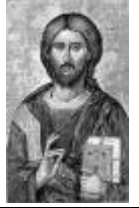




REUNION



Volume 4 No. 5

OF THE CHURCH

OF MAN WITH GOD

July 1, 1994

CLARIFYING “JUDGE NOT LEAST YE BE JUDGED”, AND OUR SAVIOUR’S ORDER TO INSTRUCT THOSE WHO SIN

“Judge not least ye be judged,” is the sinner’s most common response to those who carry out another of Jesus Christ’s commands, that of, “If thy brother sin against thee, reprove him.” (Luke 17:3)

Actually, the “Judge not” quote reads, “Be ye therefore merciful, as your Father is also merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.” (Luke 6:36-37).

As is usual, the inappropriate users of the “Judge not” way of Christ neglect to take into account the context within which it was given. Our Saviour had, just a few days before, been with His disciples, walking through a corn field on the Sabbath, gleaning the grain as was allowed. The Pharisees condemned Him for do doing on the Sabbath, and Christ rebuked them. A few days later Christ Jesus gave us the Beatitudes, and in the most beautiful of ways, told us, “Blessed are those . . .” It was in the middle of this message of love and forgiveness that He said not to judge.

How can this instruction, not to judge, be reconciled with His other instruction, to reprove sinners?

First, we must expand the citations:

“Take Heed to yourselves. If thy brother sin against thee, reprove him; and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day he be converted unto thee, saying I repent; forgive him.” (Luke 17:3-4).

In Matthew, just after teaching of leaving the ninety-nine sheep to seek the lost sheep, and the great rejoicing over the return of the lost sheep to the

fold, Christ, in teaching us one of the ways to seek the lost sheep, said, “Even so it is not the will of your Father, who is heaven, that one of these little ones should perish. But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.” (Matthew 18:14-17).

By sin knowing that your brother has sinned against you, you have made a judgment, you have judged; you have ascertained the facts in reality, not in subjectivity, and have made a determination that a sin has been committed.

Either there are different types of judgments, or to judge has different attributes; or perhaps to judge has different meanings. First, let us explore a few additional citations, so the hair splitters and rationalizers shall be boxed in - God does this rather well.

“Woe to the world because of scandals. . . Woe to that may by whom the scandal cometh.” (Matt. 18-8)

“And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother’s keeper?” (Gen. 4:9)

“Who are my brethren? And

(Continued JUDGE on page 3)

PICNIC JULY 2, AT ST. MARY MAGDALENE, 9 AM-6PM, MASS AT 10AM



FINANCIAL ASSISTANCE

We could use some. We thank those who have provided some. We ask those who have not recently assisted us, or who have never assisted us, financially, to help in accordance with their ability to help.

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PRAYER REQUESTS

FALLEN ASLEEP IN THE LORD: [from Fr. Paul: Mrs. Crosby] [from Fr. Mark: Hilery B.Love, William M. McGhee, Royce R. Morris, T. A. McCullough]

ILLNESS/INJURY: [from Fr. Paul: Bishop Emmanuel, Ivan N, Jan Evertsen, Louis P.] [from Fr. Mark: Thelma Gillette]

GETTING OLDER: [from Fr. Paul: Gail McGowan, Ruth Williams, Marian

(Continued PRAYER REQUESTS on page 7)

HOLY INNOCENTS SUNDAY SCHEDULE CHANGE

Beginning Sunday, July 3, 1994, Sunday Divine Liturgy (Mass) at Holy Innocents will no longer begin at 11:00 AM. It will revert to the old schedule, with Confessions from 9:30 AM to 9:45 AM, Prothesis at 9:45 AM, and Divine Liturgy (Mass) beginning at 10:00 AM.

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PUBLICATION NOTICE

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

There is no subscription fee, but a donation of \$20.0 per year, or any other amount, to Holy Innocents Orthodox Church, 311 Hickory Ave., Harahan, Louisiana 70123, USA, will be appreciated. We try to publish between four and twelve issues per year but do so without guarantee due to staffing.

Telephone at Holy Innocents is (504) 738-3502; FAX C/O (504) 737-7707; Compuserv "E" Mail Lee S. Mc Colloster 74014,1372.

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HAPPINESS IS

Receiving a change of address notice, for it indicates the recipient appreciates receiving REUNION (hopefully, not for the purpose of lining the bottom of a bird cage).

Receiving an article for publication in REUNION.

Ecstasy is receiving more than one article for publication, and having each need nominal, if any, editing.

Receiving a faxed, mailed, "E" Mailed, hand delivered, or even "beamed-up" or "beamed-down", article, copiable book, and a muffuletta from C.G.

Be invited to the benefit at the ball crowning Greater



New Orleans Floral Trail. The Ballet was beautiful, as were the Queen and her Court, and all the prior Queens in attendance. The food was good, we're talking good, which means it was bad for your physical health.

Receiving a telephone request, to be allowed to send out copies of REUNION to friends, parishioners, and club members; with the response, "Sure, just make sure that under the REUNION logo above the return address on the last page, you put the phrase 'Sent by' and enter 'your name and address,' then photo copy the issue and lick and stick the stamps."

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EDITORIAL COMMENT

Let us not invade Haiti to prove Bill Clinton's manhood. If we do anything with Haiti, let it be after reflection on what Christ Jesus would have us do to, with, and for Haiti, and how He would have us do it. It should not be done in a manner which follows the Janet Reno school of diplomacy, but rather in the Mother Theresa school of Divine Tenderness. +++

KEEPING IN TOUCH



There are many ways to keep in touch with us. Mail, or correspondence through the Post Office is always available, and the traditional telephone call [to Holy Innocents at (504) 738-3502] have been available for years.

In keeping with modern technology, we have friendly FAX access through (504) 737-7707. If the FAX machines can talk with each other, the transmissions is handled automatically. Sometimes the machines have trouble talking with each other, or a machine will not initiate a telephone transfer switch at our FAX location. If a FAX communication is not successful, try adding {,11,11,11,11,11} to the end of the telephone number (be careful not to access some cable or foreign country if you do this - that would be one bodacious long distance phone bill). the string of ",11,11" tells the switching unit to switch to the FAX modem on the computer. If that does not work, try dialing the 737-7707 phone number, and, when the phone rings, on a touch tone phone press 11 (the number one pressed twice). This should switch the call to the FAX modem, and thus, to the FAX machine.

"E Mail" can be sent to us via CompuServe. The address is Lee S. Mc Colloster 74014,1372.

Finally, we are not yet hooked up directly into Internet, or as a point or host or node (would you believe there is no public access to Internet available in the 504 area code - they've got it in Dipsydootle City, but not in New Orleans), but hopefully we will log on one day soon.



Hello, is anyone out there? 6750 copies of REUNION sent first of the year: one positive,

Does anyone care? Anyone? Over out with only three responses since the one argumentative, one vile. Hello?

LUKEWARM

You give your heart to someone, they ask for a rain check; Jesus asks you to be with Him in heaven, but you have not decided what you want to do yet.

You try to help someone with a problem, but they do not perceive the need; Jesus asks you to walk a little way with Him, but you haven't got the time.

You get phone calls from someone whenever they are in trouble or need you, and never really hear from them at other times; you pray to Jesus like crazy when the boogey man is at your back or has you cornered, but you can not even remember His name when you are not in trouble.

You try to guide your children, that they will not be forced to experience the pains of the mistakes you have already made, and you and your advice are rejected; the whole Trinity guides you to eternal happiness, and often, at best is ignored, often is compromised, at worst, is rejected - and rejection of Divine guidance is rejection of The Divine.

You give your God given love to each person, they neither accept nor reject it; Jesus gives His love to each person, and many just ignore it.

You get sick to the stomach on equivocating responses and want to vomit; Jesus spews forth those of lukewarm response. (*Apocalypse 3:16*)

If God could get stomach ulcers, humans could give them to Him. (*Fr. Lee*)

(Continued JUDGE from page 1)

stretching forth his hand towards his disciples, he said: Behold my mother and my breather. For whoever shall do the will of my Father , that is in heaven, he is my brother, and sister, and mother.” (*Matt. 12:48-50*)

“Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set man at variance with his father, and the daughter against her mother, and the daughter in law against her mother in law. . . He that receiveth you receiveth me: and he that receiveth me, receiveth him that sent me.” (*Matt. 10:32-40*).

“Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” (*John 20:21-23*)

We will now use Mirna's (Our

Lady of Soufanieh) favorite word for describing those who refuse to believe, **stupid**, to describe those who do not know where this apology is going.

It should be eminently clear, that we are not to presume to judge whether one will go to heaven or to hell. That is up to God and the person judged.

However, we are to ascertain whether or not someone has sinned, or, perhaps more accurately, we are supposed to ascertain whether or not something is sinful - in violation of God's law. We are not supposed to go around looking into every action of every person (remember the beam in our own eye, when we are trying to remove the speck from our brother's eye). We are, in the course of every day life, supposed to guide, advise, and assist everyone in attaining morality pleasing to God - men, women, siblings, parents, children, grandparents, everyone.

We are each the keeper of our brothers, and our brothers are everyone, whether they be male or female.

If we do not assist others in attaining proper morality, then we are in effect denying Christ, and He will deny such persons to His Father - anyone who is in his (or her) right moral mind, does not want to be denied before the Father. In short, only a stupid person wants to go to hell.

For whom are we to provide this as-
(Continued JUDGE on page 9)

PENTECOST AND THE COMMUNION OF SAINTS

Pentecost is the feast wherein is celebrated the descent of the Holy Spirit upon the Apostles, and the beginning of the guidance of the Church by the Paraclete. As an interesting aside, you should know that the very word "Paraclete" means "Lawyer", and that this is the only time in all of history wherein BEING a lawyer is called holy, or where being a lawyer is considered as being un-equivocally good.

We will briefly explore something which came about through the power of the Holy Spirit. The Communion of Saints; in actuality the communion of the kingdom of God and the members of the kingdom. Sometime soon many of you will receive Holy Communion, the Body and Blood, the real Flesh and Blood of Our Lord and Saviour Jesus Christ, God in the Trinity and the only begotten Son of God the Father.

In this reception of Holy Communion, of the Sacred Elements, you will be brought closer to God than you are at most other times. In this Communion with Jesus, you will also be brought closer in communion with the other members of the Body of Christ. Each of us, retaining his and her individuality, approaches having Our Saviour becoming one in us and us in Him, just as the Father is in the Son and the Son is in the Father; and in so doing, we each approach that which we will attain in perfection, in deification, each being one in each other as the Father and the Son are each in each other.

