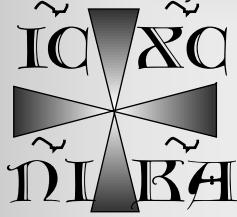


Orthodox Christians for Life



Serving Christ and the
Holy Orthodox Church since 1986

Rachel's Children

Jeremiah 3:15 & Matthew 2:17-18

REPRINT

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1994 March for Life Successful Despite Bad Storms and Cold

The winter of 1993-94 was unusually cold and stormy - especially the week before the March for Life. A severe winter storm along the eastern seaboard and severe cold in the mid-west left many areas paralyzed in the eastern half of the United States. So it was with trepidation that many of the pro-lifers who traveled to Washington DC awaited their comrades who would be traveling from all the 50 states. As we stood on the partially snow covered White House Ellipse by the podium at 11:00 AM we wondered how many would attempt to make it or be able to overcome their local weather conditions. The sun was shining but this was Washington, DC where the weather had moderated a bit.

We knew that his Eminence Archbishop Herman (OCA) had arrived the night before as we had. There was a question as to whether Their Graces Bishops Nicholas (American Carpatho-Russian Orthodox Church) and Nathaniel (OCA) would be able to overcome the weather.

As the hour of the March approached both familiar and new Orthodox faces appeared along with the indefatigable Archbishop Herman. Just before the opening ceremonies were to start we received a message that Bishop Nathaniel would not be able to make it. The crowd had swelled to well over 50,000 at noon time, but no sign of Bishop Nicholas and his faithful contingent from Johnstown, PA. It was somewhat disappointing, especially when we received further news that a number of buses from Pennsylvania could not make it through the roads which had been severely narrowed due to heavy snow that had accumulated. Surely this did not bode well and we became resigned to a possible poor Orthodox turnout.

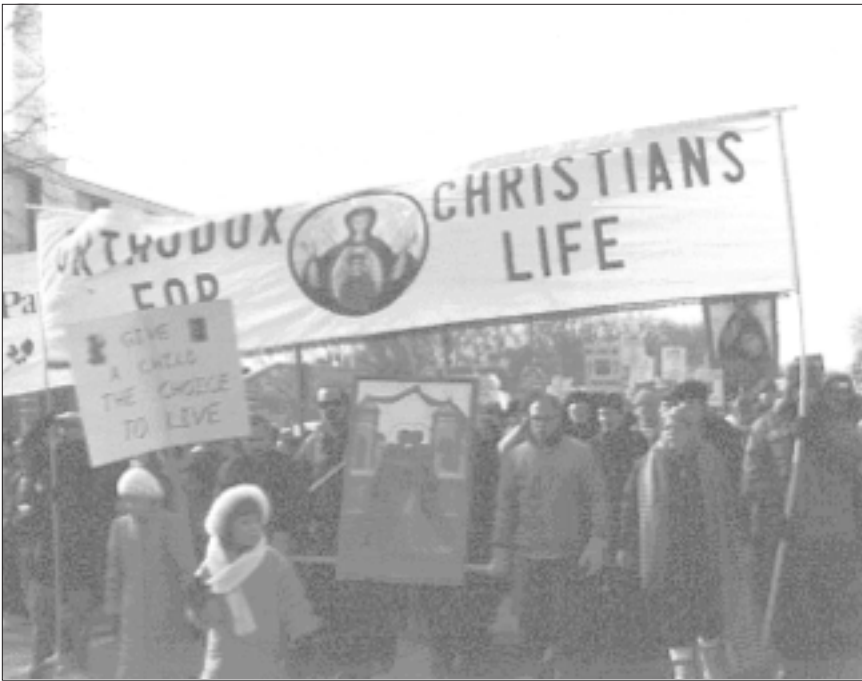
The crowd was enthusiastic and was growing during the pre-march ceremonies. Archbishop Herman greeted the crowd from the podium on behalf of the Orthodox Church and came down to join us where we had gathered. As usual we attracted much attention with our panoply of banners and icons.



At the end of the ceremonies we still saw no sign of Bishop Nicholas, but if his bus arrived late we knew he would be waiting with us with his flock somewhere along the route. We did the best thing that we knew to draw attention to us - we started to sing church hymns - unmistakably Orthodox. As we got on to Constitution avenue on the way to the Supreme Court there was the good bishop and his flock waiting for us - they had heard us.

There were now almost 200 Orthodox gathered together as we marched up to the Court. We were a sight - singing Orthodox hymns, and carrying our icons and banners - an archbishop, a bishop, priests, deacons, subdeacons, readers, and the laos: truly the icon of the Church. The streets were wet and slushy, but it did not chill our ardor which was filled with the warmth of faith, full of the Holy Spirit.

When we reached the Supreme Court Archbishop Herman and Bishop Nicholas conducted a panikhida in memory of the aborted unborn and we departed for the buses and hotels. It was a day of joy to be able to witness the teachings of the Holy Orthodox Church on the sanctity of all human life. The weather had reduced our numbers by perhaps 100, but it did not dampen our spirits. At least 75,000 had participated in the March for Life despite unusually bad travel conditions



across the eastern United States. It was a hopeful sign for the future. May the Blessed Holy Trinity grace us with the strength of purpose and resolve to return again for however long it takes to end the blight of abortion in our society.

