

Orthodox Christians for Life



Serving Christ and His Holy
Orthodox Church Since 1986

Rachel's Children

Jeremiah 3:15 & Matthew 2:17-18

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The 1995 March for Life and Violence in the Pro-Life Movement



March for Life 1995

Archpriest John Kowalczyk,
OCLife Staff Consultant

Orthodox Christians for Life once again gathered for the annual March for Life, held in Washington, D.C., on January 23, 1995, to commemorate the twentysecond anniversary of the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion on demand in America? Our strong and persistent participation has indeed proven that we as **Orthodox Christians for Life** are indeed a viable and serious movement in this country. The Orthodox Church has become a welcomed and very familiar presence in the movement due primarily to the leadership Archbishop Herman and Bishop Nathaniel provide.

This year, as every year, our Orthodox participation was much enhanced by the very visible and outspoken advocate for the unborn babies, His Eminence, Archbishop Herman, who began the nationally televised program C-SP AN, *ed.*) with the invocation. This honor given to the Archbishop is a sign of the respect and high esteem the pro-life movement holds for him. It was the second time he has given the invocation for this national

march. His Eminence was introduced at the March for Life by this writer, 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 five Roman Catholic Cardinals, together with ranking clerics and laity of other denominations and religions (the entire text of Archbishop Herman's address and prayer is printed in this issue of *Rachel's Children, ed.*).

Commenting on the recent violence concerning the abortion clinics in our country, Rep. Robert Dornan (R-Calif.), very clearly separated the real pro-life movement from the recent unfortunate violence and stated, "You can't fight evil with evil; you have to fight evil with love, and we are lovers of life, we do not condone terrorism." Noting the election day victory sweep of pro-life congressmen this year, Dornan said, "The aim and goal of this congress would be to insure no federal money for Planned Parenthood. It is commonly known that Planned Parenthood has become the biggest supplier of abortion in this country." He further stated that the real people of grassroots America have elected a pro-life congress, and part of the contract with America includes the elimination of federal funding for abortion.

Nellie Gray, the President for the March of Life, said, "This year one of the highlights of the march was Sarah Smith, a survivor of an [attempted] abortion." Sarah told the crowd, "I am a survivor of an abortion, which means that on November 26, 1970, my mother's name was on the abortionist's appointment book. My mother tried to abort me on that day. However, neither the abortionist, nor my mother knew that she was carrying twins. My twin brother's life was taken, and my life was miraculously spared." Sarah continued, "I want you to know that word 'choice' of my mother, was my death bed. The word 'choice' means that 4,400 babies a day are killed. I have forgiven my mother and father, and I ask that each of you help me on behalf of the thirty million innocent people who have been executed by abortion. Those babies have no voice, unless you and I speak out for them."

Following the program, the March began on Constitution Avenue with nearly five hundred Orthodox Christians gathered in a prayerful and peaceful assem-



bly heading towards the Supreme Court of the United States, to show our public dismay and raise a hue and cry in behalf of the most defenseless of our citizenry, the unborn. On this picture-perfect and unclouded Monday in January, committed Orthodox Christian joined thousands (over 100 thousand, *ed.*) of Americans in sending a message in defense of the pre-birth babies. Our two bishops of the Orthodox Church in America led the march for the *Orthodox Christians for Life*, publicly witnessing to the teaching of the Orthodox Church that life is sacred from the moment of conception.

This year also marks the ninth year of Archbishop Herman's participation on the official program in Washington. His message was covered by C-Span and was seen by millions of people all over the country, and in parts of Eastern Europe. At the conclusion of the march near the Supreme Court building, Archbishop Herman and Bishop Nathaniel led us in singing the Service of the Departed in loving memory of the aborted children of our nation. Archbishop Herman and Bishop Nathaniel gave us their blessings and distributed the icons of the "Greeting of Mary and Elizabeth" to all present.

Having begun the day with the invocation for this important national event in our country, in the evening, Archbishop Herman was once again on the official program at the Rose Dinner held at the Hyatt Regency Hotel in Washington, where he ended the beautiful occasion with a very stirring benediction. This year more than ever, the strong presence of the Orthodox Christians for Life was felt by all [largest presence ever, by far!, *ed.*].

