter Medawar as saying that the patriarch is “the most eminent guardian of the deposit of the faith, “having “major responsibility for its true and integral diffusion... He is the official spokesman of his Church and of its peoples in all circumstances... In conformity with the ancient law, the patriarchs have the right and even the obligation to carry the burden of governing the Universal Church together with the Holy Father and to do so in a more outstanding and formal manner than the other bishops.[19]

16) The reinterpretation of the primacy of the Bishop of Rome should be based on the Eastern understanding of his position as *primus inter pares*, which is sacramental rather than juridical. That is, the pope is first among equals because he, the patriarchs, and all the bishops are equal by virtue of sharing the fullness of priesthood, which is episcopacy. This understanding does not exclude the possibility that the pope, like the patriarchs, may have certain powers that other bishops do not have, [20] but these powers come from the rank of his see among the dioceses of Christendom, not from his personal succession to Peter,[21] and they originate in canonical custom and legislation, not in divine institution or essential doctrine of the faith. [22]

17) Referring to the Third Canon of the Second Ecumenical Council, Archbishop Elias writes that “if the role of the Church of New Rome entails a veritable responsibility, witness, and diakonia in the service of the unity of Orthodoxy, one cannot be dealing simply with primacy of honor or precedence when one speaks of the Bishop of Rome, recognized by Orthodoxy as the first among all bishops.” [23]

18) In the reunited Church, the primacy of the Bishop of Rome, so extensively elaborated by the Latin Church, would complement local autonomous episcopal collegiality, so zealously safeguarded by the Orthodox Churches. Excessive decentralization, the strength that has considerably weakened the Orthodox, would counteract excessive centralization, the weakness that has inordinately strengthened Rome.[24]

19)“Thus we would say that these rights reserved to the Bishop of Rome must be defined by mutual agreement of the Roman and Orthodox Churches. Since this matter must not in any way become a part of the essential deposit of faith required for canonical communion, it must be settled by the reunited Churches.” [25] This statement, of course, reflects Archbishop Elias’ conviction that the shared faith of the first millennium suffices for restoration of communion.

20) In fact, he says, “it is easier to agree on what concerns God than on what concerns men, knowing churchmen and their powers and privileges? Reaching accord on doctrine will be easy once we reach accord on the division of powers.” [26]

21) In matters of doctrine, the shared faith of the first millennium suffices; everything else is different non-essential formulations and elaborations of the same essential truths. And, since doctrinal formulations can never fully express the truth of what we believe, much less the truth of the Mystery of God, it is wiser to avoid dogmatic definitions as far as possible. “If one is obliged to do so, which should be very infrequently after the stabilization of the depositum fidei, one should do so with Christian modesty, and without a priori exclusion of other formulations that could be equally legitimate and maybe even more adequate... Revealed truth can be formulated in different ways and in different contexts. Factors such as cultural, historical, and other situations can influence these formulations without changing the Truth, which always remains the same.” [27]

22) Just as differences in doctrinal expression need not stand in the way of communion, so also differences in ecclesiology can be accommodated. “Until the 11th century, Rome and Orthodoxy each had its unique ecclesiology, at least germinally, and unity was not broken. One can conceive of these two different ecclesiologies in the Church without questioning the Faith and without altering communion.” [28]

23) We can even regard these differences as necessary for the wholeness of the Church, because “the Catholic Church, that is the Universal Church, can only consist of the Roman Church and the Orthodox Church reunited, since neither of them can claim to possess the whole Christian patrimony, spiritual, ascetical, liturgical, patristic, or doctrinal.” [29] The wholeness of the Church is legitimate diversity in essential unity.

24) Archbishop Elias conceives of Church unity in terms of East and West, and favors preservation and development of the legitimate diversity of worship forms, theological expression, and church governance suited to

peoples and countries. Jesus Christ is incarnated in each race, and each race shows forth in its own way the image and likeness of God. Thus, its expression of Christianity must be locally developed, not imported. [30] In this context, he seems to regard the re-entrance into Catholic communion by the churches of the Reformation and their descendants as a matter for the Western Church to deal with. [31] However, as expressions of legitimate diversity they figure in his larger vision of Christian unity: “no Church or group of believers however humble it may be, should be compelled to accept union by assimilation or disappearance... Indeed, we envision the true unity of the distant future to include several different rites in which almost everyone can find a home: an Anglican Catholic rite, a Presbyterian Catholic rite, perhaps even a Jewish Catholic rite, and many, many more; with some of them containing even smaller subdivisions.” [32]

