



REUNION



Volume 4 No. 8

OF THE CHURCH

OF MAN WITH GOD

October 1, 1994

NBC'S LIES FROM THE PRO ABORTION CAMP

Robert Bazell of NBC News, in a report on national night time news on September 8, 1994, stated several times, and rather emphatically, that the French Abortion Pill RU-486, is an after intercourse contraceptive that prevents pregnancy from occurring.

This is a blatant lie. What the French Abortion Pill does is take a fertilized egg, A HUMAN BEING, and prevent it from attaching itself to the womb, thereby killing the unborn baby which result in the mother's body expelling the murdered child from the mother's womb.

It is in continual lies such as the above lie, told and made and broadcasted to millions of people, that the Sa-

tanic forces slime their way into lulling even decent people into overlooking child murder.

In a straight Biblical view, the news broadcast obviously was heard by children. It taught children a lie, by teaching them that the French Abortion Pill does not cause an abortion - when in actuality it does. It also taught children that abortion is morally permissible. This is in direct violation of the Commandment to Not Kill, and it is also against the Commandment to Not Lie.

There is far greater condemnation for those who thus lead children astray, for it comes from Christ Our Lord Himself, the Most Gentle One. He said, "But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth

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PRAYER REQUESTS

[Please note that prayer requests are also normally posted in REUNION BBS (504) 738-1207, with world wide access]

ALL SAINTS DAY:

Remember to send us your requests for those who have died to be remembered in Divine Liturgy on All Saints Day.

FALLEN ASLEEP IN THE LORD:

Thomas E. Holloway, Jr.; Billy Lee Cooley

ILLNESS/INJURY:

Cynthia Austin, wife and mother, who has potentially serious medical condition.

GETTING OLDER:

Michael B. Mc Colloster, Doris McGowan

GENERAL/NEED:

Dean Sweatman

NEED TO ACCEPT JESUS AS GOD AND SAVIOUR/SIMILIAR NEED:

Mike Perry; Alan Jennings; Stevens & Pruitt (of the broadcast media).

Request made in THE MUMBLINGS FROM FR. MARK

Mariam Chambers; Ailene Deck and Family; Eddie Denson; Frank Deener; Susan Freeman; Corinne Forbes; Thelma Gillette; Wesley Gorham; Re. Charles P. Grier; Carl Grier; Dora Grier; Janet Grier; Melinda Grier; Mary May; Lori Mills; Lou and Judith Moore; Peg Moyer; Larry Keith Potter; Janet Potts; Tim Potts; Alberto Ramos; Chantale Ramos; Maria Ramos; Rose Ramos; Dr. Maggie Samuchin; Dr. Michael Samuchin; Rev. Ken Scott; Marvine Scott; Grandmother Shewbridge; Helen Sullivan; Randy Sullivan; Bill Syrett; John Syrett; Rev.Fr. Dcn. and Mat Michael Toohey; Katrina Allen.+

A VERY FEW WORDS ABOUT MARRIAGE

Comments often heard these days include, "If I get married and if I don't like it I'll just leave", or "I'll get a divorce", or, "Nobody is going to tell me what to do", or "I won't promise to obey", or "I think marriage is supposed to be peaceful and blissful, and if it ever isn't, it's over.", and most irrational, "Husbands and wives are supposed to treat each other like Jesus would and if they don't then the marriage is no good and it is time to brake it up."

Marriage will always be composed of good and bad times, with and without difficulties. Anyone who thinks their spouse will always treat them the way Christ would treat them has not faced the reality that their spouse, if alive, has not yet been diedied. They themselves haven't been diedied yet either. That means errors, sins, mistakes, arguments, inefficiencies, disappointments, and all sorts of unpleasant things can happen in a marriage.

The concept of marital commitment, of "I am marrying this person and it will be forever," must be the predominant concept at the time of and all during the course of a marriage.

If a spouse hurts the other spouse, it may be cause for living separate and apart, but when a relationship is based on the concept that if it does not work out, you can just leave, then that particular relationship is not a marriage, it is not Holy, it is not founded in God. It is merely secularly legalized but spiritually immoral co-habitation, presumably with legal but immoral copulation. Think about it, and stop substituting your wishes for God's explicit statements on marriage.

Fr. Paul

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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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Telephone at Holy Innocents is (504) 738-3502; FAX C/O (504) 737-7707; Compuserv "E" Mail Lee S. Mc Colloster 74014,1372; REUNION BBS (504) 738-1207.

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REUNION
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 311 Hickory Avenue
 Harahan, Louisiana 70123

Name _____
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 State _____ Zip _____

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.)

No typed letters were received in time for publication.

REUNIFICATION THROUGH DEFENSIVE ACTION

Reputed Comedian Jay Leno attacked the Roman Catholic Church and the Most Sacred Sacrament of the Holy Eucharist in his Tonight Show broadcast on September 23, 1994.

Leno, who normally begins his show with a monolog often composed of off color and lewd "jokes", stated, as a joke, that the largest Roman Catholic Church in (*believe it was* Las Vegas) had all you can eat communion.

