

Universal Orthodox diocese of Georgia U.S.A.  
400 North River Parkway  
Sandy Springs, Georgia

My dear Chaplain Paul A. Ready and Most High Priest:

These past few weeks since writing you last dated 4.7.2008 is a time of great blessing in the Lord Jesus the Anointed and it gladdens me to be able to relate the following. Your email to me with hugs was received with joy and a grin. We do tend to go off on one another. But we have always been able to enjoy later our new discoveries. You have an odd way of encouraging me to get busy about the work in Him. So, to fulfill that promise to write the Doctrine of the golden eagle. And to honor your obedience to the call to come to Atlanta from Arkansas in June of 2006 AD to ordain this unrighteous steward to 'Captain of the church militant against the hells,' the first person is changed to "Greg" and this revelation is dedicated to your work in our Lord Jesus the Anointed One who is Father, Son and Holy Spirit now and ever and unto ages of ages. Amen.

### **Doctrine of the golden eagle**

"Greg" is in meetings once a week with Abune Selama to study the Ethiopian Tewahedo Orthodox doctrines with a view to becoming baptized into that practice of religion and to be admitted there for Holy Supper and among the Oriental Orthodox Churches. These Churches comprise the Ethiopian, Coptic, Syriac, Indian (Malankara), Eritrean and Armenian Communion. This doctrine comes forth from out of those discussions as did the Evangel of Revelation 14: 6, 7 on

the Universal Orthodox site. On Friday, April 11<sup>th</sup> "Greg" came to the priests' house and the boys who serve were there waiting to take part in the lesson that day. They were all excited to see "Greg". Solomon Berihuns' son Andy was there and Dawit Gebre. Along with Yalwaiker Eshete and Gashaw Belete who were elevated to serve in the Holy of Holies on the same day that the 'golden eagle' vision struck "Greg" at Saint Gabriel Ethiopian Holy Synod in Exile Tewahedo Orthodox Church. Dawit is the youngest with the biggest eyes and Brook the son of Abraham. Brook is the brother to Meaza who read the lengthy prison written confession of "Greg" to the priests. When "Greg" saw this group and the excitement in their voices upon his arrival, he knew it was on.

The presence of the 'golden eagle' and its odd appearance in a house of worship fascinated "Greg" first as a child at Emmanuel Baptist Church in Holland, Michigan. He first attended nursery Sunday school there after birth. His parents attended services there in that Dutch Reformed religion town. He fondly recalled looking forward to being able to go into the sanctuary of that Church for the very first time. He recalls being profoundly effected by the placement of the 'golden eagle' upon the staff that held the American flag with its golden trim edging. This 'golden eagle' was raised up in the Sanctuary at the right hand of the pulpit. What he had learned in this Early Sunday School was that idolatry was a serious problem in the Israelite Church from his Bible story lessons. It struck him as completely odd that here was a real life of idolatry. "Greg" had learned in this Sunday school the 10 Commandments and here the first Commandment was profaned...

In Deuteronomy, "Then Moses summoned all Israel, and said to them, 'Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn and observe them carefully. The Lord our God made a covenant with us at Horeb. The Lord did not make this covenant with our fathers, but with us, with all those of us alive here today. The Lord spoke to you face to face at the mountain from the midst of the fire. While I was standing between the Lord and you at that time, to declare to you the word of the Lord; for you were afraid because of the fire and did not go up the mountain. He said, I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them: for I, the Lord your God, am a KNH God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those that hate Me. But showing loving kindness to thousands, to those who love Me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain." v. 1-11.

"Greg" recalls questioning at that time, how is it that this 'golden eagle' does not qualify as an idol? According to the Word it is. Therefore, until another explanation is given an idol it will always be. But for the sake of argument, "Greg" vowed to listen. And if that answer is ever given the Lord will tell him, he vowed.

And as the years rolled by that questioning open mind still longed for an answer to why idolatry is raised in the Church. But the justification for this profane practice never came. And so, "Greg" came to understand it must be an idol because there was no other answer given than what is stated in the Word. The public school in Michigan again seemed to confirm this odd belief that idolatry was a societal condition. His fellow school children were taught to say, "One nation" which is represented by the American

flag as they all took the pledge of Allegiance. But when "Greg" was brought into the Assembly Hall a 'golden eagle' was on top of this American flag trimmed with gold. The phrase 'under God' struck an odd difficult confirmation to his young innocent questioning mind. Chuckie Farmer his friend across the street in those long ago childhood days was from a Jehovah's Witness family. "Greg" will never forget the look of pleading for friendship that Chuckie Farmer gave him one day when leaving the classroom because his families' religion would not allow him to take this pledge. And the shame that "Greg" bears for not being brave enough to join his close childhood friend out in the hallway where his friend stood all alone and without him. He prays and hopes for forgiveness still for turning against his boyhood friend in those long ago days. His other close friend, Billy Lalley was a Catholic and "Greg" loved them both. His Church said that they were both going to hell. "Greg" could not comprehend how Billy Lalleys' father and mother who were both loved could be damned along with his two friends. "Greg" took to looking away when this pledge was commanded for all the children to say. Mr. Lalley would watch the evening news on television eating olives and drinking a martini after coming home from work. "Greg" could see him upset over the death of all those people on the other side of the world in the evening news about Vietnam. One time Billy showed 'Greg' the photographs his father owned of the prison guards in Germany that were executed by American soldiers that liberated his father from the World War II prison camp that held him after parachuting out of the stricken bomber that dropped bombs on peoples houses.

His family moved to Atlanta and the 'golden eagle' again atop the American flag was present to the right of the pulpit at Church. There still was no explanation of why it was silently there. With us in Church sometimes was Doug Pinkston's father dressed out in an Air Force uniform. That man proudly dropped bombs on people's houses in Viet Nam just like the brother in law to "Greg" drops them today in Iraq, Afghanistan and maybe soon too in Iran. The hippies that came to Atlanta back in those days called for an end to that insanity and were scorned by society but the bomb droppers were honored then in the Church just as they are today. And still no one seems to point out the obvious that Americans are obsessed with a form of national suicide and killing their neighbors and their own children in service to the regime. The mind cannot comprehend the Divinity as divided into Three Persons. But the whole nation agrees to force innocent children to take a pledge of allegiance to the 'golden eagle' and told to look upon when saying, "God indivisible with liberty and justice for all." And later after "Greg" had a near death bout with cancer, he worked with his father servicing and installing sound systems in metropolitan Atlanta area Churches. The 'golden eagle' was present upon the right hand of the pulpit of nearly all. He turned away from this national idolatry and gave all to search for the True Christian Religion.

The lesson was on prayer in the Orthodox and its practices and procedures last Friday, April 11<sup>th</sup>. "Greg" sat next to Abune Selama. We shared the lesson book as I read aloud as the Ethiopian Bishop followed along with the English. One of the boys is chosen to read the scripture that was referenced. Dawit Gabre is favored and did the reading. "Greg" was taught how to hold the fingers in

Crucifix form and all the boys thought it was extraordinary that this wasn't known before. "Greg" was taught how to count prayers and was asked how did he sign the Cross before and procedure did seem a bit inadequate. We all laughed. Then as the lesson finished he turned and asked Abune Selama about the flag with the 'golden eagle' on top of the pole it is wrapped around that he placed in the corner of the study. All the boys followed his gaze, "Let me ask you a question. Why do you have the 'golden eagle' upon the top of the flag?" And the Bishop of the Ethiopian Holy Synod in Exile said, "It is part of the flag." To which "Greg" responded, "No, it is not part of the flag. Why do you have it there?" And then after considering this development, "I don't know why it is there," he admitted. "It is a military symbol," "Greg" informed the Bishop. "Military," the monk/priest wanted confirmation as their eyes met. "Yes, it is military. One time in this country we did not have a military form of government and it wasn't there. Now we do," he let him know. "Greg" could see his eyes deflate in sorrow over the enormity of the error of placing a profane symbol in a Church registered. An idol is raised in his office.

Andy Berihun jumped to his feet and seized the flag. "Here watch me take it off," the deacon boy said while unfurling the flag on the floor before us. His hand tried to twist it off but he did not have the strength to remove it. Then picking it up he wound the flag back around the pole after Abune Selama told him to put it back. Dawit Gabre the youngest boy with the big eyes said, "Now you have to burn it," looking to "Greg" for confirmation, "don't you," the youngest of the boys said. "I don't have any part of it," "Greg" replied searching for words to

explain. "But now it has touched the ground and you have to burn it," the voice of innocence observed. "I don't have anything to do with it," he was told again. "But if a flag touches the ground then it has to be burned," implying that as an American it was now the duty of "Greg" to burn this profaned symbol of our Nations honor. "That flag and I have nothing to do with each other," "Greg" told him again. "But it touched the ground. It is supposed to get burned. Isn't it," the young boy repeated from his pledge lesson to honor the flag from school. "No more flag," Abune Selama ruled. "But, it is supposed to get burned," he repeated his catechism learned at the public school and wanted that known to be his teaching and explained. "Abune Selama just said that we are not to talk about the flag anymore. So we are not going to talk about that anymore," "Greg" told Dawit Gabre as the boy nodded with understanding that the odd world of the adults and their mysterious ways is really the subject and he is not allowed to know.

The boys were soon captivated by an observation "Greg" had made earlier. He had asked them to write down the Bible verses that were going to be used for the Sermon when Aba Gabre Meskel preached some weeks back before the Service began one Sunday not too long ago. The Sunday before "Greg" had been seated and ate with the priests. His arrival that morning was earlier than usual because he was able to catch the eastbound train at the Marta Station downtown. Dawit Gebre pointed out that the Psalm the deacon sings each Sunday is listed in the Order of worship. And now Andy Berihun brightened because the upcoming scriptures for this Sunday will be the teaching about Nicodemus. It was this same chapter 3 of John from before that brought about the gifted feather that "Greg" pulled from a live in the wild

Muscovy birds' ass to honor an intelligent answer Andy Berihun gave. "I want to read this passage from the Bible," Andy Berihun said jumping again to his feet and began to speak while reading aloud from the Word.

In John, "Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." iii. 5-8.

And then he looked up to "Greg" as he replied from memory and the life the next two verses from out of the Word.

"But how can these things be," while emphasizing the eee and then, "What! Art thou a master of Israel and you do not know these things," v. 9, 10.

"Greg" exclaimed. And the shock was plainly visible upon that young face when Andy Berihun rejoined, "Those are the next two verses. How can you know them," while their eyes met and he smiled. "Greg knows," Abune Selama ruled and soon the meeting ended. "Greg" had been praying so hard for some way to be able to relate to this Bishop the damage that is being done to the children by this profane use of idolatry in our Nations schools. And now, he understood. The boys were in awe and all waived as "Greg" left and walked up to the sidewalk. Abune Selama smiled, waived and nodded, too.

