



REUNION



Volume 4 No. 9 OF THE CHURCH OF MAN WITH GOD December 1, 1993

THIS IS THE FINAL REGULARLY SCHEDULED PRINTED ISSUE OF REUNION [AT LEAST FOR THE IMMEDIATE FUTURE]

The simple reason is finances. Either REUNION has not been of high enough quality to become self supporting, or, tough the quality is high enough, the market is not there, or it is saturated. Whatever. The facts are simple enough.

More than 99% of those who receive REUNION receive it because they requested it. Less than 1% receive it because someone else requested it be sent to the recipient.

Twenty-nine per cent of the mailing list is clergy. Only 5% of the clergy who receive REUNION have made financial contributions of any type during the past year. Only 3% have made contributions to assist in publication costs during the entire publication history of REUNION.

Of the total number of persons who are on the REUNION mailing list, only 3% have made financial contributions during the past year, and less than 5% during the entire publication history.

The expense of sending out each issue is such that Holy Innocents, which tries to pay all the expenses of publishing REUNION, has had to worry about being able to purchase candles necessary for praying Diving Liturgy.

For comparison, the expense in publishing REUNION this past year is 132% of the cost for operating St. Mary Magdalene Retreat House, and 315% of the cost of operations for Holy Innocents.

Financially, we can no longer afford to print publish on a regular basis and maintain the same mailing list.

We thank, very much thank, the 3% of the recipients of REUNION who have assisted with finances and publication costs during the past year. We are surprised at the number of people who have praised this publication over the years, and have told us they look forward to receiving REUNION, yet have failed to assist with publication in any manner.

Hope is difficult to kill, so we hope to be able to resume publication some day - but do not count on it. There are other means which we will be using, primarily the computer bulletin board REUNION BBS, to continue the work of this publication. We will actually publish REUNION (news letter) in the bulletin board. The expenses are something we believe we can afford. From time to time you may receive an issue which we wish to thrust before you, such as the issue which contained the article on Rogerian Psychology, but such will probably be few and far between.

All future issues (as are many past and the current issues) will be available

(Continued Reunion on page 2)

PRAYER REQUESTS

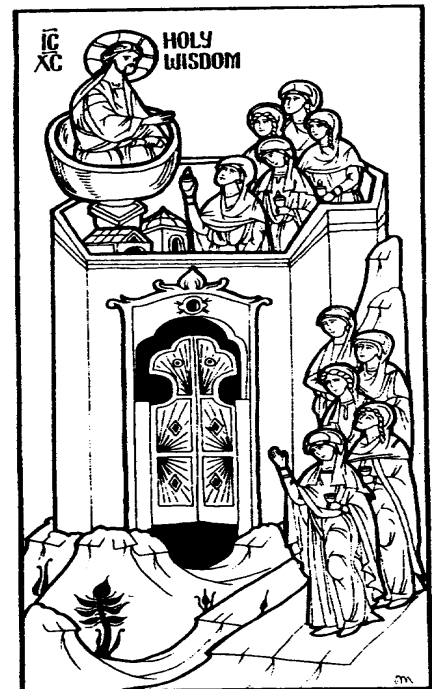
[Please note that prayer requests are also normally posted in REUNION BBS (504) 738-1207, with world wide access]

FALLEN ASLEEP IN THE LORD:
Susan Boyce; Ruth Kennair.

ILLNESS/INJURY:
Jan and Eve Evertsen, Jan is seriously ill; Virginia Hunt; Chad Callaghan - injury and general need

FOR SAFE TRIP
Dr. and Mrs. Edward J. LeBlanc

GENERAL / NEED
Linda Morgan; Peggy Grace and family; Barbara Ward; the conversion of Cyber Space (the nick name of the goings on with computer hackers, electronic bulletin boards, etc.); Dorothy Paul; Pat Cook; Sandra and Ron White; Darlene and Bob Owens; for those who harbor resentment



FR. PAUL RETURNS TO NAME OF FR. LEE

There has been so much confusion over the personal identity of Rt. Rev. Fr. Paul (Lee Stephen) Mc Colloster, that it has become necessary for Father to either legally change his name to Paul, or re-

turn to the name Lee in all instances. He therefore is dropping the name of Paul in both the secular arena and within the Jurisdiction and the S.S.B. Just call him Fr. Lee, and address correspondence to him as Fr. Lee Mc Colloster (or Rt. Rev. Fr., as appropriate).

PUBLICATION NOTICE

REUNION is a religious publication with offices at the address given below. Circulation is approximately . All contents are copyright ©, November 25, 1994, REUNION, unless separately copyrighted, and may be reproduced without permission provided credit is given. All by-lined articles may be used by the author without permission at any time. Literary contributions are welcome; no fee will be paid for same; editorial control will be maintained by REUNION. All submissions for publication are made subject to these provisions, and must bear the name, address, telephone number, and signature of the contributor.

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.

While there is no subscription fee imposed to receive REUNION, and no guarantee it will be print published during any particular year, only a donation of \$20.00 and request for receipt of REUNION will guarantee mailing of every print published issues for one year from the date of receipt of the request and donation. Donations should be made to Holy Innocents Orthodox Church, 311 Hickory Ave., Harahan, Louisiana 70123, USA. Parishioners of Holy Innocents (and of St. Mary Magdalene OC/ Retreat House), those who reasonably contribute to those parishes or to REUNION, will receive REUNION on request. Those with whom REUNION

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.)

None published this issue due to space limitations.



REUNION BBS

The bulletin board seems to be doing quite well. Users are steadily increasing, we have begun a Scripture Study Course on the BBS which we hope will prove beneficial, and should be hooked up into Internet, FidoNet, etc., very soon.

Logon sometime at (504) 738-1207, or look for REUNION BBS in a Node List up-date

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(Continued Reunion from page 1)

in the Text Files area of REUNION BBS, currently in ZIP archive using Microsoft Publisher V2.0, and may be downloaded online by accessing the BBS at 504 738-1207. We will also attempt to have these issues in a regular .TXT format for those who do not have access to MSPUB, and to have each future issue in the newsletter section of the BBS.

It is strange to think we are being forced into the Electronic Age of Cyber Space by something as mundane as finances. Presumably, there is a Divine intent in this. If we are ever financially able to resume "free" publication, we will think about it. If we ever have an indication we can survive on subscriptions (and possibly advertisement) we will think about that too.

God Bless,

Fr. Lee

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HOW TO RESPOND TO THE "LET'S LEGALIZE DRUGS" CROWD

The next time someone says, "We ought to legalize drugs. It's just like prohibition with the booze, and it'll never work," simply respond: Let's legalize killing too, because the laws against it are not working, and while we are at it, let's outlaw drinking water treatment plants because most of them don't seem to be doing a good job.

Take the logic of any foolish recommendation, and apply it as a common method of resolution of other problems, and the proponent is stuck with acknowledging its folly.

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If you wish to receive REUNION please fill in your name and address below and send to:

REUNION

Holy Innocents Orthodox Church
311 Hickory Avenue
Harahan, Louisiana 70123

Name _____

Address _____

City _____

State _____ Zip _____

is swapped out as a publication, will receive REUNION, it being in the nature of the agreement.

We try to publish between four and twelve issues per year but make no guarantee we will be successful in meeting this goal.

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

Subscription requests and changes regarding receipt of REUNION, including cancellation, should be noted on the form opposite and sent in with your address label.

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BILL CLINTON AND FEDERAL OFFICIALS ESTABLISH A POLICY OF ENSLAVEMENT OF THE AMERICAN PEOPLE INTO TOTAL IMMORALITY

WITH ONLY TOKEN RESPONSE AND TOKEN OPPOSITION BY RELIGIOUS LEADERS, ORGANIZED RELIGION, AND THE LAITY. INSIDIOUS WITH-HOLDING OF FEDERAL FUNDS FOR NON -COMPLIANCE IS HIS TOOL !!!!!

