



REUNION



Volume 4 No. 7 OF THE CHURCH OF MAN WITH GOD September 1, 1994

FEDERAL GOVERNMENT EXTORTION WORKING TO FORCE YOU TO PAY FOR ABORTIONS IN LOUISIANA OTHER JURISDICTION CAPITULATES

Thirty States which previously funded abortions with public money only to save the life of the mother, will be forced to fund abortion on demand with tax payer money as a result of a Federal Court decision upheld in the Federal Court of Appeal in August.

In Louisiana, if tax payer money is not used to murder unborn children on demand, the State will be prohibited from receiving approximately \$4 Billion in Federal tax payer money which currently is used for Medicaid.

The Federal regulation, instituted by Clinton the Murderers, amended the Hyde Amendment, which allowed public funding of murder of the unborn only to save the life of the mother, and expanded it to include children conceived of rape or incest. Rape or incest only need be alleged by those who qualify for Medicaid, to qualify for public funding of child murder.

If Louisiana, and the other twenty-nine States with similar laws, does not approve public funding of child murder, the \$4 Billion in Federal funds for Louisiana Medicaid would be forfeited, leaving virtually all welfare recipients in Louisiana without Federally assisted medical care.

Bishops of another Jurisdiction in the State of Louisiana have backed proposed legislation which would authorize State funding of abortions to save the life of the mother, and, while the legislation prohibits funding of abortions for instances of rape or incest, it contains a severability clause which, if the prohibition against public funded abortions for rape or incest is found unconstitutional, that clause would be sev-

ered.

In effect, the proposed legislation states, Louisiana will fund abortions if the mother's life is in danger, but will not fund abortions for rape or incest unless the court finds not funding child murder for rape or incest is unconstitutional, in which case the State will fund such abortions.

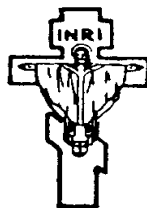
The Bishops of this other Jurisdiction apparently hold the position that it is better to have medical care for the poor even though children will be murdered, than to have no publicly funded medical care for the poor.

This position is morally untenable. It is nothing more than the position that the end justifies the means.

The only possible moral position is, that abortion is murder, and that if the Federal government will cut all Medicaid funds to Louisiana if it continues to prohibit public funding of child murder, then so be it.

Purchase of medical coverage for the poor at the expense of the lives of unborn children is a morally untenable position. One can never justify killing, and killing of unborn children is impossible to justify.

There is no difference between this method of killing children, and that of raising children for body parts. In both instances children will be killed so that others can receive medical treatment.



PRAYER REQUESTS

FALLEN ASLEEP IN THE LORD:

Wahneta C. Garrott

ILLNESS/INJURY:

Jan Evertsen - surgery and severe illness, and pray for her husband Ev too; Evelyn A. Tomeny - chronic pain over her entire body, high blood pressure, trouble walking, little sleep

GETTING OLDER:

Laurie Freyder

IN THANKSGIVING:

Our Benefactors

GENERAL:

Leann, Robin, and their baby; Susan Breaux; those who have requested we pray for others.

+ Prayer Works +

A HORRIBLE DILEMMA

These are the factors:

- (1) There are people who will die sooner than otherwise, or who will have severely restricted lives, or who will be otherwise extremely adversely effected without Medicaid;
- (2) If Medicaid is supplied to them without any immoral conditions, as it has been in the past, these people have no problem;
- (3) If Medicaid will be cut off to these people because the State in which they live refuses to use Medicaid funds for abortions, and, as a result of this threat, the state chooses to use Medicaid funds for abortions, then, the only reason Medicaid funds are available to the persons in (1) above, is because babies will be murdered with the same funds.

QUESTIONS: In the above circum-

(Continued DILEMMA on page 3)

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

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LETTERS

(The Editors reserve the right to reject any submissions, and to edit as necessary. Letters must be typed, single space, signed, and include the sender's name address, and day and evening telephone numbers - Ed.)

The following letter was sent to Fr. Paul as private communication. It is so pertinent, however, that these excerpts are being published, just as written. The Bishop who wrote it will remain anonymous, but rest assured he is a very good and wise man of God.

9 August 1994

Dear Father Paul; Peace and Good Will in Our Saviour!

Thank you for sending me the calendars. Naturally I am consoled to learn that you have not forgotten the Orthodox Pascha.

In your letter you mention both Orthodox Eastern and Orthodox Western Pascha. I think this is where some confusion may arise as there is but one Orthodox Pascha for all. The other paschas are the Jewish, commonly called the Passover (the Syrian Jacobite Church still refers to Holy Thursday as the Passover), and the Roman Pascha, commonly called by the pagan name of Easter, which name some Orthodox also use in order to identify the festival for the non-Orthodox "audience". In his zeal to correct the solar calendar, Pope Gregory XII recalculated the date for Easter in order to glorify his own calendar, and, no doubt encouraged by theologians, to take a swipe at the Eastern Orthodox Church. In doing so he disdained history, liturgy, and tradition. Although Protestant Europe at first balked, they eventually accepted the Gregorian calendar hook, line and sinker, as the saying goes. Interestingly enough, in recent times the Presbyterian Church has considered returning to the Orthodox reckoning, while the Orthodox Church of Finland is the only (Orthodox - Ed) body using the Roman calculation. According to Bishop Ware

("The Orthodox Church") this is mandated by Finnish law in order to accommodate the Finnish State Lutheran Church. I'd really like to know just what penalties would be applied?

