

RACHEL'S CHILDREN

JEREMIAH 3:15 & MATTHEW 2:17-18

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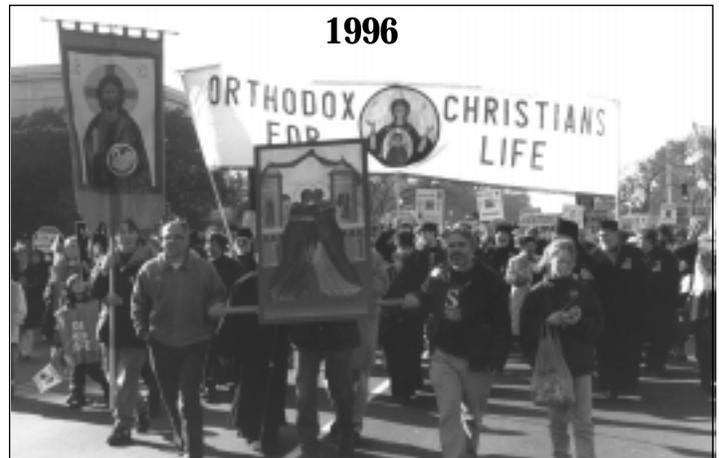
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Orthodox Christians for Life Celebrates 10th Anniversary and 10th Participation in the March for Life



1987



1996

Largest Orthodox Participation Ever at 1996 March for Life

Archpriest John Kowalczyk

Orthodox Christians gathered for the annual March for Life, held in Washington D.C., on January 22, 1996 to commemorate the twenty-third anniversary of the 1973 Roe v. Wade Supreme Court decision legalizing abortion on demand in America. Our strong and persistent participation has indeed proven we are indeed a viable and serious movement in this country. The Orthodox Church has become a welcome and very familiar presence in the movement due primarily to the leadership of Archbishop Herman (OCA), Bishop Nathaniel (OCA), Bishop Job (OCA), and Bishop Nicholas (Carpatho-Russian Diocese).

This year, as every year, our Orthodox participation was much enhanced by the very visible and outspoken advocate for the unborn babies, Archbishop Herman. His Eminence spoke on behalf of all Orthodox Christians present, and at the end of his talk, introduced the Orthodox Bishops participating. Archbishop Herman was introduced at the March for Life and in his timely and very providential statement Archbishop Herman spoke words of encouragement and hope to a crowd of over one hundred thousand people, including Roman Catholic Cardinals and Bishops together with ranking clerics and laity of other denominations and religions.

Following the program, the March began on Constitution Avenue with nearly six hundred (600) Orthodox Christians from all jurisdictions gathered in a prayerful and peaceful formation heading towards the Supreme Court of the United States, to show our love and concern and desire to protect the most defenseless of our citizenry, the unborn. On this perfect and cloudless beautiful Monday in January, committed Orthodox Christians joined over one hundred thousand Americans in sending a message in defense of the pre-birth babies. Our Orthodox Bishops led the march for the Orthodox Christians for Life, publicly witnessing to the teaching of the Orthodox Church concerning the sacredness of life from the moment of conception.

This year also marks the tenth year of Archbishop Herman's participation on the official program in Washington, as well as OCLife's presence. His message was covered by C-Span (cable station) and was seen by millions of people worldwide. The next day, the *New York Times* ran a picture of our Orthodox bishops' participation that was carried all over the country. At the conclusion of the March, near the Supreme Court building, Archbishop Herman led us in singing the Service of the Departed in loving memory of the aborted children of our nation. Following the service the Bishops gave us their blessings and distributed the icon of the "Greeting of Mary and Elizabeth" to all present. (This article originally appeared in "Alive in Christ," Spring 1996 and has been edited slightly)

Orthodox Christians Support Life in Indiana

Merrillville, Indiana:

On Saturday, August 31, a group of 40 Orthodox Christians gathered across from the Merrillville Planned Parenthood abortuary in order to pray for an end to the murder of unborn children. Eight clergy from various Orthodox dioceses participated in this moleben for the unborn.

The idea behind this event originated through a recent convocation of the Northwest Indiana Clergy Association, a group of priests and deacons which meet on a bi-monthly basis and promote various pan Orthodox activities. Following the participation of two of the members in the Washington DC. March for Life this year, it was decided that local parishes should be given the chance to gather to pray for the unborn. Plans went ahead accordingly. Fr. Mark Tyson, a member of the Association who is from the Carpatho-Russian Diocese of Johnstown, contacted the local authorities for permission to assemble and printed the moleben. Advice was gratefully received from a local group of Roman Catholic women who pray each week in front of the so-called "clinic."

