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Metropolitan Maximos Initiates OCLife Program in Pittsburgh

This summer, Metropolitan Maximos of the Greek Archdiocese, instituted a new sanctity of life program in Pittsburgh. Ms. Faith (Vera) Lord, whose dramatic testimony regarding her own abortion appeared in the last issue of Rachel's Children, will be speaking at all fifty-two parishes in the Pittsburgh Diocese. Ms. Lord believes that many more Americans - and especially Orthodox Christians - would be solidly pro-life if they were informed of the evil after affects of abortion but that the collusion between the abortion industry (abortion is a *very* big business) and the media has managed to keep most ordinary Americans ignorant of the matter.

The Metropolitan wrote in an August 23rd letter to the Faithful that "It is our obligation as Orthodox to speak up and not remain silent on this issue." He went on to say that Orthodox Christians for Life in the person of Ms. Lord will be there "...to inform the clergy and laity of our Diocese to the realities of the tragedy and sin of abortion."

Orthodox Christians for Life wishes to offer our profound thanks and gratitude to Metropolitan Maximos and Faith Lord for their courage and dedication to Christ, His Church and the sanctity of innocent human life. It is to be hoped that other hierarchs in the United States and elsewhere will follow his example and institute similar programs among the Faithful. Only through the revelation of the truth is there hope that the murder of innocent children will once again be seen as the terrible moral evil that it is.

Russian Orthodox Church Speaks Out

(Rockford Institute Newsletter, Aug. 15,2000)

On August 15 the Russian Orthodox Church adopted a strictly conservative social policy platform that contained harsh criticisms of homosexuality, euthanasia, abortion and artificial insemination. The social policy platform was adopted at jubilee-year meeting of the Council of Bishops, an assembly of top Orthodox clergy, held at Moscow's Cathedral of Christ the Savior. A day earlier the council canonized more than 850 new saints, including Russia's last tsar, Nicholas II.

This is the first formal pronouncement by the Russian Orthodox Church on contemporary social issues, on which it was not allowed to comment in Soviet times. It also represents the first unequivocal reiteration of traditional Christian teachings by a major denomination in recent years. "The Holy Bible and the Church doctrine unequivocally condemn homosexual ties as a perverse distortion of the God-given nature of the human being," the document stated. The bishops called for homosexuals to be barred from working as teachers, or taking up senior positions in the army and prison management. They strongly condemned proposals for same-sex 'marriages' and transsexual operations. Russian bishops also condemned euthanasia as a grave sin that is both murder and suicide, and euthanasia victims are to be denied Christian burial or memorial services. The bishops also condemned child bearing by surrogate mothers and artificial insemination. Finally, the document reaffirmed the Church's opposition to abortion, which is widely practiced in Russia as a form of birth control.

-Srdja Trifkovic -

Serbian Orthodox Church Takes Abortion Stand

BELGRADE, Yugoslavi, March 15 8:43 AM ET (AP)

The Serbian Orthodox Church on Wednesday urged its priests to refrain from giving Holy Communion to medical professionals performing abortions. A letter demanding Serbian Orthodox priests “not to grant Holy Communion” to doctors and midwives known to perform abortions was sent from the Church’s highest body, the Holy Synod, to all Serbian Orthodox archbishops and their dioceses, the independent Beta news agency reported. “Abortion is a grievous sin before God, condemned by the Scriptures,” the Synod’s letter read. “As such, it threatens the entire Serbian nation with biological extermination.”

The ban, which also includes Eucharist, coincides with the beginning of the Orthodox Lent, a seven-week fasting period leading up to the Orthodox Easter on April 30. It is to hold until “penitence” from the offending doctors and midwives. Abortion has never been an issue in Serbia, as it is widely and liberally performed under Serbian law. The influential Serbian Orthodox Church, however, has lately been concerned with the sharp decline in birthrate among Serbs.