25) Therefore, achieving the reunion of the Christian Church requires dedicated, humble, sacrificial effort on the part of all Christians, who should feel the pain of separation and who suffer from, as well as sometimes contribute to, its sinfulness.[33] However, the Church of Rome, since it is the head of the Churches, bears special responsibility for healing schism and restoring unity. This is its God-given mandate; this is the proper exercise of its primacy. [34] Fulfilling this role will require major changes in Roman self-understanding, a process begun at Vatican II, accompanied by fundamental changes in Roman dealings with other Christians, for “every attempt at unity centered in a pyramidal Church, built around an absolute juridical authority, and founded on submission to the Pope, instead of on co-responsibility with the older brother who is in Rome, would be doomed to failure.” [35]

However we may respond to this vision of Church unity – and as an ideal it has great appeal – our task here is to discover in it resources for fulfilling the ecumenical vocation of the Melkite Greek Catholic Church, if we can. Let us begin, as we must, by flatly calling it a fantasy that ignores most of the secular and ecclesiastical history of the Christian age. Yes, the Churches should re-unite on the basis of the common faith of the first millennium,



should accept legitimate diversity in worship and doctrine and discipline, and should govern themselves synodally under the benign primacy of the Bishop of Rome, first among equals, presiding in the service of charity. But at this time, and for the foreseeable future, such reunion seems at best highly improbable.

Nationalism, pluralism, colonialism, imperialism, and dogmatization of local customs and theological opinions contribute to the unlikelihood of reunion on these terms, as do centuries of carefully nurtured misunderstandings and even enmities. If the Churches truly hope one day to achieve reunion, they must strive diligently to resolve these misunderstandings and to heal these enmities, not simply at the level of international theological dialogue, not even at the level of the hierarchy or of clerical formation, but at every level of church life.

Agreement on theology by theologians has no meaning until the parishioners in church on Sunday can affirm it and apply it in their daily dealings with other Christians. As long as Catholics define themselves essentially as being “under the Pope,” and as long as Orthodox define themselves essentially as not being “under the Pope,” both sides ignorant not only of others’ faith but of their own, theological dialogue will remain so much wasted breath and reunion will remain a beautiful fantasy.

What, then, can Melkites learn from Archbishop Elias’ vision? They can, and should, recognize its basic validity – it expresses our authentic understanding of the Church. It should be taught and nurtured in church schools, in homilies, in adult education classes, in regional and national clergy-laity conventions, in deacon training programs, in seminary curricula, in continuing education of clergy, in the Patriarchal Synod. It should become intimately and integrally part of the meaning of “Melkite.”

As this happens, we must also share our conviction that this vision authentically points the way to human achievement of God’s will that His people should be one with Him. Such sharing will involve more than words – though words, written in church bulletins, pastoral letters,

episcopal statements, ecumenical documents, educational materials, popular magazines, and scholarly journals, will carry great weight.

Such sharing will involve acting according to our belief – individuals, families, parishes, dioceses, the entire patriarchate must seek cooperation with fellow Christians, repudiate inauthentic forms of worship and teaching and governance, and do whatever expresses our authentic vision: ordain married men, expunge latinizations, elect our own bishops, restore true monasticism, and adapt our heritage of Holy Tradition to the demands of life in the secular, pluralistic, technological, God-hungry world of the 21st century.

Often people contribute to making themselves invalids. They completely accept limitations placed upon them by circumstances or accidents, even further handicapping themselves by not daring to try actions that will challenge them but will not defeat them. Such people make themselves victims. They call themselves realistic. In effect, they deny God's will and power. They defy God to heal them, without making any attempt to cooperate in their own healing.

Other people make every effort to overcome their handicaps or limitations. They constantly strive to reach farther or to walk longer or to stand longer by themselves. Such people make themselves victors. Others call them idealistic, but they too call themselves realistic. Consciously or not, they acknowledge God's healing power and His willingness to cooperate with us when we try to cooperate with Him.

Melkites (and, indeed, all Christians) must stop acting like invalids, victims of circumstances and dependent on what others do to or for us. We cannot be like the paralytic, lying by the pool for 38 years waiting for someone to put him in the water. We must be like Zacchaeus, willing to climb up a tree – perhaps even to go out on a limb – to overcome our limitations. The Lord will recognize us, reward our efforts, and bring salvation to our house.