Priests and people began gathering for the service some 45 minutes before it began. A small altar was set up with an icon of the Most Pure Virgin Theotokos "The Directress," showing the faithful the way to her Son. Personnel of the abortuary did not allow any participants in the moleben to use their lot for parking. They generally stood by, taking photographs of

all the participants, and for a short time blasted a car stereo to try to interrupt the prayers.

The moleben began with clouds of incense rising around the altar and the people. The service was sung in the traditional Carpatho-Russian plain chant which all the Orthodox, regardless of ethnic background, found to be easily sung. The faithful came from Serbian, Greek, Romanian, Antiochian and Carpatho-Russian parishes located throughout the Northwest Indiana area. Cantors Michael Petyo of St. Nicholas (Carpatho-Russian) and Mitch Bright of Holy Resurrection (Antiochian) led the responses. Both of their parishes are located in Hobart, Indiana.

The homily, preached by Fr. Mark Tyson of Holy Ghost Orthodox parish in Schererville, Indiana, related that the Orthodox Church has always been and will always be pro-life. Using examples from the Holy Scriptures as well as from the Didache (an early Church document), Fr. Mark spoke of the two millennial Orthodox witness against the crime of abortion. He also spoke of the need for the Church to meet this issue head on, in public, defining it as a sin... but a sin for which there is forgiveness through repentance.

Clergy which participated in the moleben were: Fr. Milan Savich of St. George Serbian Orthodox Church in Schererville, Fr. John Artemas of SS. Constantine and Helen Greek Orthodox Cathedral in Merrillville, Fr. James Granas, assistant to Fr. Artemas, Fr. Jovan Todorovich of St. Sava Serbian Orthodox Church in Merrillville, Fr. Adrian Fetea of Descent of the Holy

Spirit Romanian Orthodox Church in Merrillville, Fr. Peter Zarynow of St. Nicholas Carpatho-Russian Orthodox Church in Hobart, Fr. Mark Tyson of Holy Ghost Carpatho-Russian Orthodox Church in Schererville, and Fr. Deacon Phillip Gilbert of Holy

Resurrection Antiochian Orthodox Church in Hobart. The Clergy Association was very pleased with the amount of faithful who came to the service and tentatively plan to make this moleben a quarterly event, with smaller groups of Orthodox gathering once a month or more to pray for an end to the slaughter of innocent life in our land. (Report received 10/1/96) •

Orthodox Patriarchs "Wink" at Abortion

Fr Edward Pehanich

In the years since the fall of Communism across Eastern Europe the Orthodox faithful of those lands have had the task of facing the unpleasant history of the subjugation of their Church to the Communist regimes. With many clergy and hierarchs compromising the Faith by unequivocally supporting the policies of the atheistic state, the Church lost its prophetic voice in society. There is hardly any room for us in the West to sit in judgment or criticism, we who were safely and comfortably living in the religious freedom of the West. What is most disturbing to me, however, is to see evidence of such a trend continuing, even here where the voice of the Church was never silenced by persecution. It appears that the leaders of our Church for so long were silenced by hostile Muslim governments and then by Communists that they have forgotten how to allow the Church fulfill her role as a prophetic voice challenging the prevailing values, beliefs, goals, and behavior of the culture. Twice in the past few years we in America have witnessed visiting Orthodox shepherds from abroad "wink" at the prevailing public sentiment on abortion rather than loudly and clearly challenge us with the voice of truth proclaimed by Scriptures, and echoed by the ancient Fathers and Councils of the Church.

Patriarchs Speak

Recently, Armenian Christians in America welcomed into their midst His Holiness, Patriarch Karekin I of Etchmiadzin in Armenia who came on a pastoral visit to his flock. During a stop at St. Mary's Church in Washington, D.C. the patriarch was questioned on the Church's position on abortion.-

"We don't issue dogmatic statements and impose dogmatic principles. That is intervening and invading on the freedom of the conscience of the people. When a person is Christianity nurtured and his conscience is shaped by Christian principles, that person should have the freedom to manifest his or her attitude toward specific problems such as abortion or the forms of abortion. The church does not get involved in that kind of detail. Jesus never, never imposed anything upon his followers. If you want to inherit the Kingdom of God, do this, do not do this. if you want, that is the greatest characteristic feature of Christianity. (The Washington Post - 1/20/96 p. B6)

Nearly identical in tone and spirit, and lack of any clear, prophetic teaching are statements made by His Holiness, Patriarch Bartholomew of Constantinople when he visited San Francisco in 1990 as the metropolitan of Chalcedon as part of the entourage of the then Patriarch Dimitrios of blessed memory. The San Francisco Chronicle recorded this exchange-

Asked the Orthodox Church's position on abortion, Bartholomew described a stand more liberal than that of the Roman Catholic Church.