Messages blessing our efforts were received from his Beatitude Metropolitan Theodosius (OCA), the Most Reverend Philip, Antiochian Archdiocese, Archbishop Peter (OCA), Bishop Nathaniel (OCA), Bishop Maximos (Greek Archdiocese), and Bishop Vsevelod (Ukrainian Orthodox Church in America) (We have photographs of the 1994 March for Life interspersed throughout the first four pages of this issue.)

Postscript

Archbishop Peter (OCA) sent the following message to Orthodox Christians for Life several days before the March for Life :

"I wish to add my blessing and encouragement for the participation of the Diocese of New York and New Jersey in the 1994 March for Life. As fact, abortion has been a great disaster of our time which we as Christians must oppose.

Wishing you great success in your efforts to combat this calamity."

OCLife Official Statement

Portrayals by the media depicting the pro-life movement as being characteristically "violent" in response to the recent murders of two abortionists does a great disservice to the truth. OCLife been a part of the movement since 1986 and we have yet to meet any activist who advocated or even hinted that any form of violence was justifiable.


This generalized "demonization" of pro-lifers is

unjust, disingenuous and patently untrue. It is a despicable form of mass character assassination. In spite of the inflammatory hyperbole and rhetoric on both sides of the abortion issue, it is remarkable that there has been so little violence perpetrated by those connected with the pro-life movement. In more than 21 years there have been only three killings and two woundings directly attributed to people claiming pro-life sympathies, despite the fact that pro-lifers live with the fact that more than 32 million unborn babies have been exterminated since 1973.

On the basis of recent polling, perhaps 20 percent of the population is highly polarized and roughly evenly divided on both sides of the issue. Therefore, about 25 million Americans identify themselves as strongly pro-life. Three murders in a group that large over 21 years hardly characterize a "violent" movement.

The killers of the abortionists have robbed their victims of the one thing that most pro-lifers pray for: that the abortionists repent. Real pro-life activists do not repay murder with murder. The dead can neither learn nor repent.

In particular, Orthodox Christians for Life officially condemns and rejects the use of any form of violence to obtain a resolution of sanctity of life issues.


John Protopapas,
National Director OCLife

Should We Protect the "Freedom" to Do Evil?

Valerie H. Protopapas,

There was a letter written to an Orthodox publication several years ago which decried the attempt to outlaw abortion. According to the writer, a woman, to make abortion illegal was to remove from women the God-given gift of free will. After all, God gave Adam and Eve the "right" to disobey Him and bring about the Fall of all Creation. Could we, as mere human beings, do less?

It was, to say the least, an interesting concept. Were those of us trying to make abortion once again the crime it had always been in law and morality, depriving, not just women, but all those who were involved in abortion, the "free will" which God, Himself, had decreed for them? After all, the writer pointed out, good conduct like love which is coerced, is hardly meretricious.

Upon closer examination, however, the writer's arguments are specious and ingenuous. We still "outlaw" other moral evils such as theft, rape and other forms of murder, yet no one suggests that, by doing so we deny

to the mugger, the rapist or the murderer their “right” to choose to do evil. This is especially important when we remember that, since the end of the “Age of Faith” when the Bible and Biblical concepts reigned in the minds of most men, the majority of people have come to believe that “what is *legal* is therefore *moral*” and, consequently, “what is illegal is immoral”. The results of this confusion of *legality* with *morality* has been tragically underlined in the various political tyrannies which have plagued the 20th Century [National Socialism, Communism etc.]. In the name of that which was “legal” under these godless systems, tens and even hundreds of millions of human beings have been ruthlessly slaughtered, often without public outcry at home or abroad.

The morally debilitating consequences of the legalization [and hence the moral legitimization] of abortion and other great evils in our once godly nation is evidenced in our continuing moral, spiritual and physical collapse. As America’s laws and customs shift from a foundation based on Biblical concepts to one based on the humanistic concepts of rationalization, utilitarianism and situationalism, we are witness to horrific violence, endemic disease, vile sexual perversion, familial collapse, increasing ignorance and rampant dishonesty.

The gift which God gave to us of “free will” is a wonderful blessing which He chose to bestow upon us, proving His respect for men as individual human beings. However, once we had fallen, He knew the weak would need to be protected against the strong and thus *godly government and civil order were established* to protect and defend the defenseless. It is the duty of government, if it truly reflects God, to do this. When a government legitimizes a grave moral evil [such as the murder of the most innocent and defenseless under its protection, the unborn], that government fails in its duty to both God *and* man. It then becomes incumbent upon the godly within that nation to correct that failure or abandon that government.