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4. Zoghby, *Voice*, p.71.
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17. Zoghby, Voice, p.83.
18. Zoghby, Voice, p. 104.
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20. Zoghby, Schismatiques, p.47.
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23. Zoghby, Schismatiques, p.48.
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25. Zoghby, Schismatiques, p.47.
26. Zoghby, Schismatiques, p.109.
27. Zoghby, Schismatiques, p.17.
28. Zoghby, Schismatiques, p.29.
29. Zoghby, Schismatiques, p. 14.
30. Zoghby, Schismatiques, p. 63.
31. Zoghby, Voice, p. 86.
32. Zoghby, Voice, p. 104.

August 6, 2014

## SEPTEMBER 11... MY SPIRITUAL RESPONSE

In Fr. Groeschel's video, SEPTEMBER 11... A SPIRITUAL RESPONSE, formerly available on EWTN, he talks about the way the buildings came down as some kind of a miracle. There are two possibilities here. That it was. Or it was not. In either case, it was NOT natural. So lets either remember it as a miracle or admit the alternative.

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son in atonement of the sins of rogue elements in government, executing the murders of 9/11 in order to start of a cycle of violence that we now daily witness.

*Eastern Prayer for Civil Authorities.*

*Be mindful O Lord, of our elected leaders, (Name), of all civil authorities, of our armed forces, of the city in which we dwell, and of every city and country place; grant us peaceful times, that we may lead a calm and tranquil life in all holiness and peace; for You are holy, our God, and we render glory to You, Father, Son, and Holy Spirit, now and always and forever and ever. Amen.*

August 6, 2014

Lebanon's "Clash of Civilizations". A Message for Our Time?

There is another angle one can view what many are calling the present or pending "clash of civilizations". One that a faithful Catholic should consider, or any Christian for that matter. Considering the historical record, Lebanon has been there and done that. Pope John Paul II is quoted as saying that Lebanon is "more than a country; it is a message." But why and how? From antiquity to her civil war in the last part of the 20th Century, Lebanon can resonate in the hearts and minds of present-day Christians facing an uncertain future. To gauge, and even alter our course in history. For in Lebanon, the Holy Spirit of God is at work.

Many in the west have a limited view of this region, associating Lebanon with her drawn out civil war of over 25 years. To orient the reader, Lebanon is located just to the north of Israel, and is situated between the geographic east and west. Lebanon is known in history as the crossroad of civilizations. Lebanon was visited by Jesus Himself, preaching and healing in Sidon and Tyre (Matthew 11, 15). Since the time of the apostles, Lebanon has been predominantly Christian.

Some of us may be familiar with a recent Saint in the Catholic Church. St. Charbel Makleuf, of the Maronite rite. The Maronites were founded in the 5th Century by the Syrian monk and hermit St. Maron, a contemporary and correspondent of St. John Chrysostom. The Maronites established themselves in the mountains of Northern Lebanon. From here they resisted attempts by the invading Islamic Caliphs to absorb them, eventually earning their tribute. The Maronites fought along with the Crusaders in the 11th through 13th Centuries. In this period the Maronites sought union with the Latin Patriarch in Antioch, but formal union with Rome did not occur until the 16th Century, enabled by Jesuit missionaries. Maronite monasteries and convents were instrumental in preserving Arabic and Syriac manuscripts, even helping to oppose the Turkish empire's attempt to obliterate the Arabic language. The first printing press in the middle east

was imported by the Maronites in 1610. Maronite scholars played a leading role in a renaissance of middle east literature, even on Islamic history, in the 19th and 20th century. After the dissolution of the Ottoman empire, the Maronites were the primary force in forging the republic that is now Lebanon.