"Although the Orthodox Church believes the soul enters the body at conception and, generally speaking, respects human life and the continuation of the pregnancy," Bartholomew said, the church also "respects the liberty and freedom of all human persons and all Christian couples. . . . We are not allowed to enter the bedrooms of the Christian couples," he also said. "We cannot generalize. There are many reasons for a couple to go toward abortion." (San Francisco Chronicle-7/20/90 p.A22)

It is hard to believe that both hierarchs, speaking in the freedom of America so blatantly ignored the clear witness of the Scriptures, the writings of the Fathers, and the decisions of the Holy Councils in responding to questions on abortion. What issue is there that our Church is willing to stand for? What point will society reach before our bishops begin to take a clear stand of witness? Now with our nation poised to permit physician-assisted suicide will our venerable arch pastors continue to visit here and attempt to be "pastoral" and not offend anyone by remaining silent, or worse, give de facto permission for the killing of the sick and elderly?

What does our Church stand for? Why is it that we will speak out and raise our voice to protest wrongs committed in Macedonia but not in our own neighborhoods? I must admit my great reluctance to criticize such esteemed holy fathers who have borne the cross of persecution for the holy Faith and who are at a point of scholarship and spiritual maturity that I will never attain. Yet I know that our church does not believe in any bishop as an infallible teacher of the Faith but rather the Holy Spirit guards and leads us all, bishops, priests, and laity in all truth. The witness of the Holy Scriptures, the Holy Fathers, and the decisions of the Councils are clear: abortion is a grave sin equal to murder that is only to be permitted to save the life of a mother.

I rejoice in our hierarchs who have spoken loudly and clearly to us on these issues both by their words and by their presence with us at the March for Life each January in Washington. They have been criticized by segments of their flocks who have been seduced by the media but they are most nobly fulfilling their calling "rightly defining the word of truth".

Holy Fathers! Venerable Patriarchs! Lead us! Clearly define the word of truth for us! Point out for us the hard, narrow way that leads to life rather than the easy, wide path that leads to hell! •

WHAT SHOULD CHRISTIANS EXPECT FROM POLITICAL PARTIES?

Valerie H. Protopapas

I recently received a letter from a national pro-life organization which said that the Republican Party had failed to witness sufficiently to the pro-life cause and had altogether failed to witness to Jesus Christ. Therefore, because of these woeful and inexcusable shortcomings, I, as a pro-life Christian, should not to support that Party since it had obviously "compromised" with wickedness. This type of confusion between the religious and political is growing as more and more committed Christians try to live their faith in all aspects of life including politics. However, it constitutes an aberrant understanding of the political process and what we, as Christians, can and should expect from it.

To begin with, *political parties are not churches*. Parties do make general statements of ideology ("platforms") but these are not binding on the membership. Of course, top rank politicians dispensing political largesse tend to favor those who adhere to the "party line," but ideological purity is not insisted upon and, frankly, this is to be expected. No political party can realistically demand 100% uniformity of opinion on all issues if they are not so-called "single issue" parties. In fact, most people tend to choose their political affiliation because they either [1] agree with that party on most issues or [2] agree with it on an issue or group of issues important to them. Thus, pro-life Democrats apparently believe that the other positions taken by that party override its stand on abortion or they hope to be able to change that position at some future time. Similarly, there are registered Republicans who might be more at home as Democrats except for the fact that they cannot countenance that party's pro-abortion position. Political affiliations are complicated, involved and often confusing.

"Religion," on the other hand, is a very different matter. Religious bodies (usually) produce some kind of statement of faith (creed) to which members are expected to adhere in (virtual) totality. No one seriously considers himself a Christian (I hope) if he denies the divinity, incarnation, death and resurrection of Jesus Christ. A member of a particular church has every right to demand orthodoxy not only from his fellow members but from the church itself. Furthermore, those in opposition have the right (and even the duty) to leave that religious body with which they disagree but they *do not* have the right to demand that it tolerate their apostasy or amend its tenets to suit them.

It is this implicit and explicit insistence on doctrinal purity that renders a religious body fundamentally different from a political one. On the one hand, church members share a common belief in (virtually) all matters concerning faith. On the other, political parties embrace people with conflicting opinions who then work within the party to remake it in their own image. In politics, such attempts are ethically permissible. It therefore becomes counterproductive to demand unwavering, unchanging doctrinal purity and those who do usually disenfranchise themselves since no political party will ever be, in their mind, sufficiently "pure."