Good Intentions

Valerie Protopapas

There is a proverb which states that “the road to hell is paved with good intentions.” I am sure than many of us have had occasion throughout our lives to recognize the wisdom of that old saw as we witness great tragedy brought about not by the wicked but by the well intentioned. Nowhere is this situation more evident than in the moral degradation afflicting our culture where many of those who support, advance and advocate various forms of immorality are motivated by the best of intentions. In fact, these good souls are frequently at a loss when their best efforts lead not to the good they intend, but to despair and death.

Three areas in which this type of well meaning individual has brought about irretrievable harm are: (1) the issue of abortion, (2) the question of euthanasia and (3) the matter of so-called “homosexual rights.” A large number of those who support these societal disasters do so out of a misguided, deluded and even perverted sense of compassion. For instance, not everyone who advocates abortion is sexually promiscuous. Many abortion apologists are morally above reproach and, in fact, hold positions of power in religious bodies including churches that forbid abortion. And not everyone who supports euthanasia would take his own life to avoid suffering or dispatch a loved one who has become a burden through illness. Finally, not everyone who supports the homosexual agenda is a homosexual or even a friend of or related to someone afflicted with that unfortunate condition.

The fact is that a proportionally large number of people who support the foregoing do so because they believe that they constitute the proverbial “lesser of two evils” - that abortion is “better” for a woman than an “crisis” pregnancy, that euthanasia is “preferable” for those whose “quality of life” is questionable and that acceptance and even promotion of “the gay life-style” (though dangerous and corrupting) represents the only really “Christian” response to those ensnared within it.

The sad but undeniable fact is that hideous immorality is not only not resisted but is often promoted by good people who have been deluded into thinking that they have no choice but to abandon traditional Christian morality under certain circumstances. And so, society is going to hell on that proverbial road constructed of the “good intentions” of decent people. What can be done? As the Bible has said so plainly, “The Truth will set you free.” So too, the truth about immorality must





dissuade even the most deluded person (so long as they are, in fact, “good”) that moral evil must be resisted at every point and that giving way to evil, even with the best of intentions, can only lead to the triumph of evil.



On “Birth Control: an Orthodox Christian Perspective” Part 2

John Protopapas

The following article is the second of two parts, please refer to Rachel’s Children Vol. 6, No. 2 for the first half.

Brief synopsis: The Orthodox Church does not have a formal canonical position on birth control although it tacitly recognizes that a married couple may choose to regulate the size of their family. The existing consensus of the Church is similar to that of the Roman Catholic Church with this important difference: there is no moral distinction between “natural” and “unnatural” methods of conception regulation providing the methods are neither direct abortifacients nor contain secondary abortifacient actions or effects which are potentially medically harmful. The approach is a pastoral-spiritual one in which it must be first assessed whether limiting the family size is acceptable. This is done in counseling with the parish priest; then, after that is established, the means by which it is accomplished is essentially defined by the canons which forbid abortion.

Unlike the Roman Catholic obsession with the methodology of birth regulation, the Orthodox lack of formal concern between what is “artificial” and “natural” for non-abortifacient contraception regulation and the “benefits” of periodic abstinence by using an acceptable method can be traced to Orthodox ascetical discipline which includes periods of sexual abstinence in our fasting. Our understanding of fasting is not a personal act placating God, but rather a discipline designed to

spiritually strengthen us.

It is normative for an Orthodox Christian to abstain from all sexual activity, not just intercourse, the evening prior to receiving the Holy Eucharist; it is a time we are to keep vigil in anticipation of receiving the Lord Jesus Christ. In addition, we are also called to be abstinent during the fasting seasons of the Church: Great Lent and Holy Week Fast, Advent Fast, Dormition of the Mother of God Fast and a variable period for the Sts Peter and Paul Fast. A similar ascetical goal exists for the weekday fasts, not only on Fridays but Wednesdays as well. Added to this are some twelve to twenty other major and minor feast days on which the Eucharist is celebrated (“Eucharist” in the original Greek means “thanksgiving” not sacrifice) in a typical parish. Daily celebration of the Eucharist is not common except in monasteries; this

is in part due to the festal nature of the Eucharistic celebration and the necessary complex requirements for such a celebration. Although few people even attempt to follow this rigorous discipline today, it is still the ideal. Orthodoxy not only has a “built-in” natural conception regulation, but also a discipline for curbing the passions, providing the Faithful follow Church teaching.

In some Western theological circles all “artificial” benign forms of conception control have been equated with “Onanism” (coitus interruptus). However, this is simply bad exegesis. Onan’s sin was a deliberate rejection of a covenantal obligation to sire children by his dead brother’s wife, Tamar. Onan had coitus interruptus with her, refusing to father children by her since they would not be considered his, but rather his brother’s. However, there is an additional dimension to this that is quite profound - Tamar, the woman with whom he refused to produce children is as you know part of the genealogy of our Lord (Matt.1:1-17) - Onan defied God’s Plan of Salvation which was a far more serious sin than a simple sexual transgression or the use of an illicit methodology. The sin of Onan had nothing specifically to do with conception control in marriage; and in fact, Onan’s sin appears only once (Gen.38:1-11) whereas, Er, Onan’s brother, who displeased God for an unspecified wickedness, appears twice (Gen.38:6-7 and 1Chron.2:3). The “firstborn” of the twins resulting from the union of Judah and Tamar was Perez - it was he who would produce the lineage leading to the House of David and thus to Joseph and the Blessed Virgin Mary. Tamar had a biblically unorthodox relationship with her father-in-law, but God did not punish her for her behavior. If any thing, it may be argued that this biblical passage can be interpreted as any type of conception regulation potentially defying God’s Will.