This, quite simply, is a Satanic attack on the actual, real, physical Body of Christ Jesus; a verbal attack, but an attack non-the-less.

Just because it was an attack on the Sacrament of The Eucharist within the Roman Church, does not give the Orthodox Church reason to ignore the attack. The Sacraments in the Roman and Orthodox Church are the same; the real presence of Christ, looking like bread and wine but really being there, is the same in the Roman and the Orthodox Church.

It must be realized, that the Roman and the Orthodox Church are actually one Church, for the Church is of the Body of Christ. There are grave differences in the Roman Jurisdiction of the Holy Catholic and Apostolic Church, and the Orthodox Jurisdictions of the same Holy Catholic and Apostolic Church, and those differences must not be ignored, and must be rectified. But it is GOD's CHURCH, not belonging to any human but belonging to God the Son, and it is one, though rendered by man.

This attack by Leno should be

(Continued LENO on page 8)

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of the sea." (Mat. 18:6)

The Father has always been Loving to us, His creatures, but Loving with a Firmness, even Sternness. The Son, Our Christ, has always been most gentle, but in this He has allowed no doubt as to His intent.

Christ Jesus goes on to say, "Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh." (Mat 18:7)

Scandal, the teaching of falsehood, leading astray, giving bad example - scandal is what the NBC News report gave, scandal is what it made, in stating the French Abortion Pill does not cause abortions, but is only an "after intercourse contraceptive".

In continually attempting to justify their immorality, and in trying to recruit more adherents to each separate type of immorality, the Satanists - followers of Satan - drive themselves and many others further away from unification with God, further away from eternal happiness.

Those who think Our Lord's Love is all that He is, should hearken to these words, ". . . woe to that man . . .", words issued from the mouth of God.

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HAITI

Bill Clinton and his administration are taking credit for the peaceful landing of U.S. and Allied troops in Haiti. Yet, the humans most directly involved will probably be the only public officials or personages who will be willing to give the credit To Whom it is due.

The peaceful landing was the result of the prayers of thousands, if not millions, and the answer to those prayers by God.

President Carter, General Powell, Senator Nunn, being men of substance and, for the most part, public morality, worked very hard, negotiated very hard, and, without a doubt, credit God; but Bill Clinton and his cadre think it was Clinton's strategy which won that day. Will God continue to favor us if this "leader" fails to acknowledge God's favor?

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THIRTEENTH SUNDAY AFTER PENTECOST

(From Sept. 18, 1994 - by request)
Paul to the Galatians Gal. 3:16-22
Luke 17:11-19

In today's Gospel Jesus cured 10 lepers, but only one returned to thank Him, and the the who thanked Him was not even a Jew, which makes us to think the other 9 were Jews.

We see here two distinct yet united images other than the actual occurrence. First, is that salvation, which the Jews thought was for Jews alone, salvation is available to all of us, even non Jews. It also shows the fullness of understanding of salvation did not reside in the Jews, and they were the chosen people. So too can we, who have placed out lives on the path to salvation, receive salvation and yet not fully dwell in it.

Undoubtedly, the 9 who did not return and thank Jesus, and praise Him, remained cured. But how much more would they have received had they returned and thanked Jesus, and followed Him.

What extra thing did the Samaritan, the non chosen one, receive because he returned and gave thanks? He was told by God, "Stand up, and go thy way; thy faith has saved thee." He was told that in having belief that only God could cure him, that he was cured and Jesus did it, and that therefore that Jesus is God, and ACTING ON THAT BELIEF, that he showed Faith, and that in so doing he, a leper, a sinner, had attained salvation. The other 9 might not have attained salvation.

Second is the forgiveness of sin. You can actually have your sins forgiven and not really thank God, but in thanking God and placing yourself under Him as His servant, you make yourself more likely to remain sinless. It is in being sinless that you are made ready for citizenship in heaven.

So, without expression of Faith, acting on belief, it is possible to reach one level of goodness, but that level of goodness is not HOLINESS, and holiness is what is required to attain ETERNAL salvation.

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FIFTEENTH SUNDAY AFTER PENTECOST

Paul to the Galatians Gal 5: 25-26
6: 1-10

Luke 7: 11-16

St. Paul gives, or rather, cites those famous words to us, "A man will surely reap whatever he sows." What must have been sown by the mother of the child Our Lord brought back from the dead. "If he sews in the field of flesh, he will reap from it a harvest of corruption. But if his seed-ground is in the spirit, from the spirit he will reap everlasting life."

This can be taken out of context, however, and into a virtual state of blasphemy - for the concept that bad things happen to people because they have sinned, is entire wrong, just as the thought that good things happen to people because they are good, is wrong.

When Our Lord brought the young man back from the dead, He was foreshadowing that which will happen in our life in eternity; the crop of which St. Paul tells us being the same which Our Lord granted in part to the widowed mother while yet in this life.