Unfortunately, many Christians expect politicians not only to be true to all the tenets of their political "faith" but also to "witness for Jesus." Of course, every citizen has the right and duty to hold elected officials to their word but the only way a politician can realistically - and profitably - "witness for Jesus" is if he or she lives a godly life. No amount of proselytizing from the floor of

The 1997 March for Life will be held on
Wednesday January 22, 1997
in Washington, DC.
Please start to make your plans.

the legislature will accomplish that end. In fact, it will, in many instances, cause the opposite reaction from the “preacher’s” captive audience. That type of revelation of the Word belongs in the pulpit *not* the State House. That does not mean that God is divorced from the political process or that a legislator cannot call upon Jesus Christ in the furtherance of his or her duties, but there is nothing that rings so false as good ol’ Sennytor Fogbound thumpin’ the podium and tawkin’ ‘bout de Lawd - especially if he is a well-known reprobate. Godly men and women - in politics as in other walks of life - send their message loud and clear without pontificating or sermonizing.

The political system is fundamentally messy; it is seldom a “black and white” affair. While there are many clear-cut issues on which a party adherent may hang his or her hat, it must be understood that there will be those on the other side diligently working to change the party’s position and that, after all, is their right. Instead of pro-lifers picking up their marbles and going home because a political party, though pro-life, is not sufficiently pure, they owe it to the babies and their own consciences to make the effort to maintain its pro-life position. Remember, if we leave the field, we forfeit the game but if we persevere in faith, victory (limited as it will be) can be ours. •

Bob Dole & Bill Clinton on Abortion

Reprinted with permission from the Life Issues Institute, Inc publication “CONNECTOR,” 9/96; the formatting was modified.

Bob Dole’s position may be best summed up by the remarks that he made, supported by his voting record, at a Family Forum event in Iowa:

“When I am President, my first full day in office will be declared American Family Day. As President, I will rescind every one of those acts of federal coercion that Clinton enacted on his first day in office.” In a Dole administration, abortion on demand will no longer be the policy of the federal government. As long as we hold the White House, federal agencies will be in the business of licensing drugs that promote life, not death. And our federal tax dollars will not be used to promote abortion overseas.”

“As your President, I will sign an executive order to prohibit federal funding for destructive experimentation on living human embryos.”

“We can talk all day about children’s issues, as liberals often do. But it will be just that - hollow talk - if we don’t have enough love in our hearts to care for the most innocent among us. All our talk about a less violent, more caring society will come to nothing unless we protect the sanctity of human life. Until the day comes when we overturn Roe v. Wade, why can’t we require parental consent before a minor obtains an abortion? Why can’t we stop partial-birth abortions? Why can’t we get the government out of the business of promoting abortions? The truth is, we can - and with the right leadership in the White House - we will.”

“The Oval Office should be a place of moral leadership for America. But, for the past three years, it has not been. The policies of the federal government should be rooted in the values embraced by the American people. But our current President has advocated policies that undermine those values. The executive orders he signed were among the first examples.”

“Abortion is not an issue of when life begins, it’s a question of when love begins. It’s a question of what kind of people we are

and aspire to become. A spirit of hope is evident across America - in crisis pregnancy centers, in groups finding homes for children, by churches and synagogues caring for unwed mothers, and by teenagers promoting abstinence. This will be the spirit of the Dole administration, for this is the spirit of America .”

An actual count of Mr. Dole’s Senate votes on abortion has been made by two contrasting organizations, which have given almost identical results. The National Abortion Rights Action League attributes 105 pro-life votes to Dole out of a total of 111. The National Right to Life Committee gives him 106 out of 112. These two compilations result in a 95.5% pro-life voting record over the last two decades.

Jack Kemp, as his running mate, has a 100% pro-life voting record

Bill Clinton’s position on abortion is clear based on his actions as President:

He repealed regulations which prohibited counseling and referral for abortions in federal family planning clinics.

He repealed the Regan/Bush directives that prohibited abortions in military facilities overseas.

He repealed Regan/Bush’s Mexico City policy which had denied overseas family planning groups assistance if they “perform or actively promote abortion as a method of family planning.”

He directed the Dept. of Health & Human Services and the FDA to expedite licensing of the abortion pill RU 486.

He supported the repeal of the Hyde amendment, but Congress passed it over his objections; however, he did get a rape-incest exception.

He tried to again use your tax money to pay for abortions in the District of Columbia. Congress refused

Under Reagan and Bush, your tax money had not been used to pay for abortions for government employees. Clinton wanted you to pay for them, but Congress refused.

The Helms Amendment, since 1973, forbids the government to actually pay for abortions overseas. Clinton would like to repeal this amendment

Health Care - Hillary Clinton’s socialized medicine included making abortion-on-demand a federally mandated tax paid “service” in every region of every state. It did not pass.