Not many years ago, a Ukrainian Catholic priest told me that he couldn't see why all the fuss over "someone's computations"! If this were true, I told him, then why not just return to the original tradition and one major objection to Christian unity would be resolved.

The calendar we us is sometime referred to as the Revised Julian Calendar, in that the arbitrary feasts of the fixed calendar may be celebrated according to the Old Calendar (Old Style) or the New Calendar (New Style). Approximately one half of Orthodoxy adheres to either calendar. Most jurisdictions do, adhere to the New Style, but few that don't (Russian, Ukrainian, Serbian, Jerusalem, Mount Athos) contain quite large Orthodox populations when lumped together. In Greece, about half of the Greeks do NOT accept the revised calendar. In the diaspora they are under the jurisdiction of Constantinople which does.

Actually, if I had the time, I could write you an entire treatise on the notion of "calendar": the Egyptian Alexandrian solar calendar under which Jesus was raised in Infancy while sojourning in Egypt, vs. the Jerusalem Lunar Calendar of everybody's favorite gang, the Sadducees; the occurrence of miracles on certain festivals, regardless of calendar reckoning, etc. etc .

Another item you mention is the "correct" vestment color. Actually, this is a harmless Western notion as can be seen when white replaces black (actually a non-liturgical color) for funerals, and blue is no longer considered heretical. In the oldest traditions we are simply told that it is proper to use bright colors for joyous festivals, and somber colors for sorrowful commemorations. In many places a poor clergyman may

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State _____ Zip _____

(Continued LETTERS from page 2)

choose a neutral color, such as burgandy, since this will be his sole set of vestments.

As a rule of thumb, we are dealing with three aspects of the Church on earth: a) the original Orthodox Apostolic Church, quite simple in composition, yet dynamic enough to scandalize the Pharisees; b) the Church of the First Millennium, about the time of the schism of 1054, where Eastern and Western had by then quite-defined services according to each's (t)raditions; c) the modern Church which is a development based on the foregoing two but where each side focussed on a different point of view. As we enter into the Second Millennium, which, if we correct the calendar even further, is probably this very year (since Christ was born at the time of the Census of Caesar Augustus, when Herod reigned in Judaea, and that is reckoned as about 7 BC (or before the common era: BCE), we are rethinking our "roots" and in my humble opinion, we cannot err if we do it in the light of APOSTOLIC TEACHING AND TRADITION. When Protestants return to Apostolic tradition we may have unity with them, and when Roman Catholics do the same then we will have harmony in the Apostolic Church. We are already united by the Eucharist; it is the same Christ! We must now be united by the sacrament of Penance: i.e. acknowledge our sins of arrogance and ignorance, be truly sorry for adding to the suffering of Christ and stop blaming it solely on the Jews! And be willing to do the penance or Atonement.

(The remainder is purely personal-Ed.)

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(Continued from page 1)

stances:

(I) A ill person in need could not knowingly allow someone to commit murder so as to obtain funds to give to the ill person so that the ill person could receive medical treatment. First, the ill person would be a party to murder. Second, the ill person would be using for their own benefit, money immorally obtained. Are those currently receiving Medicaid, who now receive it solely because Medicaid is also being used to kill babies, are they morally allowed to continue to receive Medicaid benefits, considering the prerequisite for obtaining those funds?

(II-A) Is there a "grandfather" clause of morality, which allows those who were receiving Medicaid benefits prior to Medicaid being used for murdering babies? Are they morally allowed to continue receiving these benefits, solely because they were receiving them prior to the enactment of the murder policy?

(II-B) If the answer to II-A is yes, then, Why? Isn't it true that no matter what the circumstances were prior to the government sanctioned and paid murder, that now, the only reason Medicaid funds are available, is because babies are being murdered?

Your well thought out comments regarding the above questions, and the matter in general, will be welcome.

Fr. Paul

+ + +

ANN LANDERS PROMOTES IMMORALITY BY THE AGED

In a column published August 7, 1994 (*New Orleans Times-Picayune*), Ann Landers advised an 81 year old widow to continue the practice of masturbation which she began four years prior on the death of her husband of 55 years.

The widow, a Catholic, had not been to confession for several years, because she did not want to be told that which she already knew, that her activities were sinful, and that she must cease.

Ann Landers advised the woman to seek out a younger "priest", advising her that the "church" has become much 'enlightened' over the past two decades.

An analysis of this situation can be beneficial to each individual.

First, and foremost, seeking advice from someone who promotes sexual promiscuity and abortion, as has Ann Landers, makes as much sense as asking Dr. Kevorkian (spelling uncertain, a/k/a Dr. Death) the secrets to longevity.

The widow knows her actions are sinful. In seeking a "priest" who will 'allow' her to continue her practice, she does not remove the sinfulness of her actions, for sin in an absolute - a violation of an absolute standard set by God. No human has the capacity to change the reality established by God.

What An Landers has here advocated, is the position that morality is relative - this being the New Age philosophy.
(Continued ANN LANDERS on page 7)

A LITTLE TIME SPENT IN SIN GOES A LONG, LONG WAY

In any religious publication worth reading, various articles must, of necessity, deal with sins committed by the readers. No particular reader is picked out. Invariably, a reader will time and time again, read condemnation of acts which they have committed. This is especially true of abortion, which it seems an extraordinary large percentage of women have had. All religious writers and editors wish there were some way of not causing emotional distress in these situations, but no one knows how to not cause such distress and still write what must be written. You are not being condemned for that which you have repented of, and, rather than cause you emotional distress for acts of the past, what religious publication writers and editors really would like to do is to give you a hug and reiterate God's forgiveness.