Now our local education policy is being dictated by Bill Clinton. He has signed an executive order directing the Secretary of Education to withhold funds from any State (or School District) which does not adopt a policy which expels for one year, any child found to have carried a firearm into school.

Whether or not the policy is good is not at issue. The fact that it is dictated from the Federal Government to the local schools is what is important.

Clinton crammed financing of the murder of unborn children with our tax dollars down our throats.

Clinton crammed down our throats the creation of human life in a petre dish (test tube conception) for the purpose of experimenting on the human babies, this also with the use of our tax dollars.

Clinton crammed human fetal tissue experimentation (experiments using the tissue of babies killed in abortions), with extracting various chemicals from the murdered children for use in making medications as a goal, down our throats, using our tax dollars

This is the modern form of slavery, dictated by Bill Clinton and the Federal Government. It

will not end until either the American people put a stop to it, or God gets so angry that the floods and other punishments He has inflicted on America through Nature (which is under His control) that He inflicts something much worse upon this Nation.

Each of us has the moral duty to fight against these totally immoral actions, yet very few people take any action against them at all.

The continued inaction of those who profess to be religious is a condemnation of each person who fails to do that which is in his and her power, to stop these abuses of power.

By omitting opposition against these horribly immoral acts by Bill Clinton and the Federal Officials, it is quite possible the sin of omission is committed. Using Western terminology, it is quite possible such a sin of omission is a Mortal Sin, one which condemns to Hell.

If only for the preservation from eternal damnation of one's immortal soul, each person should oppose what is now happening **in the name of each citizen of the USA and using the tax dollars of each taxpayer in the USA.**

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EIGHTEENTH SUNDAY AFTER PENTECOST

Paul to the Corinthians 1 Cor 1:4-8
Matt 9:1-8

What is St. Paul talking about in today's Epistle? Hope.

What did Our Lord do in today's Gospel? He forgave the man's sins, then showed everyone He has authority to forgive sins by curing the paralyzes of the man whose sins he had forgiven. And He received no further arguments from that particular group.

The paralyzed man had Faith that Christ could and would cure him, but instead received forgiveness of his sins, and only as a proof to the crowd did Christ cure his physical ailments.

In our daily lives we have varying degrees of Faith that Christ is God, of His message to us, of our living The Way He taught. We can be filled with the greatest of Love, of Charity, the greatest of the Three Great Virtues.

But we seem to give little thought to Hope. It is Hope that leads us to try to live The Way taught by Christ. It is Hope which strengthens us to continue to ask forgiveness of our sins when we continually fall into sin. It is Hope which leads us to pray, when we continually fail in good and proper prayer.

Charity is the greatest, for without Love we can not be united with God. Faith is the road which leads us to follow what Christ taught. Hope is the inducement, the longing neglected string in truth which sustains us in our pursuit of The Way taught by Christ.

Why pray the Rosary, if it is not in Hope that we will attain that state of Holiness, that answer to our prayers, that union with God, that answer to the supplication to the Theotokos when we ask, "Holy Mary Mother of God pray for us sinners now and at the hour of our death." It is in the Hope that we will mend our ways, to achieve that which we Hope for, deification, but even more important than the glory of deification, Hope that we will please God, and Hope that the reason we wish to please God will surpass the desire to go to Heaven and the desire not to burn in Hell, and attain the level of wishing to please God simply because God wants us to and we want to without any regard for reward.

Sustain your Hope. When you continue to fall on your face, do not give up, but rather, build your Hope, so that you can continue to pray, and continue to fight the good fight.

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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:

Nov 27 1ST Sun of Advent, Christmas Wreath ceremony, youngest person present lights candles
Dec 8 Conception of the Theotokos Mass at 8 am and 11:30 am
Dec 15 Feast of the Holy Spirit, Guide and protector of the Church Mass at 8 am and 11:30 am
Dec 25 [Sunday] Christmass, Mass at 10:00 am
Dec 28 Feast of the Holy Innocents Mass at 8 am

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 con-

duct 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

(Continued PARISH NEWS on page 7)

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.

NOVEMBER

Nov 1 Tue (W) ALL SAINTS DAY (HD) (w); (E) SS. Cosmas and Damian; Ven. David Euboias; Ven. M. James Kostur.

Nov 2 Wed (W) All Souls Day (w); (E) MM Acindynus, Pegase, Aphthonius, Helpidephore, Anempodist, et al.

Nov 3 Thu (W) St. Winifred of Wales (VM) (r); (E) MM Acepimas, Joseph; Ven. Poemen Zograph; VM George Neapolitan.

Nov 4 Fri (W) St. James the Persian (M) (r); SS Vitalis and Agricola (MM); (E) V. Joannicius the Grt.; Sac. M. Nicander, Bp. and Hermeus, presbyter.

(Continued CALENDAR on page 6)



ICON # 4



ICON # 7



ICON # 11



ICON # 19



ICON # 26

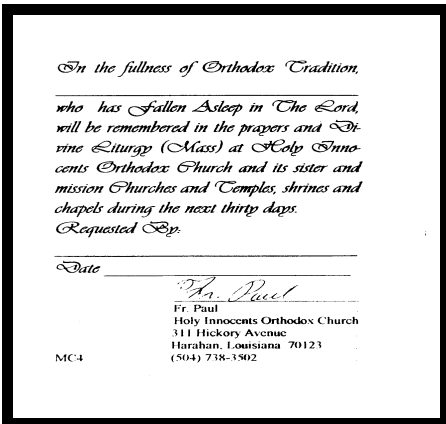


SOUFANIEH

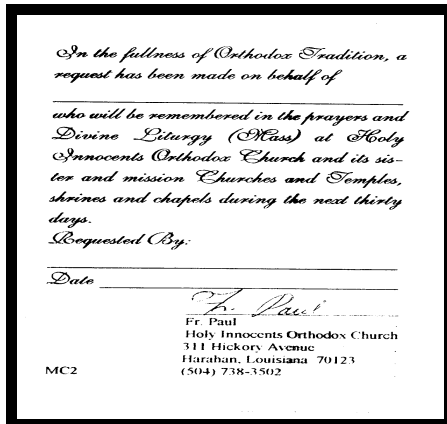
“MASS CARDS”

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	\$ _____

Nov 6 SUN 20th Sunday after Pentecost (g) (W) & (E); (W) St. Leonard of Acqtane (Abt); (E) 20th week of All Saints (g) tone 3rd, S. Paul, Cf. Abp. of C/ple; Ven. Luke Tauromen; Ven. Barlaam Khutyn.

Nov 7 Mon (W) St. Willibored of Utrecht (BC); (E) Thirty-three MM of Melitine; Ve. Lazarus Galis; Ven. Zosimas.

Nov 8 Tue (W) Patriarchs and Prophets of the Old Law (CC); (E) Synaxis of Archangels Michael and Gabriel (T) and the other Bodiless Powers of Heaven.

Nov 9 Wed (W) St. Theodore the Tyro (M); (E) MM Oneisphore and Porhrius; VV Matrona and Theoctista.

Nov 10 Thu (W) St. Justus of Canterbury; (E) App Erast, Olympas, Radion, Soispater, Quartus, Tertius, of Seventy.

Nov 11 Fri (W) St. Martin the Elder (Abt); (E) Gr. M Menas; MM Victor and Vincent; M Stephanida; V. Theodore St.; CIVIL: VETERAN'S DAY / ARMISTICE DAY (US).

Nov 12 Sat (W) St. Nilus the Elder (Abt); (E) St. John Alsmgiver; Ven. Nilus Myrobletes; Bl. John of Rostov.

Nov 13 SUN 21st Sunday after Pentecost (g) (W) & (E); (W) St. Betrice of Tours (BC); (E) 21st week of All Saints (g) tone 4th, St. John Chrysostom, Abp. C/ple; Mar Antonine.