Clinton supported FOCA, the Freedom of Choice Act which would have wiped out even minor state restrictions on abortions. FOCA did not pass.

He has pushed for international legalization of abortion through the United Nations. And with this, heavy lobbying and specific pressure on underdeveloped countries at the Cairo, Beijing and Turkey conferences.

He supported funding for the United Nations’ fund for population activity. This is the group that supports the coercive abortion policy and program in China.

He supported experimentation on live, embryonic human babies - he appointed a National Institute of Health advisory panel, every member of which supported destructive embryo experimentation.

He has made strongly pro-abortion appointments from the highest to the lowest levels of government.

He vetoed the bill to ban partial-birth, late term abortions

Vice President Al Gore shares Clinton’s strong pro-abortion position. •

CULTURE WARS

The American Center for Law and Justice, located in New Hope, Kentucky, is unashamedly Roman Catholic. Nevertheless, it is of great interest to Orthodox Christians because we recognize that it is doing a yeoman's job in the sanctity of life struggle by addressing a varied number of concerns within it. The following excerpt appears in the February 1996 edition of ACLJ's magazine, Culture Wars and sums up the battle now being waged. You will note that the values which the publication defines as "Catholic" are obviously "Orthodox" as well and, although the Orthodox Church has not had the impact on the culture wielded by the much larger Catholic Church, still and all it is to our benefit that such values should once again become the defining ethic in the nation.

What does Culture Wars mean?

It's a translation of the German word *Kulturkampf*, which means roughly a struggle for control of the culture..

So this is a German magazine?

No, but we do see similarities between what happened in Germany under Bismarck in the 1870's and what happened in this country during the 1960's.

Namely?

One of the winners in the struggle in this country described it as a fight between the Enlightenment and the Catholic Church.

Who was that?

Leo Pfeffer, one of the major cultural revolutionaries, a lawyer for the ACLU, a major strategist in the Cultural Revolution.

The Cultural Revolution?

The series of events, most notably the series of Supreme Court decisions that begin with *Engel v. Vitale* in 1962 and ended with *Roe v. Wade* in 1973. By the time the Cultural Revolution was over, we were living in a country essentially different than it was before.

What did the Cultural Revolution want?

Sex divorced from commitment and procreation. Consider Leo Pfeffer's words. On the one side of the culture war, according to Pfeffer, were the Catholics, who "hope for an America in which, if not all will be Catholics, all will adhere to Catholic values." These values are, according to Pfeffer, summarized in the following list:

no divorce, no contraception, no abortion, no obscene books or pictures, no homosexuality, everybody worshipping God in his own way, government solicitous of and helpful to religion, and children and adults equally obedient to their parents and lawful authority. (God, Caesar and the Constitution, p.20)

Arrayed on the other side of the cultural divide are "liberal Protestants, liberal Jews and deists [i.e., secular humanists]" who "seek a different America" an America we now have with divorce on demand, abortion on demand, euthanasia and homosexuality held out as a lifestyle rather than recognized as the perverted death dance that it is. In today's "different America" those who have no

children demand the right to seduce and subvert your children to evil through the control of the media, education, government and the destruction of faith.

Weren't the founding fathers of this country deists?

Not in the sense that Leo Pfeffer means. The founding fathers of this country made clear that this republic was an experiment based on certain philosophical premises. One premises was the moral nature of man. As John Adams said in a letter:

We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition revenge or gallantry would break the strongest chords of our Constitution as a whale goes through a net. Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.

George Washington's Farewell Address is another good case in point.

"Of all the dispositions and habits which lead to politician prosperity," opined the father of our country, "Religion and Morality are indispensable supports...Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

John Courtney Murray makes precisely this point in an especially compelling fashion. "Part of the inner architecture of the American ideal of freedom," he writes in *We Hold These Truths*,

(There) has been the profound conviction that only a virtuous people can be free. It is not an American belief that free government is inevitable, only that it is possible, and that its possibility can be realized only when the people as a whole are inwardly governed by the recognized imperative of the universal moral law. Democracy is more than a political experiment; it is a spiritual and moral enterprise. And its success depends upon the virtue of the people who undertake it.

There is an agenda in this country by some to tear down the temple of liberty so that we all die and suffer in the ruins of libertinism. The law and courts played a significant role in the steady deconstruction of our society's values. Any rebuilding will require a constituting of our legal structures and an informed citizenry. The Cultural Revolution was a struggle between moralists and immoralists for control of this culture, film, the courts, academe, publishing, the media. It was a struggle in which the Catholics were unable to uphold the moral order that is the basis for our social order, hence, the mess we are in today.

Why did they (the Catholics) lose?