Orthodoxy, Abortion and the 2000 Election

by Valerie Protopoulos

(edited by the author from her article in Again Magazine)

In the 1800s, slavery was the great moral evil confronting this nation. The issue was further complicated by the Supreme Court decision *Dredd Scott* which held that slaves, even when brought into a “free” state, remained the property of their owners. Although admittedly human beings, slaves were considered property, *not* persons under the Constitution. This debate was exacerbated by the fact that there was no clear leadership on the part of America’s religious community. Certain churches, mostly in the South, defended slavery while most churches in the rest of the nation condemned the practice. Unfortunately, there was little in Scripture to guide either side. St. Paul wrote that slaves should submit themselves willingly to their masters and slavery had existed in many Christian nations down through the ages.

Most Americans were apathetic on the subject and

while there were zealots on both sides, the majority wished that the issue would just go away lest it bring economic chaos or, worse, civil war. Most excused themselves by saying that while they would never own slaves, they didn’t have the right to tell anyone else not to do so since slavery was legal. This stalemate might have continued had not the daughter of an abolitionist preacher written a little book entitled “Uncle Tom’s Cabin”. Harriet Beecher Stowe’s damning revelation of slavery changed a nation’s heart and mind and in 1860, Abraham Lincoln, the candidate from the newly formed, anti-slavery Republican Party, was elected President which plunged the nation almost immediately into civil war. Those who voted for Lincoln knew that a war would result from their vote, but they exercised their civic responsibility in a just moral cause.

Today we seem to have lost the understanding of civic virtue. We profess to be Christians while supporting politicians and parties that espouse and promote the most blatant anti-Christian sentiments and policies. In 1860, Americans accepted war as the price of ending slavery. But as bloody as the Civil War was (and it was more bloody than any other American war before or since), there is a war going on today that has cost more lives than all the wars in our history put together - and the death toll rises at an astounding four and a half thousand a day. This is a war against innocent human life and it’s main weapon is abortion. Once again, a decision by the Supreme Court - *Roe v. Wade* - set a bloody holocaust in motion. Once again, the Court decided that there were human beings in this nation - unborn children - who were not persons under the Constitution. However, while *Dredd Scott* had legitimate Constitutional origins, *Roe* has none. Not only isn’t the right to abort found in the Constitution, there isn’t even a “right to privacy” upon which *Roe* is predicated. The “right” to an abortion was fabricated by a Court determined to legalize abortion despite two centuries of legal and twenty centuries of moral precedent to the contrary.

As in the 1800s, the problem has been exacerbated by the contradictory witness of the religious community, however, in this case it is not due to any confusion on the part of the Church. From the very beginning, Christianity has totally condemned abortion but in the West, the Church has become ever more divided not only in matters of morals but in theology and liturgy as well and it is this separation from the foundations of the Faith that has caused a division of witness on their part. However, the Orthodox Church has maintained Her

connection to the Apostolic witness from Pentecost to the present. Therefore, Her doctrines are clear and have been articulated by the hierarchs and councils not only of the past but of the present as well. Unfortunately, hierarchical declarations on this issue have not been articulated as frequently or as forcefully as they should. Nevertheless, there is not one Orthodox - clergy or lay - who should be ignorant of the fact that the Church utterly condemns abortion and forbids the support, promotion, promulgation, protection of and participation in this shedding of innocent blood.

Yet, many “Orthodox” support politicians and organizations which boldly advocate abortion. What is conveniently forgotten by them is that one cannot *be* an Orthodox Christian if one disregards Orthodoxy’s moral doctrines anymore than if one disregards Her theology. The divinity of Christ and the nature of the Trinity are non-negotiable and so is the Church’s position on abortion. One cannot be “pro-choice” or support “pro-choice” candidates, political parties, legislation, organizations or anything else and be an Orthodox Christian. The choice is clear: abortion or the Church; one cannot have both. But for whom can an Orthodox Christian vote if no one is “pure” on this issue? Some proliferers refuse to support anyone who does not measure up to standards that cannot in the vast majority of cases be met and very few office seekers have the courage to condemn abortion so the “hard cases” of rape, incest and life of the mother are standard exceptions in all legislation to limit the procedure.