Nov 14 Mon (W) St. Gregory of Thesalonica (BC); (E) Ap. Philip (of 12); Emp. Justinian; Neo M Constantine.

Nov 15 Tue (W) St. Menas (M) (r); (E) Mm Cf Gurias; Samonas and Abibus; NATIVITY FAST STARTS.

Nov 16 Wed (W) St. Malo (BC); (E) Ap/Ev Matthew; Rt. Fulvian Pr.; Ven. Sergius Malop.

REUNION:

One Year Receipt: **PLEASE SEE THE PUBLICATION NOTICE**

Receipient's :

Name _____
 Address _____
 City/State _____
 Zip _____

PLEASE PRINT !!!

REQUEST PLACED BY:

Name _____
 Address _____
 City/State _____
 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

{Please note the donations requested ARE donations, for it is obvious the items are of less value by worldly standards}

(Continued CALENDAR from page 4)

Nov 5 Sat (W) SS Zachary and Elizabeth (parents of St. John the Baptist);

(T) Holy Relics; (E) Mar Galaction; S. Jonas, Abp. Novgor; Ap. Hermas (of 70).

(Continued CALENDAR on page 9)

QUICK RESPONSE TO THE QUESTION: DOES GOD HAVE THREE WILLS (ONE FOR EACH PERSON OF THE TRINITY) OR ONE WILL ?

The Trinity has one Will. Christ has two Wills.

"The Father and I are One", said Christ (John 10:30). Look primarily to the first two of the Seven Ecumenical Councils of the Church.

The Council of Nicaea (325) and the First Council of Constantinople (381), and the Creed which was formulated therefrom. The central affirmation is that Christ is True God from True God, one in essence with the Father. The Father and the Son are consubstantial (homoousios). Christ is therefore equal to the Father, He being God in the same sense that the Father is God, yet they are not two gods but one God.

The Greek fathers of the later fourth century said the same thing of the Holy Spirit, He being likewise truly God, one in essence with the Father and the Son.

While each person of the Trinity is one single God, yet each is, from all eternity, a person, a distinct centre of conscious selfhood.

The Trinity God is therefore three persons in one essence.

Eternally within God there is true unity (essence, substance, being, ousia - these indicating the unity); and true personhood of each person of the Trinity (the terms person, hypostasis, prosopon, indicating the differentiation).

The Father, Son and Holy Spirit, being one in essence, are not such in the sense that they are three examples of the same group or classification, but rather in the sense that they form a single, specific, unique, reality.

Three humans are all human, you, me, and Bill Clinton. Each of us has his own separate will. Even if we were closely united in all things of will, so as to form one voice, each of us

would have his own separate will.

But on the three persons of the Trinity, this is not the case. There is distinction, but never separation, and therefore but one Will, being the One Divine Will, just as there is but one Essence and one Energy of the Trinity, and not three.

None of the three persons of the Trinity ever acts independently, or separately, or apart from the other two, for they are not three gods but one God.

Still, there is a genuine diversity, as well as a specific unity, in God.

Christ is unique in person, in that He is true God and true Man, having both Divine and Human nature. Each of these natures is complete. We know something of the Divine Nature, as stated above.

The human nature of Christ, being complete, means he has all the characteristics and attributes of a human being, including a created body, created soul, and human will [The Third Council (Ephesus, 431), the Fourth Council (Chalcedon, 451), The Fifth Council (Constantinople, 553) and especially the Sixth Council (Constantinople, 680-1)].

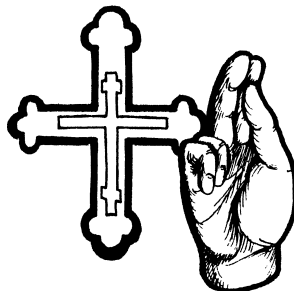
Additional reading: THE ORTHODOX WAY, Bishop Kallistos Ware, especially pages 37, 95, 96; THEOLOGY FOR BEGINNERS, F. J. Sheed, particularly pages 35, 37, 109, and 114 - 122.

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(Continued PARISH NEWS from page 4)

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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SUICIDE AND SALVATION

Those who kills themselves go to heaven if they are saved, is reportedly the message of "Rev." Stanley, in his TV program of 23 October 1994. Mr. Stanley is reported to have said that those who believe in Christ and who commit suicide are going to get to Heaven but without their reward because Christ redeemed our sins past, present, and future.

Hogwash.

Forgiveness has as a prerequisite sorrow for the sin and the intention to not sin again. (The woman at the well, and the woman caught in adultery - go thy way and sin no more).

This shows the need for the Church, the Holy Catholic and Apostolic Church, as teacher of Truth and The Way, Christ's teachings, for only the True Church is guided by the Holy Spirit.

Protestants are exactly that, protestors, and protestors against the Truth, protestors against God's Law and God's Will.

Let us pick apart, this particular heresy.

First, exactly what part of "Thou shalt not kill." is not understood? Apparently all of it, in the context of the position Mr. Stanley is reported to have taken. Suicide is the killing of one's self. There are no exceptions for pain, suffering, depression, or any thing else. It is a simple statement - do not kill - and it comes from God. There can be no justification for intentional killing. It is possible there can be an acknowledgment that unintentional killing might not be immoral, but killing of one's self is immoral, a violation of God's Command, God's Law.

Mr. Stanley's reported position is supposed to be based (at least in part) on the belief that salvation can be obtained and fixed in place while one still is in this Earthly realm of life and existence. This is in error. While there is a possibility of sinning, there is a possibility of damnation, and, since sin is possible for anyone in this Earthly exis-

(Continued SUICIDE on page 8)

(Continued *SUICIDE* from page 7)

tence, salvation is not fixed in place for any individual while in this phase of existence.

It is only when one is in heaven, united with God, Deified, that salvation is fixed in place.

The concept of redemption of all of our sins, past, present, and future, is correct, but only in a limited manner and not to the extent Mr. Stanley is reported to have attempted to establish.

Let us call what Christ **provided** regarding sin, what it truly is. He **redeemed** the human race from the effects of Original Sin, and provided the means by which we can be **absolved** of our own sins. But whether it is called redemption or absolution, there are two things necessary for this to be applied.

First, one must be sorry for his sins.

Second, as a prerequisite for sorrow, and for absolution or forgiveness, **one must have the intention of never committing the sin again - of not sinning again.**

A person who contemplated suicide can ask forgiveness for the intent to commit suicide, but if they intend to commit suicide, then that person does not intend to avoid the sin in question.

Does a suicide therefore go to hell? That is the aspect of judgment which Christ warned us not to make. We can state that suicide is a sin such that eternal damnation is its reward (or punishment, depending on your perspective). But as is with all eternal judgments, we do not know in each individual instance or case whether or not a specific individual damned themselves.

There is an element of sin in suicide which involves or can involve the so called "unforgivable" sin. It is that of the sin of despair.

A simplified approach to the sin of despair is, it involves the concept, "I am so bad not even God can forgive me." In attempting to deny God a power which is intrinsically His, and in denying the overall goodness of God and the love which He has for us, one sins (the traditional expression being,

"one sins against the Holy Spirit).

The question is raised, "What about someone who is in sever pain, such as a person who has cancer is in extreme pain and just can not stand it anymore? Why would God punish a person who commits suicide in that situation?"

A flippant but accurate response is, "Would you rather suffer a little while here on Earth and obtain eternal joy thereafter, or end your temporary suffering and replace it with eternal suffering in hell?"

God never gives us so much to bear, as He does not give us the where-withal to sustain the burden. What ever burden God gives us (pain, suffering, horrible disease, etc.) He also gives us the means to bear it, to withstand it, to carry the burden - indeed He has let us know He carries most of the burden Himself.

Everything that happens to us happens either at the direct intent of God's Will, or because He allows it to happen.

In committing suicide, especially because one is suffering, the suicide denies and thwarts God's Will, God's purpose, God's intent.