In this union we each draw Divine strength from each other and provide it to each other, its source being from Our Saviour. It is in this communion of saints that the living are united with and through Christ Jesus, and the dead who are in union with Our Lord are in union also with each other and also with each of us.

(Continued PENTECOST on page 6)

PARISH NEWS

HOLY INNOCENTS NEWS

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123
(504) 738-3502

The Church (mission) is usually open from 9:00 AM to Noon Sundays, 7:30 AM to 5:00 PM Monday - Friday, as schedules permit, closed Saturdays except for special occasions like weddings.

These schedules are kept unless something extraordinary occurs. Last minute notices are posted on the marquee by the front door.

REGULAR SUNDAY SCHEDULE:

9:30 AM - 9:45 AM, Confessions
9:45 AM Prothesis
10:00 AM Divine Liturgy (Mass)
Western Rite
11:00 AM - Noon, Fellowship Hour

REGULAR WEEKDAY SCHEDULE:

7:30 AM - 7:45 AM Confessions
7:45 AM Prothesis
8:00 AM Divine Liturgy (Mass)
Western Rite

SPECIAL FEASTS,SCHEDULES:

Jul 2 Saturday, VISITATION OF THE THEOTOKOS, Divine Liturgy will be at St. Mary Madgalene at 10:00 AM {for the Picnic}.

AND

INDEPENDANCE DAY (which really is Monday, July 4, FYI) PICNIC AT ST. MARY MAGDALENE, 9:00 AM TO 6:00 PM, THE BEACHES ARE REFURBISHED, 200 FT WIDE, BRING YOUR OWN FOOD AND DRINK, WE HAVE TOILET FACILITIES, BUT ONLY A GARDEN HOSE TO WASH OFF WITH AFTER SWIMMING; FR. LEE WILL MAKE HIS USUAL *HOT SAUSAGE AND BOSTON BAKED BEANS.*

Jul 8, Fri, 8:00 AM Mass, Feast of the Most Sacred Heart of Jesus (not a holy day, but is an important feast).

Jul 11, Mon, 8:00 AM Mass, Solmenity of St. Benedict (not a holy day).

Jul 14, Thu, 8:00 AM Mass, The Eucharistic Heart of Jesus (not a holy day).

Jul 21, Thu 8:00 AM Mass Intention is for Gail Mc Gowan.

Jul 27, Wed 8:00 AM Mass, Feast of St. Valdimir

ST. MARY MAGDALENE NEWS

St. Mary Magdalene Orthodox Church
125 Hartsie Drive - 150 Angell Lane
Waveland, Mississippi 39576
(601) 467-3723

Jul 2 Saturday, VISITATION OF THE THEOTOKOS, Divine Liturgy will be at St. Mary Madgalene at 10:00 AM {for the Picnic}.

Jul 22, Fri, 8:00 AM Mass, Feast of St. Mary Magdalene.

RETREATS:

St. Mary Magdalene is primarily a retreat house. Anyone wishing to conduct or participate in a one day retreat for a group or an individual should call either St. Mary Magdalene, Holy Innocents, or the Diocese of Louisiana, to schedule. We encourage everyone to go on a retreat at least once each year - more often if possible. Talks on various special subjects can be arranged for groups in retreat, and those on private retreat will be left alone as they desire. Overnight retreats are not now available due to lack of facilities.

Directions: Take I-10 East through Slidell. Cross the Louisiana - Mississippi State line; pass up the truck scales and take the first exit after the truck scales. This is the scenic route to the beaches. (Some people call this the Hwy. 90 exit.) Stay on the highway, pass (and curse) the gambling casino exit until you arrive in Waveland (about 17 miles from I-10). Turn right at the first traffic light, go down the road towards the beach, cross over the rail road

(Continued PARISH NEWS on page 9)

LITURGICAL CALENDAR HOLY ORTHODOX CHURCH (AMERICAN JURISDICTION) WESTERN AND EASTERN RITES FOR YEAR 1994

Special thanks to Bishop Emmanuel and Fr. George, for taking the time to review the calendar and advise us of problems.

FOREWORD TO JUNE 8, 1994 EDITION *

Sometimes you try something, and it just does not work.. Such is the case with the March 12, 1994, edition of this Calendar. It created confusion.

We had used the term Western to designate Western Rite Orthodox Feasts and for Roman Jurisdiction Easter and other Roman dates. The confusion has been remedied by changing the layout of the Table of Movable Feasts and clearly marking the Roman dates as ROMAN. In the annual calendar we have marked those dates which are Roman with the designation (RC) or ROMAN.

The Western Rite Feasts as celebrated by Western Orthodox will, in this Calendar, maintain their traditional dates, **WITHIN** the Orthodox Calendar.

We have also included a selection of secular holidays at the end, primarily as a reference so certain civil or secular observances of importance can be remembered properly within the liturgical context.

I personally apologize for any confusion caused by the March 12, 1994, edition. The goal of making a wealth of tradition available to East and West I believe is good. I just did not do a good enough job. Hopefully, this edition will correct and clarify.

In Our Saviour,

Mitered Archpriest Paul
June 8, 1994

* From the forward to the main calendar.

(Continued CALENDAR on page 5)

(Continued CALENDAR from page 4)

{NOTE: Calendar not guaranteed to be free of errors}

Codes: (W) indicates Western Rite; (E) indicated Eastern rite; (J) indicates Old Calendar or Julian Calendar presented for perspective (the Old Calendar - Julian - date actually being 13 days behind the Gregorian Calendar date on the Gregorian Calendar); (T) indicates a traditional or local feast or commemoration not actually part of the official calendar but presented for perspective and/or that it not be forgotten; [C] indicates a commemoration, normally not part of the official calendar, but presented that it be remembered; (HD) indicates a Holy Day, Western; (GF) indicates a Great Feast, Eastern; (r) (w) (v) (g) indicate the color vestments; (C) Confessor, (B) Bishop, (M) Martyr, (D) Doctor; * indicates movable feast (designation not always used if proper notation is included in calendar notations); (RC) indicates Roman Jurisdiction date/feast; (S) and "Sec." and "Civil" indicate secular or civil observances.

JULY

Jul 1 Fri (W) St. Simeon the Stylite (C); (T) Precious Blood of Our Saviour; (E) Unmer Cosmas and Damian; Relics V. John Ryla; Tr. rel. V. John Ryla.

Jul 2 Sat (W) VISITATION OF THE BLESSED VIRGIN MARY (blue or w); (E) Depos Robe of Theotokos at Blacherne; S. Photius, Met of Kiev.

Jul 3 SUN (W) & (E) Second Sun after Pentecost (g), (W) (T) Sunday after Corpus Christi (w), St. Demetrius of Thessalonica (M) (r); SS Processus and Martinian (MM); (E) 2nd week of All Saints (g) tone 1st, M. Haycinth; Tr. rel. S. Philip; St. Anatole, Patr. C/ple.

Jul 4 Mon (W) St. Andrew of Crete; (E) V. Andrew, Abp. Crete; v.

Martha; Pr. Andrew Bogolub; CIVIL:INDEPENDANCE DAY (US).

Jul 5 Tue (W) St. Athanasius the Athonite (BC); (E) V. Athanasius of Athos; Ven. Lampadus; Disc. rel. V. Sergius Rad.

Jul 6 Wed (W) St. Palladius (BC); (E) V. Sisoie the Great; Disc. rel. Rt. Juliana; VM Lucy.

Jul 7 Thu (W) SS Cyril and Methodius (BBCC) (w); (E) Gt. Mar. Cyriaca; V. Thomas of Malea; V. Eudocia; (J) Nativity of St. John The Forerunner.

Jul 8 Fri (W) (T) The Most Sacred Heart of Jesus (w) on the Third Friday after Pentecost the Friday after the Second Sunday after Pentecost, St. Procopius (M) (r); (E) Gr. Mar. Procopius; Kaszan Icon of M. of God.; S. Theophile of Myrob.

Jul 9 Sat (W) St. Felicity (M) (r); (E) SM Pancratius, Bp. Tauro; Cyril, Andrew, Probus; S. Theodore, Bp. Edessa.

Jul 10 SUN (W) & (E) Third Sun after Pentecost (W) (w) (T) Sun after The Most Sacred Heart of Jesus (w), The Seven Holy Brethern (MM); SS Ruftna and Secunda (MM) (r); (E) 3rd week of All Saints (g) tone 2nd, Forty-five MM of Nicopolia; Dep. Robe of The Lord; V. Antony K-P Laura.

Jul 11 Mon (W) Solemnity of St. Benedict (Abt), Founder of Western Monasticism (w); St. Pius I, Martyr (r); (E) Gr. Mar. Euphemia; Isap Olga Gr. Prss.; VM Nicodem of Albania.

Jul 12 Tue (W) St. Silas (M) (r); (E) MM Procius, Hilary; V.

Michael Malein, Tr. rel. S. George, Bp. Assos;

(J) Feast of St. Peter and St. Paul (end of the fast of St. Peter and St. Paul).

Jul 13 Wed (W) St. Anacletus, Pope (M) 112 A.D.; (E) Synaxis Gabriel; VM Anacletus; V. Stephen Sabbait; Mar. Serapion.

Jul 14 Thu (W) (T) The Eucharistic Heart of Jesus fourth Thursday after Pentecost (w), St. Nicodemus of Athos (Abt); (E) Apostle Aquilla of 70; Joseph, Abp. of Thessinica, V. Nicodem Hagiorite.

Jul 15 Fri (W) St. Vladimir of Kiev (KC); (E) MM Cyric, Julita; Isap Vladimir; Mar. Abudim.

Jul 16 Sat (W) St. Olga (M); (T) Our Lady of Mount Carmel; (E) Sac Mar Athenogen; Mar. Antiochus Phys; Mar. Faust et al.

Jul 17 SUN Fourth Sunday after Pentecost (g) (W) & (E), (W) St. Alexis, Man of God; (E) 4th week of All Saints (g) tone 3rd, Gr. Mar. Marina; V. Irenarch Solo; M. Emilian Dor.

Jul 18 Mon (W) St. Sergius the Great (Abt); (E) MM Emilian and Hyacinth; Ven. John Forebearer.

Jul 19 Tue (W) St. Symphrosa and Sons (MM) (r); (E) Ven. Macrina; Disc. rel. V. Seraphim; Vv Dios and Theodore.