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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:

Sep 8 Thu 8:00 AM Mass NATIVITY OF THE THEOTOKOS

NOTE: NO MASS ON SEP 14 DUE TO SCHEDULE CONFLICT

ST. MARY MAGDALENE NEWS

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

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 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 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.

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

{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.

SEPTEMBER

Sep 1 Thu (W) St. Giles (Abt); Comm of the Twelve Holy Brothers; (E) ECCLES. NEW YEAR; Ven. Simeon Stylite; Syn. Theotokos Miassin.

Sep 2 Fri (W) St. Stephen (KC); (E) Mar. Mamas and Parents - Theodotus and Ruthina; Ven. John FASTER, C/ple.

Sep 3 Sat (W) St. Symeon Stylite the Younger, (W) (T) Sat. after the feast of St. Augustine - Our Lady of Consolation; (E) Sac Mar Anthim; S. Joanicus, P. Serbia; Neo Mar Polydore.

Sep 4 SUN Eleventh Sunday after Pentecost (g) (W) & (E), (W) St. Seraphim of Sarov (C); St. Anthemos of
(Continued CALENDAR on page 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

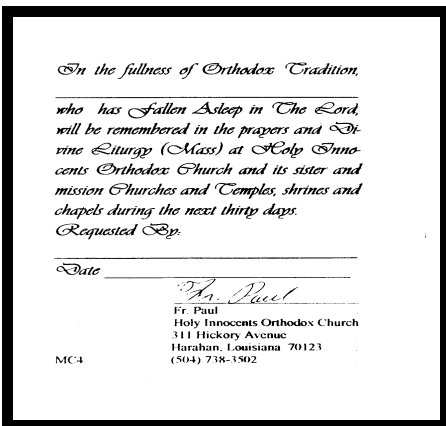


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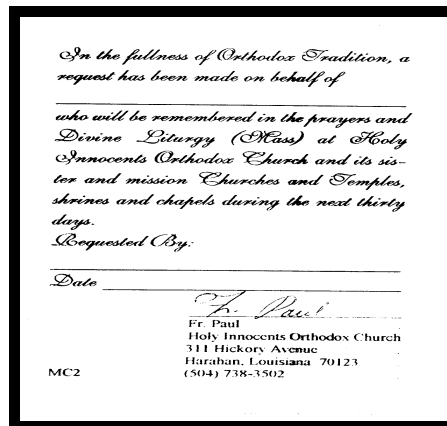
“MASS CARDS”

Commonly called “Mass Cards”, these 4 1/4” by 5 1/2” (folded) Icon cards feature the above Icons, and open to reveal prayer intentions for the living and for those who have Fallen Asleep in The Lord.

For those who have Fallen Asleep in The Lord, Icon # 19 graces the cover, with the following text (reduced here to fit in this column) inside:



General Intentions For the Living, for weddings, illnesses, general need, and for the sake of prayer itself, etc., cards, have Icons nos. 4, 7, 11, and 26, and a photograph of the Icon of Our Lady of Soufanieh showing the olive oil dripping from the bottom of the Icon’s frame, are available on the covers. All the Icons are full color printed cards, except Our Lady of Soufanieh, which is a color photograph.



The text on the inside of the cards for the living is given above, again reduced here to fit inside the column.

These cards are a very beautiful product, bamboo in color, but they are only a product - something for sale. Whether or not you buy a “Mass” Card, your prayer requests are always welcome. The prayers and Masses are free, for the cards we charge a fee, as shown in the order form which appears on the next page in this issue of **REUNION**.

To have a person or your intentions included in our prayers and at Divine Liturgy, send us a note, or fill out the form in the right column of this page and send it to us. There is no fee for this (that would be Simony); just for the cards.

These cards are also available without prayer intentions, and can be used for regular note or religiously oriented note stationery.

We use the sale of these cards and other items as a means of support for the various works we provide, including publication of **REUNION**. This is very much like the sale of Icons by some of the Monasteries - it is a means of support for the work we do. You can purchase a small supply, and send the prayer request slip which accompanies the cards when you actually use the card.

Dear Fr. Paul,
Please include and remember

in the Divine Liturgy and Prayers for the (living - dead) at Holy Innocents Orthodox Church and its sister and mission places of worship during the next thirty days, beginning _____, 19_____, on the occasion of _____

Requested by (optional) _____

(Name) _____

(Address) _____

(City, State Zip) _____

Please mail this slip to:
Fr. Paul
Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123
or telephone (504) 738-3502

No charge for Masses, just send the slip.

ORDER FORM

ITEM	QUANTITY	PRICE	TOTAL
Mass Cards:		Each	
Icon # 4	_____	\$2.00	\$ _____
Icon #7	_____	\$2.00	\$ _____
Icon #11	_____	\$2.00	\$ _____
Icon #19 (Deceased)	_____	\$2.00	\$ _____
Icon #26	_____	\$2.00	\$ _____
Soufanieh	_____	\$3.00	\$ _____
Icon Stationery Cards: (same as Mass cards but without inside inscription, packs of 10 cards and 11 envelopes)			
Icon #4	_____	\$15.00	\$ _____
Icon #7	_____	\$15.00	\$ _____
Icon #11	_____	\$15.00	\$ _____
Icon #19	_____	\$15.00	\$ _____
Icon #26	_____	\$15.00	\$ _____
Soufanieh	_____	\$22.00	\$ _____

Liturgical Calendars: (may contain errors, we try to correct them as we receive notice)

General Calendar	_____	\$5.00 for one	\$ _____
(55 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____
For Year 1994	_____	\$5.00 for one	\$ _____
(49 pages +/-)	_____	\$2.00 for each additional ordered at same time	\$ _____

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 311 Hickory Ave.
 Harahan, Louisiana 70123

Sep 5 Mon (W) The Prophet Moses (C); (E) Proph. Zachary and Rt. Elizabeth; M. Abdias of Persia; CIVIL: LABOR DAY (US & CANADA).