**Apocalypse Explained 126.** And I will give thee the crown of life, signifies wisdom and eternal happiness therefrom. This is evident from the signification of

"crown," as being wisdom, in reference to those who are in the spiritual affection of the knowledges of truth and good (of which more in what follows); and from the signification of "life," as being eternal happiness, which is also called life eternal. Those who are in the spiritual affection of truth and good, and who are here treated of, have eternal happiness, because heaven with man is implanted by means of the knowledges of truth and good from the Word. He who believes that heaven is implanted by other means is much deceived; for man is born merely natural, with the faculty of becoming spiritual, and he becomes spiritual by means of truths from the Word and a life according to them. Who can ever become spiritual unless he has some knowledge of the Lord, of heaven, of the life after death, of faith, and of love, and of the other things that are means of salvation? If man had no knowledge of these things he would remain natural; and a merely natural man can have nothing in common with the angels of heaven, who are spiritual. Man has two minds, one exterior, and the other interior. The exterior mind is called the natural mind, but the interior is called the spiritual mind. The former or natural mind is opened by means of the knowledges of the things that are in the world; but the latter or spiritual mind by means of the knowledges of the things that are in heaven, which the Word teaches, and the church from the Word; by means of these man becomes spiritual when he knows them and lives according to them. [2] This is meant by the Lord's words in John: Except a man has been born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5). "Water" signifies the truths of faith, and "spirit" a life according to them (see above, n. 71; and in The Doctrine of the New Jerusalem, n. 202-209). Most people at this day believe that they are to come into heaven solely by virtue of holy worship in temples and by adorations and prayers; but such of them as do not care for the knowledges of truth and good from the Word, and who fail to imbue with these the life, as well as the memory, remain natural as before, and do not become spiritual; for their holy worship, adorations, and prayers, do not proceed from any spiritual origin; since their spiritual mind has not been opened by the knowledges of spiritual things and a life according to them, but is empty; and worship that proceeds from what is empty is merely natural gesture, with nothing spiritual in it. If such persons are insincere and unjust in respect to moral and

civil life, their holy worship, adorations, and prayers have within them what repels heaven from them, instead of opening heaven to them as they believe; for their holy worship is like a vessel containing things putrid and filthy, which are oozing forth, or like a splendid garment investing a body covered with ulcers. I have seen many thousands of such cast into hell. But wholly different are holy worship, adorations, and prayers with those who are in the knowledges of truth and good and in a life according to them; with such these acts are pleasing to the Lord, for they are the effects wrought by their spirit in the body, or the effects of their faith and love, thus they are not merely natural gestures, but spiritual acts. From this it can be seen that the knowledges of truth and good from the Word, and a life according to them, alone make man spiritual; and that in him who is thereby made spiritual, angelic wisdom from the Lord can be implanted together with eternal happiness. Angels derive happiness from no other source than from wisdom. [3] A "crown" signifies wisdom, because all things by which man is clothed or distinguished derive their signification from the part of man that they clothe or distinguish (see *Arcana Coelestia*, n. 9827), and "crown" signifies wisdom, because it is a sign upon the head, and "head" in the Word signifies wisdom, for there wisdom resides. So in Ezekiel: I decked thee with ornaments; I put bracelets upon thy hands; and a chain upon thy throat. And I put a jewel upon thy nose, and earrings in thine ears, and a crown of adorning upon thy head (Ezek. 16:11, 12). Jerusalem, which signifies the church, is here treated of, such as it was when it was established by the Lord; by these various insignia are meant, in the spiritual sense, such things as are of the church; and each one takes its signification from the part to which it is applied, and "the crown of adorning" here means wisdom. (But what is meant by "ornament," may be seen in *Arcana Coelestia*, n. 10536, 10540; by "bracelets," n. 3103, 3105; by "chain" n. 5320; by "jewel," n. 4551; by "earrings," n. 4551, 10402.) Wisdom, which is from the knowledges of truth and good from the Word and from a life according to them, is likewise signified by "crown" in many other passages in the Word (as in Isa. 28:5; Jer. 13:18; Lam. 5:15, 16; Ezek. 21:25, 26; 23:42; Zech. 6:11-14; Ps. 89:38, 39; Ps. 132:17, 18; Job 19:9; Rev. 3:11; 4:4). The crowning of kings is from ancient times, when men were familiar with representatives and significatives, and it was known that

"kings" represented the Lord in respect to Divine truth, and that a "crown" was intended to signify wisdom (that "kings" represented the Lord in respect to Divine truth, see Arcana Coelestia, n. 1672, 2015, 2069, 3009, 4581, 4966, 5068, 6148); that those that are in truths are called "kings" and "king's sons" see above (n. 31); and as these are called "kings" in the Word, and kings have crowns, so here where these are treated of it is said that they were to receive "the crown of life."

On the way home, "Greg" knew that Solomon Berihun the father of Andy Berihun would want to hear that his son shined forth. The Ethiopian Holy Synod in Exile will have to be making a decision now on this idolatry. Because the spirit has revealed this error through the Word and in the life, "Greg" cast the mind back to how this could be accomplished in the prayer garden at Saint Andrew Catholic Church before the fourteen Stations of the Cross. A plan formulated to quote from the Writings of Emanuel Swedenborg about the sacred hymns of the Ethiopian Orthodox Church that were revealed in those conversations with the angels. It was Solomon Berihun who arranged for the initial visit with the Bishop at Saint Gabriel Ethiopian Holy Synod in Exile on Memorial Drive in Decatur, Georgia to see if "Greg" could be a proper candidate for baptism into that congregation. But it was more than that, Solomon Berihun in his wisdom knew. During those catechism lessons, "Greg" recalled the teaching from the Writings of the sacred hymns and their significance when taught that they were composed in the spirit through Saint Yared. The story of how they came to be survived the centuries since that early time in 500 AD. Those hymns and the unique chants, and divine musical instruments that accompany them have always placed an incredibly powerful spiritual presence upon "Greg" when his participation among the Ethiopians took place. The

first was the hot seat ceremony and then later the shoe ceremony; the following of the Divine Man upon the invitation of Abune Selama the day Abune Alias presided, the presentation of the Doctrine of the revelatory Word in the holy anointing oil of Moses and before that the inspiration of how to write it. The Palm Sunday when "Greg" received the crown, the day of his blessing by name 'Greg' after receiving the 'nod from God' those days and more were all celebrated with this celestial music that is written about as having also been experienced by Emanuel Swedenborg when he was visiting heaven in the mid 1700's. When the Creator of the Universe walked the earth He said in John, "No one has ascended into heaven," iii. 13. and reported back what really happens after death. But now the Second Coming of Jesus is in the Writings of this Christian theologian that wrote the New Church doctrines for our coming age of the New Song. In being able to identify this music in the Writings and telling an Ethiopian was something "Greg" was looked forward to but wanted to wait for the right opportunity and now the plan presented itself before his inquiring soul from heaven. He sat down at the keyboard Saturday and found this story and placed it in a Word document to give to this blessed father of a gifted son for the following Sunday.

**Spiritual Experiences (Buss) n. 5947.** INFLUX OF THE WORD INTO HEAVEN, AND COMMUNICATION WITH THE GENTILES. Africans who dwelt in Abyssinia, belonging to Africa, were with me; **and it was stated that there are in that land many psalms composed by a pious man**, which are sung in their churches, which psalms were written in a style similar to that of the Word; and as the spirits from that country were unaware that our Word had an influx into heaven, their ears were opened to hear a certain psalm being sung in a church of theirs on earth; and it was

granted me to hear also. They sang about the one God, the redeemer of the human race; and those spirits were then touched with affection of heart to sing it in like manner. And presently their ears were closed, so that they might not hear the singing of those from the earth - which still continued; and then the spirits were affected with great joy from the singing. They said that they have such joy sometimes and intelligence also, but were unconscious that it was from that source. It is similar, also, with the Word. I also perceived at that time, by communication, the joy of the angels who are in the Christian heaven; from which it was manifest that there was a communication of the whole of heaven, originating in the Christian Heaven where the Word is; and, thus, that it is the Word from which are wisdom and interior joy. The communication is like the communication of light, and like the communication of all the viscera in the human body from the heart and lungs.

And it struck "Greg" then how odd it was that he did not recall from the Writings that an individual author was attributed to these unique works of spirituals from the Ethiopian race. He checked the Doctrine of the Sacred Scripture no. 108 where this same experience is related but no mention that these hymns were '**composed by a pious man.**'

**Doctrine of the Sacred Scriptures 108.** The same thing may be illustrated by the following experience. African spirits from Abyssinia were present with me. On a certain occasion their ears were opened so that they heard the singing of a Psalm of David in some place of worship in this world, which affected them with such delight that they too sang along with that congregation. Presently their ears were closed so that they heard nothing of the singing, but they were then affected with a delight which was still greater, because spiritual and they were at the same time filled with intelligence, because that Psalm treated of the Lord and of redemption. The cause of this increase of delight was that there was opened to them a communication with that society in heaven which was in conjunction with those in this world who were singing that Psalm. From this and many other such experiences it has become evident to me that communication with the universal heaven is effected by means of the Word. And

for this reason there exists of the Lord's Divine Providence a universal commercial exchange of the kingdoms of Europe - and chiefly of those where the Word is read - with the nations outside the church.

"Greg" checked the Doctrine of the Last Judgment no. 122 and again no mention that these hymns were '**composed by a pious man.**'

**Doctrine of the Last Judgment 122.** In Abyssinia, in Africa, they have some psalms written in a style similar to that of our Word, and they sing them in their temples, and spirits are sensible of communication therefrom. In the spiritual sense they treat of one God, the Redeemer of the human race; but these things have been treated of before, where the Word is spoken of, Spiritual Experiences [n. 5947].

"Greg" checked De Verbo or 'The Word' no. 18 and again no mention that these hymns were '**composed by a pious man.**'

**De Verbo 18.** XVIII. THE CONJUNCTION OF HEAVEN WITH THE MAN OF THE CHURCH, BY MEANS OF THE SENSE OF THE LETTER OF THE WORD. From much experience it has been given me to know that the Word opens heaven to man, that is, that when man reads the Word or speaks from it, communication is effected with heaven. I have read the prophetic Word through from Isaiah even to Malachi, and it was given to perceive that every chapter, yea every verse, was perceived in some heavenly society. And because the spiritual sense and not the sense of the letter is communicated, therefore the angels of the society did not know that these things came from any man. Such things as are inwardly in the Word appear to them as if they thought them from themselves.

[2] There were with me African spirits, from Abyssinia. Their ears were once opened so that they heard singing in a certain temple in the world, from the Psalms of David, and they were affected with such delight that they sang together with the singers. But soon their ears were closed, and they did not hear from there the singing of anyone; and then they were affected with still greater delight, because spiritual; and at the same time they

were filled with intelligence, because the Psalm in the spiritual sense treated of the Lord, and of redemption by Him. The delight of their hearts' joy was for a little time communicated with a certain heavenly society from the Christian world, and that society came thereby into similar delight. Hence it was plain, that communication with the whole heaven is given by means of the Word.