Jul 20 Wed (W) St. Margaret of Antioch (VM) (r); (E) Prophet Elias and the Thesbite; V. Abraham Sabait.

Jul 21 Thu (W) St. Arsenius (C); St. Praxedes (V) (w); (E) V. Simeon, Fool for Christ; (Continued CALENDAR on page 8)

(Continued *PENTECOST* from page 3)

This is not some mystical concept which operates on a purely spiritual plain, but rather, since man is a creature composed of body, soul, and spirit, it must of necessity operate at all levels of human existence and in every human function, act, thought, prayer - all of human activity and experience.

The communion of saints is part of the essence of heaven, and it can explain why one must be purified before entering into Heaven, before full participation in the Kingdom. Just as the individual human body suffers when an impurity is introduced into the human body - such as a cold germ making the entire human miserable - so too would the communion of saints, the Body of the Kingdom of Christ, be made ill by the introduction of an impurity into full participation.

While we are alive here on Earth, we can see the effects of sin upon the Body of Christ on Earth - we actually see sin in the Church and sin being presented by Church officials as something which is permissible. We each must provide our antibiotic effect within the Body of Christ on Earth, through our good example and our teaching our children and those within our influence, in a gentle but firm manner. If stronger measures are indicated, Our Lord will provide those and the means for enacting them. If we do not do our part, then the infection in the Body may well affect each of us individually.

At the same time we are working to keep the Kingdom on Earth healthy, we must also attempt to enlarge the Communion of Saints, the community on Earth must increase so that the community in Heaven will increase. We do this by the same means by which we work with our Lord in curing the ills of the Church, by example and practicing what Our Saviour taught, by following The Way, by walking that path.

The Communion of Saints means we actually are part of, and actually with, those whom we think of historically experiencing the manifestation and presence of the Holy Spirit at Pentecost, and that they are likewise actually

here, we in the past and they in the present, in the eternal Now of God. Let us daily welcome the Holy Spirit into our lives and into our very beings, as the integral part of hope, and especially as we profess our belief and pray the Creed during Divine Liturgy.



PICKET FENCES AN ACTIVE PROMOTION OF IMMORALITY (ADULT TOPIC)

Advocation of masturbation as being morally acceptable was the main theme of the TV program *Picket Fences*, as shown on WWL-TV (CBS affiliate Ch. 4, New Orleans) on Friday, April 29, 1994, during prime time telecast.

The program depicted a Roman Catholic priest as having a shoe fetish, wherein during the indulgence of this fetish, he was accused of masturbating.

The Roman Catholic Church's teaching against masturbation was cited by the children, as were various Biblical references citing the preference of making love with one's wife, but that it were better to have sexual intercourse with a prostitute than to masturbate.

Upon inquiry to their parents and adults respected in the community, the town's children were consistently advised that masturbation is a natural thing, that it is not only OK to so indulge, but, they were actually encourage to so indulge. With the exception of the mayor, who seemed to be in grave struggles with this matter as well as the singular matter of his eternal salvation (and who suffers from Altimers and is generally portrayed as childishly insane with moments of quasi rationalism), the children were advised by the adults to masturbate, to en-

(Continued *PICKET* on page 7)

QUICK SHOTS

UNIVERSAL LIFE CHURCH has a news letter named **ULC NEWS**. In a column entitled **WHAT IS IT?**, the ULC states: (1) it was formed by Rev. Hensley; (2) ULC will ordain anyone for life without question of faith; (3) regarding dogma, it does not have any, you can believe what ever you wish. Deduction: it was formed by man, not God; with no qualifications for its "ministers" it is a breeding ground for Lucifer; with no dogma - "believe whatever you wish" - it has no foundation. By its own words, ULC is nothing.

SHE HAS NEVER WON A RACE, AND PROBABLY NEVER WILL, is how this TV commercial begins. It shows a little girl swimming in a relay race, coming in last. The child is crippled (politically correct term being physically challenged), wears leg braces and uses crutches to walk. None of the other children in the swimming meet are crippled. The crippled child is praised for her tenacity. The fairness of the situation, of her swimming in the meet, is implicitly praised. The question to ask is, what about the other three little girls on her relay team? They can swim their hearts out, be several laps ahead, and nothing they can do will ever allow them to win, because society has dictated the crippled child has to be treated with fairness, and allowed to swim in the relay race. Simply put, if she is to swim in a team effort, she should be in a team and in a meet for children with like disabilities. The unfairness is in forcing the other three girls, who do not have disabilities, to lose; and in having the other relay teams win against the crippled girl's team without really earning the win. The immorality is in stealing the chance to win from the other three girls on the relay team.

SEEMS IT IS OK TO LANCE THE OTHER GUY'S BOIL, but most people want their own left alone.

GAY PRIDE DAY, WEEK, MONTH; seems stupid to be proud of engaging in a sin. It would be better to have Gay repentance day, week, month, year, lifetime.

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(Continued PICKET from page 6)

gauge in immorality, and to disregard not only the teaching of the Church, but also the teaching of the Bible, of the Holy Spirit as given to man in the Sacred Scriptures.

At the very end, when the children were still debating the matter, an older sister of one of the boys told the children to go ahead and masturbate, that it was natural and therefore there was nothing wrong with it.

First, let us address the sister's argument and advice.

It is natural for a man to become sexually aroused by an attractive female. This female sibling of the boys, the one who advocated masturbation because it is natural, this female is very attractive. Therefore, any male who finds her sexually attractive, by her own standards, has the right to engage in sexual intercourse with her. By her own words would it be done.

She, presumably, would disagree. But why? Because were another to attempt to have sexual intercourse with her, and the same be against her will, then it would affect her in violation of her privilege over her own body. But whence this privilege over her own body? Why, from God, since He created her and has made her in His own Image and Likeness and has given her free will, even though as her Creator she belongs to Him.

Each person was created, and created by God, who alone is Creator. In His right and authority as Creator, He has made, set, promulgated and decreed, certain laws and directives which He commands be followed. He has not said that He would like for them to be followed, nor that it would be best were they followed. He has commanded they be followed; and as is intrinsic in a situation where a command has been given, He has given each of us the ability to disobey these commands.

These commands serve two purposes: (A) as a test to see if we are fit and worthy to be with Him for all eternity; (B) as a purification process which, if obeyed, cleanses each

who follows, making them more fit and more worthy to be with Him for all eternity.

The advocates of masturbation are correct in saying masturbation is natural. However, the nature of which it is part is fallen human nature, not the original human nature with its near perfection, its bodily as well as spiritual immortality, its closeness to God - so close to God that Adam and Eve actually walked and talked with God, and saw the face of God and lived.

The permissiveness which induces one to masturbate comes from our fallen nature, not the original human nature. It therefore falls under conduct forbidden by the Commandments - and is rightly called self-abuse.

This abuse of one's self is many fold, but primarily is in lowering that which should be as Divine as can be in this world, to a debasement on the level of the animals - and animals are not Divine.

There is that in scripture which states, "Judge not lest ye be Judged." These is also that which is of a Priest, in the performance of his Priestly office, which, when he acts as Priest, he acts with the full authority of Christ Jesus, and in that Divine Office of the Priesthood. Were a Priest to decline to declare as sinful, an act which God has declared sinful, then the Priest commits sin in denying the Divine Command.

It is in this that we cite to the scripture, wherein is said, though in many forms in many languages, "Woe be unto he who would lead one of these, my little ones, astray. It were better for him that a millstone be tied around his neck, and he cast into the sea, than to harm one of these, My little ones." And so it is said, in many translations and many languages. Thus, to give scandal to a child - to teach a child to sin, and that sin is OK, is to condemn oneself at Christ's own words; the forgiveness of which sin of the scandalmonger entails a purification obviously beyond comprehension.

Therefore, those who knowingly participated in this episode of

Picket Fences, in any way or manner, those who knowingly acted in it, produced it, worked for it, promoted it, televised it, advertised during it, and in any way or manner have made it possible for this particular episode to be made public, have sinned in a manner most terrible, and in that sin would be better that millstones were tied around their necks and they cast into the sea.



ATTACKING SIN NOT THE SINNER

Most people have so closely identified themselves with their sins, especially those sins of which they are most fond or of which they are most ashamed, that they perceive an attack on their sins as an attack on themselves.

They are virtually incapable of understanding the concept of, hate the sin, love the sinner.

From snitching one jelly bean from your sibling's Easter candy, to killing your neighbor so you can have relations with your neighbor's spouse, and even unto spitting on God's Face, every sin will be forgiven if forgiveness is sought.

But first the sin has to be acknowledged as a sin by the sinner. +

(Continued PRAYER REQUESTS from page 1)

Montelepre]

GENERAL: [from Fr. Paul: Abbot Augustine], [from Fr. Mark: Carl & Malinda Grier, Charles McCormick, Rose & Alberto Ramos, Chantele & Maria Ramos, Randy Sullivan, Deck family]

IN THANKSGIVING: for all who have contributed financially and kept this publication in publication. + + +

A MESSAGE FOR TODAY FROM ST. BONIFACE

[673AD-754, Bishop of Bavaria, Thuringia, and Franconia]

In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course.

The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship—or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labors and sufferings, even to the shedding of blood.

I am terrified when I think of all this. Fear and trembling came upon me and the darkness of my sins almost covered me. I would gladly give up the task of guiding the Church which I have accepted if I could find such an action warranted by the example of the fathers or by holy Scripture.

Since this is the case, and since the truth can be assaulted but never defeated or falsified, with our tired mind let us turn to the words of Solomon: Trust in the Lord with all your heart and do not rely on your own prudence. Think on him in all your ways, and he will guide your steps. In another place he says: The name of the Lord is an impregnable tower. The just man seeks refuge in it and he will be saved.

Let us stand fast in what is right and prepare our souls for trial. Let us wait upon God's strengthening aid and say to him: O Lord, you have been our refuge in all generations.

Let us trust in him who has placed this burden upon us. What we ourselves cannot bear let us bear with the help of Christ. For he is all-powerful and he tells us: My yoke is easy and my burden is light.

(Continued BONIFACE on page 9)

(Continued CALENDAR from page 5)
V. John; Prophet Ezekiel.

Jul 22 Fri (W) ST. MARY MAGDALEN (MAGDALENE) (Penitent) (T) Apostle to the Apostles; (E) Holy Myrophore and Isap Mary Magdalen (Magdalene); VM Marcella.