In raising the young man from the dead, Our Lord gave evidence that He has such authority; and that His authority was over everything, for even the most powerful of evil entities can not bring the dead back to life. The supreme master of evil might, on occasion, be able, be allowed, to animate a dead body, but it can not bring either it back to life, nor can it bring the dead back to life - it can not reunite the soul, spirit, and body. Only the Creator can do such things.

St. Paul also admonishes us to

act, and at the same time warns us to be careful in our actions. He tells us, "... if a person is overtaken by some sin, you who are spiritual should set him right in a spirit of mildness, looking to yourself to avoid also falling into temptation."

There is a distinction here which many seem unable to comprehend. In citing to what is good and what is evil, there is no equivocation, there can be none. But in guiding a sinner, the guidance is to be made in gentleness, without, however, compromising the underlying morality. This is a very difficult thing to do, as St. Paul himself shows us in his various admonitions to the churches and the principals or leaders of the churches to whom he wrote.

Yet, the need to assist the sinner in correcting his sin is a real need, a real obligation. There are many temptations which must be avoided in so doing, as St. Paul states.

Amongst them are, that of falling into the temptation, the sin, which we wish to assist in removing from the life of the person in question.

But even more likely is the sin of overbearing moral superiority, or belief in one's moral superiority to that of the sinner. In avoiding this temptation St. Paul gives us very sound advice, "Help carry one another's burdens," he tells us, "and in that way fulfill the law of Christ."

In part, he is telling each of us that none of us is so holy, so good, that we should not assist each other, for one who thinks he is such, is deceiving himself.

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Obedience - Legalism or Grace?

By Fr. Mark J. M. Grier, S.S.B.
(From *The Mummings From Fr. Mark, Vol. II, Issue 9409*)

Grace can be defined as God's unmerited Favor resting upon the obedient or the repentant sinner. Legalism can be defined as the state of the disobedient or the irrepentant sinner when faced with their sin in front of the Eternal Godhead. The writer of Hebrews declares, "It is a fearful thing to fall into the hands of the living God." (1) God deals

(Continued OBEDIENCE on page 7)

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:

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.

OCTOBER

Oct 1 Sat (W) St. Remi (BC) also known as St. Remigius, 533 A.D.; (E) Protection of the Theotokos; Ap. Ananias.

Oct 2 SUN Fifteenth Sunday after Pentecost (g) (W) & (E); (W) Feast of the Holy Guardian Angels (w); (E) 15th week of All Saints (g) tone 6th, SM Cyprian, M. Justina; Bl. Andrew Fool for Christ; Pr. Anne Kashinsky.

Oct 3 Mon (W) St. Hesychius of Egypt (C); (E) SM Dionysius Areop, First Bishop of Athens; V. Dionysius Pechersk.

Oct 4 Tue (W) St. Ammon the Anchorite (Abt) (w or r); St. Gurion (M);

(Continued CALENDAR on page 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

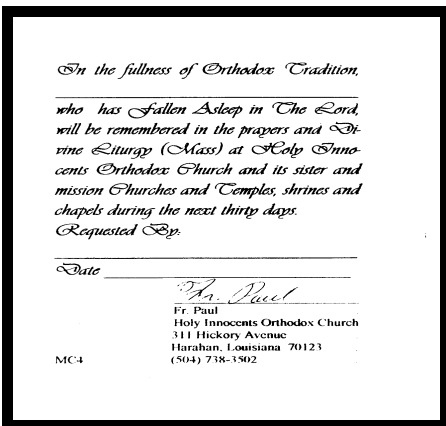


SOUFANIEH

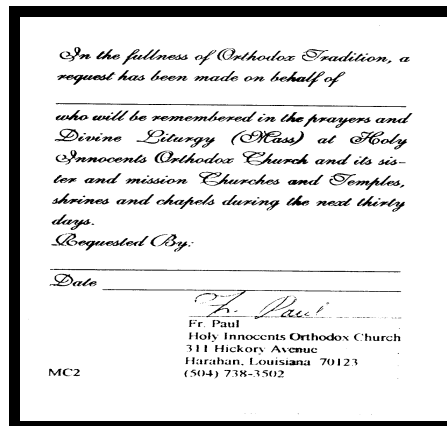
“MASS CARDS”

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 very beautiful, bamboo in color, but they are only a product - something to induce you to make a donation which we use to support the various works we provide, including publication of **REUNION**.

To have a person 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 the prayers and Masses, that would be Simony.

These cards are

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

Consider obtaining a small supply, and send the prayer request slip which accompanies the cards when you actually use the card.

Like Monasteries which obtain donations for their Icons, or sell Icons and other items, the donations we receive from these cards are of great use to us. Your help is always appreciated.

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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
[Please note that prayer requests are also normally posted in REUNION BBS (504) 738-1207, with world wide access]

PRODUCTS REQUEST FORM

ITEM	QUANTITY	REQUESTED DONATION	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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One Year Receipt		\$20.00	\$ _____
Recipient's :			
Name	_____		
Address	_____		
City/State	_____		
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PLEASE PRINT !!!