Sep 6 Tue (W) SS Cyprian of Carthage (BM) and Ariadne (M) (r); (E) Miracle of Archistr; Michael of Colosse; MM Eudoxy and Zeno.

Sep 7 Wed (W) St. Evurtius (BC); (E) Antefete Birth of the Theotokos; M. Sozon; St. John of Novgorod.

Sep 8 Thu (W) (E) (GF) NATIVITY OF THE THEO-TOKOS (blue or w).

Sep 9 Fri (W) St. Gorhonijs (M); St. Hadrian (M) (r); (E) Rt. Theopatores Joachim and Anne; Ven. Joseph Volok.

Sep 10 Sat (W) St. Pulcheria (V) (w); (E) MM Mendora, Metrodora, Nymphodora; Pagasaen Icon Mother of God.

Sep 11 SUN Twelfth Sunday after Pentecost (g) (W) & (E), (W) SS Protus and Hycaninith (MM) (r); (E) 12th week of All Saints (g) tone 3rd, V. Theodora, Alexandria; Tr. rel. Vv Serge, German; Ven. Euphrosynus; (J) The Beheading of St. John the Baptist.

Sep 12 Mon (W) St. Theodore of Alexandria (V) (w); Special Commemoration of the Theotokos; (T) The Holy Name of Mary; (E) Apodosis Theotokos; SM Autonom, Italy.

Sep 13 Tue (W) St. Cornelius the Centurion (M) (r); (E) Antefete Elevation; Dedication of the Church of the Resurrection; S. Mar. Cornelius - Centurion.

Sep 14 Wed (W) EXHALTATION OF THE HOLY CROSS; (E) ELEVATION (EXHALTATION) OF THE HOLY CROSS (GF).

Sep 15 Thu (W) St. Nicomedes of Rome (M); (T) Seven Sorrows of the Blessed Virgin Mary; (E) Gr. Mar. Nicetas; V. Philotheus, Asia Min.; S.

(Continued CALENDAR on page 7)

(Continued CALENDAR from page 4)
 Nicomedia (BM) (r); (T) Mother of the Divine Shepherd; (E) 11th week of All

Saints (g) tone 2nd, SM Babylas, Bp. Antioch; Prophet Moses; Disc. rel. St. Joasaph.

(Continued CALENDAR from page 6)
Joseph of Partosh.

Sep 16 Fri (W) St. Euphemia and Companions (MM); St. Ninian (BC) (r); (E) Gr. M. Euphemia the All Laudable and Companions; S. Cyprian, Metr.

Sep 17 Sat (W) St. Lambert (BM); (E) MM Sophia and three daughters; Pistis, Elpis, and Agape; MM Peleus, Nilus.

Sep 18 SUN Thirteenth Sunday after Pentecost (g) (W) & (E); (W) St. Methodius of Olympus (C); (E) 13th week of All Saints (g) tone 4th, V. Eumen, Bp. Gortyn; M. Ariadna; MM Sophia and Irene.

Sep 19 Mon (W) St. Theodore of Canterbury (BC); (E) MM Trophim, Sabbatius, and Dorymedont; Pr. Theodore and Son.

Sep 20 Tue (W) St. Eustace and Companions (MM) (r); (E) Gr. M. Eustathy and Family; MM Michael, Theodore; Ven. Oleg of Brjan.

Sep 21 Wed (W) St. Matthew, Apostle and Evangelist (r), (W) (T) Ember Wed; (E) Apodosis of Cross; Ap. Quadratus (of 70); Disc. rel. S. Demetrius; (J) The Nativity of the Birth-giver of God.

Sep 22 Thu (W) St. Maurice and Companions (MM) (r); (E) Prophet Jonas; Sac. M. Phocas, Bp. Sinope; Ven. Cosmas Zograph.

Sep 23 Fri (W) St. Linus, the First Pope of Rome and Martyr; St. Thecia (VM) (r), (W) (T) Ember Fri; (E) Concept. of Prophet and Baptist John; Neo M Nicholas Carpen.; M. S. Linus, Patriarch.

Sep 24 Sat (W) St. Sophia and Companions (MM), (W) (T) Ember Sat; (E) Proto M. Isap Thecia; Ven Simon of Serbia; Ven. David Nemanjic.

Sep 25 SUN Fourteenth Sunday after Pentecost (g) (W) & (E); (W) St.

Sergius of Radonezh (Abt); (E) 14th week of All Saints (g) tone 5th, V. Euphrosyne, Alexandria; S. Sergius Radonezh; VM Paphnutius, Egypt.

Sep 26 Mon (W) SS Cyprian and Justin (MM); (E) Repose of Apostle and Evangelist St. John.