Jul 23 Sat (W) St. Appollintius (BM) (r); (E) MM Trophim, Theophile; SM Appollinarius; Paschaev Icon Mother of God.

Jul 24 SUN Fifth Sunday after Pentecost (g) (W) & (E), (W) SS Boris, Gleb (MM) (r); (E) 5th week of All Saints (g) tone 4th, Gr. M. Christina; MM Boris and Gleb; Mar. Capeto.

Jul 25 Mon (W) St. James the Greater, Apostle and Martyr (r); (E) Repose of St. Anne, Mother of the Theotokos; SS Olympia and Eupraxia.

Jul 26 Tue (W) St. Anne, Mother of the Theotokos (w); (E) Ven. Mar. Parasceve; Sac Mar. Hermolas; S. Sabbas III, Abp. Serbia.

Jul 27 Wed (W) St. Panteleimon (M) (r); (E) Gr. M. Panteleimon; V. German, Alaska; Iosp Clement; (J) The Feast of ST. VLADIMIR, EQUAL TO THE APOS-

TLES, the Evangelizer of Russia.

Jul 28 Thu (W) St. Christina (VM) (r); (E) Prochor and Nicanor, Abp.; Smolensk Icon of the Mother of God; S. Peterim, Bp. of Tambpv.

Jul 29 Fri (W) St. Martha (VM) (r); SS Felix, Simplicius, Faustinus, and Beatrice (MM) (r); (E) M. Callinic; M. Theodotia and Children; M. Eustahy of Georgia.

Jul 30 Sat (W) SS Abdon and Sennon (MM) (r), (W) (T) * Saturday after the fourth Sunday of July, Our Lady Mother of Mercy. ; (E) App. Silas, Sylvab; Mar John Warrior; V. Angelina Despotica.

Jul 31 SUN Sixth Sunday after Pentecost (g) (W) & (E), (W) St. Olaf (KM); (E) 6th week of All Saints (g) tone 5th, Antefete of Cross; Righteous Eudocim; Mar. Julitta. + + +

(Continued FEOFIL from page 19)

THIS TRUE STORY OF THE LIFE OF FEOFIL WILL BE CONTINUED IN THE NEXT ISSUE OF REUNION. MANY PEOPLE BELIEVE HIS ACTIONS TO BE VERY STRANGE, BUT AS HIS LIFE AND STORY UNFOLD, YOU WILL PERCEIVE THE GREATNESS OF GOD'S DIVINITY IN FEOFIL'S ACTIONS, AND PERHAPS YOU WILL UNDERSTAND MUCH MORE THAN YOU NOW UNDERSTAND. + + +

FEDERAL GOVERNMENT BLACKMAILS STATES INTO APPROVAL OF GOVERNMENT FUNDED ABORTIONS

Very simply, if states do not approve government funded abortions, then each such state risks the loss of federal funding for a wide range of programs which receive federal assistance amounting to Billions per State annually.

In Louisiana, in a speech to the legislature on June 6, 1994, Governor Edwards advised the passing of legislation which would fund abortion on demand. While the Governor said the funding would be limited to poor women who became pregnant through incest or rape, the practical effect, if passed, is that abortion on demand, funded by the tax payers of Louisiana, will be an actuality.

And virtually no one cares - except the children to be murdered.



(Continued BONIFACE from page 8)

Let us continue the fight on the day of the Lord. The days of anguish and of tribulation have overtaken us; if God so wills, let us die for the holy laws of our fathers, so that we may deserve to obtain an eternal inheritance with them.

Let us be neither dogs that do not bark nor silent on-lookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction. *(from Liturgy of the Hours, 1975, vol. 3, p. 1456)*

(Continued JUDGE from page 3)

sistance? Our Saviour himself tells us. It is everyone - particularly those who do the will of His Father.

Our Saviour also provides a warning for those who do not try to guide others into a more moral life. It is the duty of each of us to acknowledge Christ Jesus as God, the Son of God, Our Lord and Saviour. In not warning those who sin, or who are misguided, or who need moral guidance, we deny Christ, and He will deny us before His Father if we deny Him.

Our Saviour even tells us that following Him will be fraught with danger, and that He came to bring not peace but the sword, that He came to set **“man at variance with his father, and the daughter against her mother, and the daughter in law against her mother in law. . .”**

In accepting proper moral instruction, instruction approved by the Church, each recipient insures he will be amongst those blessed of whom Christ Jesus said, **“He that receiveth you receiveth me: and he that receiveth me, receiveth him that sent me,”** which is a good position to be in.

Finally, and most persuasive, there is a power, which can only be exercised by ascertaining that one has sinned. The power and authority to absolve, to forgive, the sinner's sins. When Christ gave His peace to the Apostles, and through them, to all His Priests unto today, He at the

(Continued PARISH NEWS from page 4)

tracks and turn left on Central Ave. which is the first road over the rail road tracks. Stay on central until you reach Coleman Ave., which is located at the first stop sign you will come to. Turn right on Coleman and you will see the beach road ahead. Turn right on Beach Road., go two blocks to Hartsie, turn right on Hartsie, travel 550 feet until the bend in the road. St. Mary Magdalene is on the left.

Or, I-10 to Miss Hwy 603 (43), also known as Kiln Rd., then South on Hwy 603 (43) (Kiln Rd.), cross over U. S. Hwy. 90 [Hwy 603 (43) changes its name to Nicholson Ave.], to the Beach, right on Beach Road, pass Coleman Ave., and proceed as above.

ST. BASIL NEWS

St. Basil Cathedral
355 Tusculum Road
Nashville, Tennessee

Sunday Divine Liturgy 10:00 AM

**THE CHAPEL OF ST. MARY
MAGDALENE**

P.O. Box 248
Brooklyn, NY 11209

Vr. Rev. Fr. Alexander (William J. Walsh), S.S.B., Pastor, (718) 836-6215;
Rev. Fr. Kristopher G. Dowling, S.S.B., Associate Pastor.

+

same time, expressly gave to His Apostles and to His Priests of today, the power and authority to forgive sins. But, to exercise this power and authority, is it not necessary for the Priest to know whether or not a person has sinned? Of course it is!

(We have covered the passing of authority to forgive sins in earlier issues of REUNION, and will not engage in that subject here.)

In simplicity, none of us like being told we are wrong, nor do we like to admit we have done wrong - that we have sinned. The “Judge not least ye be judged” must realize that in giving correction, the corrector performs a duty imposed by Christ; and that the one being corrected must admit having sinned be-

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From Icon by Gleb Podmoshensky

St. Herman

fore the sin can be forgiven.

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CHILDREN'S PAGE

F E O F I L

(CONTINUED FROM LAST ISSUE)

Heeding the directions of his spiritual adviser, Pyotr would again revive in spirit and redouble his podvigs. Soon this young ascetic was excluded from the academy. His relatives, not comprehending the secret of his elevated spirit, committed Pyotr to the Kirillovskaya Mental Hospital. He remained there for nearly eight years but never once left his podvig of fool-for-Christ's sake. He reached such a high spiritual perfection that he even foretold his own death. Not long before his demise, Pyotr left the hospital, clad only in a dressing gown, and went to the Florovsky Monastery to bid farewell to the sisters.

"Farewell, you who have become Christ's bride. Tomorrow we shall see each other no more."

Pyotr was soon seized by hospital attendants who had followed him to the monastery and returned to Kyrillovskaya. On the following day Pyotr died and thus remained an enigma to all who knew him well.

On the day of Pyotr's death, Starets Feofil was at the Kitayevskaya Hermitage and he sent one of the sisters of the Florovsky Monastery to pay his last respects to his deceased friends. He instructed her:

"Go, cast your eyes on him and lower your head to him who was patient and strong in spirit. That is how all who, believe in Him and love Him are saved. For truthful is the word of the Lord which says, . . . **If we have died with Him we shall also live with Him. If we endure, we shall also reign with Him** (2 Tim. 2:11-12)."

Feofil became tired of the noisy life of the Bratsky Monastery and began to think about finding a more suitable place for his solitary podvigs. For this purpose, he selected a large and shady orchard in Glubochitsa where the Pokrovsky Monastery now stands. The owner of this orchard, Iosif Nikiforovich Dikovsky, respected the Starets

and always sought his advice and directions. Because he was under the influence of the Blessed One, Dikovsky led a truly ascetic life. He slept little, fasted, did not eat meat, prayed much, and occupied Himself with the reading of soul-saving books.

Nazar, the son of Iosif Dikovsky, who is today (1906) ninety years old, relates: "Starets Feofil used to come to our orchard and hurry to his bees. He had only a few beehives, three or four, but he used to look after them with fatherly attention. And how healthy they were! Not a single one of them ever died of illness. He was very fond of me. He would see me in the orchard and cry out, 'Nazar, come here!' I would go to him and ask for his blessings. 'God gives His blessings. Are you still catching fish? Catch some for me and the two of us will make some fish soup.' We had a pond in our orchard with huge carp in it. I would catch some for the Starets and he would place it, raw, into his basket. Whenever he came he would always reproach me, 'Why don't you marry, Nazar?' 'I am young, Father.' But I was over twenty-seven then. Take care, get married, or else you will have no one to lead you by your hand in your old age.' 'But whom shall I marry, Father? I don't love or even know anyone.' 'The baker woman, Nazar. She will go after you.' I, of course, would laugh, 'And which baker woman? I haven't even seen a bread basket since I was born.' Unfortunately, my father overheard our conversation and he, too, began to pressure me into marriage. There was no way out so I had to marry. And with whom do you think I joined my fate?"

With a baker woman! Evfrosinya Kagarlitskaya was her name. Her mother was a poor woman who baked bread and sold it in the market. And I never saw her once before the wedding. It was just before the crowning that I found; out everything. I asked my wife, 'What did you and your mother do?' 'We baked bread.' 'That's how you made your living?' 'Yes, with the

prayers of Father Feofil we had quite good sales.' 'Do you mean to say that he knew you?' 'Of course he knew us. He used to send someone from the Bratsky Monastery to my mother, Ustina. He would have the messenger tell my mother, a widow, to send some rolls and if there were none, to give some raw dough. Only God knows why he needed the dough. It would seem that he gave it away with prophecies to his visitors. And what an income we would have that day! Mother would always sell every last roll at the market.'

I have been paralyzed for thirteen years now. I can neither wash nor dress without someone's help. My wife looks after me like a little child. Only now did the words of the Blessed Visionary Feofil come to mind: 'Get married, Nazar, or else you will have no one to lead you by the hand in your old age.'