It may seem wrong that God allows or even wills something so severe that a person contemplates suicide. However, such is God's business, not ours, nor is any creature in a position to judge the Creator, or judge His motives, intentions, perspectives, actions or apparent inactions, or anything else about Him.

If Mr. Stanley's position is as has been reported, Mr. Stanley has committed scandal - he has lead or done that which may lead astray from the truth, from God's Will and instructions, those who have sought God's Will and God's desires for them.

This is why truth, morality, The Way taught by Christ, can only be fully and properly taught by The True Church, and not Protestants and others who are not part of The Holy Catholic and Apostolic Church, for the Holy Spirit does not guide them, they guide themselves, or Satan guides them.

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FEAST OF OUR LORD JESUS CHRIST THE KING

(Sunday, October 30, 1994)

Paul to the Colossians 1: 12-20

John 18: 33-37

"For he rescued us from the power of darkness and brought us into the kingdom of his beloved Son, through whom we have redemption, and the forgiveness of sin." St. Paul is telling us the Father rescued us, and brought us into his Son's kingdom. Interesting, in that it shows us a little of the complexity of the inner workings of The Trinity, but more for our purpose today is the fact it tells us Christ is a King, and Kings of his day were absolute rulers, the law unto themselves, all powerful over all their kingdom. This is the kind of King Christ Jesus Our Lord is, only his authority and power is over all there is and all that could be, was, and will be.

Many years ago there was a young man who looked for recognition, power, authority, and the things of this world which are supposed to make one happy. He sought them, and achieved many of them, but was miserable. He was given the grace to see that he was miserable, and accepted that grace, then began changing his focus from what the world told him would make him happy, to what Christ told him and all the world would make him and all creation happy.

It was when he began seeking God's will, and to do God's will, that happiness began to seep into his life; yet with that knowledge and experience he still sought Earthly things as well. This is the fight, the actual fight, each of us has, especially if we have accepted The Way taught by Christ, and have accepted him as Lord and Master. It is a struggle within each of us that can reach spiritually violent proportions, yet with each step of The Way, when our steps are right, Our Lord gives us an indication, a sign, that we have acted in accordance with his will.

In this he is a most unusual King, for though his power is absolute, he allows his subjects to enter and leave

(Continued *King* on page 9)

(Continued King from page 8)

and enter and leave, and hopefully enter and stay, in his Kingdom. When his subjects betray him, he does not condemn them, but rather, gives them, us, chance and chance again and again. It is those who constantly reject his gifts who reject themselves out of his Kingdom, out of his Body, for his kingdom is himself, it is his body, and we become as much like him as it is possible for creatures of our nature to become, when we finally join his kingdom and stay in it.

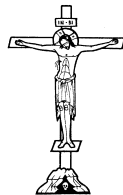
In the course of our life on Earth, which is a proving or testing place to determine out worthiness to be permanent citizens of his Kingdom, we will have wants and needs which we perceive as real, and many of them are real. Some of them will be satisfied, some not, but all of them which we really do need, will be satisfied if we never stop praying, if we continue to seek his will.

Our King is most unusual, for all other Kings take from the citizens of their Kingdoms, but our King gives to the citizens of his kingdom. He levys no taxes, takes no toil or sweat from us, but rather he feeds us and takes care of us in the manner in which we need to be taken care of, even though we do not understand how we need to be taken care of.

He who is so powerful that neither the powerful energy of creation of the universe nor the total envelopment of destruction of the entire universe, neither even cause a ripple within him; yet this same all powerfulness is so gentle he breathes his life into the soul of each human when it is but a single, fertilized cell.

Our King is also the Just God; his will will be done. If we reject what he wants us to do, we do run the risk of his eternal ire, but he would rather we be with him, our King.

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(Continued CALENDAR from page 6)

Nov 17 Thu (W) St. Gregory Thaumaturgus (BC); (E) St. Gregory Thaumaturgus, Bp. Neocaesarea; V. Nikon Radonezh.

Nov 18 Fri (W) St. Hilda of Whitby (V) (w); (E) Gr. M Plato; MM Roman Dcn. and child Barula; M Zacchaeus, Deacon.

Nov 19 Sat (W) SS Narses (BC) and Issac the Great (BC); (E) Prophet Abdias; M. Barlaam Hiliodore, Euphemias.

Nov 20 SUN 22nd - Last Sunday after Pentecost (g) (W) & (E); (W) St. Edmund (KM) (r); (E) 22nd week of All Saints (g) tone 5th, Antefete of Entry; Ven. Gregory Decap.; St. Procius Abp. C/ple.

Nov 21 Mon (W) PRESENTATION OF THE THEOTOKOS (blue or w); (E) (GF) ENTRY OF THE HOLY THEOTOKOS; (J) The Feast of St. Michael the Archangel, and the other Bodiless Powers of Heaven.

Nov 22 Tue (W) St. Cecilia (VM) (r); (E) Ap Philemon (of 70); Prns Michael of Tver; Rt. Michael - Warrior.

Nov 23 Wed (W) St. Clement of Rome (Partriarch/M) (r); (E) S. Amphilochy; S. Gregory; Alexander Nevsky.

Nov 24 Thu (W) St. Chrysogonus of Aquileia (M); (E) Gr. M. Catherine; Gr. M. Mercury; M. Philothea; CIVIL: THANKSGIVING DAY (US).

Nov 25 Fri (W) St. Katherine of Alexandria (VM) (r); (E) Apodosis Entry; S Mar Clement of Rome; St. Clement of Ohrid.

Nov 26 Sat (W) St. Peter of Alexandria (BM) (r), (W) (T) Saturday after the third Sunday of November - Mother of Divine Providence.; (E) Ven. Alypius Stylite; V. Stylian Paphlogonia; St. Innocent, Bp. of Irkutsk.

Nov 27 SUN (W) First Sun of Advent

[Christmas werath and Nativity ceremony] (v), St. James of Nisbis (BC); (T) Our Lady of the Miraculous Medal; (E) Gr. M. James of Persis; "Sign" Icon of Mother of God; V. Theodosius Ternovo.

Nov 28 Mon (W) St. Simeon Metaphrates (C); (END OF SANCTORAL CYCLE); (E) Ven M Cf Stephan New; St. Theodore, Abp. Ros-tov; M. Christo; (J) Christmas Fast begins.

Nov 29 Tue (W) St. Saturninus of Carthage (M) (r); (BEGINNING OF SANCTORAL CYCLE); (E) MM Paramon and 370 Companions; M. Philumen; SM Dionysius - Corinth.

Nov 30 Wed (W) St. Andrew, Apostle and Martyr (r); [C] Commeration of the Falling Asleep in the Lord of Rev. Father Mauffrey; (E) Ap. Andrew; S. Fru-menty; S. Alexander.

DECEMBER

Dec 1 Thu (W) St. Bibiana of Rome (VM) (r); (E) Prophet Naham; Rt. Philaret Almsgiver; St. Theocletus W/wkr.

Dec 2 Fri (W) St. Birinius of W. Saxony (BC); (E) Prophet Abbacum; V. Jesse, Bp. Tsilcan; St. Stephen Urosj.

Dec 3 Sat (W) St. Peter Chrysologus (BCD); (E) Prophet Sophonias; V Sabbas Storozhev; Neo M Angela of Chios.

Dec 4 SUN (W) Second Sun of Advent [Christmas werath and Nativity ceremony] (v), St. Barbara (VM); (E) Gr. M Barbara; V. John Damas; SM Seraphim; (J) The Presentation in the Temple of the Birth-giver of God.

Dec 5 Mon (W) St. Sabbas of Palestine (Abt); (E) V. Sabbas Sabctified; St. Gurias, Abp. Kazan; V. Nevtarius of Bitol.

Dec 6 Tue (W) St. Nicholas of Myra (BC); (E) St. Nicholas of Myra.