Sep 27 Tue (W) SS Cosmos and Damian (MM); [C] Commeration of Consecration of Bishop Ignatius (Nicholas) to Episcopacy, September 27, 1932, memory eternal; (E) Mar Calistrat and Companions; V. Sabbatius Solovetsk; Neo M Acyline; (J) The Exaltation (Setting-Up) of the Precious and Life-giving Cross.

Sep 28 Wed (W) St. Wencelas (M); (E) V. Charito, Conf.; Prophet Baruch; St. Wenceslaus, Martyr.

Sep 29 Thu (W) St. Michael and All Angels (T) Michaelmas Day; (E) V. Cyriac Anchorite; M. Petronia; V. Theophanes Mercif.

Sep 30 Fri (W) SS Jerome and Gregory (CDD); (E) Sac M Gregory Illum., Bp. of Greater Armenia; V. Gregory Vologod.



(Continued ANN LANDERS from page 3)
losophy of 'morality'.

This type of activity is known as "forum shopping". It is the same as seeking a 'religion' which will allow you to continue to practice your favorite sin, for that particular 'religion' holds either that such activity is not sinful, or that you are the one who decides what is sinful and what is not.

This is precisely the philosophy which continues to separate the Protestant sects from the True Church - that man has the ability to over ride God's decrees. Obviously, the creature does not have this authority over the Creator or over what He has decreed. And going to Ann Landers for moral advice is stupid.

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ACQUIRING THE HOLY SPIRIT

By Bishop John

Those of us who remember carrying out Pope John XXIII's request prior to the Vatican II Council in the 1960's, namely, to pray for a new Pentecost, are seeing our prayers answered. However, to understand this best, the necessity is to harken back first to Sacred Scripture the better to interpret what is happening today. Second, to others' experiences of that reality. Third to ask God for a guide so we don't fall into unreality.

Elijah, the prophet, is an excellent starting point. Beginning in 1 Kings, Chapter 18 Verse 20 (of the New Revised Standard Version), the sacred authors recount how Elijah pitted himself against four hundred and fifty prophets of the false god, Baal. The prophets were challenged to sacrifice a bull, place it on an altar, call upon Baal to send down fire to consume the offering. From morning till noon the prophets cried to their false god, even cutting themselves with swords and lances until "the blood gushed out over them." This went on until the time for the afternoon sacrifice.

Then Elijah began. First, he repaired the Altar of the True God that had been thrown down. He built an altar anew, dug a trench around it, put wood on the altar, placed the cut up pieces of a bull upon it. He then had the people pour water upon it four successive times soaking the offering, the wood, the altar and filling even the trench surrounding the whole.

Elijah prayed, "O Lord, God of Abraham, Isaac and Jacob" answer me so that these people will know you, O Lord, our God; and that I am your servant. The fire of the Lord came down, consumed the stone altar, as well as the bull offering even the water in the trench. All at the command of the Prophet Elijah! The people seized all the false prophets of Baal and they were killed.

When Jezebel, King Ahab's wife, heard of it - they were her

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prophets - she sent a message to Elijah that she was going to kill the upstart prophet. So he hurried to the safety of the mountains. Sleeping after a day's journey under a broom tree, an angel came, awakened him and fed him a cake and water. This happened a second time and he went in the strength of this food forty days and forty nights to Mount Horeb, "the mount of God." There he came to a cave.

Now comes the crucial part. The word of the Lord came to Elijah "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." A great wind came, so strong it was splitting the mountain and rending the rocks in pieces, but the Lord God was not in the wind. After the terrifying wind an earthquake, but the Lord God was not in the earthquake. Then a great fire, but the Lord God was not in the fire. And after the fire a wee soft voice came to Elijah. (Remember this small voice.)

Centuries later we read in the Acts of the Apostles, Chapter Two Verses One and following. "When the Day of Pentecost came, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting" (we can presume it shook the house). Divided tongues as of fire from a central tongue, appeared among them, and rested on each. They were all filled with the Holy Spirit and began to speak in foreign tongues as the Holy Spirit gave them the ability.

Nineteen hundred and some years later a relatively young priest recounted this revelation. "I was on an island where fifteen years perviously I taught Indian children catechism. I was there to make an eight-day retreat at a Jesuit Church. The tiny house for the priest was in the middle of a field about forty yards from the small wooden church. Prayers were finished for the day. As I stood up the house began to shake. I thought first it was I that was shaky because my knees were getting loose and rubbery. A moment later it came to me that it was really the house

all atremble. I hurried to the bedroom and plopped full length on the bed, thinking if I don't get on this bed I'm going to fall right on my tail bone. Then came this strong driving wind. The window was partially open from the top. The blind at the window blew level with the ceiling and I could see an intense white light. It felt like my soul was going to leave my body, and I remember thinking if God wanted to take me in death then and there I could readily and gladly submit to His will. Suddenly when all was still, a wee small voice came to me from the area of my heart. It said, 'I love you.'"

"For the next year whenever the wind blew, the hair on the back of my head would feel like it was standing up," said the priest. Years later he finally figured out he had met the Holy Spirit in a very unusual and wonderful way. He was told by an inner voice to read "the Epistle of Paul to the Romans, Chapter Eight, to explore what all this meant."