In considering arguments about contraception, the adjectives “natural” or “unnatural” do not change the

intrinsic nature of the action - avoidance of conception. Nor do they justify or invalidate the reasons behind that effort. This is the central moral consideration at issue. The most important ingredient in any act of conception regulation is the idea of accepting the Will of God in all circumstances. The only thing "unnatural" about a condom or a diaphragm is that they are man-made barrier devices. Whether a barrier method is used or something like NFP (Natural family Planning a more sophisticated and reliable method than the older Rhythm method), the "seed" (sperm) is or will eventually be "spilled on the ground." Both methods are intended sterile unions, as was Onan's "coitus interruptus."

There can be no arguing that NFP is the probably the most non-problematical of all the benign methods of family planning; however, there is an unnaturalness to all the self-diagnostics a woman has to undergo, even though they are based on the natural body rhythms. This deals with the mechanics (body secretions and temperature checks) necessary for a woman to assess whether or not she is fertile; the introduction of modern technology through such monitoring apparatus as "L-Sophia" only reinforces my conviction that these devices are themselves "unnatural" and further blur the distinction between NFP and so-called "artificial" contraceptives.

Logically, there can no moral distinction between a condom with a 10% failure rate which might be used when a woman is fertile and a method limited to infertile periods that has a reported failure rate less than 2%. Onan's "coitus interruptus" is far from 100% foolproof either. The reality is that all methods of contraception are *intended acts of sterile intercourse*. Restricting intercourse to infertile periods with a highly effective method can be argued to be eliminating the possibility of conception and therefore defying God's Will whereas the random use of a condom during the fertile period still leaves room for an "accident." The differentiating elements are the abstinence required in NFP and its aesthetics. However, for those who practice even a modicum of periodic abstinence as part of their fasting discipline, the issue of self control in marital coitus becomes irrelevant.

My own investigations led me to come to the following conclusion on the whole issue of conception regulation: *in all this analysis, there is always the ultimate question as to whether we are interfering with God's Will when birth control is practiced in any form. This transcends the issues of 'natural law' vs 'sacramental' or*

"natural" vs "artificial". There are motion pictures available of an actual fertilization of a human ovum; it is known by biologists, and quite discernible to the eye that the ovum allows itself to be fertilized only by a certain sperm. The mechanism which causes this phenomenon is unknown; this is a very humbling "mystery." Upon meditating on this fact, a singular thought lingers: there appears to be a sublime intelligence at work at conception. This raises some profoundly haunting questions not only on the issue of birth control and contraception, but of family planning itself which transcends the sacramental vs natural law issues. One thing is certain: the hand of God is at work at all levels of existence; from the macrocosmic to the microcosmic, and the process of conception is no exception. There are times like these when we must prostrate ourselves before the Throne of God and ask for guidance through the indwelling grace of the Holy Spirit



OOPS!

As I was going through the files I came across the picture above of our Austin Texas group who gathered at the January 23, 1993 Rally for Life in Austin. Shown from left to right are Elizabeth Long, Josie Long, Emily Strong, Beverly Strong, Jay Strong, Liz Strong, Amy Long, Mike Strong, Mary Bradshaw, Marian Bradshaw, Kalliope Mrngis, Melchisidek, Joseph Thornton, Noah Mrngis. Mea Culpa - it got buried in our files and is a year late!

OCLife Chapter forms in Alaska

Dr. Irene Lohkamp, MD, 12238 Osborn St., Eagle River, AK 99577 reports that a pan-Orthodox OCLife Chapter has formed in the Anchorage area (Orthodox Christians for Life in Alaska). The group has set forth an ambitious vision statement and has meetings and services scheduled on a regular basis.

Viewpoint: Sleeping or Barking Dogs

Fr. Edward Pehanich

Speaking out on controversial issues like abortion and euthanasia has its drawbacks at times. Every once in a while I receive what I like to call “fan mail,” anonymous letters filled with anger and hatred. One such fan letter raised a very thoughtful point, “Why are you so concerned about abortion?” A very good question, I thought! Why am I? The answer came very quickly and very clearly.

Way back in high school (not really so way back!) I recall studying human development including the development of the fetus from conception to birth. Then I remember chancing on some pro-life pictures of the dead babies after being aborted. It didn’t take a doctorate in philosophy or ethics to quickly figure out that there was something seriously wrong with abortion.