Because Catholics can't defend the moral order in this country by themselves. The leadership of the mainline Protestant denominations had converted to Liberalism by the '60s. The Evangelicals were not a political presence then.

[The writers forget - or choose not to remember - that much of the American Catholic Church had also converted to Liberalism

by the 1960s and continues in that vein today. Contrary to the wishful thinking of many traditionalists, the Catholic Church is very much in schism and is progressing willy-nilly down the road already taken by the so-called "main-line" liberal Protestants which is why it cannot - and will not - take up forceful leadership in this struggle and why the type of cultural "counterrevolution" envisioned by the good people of the ACLJ will fail without (and perhaps even with) the witness of the Orthodox Church which has not (as yet) fallen into ethical schizophrenia. - Editors/Rachel's Children.]

What about now (a question about Evangelical Protestants)?

Now the Evangelicals are a force, but they alone cannot uphold the moral order either.

So what are you proposing?

A cultural counterrevolution (including the reversal of the divide and conquer strategy that Leo Pfeffer and the ACLU used so effectively. Specifically, an alliance between Evangelicals and Catholics (and Orthodox - RC/Ed) is needed to restore the social order that was destroyed by the Cultural Revolution. In other words to reverse what Leo Pfeffer accomplished thirty years ago we need a coalition of Catholics, Protestants, Jews and all people of good will who can agree that there is no social progress outside the moral order.

Orthodox Christians for Life wants to congratulate the good people at the New Hope Life Center, the American Center for Law and Justice and *Culture Wars*. They are proceeding in the way necessary for decent people to retake the culture which has been subverted by those whose vision is diametric to everything in which we as Orthodox Christians believe. Right now, they are calling for an alliance of (traditional) Catholics and Protestants - along with other "right-thinking" people. Isn't it time that the Orthodox Church becomes a force in this battle just as it has done in the newly liberated states of the former Soviet Union? This may well be a golden opportunity to make ourselves heard.

Smashing Pro-Life Victory At UN

by J.C. Willke MD

(Reprinted with permission from the Life Issues Institute, Inc publication "CONNECTOR," 9/96)

Here's news that few of you have read about. The reason is quite obvious—pro-lifers won. If the pro abort forces had been victorious, it would have been on the front page and highlighted by all of the media.

It was the fourth and last major UN conference of this century. It was held in Istanbul, Turkey, and entitled "Habitat." The meeting was programmed to speak about housing throughout the world. Why then were pro-lifers involved? What has our issue to do with housing? Well, very little, except that the UN powers that be had an agenda. Yes, there was business to attend to regarding housing, but those questions were addressed and settled in the first week.

It was the second week where it came to a knock-down, drag out fight. This international meeting of the almost 200 nations in the UN was to make decisions that would set guidelines worldwide.

We in the US pay little attention to the UN. In most other countries, however, UN decisions are literally the law of the land and certainly guide the "foreign aid" policies of the Western world.

There were two sides when the battle lines were drawn up. On one side was a huge United States delegation, in close cooperation with Canada and the European Union which is made up of Western European countries. On the other side were the "G77 countries" (a coalition of 131 developing countries), the pro-life, pro-family lobbyists, the Vatican and the Muslim nations. The Western nations have the money and totally control the UN apparatus. They set the agenda and give aid to those nations who obey what the rich Western countries want.

The Clinton appointees and their UN allies inserted into the document "reproductive health" in six places. They also inserted wording to establish sex clinics in schools worldwide, legalization of homosexual marriages, and a broad "gender" definition that included alternate lifestyles. All of this was in a housing document that had no relation at all to these controversial social proposals.

Pro-life, pro-family forces had blunted the Western nations' anti-family assault at the Cairo meeting. Partly because of the physical set-up and other rules, some very destructive language had been passed at the Beijing meeting. One result from these meetings was that many nations came to understand the actual meaning of the kinds of wording that the Western nations wanted to insert. Particularly sensitized to this were Muslim nations which, in this meeting, were led very effectively by Saudi Arabia. For instance, "reproductive health," translated into Arabic, means a safe delivery. Therefore, nations less than totally familiar with the nuances of this English wording had to have the true meaning explained. When this happened, they coalesced and became an effective, functioning alternative to the Western pressure.

There were about 60 pro life lobbyists in Istanbul from every continent. An office was set up in a hotel room with a copy machine (over 30,000 copies were made), computer, fax, desk-top publishing, etc. John Smeaton, from the Society for the Protection of the Unborn Child in London, guided the pro-life activity. Every night, at different secret locations, all available pro-life lobbyists met to plot strategy for the next day, and to pray together. The result of our activities was a firming up of the non Western nations and a refusal to bow to what in fact became intense bullying, arm twisting and outright blackmail. One African delegate told us that she was in complete sympathy with our pro-family views, but that if she did not vote with the United States, her country would lose their aid from the US, and they could not afford that. This was repeated by other countries.