The Apostles, even though taught by Jesus himself, had to learn through the Spirit. Peter, in the Acts of Apostles Chapter Ten had to learn from a three-fold vision that God does not distinguish between Jew and Gentile. Awaiting dinner, he went atop a tanner's house, a man named Simon, who lived by the seaside, to say his prayers. He went into ecstasy. He saw the heavens open and something like a large sheet came down, lowered by the four corners. Looking he saw all kinds of creatures, reptiles and birds. "Get up Peter kill and eat," said a voice. "Not me Lord," said Peter, "I have never eaten anything impure." The warning voice said, "What God has made clean, you must not call unclean." This happened not once but three times. God was preparing Peter to go to the Gentiles. Every good practicing Jew thought only he was loved by God - Jews were not to be contaminated by associating or even visiting with a Gentile, a pagan or heathen at best.

Peter was puzzling over these events when Cbrnelius' three men were calling for Simon Peter. The Holy Spirit said to Peter that he was to go

with them to Caesarea, to the home of Cornelius, a non-Jew Roman Centurian. He recounted an angel's appearance to him and the Angel's command to send for Peter.

As Peter, probably dumfounded, spoke to the assembled, friends of Cornelius, about Jesus of Nazareth, his anointing by the Holy Spirit, his miracles, his death and resurrection, the Holy Spirit fell upon all who heard this Word of God. Astounded that the gift of the Holy Spirit had been poured out even on the Gentiles," (Verse 45), Peter ordered them-to be Baptized.

Carefully contemplating the above experiences, both in Scripture and other divine favors to humans, we all must conclude we have unknowingly restricted much of the action of the Holy Spirit to the Sacrament of Confirmation. As if in this day and age much of the workings of the Holy Spirit are restricted to the outpourings at the time of the conferring of the Sacrament only. There are even those who say it happened at the time of the Apostles in the early stage of the church, but the Holy Spirit does not actually work that way today.

In the Old Testament the Holy Spirit came to Elijah. He was neither Baptized nor Confirmed. He did not know about the Third Person of the Trinity, of course, but now we know it was He working. The Apostles did not realize the Holy Spirit rested also on Gentiles, until Peter told the church his experience of the Holy Spirit coming upon many of the uncircumcised in the house of Cornelius even prior to their baptism.

The priest who taught Indian Children had the same experience as Elijah and even the Apostles without the tongue of flame, of course. God is not fire or a tongue of fire, but He is behind the fire; God is not wind, but He is behind the wind: God is not an earthquake or a shaking of a dwelling, but he is behind the earthquake. God the Holy Spirit is so marvelous that He makes things happen that we know not their significance, until sometimes decades

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after. However, in the meantime, all can take heart in prayer even though we have not seen this but believe it.

Sometimes, as Elijah, Peter, Cornelius or the catechist to the Indians, we are so bewildered, we don't know how to pray or what we ought to pray for. But the Holy Spirit who plumbs the depths of God and of our weak spirits interprets to the Father in unutterable groanings what it is we are trying to say; because the Spirit intercedes for the saints according to the Will of God. (cf. Romans Chapter 8 Verses 26-28)

We are now brought to the crux of the experiences written above provided we do not restrict the actions of the Holy Spirit in prayer especially. St. John Vianney, the short, slight but holy pastor of a little country parish in Ars, France, used to watch a man coming to church from the fields every late afternoon. (The little Saint was in church saying his prayers when he was interrupted daily by the farmer's visit.)

The Cure' of Ars observed the man half kneeling, half sitting in the pew praying. St. John Vianney wanted to learn to pray better and asked the farmer what he said to God in prayer. The farmer retorted, "I don't say anything." Bewildered, the saintly Cure said, "Well, what do you do." The farmer replied. "He (God) looks at me and I look at him!"

Well, this certainly tells us the best kind of prayer. "Reverent silence before the Lord is the highest form of prayer," wrote St. John of the Cross, a mystic of the sixteenth century. By that he means we who pray must let the Holy Spirit work as we sit, stand or lie down in prayer. I puzzled for many long years about "reverent silence before the Lord" and what it meant, until a priest mentioned his experience.

"I was on the Island of Shimea, the next to the last island (Attu is the last) in the Aleutian chain of Alaska. I was also puzzling what was meant by reverent silence before the Lord is the highest form of prayer. As I was walking the wind was blowing 50 or 60 knots. I climbed to the crest of a hill,

there in front of me was the top of an old defunct radar screen of the now obsolete 'dew line' showing. The wind was even stronger as I came over the hill. Before me was a huge screen seemingly as big as a football field thrust straight up into the sky. The great breeze, blowing through the immense screen was making an uncannily weird, eerie, ghostly sound. It cast a charming unearthly spell over me. It was then I finally realized what it meant to pray in "reverent silence".

"It is like this. The Sacred Heart of Jesus' Heart strings are entwined in our heart strings. When we pray in silence the Divine breeze of the Holy Spirit blows on these hearts' entwined strings. The more we submit to the silence, the heart adjusts to the urging of the spirit hastening the time of a complete symphony of sound the wind of Holy Spirit is making to the Father. We are engulfed as it were in this beautiful, exquisite, elegant, graceful melody the Holy Spirit is making with our spirit to the Father. I have even read that the angels and saints can join in this mysterious harmony with Christ in us through the Holy Spirit to the Father. Some even inwardly hear "this sweet succession of sound in the Song of Songs!"

Foolishly asking how long it lasts, the priest smiled at me and said, "as long and as short as God wills, mostly short." I further asked, Why do you speak in symbols," (like symphonic sounds and such) "the language of the spirit," said the priest, "is expressed only in symbols. The language of the conscious intellect, however, is mere words. Peter's threefold vision of animals, reptiles and birds, in a huge sheet coming from the heavens taught him that nothing God created is unclean. These symbols in his vision gave the message to his spirit and prepared him to meet the Holy Spirit's overshadowing of the previously thought unclean, unworthy, heathen Gentiles."