The Starets did not travel by carriage but on a little horse. At that time there was a merchant by the name of Ivan Katkov living in Podol. He very much honoured and feared the Blessed One and he made him a gift of a little horse. The Starets could not care for the animal in the monastery, so Katkov would send it to Father Feofil each day already fed and watered. The Starets would hitch the horse to a little wagon, seat himself in it, and read his Psalter along the way. The horse walked along unguided. As he went down the road, street urchins would seek to annoy him. Often a whole throng would run after him, crying, 'Feofil, Feofil, take us with you!' Sometimes one would even throw a stone at him. The Starets would only glance at the rude one, shake his finger at him sternly, and again lower his eyes to his Psalter."

Iosif Dikovsky was not the only one close to the heart of the Starets. Feofil loved his whole family. Dikovsky's eldest daughter was married to a cattle dealer, Ivan Grigorievich Rudkin. Reverently honouring the Blessed Starets, Rudkin did not take

(Continued on page 11)

CHILDREN'S PAGE

(Continued from page 10)

on: any matters without his advice and blessings. Even when preparing to set out for the fair, he first went to Kitayev for the Starets' blessings before setting out on his way. Once Evgeniya came to Father Feofil on some matter, and the Starets asked her, "Why, oh servant of God, do you not marry off your children?"

"I can't find any bridegrooms, Father."

"Can't find any bridegrooms? Well then, take care, it will be bad for your soul when it becomes necessary to cross the flaming river."

"But you will extend your cane, Father, and I will cross," she replied jokingly.

The Starets went into his cell, and brought out a piece of white bread spread with black fish roe.

"Here is something for you. Don't be afraid, take it. And as soon as you return home, give it to your daughter. She will soon marry a famous person."

After some time had passed, the Rudkins' daughter was betrothed and wed to Professor Konstantin Skvortsov.

On another occasion, Rudkina again came to the Starets on some matter. As she was preparing to leave, she said, "Father, how is it that you have completely forgotten my father? Come and visit him. See how nice our orchard is now?"

"I'll come, I'll come," the Starets replied tenderly.

And very soon he did arrive at their place in Glubochitsa. The Blessed One's meeting with Dikovsky was extremely touching. Iosif Nikiforovich had not seen the Starets for several years and, rejoicing like a child, began to show the Starets various improvements on his property.

"Nice, very nice," the Blessed One said. "It has blossomed beautifully."

Later, while strolling in the orchard with Dikovsky, they stopped un-

der a large oak. The Starets raised his eyes and with inspiration said, "Pray, Iosif, servant of God. The spot on which we stand is holy."

"How could it be holy?" rejoined Dikovsky. "On holidays the town youth comes here to make orgies and you call it 'holy'."

"No, no!" said the Visionary Starets with confidence. Truly I say that here on this spot where we stand, God's

to look over this orchard and to bring back a plan of the land. She was very pleased with the plan. Dikovsky's orchard was acquired and soon, through devout zeal and the Grand Duchess' means, the Pokrovsky Monastery for women was built.

When the Grand Duchess heard of the prophecy of Starets Feofil, the regal nun was completely amazed. "My God! Is it really true?" she ex-



KIEVO-PECHERSKAYA LAVRA

grace will radiate. There will be a church built here. The oak will be hewn and this will be the place for the construction of the church altar and your entire orchard will be turned into a monastery for women by a regal wife who will be both builder and head of it."

The prediction of the Starets was precisely fulfilled.

In 1888, the wife of Grand Duke Nikolai Nikolaevich, Grand Duchess Alexandra Petrovna, was living in Lipky, a suburb of Kiev. Nearby, there was a tiny monastery which she had built. She now began to search in the neighborhood of Kiev for an appropriate place to build an entire cloister. Feodosiya Ponyrkina, a daughter of Dikovsky, heard of her intentions and suggested to the Grand Duchess that she acquire the piece of land belonging to Dikovsky for this purpose. Her Imperial Highness sent her deacon's wife to Dikovsky, ordering her

claimed. "Why wasn't I . . . told of this earlier?"

"It completely escaped my mind, Your Highness," replied Ponyrkina.

The Grand Duchess immediately sent a nun to the Kitayevskaya



(Continued FEOFIL on page 12)

SOMETHING IN THE SKY

[A DREAM RELATED TO RE-UNION BY A PARISHIONER]

We were in front of my parents' house and were aware of something in the sky. A large dark object appeared in the East and headed West, turning North above us. It was shapeless, but caused us fear. Then appeared three objects that we thought were military jets, but as they drew near us we realized they were not. They were pristine white with a bright red trim and were of an unfamiliar shape.

We believed they were chasing the dark object and we felt happy that they were there.

One broke off from the formation and approached us. It hovered in the street before us. We all commented on how beautiful it was. I was wondering what propulsion is used for it was extremely quiet,

Suddenly there was a great rumbling in the North. I turned and saw great black billowing clouds approaching us from that direction. Then, under the clouds, was a rain of fire. Everything seemed to be destroyed under it and everyone was frightened.

Somehow I knew that if I went into my father's house, I would be safe. I opened the door and started to go in when I realized that no one had followed me, and thought that I had to go get my family too.

I went back. Others had joined us and were frightened. the storm was nearly upon us, and one person whom I did not know was yelling for us to run. I told him to be quiet and said, "Don't you know what this is? I know what it is. Our Saviour, Jesus Christ, will be returning soon, we should rejoice."

I told my family to hold hands and we began to pray the "Our Father" and "Hail Mary." Others joined us. then the storm was upon us, but all was different. Instead of fire, a mist appeared and passed all around us. We could hear people crying in despair.

I told everyone not to worry. the mist passed us by and we were unscathed.

We were joined by many people, children, partial families, etc. Many were unhappy because their friends and family did not survive. I felt bad for them but felt even happier that my entire family was there.

More people joined us and then I was aware of a procession of people coming up the street. I was aware that some were deceased, but raised.

A man wearing a dark gray and white robe with a beard came and we joined him walking. I thought that he was Aaron, brother of Moses. We went down the path Until we came to a bridge.

Before crossing the bridge I began crying because I was so happy, but also I felt sad because of all the sins I had committed and did not feel I should be the one leading these people and going with them.

They were comforting me and telling me not to worry, all of the good things I had done were of greater importance. the fact that my whole family was there was proof. Then a woman was comforting me like a mother. she said that I was to rejoice. I felt new after that. Then I crossed the bridge.

There was someone at the other end and he was directing us in, and/or checking something.

I greeted him and asked him if I indeed belonged there and he said yes. I felt a great joy from him and everyone.

I asked someone if this was heaven and they said yes. I asked if I was going to see my family again and they said yes, but that they would be different.

I began to pray and thank God, as was everyone else. A great sense of joy and relief was upon me.

I was lead somewhere where I was to learn.

Afterwards, I don't know when, I crossed the bridge again. I think I was going back to get other people.



(Continued FEOFIL from page 11)

Hermitage with the order to have a panikhida sung at the grave of Starets Feofil. From then on she devoutly honoured the memory of the Blessed One, even ordering a portrait of him painted for herself.

III

"Lo, then would I wander far off and remain in the wilderness (Psalm 55:7)

On 1 December, 1844, because of his age and weakening strength, Hierosehemamonk Feofil requested a transfer from the Kievo-Bratskbr Monastery to the Kiew-Pecherskaya Lavra and to be appointed to the Bolnichny Monastery. Instead of this, Metropolitan Filaret assigned him to the Goloseyovsltaya Hermitage near Kiev and he was given the cell of the late Hierodeacon Evstafy. For some reason or other, the service record of Starets Feofil was not transferred with him and so, until his death, he was not enumerated in the Kievo-Pecherskaya Lavra.

Winter passed, spring and summer came. As talk about the Ascetic grew, it attracted large numbers of zealous people to the charming location of Goloseyevskaya Hermitag. **A city set on a hill cannot be hid**, said the Saviour (Matt. 5:14). It is even impossible to hide a sweet-smelling flower in wild grass for it will be found by its perfume and scent. In the same way the Blessed Feofil could not be concealed in the solitude of his hermitage. The fragrance of his holy life began to spread far and all those who sought spiritual advice and comfort became aware of this fragrance. And all those who came to Kiev to worship in its holy places also went to the Goloseyevskaya Hermitage in order to see and to talk with the Starets. But the Blessed One greatly increased his foolishness in order to avoid worldly glory and constant contact with people.

When Feofil entered the Lavra, the monastery's superior paid little at-

(Continued FEOFIL on page 19)

A BASE CAUSE OF THE DOWNFALL OF RELIGIOUS ORDERS AND ORGANIZATIONS IN THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES

REPRINTED, WITH PERMISSION FROM *THE LATIN MASS, Special Edition, The Latin Mass Magazine, P.O. Box 255, Harrison, NY 10528* (Our special thanks to Roger McCaffrey, Publisher/Editor-in-Chief, for permission to reprint this most enlightening article.)

"We overcame their traditions, we overcame their faith"

A contrite Catholic psychologist's disturbing testimony about his central role in the destruction of religious orders

Dr. William Coulson was a disciple of the influential American psychologist Carl

seling.

Now put that in plain English.

Okay. At the University of Chicago, where Rogers had done his most significant work, he had found that young people he was counseling didn't really need him to give them answers—that they had answers within them. In retrospect, I understand that these were bright, well-brought-up young people, or they couldn't have gotten into the University of Chicago. They were able to figure things out, but they hadn't been able to hear themselves think, so responsive had they always been to people telling them what they should do.

So Rogers had the idea that to help these neurotics, we should refer them to the source of authority within them—in other words, refer them to

Rogers, and for many years a co-practitioner of the latter's "non-directive" therapy. In 1964 he became a researcher at Rogers' Western Behavioral Sciences Institute in La Jolla, Ca., where, he says, it became his task to "gather a cadre of facilitators to invade the IHM community" of nuns—and later some two dozen other orders, among them the Sisters of Mercy, the Sisters of Providence, and the Jesuits. It was only in 1971 that he began to wonder about his belief in psychotherapy, when its destructive effects on the religious orders—and on the Church and society in general—became apparent to him.

Having abandoned his once-lucrative practice, Dr. Coulson now devotes his life to lecturing to Catholic and Protestant groups on the dangers of psychotherapy. He is also founder and director of the Research Council on Ethnopsychology, where he can be reached (P.O. Box 134, Comptche, CA 95427). He and his wife Jeannie have seven children.