Jump ahead a few years later to Christ the Savior Seminary with my study of Scripture and the writings of the Fathers and learning that abortion has been a practice since (and before - Ed.) the Christian Church was founded and was always and consistently condemned as an act of murder by the Church. I was stunned! Here we have one of the most explosive moral issues of our time and up to that point it was hardly being addressed by the Orthodox Church in this country (see “An Exercise in Futility” in this issue - Ed.). The Church told me it was wrong, biology showed me it was wrong and yet the Orthodox Church and Orthodox Christians were nowhere to be found in the American pro-life movement. If we claim to be the one, true Church of Christ, why weren’t we speaking out more loudly in teaching and defending the truth?

After being ordained and spending time reading the Old Testament, I was awed and humbled by what it described as responsibilities of those who assume the duties of pastors. The Prophet Jeremiah prophesied for the Lord against the shepherds of Israel who were not challenging the people with the truth:

“They say continually to those who despise the word of the Lord, ‘It shall be well with you;’ and to every one who stubbornly follows his own heart, they say, ‘No evil shall come upon you.’”

(Jeremiah 23:17)

The Prophet Isaiah compared these shepherds to sleeping dogs:

“His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber.”

(Isaiah 56:10)

When I stand before the Lord on Judgment Day, I tremble when I think that He could possibly accuse me of being a sleeping dog, unwilling or unable to bark to alert others of approaching danger.

As the years have gone by I have been more and more convinced that we as a Church need to be in the forefront of the moral battles over abortion and euthanasia. Our won people are increasingly falling victim to the lies and deceit fed to us daily by the media. While

we fail to teach the message of Jesus in a loud, clear voice, others in society are more than happy to step in to teach us their lies camouflaged as truth about “choice,” “privacy,” “death with dignity,” etc. I have counseled more than a few Orthodox women whose lives have been scarred emotionally, physically and spiritually because they heard the louder voice of society rather than the soft voice of our Church. Our people also, stand by the beds of their loved ones as they watch them suffer debilitating illnesses and begin to wonder what is so bad with having Dr. Kevorkian to help them end it all.

So after years of working to help people hear the voice of Christ’s Church on these important issues, the obvious question is, “Are we making any difference?” “Are we making any progress?” I am not too concerned about questions of success, results or progress. These things are really not in our hands. Success depends upon the work of the Holy Spirit touching the hearts of individuals. God has called us to be faithful to Him, not to be successful by worldly standards. My duty as a pastor is to faithfully teach the truth, to be a dog that barks when danger draws near and not to lay down and keep quiet. This is why I am so concerned about abortion!



Viewpoint: An Exercise in Futility

Valerie Protopapas

The blessed Tikhon of Zadonsk is a beloved Orthodox Saint, especially among the Slavs. Copies of his writings have been widely distributed throughout the Church and the Faithful, clergy and lay, are encouraged to heed the Saint’s advice and counsel especially with regards to living a life acceptable to Christ and His Church. In his work, *Journey to Heaven: Counsels On the Particular Duties of Every Christian*, in the Chapter entitled, “Duties of Pastors and of the flock,” St. Tikhon states the following:

“*Sometimes a word of reproof must be spoken to all in general, and sometimes to some particular person. When reproof is given in general, then one may speak strictly and sharply, that sinners listening might feel the lash of fear in their hearts, and so be wakened as from the sleep of sin. We see this in the prophetic and apostolic Scriptures. . . . When people whomever they may be, commit iniquity and you know it openly, take extreme care not to be silent, but everywhere reprove their iniquity in your speech, lest you be like a dumb dog that does not bark when thieves break into a house and loot it, and wolves fall upon the flock and devour it. Stand firm, beloved, and show your pastoral work even though you must necessarily suffer. In this work, you have as your examples the prophets, apostles and luminaries of Christ who lived in times of old.*” [On the Duties of Pastors, “*Journey to Heaven, Counsels on the Particular Duties of Every Christian*,” St. Tikhon of Zadonsk]

Now let us consider the witness of our country’s hierarchs and priests in the context of these words with

reference to abortion, euthanasia, the advocacy of sexual perversion and hosts of other moral evils in our culture. Frankly, is there anyone who seriously believes that the Orthodox Church in this nation is presenting the strength of witness necessary in these days of moral and ethical chaos? Hardly. Although there have been bishops and priests who are outspoken opponents of the agenda of death and perversion, far too many have remained relatively - and even absolutely - silent. As the understanding of silence in virtually *all* cultures is that of assent (saying "yes"), one cannot accept such silence as benign.

Unfortunately, there are even priests who openly proclaim themselves "pro-choice" as well as those who, faced with difficult circumstances, embrace "the easy way out" especially with respect to abortion. However, most who resist speaking out against this evil - and others - do so out of fear of "rocking the boat" and losing parishioners. By the same token, various diocesan and archdiocesan authorities often take the position that it is sufficient to issue the occasional statement on the Church's doctrines. In some cases, these so-called "pro-life" and/or "traditional morality" pronouncements are couched in language so vague as to make them open to interpretations diametric to their stated position and, one suspects, this outcome is not always accidental. Thus, in the name of "compassion" and even of "minding one's own business," Orthodoxy's witness can be muted and even perverted.