(Continued CALENDAR on page 12)

CHILDREN'S PAGE

FEOFIL

(CONTINUED FROM LAST ISSUE)

The unfortunate man tried desperately to find the cause of this phenomenon and finally he remembered the encounter with Starets Feofil. Conscious of the impropriety of his act, he set out to Kitayev to the Blessed One. He begged forgive-ness and straightway the unpleasant odour disappeared.

Another incident is related by a nun, Staritsa Magdalena.

"Once, a wealthy merchant and his wife arrived from Moscow and stopped over at the Florovsky Monastery. Having heard our stories about Starets Feofil, the merchant became excited with a desire to visit him. He begged me to accompany him and his wife since he was not familiar with the way to the Kitayevskaya Hermitage. I agreed and we all set out. While riding through the Goloseyevo woods, the merchant desired to smoke. He felt his pockets but there were no matches. What was he to do?

As luck would have it, he saw some wayfarers sitting beside the road making porridge in a trivit. He went over to them and began to light his cigarette. But no sooner had he touched the fire than the trivit turned over, spilling out the porridge and smothering the fire.

'How strange! I didn't even touch the trivit and yet I upset the porridge.'

We went on farther. The merchant again spotted some

strangers cooking gruel by the side of the road. He ran to their fire for a light, but just as he stooped towards the fire, this trivit also upset.

'What a strange occurrence! Could this be some sort of witchcraft?' the merchant laughed.

'No,' I said to him, 'Father Feofil is arranging this for you. He dislikes with a passion those who smoke.'

At last we arrived at Kitayev and went to see Starets Feofil. He met us and spoke out directly to the merchant.

'Well, my little swallow, you wanted to smoke so badly? Due to your passion, you left the hungry without food.'

Then Feofil brought him a large onion from his cell, saying:

'Here, take a bite of onion, for you have befouled the entire monastery with tobacco.'

This was the kind of visionary he was.

Another rule which was peculiar to Starets Feofil was that he never spat on the ground and advised others not to do so either. He was particularly indignant with those who spat in God's temple on the floor of the church.

"Why do you spit in church?" he used to ask all those who did it. "God is invisibly present here and people kneel to Him in prayer. And why do you spit on the ground? Don't you know that you yourself are earth and ashes, so how can you dare to spit on your own mother? Is it not she who will take you into her bosom after death? Is it not she who will

guard your body until the general resurrection?"

VI

Few people had the chance to approach Starets Feofil for his blessing. He spent entire days in the woods at prayer and would return home to the hermitage only towards vespers in order to be in time for the beginning of the Divine Service. If anyone succeeded in approaching him, the Starets would give his blessing without stopping, as if in a great hurry. In general, the Blessed One disliked having attention turned upon him and thus being distracted from his prayers.

When he noticed pilgrims waiting for him on the road, he would turn off somewhere to the side, into the bushes, or if it was in the cloister itself, he would climb to the top of a large oak growing near the hostel, or he would hide in the monastery orchard in a deep hole which he had dug for that purpose.

The keeper of the orchard was a "learned gardener", Ioakim Panfilych, one of the Lavra postulants, a master of his own wort and well-liked by Metropolitan Filaret. He would become very irritated with the Blessed One for hiding in the orchard while his admirers trampled through the garden searching for him. Several times Panfilych scolded the Starets and finally, irritated by his constant gentleness, the gardener struck Feofil in the face. The

(Continued FEOFIL on page 19)

CHILDREN'S PAGE



(Continued CALENDAR from page 9)

Dec 7 Wed (W) St. Ambrose (BCD); (E) St. Ambrose, Bp. Milan; V. Nilus Stoloben; M. Philothea of Ternovo.

Dec 8 Thu (W) (HD) CONCEPTION OF THE THEO-TOKOS, THE BLESSED VIRGIN MARY (blue or w); (T) FEAST OF THE IMMACULATE CONCEPTION; (E) Ven. Patapius; App. Sosthenes, Apollos; Ven. Cyril Chelmogor.

Dec 9 Fri (W) St. Clement of Alexandria (CD); (E) Conception of St. Anne; St. Sophronius.

Dec 10 Sat (W) St. Hipparchus of Samasota; St. Melchiades, Patriarch of Rome (C) (BC); (E) MM Menas, Hermogenes; Bll. John, Angelina; S. Joasaph, Bp. of Belgorod.

Dec 11 SUN (W) Third Sun of Advent [Christmas werath and Nativity ceremony] (v), St. Daniel, Stylite (C); (E) Ven. Daniel Stylite; Ven. Luke, Stylite; Ven. Nicon K-P Laura.

Dec 12 Mon (W) St. Damasus of Spain (BC); (T) Our Lady of Guadalupe; (E) Ven. Spyridon, W/wkr; Ven Theapont.

Dec 13 Tue (W) St. Lucy of Syracuse (VM) (r); (E) MM Eustrat, Auxentius; M Gabriel, Patr. Serbia; Mar Lucy, Vir.

Dec 14 Wed (W) Ember Wdd in Advent, Wed in Ember Week (v), St. Spiridon of Cyprus (BC); (E) MM Thyrsus, Leusius, Callanic, Philemon; (Forefathers on nearest Sunday).

Dec 15 Thu (W) FEAST OF THE HOLY SPIRIT, GUIDE AND PROTECTOR OF HOLY MOTHER CHURCH (r); (E) SS Eluetherius and his mother; Mar Anthia.

Dec 16 Fri (W) Ember Fri in Advent, Fri in Ember Week (v), St. Eusebius of Vercellis (BM) (r); (E) Prophet Aggeus; Bl. Empress Theophania; M. Mariana.

Dec 17 Sat (W) Ember Sat in Advent,

Sat in Ember Week (v), St. Lazarus (C); (E) Proph. Daniel and three youths; S. Dionysius, Bp. of Aegina; MM Paisius Abbacum.

Dec 18 SUN (W) Fourth Sun of Advent [Christmas werath and Nativity ceremony] (v), Feast of the Unknown Martyrs (r); (E) Mar Sebastian and companions; Mar Modest, Abp. Jerus; Ven. Florus, Bp. of Amea.

Dec 19 Mon (W) St. Julian of Nicodemia (VM) (r or w); St. Nemesius of Syria (Abt); (E) M. Boniface; M Agalaia; V. Elias of Murom; (J) St. Nicholas thge Wonderworker.

Dec 20 Tue (W) St. Amon of Nitra (Abt); (E) Antefete of Nativity; SM Ignatius Theophore; S. Philogon, Bp. Antioch.

Dec 21 Wed (W) St. Thomas, Apostle and Martyr (r); (E) M. Juliana and 630 MM; St. Peter Metr.

Dec 22 Thu (W) St. Anastasia (WM) (r); (E) Gr. M. Anastasia, Chrysogon, Theodotia, Evodis, Eutyichian, et al.

Dec 23 Fri (W) The Holy Martyrs of Crete (r); (E) Ten MM of Crete: Theodule, Saturnine, et al; Ven Nahum Ohrid.

Dec 24 Sat (W) St. Eugenia (M) (r); Christmas Eve (w), VIGIL OF THE NATIVITY (w); (E) Nativity Vigil; Ven. Mar Eugenia; Ven. Nicholas - Warrior.

Dec 25 SUN (W) (E) THE NATIVITY OF CHRIST (HD) (GF).

Dec 26 Mon (W) St. Stephen, Protomartyr (DnM) (r); (E) Syn. Theotokos.

Dec 27 Tue (W) St. John the Divine, Apostle/M (r); (E) Ap/M Dcn. Stephen.

Dec 28 Wed (W) The Holy Innocents (MM) (r); (E) Twenty Thousand MM Burned in Nicomedia; Glycerius.

Dec 29 Thu (W) St. Alypius the

Stylite; (E) Fourteen Thousand Children slain by Herod; Ven. Marcellus.

Dec 30 Fri (W) St. Sabbas the Goth (M) (r); (E) Ven. M Anysia; M. Phileteres; Nev. Neo M Gedeon.