REQUEST PLACED BY:

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Zip	_____

Total \$ _____

There are no shipping charges. Propriety requires the total requested donation amount accompany your products request. Send product request with donation to:

Holy Innocents Orthodox Church
311 Hickory Ave.
Harahan, Louisiana 70123

Peter, Alexis, Jonas, Philip, and Hermogenes.

Oct 6 Thu (W) St. Nicetas of Serbia (BC); (E) Ap Thomas (of 12); Mar. Heroteida; Neo M Macarius of Kion.

Oct 7 Fri (W) SS Sergius, Bacchus, Marcellus, and Apuleius (MM) (r); (T) Our Lady of The Rosary; (E) Gr. M. Sergius, Bacchus; S Mar Ploychronius; Ven. Sergius Obedient.

Oct 8 Sat (W) St. Pelagia the Penitent (CC); (E) Ven. Pelagia; Dositheus of Pskov; Ven. Mar Ignatius.

Oct 9 SUN 16th Sunday after Pentecost (g) (W) & (E); (W) St. Denys and Companions, (T) Second Sunday of October - The Good Thief; (E) 16th week of All Saints (g) tone 7th, Ap James Alphaeus; Ven Andronic; St. Stephen Depot; (J) The Death of St. John the Divine.

Oct 10 Mon (W) St. Audrey; (E) MM Eulampy and Eulampia; 26 Ven. MM of Zograph; CIVIL: THANKSGIVING DAY (CANADA).

Oct 11 Tue (W) St. Nectarius of Constantinople (BC); (T) Mary Mother of God, see also January 1; (E) Ap Philip, Deacon; Ven. Theophanes Cf; St. Euthymius Conf.

Oct 12 Wed (W) St. Wilfred of York (BC); (E) Holy Frs., 7th Ec. Council; MM Probus, Tarachus Andronic.

Oct 13 Thu (W) St. Theodore the Studite (Abt); (E) MM Carp, Papyrus, and Agathadore; Iviron Icon of Mother of God.

Oct 14 Fri (W) St. Callistus (Pope/M) (r); (E) MM Nazarius, Gervase, Protase, and Celsius; S. Callistus, M; V. Paraseve (Petka); (J) The Protection (Intercession) of the most holy Birthgiver of God..

Oct 15 Sat (W) St. Euthymius the Younger (C); (E) V. Euthymius New,
(Continued CALENDAR on page 7)

(Continued CALENDAR from page 4)

(E) SM Jerotheus, Bp. Athens; Stephen Stiljanovic; Dis. rel. S. Gurias.

Oct 5 Wed (W) St. Placid and Companions (MM) (r); (E) M. Charitine; SS

(Continued CALENDAR from page 6)

Sal; VM Lucian of Antioch; S. John Bp. of Suzdal.

Oct 16 SUN 17th Sunday after Pentecost (g) (W) & (E); (W) St. Gall (Abt); (E) 17th week of All Saints (g) tone 8th, M. Longine Centurion; Ven. Malus; St. Eupraxia Pskov.

Oct 17 Mon (W) St. Ignatius of Antioch (BDM) (r); (E) Prophet Osee; Ven. M Andrew Crete; Tr. rel. Rt. Lazarus.

Oct 18 Tue (W) St. Luke, Apostle and Evengelist (M) (r); (E) Ap/Evangl. St. Luke; Gr Mar Zlata Meglena.

Oct 19 Wed (W) St. Friswede of Oxford (V); (E) Prophet Joel; Ven Prochor Pcinja; Ven. John of Ryla.

Oct 20 Thu (W) St. Arsenius the Great (Abt); [C] Comm. of Consecration to Episcopacy of Met-Abp. Francis; (E) Gr. Mar. Artemy; V. Gerasim; Ven. Demetrius Basar.

Oct 21 Fri (W) St. Hilarion the Great (Abt); (E) V. Hilarion the Great; Tr. rel. S. Hilarion Megl.; V. Parasece (Petka).

Oct 22 Sat (W) St. Ursula of Cologne and Companions (MM) (r); (E) Isapostolic Abercius; Kazan Icon Mother of God; Seven Youths of Ephesus.

Oct 23 SUN 18th Sunday after Pentecost (g) (W) & (E); (W) St. Ignatius of Constantinople (BC); (T) Holy Redeemer; (E) 18th week of All Saints (g) tone 1st, Ap. James; Ven. James Borovichi; St. Ignatius, Patr. C/ple.

Oct 24 Mon (W) St. Raphael the Archangel (w); (E) Gr. M. Arethas and Copanions; "Joy to All Suff." Icon; Mar. Valentine.

Oct 25 Tue (W) Feast of Christ the King (w) (is traditionally held or transferred to the last Sunday in October); SS Chrusanthus and Daria of Rome (MM) (r); (E) MM Marcian and Martyrius; Righteous Tabitha.