Nowhere is the schizophrenia between the doctrines of the Orthodox Church and the attitudes and behavior of some of its members better seen than in the scandalous practice the awarding of distinctly religious honors to ethnic "celebrities" simply because of their ethnicity. Politicians like Paul Sarbanes and Olympia Snowe, both of whom are ardent proponents of abortion, homosexual rights and the rest of that evil agenda, are honored by their archdiocese for no other reason than their shared national background. This mindless embrace of everything ethnic is not only a serious disservice to those individuals who are not being warned of their transgressions for their own good, but it is an injury to the Church which could well be fatal to Her mission of evangelization in this culture.

As the West sinks into a vile combination of secularism, paganism and the occult, the Orthodox Church is blessed with the unique opportunity to be *the* voice of Christianity in a post-Christian world. That She should remain virtually silent or, even worse, that Her voice should be perceived by most people as one of ethnic idiots busily campaigning for liberal politicians, is a scandal of monumental proportions, worthy of the worst of our historical apostasies. Furthermore, considering the situation that continues to exist between the jurisdiction mentioned and their "favorite sons and daughters" along with what has happened in the past, it is now necessary for the rest of the Orthodox Church to speak out so strongly against abortion and all the other assaults on Biblical morality and innocent human life that She is able to overcome the considerable

handicap under which She now must function. Furthermore, that witness *must* include the disciplining of those persons, *whatever their position within the Church*, who, while presenting themselves as "Orthodox," embrace and/or excuse the agenda of death and perversion. To fail to do so is to render the witness of Orthodoxy to America a mere exercise in futility.

About the "Population Problem"

Notable Statistics

The following facts were obtained from the Cairo Examiner (Autumn 1994) which is published by the Pro-life Population Research Institute (Baltimore, MD) and were extracted from The World Almanac and Book of facts 1993 and the 1994 World Population data Sheet (Population research Bureau):

"Amazing as it may seem, the entire population of the world can be housed in the U.S. state of Texas - and very comfortably indeed, with each person enjoying a living far in excess of that now available to all but the most wealthy'.

Consider these facts: The land area of Texas is some 262,000 square miles and current estimates of the world's population are about 5.6 billion. By converting square miles to square feet - remember to multiply by 5,280 feet per mile twice - and dividing by the world's population, one readily finds that there are more than 1,300 square feet per capita.

A family of 5 would thus occupy more than 6,500 square feet of living space. Even in Texas, that's a mansion.

These numbers apply to just one-story, ranch house-type dwellings. With a housing mix of multi-story buildings, including town houses, apartment buildings and high rises, appreciably greater living space could be provided. Such an arrangement would allow ample land for yards and all the necessary streets and roads.

Meanwhile, the rest of the world would be completely empty, available for all of mankind's agricultural, manufacturing, educational, and recreational activities!"

The World Food output, issued in November 1993 by the World Bank documents the fact that the world food production has been steadily increasing for years at a rate greater than the growth rate in population. The greatest increases have been in recent years and there is evidence that the trend will continue in the foreseeable future. (Cairo Examiner, Autumn 1994)

(continued on next page)

Countries with Declining or Stable Populations

(Those with large Eastern Orthodox populations underlined)

<u>Country</u>	<u>Population</u>	<u>TFR*</u>
United States	260,714,000	2.1
Thailand	59,510,000	2.1
Sri Lanka	18,033,000	2.1
Sweden	8,778,000	2.0
Slovakia	5,404,000	2.0
Lithuania	3,848,000	2.0
Puerto Rico	3,802,000	2.0
Ireland	3,539,000	2.0
New Zealand	3,389,000	2.0
Latvia	2,749,000	2.0
Estonia	1,617,000	2.0
Poland	38,655,000	1.9
<u>Yugoslavia (old)</u>	<u>24,295,000</u>	<u>1.9</u>
<u>Belarus</u>	<u>10,405,000</u>	<u>1.9</u>
Singapore	2,859,000	1.9
China,	1,190,431,000	1.8
<u>Russia</u>	<u>149,609,000</u>	<u>1.8</u>
United Kingdom	58,135,000	1.8
France	57,840,000	1.8
<u>Ukraine</u>	<u>51,847,000</u>	<u>1.8</u>
Canada	28,114,000	1.8
<u>Romania</u>	<u>23,181,000</u>	<u>1.8</u>
Taiwan	21,299,000	1.8
Australia	18,077,000	1.8
Cuba	11,064,000	1.8
Czech Republic	10,408,000	1.8
Hungary	10,319,000	1.8
Finland	5,069,000	1.8
Norway	4,315,000	1.8
South Korea	45,083,000	1.7
<u>Bulgaria</u>	<u>8,800,000</u>	<u>1.7</u>
Denmark	5,188,000	1.7
Japan	125,107,000	1.6
Netherlands	15,368,000	1.6
Belgium	10,863,000	1.6
Switzerland	7,040,000	1.6
Germany	81,088,000	1.5
<u>Greece</u>	<u>10,565,000</u>	<u>1.5</u>
Portugal	10,524,000	1.5
Austria	7,955,000	1.5
Italy	58,138,000	1.4
Spain	39,303,000	1.4
Hong Kong	5,549,000	1.4

*TFR denotes Total Fertility Rate which is the number of live births per lifetime of each possible reproductive couple (not necessarily married). If it is less than 2.1 the death rate exceeds the replacement rate; if it is above 2.1 the birth rate exceeds the death rate. (Excerpted from *World Population Profile: 1994*, Bureau of Census. U.S. Department of Commerce February, 1994.); OCLife Source: Population Research Institute, P.O. Box 2024, Baltimore, MD 21298

Question of the Day:

Where are the Moslem countries on the list?