[3] I pass over a thousand other experiences by which I have been convinced that the sense of the letter of our Word produces that effect, yea, that the spiritual sense without its companion, the natural sense, does not communicate with heaven. The reason of this is, that the Lord flows in from firsts through ultimates, therefore from Himself into the natural sense of the Word, and from that calls forth, or evolves its spiritual and celestial senses, and thus enlightening, teaches and leads the angels; wherefore the Lord is called in the Word "the First and the Last."

[4] From this it is plain that the doctrine of the church, unless it be gathered and confirmed from the sense of the letter of the Word, has no power, because it does not communicate; but doctrine from the sense of the letter and together with it does have power.

And then "Greg" knew that the greatest mystery of all time is gifted to him. He now had the proof that all of the Ethiopian Tewahedo Orthodox Churches will be able to accept the Heavenly Doctrines of the New Church age. The next Sunday, he arrived for Church with the Divine Liturgy that Abune Selama had gifted him earlier. Dawit Gebre came and helped him read through it during the service. The two boys Yalu (Yalwaiker) Eshete and Gershaw Belete participated again in the service from out of the Holy of Holies. Andy Berihun sang the deacon part of the Divine Liturgy. And as the service progressed, "Greg" noticed that Andy took the lead deacon part throughout the service and then to his further amazement closed the service in song. Then "Greg" went back to his place after receiving the blessing from

the hand of the priest. When leaving the Church out front was Solomon Berihun wearing his Gabbe and receiving the congratulations from the men of the church. His wife was over to the side receiving the congratulations from the women of the church. "Greg" approached his mentor and told this wise man of the Church, "Solomon Berihun, I have a present for you in honor of all you have done," stumbling with words. "Did you see my son," the proud father said wondering how "Greg" could have missed the significance of the occasion. "Yes, that is what this present to you is about," he replied realizing his attempt to relate was a bit off. "Your son did the work of priest as Abune Selama and I sat and watched this past Friday. We'll talk later," 'Greg' said moving off so that this father could continue to be among those who wanted to speak more. "Greg" honored the boys' mother and then Andy Berihun and 'Greg' shared a moment, too. Solomon Berihun greeted the well wishers that were entering the fellowship hall. And one of the men said to him, "You should enter after Solomon," and "Greg" nodded in agreement while following back into the Church the man that has meant so much to him in the struggle with the Divine over the last 4 ½ years in worship among these holy people.

The joy of being able to return a heartfelt thanks to Solomon Berihun on this important occasion was confirmed again when he met Meaza while she was talking to her brother Brook. He was able to gift him another soccer training DVD that his brother Howard had prepared for him. And it was great to see Meaza again now that she is married and attending another service at Saint Mariam in Decatur. The place near the wall was taken by 'Greg' after getting a big plate of Anjera and the meal was enjoyed. Later, a man

that he recognized seated himself across the table. He had seen him before teaching a Bible class to fellow young adult Ethiopians in this same dining hall that would still be continuing as the congregants from the worship service would arrive for the breaking of the Sunday fast. "Greg" asked if he was teaching a Sunday school class in the dining room during the service. And Matthew replied that he and other young Ethiopians who had been raised in the Ethiopian Tewahedo Orthodox Church had become acclimatized to American culture and fell out of a belief in the Lord Jesus Christ. Matthew went on to explain that now he is a college student at Georgia Technical school in Atlanta and the temptations were difficult for him and others of his race in America. The religion of their parents and the language barrier of the native tongue of the sermons are leading many to a loss of faith. He confessed that eighteen months back or so he experienced a spiritual birth in Protestant terms and that now he has been given permission to teach others of his generation while the older generation continue with their Orthodox services. "Greg" was intrigued that an Orthodox Church was allowing the Bible to be taught by someone that wasn't ordained. And Matthew replied that the Church has undergone serious difficulties since the schism that occurred over the elevation of the Bishops. Many families had left the Ethiopian Holy Synod in Exile Tewahedo Orthodox congregations to attend Ethiopian Tewahedo Orthodox congregations. "Greg" knew from his studies that these two congregations were now split. But he hadn't really contemplated the effect that this had taken upon Saint Gabriel Ethiopian Holy Synod in Exile Tewahedo Orthodox Church until then. "Greg" recalled from the past that it

seemed there were so many more congregants than now and wondered if the numbers had dwindled because of his odd presence of a white man wearing a Gabbe. Then it struck him how difficult it must be for the priests and bishops to strike out on their own in this country. The Ethiopian Holy Synod in Exile Tewahedo Orthodox last year elevated 13 monk/priests to Bishop to join the 4 Bishops that had followed Patriarch Abune Merkorios into exile. Our Aba Tsigie Dengle is elevated to Abune Selama. This act caused each Patriarch to proclaim the other to be ex Communicated. Patriarch Paulos of Ethiopia named those 4 Bishops that followed Patriarch Merkorios to be excommunicated, too. The Bishop ordination of Abune Selama is not recognized by the Ethiopian Orthodox Church but of course they still consider him to be a priest and not excommunicated. This young man, Matthew also told me that many of the youth that come here from Ethiopia experience a loss of faith and only attend Church services out of social necessity. The Ethiopian Tewahedo Orthodox Church is dying among many of the youth of the Diaspora and now it seems they are adopting the Protestant religion of their new countryman. "Greg" told him this was odd for him because his soul escaped from the Protestant religion to become an Orthodox Christian and now find those of the Orthodox faith becoming Protestants. "Greg" knew then that the burden of the Abune Selama must be heavy in this country for the life of the youth of the Church and now the shock of the pledge of allegiance said to be 'under God' before a 'golden eagle' that the children take in the public school. He excused himself and went to look for Solomon Berihun after noticing that he was gone and so were the priests.

In Deuteronomy, "But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. And it shall come about if you ever forget the Lord your God, and go after other gods and serve them and worship them, I testify against you today that you shall surely perish. Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the Lord your God." viii. 18-20.

Out in the parking lot "Greg" found Solomon Berihun talking to one of the maidens of the Church. He approached and congratulated this father on the accomplishment of his son and tried to explain the significance of the achievement he witnessed that past Friday. "Your son ministered to Abune Selama and me," he told this proud father. "He did an act of a priest and then he dove right into scripture like a boy diving into a pond," "Greg" stumbled around again trying to relate. "There was something that I needed to relate to Abune Selama and needed help to do it. Your son did something that only a priest can do. The spirit had him do something and then he read from out of the Word in confirmation," he related to the father. "What happened," Solomon wanted to know. "It is best that we talk about all that at another place and time. What I want to give you is a present in honor of the occasion of your son doing the work of a priest. Today, he did the worship service of a priest but last Friday he did the work. Let us just for now put that aside and let me tell you about the revelation I was given to share with you in honor of this occasion," as the father now began to beam over a new adventure in the spirit for us both. "In the Writings of Emanuel Swedenborg there is a story about his spiritual experiences among the Ethiopian angels in heaven.

He wrote a spiritual diary of that event and others and then developed those diaries into his theological studies of the Word. You helped and encouraged me to take baptism lessons with Abune Selama and I recalled a teaching about one of those experiences when being taught about the life of Saint Yared the composer of the sacred hymns of this Church. I have been deeply affected by those hymns and wanted to give you a print out and point that out to you. In searching out these Writings on this subject I notice that according to the Spiritual Experiences recorded that **'a pious man who wrote our hymns'** is discussed there. But in the theology an author is not mentioned. Those Spiritual Experiences or diaries were not translated and published until 1905. There is not a Swedenborgian anywhere in the world that realizes that Saint Yared is the man these angels were talking about in 1750's that Emanuel Swedenborg recorded then. In the Writings a mention of a specific individual as having composed the hymns of the Church were purposefully hidden or not mentioned. This is a mystery of the Swedenborgians and a historical first for the Ethiopians to know about," "Greg" revealed to that proud father that day recognizing the achievement of his son in honor of his wisdom. It is Andy Berihun that is our Benjamin that day in helping "Greg" relate to Abune Selama the idolatry that has infested the American public school system and with it the children of the Ethiopians of the Diaspora.

The automobile they were standing behind engine started. And Solomon Berihun said, "The driver wants to back up. We should leave." "Greg" said, "Yes, it is time to go," and turned to walk away. And coming up out of the back of the Church was his son Andy who smiled in recognition.

They both raised their right hands and smacked the high five and both parted after having partaken of the marvels of the mysteries of the Lord Jesus the Anointed.

When sitting down to write this the angst of the 'golden eagle' in the Ethiopian Orthodox Church, the Swedenborgian Church at Bryn Athyn, Pennsylvania and other encounters in the life have been an incredibly deep and ongoing burden. In the Chapel where all the children attend services each morning at this supposed 'New Church School' the children take the 'Pledge of Allegiance' every morning. The placement "Greg" is informed as right next to a likeness of the 'Sacred Table' of the Ten Commandments that is open and upon the wall. Doctrine of Heaven and the Love of Truth pgs. 63-69.

The Divine Truth is too much for men. We all seek someway in which it can be turned off. We can't handle the truth. The innocent children are demoralized by this occult power of the Jesuits that manipulates mankind from its love of dominion over the spiritual things of the Church. Men can be easily led and regulated by the System through fear and ignorance when heaven is closed in their minds. Complete and total control over the lives of the individuals is the ultimate goal of the Machiavellians, Jesuits and the Jews. They used to burn Christians at the stake. But now we are all tied to the same common yoke of ID number and regulated as fictional entities through demoralization, fear and ignorance.

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- |                        |   |
|------------------------|---|
| 1. Name:               | <b>Knights of Columbus</b>  |
| 2. Under God Position: | <b>Pro to the question "Should the words 'under God' be in the Pledge of Allegiance?"</b> |

**3. Reasoning:** *"If freedom of religion in America means anything at all, it means that it's just as constitutional to recite the Pledge of Allegiance -- complete with the words 'under God' -- as it is to read aloud the Declaration of Independence. They both express the same truth: that our fundamental rights come from God, our creator, and not from government. To suggest that the language of the First Amendment prohibits the simple statement of that truth is to stand the constitution on its head."*

Statement on Knights of Columbus website, 9/15/05

**4. Credibility Ranking:** ★Organization/VIP/Other: Individuals and organizations that do not fit into the other star categories.

**5. Organization**

**A. Description:** "The Knights of Columbus is a Catholic men's fraternal benefit society that was formed to render financial aid to members and their families."

**B. Mission:** "The Knights of Columbus is a Catholic men's fraternal benefit aid society that was formed to render financial aid to members and their families. Mutual aid and assistance are offered to sick, disabled and needy members and their families. Social and intellectual fellowship is promoted among members and their families through educational, charitable, religious, social welfare, war relief and public relief works. "

**C. Structure:** Non-profit organization

**D. Members / Constituents:** "The Knights of Columbus has grown from several members in one council to more than 12,000 councils and 1.6 million members throughout the United States, Canada, the Philippines, Mexico, the Dominican Republic, Puerto Rico, Panama, the Bahamas, the Virgin Islands, Guatemala, Guam and Saipan."