Dec 31 Sat (W) St. Sylvester of Rome (BC); (E) Apodosis of Nativity; Ven. Melany of Rome; Ven. Zoticus, presbyter.

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THE EDIFICE COMPLEX

I

Be it ever so humble, if it ain't made
of chrome
There are a lot of people who won't
call it home.

II

Great and towering rose the spires,
lofty in their non repose,
Vaulting over the sky encompassed,
sheltering all those enclosed.

Down in worship, trod the well
shod.

Down on feet, just feet alone.
Never a knee, or head, tilt down-
ward; except in display humility.

Grave and solemn, brash with new-
ness, crass and natural, it matters
not;

For all had forsaken, none remem-
bered, ner glit nor dust;
Nor fellowship, or all else manly,
only help, not cause the Worship.

There is a type of person
who considers the place of worship
to be more important than the wor-
ship of God. Those who insist on
bland, plain, dungeons, have lost the

(Continued EDIFICE on page 17)

PROTESTANT COMMUNION SERVICES EXERCISES IN FUTILITY

One of the (formerly) well known protestant ministers is having a “communion” service on Christmas. He is not the subject here, so he will remain unnamed. Protestant “communion” services is the topic.

Very simply, he can not have a Communion service. It is impossible for one who lacks Apostolic Succession (direct pedigree or link from the individual Priest through his Bishop, from that Bishop through the Bishops who consecrated him, and so forth, back to the Apostles and thence to Christ) to consecrate the Eucharist.

Protestants lack this Apostolic Succession. Therefore they can not Consecrate the Eucharist, nor can they forgive sins, nor can they anoint with holy chrism in the special Sacrament of Holy Anointing (also known as the Last Rights), nor can they ordain Priests and consecrate Bishops (which prevents them from having the other Sacraments), nor can they Chrismate or Confirm. The only sacrament they have is Baptism, and that is in question, for the leaders of the first “Baptist” group realized they were not Baptized, and “Baptized” themselves. The validity of an un-Baptized person Baptizing is questionable, especially if it is administered to one’s self.

This type of “communion” service shows the desire to be able to do that which validly ordained Priests and Bishops can do. But most of these ministers and their “churches” seem unwilling to follow God’s stated and express desires, and, instead, follow their own wishes.

Until they return to the True Church, and give up their heresies, they will be unable to do that which they seek - in this instance, to Consecrate the Eucharist.

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ALL SAINTS DAY - WHY BOTHER WITH IT, WHY HAVE IT, WHO NEEDS IT?

The Saints (you have to be dead to be one of them - forget the protestors hype) have no need for honor from us, and all the devotion of all people from all time can not add to what is theirs. Veneration of the Saints must therefore serve us, not them.

We are interested in the Saints, and when we honor them, we stir in ourselves the desire to emulate them, to be like them, to be with them. We long to be full citizens of Heaven, not just legal aliens or temporary residents. We simply yearn to be united in eternal happiness with the Saints, in union with God and them.

Remember, in being our salvation our Lord wore the crown of thorns, not of glory but of our sins.

If we ignore the Saints, do we not ignore part of the Body of Christ; are we not then indifferent to Christ and to His Church? In ignoring the souls of the just, do we not ignore that which they are of, the Kingdom of God?

When we read of their lives, do we not imagine ourselves in their place, doing what they did? Is this not Our Savior’s way of instilling in us the desire to be united with Him, and to follow the path He set by following the well trodden but narrow path engraved by the feet of His Saints?

There can be nothing harmful in the desire to emulate the Saints, pro-

vided it is not for our own self glory that we wish so to do, but rather, for it will bring us closer to Christ, our Brother in the Father, and our Savior and Lord and King.

In commemorating the Saints, with prayer we will be come inflamed with the yearning that Christ will be our life in us as He was and is in them, that we will see Him here as they did, and will be united with Him as they are.

Remember, in being our salvation our Lord wore the crown of thorns, not of glory but of our sins. It is for this that he came into the world, and for this that we should follow the example of those who have successfully run the race, fought the good fight, and won the crown of glory, which can only be won through the crown of thorns of our Lord.

As St. Bernard wrote, “. . . we should aim at attaining this glory with a wholehearted and prudent desire. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession.

In closing, to those who say, “I do not need the intercession of the saints. I pray directly to God!”, we respond: God set up the system by which you can seek and obtain the intercession of the saints. Are you so stiff necked in your pride that you will ignore that which God has established?

If you are so prideful that you ignore saintly intercession, then are you not also likely to be so prideful that you ignore the intercession of His mother, which He also established for our benefit, and also, to ignore the Sacraments, particularly those of Confession/Absolution and The Eucharist, which He established for our benefit; and also His teachings, example, The Way, which He established for our benefit?

Are you not therefore following your own desires and will, and not that of Our Lord and Savior Christ Jesus, God. And have you not then set yourself for yourself, above God, the same as Satan?

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DOING PENANCE

If, for you, doing penance is just an inconvenience, an obnoxious duty, or is perceived as a waste of time since you believe all you have to do is "Believe on The Lord and you will be saved.", then you have no concept of what penance is, or what belief in Christ means.

Penance is a part of the innermost, basic, change of heart, as directed by the Word of God, and proceeding on the road to full and permanent participation in the Kingdom.

It is not just suffering, and may not involve suffering at all, at least as most persons understand the concept of suffering.

In addition to changing one's heart to be in accord with God, it also means changing one's life so that it is in harmony with the change of heart; thereby bringing forth holy fruit.

The entire existence of the individual who is a penitent, as is St. Mary Magdalene, is focused on becoming more holy, on acquiring the Holy Spirit in greater and greater accumulations or amounts, in removing all aspects of self will and substituting therefore all aspects of God's Will.

This can only be accomplished in fullness and completeness, if one attains to the full and complete life of asceticism; but this does not mean it can not be accomplished even by those who live the life of worldly riches - just that it is more difficult for them for they tend to be ruled by these

things of the world. Instead of using the things, the things are used by that which is opposed to penance, thus using the "owner" of them.

Penance is the taking off of the old man and putting on of the new, until the old one is finally gone and the new one stays in place.

Penance therefore intrinsically includes a change of heart from self or self desire, which results not just in a mental acknowledgment of God and God's deserving to be honored and

obeyed, but in actions, deeds, works, be they individually or in combination

of the physical, mental, spiritual. The change of a heart in penance changes the life of the true penitent so that the penitent acts in accordance with the change of heart; and these actions will bear fruit, even though that fruit may not be perceived by the penitent in this time.

True penance therefore involves and includes conversion and reconciliation.

Reconciliation is the source of all true Christianity; the reason for which the Father sent His Son. Yet, if a human denies the necessity for he himself to do penance, does he not therefore deny to himself the fruits of that which he pretends to lay claim? Is it not true, that without this change of heart, without this acting in accordance with the change of heart to God, without penance, a man can not even accept the gift of salvation God has given?!

KILLING !

KILLING ?

The Law of God simply states, "Thou shalt not kill." Exactly what part of the word "not" is incomprehensible?

Some anthropologists the laws of early tribal peoples were considered mainly as applying to members of the particular tribe or confederation of tribes. But the laws of early tribes are natural law, which, while part of creation and therefore instituted by God, and therefore deal with matters partially spiritual but also with the natural order of things. Even in the natural law, there is a prohibition of killing.

There is a grave difference between the natural law and the Law of God.

The natural law must be obeyed in that it is established by God (the uncorrupted natural law is here referred to, and not the modern abomination of permissive activity done because of the existence of the capacity or capability so to do).

However, the Law of God is given to man in another form, that of Commandments.

Hence, the Law of God is a series of commands from God to each of us, while the natural law is that which orders things in nature.

While the Law of Moses, which is ancillary to the Law of God, applied to Israel, and therefore may be considered as a form of tribal law, and does in some aspects apply solely to the Jews, it is obvious that the Law of God,

(Continued KILLING on page 15)

True penance therefore involves and includes conversion and reconciliation.