In the following interview with Dr. William Marra, Dr. Coulson discusses his role in the destruction of Catholic religious orders, and his subsequent change of mind. Additional copies of this magazine are available for distribution, free: The Latin Mass, 1331 Red Cedar Circle, Ft. Collins, CO 80524.

TLM: The story begins with your graduate education, doesn't it?

COULSON: Oh, yes. I went to Notre Dame in the late '50s, for a doctorate in philosophy, and wrote my dissertation on Carl Rogers' theory of human nature. There was an interesting controversy at the time, about whether Rogers, who was probably the most prominent American psychologist of his day, believed that every man is totally good. So I wanted to compare Rogers with B. F. Skinner, the famous behaviorist, and with Sigmund Freud, the founder of psychoanalysis.

Stop right there. Were you a Catholic at the time?

Oh, yes.

And Notre Dame was Catholic?

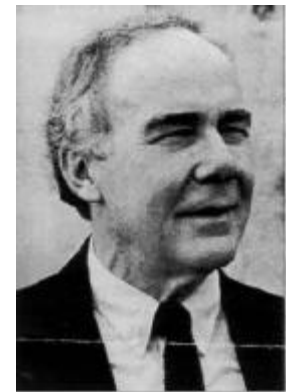
Notre Dame was Catholic! I got a good education in Thomistic philosophy.

Didn't it occur to you that as a faithful Catholic you couldn't buy the idea that men are basically good? Didn't original sin mean anything to you?

It wasn't my task then to be a critic of Rogers' theory. I wanted to find out what he taught; and having read everything that I could get my hands on, I contacted him at the University of Wisconsin.

I see; okay.

At the time Rogers was at the University of Wisconsin Psychiatric Institute. He had gotten a grant from the National Institutes of Mental Health, to test his theory of nondirective coun-



An interview with
Dr. William Coulson

their consciences. Notice the assumption that in fact people have consciences! Well, he was dealing with University of Chicago students in the 40s and '50s, who had grown up in the Midwest; and, sure enough, they had consciences.

—and therefore it would make sense

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for a therapist to say, "Well, what do you think? Use your own basic convictions."

But Rogers wouldn't be so directive as to say, "Use your own convictions about ethical law." Rather, he would say, "I guess I get the feeling that what you are saying is...." This as become a caricature since, of course; it makes you laugh; but it really was Rogers' locution. It worked. He could disappear for people, and leave them in the presence of their consciences.

You see, as a practicing Catholic layman, I thought that was pretty holy: that God was available to every person who had a decent upbringing, that he could self-consult, as it were, and hear God speaking to him. I was thinking of William James's idea that the conscience can provide access to the Holy Spirit.

How was Rogers as a person?

A terrific human being. We used to make jokes about him, though. For example, when I arrived on Rogers' doorstep in 1963, at the University of Wisconsin, Rogers was off in California. When he finally got back to Wisconsin, and I got a chance to shake his hand, to tell him how pleased I was finally to make his acquaintance personally, I said, "I'm very glad to meet you"; and he looked at me and he said, "I can see that." I mean, in ordinary discourse you exchange greetings: "Well, I'm pleased to meet you, too." But Rogers thought maybe I could use a little bit of therapy.

It works, you know; one tumbles pretty easily into this. We corrupted a whole raft of religious orders on the west coast in the '60s by getting the nuns and priests to talk about their distress.

Tell us about that. This can be the open confession of Catholic psychologist William Coulson.

You don't have the power to absolve me at the end, do you?

Once I got to Wisconsin, I joined Rogers in his study of nondirective psychotherapy with normal people. We had the idea that if it was good for neurotics, it would be good for normals.

Well, the normal people of Wisconsin proved how normal they were by opting out as soon as they knew what it was we wanted. Nobody wanted any part of it. So we went to California.

That would do it.

I knew you were going to say that. That was my first mistake, looking for normal people in California. But we found the Sisters of the Immaculate Heart of Mary, the IHMs. They agreed to let us come into their schools and work with their normal faculty, and with their normal students, and influence the development of normal Catholic family life. It was a disaster.

Now what year are we talking about, roughly?

'66 and '67. There's a tragic book called *Lesbian Nuns, Breaking Silence*, which documents part of our effect on the IHMs and other orders that engaged in similar experiments in what we called "sensitivity" or "encounter." In a chapter of *Lesbian Nuns*, one former Immaculate Heart nun describes the summer of 1966, when we did the pilot study in her order—

"We" being you and Rogers?

Rogers and I and eventually 58 others: we had 60 facilitators. We inundated that system with humanistic psychology. We called it Therapy for Normals, TFN. The IHMs had some 60 schools when we started; at the end, they had one. There were some 560 nuns when we began. Within a year after our first interventions, 300 of them were petitioning Rome to get out of their vows. They did not want to be under anyone's authority, except the authority of their imperial inner selves.

Who's that on page 180 of that book?

This is Sister Mary Benjamin, IHM. Sister Mary Benjamin got involved with us in the summer of '66, and became the victim of a lesbian seduction. An older nun in the group, "freeing herself to be more expressive of I who she really was internally," decided that she wanted to make love with Sister Mary Benjamin. Well, Sister Mary Benjamin engaged in this; and then she was stricken with guilt, and

wondered, to quote from her book, "Was I doing something wrong, was I doing something terrible? I talked to a priest—"

Unfortunately, we had talked to him first. "I talked to a priest," she says, "who refused to pass judgment on my actions. He said it was up to me to decide if they were right or wrong. He opened a door, and I walked through the door, realizing I was on my own."

This is her liberation?

This is her liberation. Now, her parents had not delivered her to the IHMs in order for her to be on her own. She was precious to them. She describes the day in 1962 when they drove her in the station wagon to Montecito, to the IHMs' novitiate. How excited they were, to be delivering someone into God's hands! Well, instead they delivered her into the hands of nondirective psychology.

But to mitigate your own guilt. Dr. Coulson, psychologists don't know what they are doing when it comes to the inner depth of the human person; and one would think the Catholic Church, with 2,000 years' experience, does know what it is doing. This priest was a co-conspirator. Had he nipped this in the bud—but he sounds like Rogers: 'Well, it seems to me that perhaps you might perhaps do this or that.'

"What does it mean to you?" not "What does it mean to me?" Or to God. The priest got confused about his role as a confessor. He thought it was personal, and he consulted himself and said, "I can't pass judgment on you." But that's not what confession is. It is not about the priest as a person, making a decision for the client; rather it's what God saves. In fact, God has already judged on this matter. You are quite right to feel guilty about it. "Go thou and sin no more." Instead he said she should decide.

Okay. Now, why did you choose the IHM order in the first place? Or did they choose you?

Well, they hustled us pretty good. They were very progressive to begin with. A shoestring relative of one of

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Rogers' Wisconsin colleagues was a member of the community. By then we were at the Western Behavioral Sciences Institute (WBSI) in La Jolla, which is a suburb of San Diego; as a Catholic, I was assigned to exploit the connection. I spoke to the California Conference of Major Superiors of Women's Religious Orders, and showed them a film of Carl Rogers doing psychotherapy.

And Rogers' reputation had already grown.

Oh yes. Rogers had a great reputation. He was former president of the American Psychological Association; he won its first Distinguished Scientific Contribution Award. And WBSI was also the occasional home of Abraham Maslow, the other great figure in humanistic psychology.

What do you mean by humanistic psychology?

Well, it's also called third-force psychotherapy. Maslow referred to it as Psychology Three. By that he meant to oppose it to Freud, which is Psychology One, and Skinner and Watson, the behaviorism which is Psychology Two. We Catholics who got involved in it thought this third force would take account of Catholic things. It would take account of the fact that every person is precious, that we are not just corrupted as Freud would have it, or a *tabula rasa*, which is available to be conditioned in whatever way the behaviorist chooses; but rather we have human potential, and it's glorious because we are the children of a loving Creator who has something marvelous in mind for every one of us.

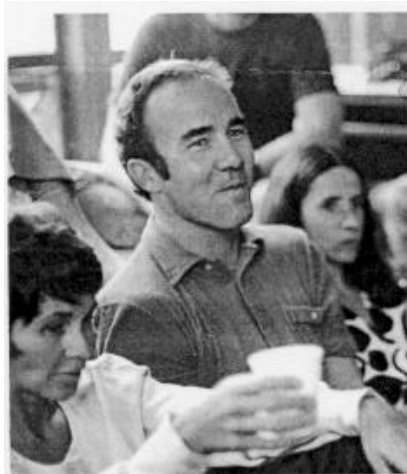
That could be very seductive even for Catholics who could reject the other two with a simple wave of the hand. Okay, continue now with the story of the IHMs.

As I said, the IHMs were pretty progressive, but some of the leadership was a little bit nervous about the secular psychologist from La Jolla coming in; and so I met with nearly the whole community; they were gathered in a gymnasium at Immaculate Heart High School in Hollywood, on an April day in 1967.

We've already done the pilot study, we told them. Now we want to get everybody in the system involved in nondirective self-exploration. We call it encounter groups, but if that name doesn't please you, we'll call it something else. We'll call it the person group.

So they went along with us, and they trusted us, and that is partly my responsibility, because they thought, "These people wouldn't hurt us: the project coordinator is a Catholic." Rogers, however, was the principal investigator. He was the brains behind the project, and he was probably anti-Catholic; at the time I didn't recognize it because I probably was, too. We both had a bias against hierarchy. I was flush with Vatican II, and I thought, "I am the Church; I am as Catholic as the Pope. Didn't Pope John XXIII want us to open the windows and let in the fresh air? Here we come!" And we did, and within a year those nuns wanted out of their vows.

How did you do this—just with lectures?



Coulson and wife Jeannie (foreground) at the La Jolla "facilitator training" program in 1970. The woman at right was then an Immaculate Heart nun, but not for long.

Yes, there were lectures; and we arranged workshops for their school faculty, those who would volunteer. We didn't want to force anybody to do this, which was a symbol of how good we were.

But at first you had a plenary session for the community.

That was my lecture. I told them what we wanted to do, and I showed them a film of an encounter

group; and it looked pretty holy. The people in that film seemed to be better people at the end of the session than they were when they began. They were more open with one another, they were less deceitful, they didn't hide their judgments from one another; if they didn't like one another they were inclined to say so; and if they were attracted to one another they were inclined to say that, too.