In antiquity, the region that includes present day Lebanon was under the governance of the first Christian Church, the Church of Antioch. Antioch sits just above Lebanon geographically. This Church was founded by Sts. Paul and Barnabas, and their first bishop was none other than the Apostle Peter, before he left to Rome. The Church of Antioch produced St. Ephrem the Syrian (4th Century), Doctor of the Catholic Church, and St. John Chrysostom (5th Century), Father and Doctor of the Catholic Church. Together with the sister Churches of Alexandria in Egypt and Jerusalem, these Byzantine Churches preserved the sacraments for 2000 years. Nearly annihilated by the first Moslem invasion, the Byzantine Church in Lebanon survived subsequent invasions through a spirit of cooperation. Not so during the Crusades, as politics won over theology, and the victors replaced the Byzantine with the Latin, driving out the Byzantine faithful. The Byzantine churches were rebuilt after the Crusades were driven out by the Islamic Mamelukes. In this era and during the subsequent four centuries of Ottoman rule (1516-1920), politics favored the east over the west, and the autonomous Christian Churches were encouraged to ground themselves to Constantinople. Lebanon was different. By the 1700's, a movement had begun to unite with the Church with Rome, while preserving the eastern liturgy. In John 17:23 Jesus prays: I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. In 1723 the Byzantine Bishop of Sidon requested communion with Rome. The Melkite Greek Catholic Church became official and the Church of Antioch divided. While the remaining Orthodox continued to form three autonomous churches, the Melkite Catholics were unique in being scattered in the regions of Antioch, Jerusalem, and Alexandria while under one Patriarch (Antioch). The ensuing Melkite era is known for missionary and



educational works through out the middle east, but not without resistance and even persecution, and even from the Orthodox. In Lebanon this was rare; here the seeds were being sown for the republic of the 20th Century.

In the 1950's Lebanon became a shining star in the middle east, with peaceful coexistence between Moslems and Christians. A republic with democratic principles. The emergence of prosperity attracted powerful financial interests however. The culture began lending itself to materialism and unbridled commercialism. The moral culture suffered; a culture of corruption and even secularism incubated. Nationhood and patriotism lost their true meaning. Lebanon's civil war lasted over 25 years, a war that the majority of the population did not want and that was largely manipulated, on both sides, by outside forces with their own agendas. Eventually this lead to a seduction of both Christian and Muslim sides, leading in events that neither side can look back at without shame. As a result of the civil war, the Christian census nearly halved from 60% to 35% (mostly from exodus). A strong movement promoting unity between Melkites and Orthodox was also halted by Lebanon's "clash of civilizations".

This history may so far resonate with readers, that Lebanon is a message for our time. But there is more.

There was a light that emerged from the period of civil war, in the Catechism of the Catholic Church. Part Four of the Catechism, "Christian Prayer" was written by a Melkite priest living in Lebanon during the civil war. Here is what then Cardinal Ratzinger said about how Fr. Corbon, who lived amidst the terror, was chosen to be associated with the Catechism:

"After having resolved to add a distinct fourth part on prayer to the first three, we looked for a representative of Eastern theology. Since it was not possible to secure a bishop as author, we settled upon Jean Corbon, who wrote the beautiful concluding text on prayer while in beleaguered Beirut, frequently in the midst of dramatic situations, taking shelter in his basement in order to continue working during the bombardments."

So we can say that in a time of anguish, during a clash of civilizations, a priest of an eastern Catholic rite composed the part on prayer in the Catechism. One of the most inspired texts of our time and a fixture of our faith. According to Reverend Cassian Folsom O.S.B, a teacher at the Pontifical Liturgical Institute of Saint Anselmo in Rome, from an original publication in *Homiletic and Pastoral Review*, April 1996, Fr. Corbon's hand also appears in another part of the Catechism:

"However, the sub-section entitled *The Liturgy: Work of the Holy Trinity* (CCC 1077-1112) bears the unmistakable mark of Fr. Corbon, and reflects the single most important insight of his book, *The Wellspring of Worship*, namely, that the liturgy is essentially Trinitarian in nature."

Here comes another message for us from the clash. Fr. Folsom goes on:

"The action of the Father as the source and goal of the liturgy (CCC 1077-1083) is commonly understood, and the work of the Son in the liturgy (CCC 1084-1090) is even more familiar ... The action of the Holy Spirit, however, is more hidden, more mysterious, and for that reason less known, and less frequently the object of theological reflection.

For that reason the section on the work of the Holy Spirit in the liturgy (CCC 1091-1109) is remarkable for bringing to light an aspect of the Church's pneumatological [of the Holy Spirit] tradition, formerly hidden from a large majority of Catholics. Even from the very practical point of view of length, this section is longer and more fully developed than the sections on the Father and the Son, precisely because this element of the liturgy has been largely overlooked by the Western Church in the past. Here the hand of Fr. Corbon is clearly in evidence."