(Re-printed with kind permission verbatim from "Alive in Christ," Vol XI, No.1, Spring 1995)

Archbishop Herman's Invocation

Today we gather as God's children—people of good will for the twenty-second annual March for Life. Once again we will march through the streets of our nation's capital to the halls of justice and law as a visible sign of the conscience of this nation and her people.

Let us pray: O Heavenly Father, we know from the Scripture that on the Feast of the Annunciation, Your Only-Begotten Son entered the womb of the Virgin Mary. For nine months, she carried the Lord Jesus Christ as a preborn Child.

Your Son knows from experience the life of a baby in the womb. Yet today, there are so many in America and throughout the world who think that before birth, there is no life; so for them, abortion is a choice.

Help us all to see that it is Your Will that life begins at conception. Help us all to realize that abortion is the murder of innocent life.

Today we pray to You to guide the women of our nation to make responsible choices for themselves *before* conception, as well as after. We especially pray for those who feel they cannot care for a child alone, and for those who are in need.

Help us to serve these future mothers—with more counseling facilities for those who are in difficulty, with more "homes" for those who are in need of help and care, and with more agencies for the placement of babies who can be adopted by those who truly long for children of their own.

With great anticipation, we await the new "Contract with America." O Creator of the Universe, we pray that you help its architects to include provisions to insure the life and safety of everyone in this great land—even those not yet born.

O Giver of all good things, life is such a beautiful gift from You. Help us all to understand its meaning and to appreciate its value at every moment in time.

We pause now in silence, in blessed memory of the souls of those millions of children martyred before their birth. May they find eternal joy in the infallible promise of the Lord Jesus Christ when He said, "Let the little children come to Me, and do not forbid them; for of such is the Kingdom of God" (Luke 18:16).

We also pray for the forgiveness of the parents who abandoned them. And we implore the repentance of the society that has for two decades legalized their massacre.

We cry to You, Sovereign King of Heaven and earth, as Rachel wept for her children slaughtered so long ago in Bethlehem, and would not be comforted "because they

are no more.”

All-holy God, our Heavenly Father, we Your humble children, created in Your very own Image and Likeness, praise and glorify Your Holy Name.

You alone are the Author of our being and the Sustainer and Nourisher of us all. You have revealed Your mercy and compassion in the Redeeming Life of Your Only-Begotten Son, Our Lord and Savior Jesus Christ.

And by the sending of Your Holy Spirit, You have given us the grace to continue Your work of the Redemption of Mankind, each and every person, from the moment of conception until You have called us to Yourself.

Bless us in the doing of this Holy Work that in Your Life we might all have the fullness of life.

Help us, O God; teach us Your truth, show us Your steadfast love and have mercy on us, sinners that we are. We pray this in Your Most Holy Name of the Father and of the Son and of the Holy Spirit, now and forever. Amen.

—Offered by His Eminence, Archbishop HERMAN, at the twenty-second annual March for Life in Washington, January 23, 1995.

Abortion Clinic Violence

*Fr. Edward Pehanich
Spiritual Director & Co-Founder*

Once again we have turned on our evening news to discover that another opponent of abortion has taken to killing those who perform abortions. While the young man who opened fire at the abortion clinics in Brookline, Massachusetts, seems to be seriously disturbed, there is a small group on the fringe of the pro-life movement who find it morally acceptable to use violence, even murder, to stop the killing of unborn children through abortion. The arguments they often use are based on the defense of the innocent and the helpless: if an intruder entered your home with the intent of killing you or your family, a person is morally justified with using whatever force is necessary to prevent such an occurrence. Other arguments used hearken back to the Nazi concentration camps of World War II: any one who killed a guard or a camp worker with the intent of saving those innocent people being led to the gas chamber would deserve a medal and not be arrested for murder.