**E. Annual Budget:** Not listed

**F. Sr. Executive:** Carl A. Anderson

**G. Title:** Supreme Knight

**H. Contact Info:** **Phone:** (203) 752-4000 **Fax:** None Listed

**E-Mail:** [info@kofc.org](mailto:info@kofc.org)

**Web Site:** [www.kofc.org](http://www.kofc.org)

**I:# of offices:** The Knights of Columbus has more than 12,000 councils

**I: Staff:** Not listed

**6. Relevant**

**Affiliations:** • Catholic Church

## U.S. Code - Flag Code and the Pledge of Allegiance




The Pledge of Allegiance was first added to the U.S. Flag Code in June 1942. The words "under God" were added in December, 1954, and the full code, which includes the caring for and treatment of the flag, has been [amended several times since](#).

### I. Text of Pledge of Allegiance

U.S. Flag Code Title 4, Chapter 1, Sec. 4 is where the U.S. government presents the official text of the Pledge of Allegiance. It reads:

"I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all."

[U.S. Code Title 4, Chapter 1, Sec. 4](#) Jan. 2, 2006  (PDF) 48KB 

### II. How the Flag Should be Saluted

U.S. Flag Code Title 4, Chapter 1, Sec. 4 dictates the flag should be saluted in the following manner:



"The Pledge of Allegiance to the Flag [referenced above] should be rendered by standing at attention facing the flag with the right hand over the heart. When not in uniform men should remove their headdress with their right hand and hold it at the left shoulder, the hand being over the heart. Persons in uniform should remain silent, face the flag, and render the military salute. (Added Pub. L. 105-225, Sec. 2(a), Aug. 12, 1998, 112 Stat. 1494.)"

[U.S. Code Title 4, Chapter 1, Sec. 4](#) Jan. 2, 2006  (PDF) 48KB 

### III. Who Can Change the Flag Code

U.S. Flag Code Title 4, Chapter 1, Sec. 10, in effect as of Jan. 20, 2004, gives the President of the United States the authority to change the U.S. Flag Code:

"Any rule or custom pertaining to the display of the flag of the United States of America, set forth herein, may be altered, modified, or repealed, or additional rules with respect thereto may be prescribed, by the Commander in Chief of the Armed Forces of the United States, whenever he deems it to be appropriate or desirable; and any such alteration or additional rule shall be set forth in a proclamation. (Added Pub. L. 105-225, Sec. 2(a), Aug. 12, 1998, 112 Stat. 1498.)"

[U.S. Code Title 4, Chapter 1, Sec. 10](#) Jan. 20, 2004  (PDF) 9KB 

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### History of the U.S. Pledge of Allegiance and the Phrase "under God"





The following is a history of the United States' Pledge of Allegiance and some related information including court actions regarding the words "under God" in the Pledge:







[1887-1918](#) [1919-1954](#) [1955-2000](#) [2001-2007](#)





DATE	EVENT
1887	<p><a href="#">George T. Balch</a>, a New York City kindergarten teacher, writes the handbook <i>Methods of Teaching Patriotism in the Public Schools</i>. His campaign includes the placing of U.S. flags in all public schools, as well as the presentation of tiny U.S. flags to student awarded for good citizenship. He promoted the use of the flag as a tool in the Americanization of foreigners.</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p>
1888 October	<p><i>The Youth's Companion</i>, the leading family magazine of the day with a circulation of 500,000, began a campaign to sell American flags to public schools. The magazine hoped the "Stars and Stripes [might] be hung upon the walls of every home, and of every school room in the land" so</p>







	<p>that "patriotism and love of liberty [would] be unceasingly taught."</p> <p>2005 <a href="#">Richard J. Ellis, Ph.D.</a>  <i>To The Flag</i></p>
<b>1890 December</b>	<p>On December 25, 1890, <i>The Youth's Companion</i> declared its ambition to see the nation commemorate the "Four Hundredth Anniversary of the Discovery of America by Columbus" by "raising the U.S. Flag over every Public School from the Atlantic to the Pacific."</p> <p>2005 <a href="#">Richard J. Ellis, Ph.D.</a>  <i>To The Flag</i></p>
<b>1891 April</b>	<p>"In 1891 Daniel Ford, co-owner of the Youth's Companion, hires <a href="#">Francis Bellamy</a>. Bellamy had been the pastor of Boston's Bethany Baptist Church for six years but had run into difficulties with the church because of his increasingly radical economic views and heterodox religious views."</p> <p>Oct. 7, 2004 <a href="#">David Morris, Ph.D.</a>  <i>The American Voice 2004: A Pocket Guide to Issues and Allegations</i></p> <hr/> <p>In April 1891, Bellamy announced his resignation as pastor, and Daniel Ford, who admired Bellamy's command of language, agreed to hire Bellamy. Despite having no previous experience in publishing or business, Bellamy was assigned to work with James B. Upham in the premium department. Upham's most pressing need in the spring of 1891 was to help organize and publicize the National Public School Celebration, which was mushrooming into a vast undertaking.</p> <p>2005 <a href="#">Richard J. Ellis, Ph.D.</a>  <i>To The Flag</i></p>
<b>1892 September</b>	<p>Bellamy writes the "Pledge of Allegiance" and a companion address for publication in the September 8, 1892 issue of <i>The Youth's Companion</i>. The published Pledge reads: <b>"I Pledge allegiance to my flag and the Republic for which it stands; one nation indivisible, with liberty and Justice for all."</b></p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p> <hr/> <p>Bellamy, a socialist and Baptist clergyman, writes the "Pledge of Allegiance" to "reflect the views of his cousin, Edward Bellamy, author of <i>Looking Backward</i> and other socialist utopian novels."</p> <p>Oct. 14, 2003 <a href="#">CNN</a> </p>
<b>1892 October</b>	<p>The Pledge first receives national publicity through the official program of the National Public School Celebration of Columbus Day in October 1892. During the Celebration it was repeated by public school pupils in every state in the Union. 2005 <a href="#">Richard J. Ellis, Ph.D.</a>  <i>To The Flag</i></p>
<b>1895</b>	<p>George Balch's next writing project is published one year after his death. It is described as a patriotic primer, and is focused on teaching that "the first step in learning how to govern ourselves is to learn how to obey," and recommends training "us in such habits of behavior as will best fit us to become good members of civil society and patriotic American citizens."</p> <p>The primer also includes "The American Patriotic Salute," the first known</p>

	<p>organized flag salute designed for use in American public schools. (In the salute espoused in the primer, students touch first their foreheads, then their hearts, reciting together, "We give our Heads! -- and our Hearts! -- to God! and our Country!" Then, <a href="#">with their right arms outstretched and slightly elevated</a>, palm down, in the direction of the flag, they state "One Country! One Language! One Flag!")</p> <p style="text-align: center;">☆☆☆</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a> <i>The American Flag, 1777-1924</i></p>
<b>1896</b>	<p>Patriotic fervor leading up to the Spanish-American War of 1898 spawns an informal custom for seated audiences to rise in the presence of the U.S. flag when it passes by for review.</p> <p style="text-align: center;">☆☆☆</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a> <i>The American Flag, 1777-1924</i></p>
<b>1898 April 22</b>	<p>The first flag salute statute [requiring children in government schools to recite the Pledge of Allegiance] was passed in New York in 1898 (introduced as Senate Bill 556 by New York State Senator Henry Coggeshall), the day after the United States declared war on Spain... when New York's state superintendent came to draw up the required <i>Manual of Patriotism</i>, he included not one but five possible "patriotic pledges" that teachers might use in their classes. One of these was Bellamy's, but it was placed fifth.</p> <p style="text-align: center;">☆☆☆</p> <p>2005 <a href="#">Richard J. Ellis, Ph.D.</a> <i>To The Flag</i></p>
<b>1910</b>	<p><a href="#">Daughters of the American Revolution</a> (DAR) begin lobbying U.S. Congress for a national flag code.</p> <p style="text-align: center;">☆☆☆</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a> <i>The American Flag, 1777-1924</i></p>
<b>1917</b>	<p>World War I breaks out, triggering an unprecedented demand for flags. Between April 1916 and May 1917 the price of flags increases 100 to 300 percent. Many new flag manufacturing companies are established. Flag events, such as theater productions and displays at sporting events, are designed to rile patriotic support. Business leaders join in by producing and distributing pamphlets and small handbooks celebrating the flag.</p> <p>States continue adopting the Uniform Flag Law, which lead to severe penalties for citizens who do not conform to accepted demonstrations of reverence for the flag. Major league baseball begins playing "The Star Spangled Banner" at all games in support of the military.</p> <p>The National Conference of Commissioners on Uniform State Laws approves a "Uniform Flag Statute," identical to the N.Y. state law (1898). The Commission is "a body of Commissioners deriving their authority by appointment of the Governor of their respective states." The "Uniform Flag Statute" contains "virtually the same provisions as... the DAR wished to see in federal legislation."</p> <p style="text-align: center;">☆☆☆</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a> <i>The American Flag, 1777-1924</i></p>
<b>1918</b>	<p><a href="#">William Norman Guthrie</a> publishes <i>The Religion of Old Glory</i> which contains a non-denominational public religious ceremony celebrating the U.S. flag.</p>

	<p>A few prosecutions began of individuals for desecrating or insulting the flag, in violation of some state laws (Kansas). The Kansas Supreme Court rules such laws were legal. E.V. Starr is sentenced to 10 years in prison in Montana for refusing to kiss the flag.</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p>
<p><b>1919 March 13</b></p>	<p>Washington State passes the first state law requiring flag salute ceremonies.</p> <p><i>"Every board of directors of the several school districts of this state shall procure a United States flag, which shall be replaced with a new one whenever the same becomes tattered, torn or faded, and shall cause said flag to be displayed upon or near each public school building during school hours, except in unsuitable weather, and at such other times as to said board may seem proper, and shall cause appropriate flag exercises to be held in every school at least once in each week at which exercises the pupils shall recite the following salute to the flag: 'I pledge allegiance to my flag and to the republic for which it stands. One nation indivisible with liberty and justice for all.'"</i></p> <p>1919 Washington State  Senate Bill 93, School Code Amendments, Section 4, Laws of Washington, Chapter 90</p>
<p><b>1923</b></p>	<p><a href="#">Garland W. Powell</a> became the <a href="#">American Legion's</a> Director of the Americanism Commission in 1923 and served for two years. During his time in this role the American Legion regarded Powell as, "almost entirely responsible for the formation of a National Flag Code."</p> <p>Nov. 14, 2005 <a href="#">American Legion</a>  Email to ProCon.org</p> <hr/> <p>Responding to the invitation of Garland W. Powell, The National Flag Conference is held on Flag Day (June 14) in Washington, D.C. It consists of representatives of 68 civic, fraternal, business, veterans, hereditary, educational, religious and labor organizations, as well as representatives of the Army and Navy. President Warren Harding addresses the group. A <a href="#">Flag Code</a> is developed, which declares the flag "a living symbol of a living nation."</p> <p>Bellamy's "Pledge of Allegiance" is included in the Flag Code [Title 4, United States Code, Chapter 1], although the words are amended from "<i>I pledge allegiance to my flag</i>" to "<i>I pledge allegiance to the flag of the United States.</i>"</p> <p>Most major American newspapers publish the Flag Code following the conference, and the American Legion distributes 300,000 copies throughout the nation. 51 additional organizations join the movement to distribute copies of the Flag Code throughout the U.S.</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p>
<p><b>1924</b></p>	<p>The 2nd (and final) National Flag Conference is held.</p> <p>The Pledge of Allegiance is amended, changing the words "<i>I pledge</i></p>