In Pope John Paul II's Apostolic Letter *Oriente Lumen*, Section 6, we read: "Certain features of the spiritual and theological tradition, common to the various Churches of the East mark their sensitivity to the forms taken by the transmission of the Gospel in Western lands. The Second Vatican Council summarized them as follows: "Everyone knows with what love

the Eastern Christians celebrate the sacred liturgy, especially the Eucharistic mystery, source of the Church's life and pledge of future glory. In this mystery the faithful, united with their Bishops, have access to God the Father through the Son, the Word made flesh who suffered and was glorified, in the outpouring of the Holy Spirit. And so made 'sharers of the divine nature' (2 Pt 1:4) they enter into communion with the most holy Trinity".

Indeed, as described in Fr. Corbon's book, the liturgical expressions in the eastern churches (and increasingly in the english version of the Latin Rite) emphasize the epiclesis or "calling down" of the Holy Spirit. According to the eastern traditions, the epiclesis is the vehicle of a mighty synergy between God and man. Centered in the liturgy, man then lives out this synergy by consenting to it in prayer.

In these sections of the Catechism, we read:

CCC 1091: The desire and work of the Spirit in the heart of the Church is that we may live from the life of the risen Christ. When the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine cooperation. Through it, the liturgy becomes the common work of the Holy Spirit and the Church.

Later we read (CCC 1099) that "the Holy Spirit is the Church's living memory".

With a possible world war between east and west looming, or a clash of civilizations, western Catholics may want to pause and take a deep breath in considering their role in forming history. Pope John Paul II would often describe the Catholic Church as needing to 'breathe with both lungs'. With this reminder and elaboration on prayer, and this mystical understanding of the role of the Holy Spirit, we can become more fruitful for God.

In a recent Zenit article (March 22,2006), Michel Aoun, interim Lebanese leader, talks about the role of apostolic Christianity in the resolution of the clash.

“For us, the expression “Maronite” is no longer the exact term; there is much more talk of “Christians” in general. We regard the rites as secondary traditions, because we are all Christians for Christ, whether Maronite, Greek-Catholic, Melkite, etc.”

He then goes on to say:

“Christians have brought about the unity of Lebanon; they were the only ones who cohabited with the different Muslim groups, when coexistence among the different Muslim groups did not exist.

They have a historic role, which is to live their mission, to be an element of understanding, a federalizing element of the people of Lebanon in its different components. Playing this role, they can, I believe, recover their function in the republic and participate in politics and in the socioeconomic construction of the country.”

Lebanon is presently being taunted again. The threat of a world wide clash is knocking on her doors. Perhaps as a sign of an age to come in the world, Christian religious fervor in Lebanon this time is flourishing, as are monasteries and seminaries. They cannot keep up with the demand from new candidates. A whole generation has been let down by their parent’s culture and are seeking answers in the Truth of the Ages.

August 6, 2014

## A Joppa Story

This small story unfolded during our trip to the Holy Land in 2004. It was in the town of Joppa, the town of Jaffa in present day Israel. It is the town of the readings from Acts of the Apostles. It had the port through which the cedars from Lebanon were were brought in to build Solomon's temple.

Here also is the Vatican's embassy to Israel. There is a beautiful Franciscan church there near the house of Simon the Tanner (from Acts 10:6-15). It is called the Church of St. Peter.

When on pilgrimage there in 2004, there was a beautiful tall Jewish girl outside the church waiting to get in with us. She had just rode over on her bike from nearby Tel Aviv. It seemed to me that she came there regularly by the way she acted. While waiting she struck up a conversation with our handsome young driver, an Orthodox Christian Palestinian. I could not hear the conversation very well. She was talking about a personal decision she was trying to discern. They also talked about the prospects of peace. We went in and they stayed outside talking. The church was beautiful inside too and had a painting of Peter's ecstasy and vision of the linen sheet with "all manner of fourfooted beasts" over the altar. When we came out the two were still talking. She sounded sad but hopeful. They then exchanged numbers, she went in, and we left.

June 2, 2014

## The Real Presence of our Lord in the Psalms

All Bible references are from the Douay-Rheims Bible unless indicated

As Catholics we can often find ourselves living out Scriptural prophecy, even while not yet recognizing our actions with the same. A perfect example is the Rosary, as Mary prophesized this devotion in Luke 1:48: Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

We live in a time of confusion regarding the meaning of God's kingdom on earth and whether our Lord's physical reign is due. What Christian would deny that the Old Testament has prophecies about this reign in the flesh. Where is Jesus now? What about the Psalms? Are there any prophecies here that we as Catholics are or at least should believe and be living out now? The following passages are helpful in meditating on as prophecies of the Real Presence of our Lord in the tabernacle. There are probably others. Keep in mind David often talks about an inheritance from God for future generations. Italics are for emphasis. Comments are in brackets [].