Usually, even the best intentioned voter will have to choose between the lesser of two evils in the event that there will be at least one candidate who is not a proud advocate of baby-killing! It is only when all the candidates are equally egregious that there is a real problem. If one does *not* vote, one is affirming the worst since, according to legal precedent, silence indicates assent. In other words, if one remains silent, one is saying “yes” to whatever is being promulgated. That is why the virtual silence on the abortion issue - with a few exceptions - of modern leaders of the Church in the United States has been so damaging to Orthodoxy’s witness on this issue. When there are no acceptable candidates, one must make plain to one’s political party that its candidate is unacceptable and why. Should the status quo remain, then there are other options including becoming involved in the party’s decision-making process at the grass roots level and encouraging like-minded individuals to do the same.

In America there are two major political parties, one has embraced abortion while the other despite its pro-abortion members, has maintained a pro-life position. Does this make one party morally superior to the other? Yes - at least on the issue of abortion and frankly, the murder of innocent babies is an issue which makes all others pale by comparison. Nothing offered by the government or the private sector is of use to the dead. Furthermore, when a nation legalizes the murder of its citizens on the basis of what they are and not what they have done - the difference between abortion and capital punishment - then no one is safe. When the barriers to the taking of innocent life are removed, the results are horrendous. The euthanasia program under Hitler began by killing only the most severely mentally and physically compromised and ended a scant six years later starving to death children who wet the bed! We cannot claim that “it can’t happen here!” It is happening here. Neither can we claim that Americans are morally superior to Germans. That contention is repudiated by our continued indifference to this holocaust which has already claimed almost forty million victims.

Does this mean that one cannot be a member of the abortion party and an Orthodox Christian? That depends upon whether one is working to change that party’s position and on whether or not one supports candidates from that party who are pro-abortion simply because of their party affiliation. Obviously, if one is willing to vote along party lines whatever wickedness that party chooses to espouse, then one has placed oneself outside the Church. However, a party’s label does not vindicate a candidate or make him more acceptable if he is pro-abortion: a pro-death Republican is as morally reprehensible as a pro-death Democrat.

But what about the much vaunted “separation of Church and State”? The First Amendment forbids the Federal Government from establishing a national church and that is all it does. So, how do we express our civic duty as citizens and as Christians in what is essentially a post-Christian culture? The answer to that is simple but, unfortunately, not easy. We must learn what the candidates stand for - especially in important moral issues such as abortion - and then we must vote for and support only those who advocate positions aligned with the moral doctrines of the Church. Politicians cannot deliver us from evil, but they may certainly plunge us into evil and we become accessories to that evil when we vote them into office. Still, Orthodox Americans may neither abstain from the political process because it is

imperfect (for that means we are saying “yes” to evil) nor practice political advocacy divorced from the Faith. As in everything else, we must be obedient to Christ and His Church - there simply is no other way.

What’s Going On
From: The Pro-Life Infonet

(with permission)

<infonet@prolifeinfo.org>

UNICEF and ProLife:

Subject: UNICEF Restricts Pro-Life Lobbyists at Uncoming Summit

Source: Catholic Family & Human Rights Institute; December 15, 2000 New York, NY –

The United Nations Children’s Fund (UNICEF) has announced a plan that will severely restrict non-governmental (NGO) lobbyists at the upcoming ten-year review of the Convention on the Rights of the Child. Pro-life lobbyists believe the clampdown is aimed specifically at them. UNICEF has announced that only two representatives of an NGO may participate at any one time in the governmental meeting. Given the small number of approved pro-life NGOs this limit would severely restrict the number of pro-lifers who can lobby the delegates.

The relationship between UN agencies and pro-life lobbyists has always been uneasy. Many UN bureaucrats and pro-abortion NGOs view pro-life lobbyists as interlopers, at the UN only to stop the progress of women’s rights. Attacks from “reproductive rights” supporters at the UN upon pro-life lobbyists have gone on for years.