Oct 26 Wed (W) St. Evaristus (Pope/M); St. Arethras and Companions (MM) (r); (E) Gr., Mar Demetrius the Myronexuder of Salonika.

Oct 27 Thu (W) St. Narcissus (C); (E) Mar. Nestor Salonica; V. Nstor Chroni-cler; V. Demetrius Basar.

Oct 28 Fri (W) SS Simon and Jude, Apostles and Martyrs (r); [C] Commeration of the Falling Asleep in the Lord of Abp. Alexander, SSB, Basilian Superior and Progenitor of American Orthodoxy on 28 October 1971; (E) MM Terence Neonila; M. Paraseve (Friday); St. Arsenius of Srem.

Oct 29 Sat (W) St. Timothy of Antioch (PrM) (r); St. Anastasia of Rome (VM); (E) VM Anastasia of Rome; Ven Abraham Hermit and niece Bl. Mary.

Oct 30 SUN 19th Sunday after Pentecost (g) (W) & (E); (W) FEAST OF CHRIST THE KING (w) (Last Sun in October), St. Marcellus the Centurion (M), (W) Last Sunday of October, Feast of Christ the King ; (E) 19th week of All Saints (g) tone 2nd, Sac. M. Zenobius and Sister, M. Zenobia; St. Stephen Milutin.

Oct 31 Mon (W) SS Crispin and Crispinian of Gaul (MM) (r); (E) App. Stachys, Amplias, Urban (of 70); Mar. Epimachus.

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(Continued OBEDIENCE from page 3)

with mankind regarding salvation in Grace. God deals with mankind regarding sin legalistically, when given no other option. The message of the Church Triumphant to us is: "Let him who is athirst come. And whosoever will, let him lake of the water of life freely!"(2)

To have access to the water of life is to have obtained salvation and therefore to have received eternal life in Heaven with Jesus and the saints. This must be taken care of properly while we are still mortal. It is important that we remember to make the proper preparation here in initializing our position in salvation through repentance, submission to God as our Father, Lord, Master, King, Savior, and then by sealing this in a binding contract called water baptism, in which we agree, legally to be His servants and adopted children eternally. Remember to not take this lightly - "Be not deceived.; God is not mocked; for whatsoever a man soweth, that shall he also reap". (3) God takes His obligations seriously. I recommend we do too.

The next step is found in Philippians: "Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good Pleasure".(4) This "working out your own salvation" is the daily process of living as Christians awaiting the final redemption of our bodies at the Resurrection.

This is what has gotten us into trouble as people. We are mortal. Because we are mortal we sin. Because we sin, (even as Christians), we need forgiveness and restoration into the Grace and Favor of our Loving Lord, Jesus Christ. Thus *obtaining of forgiveness* in the Church in which we obtain forgiveness personally from Christ and also by the Church Mortal (or Militant) as well as from the Church triumphant is Grace. We receive "Grace upon Grace" as the

(Continued OBEDIENCE on page 8)

LOVING AND WANTING: There is a difference between loving and wanting. Very often the two are confused, especially when one person thinks they love another, when what exists is the "want" for the other person.

When loving and wanting are properly united, the love will give growth to the want, but will also allow the lover to not pursue the loved one if it is in the best interest of the loved one. Wanting without loving, however, merely wishes to possess, and really has no concern for the well being of the one who is wanted. + + +

Senator Edward Kennedy Favors Women Priests

In a recent Boston Globe article, Sen. Edward Kennedy (who claims to be Roman Catholic) stated he favors women priests. Besides the obvious question - as to how he favors them - if his position is indicative of a desire that women be ordained to the Priesthood, he is totally out of line.

Kennedy is not one who forms or assists in the formation of Church policy, nor should he be. Kennedy is a politician, not a churchman. He belongs or belonged to several Roman Catholic organizations, but his positions on matters such as abortion, sexual morality as indicated by his reported conduct and escapades, and other public stances, totally disqualify him from having the right to express his opinion on such matters; and from having his views on such matters be worth consideration. He has the ability to express an opinion, but not the right, for he does not even make a pretense of following the Catholic Faith, and does not even pretend to put God's law above his own desires. +

(Continued LENO from page 2)

used to assist in reunification of the Church. In countering the attack together, in making complaint to the Network and the local stations which carry the Tonight Show, Roman and Orthodox can take a vital step towards reunification.



together, in making complaint to the Network and the local stations which carry the Tonight Show, Roman and Orthodox can take a vital step towards reunification.

This type of opportunity is "golden", for in the nature, holyness, sacredness, and reality of the Eucharist, there is no dispute between the Orthodox and Roman, no differences in what "Holy Communion" is. There can also be no disagreement with the statement the sacredness of the Consecrated Elements must be maintained, and proper reverence shown to the Sacred Sacrifice at all times, by everyone - non believers as well as believers.