	<p><i>allegiance to the flag of the United States" to "I pledge allegiance to the flag of the United States of America."</i> The Pledge's original writer, Francis Bellamy, "disliked the idea, but his protest was ignored."</p> <p>The Boy Scouts publish the Flag Code in their handbook. The American Legion has now distributed an estimated six million pamphlets on flag etiquette to schools, churches and public officials. In total, more than 14 million pamphlets have been distributed nationwide by various organizations.</p> <p>28 states have by now accepted the Flag Code for school instruction.</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p>
<p><b>1925</b></p>	<p>The Klu Klux Klan (with about four million followers) endorses the Flag Code, and instructs the adolescent members of its Junior Order in flag etiquette. Membership requires an oath of allegiance to the flag and the Constitution. <a href="#">The Klan marches over 40,000 members down Pennsylvania Avenue in Washington, D.C.</a>, carrying hundreds of American flags.</p> <p>1990 <a href="#">Scot M. Guenter, Ph.D.</a>  <i>The American Flag, 1777-1924</i></p>
<p><b>1940 June 3</b></p>	<p>The U.S. Supreme Court rules (8-1) in <a href="#">Minersville School District v. Gobitis</a>  (PDF) (62.2KB), that a local school board could expel students who refuse to recite the Pledge. "Over the next two years a wave of anti-Jehovah's Witness hysteria developed because members of this religious group refused to recite the Pledge. The Jehovah's Witnesses believed that saluting the Flag and reciting the Pledge were forbidden by the bible [<a href="#">Exodus, Chapt. 20</a>]."</p> <p>1992 <a href="#">John W. Baer, D.A., M.B.A.</a> </p>
<p><b>1942 June 22</b></p>	<p>The <a href="#">U.S. Flag Code</a> becomes law when Congress passes a joint resolution on June 22, 1942 (which was amended on December 22, 1942) to become Public Law 829; Chapter 806, 77th Congress, 2nd session. Exact rules for use and display of the flag (36 U.S.C. 173-178) as well as associated sections (36 U.S.C. 171) Conduct during Playing of the National Anthem, (36 U.S.C. 172) the Pledge of Allegiance to the Flag, and Manner of Delivery were included.</p> <p>Oct. 14, 2003 <a href="#">CNN</a> </p>
<p><b>1942 December 22</b></p>	<p>Congress amends the Flag Code, substituting the original straight arm salute with the current salute of "<a href="#">the right hand over the heart</a>. Congress apparently was embarrassed by the similarity between the original Flag salute and the Nazi salute."</p> <p>The code now reads "The Pledge of Allegiance to the Flag... should be rendered by standing at attention facing the flag with the right hand over the heart. When not in uniform men should remove their headdress with their right hand and hold it at the left shoulder, the hand being over the heart. Persons in uniform should remain silent, face the flag, and render the military salute.</p> <p>1992 <a href="#">John W. Baer, D.A., M.B.A.</a> </p>

<p><b>1943 June 14</b></p>	<p>The U.S. Supreme Court, in <a href="#">West Virginia State Board of Education et al. v. Barnette et al.</a> (PDF) (110KB), rules 6-3 that children could not be forced to say the Pledge of Allegiance in school. Justice Robert H. Jackson wrote in his opinion, "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion or force citizens to confess by word or act their faith therein."</p> <p>Sept. 29, 2003 <a href="#">Los Angeles Times</a> </p>
<p><b>1948 February 12</b></p>	<p><a href="#">Louis A. Bowman</a>, a member of the Board of Governors of the Illinois Society of the Sons of the American Revolution, and its Chaplain, leads the group in the Pledge of Allegiance with the words "under God" added. The National Society of Daughters of the American Revolution gives him an Award of Merit as "the originator of the [under God] idea." Bowman explains that the words "under God" were first used in Abraham Lincoln's Gettysburg Address. Lincoln appears to have inserted the words extemporaneously, "for they do not appear in his written draft."</p> <p>1992 <a href="#">John W. Baer, D.A., M.B.A.</a> </p>
<p><b>1951 April 22</b></p>	<p>The organized movement for adding "under God" to the Pledge of Allegiance can be traced to a resolution adopted by the <a href="#">Knights of Columbus'</a> national board of directors in April 1951, at the height of the Korean War. The resolution called on all Knights to add the words "under God" to the Pledge customarily recited at the openings of local meetings.</p> <p>2005 <a href="#">Richard J. Ellis, Ph.D.</a>  <i>To The Flag</i></p>
<p><b>1952</b></p>	<p>Louis A. Bowman repeats his revised Pledge at several other meetings of the Sons of the American Revolution. After one meeting in 1952, member John F. McKillip writes about the "under God" addition to his former employer, the newspaper tycoon William R. Hearst, Jr. The Hearst Newspapers begin a campaign to add "under God" to the U.S. Pledge of Allegiance.</p> <p>1992 <a href="#">John W. Baer, D.A., M.B.A.</a> </p>
<p><b>1953</b></p>	<p>Federal legislators are lobbied by religious leaders from the Knights of Columbus, as well as the Hearst Newspapers and the American Legion, who are "worried that orations used by 'godless communists' sound similar to the Pledge of Allegiance." A bill to add "under God" to the Pledge of Allegiance is introduced in the House by Rep. Louis Rabaut (D-MI), and in the Senate from Sen. Homer Ferguson (R-MI).</p> <p>Sept. 29 2003, <a href="#">Los Angeles Times</a> </p>
<p><b>1954 June 14</b></p>	<p>Congress considers three variations of the "under God" phrase:</p> <ol style="list-style-type: none"> <li>1. "One Nation under God,"</li> <li>2. "One Nation, under God," and</li> <li>3. "One Nation indivisible under God."</li> </ol> <p>Congress accepts variation #1 based on a recommendation from the Library of Congress, which states, "Since the basic idea is a Nation</p>

	<p>founded on a belief in God, there would seem to be no reason for the comma after Nation."</p> <p>1992 <a href="#">John W. Baer, D.A., M.B.A.</a> </p> <p>The words "under God" are inserted into the Pledge. The legislation is supported by <a href="#">President Dwight D. Eisenhower</a>, "fearing an atomic war between the U.S. and the Soviet Union," who signs the bill. President Eisenhower says: "In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war." The new Pledge reads:</p> <p><b><i>"I Pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."</i></b></p> <p>Sept. 29, 2003 <a href="#">Los Angeles Times</a>  </p>
<p><b>1963 June 17</b></p>	<p>The U.S. Supreme Court in <a href="#">Abington v. Schempp</a> ruled 8-1 that government mandated Bible reading in public schools was unconstitutional.</p> <p><i>"The reference to divinity in the revised pledge of allegiance, for example, may merely recognize the historical fact that our Nation was believed to have been founded 'under God.' Thus reciting the pledge may be no more of a religious exercise than the reading aloud of Lincoln's Gettysburg Address, which contains an allusion to the same historical fact."</i> (Id. at 303-04 -- Brennan, J., concurring)</p> <p>June 17, 1963 <a href="#">United States Supreme Court</a> </p>
<p><b>1983 July 5</b></p>	<p>The U.S. Supreme Court in <a href="#">Marsh v. Chambers</a> ruled 6-3 that sessions of the Nebraska state legislature could begin with a prayer given by a publicly funded chaplain because, over time, the practice had become a communication of shared values rather than a decidedly religious practice. <a href="#">Justice William J. Brennan</a> repeated his conviction that the phrase "under God" in the Pledge of Allegiance did not violate the Establishment Clause because those words "have lost any true religious significance." (ID. at 818 -- Brennan, J., dissenting)</p> <p>July 5, 1983 <a href="#">United States Supreme Court</a> </p>
<p><b>1984 March 5</b></p>	<p>The U.S. Supreme Court in <a href="#">Lynch v. Donnelly</a> ruled 5-4 that the city of Pawtucket in Rhode Island could continue to display a nativity scene as part of its Christmas display. In this decision, the Court refused to take an absolutist stance regarding the Establishment Clause. Each case is to be independently checked to determine whether the intent is secular or religious. Religion in general may be advanced by the government in some cases so long as there is no administrative entanglement with religion. The Court listed many examples of our "Government's acknowledgment of our religious heritage," and included Congress' addition of the words "under God" in the Pledge of Allegiance. (Id. at 676-77)</p> <p>Mar. 5, 1984 <a href="#">United States Supreme Court</a> </p>
<p><b>1985</b></p>	<p>The U.S. Supreme Court in <a href="#">Wallace v. Jaffree</a> ruled 6-3 to invalidate</p>

<p><b>June 4</b></p>	<p>Alabama's moment of silence statute. <a href="#">Justice Sandra Day O'Connor</a> responded that the inclusion of the words "under God" in the Pledge is not unconstitutional because they "serve as an acknowledgment of religion with the legitimate secular purpose of solemnizing public occasions, and expressing confidence in the future." (Id. at 78 n.5 -- O'Connor, J., concurring)</p> <p>June 4, 1985 <a href="#">United States Supreme Court</a> ★</p>
<p><b>1988 Sept. 13</b></p>	<p>Sonny Montgomery (D-MS) became the first Congressman to lead the U.S. House in citing the Pledge of Allegiance as a permanent part of its daily business operations.</p> <p>Presidential politics in 1988 precipitated the practice of reciting the Pledge of Allegiance in the House. At the time, the controversy found its way onto the House floor, but Senators largely ignored it. During the 1988 campaign, candidate George Bush criticized candidate Michael Dukakis for his veto of a Massachusetts state bill to require the Pledge of Allegiance in all public schools in that state. House Republicans (then in the minority) surprised their chamber by offering a privileged resolution to require that each House day commence with the Pledge.</p> <p>Then-Speaker Jim Wright (D-TX) came to the floor and chastised Republicans for using the Pledge of Allegiance to make a partisan point, saying, "I think it is very important that all of us recognize that the Pledge of Allegiance to the flag is something intended to unite us, not intended to divide us." However, with electoral sensitivities in mind, Speaker Wright then went on to announce he would call upon the chairman of the House Veterans' Committee, Sonny Montgomery (D-MS), to offer the Pledge when the House next met.</p> <p>May 19, 2000 <a href="#">C-SPAN</a> ★★</p>
<p><b>1989 July 3</b></p>	<p>The U.S. Supreme Court in <a href="#">Allegheny County v. ACLU</a> ruled 5-4 (to strike) on the display of a creche at a courthouse and 6 to 3 (to uphold) on the display of a menorah at a county building. Justice Kennedy, in his dissent, said "It would border on sophistry to suggest that the 'reasonable' atheist would not feel less than a 'full member of the political community' every time his fellow Americans recited the Pledge." (Id. at 673)</p> <p>July 3, 1989, <a href="#">United States Supreme Court</a> ★</p>
<p><b>1992 January 24</b></p>	<p>The U.S. Illinois Seventh Circuit Court of Appeals, in <i>Sherman v. Community Consolidated School District 21</i>, (filed 1988), ruled against plaintiff <a href="#">Robert Sherman</a>, concluding that "that schools may lead the Pledge of Allegiance daily, so long as pupils are free not to participate."</p> <p>January 24, 1992, <a href="#">Sherman v. Community Consolidated School District 21</a> (60KB) ★</p> <p>★★★★★</p>
<p><b>1992 June 24</b></p>	<p>The U.S. Supreme Court in <a href="#">Lee v. Weisman</a> ruled 5-4 that prayers during school graduation violated the Establishment Clause. This case struck down a graduation prayer while implicitly approving the student's recitation of the Pledge of Allegiance prior to the prayer.</p> <p>June 24, 1992 <a href="#">United States Supreme Court</a> ★</p>