Rogers and I did a tape for Bell and Howell summarizing that project; and I talked about some of the short-term effects and said that when people do what they deeply want to do, it isn't immoral. Well, we hadn't waited long enough. The lesbian nuns' book, for example, hadn't come out yet; and we hadn't gotten the reports of seductions in psychotherapy, which became virtually routine in California. We had trained people who didn't have Rogers' innate discipline from his own fundamentalist Protestant background, people who thought that being themselves meant unleashing libido.

Maslow did warn us about this. Maslow believed in evil, and we didn't. He said our problem was our total confusion about evil. (This is quoting from Maslow's journals, which came out too late to stop us. His journals came out in '79, and we had done our damage by then.) Maslow said there was danger in our thinking and acting as if there were no paranoids or psychopaths or SOBs in the world to mess things up.

We created a miniature utopian society, the encounter group. As long as Rogers and those who feared Rogers' judgment were present it was okay, because nobody fooled around in the presence of Carl Rogers. He kept people in line; he was a moral force. People did in fact consult their consciences, and it looked like good things were happening.

But once you had those 560 nuns broken down into their encounter groups, how long did it take for the damage to set in?

Well, in the summer of '67 the IHMs were having their chapter. They had been called, as all religious orders

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were, to reevaluate their mode of living, and to bring it more in line with the charisms of their founder. So they were ready for us. They were ready for an intensive look at themselves with the help of humanistic psychologists. We overcame their traditions, we overcame their faith. Bud Keiser, Fr. Elwood Keiser, a Paulist priest, producer of "Insight," I think you may know him—

Enough said.

Okay. He wrote a book in 1991 called *Hollywood Priest*. He's got a chapter in there about his romantic involvement with one of our nuns, with one of the IHMs. Father Kaiser explains that as "Genevieve," as he calls her, got in the spirit of Rogerian nondirective encounter, she propositioned him sexually. He refused her, because he didn't see how he could have something going with her and still be a good priest; but she got sexually involved with her Rogerian therapist. We were referring the nuns who opened up too much in our encounter groups to therapists who were on the periphery.

At least this was a male therapist.

He got her involved in sex games, in therapy. Rogers didn't get people involved in sex games, but he couldn't prevent his followers from doing it, because all he could say was, "Well, I don't do that." Then his followers would say, "Well, of course you don't do that, because you grew up in an earlier era; but we do, and it's marvelous: you have set us free to be ourselves and not carbon copies of you."

Marvelous, indeed. How many years did it take to destroy this Immaculate Heart order?

It took about a year and a half.

Of the 560, how many are left?

There are the retired nuns, who are living in the mother house in Hollywood; there is a small group of radical feminists, who run a center for feminist theology in a storefront in Hollywood—

They're hardly survivors.

No, they're not a canonical group.

But the order as a whole, the Immaculate Heart of Mary, which ran all those schools?

There are a few of them in Wichita whom I visited recently, who are going to make a go of it as traditional teaching nuns; and there are a few doing the same in Beverly Hills. There may be a couple of dozen left all together, apart from whom, *kaput*, they're gone.

And the college campus—

The college campus was sold. There is no more Immaculate Heart College. It doesn't exist. It's ceased to function, because of our good offices. One mother pulled her daughter out before it closed, saying, "Listen, she can lose her faith for free at the state college."

Our grant had been for three years, but we called off the study after two, because we were alarmed about the results. We thought we could make the IHMs better than they were; and we destroyed them.

Did you do this kind of program anywhere else?

We did similar programs for the Jesuits, for the Franciscans, for the Sisters of Providence of Charity, and for the Mercy Sisters. We did dozens of Catholic religious organizations, because as you recall, in the excitement following Vatican II, everybody wanted to update, everybody wanted to renew; and we offered a way for people to renew, without having to bother to study. We said, we'll help but you look within. After all, is not God in your heart? Is it not sufficient to be yourself, and wouldn't that make you a good Catholic? And if it doesn't, I then perhaps you shouldn't have been a Catholic in the first place. Well, after a while there weren't many Catholics left.

Now, you mentioned that the religious orders had received a mandate from Vatican II to renew themselves according to the original spirit of their founders, which would have been wonderful.

Yes.

For example, the original spirit of the Jesuits was Saint Ignatius Loyola...

That's right. Speaking of Saint Ignatius, I brought with me a letter that Carl Rogers got, after we did a workshop at a Jesuit university in the summer of '65. One of the young Jesuits, just about to be ordained, wrote as follows about being with Rogers at an encounter group for five days: "It seemed like a beautiful birth to a new existence. It was as if so many of the things that I valued in word, were now becoming true for me in fact. It is extremely difficult to describe the experience. I had not known how unaware I was of my deepest feelings, nor how valuable they might be to other people. Only when I began to express what was rising somewhere deep within the center of me, and saw the tears in the eyes of the other group members because I was saying something so true for them, too—only then did I begin to really feel that I was deeply a part of the human race. Never in my life before that group experience, had I experienced *me so* intently; and then to have that *me so* confirmed and loved by the group, who by this time were sensitive and reacting to my phoniness, was like receiving a gift that I could never—"

"Reacting to my phoniness"?

"My phoniness." But what *is* his phoniness? Well, his phoniness is among other things his Catholic doctrine. Because if you look within yourself, and you find the Creed, for example, you can imagine someone saying, "Oh, you're just being a mama's boy, aren't you? You're just doing what you were taught to do; I want to hear from the *real you*."

The proof of authenticity on the humanistic psychology model is to go against what you were trained to be, to call all of that phoniness, and to say what is deepest within you. What's deepest within you, however, are certain unrequited longings, including sexual longings. We provoked an epidemic of sexual misconduct among clergy and therapists—

And it seemed to be justified by psychology, which is supposed to be a science. Now, the documents of Vatican II are never read, but they

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include beautiful and profound things. One can also find very naive things, including the statement that theology should profit from the insights of contemporary social science. I don't know which document that was, but it gave you people *carte blanche*.

That's right. I'll tell you what Rogers came to see, and he came to see it pretty quickly, because he really loved those women. I'm going to quote him in a tape that he and I made in '76: "I left there feeling, Well, I started his damned thing, and look where it's taking us; I don't even know where it's taking me. I don't have any idea what's going to happen next. And I woke up the next morning feeling so depressed, that I could hardly stand it. And then I realized what was wrong. Yes, I started this thing, and now look where it's carrying us. Where is it going to carry us? And did I start something that is in some fundamental way mistaken, and will lead us off into paths that we will regret?"

That's a credit to him, that he at least had pangs of conscience; whereas these other orders, like the Jesuits, even when they saw that the IHMs were almost extinct, nevertheless they invited the same team in.

Oh, yes. Well, actually we started with the Jesuits before we started with the nuns. We did our first Jesuit workshop in '65. Rogers got two honorary Doctorates from Jesuit universities. They thought we were saviors. I don't know whether you remember, but in '67 the Jesuits had a big conference at Santa Clara, and there was a lot of talk about the "Third Way" among the Jesuits.

You were involved with that, too? It had to do with lifestyle.

Yes, lifestyle. We did not consult directly on that conference, but we were cheerleaders.

What is this Third Way?

The first two ways are faithful marriage and faithful celibacy. But now there was this more humane way, a more human way—all *too* human as I see it today. The idea was that priests could date. One priest, for example, de-

finied his celibacy for me as, "It means I don't have to marry the girl."

Only a Jesuit could have said that.

As a matter of fact that wasn't a Jesuit. I think the Jesuits are capable of bouncing back because they had such strong traditions of their own, and God willing they will. A good book to read on this whole question is Fr. Joseph Becker's *The Re-Formed Jesuits*. It reviews the collapse of Jesuit training between 1965 and 1975. Jesuit formation virtually fell apart; and Father Becker knows the influence of the Rogerians pretty well. He cites a number of Jesuit novice masters who claimed that the authority for what they did—and didn't do—was Carl Rogers.

Later on when the Jesuits gave Rogers those honorary doctorates, I think that they wanted to credit him with his influence on the Jesuit way of life.

But do you think there were any short-term beneficial effects? Did it seem as if you were getting somewhere in the good sense?

Well, priests and nuns became more available to the people that they worked with; they were less remote.... But we didn't have a doctrine of evil. As I've said, Maslow saw that we failed to understand the reality of evil in human life. When we implied to people that they could trust their impulses, they also understood us to mean that they could trust their evil impulses, that they weren't really evil.

But they *were* really evil. This hit home again for Rogers in the 1970s, when rumors began to circulate about a group that had spun off from ours. By then we had become the Center for Studies of the Person in La Jolla, having spun off from WBSI; and at the same time there spun off another group called the Center for Feeling Therapy in Hollywood. Well, charges were brought against the guys at the Center for Feeling Therapy—one of three founders of that, by the way, being a Jesuit who had left the order—and among the things that the State of California was perceptive enough to charge them with was killing babies. Eleven times, women

who became pregnant while they were in the compound, the Center for Feeling Therapy, were forced to abort their babies. The State of California charged them with this crime—

Was this before *Roe v. Wade*?

No, this happened after *Roe*, but the State Medical Board held that it was unethical for those men to force the women to have abortions, because those women wanted their babies.

And this is a result of psychological feeling therapy?

Yes. The idea behind it is that you can't really listen to yourself, if you hear the baby cry. If the baby needs to be fed, or you find yourself being distracted with what the baby is doing, you're not going to be able to deal with yourself.

Humanistic psychotherapy, the kind that has virtually taken over the Church in America, and dominates so many forms of aberrant education like sex education, and drug education,



At a beach party for the La Jolla "facilitator training" program in 1970, Coulson talks with Fr. Jake Kelliher, SJ., who later left the Jesuits and became a lawyer.

holds that the most important source of authority is within you, that you must listen to yourself. Well, if you have a baby you're carrying under your heart, get rid of it. Women who came into the Center for Feeling Therapy with children were forced to put them up for adoption. The only person who was allowed to have a baby, in an eerie preview of David Koresh, was the principal

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founder of the institution. All the other babies were killed, or sent away, in the name of getting in touch with the imperial self.

Did Rogers write the book, *Becoming a Person*?

On Becoming a Person. Later there was a book of Catholic sex education called *Becoming a Person*, which translates Rogers' insights on the importance of being yourself into the Catholic sexual setting.

What's your experience with sex education?

We pulled our kids out of the Catholic schools when they began to be corrupted.

Even while you were still a Rogerian psychologist?

Yes, my wife Jeannie had common sense all the while. It wasn't so much that it was there yet, as that we saw it coming. The kids would get an experiential education if they stayed in that setting; they would not get a Catholic education.