These battles began years ago at the original Cairo Conference on Population and Development (1994) and flared up to near international-incident status a year later at the Beijing Women’s Conference (1995) where pro-lifers were allowed to participate only after the direct intervention of members of US Congress. Discrimination and dirty tricks have been used frequently against pro-lifers at UN meetings. It is reported that at the Beijing women’s conference Timothy Wirth, former US Senator and then US Undersecretary for Global Affairs, told Chinese authorities that a pro-life journalist was a terrorist threat. The Chinese police detained the journalist for several hours.

In the winter of 1998 the United Nations Population Fund (UNFPA) sponsored a governmental meeting in The Hague to prepare for the five-year review of the Cairo Conference on Population and Development.

More than 800 NGOs were allowed to participate, but only six pro-life groups were allowed in the conference. Organizers admitted that UNFPA had placed a quota on pro-life groups. Pro-life lobbyists have also been roughed up by UN bureaucrats and by staff members of pro-abortion NGOs. Catholic journalist M.J. Anderson says at the Hague meeting she was grabbed by a paid staff member of “Catholics” for a Free Choice. Jeanne Head, chief lobbyist for National Right to Life Committee charges that at Cairo+5 a UNFPA staff member pushed her from a photocopying machine.

Last spring at Beijing+5, a UN bureaucrat commanded a private pro-life memo listing the names of all pro-lifers and their affiliations. She insisted the memo would be used only to assist in accreditations. She returned the memo only after the insistence of pro-life attorneys, but within hours the names on the memo were circulating in a flyer distributed all over UN headquarters.

The pressure seems to be increasing after the unexpected pro-life victories at Beijing+5 last spring. Even though outnumbered roughly 7,000 to 30 at the Special Session of the General Assembly, pro-lifers found enough governmental support to stop a wide range of agenda items that would have advanced abortion on demand. Pro-lifers are confident that they can be effective even with reduced numbers.

Euthanasia & Assisted Suicide:

From: The Pro-Life Infonet <infonet@prolifeinfo.org>
Subject: Significance of Dutch Euthanasia Decision Sinks In

Source: Cybercast News Service; December 18, 2000

A recent decision by Dutch lawmakers to legalize euthanasia continues to generate shock-waves in Holland and around the world, as the implications sink in. “It is an important moment in western history, which many people don’t seem to realize the significance of,” said Henk Reitsema, a Dutch pastor, commenting on the parliament’s passage of the law. “I am sure that there will come a time in our lifetimes when many of us look back and wonder ‘What were we thinking when we let people decide that it was okay to actively take part in killing people with our medical and legal apparatus involved, while the individuals had committed no crimes?’ “.

Although it has been technically illegal until now, euthanasia by lethal injection has been practiced in the Netherlands for about 25 years and more than 3,000 people die this way every year. The new law, whose

passage through the Senate next year is considered a formality, provides guide-lines doctors must follow to remain within the law. A patient suffering from unbearable pain must make a voluntary, well-considered and lasting request to die. He or she must also be aware of all other medical options and have sought a second professional opinion. The doctor must send a report to a legal and medical commission that will ensure all conditions have been met.

But Karel Gunning, a Dutch physician who heads a group called the World Federation of Doctors Who Respect Human Life, said doctors were unlikely to incriminate themselves when submitting their report after killing a patient. "That report is sent to a committee that must judge whether the doctor acted correctly, and on the basis of this report the committee must judge," he said. "But the author of the report is the doctor himself. Can we be sure that the report is truthful?"