<p><b>1999 June 24</b></p>	<p>Sen. Bob Smith (I-NH), who introduced a resolution (S.Res. 113) to begin reciting the Pledge in the Senate. The resolution to amend the Standing Rules of the Senate and institute a daily Pledge was adopted by the unanimous consent of the Senate on June 23, 1999. The Pledge of Allegiance will be recited daily in the Senate by its Presiding Officer, or another Senator designated for that purpose.</p> <p>May 19, 2000 <a href="#">C-SPAN</a> ★★</p>
<p><b>2001 March 14</b></p>	<p><a href="#">Michael A. Newdow</a>, an unemployed emergency room physician who also earned a law degree from the University of Michigan, files a lawsuit, arguing that having the words "under God" in the Pledge of Allegiance was unconstitutional.</p> <p>Sept. 29, 2003 <a href="#">Los Angeles Times</a> ★★</p> <p><a href="#">Read the original complaint, as well as other legal documents from this case.</a></p>
<p><b>2002 June 27</b></p>	<p>"A panel of Ninth Circuit judges holds [in a 2-1 decision] that the phrase 'under God' violates the First Amendment's prohibition of government sponsorship of religion."</p> <p><b>Judges:</b></p> <ul style="list-style-type: none"> <li>• Alfred T. Goodwin - Opinion [<i>Appointed by: President Nixon, 1971</i>]</li> <li>• Stephen Reinhardt - Concur [<i>Appointed by: President Carter, 1980</i>]</li> <li>• Ferdinand F. Fernandez - Partial Concurrence and Partial Dissent [<i>Appointed by: President Bush, 1989</i>]</li> </ul> <p>The majority opinion by Judge Alfred T. Goodwin states <i>"no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. The Pledge, as currently codified, is an impermissible government endorsement of religion because it sends a message to unbelievers 'that they are outsiders, not full members of the political community, and an accompanying message to adherents that they are insiders, favored members of the political community.'"</i></p> <p>July 8, 2002 <a href="#">Newsweek</a> ★★ June 27, 2002, Court opinion in <a href="#">Newdow v. U.S.</a></p>
<p><b>2002 August 9</b></p>	<p>The U.S. Justice department files an appeal with the U.S. 9th Circuit. The appeal "requests an 'en banc' rehearing before the 9th Circuit Court of Appeals, meaning that an 11-judge panel is asked to consider the case as opposed to the [only] three judge panel that issued a 2-1 ruling."</p> <p>Aug. 9, 2002 <a href="#">CNN</a> ★★</p>
<p><b>2002 October 30</b></p>	<p>U.S. <a href="#">President [George W.] Bush</a> signs a bill "reaffirming -- with a slap at the U.S. 9th Circuit Court of Appeals -- references to God in the Pledge of Allegiance and the national motto." The bill is approved unanimously in the Senate, with only five "no" votes in the House. The bill is, in effect, a show of support, and carries no legal weight.</p>

	Nov. 2, 2002 <a href="#">Los Angeles Times</a> ★★
<b>2003 February 28</b>	The 9th Circuit Court of Appeals "rejected the Bush administration's request to reconsider its decision en banc that the Pledge of Allegiance is unconstitutional because of the phrase 'under God.'" Feb. 28, 2003 <a href="#">CNN</a> ★★
<b>2003 March 4</b>	9th Circuit Court of Appeals Judge Alfred T. Goodwin, a President Richard Nixon appointee, "issued a 90-day stay, which allows schoolchildren in nine Western states to continue reciting the [under God] Pledge, pending a decision by the Supreme Court on whether it will review the case." Mar. 5, 2003 <a href="#">Los Angeles Times</a> ★★ <hr/> <a href="#">Senate Resolution 71</a> expressing support for the Pledge of Allegiance passed by the vote 94-0.
<b>2003 May 20</b>	<a href="#">House Resolution 132</a> expressing the sense of the House of Representatives that the Ninth Circuit Court of Appeals ruling in <i>Newdow v. United States Congress</i> is inconsistent with the Supreme Court's interpretation of the first amendment and should be overturned, passed by a vote of 400-7.
<b>2003 October 14</b>	The U.S. Supreme Court agrees to hear the case, and "arguments in the case will be heard next year, with a ruling expected by June." Oct. 15, 2003 <a href="#">CNN</a> ★★
<b>2004 June 14</b>	"The Supreme Court at least temporarily preserved the phrase 'one nation, under God,' in the Pledge of Allegiance, ruling [June 14, 2004] that a California atheist could not challenge the patriotic oath while sidestepping the broader question of separation of church and state.  The court said the atheist could not sue to ban the pledge from his daughter's school and others because he did not have legal authority to speak for her." June 14, 2004 <a href="#">Associated Press</a> ★★  <a href="#">Read the Supreme Court ruling, as well as other legal documents from this case.</a>
<b>2004 September 23</b>	The United States House of Representatives voted 247-173 to pass the <a href="#">Pledge Protection Act 2004 (H.R. 2028)</a> . The introductory language of the bill states that its purpose is: "To amend title 28, United States Code, with respect to the jurisdiction of Federal courts over certain cases and controversies involving the Pledge of Allegiance." It did not pass the Senate.
<b>2005 January 6</b>	<a href="#">Michael A. Newdow</a> , the atheist who sued because he did not want his young daughter exposed to the words "under God" in the Pledge of Allegiance, <a href="#">files another lawsuit</a> -- this time with other parents. Jan. 6, 2005 <a href="#">CNN</a> ★★

<p><b>2005 August 10</b></p>	<p>The 4th Circuit Appeals Court <a href="#">ruled against</a> Edward R. Myers who tried to <a href="#">overturn a Virginia state law requiring</a> public schools to lead a daily recitation of the Pledge of Allegiance.</p> <p>Aug. 10, 2005 <a href="#">Associated Press</a> </p>
<p><b>2005 September 14</b></p>	<p>Federal Judge <a href="#">Lawrence Karlton</a> of the Eastern District of California <a href="#">ruled in favor of Michael Newdow</a> that it was unconstitutional to recite the Pledge of Allegiance in public schools because of its inclusion of the phrase "under God."</p> <p>Sept. 14, 2005 <a href="#">Associated Press</a> </p>
<p><b>2005 September 29</b></p>	<p><a href="#">House Concurrent Resolution 245</a> expressing the sense of Congress that the United States Supreme Court should speedily find the use of the Pledge of Allegiance in schools to be consistent with the Constitution of the United States passed 383-31.</p>
<p><b>2006 July 19</b></p>	<p><a href="#">Pledge Protection Act 2005 (H.R. 2389)</a>, that would amend title 28, United States Code, with respect to the jurisdiction of Federal courts over certain cases and controversies involving the Pledge of Allegiance, passed 260-167.</p> <p>The bill was introduced to the Senate as <a href="#">S.1046</a> but the 109th Congress (2006-2007) never voted on the issue.</p>
<p><b>2007 Jan. 29</b></p>	<p>Representative <a href="#">Todd Akin</a> (R-MO) introduces the <a href="#">2007 Pledge Protection Act (H. R. 699)</a> to the first session of the 110th Congress. The bill is referred to the House Committee on the Judiciary, and then to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, where, as of April 19, 2007, it awaits review.</p>

**Excerpts from Josephus: Herod, the Rabbis and the Golden Eagle (4 BCE) War 1.33.2 648-655**

To Herod's other troubles was now added an insurrection of the populace. There were in the capital two men of learning with a reputation as profound experts in the Laws of their country, who consequently enjoyed the highest esteem of the whole nation; their names were Judas, son of Sepphoraeus, and Matthias, son of Margalus. Their lectures on the Laws were attended by a large youthful audience, and day after day they drew together quite an army of men in their prime.

Hearing now that the king was gradually sinking under despondency and disease, these teachers threw out hints to their friends that this was the fitting moment to avenge God's honor and to pull down what had been erected in defiance of their fathers' Laws: for although it was unlawful to place in the Temple either images or busts or any representation whatsoever of a living creature, the king had nonetheless erected over the great gate a golden eagle. It was these teachers now exhorted their disciples to cut down. They told them that if any danger should arise, it was a glorious thing to die for the Law of one's country; for the souls of those who came to such an end attained immortality and an eternal enjoyment of happiness; it was only the ignoble, uninitiated in their

philosophy, who clung in their ignorance to life and preferred death by disease to that of a hero.

While they were discoursing on this, a rumor spread that the king was dying; the news caused the young men to throw themselves more boldly into the enterprise. At mid-day, accordingly, when numbers of people were perambulating the Temple, they let themselves down from the roof on stout cords and began chopping off the golden eagle with hatchets. The king's captain, to whom the matter was immediately reported, hastened to the scene with a considerable force, arrested about forty of the young men and conducted them to the king. Herod first asked them whether they had dared to cut down the golden eagle; they admitted it. "Who ordered you to do so?" he continued. "The Law of our fathers." "And why so exultant, when you will shortly be put to death?" "Because we shall enjoy greater happiness after our death." This provoked the king to such fury that he overcame his disease...he ordered those that had let themselves down from the roof, together with the teachers, to be burnt alive; the remainder of those arrested he handed over to his executioners.

**Flash Revolt at Herod's Death War 2.1.2 6** [Herod has died and his son Archelaus has claimed the throne]. Towards evening, however, a large number of those who were bent on revolution assembled on the same spot, and, now that the public mourning for Herod was ended, began a lamentation on their own account, bewailing the fate of those who had been punished for cutting down the golden eagle from the gate of the Temple. This mourning was in no subdued tones: there were piercing shrieks, a dirge directed by a conductor, and lamentations with beating of the breast which resounded throughout the city; all this in honor of the unfortunate men who, they asserted had in defense of their country's laws and the Temple perished on the pyre. These martyrs ought, they clamored, to be avenged by the punishment of Herod's favorites.