Answer:

They are not on this list - their TFRs are all greater than 2.1!!!

Analysis

The table on the left is a table which contains a tabulation of all the countries in the world whose Total Fertility Rates (TFR), that is, the birthrate per reproductive couple (not necessarily married). A rate in excess of 2.1 is needed to assure a growing or stable population. If the rate drops below 2.1 the population in a country will gradually age and ultimately disappear.

What is striking is that most of the countries are those that can be classified as developed. What is particularly disturbing is the TFR of countries with large Eastern Orthodox populations. This does not bode well for the future of the Orthodox Church. This is especially true of Greece, which never experienced a communist dictatorship and still has a state church. In 1984 there were about 400,000 abortions in a population of about 10,000,000 that is a per capita rate of 4%, whereas in the united states it was 1,500,000 in a population of 250,000,000: a per capita rate of 0.6%. The conclusion is absolutely dismaying - the abortion rate in Greece is almost seven (7) times that of the US!!! This is an officially Orthodox country . . .

In Russia, the birth rate is so low that there is the distinct possibility that it may lose its identity in less than 100 years. What is particularly mind boggling is that International Planned Parenthood has offices in Moscow and is promoting birth control and abortion in a country slowly going out of existence due to an excessively low fertility rate. The TFR of the US is at a 2.1 level only because there is a Third World immigration factored in, otherwise it would be about 1.9.

The Cairo Conference, 1994

The International Conference on Population and Development (ICPD) took place in Cairo, Egypt on September 5 through 13, 1994. This conference is the continuation of lengthy series of conferences that were initiated originally by private interests in the United States and in some European nations early in the Twentieth Century. They have been continued since the end of W.W.II as a multinational initiative.

The Cairo conference was organized by the United Nations Population Fund (UNFPA) and was extremely important because it was attended by government officials who have the power to make population decisions at the highest levels.

The operative plan of action in the last two conferences (Bucharest, Romania, 1974 and Mexico City, 1984) was directed towards population control by promulgating an unsubstantiated claim of overpopulation. Presently it is being claimed *without scientific substantiation* that the maximum capacity of the earth is a population of 7.1 billion.

In Cairo, the United States was represented by Vice-President Al Gore who came with an agenda of world-wide birth control through abortion-on-demand! It is an extension of the domestic policies of the Clifton administration. There was intense opposition to the introduction of such policies on a world-wide basis by an unlikely alliance of the Roman Catholic Church (the Vatican) and orthodox Muslims (Islam does not embrace abortion)! *Why were the Orthodox Churches invisible?*

It is interesting to note that of the industrialized nations, the United States has, by far, the most "permissive" abortion laws. Even in officially atheistic Turkey, abortions after the first trimester are illegal. News reports indicated that there was much opposition from Third World countries to the US pro-abortion agenda because we are perceived as having a decadent society: a high crime rate and the image that MTV has projected through the world. We will report more in the next issue of Rachel's Children.

Reported by: John Protopapas

Orthodox Christians for Life Member Runs for Public Office

Tom Kovach of Johnson City, NY is running for congress on the Right to Life ticket. Tom normally belongs to the NYS Conservative Party, but it and all the other political parties had endorsed pro-abortion candidates. (Contact: Thomas Kovach, P.O. Box 824, Johnson City, NY, 13790)

About the 1994 elections

Please do not become cynical or complacent about the 1994 elections. It is very important that you seek out pro-life candidates and vote for them. Abortion has become defacto institutionalized, especially since the Clintons took power; legalized euthanasia is at the doorstep; and there is an intense cultural war that is currently being waged against holiness. We must reclaim the culture.

At the Last Judgement we will not be asked if we won, but rather, whether we fought the "good fight" and ran the race - and how we fought and ran . . .

Can You Help?

A significant majority of the lawyers in this nation are pro-abortion. When an abortion case comes to court, pro-aborts can count on pro-bono (free) legal representation from literally thousands of attorneys. On the other hand, pro-lifers can count on only a mere handful of attorneys who share their views on the humanity of the unborn child. These gallant few often find themselves overwhelmed by the needs of their pro-life clients, most of whom are themselves too poor to pay anything. And yet, these pro-life men and women continue to serve, often to the detriment of the rest of their practice. Now, with the advent of laws designed to stifle the pro-life point of view - laws replete with severe criminal and civil penalties - there is an even greater need for these attorneys to be available to pro-life activists.