The Tonight Show is on NBC. You can voice your opposition to Jay Leno's vile remark by writing: NBC Entertainment 3000 W. Alameda Ave. Burbank, California 91523

Just as, where one Person of the Trinity is, there also are the Other Two, so too is an attack on Christ an attack on the Father and on the Holy Spirit. If you are part of the Body of Christ, then it is an attack on you, and all that is good.

Two final notes: If you do not "correct" Leno and NBC, then you are disobeying Christ when He instructed us to inform and advise sinners when we perceive sin. Also, if you do not try to "protect" Our Lord (protect is an inadequate word, but will have to suffice), how will you explain your failure to His mother?



(Continued OBEDIENCE from page 7)
Apostle declared.

Historically, the Church has not always behaved reasonably in a perfect, sinless manner when dealing with itself and those around her. Unfortunately, the Church Militant is filled with mortals. We mortals have not been the best at following the desires of the Sinless One, Jesus Christ.

Now this is not a treatise on the Eastern Church being the Church of Grace and the Western Church being the Church of Law. Historically, it reads that way. A lot of Western Christianity's regulations were determined by Roman Law! Many of these regulations are found in nearly every Protestant Church as well.

This is not the issue. Obedience is. The prophet Samuel told King Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the Voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."(5) Samuel was not talking to a pagan - he was talking to the current King of the Jews. I am talking to Christians. We must obey Him. We must obey those in authority over us.

Our commitments are important. Listen to the attitude of Jesus toward the commitments that we make promising that we will do certain things. (6)

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shall be condemned."

It is better that we never make a promise before The Lord, than that we should make one and break it. If we decide to live for Him and work our life in a particular manner, it is better to not do it at all than to begin and quit. Note again the words of Jesus. (7)

"No man having put his hand to the plow and looking back is fit for the kingdom of God."

Remember the Children of Israel in the wilderness. They lived in Grace until they insisted on serving the Lord under the Law. Then they found themselves struggling unsuccessfully to keep the Law. The book of Galatians develops this idea. Separatists from the Church have experienced this, also. Are you under Grace or law?

- 1-Revelation 22: 17 KJV
- 2-Hebrews 10:31 KJV
- 3-Galatians 6: 7 KJV
- 4-Philippians 2: 12, 13 KJV (Apostle Paul)
- 5-I Samuel 15:22 KJV
- 6-Matthew 12:37 KJV
- 7-Luke 9:62 KJV

+



REUNION BBS IS ON LINE

REUNION BBS, an electronic bulletin board, is now fully operational, at (504) 738-1207. With still much to do before the main set-up is completed, the BBS, which has been in operation for a little over a month, has eleven Conferences, including Private E Mail (Private), General Discussions (General), Political Debate (Political), Chat, Saints, Law and Legal Matters, Fishing and Sports (Fishing), Prayer Requests (Prayer), Scripture Discussions (Scripture), The Theotokos - The BVM (Theotokos), and Essays.

The BBS also has a small but growing list of files which can be down loaded, including programs which will allow you to use the BBS, or use it more efficiently. The File areas are: All System Uploads (all uploaded files - not messages but files - go here, so we can look them over if they are from someone we do not know), CAD related files (computer stuff), Games and Entertainment (we check out the games to try to be sure nothing improper is available on our system, and that they are worth wile), Text Files (examples are, REUNION news letter is available, The New Testa-

ment in a program which allows search for key words), BBS and Related Programs (more computer stuff), Essays (for "compressed" full text of anything that seems worth wile), Ham Radio (Fr. Lee is a HAM - WA5DRK), Utilities and Programs (more computer stuff).

Why bother with an electronic bulletin board? Simply because millions of people are using them, and if you would see how they are being used, you would agree that Satan has a head start in this area of communication.

There are message conferences, each is called an Echo, where people attack the Church, Christ, morality, dogma, faith, everything wholesome and holy. These attacks are done in a very smooth and sophisticated manner, often with the simple inducement to let each person believe what ever religious beliefs they wish. The attacks then usually move to the concept that we all believe generally the same thing, so we should respect each other's beliefs (we should not - we should respect each person's right to exercise their free will and believe what they wish, but that does not necessitate respecting what they believe).

Eventually the attack shifts to an inducement to accept the concept that beliefs and religion are relative, and that morality is relative the individual situation - whereas we know that morality is an absolute given by God, e.g.: Sexual intercourse, and anything associated with it or which leads up to it, is always morally wrong, and is not determined by the situation one finds himself in.

It is partially to counter this type of attack on morality, that the BBS is needed. It also serves as an excellent means of spreading the faith. Through the use of computers, searches for specific scripture text can be quickly made - similar to having a Bible concordance "on line". Text can be copied without having to re-type, and easily used in a multitude of manners.

Children constitute a significant per centage of computer users, and of those who access BBS systems. Systems such as Compuserve and America On Line, are nothing more than giant BBS's with easy access.

These commercial systems carry many Echoes which an adult, much less a child, would best stay away from. There are also "live chat" areas, where people talk to each other in "real time" (we do not have this ability because of the number of telephone lines needed, though you can talk to the system operator in real time). These live chat areas are not really moderated - so imagine what really adverse things can happen to children who access these areas.