A doctor would not mention in the report if the patient had been killed against his will, and it would be difficult for the commission to prove that the report was false. The "chief witness" - the patient - would be dead, Gunning said. If there were relatives or heirs on the scene, they may be interested in an expected inheritance. Gunning said he deeply regretted that Holland was leading this world in this way. He recalled that, half a century ago, Dutch doctors risked their lives by refusing to participate in Hitler's forced euthanasia program, which "killed over a hundred thousand German patients with a mental handicap." But he expressed optimism that the world would not follow suit. "I don't think the world will follow the Dutch guide. I think the Dutch example will show too clearly that it is impossible to allow killing patients who want to be killed, without taking away the protection of patients who don't want to be killed. "That is too high a price for the 'luxury' of being able to choose euthanasia."

The Vatican last week published a document which called the Dutch decision a consequence of a wider "spiritual and moral weakening." It challenged the argument that patients had to be put out of their suffering, saying that now, more than ever, "pain is 'curable,' with adequate analgesic means and palliative care [and] adequate human and spiritual assistance." Treatment should only be stopped, said the document drawn up by the Pontifical Academy for Life, in the extreme case of imminent and inevitable death. There was a substantial difference, it argued, between procuring death through euthanasia and allowing it. "The first position rejects

life, while the second accepts its natural fulfillment."

Earlier, the head of the Roman Catholic Church in the Netherlands, Cardinal Adrian Simonis, said he remained hopeful that the Dutch upper house of parliament may reject the legislation next year. In an interview with an Italian newspaper, he decried "the modern sickness of man who no longer adheres to truth but to the subjectivity of his feelings." Simonis noted that European Union institutions had pointed out that the Dutch law is in conflict with European human rights legislation. Article Two of the European Convention on Human Rights upholds the right to life, as protected by law.

Even as the Dutch lawmakers were voting on the bill on September 28, Jonathan Imbody of the Christian Medical Association in the U.S. was delivering a presentation in The Hague, encouraging Christian pro-lifers to continue campaigning against euthanasia. He cited a report in an American medical journal which found that depression and hopelessness, rather than pain, were the dominant reasons for patients seeking euthanasia. This should alert Christians to the fact that "our battle is not simply over public policy; it is a battle that reaches deep into the hearts and souls of individuals," Imbody said.

From: The Pro-Life Infonet <infonet@prolifeinfo.org>
Subject: Assisted Suicide Movement Dead Wrong, But Still Kicking
Source: Weekly Standard; Decmber 18, 2000 Issue Assisted Suicide Movement Dead Wrong, But Still Kicking By Wesley J. Smith [Wesley Smith is a leading author and advocate of the pro-life position on euthanasia and assisted suicide.]

Maine voters' rejection on November 7 of an initiative to legalize physician-assisted suicide was only the latest in a string of defeats for the American euthanasia movement. Granted, the margin was narrow — 51.5 percent to 48.5 percent. And with the Netherlands finally in the process of formally legalizing assisted suicide, no one should infer that this tenacious international movement is dead. Still, its advocates in this country have failed to move the ball since 1994, when Oregon voters passed a legalization initiative. The latest setback should spur the media to give less coverage to killing as "medical treatment" and more to the underreported subject of truly compassionate assistance to the dying, such as pain control, symptom management, and hospice care.

If the assisted-suicide movement was rebuffed in Maine, it was not for lack of investment in the campaign. Euthanasia activists from around the nation had carefully selected Maine as the most promising site for a breakthrough. "Maine is a small state with a small media market, and proponents believed that

they could carefully control the message,” explains Rita Marker, executive director of the International Anti-Euthanasia Task Force. “More importantly, some of the most vulnerable groups who oppose the assisted- suicide agenda nationally — disability rights activists, minorities, advocates for the poor — are not as numerous in Maine as they are elsewhere in the country, and thus assisted-suicide activists had substantial reasons to be optimistic about their chances of prevailing.”