"So," said the priest, "Read about the Spirit in Sacred Scripture. The Bible tells more than we can absorb in a life time about God's Holy Spirit." From that source, the teaching of the

Saints, and a good friend guide to keep us from falling into absurdity, we too can learn to live a fair, comely life with the Holy Spirit. The spirituality of religion can then be realized in practical love.



FINE LINE ENCOMPASSING RELIGIOUS FREEDOM AND THE FACT OF THERE BEING ONLY ONE SET OF CORRECT RELIGIOUS BELIEFS

"Catholic (*Roman - Ed.*), Jewish, and Protestant leaders have formed a new organization aimed at fighting what they call 'the radical right's claim that there is only one correct set of beliefs open to people of faith' " (*CH, Aug 11, 1994, /CNS*)

There is a fine line which must be maintained, between insuring religious freedom for all so that our right to practice our faith is not impinged, and activities which give approval to the beliefs of other 'religions'.

In actuality, there is only one correct set of beliefs open to people of faith. However, the set of beliefs propounded by the Protestant radical right, while it encompasses many truths, also contains many errors, and leaves out many truths - such as the Sacraments.

In this country, as in most democracies and republics, insuring that our religious rights are not impinged is very often coupled with insuring other people's right to moral error is maintained. However, in no instance should this be propounded as approving of the moral errors of other faiths.

A person of good moral conscience will state with fervor, that there is only one set of correct beliefs. They will also state that theirs is the correct set, and anyone who does not agree with those doctrines is wrong.

In failing to hold this position, the members of this new organization have in effect stated that their beliefs are immaterial, and that one set of beliefs is as good as another.

Such are those of no faith.



CHILDREN'S PAGE

F E O F I L

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V

Blessed Feofil's stove burned both winter and summer or, more correctly, it smoked away. He would place a thick, unsplit log into it and then have to relight it several times. It is understandable that from such heating in the cell, especially in winter, it could not be warm and the water in his cell often froze. But Starets Feofil did not pay any attention to it. He would put on his sheepskin coat and felt boots and turn to his prayers. His spirit was carried high above all the needs and wants of his emaciated body.

Once in summer, when the Starets was in the Kitayevskaya Hermitage and lived in a small wooden shed, the superior sent some stove-makers to repair the ancient stove in his cell. But Feofil bribed the stovemakers not to touch the stove. The superior, Hieroschemamonk Iov, was so outraged that he took the stove-damper away from the Starets with his own hands, and moved him into a stone building in order to watch him more closely. The Blessed One, not forsaking his podvig of foolishness, hired his own workmen and ordered them to break up his stove in order to rebuild it according to his own whims. His plans were intercepted, however, and put to a stop. In September of that year, at the conclusion of vespers, disregarding the absolute forbidding of the superior, the Starets decided to light his stove.

Having put earthenware pots on the stove, he went off into the woods, leaving the stove unattended. In his absence, the fire fell out onto the wooden floor which began to burn with much smoke. The monks ran in and, with difficulty, extinguished the fire. The culprit of this disaster was not quickly found but when he returned he began to comfort everyone.

"Don't grieve about what there wasn't; it is better to praise the Lord for His mercy, for He does wondrous works

for His earthly sons," he said.

The Starets received his food from the monks' refectory and he usually mixed it into one dish disregarding that there might be both bitter and sweet in it—both borshch and kasha, horse-radish and kvas.

"It is the same in life," he would say to anyone who was amazed by his strangeness, "both bitter and sour and salty mixed with sweet and all this must be digested."

The food which he prepared for strangers or the poor, he left in the same condition as when he received it from the refectory. For himself he sometimes prepared dumplings, semolina porridge or noodle soup. But he used neither salt nor oil and thus it all had an extremely repulsive taste.

In general, Feofil used very little food. On Wednesday and Friday he ate nothing at all except for half a small cup of honey mixed with cold water and ice. This also composed his food on Saturday and Sunday of the first week of the Great Lent and on Saturday of the Holy Week. On the other days of Holy Week, he did not even partake of water. The Starets did not use tea and instead he used to boil mint and would prepare up to two cups, but he always drank only half of each cup, pouring the rest into earthenware pots to treat strangers. The Blessed One did not eat the rich black bread but used only white or rush, and then he avoided the crust, pinching out bits from the centre.

But in addition to all these strange habits, the Blessed One had another original feature; love and sympathy for birds and animals.

There was a small square of land which ran from the fence of the Kitayevskaya Hermitage right up to the edge of the monastery pond. Seeing that the land was not being used, Feofil hired a peasant to plough up the land and seed it with hemp.

"Why do you need hemp, Batiushka?"

"Because the heavenly birds will come here and eat it."

The peasant did as he was told. The hemp grew and whole flocks of birds flew there to feed and nest.

Once a large number of mice invaded the Starets' cell because of the various provisions found in it. Feofil, exasperated by their nightly raids, decided to put an end to them. He called in a young reader and said, "Catch me the superior. Catch him and I'll give you money for a sweet burL"

"How can he be caught when he always sits in his cell? Go ahead and try it. He'll take a stick to you and you won't forget it as long as you live," the reader answered with a smile. He thought Feofil was talking about the superior, Hieroschemamonk Iov.

"No! Not that superior, you silly fellow."

"Well, which one, Batiushka?"