**War 2.1.3 10** And now the feast of unleavened bread, which the Jews call Passover, came round...The promoters of the mourning for the teachers stood in a body in the temple, procuring recruits for their faction. ...Archelaus now felt that it would be impossible to restrain the mob without bloodshed, and let loose upon them his entire army...the soldiers, falling unexpectedly among the various parties busy with their sacrifices slew about three thousand of them and dispersed the remainder among the neighboring hills.

While contemplating all of this and trying to form this into order through the gift of writing that is given unto me when being taught by the Lord alone, "Greg" came back to an experience that needs to be shared.

On Sunday March 2nd 2008 AD the founding Bishop was seated and ate with the priests and was shown the child. On March 9th 2008 AD the priests and elders blessings were bestowed and meeting with Abune Selama was confirmed for

March 14th. Again the child was shown this time in the arms of Solomon Berihun. We agreed that their bread enjera is made from the unique grain of Ethiopia teff and that we ate angel food with relish that day.

That Friday at the meeting with Abune Selama, "Greg" wore the blue polo sweater with red horse and rider logo and sat with Aba Gabriel Meskel. Abune Selama watched them announce the Amharic alphabet and spoke the Word given that day.

In 2 Kings, "O, my father my father the chariot of Israel and the horsemen thereof." xiii. 14

After the meeting that night a tornado struck Atlanta. The following Sunday March 16<sup>th</sup> AD Solomon Berihun came before 'Greg' in line to receive the breaking of the fast. Behind 'Greg' Feraday presented himself smiling. 'Greg' recalled his asking him the day of his return to Saint Gabriel if he had eaten with the priests. 'Greg' knew an honor would soon be bestowed upon me. The men of the Church were going to invite him to sit with them. 'Greg' did not have money to pay for his plate and a sense of inadequacy was present. It just did not seem right and 'Greg' backed away. Feraday asked, "Why won't you come?" And all 'Greg' could say is, "I have to say something to the woman," in searching for an explanation. He nodded in understanding and said, "Oh," because the woman represents the Church. 'Greg' came back around and approached the lady taking money and said, "I am on the broke Jesus program and do not have the money (truth) to pay. Can I get a plate," and she nodded yes in consternation over an odd display by this Gabbe wearing white man that just turned down being honored

by the men of the Church. 'Greg' came around to another table and sat where he could watch while Solomon Berihun ate with all the men he arranged to have honor his accomplishments in the Lord that day.

The brother of 'Greg' is a retired Lt. Colonel of the US Army and has consistently made the observation in tweaking him, "I'll bet if I went to that Church and offered them money to tell you to go away they would take it." They have an odd relationship of conflict and at the same time respect. Just recently 'Greg' told him about breaking the code on the Writings of Emanuel Swedenborg and that was his response. But the truth is something has just been lacking and the Spirit coming upon 'Greg' to write, Doctrine of the golden eagle within these last thirty days was another step in the process of redemption. But the seeming error for not sitting with the men of the Church just could not be shaken.

With the meal ended that day, 'Greg' went around the table after saying to the man that sat across from him, "I now have to deal with another one of my screw ups." Abune Selama came around for a prayer and the breaking of bread when the Spirit hit him. 'Greg' told Solomon Berihun who was visibly angry, "I want to give you a piece of that bread." To which he responded, "I will be taking priest Gabriel Meskel to the airport," indicating he was through dealing with 'Greg' for the day. After Solomon Berihun went to the parking lot and got into his car 'Greg' approached him on my knees at his drivers' window begging him to let me ride with him to the airport. Losing his anger, "Do you want go with me," he beamed asking. "Well, sure if it is ok with you and the priest," as Solomon Berihun began to smile over the odd actions of his white priest friend. "Get in,"

Solomon Berihun said. "Are you sure it is all right," 'Greg' said and, "Let's just wait for the priest," because 'Greg' wasn't about to get into that car until Aba Gabriel Meskel was seated and said it was ok too. "What are you doing," Gabriel wanted to know when he seated and looked upon the odd white man on his knees in the parking lot. "I want to ride with you to the airport. Is it ok with you," 'Greg' asked the priest who infectiously laughing said, "Sure, get in let's go," and off they all rode together on another adventure.

On that Sunday, March 16th when Solomon Berihun drove Aba Gabriel Meskel to the Atlanta Airport accompanied by "Greg" and upon the return they sat together and marveled at the broken windows in the Equitable Bldg. and Ga. Power. "I know that priests that fight against Satan have a vision," Solomon Berihun said. "After you get baptized, you are going to get up in the pulpit and speak your vision and an interpreter is going to tell the Church the things you see. You are going to be given the honor name of Aba Gregorius. You must speak your vision." "Greg" entered the Martin Luther Marta Station amidst the ruin of the neighborhood after telling Solomon Berihun, "I sure have struggled with Satan."

"Greg" scheduled a meeting the next morning with Abune Selama and informed Solomon Berihun. The Governor of Georgia Sonny Perdue's personal executive secretary Pamela Honeycutt was then informed that the Second Coming is revealed in the Word and through Order of the Universal Orthodox and a meeting will need to be scheduled in confirmation of a word of wisdom given the founder through Rachel Mwangi at some time regarding this Internet based revelation. Pamela Hunnicut wondered how 'Greg' came to

know her name. 'Greg' recalled to her from the life back in the day at Mount Paran Church of God when the voice of God spoke to him in the congregation. "What makes you think the voice of God spoke to you," the executive secretary to the Governor asked. "I am the one who decided to try and trick the devil," 'Greg' confessed. "You remember me too from the prayers services that were held in the Rotunda," before the drought that has been devastating the State of Georgia. Back in July of 2006 AD 'Greg' asked for special permission of the Governor through her to be able to sprinkle some holy water on the floor of the Rotunda before the service began. The Governor denied this blessing and 'Greg' blasted in tongues that day in the Rotunda an event that will not soon be forgotten. 'Greg' informed the Governor's executive secretary to get up to speed on the revelatory Word by reading the documentation available now on the Internet at the Universal Orthodox and Brothers for Mercy websites that are blessed through the Ethiopian Tewahedo Orthodox Church.

In Revelation, "These have the power to shut up the sky, in order that rain may not fall during the days of their prophesying," xi. 6.

Abune Selama was informed on that Monday, March 18th that the Word given during the previous meeting on Friday, March 14th is fulfilled in establishing the Brothers for Mercy and that the Office of the Governor of Georgia knows about our work in the Lord. 'Greg' explained the failure to sit with the men as, "It just isn't right, I'm not baptized," but this lame excuse just seemed to ring hollow even though Abune Selama said he understood. The Word given that previous Friday was a warning to 'Greg' to use all

available resources and blessings in the quest to overthrow Babylon he informed Abune Selama.

In the same where Elisha said, "The arrow of the Lord's deliverance and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou consume them." v. 17.

Abuna Selama told "Greg" to be ready for baptism and take upon the Order of Deacon for training in the priesthood through the Ethiopian Holy Synod in Exile with this Word.

In Matthew, "Come unto me, all ye that labour and art heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. xi. 28-30.

On March 21<sup>st</sup>, another doctrinal meeting was held by 'Greg' and Abune Selama. That night 'Greg' and his brother David W. went to Highlands, North Carolina for the Episcopal Church of the Incarnation Good Friday Service. 'Greg' had received a personal telephone invitation to attend by Bobbe Wolfe the wife of Director Emeritus Fletcher Wolfe of the Atlanta Boy Choir. There was a special Concert presentation that night and reception afterwards at the residence of Fletcher and Bobbe Wolfe. David W. and Russell Waldon with his wife were the only alumni of the Atlanta Boy Choir in attendance. 'Greg' had told the Wolfe's about his odd ordination as Bishop of a Church that does not exist. Bobbe was fascinated that the Writings of Emanuel Swedenborg were being formed into an Orthodox and Episcopal faith according to Order during a visit to Highlands in the fall of 2006 AD. Some of the studies establishing the doctrines had been sent to her.

Fletcher Wolfe that night directed the Church choir with the expectation that 'Greg' would wear the gifted Gabbe robe of the Ethiopians but failed in doing so. The seats of honor at the front were set aside just for this purpose.

During the reception at their house Fletcher Wolfe wryly observed, "Greg, now you are taking care of your brother David," knowing that seeing his kid brother in a holy robe would disturb his older brother David W. and 'Greg's fellow chorister Russell Waldon. The angst of another spiritual failure and action in direct contradiction to the Word of scripture shared with a Bishop in warning bore heavily upon 'Greg'.

II Kings, "And Elisha said to him, "Take a bow and arrows." So he took a bow and arrows. Then he said to the king of Israel, "Put your hand on the bow." And he put his hand on it, then Elisha laid his hands on the king's hands. And he said, "Open the window toward the east," and he opened it. Then Elisha said, "Shoot!" And he shot. And he said, "The Lord's arrow of victory, even the victory over Aram; for you shall defeat the Aramaens at Aphek until you have destroyed them." Then he said, "Take the arrows," and he took them. And he said to the king of Israel, "Strike the ground," and he stuck it three times and stopped. So the man of God was angry with him and said, "You should have struck five or six times, then you would have struck Aram until you would have destroyed it. But now your shall strike Aram only three times." xiii. 15-19.

On March 23<sup>rd</sup>, 'Greg' attended the Sunday Resurrection Service at All Saints Episcopal Church in Atlanta where the Atlanta Boy Choir first sang the Symphony of Carols under the direction of Fletcher Wolfe back in 1959 AD. "Well Lord it is just another screw up, but if I can get in three arrow shots that is still better than most," was the only consolation for another failure in the life.

In preparing this study the meeting with Matthew the Ethiopian that teaches a Protestant form of Bible study in the Fellowship Hall to the youth of this Ethiopian Orthodox Church drifts around 'Greg' in thought. Matthew seemed in a way put out over the elevation of the monk/priests to the Office of Bishop and made a point that many of his friends had left the Church. "Greg" could see that there were many that Matthew missed. John the deacon who "Greg" first approached on being released from prison was asked in the parking lot when he found the new location for Saint Gabriel, "Is the same priest here from Atlanta," 'Greg' had asked Deacon John then. And now John the deacon was seated with Matthew and 'Greg'. Only a month ago or so John the deacon invited "Greg" to the next Mezemar after eating from his plate. The thought came again to his mind what Fr. Elias Eskander the Coptic priest told 'Greg' after explaining the ceremonies of the Ethiopians that were centered upon him. "Greg, I think these Ethiopians make a priest out of you. They need an American priest." This Coptic priest confirmed by this observation what the Spirit was telling 'Greg'. And then only a few months later, Chaplain Paul A. Ready with the Veterans for Christ came to Atlanta for that blessed event on June 19<sup>th</sup> 2006 under the blessings of Chaplain General Elmer Heindl the most decorated Chaplain in United States Military history and a then active Catholic priest at St. Charles in Rochester, New York. "Greg" was ordained under the Holy Cross carried by that honored military priest in World War II.

After being allowed to return to Saint Gabriel in the summer of 2007 "Greg" told the Coptic Fr. Elias Eskander about the elevation to Bishop of the monk/priests through Order by Patriarch Abune Merkorios. "How are they going to

be able to do that," he observed. "In our religion, a Bishop must be a monk and a priest," this Coptic Oriental Orthodox priest said. "Greg" told him that the priests at Saint Mariam and Saint Gabriel in Decatur, were both monks and priests and this Coptic priest was caught by surprise of these events.