The commercial (as well as private) BBS's also have games available, for anyone to "play" live or to down load for use at home. The content of some of these "games" is not inducive to good morals.

While an occasional "questionable" game may slip by the REUNION BBS moderators and Sysops, the odds are that the games and activities will be within the realm of propriety.

CHILDREN'S PAGE

F E O F I L

(CONTINUED FROM LAST ISSUE)

Many stories are recorded of the odd events which took place on these trips. For example, being aware of Metropolitan Filaret's dislike for him, Feofil tried even more to annoy the venerable Archpastor with his foolishness. Once in summer, when Vladika was spending some time in a cottage in Goloseyevo, Feofil arrived in his cart and drove straight into the Metropolitan's garden. The gardener was amazed.

"God be with you Father Feofil! Where are you going?"

The Blessed One paid no attention to him and instead turned back towards the way he had come, only this time he travelled down a path lined with grapes on either side and so narrow that one hardly could even walk down it. The route lay right below the very window at which Metropolitan Filaret was standing. Vladika was furious. He dashed out onto the porch.

"What is this disgrace? Who dared to let Feofil into the garden? Why did he come here? Send him away immediately. He will ruin my grapes."

The Blessed One, who had gone up the alley almost to its end, met Vladika face to face and, hearing the Archpastor's anger, calmly turned his bullock around.

"If it is not pleasing, then it is not necessary."

And, instead of leaving the garden by a wider path, he turned and travelled back down the same alley, between the grape vines.

"It is a wonder," the terrified gardener later related, "that the Starets was able to travel between the grape bushes, but it is an even greater wonder how he contrived to turn the cart around in such a narrow space where it was hardly possible for a man to even walk through. A miracle! Truly a miracle!"

From that time on Feofil fell into disgrace. The bullock was taken away from him and sent to the pastures of the Lavra. The Blessed One was for-

bidden to appear at the Goloseyevskaya Hermitage, or to roarn around. But on the day the bullock was placed in the monastery herd, such an unusual loss of cattle took place that the Lavra steward lost all self-control and absolutely did not know what to do. Veterinary doctors were called, and it was thought that some sort of epidemic had broken out in the herd. The doctors examined the cattle and could find nothing wrong with then. Meanwhile, the livestock continued to fall and die. It was decided to report the situation to Metropolitan Filaret. Vladika summoned the Lavra steward and asked to know exactly what day the loss of cattle began. The steward replied that it was from the very day when Feofil's bullock was taken from him and put in with the herd.

"Is that so!" Vladika cried out and ordered that the bullock be quickly removed from the herd. When this was done, to the general amazement of everyone, the loss of cattle ended at once. The bullock was led away to Kitayev and returned to his owner. Having received back his pet, the Blessed One gilded his horns and peacefully resumed his daily travels.

In truth, the ox knows its owner (Is. 1:3).

The road from Goloseyevo to Kitayev used to be unbelievably narrow. At the beginning of the Kitayev woods, the road rose up a steep hill. At this point, a narrow ravine crossed the road and it was necessary for travellers to descend into the ravine to cross it. It happened once that Metropolitan Filaret and Archimandrite Lavrenty, the Deputy Superior of the Lavra, were hurrying along this road to conduct business at the Kitayevskaya Hermitage. Just as Vladika's carriage reached the middle of the ravine, Father Feofil appeared with his "steed". The Metropolitan's coachman thought that this was an approaching peasant and he sternly cried out:

"Hey you! Turn back! Turn back, I tell you!"

The Metropolitan, on hearing

these stern calls of the coachman, thrust his head out the window and asked, "What is it?"

But, upon seeing Feofil approaching towards him, he at once guessed what it was.

"Ivan, stop!"

The coachman stopped the horses, and Vladika and the deputy superior stepped out of the carriage. Feofil was sitting in the cart, leaning his elbows on its rail, and pretending to be asleep.

"Feofil, get up! Misfortune has occurred!" Metropolitan Filaret said loudly and began to awaken the Blessed One.

"What? Ah! Is it you, holy Vladika?"

"It is. Why are you dozing, you mischievous person? Just take a look at the trouble you have caused us."

And the trouble was great. The meeting occurred at the narrowest place and it was impossible to turn around either the bullock or the carriage.

"Well, what will we do now?"

"We will do something," Feofil answered peacefully.

There was nothing to do but to unhitch the bullock. Vladika drove him back up the hill with a stick while the Deputy Superior and Feofil pulled the cart after him. The coachman did not participate in this "podvig" since he was holding the horses. After several efforts the road was freed and the Archpastor could finally continue his journey. Vladika was in good spirits and upon bidding farewell to Feofil, he laughed loudly.

"Just see, you mischievous person, how much sweat you have rolled out of us," wiping large drops of perspiration from his forehead.