Who carries the day, in experiential education? If you park a group of kids in a circle to talk about their sexual experiences, who's going to have the most interesting stories to tell? The most experienced child.

Where is the direction of influence going to run? It's going to run—and the research confirms this again and again—it's going to run from the experienced to the inexperienced. The net outcome of sex education, styled as Rogerian encountering, is more sexual experience.

I think many reading this are beginning to understand the ravages done to children by the so-called professionals.

Yes. You know, one sign of what happened when humanistic psychology moved into the Catholic religious orders was that priests and nuns became bachelors and bachelorettes. They started thinking about conquest, I'm afraid. One would be well-advised to stay away from a conference of the National Catholic Education Association, where you get the impression that people are on the make. They see them-

selves now as "whole persons," and they justify their sexualized behavior on the basis of that theory. It was better when we were more repressed—so says the psychologist.

How would you say Carl Rogers and his followers influenced education in general, and Catholic education in particular?

The basic message is that education, classroom education, is a variant on group psychotherapy.

In '69, he did a book called *Freedom to Learn*, which has been called the Bible of humanistic education. In it, he says, "I make no apologies for the fact that this chapter is cast in the framework of therapy. To my mind the best of education would produce a person very similar to one produced by the best of psychotherapy." He says he means "...an exploration of increasingly strange and unknown and dangerous feelings in oneself, this exploration proving possible only because the individual gradually realizes that he is accepted unconditionally."

Now, this helps account for a lot of what goes on in Catholic youth retreats these days, and Catholic sex education, where the kids sit in circles and talk about their feelings. They explore what Rogers honestly characterized as increasingly dangerous feelings.

And the retreat masters no longer master but rather facilitate.

Sure....

Dr. Paul Vitz wrote a book called *Psychology as Religion*. The title suggests that humanistic psychology sometimes acts like a religion. Did Maslow go that far in his criticism, and do you think it's true?

Maslow in his atheism believed that he was more religious than the people of the institutional religions. Rogers put it this way: "I'm too religious to have a religion," by which I think he meant, "I'm more religious than you are because I don't go to church, I don't feel obliged, I don't follow a creed, I make my own."

Can you unpack that? What do they mean by religion?

Their religion was sort of Tillichian: the courage to *be*, the impor-

tance of taking risks, the importance of inventiveness. I think the fact that Maslow was a Jew enabled him to see some of the harm, because he had a sense of tribe. He had a people whom he knew were being hurt by this, and as an elder of the tribe he had an obligation not to allow it to continue. Rogers had no such sense. Rogerians have no tribe, except for everybody; and everybody is too large to give any sense of definition, of limit.

And from your own viewpoint?

It was my Catholic faith that finally caught up with me.

Vitz has suggested that we ought to add or integrate old-fashioned values like duty and honor and responsibility into psychology. Is this practical? Or are they by nature antithetical thought processes?

Psychology today is predominantly therapeutic psychology; and in that sense they're antithetical, because in therapy, you don't ever want to tell a person how they should be, particularly in the moral dimension, or they will never reveal to you how bad things are from that perspective.

I have no doubt, because Paul is a very bright and able and moral person, that he could do what he is suggesting needs to be done, and that is to integrate traditional moral concepts with therapy. But I see therapy as being fundamentally opposed to the civilized life. It's a little bit like asking a competent pianist what he's doing with his fingers. In the course of the answer the music stops, because he *doesn't know* what he is doing with his fingers.

And in order to analyze it, the music has to stop. If civilization is a kind of music, it stops when everybody gets therapy. Unfortunately we assume now that everybody needs to get therapy. Even Maslow said so, in a 1968 interview for *Life*. It was surprising that that late in his career he was still saying things like that, because when you look at his journals he didn't believe it. He understood what a destructive suggestion it was.

I quite see what you mean

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about topping the music, but why is that not also an objection to the traditional Catholic examination of conscience, confession, and advice from a good spiritual director?

Well, because this examination of conscience is done with a constant reference to what we know is right. It is not something yet to be invented, but something that has been known for almost 2,000 years. The examination is guided by what I call Catholic equipment. The list that I used to consult as a young Catholic in the '50s told me in advance what I should be looking for. I knew venial and mortal sins inside and out, not because I had discovered this knowledge within my own experience, but because it was provided for me by the Church, which had my best interests at heart.

Therefore I could yield to this external knowledge. Today's young Catholics don't have the advantage of having learned how to work the equipment. They don't know how to pray the rosary. If they went to a Latin Mass they wouldn't know how to turn the pages in the missal. They don't understand that lists of mortal and venial sins are serious, and not to be made fun of.

Is there an assumption in humanistic psychology, a modernist, Teilhardish kind of assumption, that human nature has altered, and therefore old values, old models, don't apply?

I don't think that humanistic psychology assumes any alteration of human nature, but rather John Dewey's idea that because we live in times of rapid social change, what we've always done is precisely what we should no longer do.

Sure.

Now the odd thing is, we've been living in terms of Dewey's theory for almost a hundred years now. We're living in Dewey's past, and not in our own present. That's what makes a movement like Roger McCaffrey's and Bill Marra's so progressive: it doesn't pretend that the last fifty years have worked out very well.

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(Continued FEOFIL from page 12)

tention to his "oddity." According to the lists of recommendations from the superior of the hermitage, Igumen Grigory, he is mentioned in 1845 as being "capable and careful in obedience, honest, meek, and humble in behaviour;" for 1846, "little capable, disrespectful, self-concerned, and self-willed." In 1847 he is described by Hieroschemonk Moisey as being "little capable; he goes to church; he lives peacefully and quietly." But in 1848, when controversy arose over the strange behaviour of the Starets, he is recorded as 'not capable for anything at all; he is without any obedience, stubborn and arbitrary; he is fifty-nine years old.'

In order to examine these references to Feofil and similar references from the Goloseyevskaya superiors, Metropolitan Filaret gave an oral order to the superior of the hermitage, Hieroschemonk Kallist, "to test the capabilities of Feofil." As a consequence, a report was filed on 20 October, 1848, that Hieroschemonk Feofil, "performed the whole week of services and in our judgment, cannot correctly and ceremoniously conduct a religious-service." The Metropolitan agreed with this and he forbade the Blessed One to take part in services and only allowed him to communicate the Holy Mysteries in his priestly vestments on Saturdays "for the saving of his soul."

A prophet is always without honour in his own land. After this decree, Feofil was removed from the hermitage and was transferred to the so-called Novopasyechny Orchard. The Starets enjoyed it there very much but it was an extraordinarily long way to walk to church. In spite of this, the Blessed Feofil never missed a single service and always appeared at God's temple before the ringing of the bells. He had been known from his youth for his zeal for church services.

"O Lord, I love the splen-

We thank Ivan Nott for informing us of this article. If its importance is not obvious to you, read it again, and again, and again.

dour of Your house and the place of Your glory. Only grant, O Lord, that I may live in the house of the Lord all the days of my life, to see the beauty of the Lord and to visit His holy temple

On entering the church, he usually prostrated himself three times in the centre of it. Then crossing himself at the icon before the ambo, he stood for a while over there or went over to the south door. If the women surrounded him there, he would go away to the western door and make signs of the cross in the air, as if driving someone away through the power of the cross.

"Where did all of you gather from, dark powers? God will arise and His enemies will be scattered," the Starets would say aloud, irately.

Church in the Gotoseyevskaya Hermitage.



Then, before the beginning of the hexapsalmos, he would enter the kliros and begin reading the psalms. The actual reader, considering Feofil an unwanted accomplice, would try to stop him but, having received a rebuff from the Blessed One, he would present the book to the Starets. The Blessed One read with great inspiration but in an extraordinarily toneless voice. The singers who were dissatisfied with his reading would remark to him:

"Read more loudly, Father. Nothing can be heard."

But the Starets, to the contrary, would lower his voice and read even more quietly. After finishing the third psalm, he would hurriedly close the book and remove himself from the kliros to the centre of the church, leaving both the reader and the people in great bewilderment.

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**HOLY INNOCENTS PARISH
INFORMATION**

Holy Innocents Orthodox Church, 311 Hickory Ave., Harahan, Louisiana 70123, (504) 738-3502, is a Western Rite Orthodox Church affiliated with The Orthodox Catholic Diocese of Louisiana, of the Holy Orthodox Church, American Jurisdiction (American Orthodox Church). Its lineage is Russian Orthodox, and Eastern Rite Liturgy is observed in special schedules as an accommodation.

His All Holiness Bartholomeaus, Patriarch of Constantinople

His Eminence, Francis (Wm. Francis Forbes), S.S.B., D.D., Metropolitan - Primate, Archbishop (commonly addressed as Archbishop Francis)

His Excellency, John (John J. Lehman), S.S.B., Bishop (commonly addressed as Bishop John)

Rt. Rev. Paul (Lee S. McColloster), S.S.B., Mitered Archpriest - Pastor (commonly addressed as Fr. Paul or as Fr. Lee)

SACRAMENTS AND LITURGIES

Divine Liturgy (Mass), every Sunday at 10:00 AM, 8:00 AM weekdays, special schedule Saturdays. All who have been

Baptized and Chrismated (Confirmed) are encouraged to receive The Eucharist (Holy Communion).

Baptisms and Chrismation (Confirmation) may be scheduled two or more weeks in advance, for children and adults who have never received these Sacraments, and who desire to join the Church.

Reception of Converts, for those who have been Baptized and Confirmed in another Jurisdiction of The Holy Catholic and Apostolic Church, may be scheduled two or more weeks in advance.

Holy Matrimony should be scheduled at least three months in advance, but may be arranged in less time depending on the circumstances. We are not a marriage mill, and will not marry just anyone - interviews are required for those with whom we are not very familiar.

Absolution/Confession, is available from 9:30 AM to 9:45 AM, Sundays, and 7:30 AM to 7:45 AM weekdays, before Divine Liturgy, and on request at virtually all times.

Anointing of the Sick (Extreme Unction, Holy Anointing) is available after Sunday Divine Liturgy, and with visitation of the sick, is available on request. Please notify us if you, family, or a friend, become ill, are hospitalized, or

desire a visit. You need not be ill to request a visit.

Blessing of a Home is usually done on the Feast of The Epiphany (January 6), or when a family moves into a new home. It should be scheduled a week or so in advance. The house need not be all "in order".

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REUNION

**311 Hickory Avenue
Harahan, Louisiana 70123**