Later, during our catechism lessons "Greg" asked Abune Selama, "You must miss your country. How is it that you came to be here as a priest in Atlanta." Abune Selama told 'Greg', "I just came for a visit and decided to stay." And now after reading in Wikipedia about the schism and the recalling how the Spirit had struck him the day of his return to Saint Gabriel that something dramatically had changed. 'Greg' understood what Patriarch Abune Merkorios planned for the regeneration of the Church and the sacrifice that was made by the Bishops that followed the true Patriarch of the Ethiopians and the monk/priests that obeyed the call upon their lives.

'Greg' found on the Internet a video clip of the Mezemar in Ohio when the elevated monk/priests sat crowned with the Bishops that followed the Patriarch into exile. In their ignorance, the American flag was to the right hand of the Patriarch with its golden fringe and 'golden eagle' on top. We all suffer from our evils.

In Deuteronomy, "Be careful to listen to all these words which I command you, in order that it may be will with you and your sons after you forever, for you will be doing what is good and right in the sight of the Lord your God. When the Lord your God cuts off before you the nations which you are going into dispossess, and you dispossess them and dwell in their land, beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying How do these nations serve their gods, that I also

may do likewise" You shall not behave thus toward the Lord your God, for every abominable act which the Lord hates they have done for their gods' for they even burn their sons and daughters in the fire to their gods. Whatsoever I command you, you shall be careful to do; you shall not add to nor take away from it.

But in our suffering we can all look to our Redeemer that has promised to raise us all up out of our evils when we look to him. And when we do our experience of heavenly joy is promised through His Word.

**Apocalypse Explained 897.** (v. 13) And I heard a voice from, heaven, saying unto me. That this signifies consolation from the Lord after temptations, is evident from the signification of a voice saying, as denoting the things that follow, which are consolations after temptations; these will be explained below; and from the signification of saying from heaven, as denoting from the Lord. For what is declared from heaven is Divine truth; and this is indeed spoken from heaven by angels, but still it is by the Lord through the angels. For angels, like men, cannot think any truth from themselves, nor do good from themselves, but from the Lord; therefore by angels, in the Word, are signified Divine truths from the Lord; and by heaven is signified the Lord. Those who believe that the angels were immediately created, and in such a state of integrity as to be able to do good from themselves, are greatly deceived; for all the angels in the whole of heaven have been men, and therefore they each possess a proprium just as men do in this world, which is nothing else but evil. But because, while they lived in the world as men, they were regenerated by the Lord, therefore they are able to be withheld from evils and the falsities therefrom, and kept in goods, and when they are withheld from evils, and kept in goods by the Lord, it then seems as though they were in goods from themselves; but still they know and perceive that this is the case with them from the Lord, and not from themselves. It is evident, therefore, that the whole angelic heaven, as to intelligence and wisdom, and as to the affections of good and truth, is the Lord. This, now, is, why a voice saying from heaven, signifies such things as are from the Lord - in the present case, consolations after temptations; and this because the subject treated

of in the preceding verse is the patience of those who keep the commandments of God, and the faith of Jesus; and by patience temptations are there signified. [2] Something shall now be said concerning consolations after temptations. All those who are being regenerated by the Lord undergo temptations; after temptations; they experience joys. But whence the temptations are, and the subsequent joys, here meant by consolations, is not yet known in the world, because there are few who experience spiritual temptations there are few who are in the knowledges of good and truth, and still fewer who are in the marriage of good and truth, that is, in truths of doctrine, and at the same time in goods of life; and none but these are allowed to enter into spiritual temptations; for if others were, they would fall; and if so, their latter state would be worse than their former. The real reason why none can be allowed to come into spiritual temptations but those who are in the marriage of good and truth is, that the spiritual mind, which is strictly the inner man, cannot be opened in any others; for when that mind is opened, then temptations take place. The reason is, that heaven, that is, the Lord through heaven, flows into man's natural mind through his spiritual mind. There is no other way for heaven, that is, for the Lord through heaven, to reach man. And when heaven flows in it removes the hindrances, which are evils and the falsities therefrom residing in the natural mind, or in the natural man; these cannot be removed except by a living acknowledgment of them by man, and grief of soul on account of them. This is why, in temptations a man feels anguish from the evils and falsities rising up into the thought; and so far as the man then acknowledges his sins, looks upon himself as guilty, and prays earnestly for deliverance, so far temptations are conducive to this. From this it is clear that a man comes into spiritual temptation, when his internal, called the spiritual mind, is opened, that is, when he is being regenerated. When, therefore, a man's evils and falsities are removed, then temptations are brought to an end; and then joy flows in through heaven from the Lord, and fills his natural mind. This joy is here meant by consolations. All those who undergo spiritual temptations receive these consolations. I speak from experience. The reason why a man receives joys after temptations is that afterwards he is admitted into heaven; for by temptations a man is conjoined to heaven,

and admitted into it. This is why he experiences joy similar to that which the angels have there.

And now "Greg" can sit with the men of Saint Gabriel Ethiopian Holy Synod in Exile Tewahedo Orthodox Church in Decatur, Georgia. The work to relate the Heavenly Doctrines to the Ethiopians is accomplished. And with joy, he can tell Solomon Berihun it was accomplished through the life of his son, Andy Berihun who helped us all see the return of the Lord Jesus the Anointed in His Second Coming. And to my most beloved priest Abune Selama if it pleases him now it would be a most incredible gift to be admitted to the Sacrament of Baptism and Holy Supper through that blessed hand. And to Jesus Anointed be the honor and the glory both now and ever and unto ages of ages. Amen.

POSTSCRIPT:

There were mistakes in naming the boys correctly and the paper then was really a draft and not ready for publication. Soon, the Orthodox Easter Week was upon us and then a new project to write Agreement Establishing a Dialogue before the Congregation at Morning Star Chapel on Orthodox Easter Sunday, April 27<sup>th</sup>, 2008 AD by the General Church of the New Jerusalem and the Universal Orthodox required attention.

A copy of this document was presented to Abune Selama after the original was sent to Chaplain Paul. A. Ready. On that Friday, April 18<sup>th</sup>, Aba Gabre Meskel made it a point to tell 'Greg' that the three boys; Andy Berihun, Gashaw Belete and Yalwaiker Eshete would be taking part in a Service the next day in the morning at 8:00 AM Saturday, April 19<sup>th</sup>. This Ethiopian priest was one of the first to

make 'Greg' realize that he was now considered to be a fellow priest and they stood together on the porch of Saint Gabriel after praying.

That next morning 'Greg' arrived at Saint Gabriel wearing the 'holy hat' and looked around the corner and Abune Selama and the three boys who took vows to become Deacons approached through the parking lot from the priests' house behind the Church. 'Greg' nodded in greeting and the front door was opened by Gershaw Belete and the private prayer service began. After this Service, 'Greg' was invited to the Saturday lunch. Are you really a monk? The subject regarding the life of 'Greg' was opened for him to explain the rationale. "How can one be a monk without a Church?" 'Greg' replied rhetorically to which the priests and the deacons agreed and wanted a reply. "I am a monk of the Church of the Widow. Jesus honored the widow that gave her all but the disciples could not understand that she would rather be a widow than a whore. Dinah was made a widow after Simon and Levi killed her husband but she accompanied Israel into Goshen," 'Greg' taught from the Word. "She was married to a Gentile," Abune Selama observed and said, "That is a good answer." It was then that Aba Gabre Meskel gave 'Greg' the honor name of 'Aba Gregorius' and Abune Selama said, "Now you are an Ethiopian monk." Deacon Kemit said, "Do you realize that is a very honored name?" "Yes," was the response, "I know."

When leaving that day, Andy Berihun followed 'Greg' out into the yard in front of the house and said, "Abune Selama gave me your paper to read. That was an interesting paper you wrote, I read it three times. Are you going to write another one about what happened today?" A sense of the old evil raised in 'Greg' with the thought, I don't

really write anything but what the Spirit directs so if anything more is to be said, I'll write it. And then Andy Berihun asked, "Are you the founding Bishop of the Universal Orthodox?" To which 'Greg' answered, "That is my intention," as the correct concept for this incredible adventure registered upon him, a broad smile flashed across his face. "I wore a hat today in Church," Aba Gregorius pointed out to Andy Berihun. "I have never intentionally done that before," 'Greg' made it emphatically clear that our common adventure was continuing.

The next Sunday morning April 20<sup>th</sup>, the now named, 'Aba Gregorius' entered Saint Gabriel wearing the 'holy hat' and the Gabbe for the Orthodox Palm Sunday Service. The blessing of the Palm leaves was accomplished through the prayers of Abune Selama before the Icon of Saint Gabriel and Mary the mother of God. 'Greg' took the blessed Palm leaf and fashioned it around the 'holy hat' an odd crowning by his own hand, yet blessed by a Bishop of the Ethiopian Orthodox. Present in the Sanctuary that day were the Green Earth Ministers Rev. Bruce and Brenda Shoop. They ate together breaking the fast after being seated with blessings by this holy race. And later they joined Abune Selama at the priests table all wearing their blessed Palm leaves as 'crowned' by the Lord after receiving our invitation from Andy Berihun and following his parents as they honored our accomplishments in the Him.

The next Monday, April 21<sup>st</sup>, the Spirit oddly brought 'Greg' and the Green Earth Ministers to Athens, Georgia to the college campus there with the Real Fat Freddy a.k.a. Jess G. Williams. Later that day, Brenda Sue Shoop and 'Greg' met a member of Saint Gabriel there on the campus through happenstance and a conversation regarding the three

boys becoming Deacons was discussed. "Most Ethiopian boys of the Diaspora don't want to make that commitment. They must remain virginal until marriage and then must remain faithful and to only the one wife. If they break the vow then they can no longer be Deacons," this student at the University of Georgia explained. "So it is a very deep commitment from a boy to learn Amharic and to remain faithful to this vow. At Saint Gabriel it is very special for three boys to take these vows," this member of Saint Gabriel elaborated. Five boys have taken these vows.

It was through the Green Earth Ministries that the mystery of the cure for cancer was revealed. Rev. Bruce sent a link of the You Tube video "Run from the Cure-the Rick Simpson Story" to 'Greg' who ignored it. Then later Rev. Bruce asked again if 'Greg' had seen this astounding video. It was then that the understanding began to develop that the Evangel is basically this revelation of the mystery of KNH in the Word. The holy anointing oil of Moses, the mystery of sanctification and such just doesn't register with men. Our fallen race needs a physical manifestation that appeals to the flesh of the body in order to believe. The mysteries of the faith can only be received one small spoonful at a time. The next Tuesday, April 22<sup>nd</sup>, the Green Earth Ministers were put into jail for violating their bond agreement made before the golden eagle to abstain from partaking of the 'tree of life' and await trial for KNH KNH BSM.