Soon after this the road was widened, but only slightly, and travellers still ran into difficulty in the ravine. Again the Blessed One and Metropolitan Filaret arrived at that very spot at the same moment. Although this time Feofil could have turned around,

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CHILDREN'S PAGE

(Continued FEOFIL from page 10)

he refused to do so. It was as if he premeditatedly blocked the Metropolitan's way. An argument erupted between the coachman and Feofil. Father Feofil argued that it would be more difficult for his one bullock to draw his burden back up the hill than it would for Vladika's four horses to return up with theirs. But the coachman stood his ground.

"Feofil is right," said Vladika, observing the scene. "We should have made way for him. But since it is not possible for a team of four horses to turn around here, be kind enough to turn around with your bullock, Feofil."

But the Blessed One remained stubborn and did not wish to fulfil the request. The Archpastor began to become agitated.

"Well, what about it? Will you stop trying my patience?"

"No, I won't stop, because it is you and not I who must turn back*"

"How so?"

"Just so."

At that very moment, a dispatch rider rode up to Eadika with a message from the Lavra. An artisan had fallen from the scaffolding around the belfry of the St. Sophia Cathedral and had been killed.

"He had hung in the air for a long time, holding on to a rail, but did not hold out and fell to the ground," the messenger said, and asked Vladika, in the name of the Lavra Superior, for immediate instructions.

The shaken Archpastor did not say a word in reply, but crossed himself and ordered the coachman to go to the top of the hill to turn around and return to the Lavra. Feofil was no longer there. At the arrival of the dispatch rider he drew back, having finished his mission.

They met again for a third time. On this occasion the Blessed One was returning to Kitayev from the city when the Metropolitan's carriage overtook him and drew up alongside him on the Dyemiyev Bridge. Vladika called out:

"Feofil! Where are you off to?"

"Wherever God leads and ne-

cessity calls. Only there is trouble. The bullock has stopped listening to me. I have ordered a long whip to make him obey."

"And why do you want to ride with him at such a tortoise's pace?"

"The way to the Kingdom of Heaven is slow and steady."

"Here, climb into my carriage and I'll get you there as fast as a falcon."

"Thank you, I don't wish to. I will get there before you all the same."

Just as Feofil had foretold it, so it happened. Because of the overly fast pace of the carriage, a wheel slipped off Vladika's carriage and it required a whole hour to repair it. When the Metropolitan arrived at Kitayev, Feofil met him at the gate and, bowing low, he said:

"I wish you health, holy Vladika. I have been waiting for you here for a long time."

"You are right, Feofil," replied the Metropolitan. "The horned bullock overtook my well-fed team. It would seem that in the future I will have to travel in such a manner."

Many people remember this bullock which usually was not tied, but roamed freely around in the Starets' yard. It is said that the bullock possessed an almost supernatural instinct and could guess, without error, the character of the people who came to the Starets for his blessing. For that reason, he met some visitors in an unfriendly and bellicose manner, while others were treated gently, allowing them to pass unhindered into the Starets' cell.

Aside from his love and compassion for animals and birds, Starets Feofil had other customs and habits. To begin with, he disliked smokers and could not bear the smell of tobacco.

"You see, you've become intoxicated with the devil's poison," he would sternly reproach his visitors who smoked. "You've come to the cloister to spread the tobacco infection. Of what good is it for you to approach the Holy Mysteries tomorrow with that tobacco on your breath? Go away from me! You

don't have my blessings!"

Once Feofil was walking along a lane of the monastery yard with a devotee from the city and was carrying a crock of grated winter-radish in kvas, when he was approached by Viktor Ignatievich Askochensky, the editor-publisher of the journal "Domestic Discussions". He was puffing away on a cigar. As he opened his mouth to speak, he exhaled tobacco smoke right into Feofil's food. The Blessed One said nothing but dipped his finger into the crock and sprinkled the smoker with some of the liquid.

Upon returning home, Askochensky sat down to dinner, but the dish served had an overwhelming odour of winter-radish. Askochensky did not suspect the cause of this. He only sent the serving back and asked for another. It was brought, but again, the same odour prevailed. At this point Askochensky became angry and began chastising the cook and servants. But there was no explanation for the odour. The second course was served, and again, the dish set before Askochensky reeked of winter-radish. It was the same with the third course. Askochensky became very agitated. He stormed out of the house and went to the home of a friend. Upon being received by his friend, he was greeted with the comment that he smelled strongly of winter-radish. Nevertheless, he asked his friend for something to eat, explaining about the careless preparation of the food at home which rendered it inedible. How great was his amazement when even at his friend's table the food reeked with the odour of winter-radish. Utterly bewildered, he went to the bakery to buy some cookies. He returned home and sat down to tea and cookies, but, alas, they too bore the stench of winter-radish. For three days poor Askochensky was driven to utter despair. Everyone he met commented on how much he reeked of winter-radish.

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
Harahan, Louisiana 70123

Attend the Novena (with adoration of and blessing with the Blessed Sacrament) at Holy Innocents, 7 PM - 8 PM, starting Wednesday, October 19 through October 27, 1994