### Psalm 5

1 Unto the end, for her that obtaineth the inheritance. A psalm of David. 2 Give ear, O Lord, to my words, understand my cry. 3 Hearken to the voice of my prayer, O my King and my God. 4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice. 5 In the morning I will stand before thee, and will see: because thou art not a God that willest iniquity...

8 But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear. 9 Conduct me, O Lord,

in thy justice: because of my enemies, direct my way in thy sight. 10 For there is no truth in their mouth; their heart is vain.

### Psalm 15

...5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me...

11 Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

“Come to you all of you who are weary and find life burdensome and I will refresh you” (Mt 11:28)

### Psalm 16

...15 But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

Jerusalem Bible translation:

... 15 For me the reward of virtue is to see your face, and, on walking, to gaze my fill on your likeness.

“When you look at the crucifix, you understand how much Jesus loved you. When you look at the Sacred Host you understand how much Jesus loves you now.” Blessed Mother Theresa.

### Psalm 17

...7 In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.

[CCC:1378 Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only



during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.”]

#### Psalm 19

...May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee. 3 May he send thee help from the sanctuary: and defend thee out of Sion.

#### Psalm 25

...6 I will wash my hands among the innocent; and will compass thy altar, O Lord: 7 That I may hear the voice of thy praise: and tell of all thy wondrous works. 8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

#### Psalm 26

...4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple. 5 For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

[Note that Jesus was sacrificed on the rock of Calvary, suggesting that this prophecy is of His sacrifice to the Father to reside in the tabernacles of the world]

## Psalm 59

...4 Thou hast moved the earth, and hast troubled it (Jerusalem Bible: You have made the earth tremble, torn it apart. [A reference to the earthquake at the end of Jesus' sacrifice?]): heal thou the breaches thereof, for it has been moved. 5 Thou hast shewn thy people hard things; thou hast made us drink wine of sorrow.

## Psalm 60

...3 To thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock. Thou hast conducted me; 4 For thou hast been my hope; a tower of strength against the face of the enemy. 5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

[Note here again we have a clear reference: a time of tremendous trial which at its culmination, Jesus is transformed to reside in the tabernacle forever!]

## Psalm 62

...2 O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh, O how many ways! 3 In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory..

CCC 1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, MF 66).

## Psalm 64

...5 Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple.

#### Psalm 71

...15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day. Jerusalem Bible translation: Prayer will be offered for him constantly, blessings invoked on him all day long.

“Let us be generous with our time in going to meet him in adoration and in contemplation... May our adoration never cease.” Pope John Paul II.

#### Psalm 77

...69 And he built his sanctuary as of unicorns, in the land which he founded for ever.

[The reference to unicorns is generally meant to signify firmness].

#### Psalm 83

1 Unto the end, for the winepresses, a psalm for the sons of Core. 2 How lovely are thy tabernacles, O Lord of host! 3 My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. 4 For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God. 5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

[Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. . . . Could not

Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature. St Ambrose].

#### Psalm 94

1 Come let us praise the Lord with joy: let us joyfully sing to God our saviour. 2 Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms...

[Relatively few people had access to the Presence of the Lord in the old Testament. Could this be a prophecy for our time?]

6 Come let us adore and fall down: and weep before the Lord that made us. 7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

#### Psalm 133

1 Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God. 2 In the nights lift up your hands to the holy places, and bless ye the Lord.

#### Psalm 137

1 I will praise thee, O lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of his angels: 2 I will worship towards thy holy temple, and I will give glory to thy name.

#### Psalm 150

1 Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

*"I have a burning thirst to be honored by men in the Blessed Sacrament" St. Margaret Mary Alcoque.*



June 2, 2014

## PEACE BE WITH YOU AND THE FIRST SUNDAY MASS

For those Christians among us who attend weekly Sunday Mass or Divine Liturgy, do you ever wonder when the first Sunday Mass or Liturgy was celebrated? Did the early Church record the day when it was first celebrated? It seems not to have been recorded in any log or ledger that anybody talks about. One would think that the first time our weekly Mass happened would be documented somehow. I will propose that this is. In scripture. And how may surprise you, as well as help you witness to those that question the practice as unscriptural or even question the move of the Lord's day from Saturday to the first day of the week: Sunday.