One such lawyer is John J. Broderick, Esq. of Long Island. John's commitment to pro-life has cost him considerable time and personal resources and has left him and his family fighting a losing battle against rising debt, a debt exacerbated by the financial demands of a family of eleven children. Tragically, in March of 1993, John's eldest son James, also an attorney who helped his dad with pro-life work, was struck by a car in Manhattan and spent many months in a coma, followed by a long

period of rehabilitation. Jimmy is still legally blind as a result of the accident and is totally dependent upon his family. This tragedy was a final financial blow to the Brodericks and John is now forced to consider abandoning both private practice and pro-life work to seek a position in local government.

When it became apparent that the movement was about to lose this stalwart defender, many pro-lifers who had been helped by John over the years formed a committee in order to bring his plight to the attention of pro-lifers all over the nation. "Friends of Broderick" has placed John's story in a number of publications and many have indeed begun to respond. As of this date, John and his family are still deeply in debt, a debt that accumulated during the time that John and Jane spent at their son's side in the hospital. However, there is still hope that sufficient contributions might allow the Brodericks to retire their debt and allow John to help pro-lifer's as an attorney. John has also graciously donated his time to assist a local Orthodox parish in the midst of his difficulties, asking no remuneration.

And so, we ask, Can you help? Please pray for John J. Broderick, and, if you can, send a donation to:

"Friends of Broderick,"

32 Pine Road, Syosset, New York 11791

ORTHODOX CHRISTIANS for LIFE - 1994-95 MEMBERSHIP/RENEWAL FORM ==> 9/94 Vol.7.No.1&2

Mail to: ORTHODOX CHRISTIANS for LIFE, P.O. BOX 805, Melville, NY 11747

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 1995>[] 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)

NAME _____

ADDRESS _____

TOWN _____ STATE _____ ZIP _____

Telephone(optional) _____ Jurisdiction: _____

OCLife in Contact with Russian Pro-Lifers.

In Spring 1994 John and Valerie Protopapas met with Archpriest Dmitry Smirnov of St. Tikhon Orthodox Theological Institute, Moscow at the invitation of V.Rev Thomas Hopko, Dean of St. Vladimir's Seminary to deliver prolife materials and discuss the Russian abortion problem.

In another development, OCLife was in contact with Dr. Igor Gusov of the Support Motherhood Association, also of Moscow and donated \$265 together with OCLife staff member James G.Jatras (\$100) toward obtaining computer software for their prolife publication efforts.

Unfortunately, the Roman Catholic (Human Life International, Fr. Paul Marx) prolife agenda in Russia includes the proselytization of Orthodox believers based on the Fatima prophecy. In contrast, Joe Schiedler (Prolife Action League, Chicago) has been graciously helpful.

March for Life 1995

The 1995 March for Life will be held on
Monday January 23, 1995 in Washington, DC.
Please start to make your plans.

Please financially support OCLife efforts. Our operating budget is \$2,500 per year. Only about 2/3 is covered by membership support and that comes from relatively few large donations and sacrificial pledges. The "membership" list has over 650 names, but few donate on an annual basis. Our efforts are severely hampered by lack of steady support.

NOTICE

Please excuse the delay - the first part of this double issue is about 6 months behind schedule. The production delay was caused by personal difficulties (layoff) by one member of the production staff in late March and also by a computer "crash" which destroyed all the updates to OCLife's mailing list and newsletter articles written after April 1994.

Most of the additions to our mailing list after this date are being reconstructed (painfully!) through correspondence which was fortunately not trashed after being recorded on the computer. However, there may be a few names which cannot be recovered because the original correspondence was thrown out. If you know of anyone who should be receiving the newsletter but is not, please urge them to write a note so we may correct the mailing list. Steps have been taken to eliminate the possibility of a future repeat loss of data. Mailing priority has been given to the last intact mailing list and is being followed by those names that were added to the last list.

Resources material available (prices include postage and handling):

OCLife Pro-Life Handbook: Vol. 1, The Basics (48 pages) \$7.50

Back Issues of Rachel's Children (by Volume only, \$3.00 for each Volume, \$15.00 for Vols. 1-6)

Vol. 1 Nos, 1,2,3,4 (1986-87, all, available now)

Vol. 4 Nos, 1,2,3,4 (1990-91, all, available now)

Vol. 2 Nos, 1,2,3, (1988, all, avail 6-96)

Vol. 5 Nos, 1,2,3,4 (1991-92, all, available now)

Vol. 3 Nos, 1,2,3,4 (1989, all, available now)

Vol. 6 Nos, 1,2,3,4 (1993 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 Bumper Stickers \$1.50 each (ask first if in stock)

(NOTE: Certain information in this block of information has been deleted or changed since the original publication date (i.e.: the electronic bulletin board is no longer functioning). The information contained in the rest of the issue is otherwise identical to the original publication in this re-print: ed. 2/24/96. That information has been modified or deleted to reflect the status as of the reprint date in order to avoid confusion.

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