(Continued KILLING from page 14)

the Commandments, apply to each and every human. In fact, all laws, including the Law of Moses and even the natural law, have their base in the Ten Commandments and the Two Great Commandments.

Even the present law of man, in its uncorrupted form, is founded in the Commandments of God. The law of man states we must not kill; then it strays from the Commandment and makes exceptions whereby killing another human is permissible under certain circumstances.

Some theologians have put forth the proposition that the government acts *In Loco Deus* regarding killing and in some other matters. This means these theologians are telling us the government has authority from God to act under God's authority and to exercise God's authority and, as an example, declare killing as in the case of an execution of a very bad criminal, to be a permissible and proper act.

In this position these theologians have opened a door, in logical progression, in which is planted the concept that the government can determine, set, and establish, morality and moral standards, and that this ability applies not just to execution of criminals,

but to all matters.

In supporting the government's right to tax or to kill criminals, or even to order be done that which will kill in war, these theologians often cite to Our Savior's statement, "Render unto Caesar what is Caesar's, and unto God what is God's." In so relying these theologians must, of necessity, ignore an important part of the history which they learned in school. That is, the coin to which Our Lord referred bore the likeness of Caesar, was minted by Caesar, and actually belonged to Caesar, but was used in com-

merces to Him.

This "Render unto Caesar . . ." statement by Christ, therefore, does not grant unto government the right to exercise governing authority, and expressly does not grant unto governments, the right to kill.

The law of government also allows killing by civilians under certain circumstances.

Thus, if you see an armed robber holding someone up at gun point, and if you reasonably determine the victim's life to be in danger, in many instance the law allows you to stop the threat of

death or grave bodily injury to the victim even though it results in the death of the robber. The rational is that you are protecting the life of the victim.

Using this very same argument and logic, killing an abortionist is permissible according to man's law, according to government's law, for the abortionist is going to, in-

tends to, and makes a living by, killing people, and by killing the abortionist, you save the lives of the victims of the abortionist. However, the issuers of man's law, of the law of government, have decided not only can one not

(Continued KILLING on page 16)

The arguments used to support executions and to permit civilians to kill when protecting themselves or others from death or grave bodily harm, should logically apply to those who wish to kill abortionists in order to protect the innocent children the abortionists intends to kill. However, in a most illogical application, government has not only denied civilians the right to protect children by this method, but has actually removed any and all punishment for killing children in this manner, and even supports and pays the hired killers to kill these children in this manner.

But we know the Command not to kill came from God. Therefore, it must be unchangeable, even by government.

merce as a means of expediting exchange and commerce. Our Lord, therefore, was not stating

the government had authority of in Divine Right over the citizens. He was merely saying, this coin belongs to Caesar, so give it to him - but more importantly he was saying, be sure to give to God that which is God's. We are God's property, so we must give our-

(Continued KILLING from page 15)

kill an abortionist in order to prevent the murder of children; it has actually decided to promote this particular form of murder, pay for it, and prevents interfering with these murders in any manner what-so-ever.

One hallmark of a valid law is consistency under all circumstances. A hallmark of God is unchangingness. Neither God nor anything of or from God, changes. His very form of self existence precludes change. A hallmark of creatures and that which comes from creatures, changes.

These hallmarks are the light inwhich we must examine the only two possibilities which are relevant. Either God's command not to kill is universal, or it can be modified by man.

If God's command not to kill can be modified by man, then this law of God's has no consistency, no stability, can and is subject to change, and therefore logically can not come from God and is not God's law for it can be changed.

But we know the Command not to kill came from God. Therefore, it must be unchangeable, even by government.

Killing therefore must be immoral, no matter whether sanctioned by government, or to protect the life or lives of victims. Even in trying to protect the lives of children slated to be killed by abortion, killing of the abortionist is not permissible, and is explicitly forbidden under the Commandment of God. The Commandment of God not to kill therefore must

prohibit killing via execution no matter how horrible the actions of the criminal, and also must of necessity, prohibit the killing which occurs in war.

Of course those who fought to establish and to maintain our freedom in the wars our country has fought were brave and valiant men and women doing what they then and probably now still feel and believe to have been actions of the highest moral standards. But if the intent was to kill the nasty enemy, then the ends of protecting liberty, freedom, the right to worship, and all else they fought for, these ends are justifying the means by which the ends were sought to be achieved. It is

But didn't God Himself kill people in the Old Testament?

a well established moral principal, that the ends can not justify the means. While these valiant men and women were morally right in the goal of opposing the great evils against which they fought, if they sought to achieve these goals by killing, then the means were improper. Again, in its most simple form, what part of the word "not" is not understood in the Command, Thou shalt not kill.

Again, there is the mental exercise of: well, if your intention is to stop or prevent an evil, and someone inadvertently gets killed, then it is a matter of circumstances beyond your control. In this line of thought, since the killing is incidental to the action, and the killing is not sought, it is perceived as permissible to en-

gage in the action even though someone likely or definitely will be killed.

This is a most difficult area, for it entails ascertaining intention and desire, totally unclouded by personal desire or mental exercise of providing excuse. There are horrible dilemmas, especially in war time or in medical practice.

In war time, does the soldier shoot the enemy which is trying to kill his buddies, in the hope he will stop the killing of his buddies while somehow not injuring or killing the enemy? Or does he say, God's Commandment is, Thou shalt not kill, and since it extends not just to killing, but also to harming in any manner, I have to let the enemy kill my buddies because I can not disobey God's commandment.

In the cold light of reality inwhich morality is applied, what one actually does in this type of war time (or similar) situation is a matter of personal conscience, applying God's law to the situation in the best light with which the individual has to perceive. Even then, the Commandment is: Thou shalt not kill.

The difficult, hair splitting situations aside, since the effects of a Command from God are universal, the command not to kill must extend to all areas which support killing in any manner and by any means. Thus, a taxi driver who discovers his passenger is the State executioner, and that the executioner is on his way to kill someone in a government sanctioned execution, is morally obligated to discharge his passenger,

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for to carry his passenger to his destination would be to assist the executioner in the killing the executioner intends to commit.

“But didn’t God Himself kill people in the Old Testament?”, the smart-aleck will ask with a smug smirk.

Most assuredly God killed thousands as related in the Old Testament; even after giving the Ten Commandments, including Thou shalt not kill, God killed thousands.

However, God is the giver of the Commandments, and He gave them for **us** to obey. God is not subject to them. It is interesting to note that governments have adopted this Divine principal and applied it to themselves. Thus, the United States Congress has made itself exempt from following laws which it imposes on the masses.

But God’s exemption from the Commandments He has given to us is not of the nature of the exemption by which governments make themselves exempt from the laws they impose on others. Governments exempt themselves through dishonesty and inequality of application to those who are by nature equal. We, however, are not God’s equal - He is our superior in all qualities and aspects. Governments do not have the right to treat the ordinary citizen differently from those in power, they just have the power so to do. God has both the power and the right so to do.

Just as the maker of a computer or of a bird house can do what he will with the computer

or bird house, for it is that which he has made, has created, and it is his, so also are we God’s property, for He has made us, and can do what He wills with us. This includes forbidding us to kill each other, while at the same time killing us himself should He so will.

Just as you can decide whether a light bulb will be used to give light, or be used as a form with which you darn socks, so too does God have the exclusive right to make laws which we are obligated to follow.

In no place is it written that God said thou shalt not kill except that you may kill under these circumstances. God simply said, don’t kill - so don’t.

Editorial Note: There is a level of comprehension which
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beauty of worship. Those who insist on a Grand Palace have lost the simplicity of the early Church.

It is hard for most members of any parish to remember, for in most instances the current parishioner were not even born, but virtually every church parish of today started in someone’s living room, garage, or in at least one instance, in a bar (whiskey parlor - Our Lady, Queen of the Universe RC in Orlando near Disney World).