Let's begin with the recounting of the resurrection in scripture [my comments are in brackets; scripture references are from the Revised Standard Version Catholic Edition but any version can be used for this discussion]:

Matthew 28:1

Now after the Sabbath, toward the dawn of the first day of the week [Sunday], Mary Magdalene and the other Mary went to see the sepulcher.

Mark 16:2

And very early on the first day of the week [Sunday], they went to the tomb when the sun had risen.

John 20

1 Now on the first day of the week [Sunday] Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb...

19 On the evening of that day, the first day of the week [Sunday], the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, "Peace be with you...[The reader familiar with the Liturgy, should recognize this as the greeting from the priest at the beginning of the Mass.]

26 Eight days later [Sunday], his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you."

#### Luke 24

But on the first day of the week [Sunday], at early dawn, they went to the tomb, taking the spices which they had prepared. 2 And they found the stone rolled away from the tomb,...13 That very day [Sunday] two of them were going to a village named Emma'us, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing together, Jesus himself drew near and went with them. ..27 And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. ... 30 When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. 31 And their eyes were opened and they recognized him; and he vanished out of their sight. 32 They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" 33 And they rose that same hour [still Sunday] and returned to Jerusalem; and they found the eleven gathered together and those who were with them, 34 who said, "The Lord has risen indeed, and has appeared to Simon!" 35 Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

36 As they were saying this [still Sunday], Jesus himself stood among them, and said to them, "Peace to you."37 But they were startled and frightened,

and supposed that they saw a spirit. 38 ...41 And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate before them.

... 48 You are witnesses of these things. 49 And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

We then find that this Sunday practice continues after the ascension via the apostles:

Acts 2:41-43

41 So those who received his word were baptized, and there were added that day about three thousand souls. 42 And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

1 Corinthians 10:15-17

15 I speak as to sensible men; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread.

Acts 20:

7 On the first day of the week [Sunday], when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight. 8 There were many lights in the upper chamber where we were gathered.

1 Corinthians 16:1-3



16 Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week [Sunday], each of you is to put something aside and store it up, as he may prosper, ...

## 1 Corinthians

20 When you meet together, it is not the Lord's supper that you eat.

23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." 25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

So we can summarize a pattern of the post-resurrection story as follows. Jesus appears to his disciples in the context of a meal on Sundays, often with the greeting "Peace be with you". He appears with his glorified wounds. This is the same presentation and context of the timeless Sunday liturgy. The first Mass was then on Resurrection Sunday. The second, one week later, and so on, until His ascension to the Father. During this time He no doubt enlightens the apostles on this practice, who then continue the practice on Sunday's after the ascension, until this day. They stand in His place, to offer the meal.

Could this be one of several layered meanings to Jesus' encounter with Mary Magdalene at the tomb:

John 20 15 Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16 Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rab-bo'ni!" (which means Teacher). 17 Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren

and say to them, I am ascending to my Father and your Father, to my God and your God.”

In His answer, is Jesus is stating that the opportunity for those who seek him to physical hold, consume, love, and adore Him will come after He ascends to Father, after which He Himself, in the consecrated meal, will be physically offered by the apostles (priests) to the faithful more universally?

This is also demonstrated in the John 21's recounting of Jesus' encounter with the apostles on the beach. He calls them ashore, feeds them, and instructs them (Peter) to then feed His sheep if he loves Him:

12 Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and so with the fish. 14 This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

15 When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” ...

In a remarkable consistency, the feeding of the multitudes also alludes to the commission for the apostles to feed the sheep after Jesus' resurrection. The apostles distribute the meals. Then Jesus instructs them to leave while He visits the crowd. Jesus then walks on water to catch up with the apostles:

Matthew 14 22 Then he made the disciples get into the boat and go before him to the other side, while he [Jesus] dismissed the crowds...25 And in the fourth watch of the night he came to them, walking on the sea. 26 But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out for fear.

The walking on the water can symbolize the resurrected Jesus. A stretch? Maybe, but look at how the apostles react when the resurrected Jesus appears to them in the upper room :

Luke 24 36 As they were saying this, Jesus himself stood among them, and said to them, "Peace to you." 37 But they were startled and frightened, and supposed that they saw a spirit.

There you have it. The Sunday Mass is alluded to in the in the narrative of the gospel. It begins on resurrection Sunday and Sundays after that with Jesus present before the ascension, and continues to this day on Sundays after He ascended into heaven.

Peace be with you.