The practice in Maine of allowing an initiative’s proponents to determine the wording that appears on the ballot also favored the measure. Euthanasia activists couched Question 1 in soothing language: “Should a terminally ill adult who is of sound mind be allowed to ask for and receive a doctor’s help to die?” And to mobilize support for it, they mounted a national full-court press. Euthanasia organizations from all over the country urged their members to donate time and money to the campaign, with much success. More than 90 percent of the financing for the “Yes on Question 1” campaign came from outside Maine. Many of the nation’s best-known assisted-suicide proponents — including Oregon governor John Kitzhaber — strove to persuade Maine voters to make it legal for doctors to write lethal prescriptions. Initially, public support for the measure was high — 70 percent, according to the Bangor Daily News of February 17, 2000. But as the campaign progressed and voters considered assisted suicide in the context of HMO cost-cutting, the potential for abuse and coercion, and the problems reported in Oregon despite the secrecy surrounding the practice there, public support steadily waned. When the final tally was made, the initiative lost by almost 20,000 votes.

The same pattern of early support for assisted-suicide initiatives, dwindling to eventual defeat at the polls, occurred in Washington state (1991), California (1992), and Michigan (1998). Even in Oregon, where the initiative passed, support shrank from nearly 70 percent at the beginning of the campaign to just 51 percent in the final tally. The euthanasia movement, moreover, has also been stymied in the courts and legislatures. In 1997, its advocates failed to persuade the U.S. Supreme Court to issue an assisted-suicide *Roe v. Wade*. The vote in *Washington v. Glucksberg* was unanimous, a rare achievement for our often divided high court. Only a few months later, the Florida Supreme Court refused to rule that assisted suicide was a right under the privacy guarantee in the Florida Constitution. And in 1999, a court in Michigan sentenced euthanasia’s most notorious practitioner, Jack “Dr. Death” Kevorkian, to 10 to 25 years in prison for the murder of Thomas Youk. Thus ended a macabre career that had helped eliminate some 130 people and made kidneys removed from one disabled victim available to the public on a “first come, first served” basis. Kevorkian had outworn the patience of law enforcement by arrogantly providing a videotape of his crime for airing on the program 60 Minutes.

As for the legislative arena, not one of the many euthanasia bills introduced at the state level has had a realistic chance of

passage. A robust coalition came together to fight these bills. In addition to the constituencies mentioned by Rita Marker, this alliance includes hospice professionals, religious organizations, pro-lifers, and medical associations, all of them willing to set aside their differences on other controversial issues in order to unite against the proposition that doctors should have license to kill their patients.

The only prospect euthanasia advocates have for gains in the immediate future is in Alaska, where a lawyer for the misnamed Compassion in Dying Federation has sued under the privacy guarantee of the state constitution to overturn the state ban on assisted suicide. The suit failed in the trial court and was recently argued before the Alaska Supreme Court, where the justices noted the Florida high court’s refusal to legislate from the bench. The Alaska decision is expected next year.

Whatever happens in Alaska, assisted suicide won’t soon be widely legalized in the United States. Thus, the time has come to look beyond a movement that actively harms the dying and disabled people it purports to help. Not only does it disparage the value of their lives, but it diverts media and popular attention from all that medicine can do to make people’s dying days worth living.

It is high time that the issue of end-of-life care be given serious and concentrated consideration. For example, it is a national scandal that only 29 percent of Americans who died in 1999 received hospice services, and those who did often did so for only weeks or days. By contrast, in England the figure is 65 percent, and most hospice patients receive care for many months. For 30 years, the British have been educating the public about care for the dying, making hospice a household word. Nor do they place policy impediments between dying patients and hospice care — as we do in the United States, where patients are required to refuse all further curative treatment in order to receive hospice relief.

According to Dame Cecily Saunders, the creator of the modern hospice movement, this irrational American rule makes patients, families, and physicians far less likely to turn to a hospice, which is seen as the end of all hope. In an era when the media are addicted to scandal, assisted suicide makes for juicier copy than hospice care and pain control. But the stalling of the euthanasia movement can and should change that. The big story should be the challenge of creating a medical environment in which no American dies alone or in pain.