The disdain with which the religious snobs look upon poor parishes is morally disgusting. The snobs look to the Edifice, and forget God was born in a manger, murdered on a garbage dump, His last Supper Created in the upper room of a tavern-inn; small Churches make it easier to hug God. +

DO YOU REALLY BELIEVE IN THE PSALM, “DEATH, WHERE IS THY VICTORY, . . . WHERE IS THY STING” ?

Probably you do not.

Life is Christ. Death (in God’s time) is therefore a gain, for Christ died as must we all some day, some time. Without death, we can not rise from the dead. Without resurrection, we can not unite in full and complete human nature with the Divine.

It was death which was our redemption, if we accept and live The Way of redemption. Death, then, was our redeemer. Does fear keep one from the fullness of redemption? Then it is a fear which must be overcome, for the more extreme the fear, the less the faith in the redemption and in the Redeemer, Christ.

Death was a gift from the Father after the fall of man. Were man to have not had the benefit of death, he never would have been released from the toil, the unremitting labor or life and the unremitting sorrow at having lost an unparalleled place in all of creation. He would have remained immortal in body as he is in soul.

Without the gift of union with God, of Deification, immortality is an unbearable burden, not a blessing. Were the body not to die, and not to be in union with God as a complete human, then the individual would be little or no better off than those in hell.

So the Father gave death
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as a gift, for release from this world and this life, but it is a gift He gives at the time He wishes - it is not a gift we have the right to snatch from His hand.

The House of The Lord is a house which is made for the Glorified, for the Deified, for the Redeemed, human, not the human of this existence. It is in death that we are finally united with Christ fully and totally.

Were we not to die, die to the things which keep us from God, die so the body may fall into the final corruption of nature, were we not to die we would not become united with Christ in all death, and would not then attain eternal happiness.

Die to the things of this world, and await the death of the physical body in the manner which God directs or allows - but never by your own hand, for only God has the right to impose death. Await it with the anticipation of the new life, the life which will, if you have fought to be with God, will be one of eternal happiness.

The man must turn away from the corruption of this life, from the seeking for the happiness and contentment which can not fulfill and does not exist in this world, and seek it where it does exist - in the heavenly assemblies which eternally worship and rest in The Lord. Though union with the saints in heaven has been attained by only a few while here on Earth, it is to be sought, striven for, unyieldingly driven into, until permanently attained through the doorway of death.

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(Continued KILLING from page 17)

we, as great humans and as mere humans, can not attain. It is the comprehension which makes the choice to engage in certain activities which, in the cold impartiality of logic, results in one theological conclusion, while, in the practicality of application, another conclusion is the actuality.

Without a doubt, killing is contrary to God's law, contrary to His command. Yet, what would He have us have done with the evil Satanic trinity of the Hitler Empire, the El Duche Empire, and the Japanese Empire.

If there had been one man of real and full Faith, that one man could have stopped the evil trio, and brought WWII to an end. Either there was no such man, or if there were, God instructed him not to defeat the evil trio with the exercise of his Faith.

There were, then, only two courses of action open to those "ordinary" men of good morals. Either all mankind could passively accept the evil inflicted upon all of mankind - which would have resulted in moral mankind following Christ exactly and being killed unjustly as Christ was and enslaved as the early Christians who were not killed were; or in doing that which was done - stopping evil men and if in the process the evil men were killed that was their tough luck.

Theological exploration and discussion, whether mystical, logical, or a combination, under the guidance of the Holy Spirit, seems to leave us with great uncertainty as to what one should do when faced with such great

evil.

Those who fought and those who fought and died, so that the evil empire would be defeated and mankind could live in peace and morality - in one's heart no one can say or think they were in moral error.

Yet God has commanded us not to kill?

Is it that all of mankind that follows God is supposed to passively accept death, enslavement, torture, and the like, until all moral people are dead and gone from this planet, so that it is populated only by evil people who will then have something we do not comprehend happen? Even if every good person followed this path, it seem that somewhere some one of the evil people, or some one of their children, would accept the Grace which God always makes available to all of us, and thus there would be at least one person of God still on this Earth, so that the something we do not comprehend would not happen for not every person on Earth would be evil.

I do not know or understand how to resolve this. When the day again comes, as we know it soon will, when men of God have to make the decision whether to fight the enemy of salvation in physical mortal combat, or to stand passively and allow great evil to be done to mankind, part of me says I will be there fighting, and part of me hopes I will passively allow the enemy to do what it will with this corporeal existence I now have.

Fr. Lee

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(Continued FEOFIL from page 10)

Blessed One was not confused by this and, as if answering with gratitude, bowed to the ground before the offender.

"Judge, O Lord, those who offend me, struggle with those who struggle with me," he whispered quietly and added, "Ioakim, do not dream that the Metropolitan likes you. You will never be a monk."

Soon the words of the Blessed One were proven true. Ioakim was transferred to the Lavra Caves and from there he was soon removed completely from the monastery because of some of his actions.

Feofil particularly disliked meeting with intellectuals and those who rose above the ranks of the common people. Most of all he disliked the so called "coach people"; that is, those who came in coaches, often for the sole purpose of looking at Feofil as some sort of oddity.

"What do you want of a smelly creature like me?" he used to ask his persistent admirers. "What are you seeking from me? a wretched, poor starets and a great sinner?"

"A kind word, Batiushka, advice, instruction, comfort," the visitor usually replied.

"Go to Schemamonk Parfeny. He will teach you, but I have nothing to say. Turn to the All-Holy Theotokos and the holy fathers of the Pecherskaya Lavra with pure faith and they will give you all that is necessary, but I have nothing."

Moreover, the Starets sometimes pushed away those who stood near, and quickly

walked away from them. And in reality, what answers could he give them? They usually asked purely worldly questions. Some would ask for his advice for the successful outcome of their lawsuit in which a poor man would have to suffer, others tried to find out if their son would receive a prominent position with an eminent person; another wanted advice on marrying a son to a wealthy bride, or a daughter to a famous groom. Some even asked for prayers to receive great rewards or high pensions. But few even thought to get advice on the one thing that is necessary for man—the salvation of his soul.

In order to avoid similar useless receptions, and to escape from undesired, tiresome visitors, the Blessed One selected a very original means. He would spread tar or pitch on the doorstep of his cell and would thus be delivered from idle talkers.

But if a truly pious and simple person, thirsting for a useful word should appear, the Starets willingly accepted him, although not spending too much time with him. Feofil would absolve him with a stern reproach which revealed his secret sins.

"It was strange to see," witnesses have said, "how the Blessed One heard the confessions of the people who came to him. He did not ask for their sins as spiritual fathers usually do, but having placed his saintly hands on the head of the person confessing and looking up to heaven, he himself listed all the secret and known sins. At this, not only did the penitent shed tears of emotion, but from fear and shame, even the hair

of his head would stand up on end."

In the town of Vasilkovo, there lived a profiteer who had made a fortune in shady business dealings. All his life had been lived in depravity, dishonesty, and evil. He had built up a large estate for his old age, but having retired to take advantage of it, he became afflicted with a gnawing conscience. He resolved to repent of his sins and seek forgiveness. He had heard many stories about the great podvizhnik, Hieroschemonk Feofil, and he set out for Kiev in the hope of spending some time with him.

The visionary Starets, foreseeing the visit of the profiteer, decided to anticipate his arrival by meeting him before he reached the hermitage. For this purpose he set out into the woods and for days awaited the merchant on the road where the Red Tavern was located. Soon the carriage appeared with the profiteer-merchant seated importantly within. He noticed the monk walking in his direction, and he came out of the carriage and walked towards the monk.

"How do you do, Batiushka!?"

"Well, and how do you do, sir merchant!"

"Is it far from here to the hermitage?"

"Which one do you want?"

"Kitayevskaya."

Here we leave you, and hope we will be able to bring you the rest of this true story in the near future.

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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