The second week was programmed to have a gentle ending. Tuesday was to wrap up all of the discussions. Wednesday was to be a free day to allow full translation of the agreed upon text. Thursday was to be the adoption of the text, and Friday was to be the formal acceptance and everybody would leave. It didn't quite work out that way. At the beginning of the second week, all the housing questions had been answered, but the conference was at total impasse on the proposed radical, social agenda.

The Western nations, who totally controlled the agenda, then adopted a policy to wear the opposition down. The session convened on Wednesday at 11:00 AM and was held in formal session until 11:00 PM. During this time essentially nothing happened, and the chair of the president sat empty. But pro-family lobbyists fully understood that the president of the assembly could

walk back in at any moment and ask for the assembly to vote on any proposal. This necessitated the pro life, pro family phalanx of countries and our people to sit and stay full-time. This was a real problem for small countries. For example, Guatemala sent one delegate, and there was a limit to such a person's endurance. On Thursday the session reconvened at 11:00 AM. Again nothing happened, but everyone stayed until the recess was called at 7:00 am Friday morning. Still no decisions. On Friday, instead of going home, as scheduled, our determined people stayed at their posts. So did the Muslim countries, and so did most of the G-77 nations. The meeting was reconvened at 11:00 am, and again the clock turned around until finally at 2:30 am on Saturday morning the Western nations finally gave up. Totally frustrated and visibly furious, the chief US negotiator accepted the pro-life, pro-family package

The pro-life victory eliminated the Canadian insistence on an ambiguously defined "families," which would have conferred equal status on homosexual "families." It reaffirmed the importance of parental rights. It guaranteed respect for member states' religious and ethical values. It recognized the family as the basic unit of society. Five of the six references to reproductive health were deleted, with the one remaining hemmed in with such strong protective language that it could not be used to force abortion on a developing country. All references to gender were eliminated and school-based clinics were deleted. It was in fact a resounding pro life victory, or, as Mary Meaney, in her report of this in National Review Magazine, called it, "The Istanbul Miracle." •



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OCLife Pro-Life Handbook: Vol. 1, The Basics (48 pages) Printed on 8 1/2"x11" the work deals mainly with abortion from a n Orthodox Christian perspective and gives many suggestions on what can be done.(\$7.50)

Abortion, Economia and the "Hard cases" by Valerie Protopapas, OCLife's Educational Director. This is a scholarly theological based work dealing with the application of "economia" as applied to the cases of abortion in rape, incest, and the life of the mother in the modern Orthodox Church and is a must reading for the clergy. (\$6.00)

New!!! Video tape (approx 2 hrs): "In Defense of Life," Fr. Ed Pehanich spkr. An illuminating tape dealing with the Orthodox Christian response to abortion and euthanasia.(\$15.00)

- Back Issues of Rachel's Children (by Volume only, \$3.00 for each Volume.)
- Vol. 1 Nos, 1,2,3,4 (1986-87, all, available now)
 - Vol. 2 Nos, 1,2,&3 (1988 not ready yet)
 - Vol. 3 Nos, 1,2,3,4 (1989, all, available now)
 - Vol. 4 Nos, 1,2,3,4 (1990-91, all, available now)
 - Vol. 5 Nos, 1,2,3,4 (1991-92, all, available now)
 - Vol. 6 Nos, 1,2,3,4 (1993 all, available now)
 - Vol. 7 No.s 1,2,&3 (1994-95 all, available now)
 - Vol. 8 No.s 1,2,&3 (1995 all, available now)

The back issues have been spruced up with new mast-heads; however, the text and graphics are exactly as in the originals. Vol. 1 & 2 were "cut and paste" and had to be reconstructed from old copies. Vols. 3 and above were originally computer masters. The layouts have been spruced up to reflect modern computer technology.

OCLife Recognition Pins: \$6.00 each; \$5.00 each in quantities of 4 or more

OCLife Bumper Stickers: **OUT OF STOCK!!!** We must find a new vendor.