— The Pro-Life Infonet is a daily compilation of pro-life news and information. To subscribe, send the message “subscribe” to: infonet_request@prolifeinfo.org. Infonet is sponsored by Women and Children First (<http://www.womenandchildrenfirst.org>). For more pro-life info visit <http://www.prolifeinfo.org> and for questions or additional information email ertelt@prolifeinfo.org

From the Director's Desk

Christ is Born! Glorify Him!

January 22, 2001 will mark the 28th anniversary of the legalization of abortion-on-demand in the infamous *Roe v. Wade* decision of the U.S. Supreme Court. Since 1973 more than 50 million pre-born human beings have been murdered by abortion in the United States alone. We have the most permissive abortion laws in the world with the exception of Communist China, which has a draconian population control program.

Although the Orthodox Church unequivocally condemns abortion as murder, and many statements have been issued by the hierarchs and assemblies of all the jurisdictions in the United States, it was not until 1987 that there was a recognizable Orthodox presence on a national level witnessing to our Church's ancient and unchanging truths on the sanctity of human life. This occurred when an Orthodox bishop and a dozen or so clergy and laity braved the worst snowstorm in the history of Washington DC to attend the nation's premier pro-life event — the March for Life. This event has drawn over 100,000 people each year since 1990. The number of Orthodox bishops in attendance at the March has been as high as four and the clergy and laity have, at times, numbered more than two hundred strong. In 1996 we almost numbered 600!

This year presents yet another opportunity for an evangelistic witness to our Faith because of a heightened interest in Orthodoxy as evidenced by the increasing number of converts to the Church in recent years. It is a significant sign — the vast majority of these converts identify themselves as "pro-life" and were attracted to Orthodoxy, in part, because of her teachings on the sanctity of human life. The Orthodox Church in this nation has an excellent opportunity to present its position on the sanctity of human life to

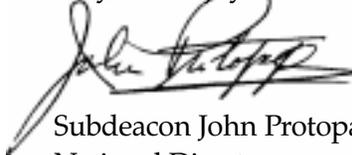
the culture at large, thereby also establishing a strong visible presence among the heterodox.

This year there is a new administration lead by president-elect George W. Bush. This year there is an excellent chance that partial-birth abortions will be outlawed as he is a pro-life president and there was already a large majority on both sides of the aisle who supported this legislation. It was president Clinton who stopped the legislation dead in its tracks by vetoing it. This year promises an opportunity to start to turn things around. However, it will not be easy as there is only the slightest of majority by the Republicans in Congress.

It is especially critical this year that our Church witness its teachings on the sanctity of human life because in our culture it is perceived that silence means assent. There is a common belief among many people that abortion is purely a political issue; however, as you know, it is quintessentially a moral issue that has become politicized in recent years. We ask you to honor us with your presence and join with our hierarchs in the Orthodox witness on Monday, January 22, 2000 starting at 11:00AM in Washington, DC on the Ellipse which is directly across the White House. If there are any questions please contact Orthodox Christians for Life at (631) 271-4408.

Please keep 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. We have established a web page on the internet where resource material and newsletters can be accessed at www.oclif.org; our e-mail address is oclifhq@aol.com.

Wishing you God's choicest blessings, a blessed Nativity, and a joyous New Year,



Subdeacon John Protopapas,
National Director

ORTHODOX CHRISTIANS for LIFE · 2001 MEMBERSHIP/RENEWAL FORM ==>Do not mail newsletter - I will download from internet []

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ORTHODOX CHRISTIANS FOR LIFE

*Requests the honor of your presence for
The Orthodox Witness on the Sanctity of Human Life
at the*

YEAR 2001 MARCH FOR LIFE

mourning the legalization of abortion in 1973

Monday, January 22, 2001

11:30AM

(Rain, Snow, or Shine)

We start to assemble at 11:00AM

Look for the large white banner to the right of the podium

Program Activities Start at 12:00 noon

Post March memorial service for the unborn at the Supreme Court

The Ellipse, Washington DC

(across the street from the White House)

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