"One who catches mice. Catch an unfortunate tramp of a cat. He will be industrious in his work. A household cat will only put on airs and sleep on the stove-bed."

Soon a tom-cat was installed and the mice were suppressed. But now, alas, cockroaches and beetles began **to pester him**. Then the Blessed One called his cell-mate and said:

"Here, take this money and buy me a little hen."

The cell-mate went out and, instead of a little hen, he brought a little rooster. The young rooster would walk about the cell, shaking his red comb, picking up insects in every corner. But towards morning, when the tired Starets would doze off after a night of prayerful podvigs, it would suddenly cry, "Cock-a-doodle-doo!"

"This is not monastery life," the Starets decided. "Take it away from here! Take it away!" he said to Ivan, his cell-mate.

"Where shall I take him?" the cell-mate asked, only half awake.

"Take it to the postulant, Niki-for. Give it to him from me."

The cell-mate obeyed without question and took the rooster to Niki-for. Before entering the monastery,

CHILDREN'S PAGE

Nikifor had been a serf and served as a lackey for his master. Being inclined towards a religious life, he asked the master to release him. Then he came to Kiev and entered into the brotherhood at the Kitayevskaya Hermitage. He had been living there for three years but unclean thoughts were confusing him and driving him from the monastery.

Having received the rooster, Nikifor stood and thought, "Why did the Starets send a rooster? I don't eat meat, but people will see this rooster and convict me of it anyway." But because of his humility, he accepted the rooster into his cell.

The rooster being disposed of, Feofil now acquired a little hen. After about a month, the postulant Nikifor came to the Starets for advice. The Blessed One said not a word but gave him the little hen.

"For goodness sake! What is this for, Batiushka? I have more than enough with the rooster."

"Take it; take it, I tell you. This gives you a pair."

Several days later, Nikifor met a beautiful girl by accident and was carried away with passion for her. He secretly slipped away from the monastery and soon married her. Only then did he understand what the rooster signified and why he was given the hen for "a pair".

It was a great distance to the Layra and the city and so the Starets had little chance to go there. As a result, the Blessed One acquired a bullock with which to ride to the Lavra and the Bratsky Monastery.

How he happened to acquire the little bull is an incident worth relating.

Ivan Katkov (the butcher from Podol who had brought the horse to Feofil at the Bratsky Monastery) came to the Starets for confession and while telling the Blessed One about his affairs, he mentioned that he acquired a young bull of a very unstable nature.

"I bought a bullock, Batiushka. I had planned to keep it myself but I

don't know what to do with it. The brute has become stupid and gores at everyone with its horns. I suppose I shall have to butcher it, sorry as I am about it."

"Then give it to me," said the Starets.

"To you? God have mercy, why it's impossible even to approach him! Several people have already been crippled by him."

"Never mind. We will teach him humility."

"But how can I..."

"Very simple. Go up to him and say, 'Look here, little bull! From now on you are no longer mine, but Father Feofil's. Prepare to visit him!'"

The butcher did exactly as he was told. Upon returning home, he walked up to the bullock and repeated the words of the Starets, and the bullock, who had been snorting and pawing the ground, became as meek as a lamb. It began to quietly caress and lick the man's hands. Then a worker slipped a rope over his horns and by dusk the young bull had been settled with Father Feofil at the Kitayevskaya Hermitage.

Now that he had the little bull, the Blessed One built a small cart with a little sailcloth hood set up on hoops in the rear of it. The Starets would travel to the city in this contraption. He never sat in front of the cart, but always in the rear with his back to the bull. He had placed a small anvil under this hood and he would fall on his knees and read his beloved Psalter as he journeyed. But here is what was so astonishing. The bullock had neither harness nor reins, but only a yoke. The bull went precisely where its master wanted to go without any command, directions, guiding or prodding whatsoever, whether it was to Podol, the Lavra or the Bratsky Monastery. It is said that the bullock even went around stones, ruts, and ditches in order not to jog the Blessed One from his reading.

But we should not be at all astonished that this unreasoning creature obeyed him thus without a whip, that a

formerly fierce animal became as tame and meek as a sheep before him. Wild animals have only become fierce because of the cruelty of human nature. Remember the state of our forbears in paradise. All living creatures saw the light of the image of God in their faces and even the most ferocious animals, sensing the wondrous fragrance of this image, peacefully bowed their heads before Adam. When man ceased his obedience to God's commandments, God's image in him darkened. The unreasoning creatures stopped recognizing and obeying him. The fragrance of God's image was exchanged for the stench of passions and man himself became similar to the unthinking beasts. His disobedience to God was punished by the disobedience to him of the earth's creatures and man himself now fears beasts which were once submissive to him. But God's holy ones, through obedience to God's commandments, restored the image of God in themselves and, taking unto themselves the gifts of the Lord's Grace, radiated the original purity and light. Therefore, the animals, again sensing in man the fragrance of original purity, become obedient to him. What power there is in love and virtue!

In the City everyone knew the Starets. No sooner would he appear on one of the main streets than merchants would begin to run from their shops shouting, "Feofil is coming! Feofil is coming!" And each one hurried to drop something into his cart; one a piece of calico, a second a loaf, a third a handkerchief or a skein of threads. It was noticed that anyone who tried to give the Starets something from his own goods, without fail made good profits in his business that day. The Starets kept nothing of this for himself. All that was in his cart he passed out to poor people whom he met on the way. There were many of them and they would run behind the Blessed One in great crowds.

To be continued in the next issue of REUNION.

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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. 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
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