ORTHODOX CHRISTIANS for LIFE -1996-97 MEMBERSHIP/RENEWAL FORM ===>

Mail to: ORTHODOX CHRISTIANS for LIFE, P.O.BOX 805, Melville, NY 11747 **Vol 9 No. 1&2**

Yes, I wish to help OCL! Enclosed is my gift [] and/or donation to Amicus Brief Fund [] checkbox

OTHER> \$_____ \$50.00>___ \$25.00>___ \$10.00>___ \$5.00>___ Pledge: \$_____ per Mo. _____

New Membership in OCL> [] RENEWAL for **1996** [] Extra Measure Gift> ___ Want to form OCL chapter> []

[If you want to get involved in OCL please write or call OCL on how you can help c/o Mrs Valerie Protopapas (516) 271-4408]

(make check or money orders payable in US Dollars to Orthodox Christians for Life)

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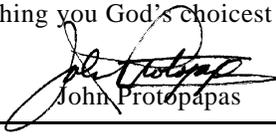
From the Director's Desk

This year OCLife celebrated its 10th anniversary and its 10th participation in the March for Life. However, on Tuesday November 5, 1996 will mark the election of a president for the American people. This election could very well be pivotal in the future of the debate in this country on abortion and euthanasia. The present incumbent president William ("Bill") Jefferson Clinton has proven to be the most pro-abortion president in the history of our country - he has shown his abject disrespect for the sanctity of human life's by vetoing the legislation that would have prohibited the most barbarous of all procedures, the late term partial birth abortion - a form of infanticide. He has used a specious argument that the legislation did not protect the life of the mother. How utterly disingenuous - the child is already 2/3 through the birthing process when it is killed and its brains sucked out! (See Rachel's Children Vol.6, No.1: '93) How can the life of the mother be endangered less when the baby is turn around in the womb and 2/3 delivered??? Please remember that if this man is re-elected he will probably appoint at least one and perhaps up to three new Supreme Court justices. I urge you all to vote and not to become apathetic because the polls show what seems to be an insurmountable lead for the incumbent. And do not underestimate the congressional races - the Republican victories of 1994 demolished the pro-abortion Democratic stranglehold on the House and Senate committee chairmanships - the places where legislation is made or broken.

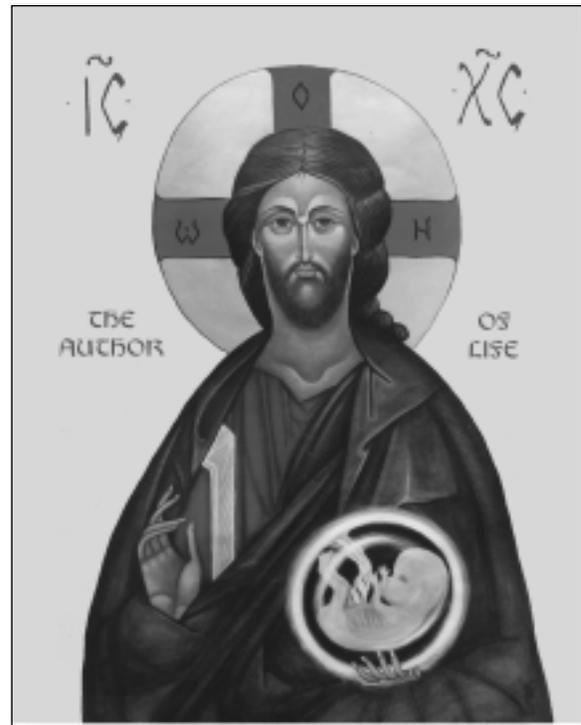
It is *especially* critical that our Church continue to witness its teachings on the sanctity of human life because in our culture it is perceived that silence means assent. We ask you to honour us again with your presence and join with our hierarchs in the Orthodox witness on Wednesday, January 22, 1997 starting at 11:00 AM in Washington, DC on the Ellipse which is directly across the White House.

A belated thanks to David Kristof of Harrison, Ohio for his continued financial support.

Please remember our efforts in your prayers and any financial support you can give on a regular basis would be a great blessing — we have neither asked for financial support from any jurisdiction, nor do we receive any. Our work is a gift offered to God, freely given. Wishing you God's choicest blessings, I remain, yours in Christ,


John Protopapas

Now available:



A 8-1/2"x11" full color reproduction of the banner icon,
"Christ, the Author of Life"

(original by Valerie Protopapas)

This is the icon on that appears on one of the banners that we use at the March for Life (black and white reproduction above). The icon is a stunning computer enhanced full color reproduction of the original on special glossy coated plastic stock with translucent inks at a 300 dpi enhanced resolution. The characteristics of this means of reproduction is a copy whose optical qualities resemble that of a well executed egg tempera icon. The "Author of Life" is suitable for framing; however, it must be protected from possible water and heat damage because of its water soluble inks, special surface, and plastic substrate.

The cost of each is \$15.00 (unframed) post-paid. Please allow 1-3 weeks from receipt of order for delivery. Checks are to be made out to "Orthodox Christians for Life" in US dollars. and sent to OCLife, PO Box 805, Melville, NY, 11747. This is an OCLife fund-raising effort.

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