These shootings at abortion clinics, first in Florida, and now in Massachusetts, highlight a very disturbing trend in our society in which violence is becoming an acceptable means of social protest and change. Violence is becoming increasingly common in advancing the cause of God, truth, morality, and justice. There is a growing movement within the religion of Islam to use violence to advance the causes of that faith. Sheik Omar Abdel Rahman went on trial on January 9 in federal court in New York for allegedly plotting and inspiring the bombing of the World Trade Center in February, 1993. Sheik

Rahman is a follower of the philosophy of a fourteenth century Muslim thinker named Ibn Taimiyya, who held that devout Muslims have a duty to kill Muslim leaders who do not abide by *shariah* or Muslim law. Those who advocate abortion clinic violence are not Muslim fundamentalists, but often serious Christians who believe they are doing “God’s work.” While the alleged gunman in the Massachusetts shootings was obviously very troubled, it was disturbing to hear him quoted in the media as stating he would like to become a priest if he is acquitted.

An Orthodox Approach to Nonviolence

We Orthodox know instinctively in our hearts that any kind of violence to produce any kind of good is objectionable. We know the words of our Lord Jesus to the Apostle Peter who attempted to defend Him as He was being arrested in the Garden of Gethsemane, “Put your sword in its place, for all who take the sword will perish by the sword” (Matthew 26:52). Many of us are less familiar with the inspiring story of two sainted brothers whose deaths give us a very clear instruction on the use of violence in defending the innocent, the helpless, the unborn children.

The Holy Prince Vladimir, who brought the Orthodox Christian Faith to the people of modern-day Ukraine and Russia in the tenth century, had eleven sons. After his death, the oldest, Sviatopolk, attempted to rid himself of his brothers and become the sole claimant to power in the kingdom. He first set out to attack and kill his twenty-year old brother Prince Boris, who was at the head of a strong detachment of his father’s troops when he learned of his brother’s plot. Surprisingly, instead of attacking Sviatopolk first, Prince Boris gave up the fight and was pitilessly murdered by Sviatopolk. He was in the prime of his life and wanted to live, but he felt that a Christian could not bring about the death of another in defending his own life. He willingly chose to emulate the example of Christ who was “led like a lamb to the slaughter,” rather than cause the death of his brother. Several days later, another of the brothers, Gleb, followed his example and met a similar death. The new Christian people of Ukraine and Russia were deeply moved by the example of these two brothers. The Byzantine bishops who were ministering to the people at that time thought these brothers were foolish in giving up their lives, but the people thought different. They saw Boris and Gleb, not as two foolish youths, but as genuine Christians who fulfilled Christ’s command to resist evil by good. Ss. Boris and Gleb were the first saints canonized by the Russian Church, in the year 1020. They are not known as martyrs, for they did not die in defense of the faith, but are called “passion-bearers,” which shows they shared in the ultimate sacrifice of Christ, the ultimate act of love and non-violence.

We live in a culture of violence-innocent children are ripped apart in their mother’s wombs with the blessing of our government and courts, children carry guns to school and kill other children, the hit movie of 1994, “Pulp Fiction” is a horribly violent “comedy,” and in response to

all of this violence there is a growing public outcry for the death penalty-more violence to stop the violence. Long before Mahatma Gandhi and Martin Luther King used non-violence for social change, two brothers, Ss. Boris and Gleb, the passion-bearers, gave up their own lives rather than cause the death of another. May their example teach us how to act and work to end the violence of abortion.

A Dialogue with a Supporter of the Use of Violence in Opposition to Abortion

The following dialogue is not fictional, but the actual correspondence with a person opposed to abortion who was supportive of the use of violence as a means to an end. The name of the person has been withheld and there was insufficient room to print his correspondence. However, the dialogue which took place between Valerie Protopapas OCLife's Educational Director and the person in question took the form of a debate by letter. Valerie's responses in the "dialogue" clearly reflects the thinking of the individual. He is not an Orthodox Christian and is considering converting to Orthodoxy. This person - while lauding our efforts in the ministry - was critical of OCLife's unequivocal condemnation of violence in the abortion debate and especially made reference to the shootings of abortionists and others on the pro-death side by various persons presenting themselves as "pro-life." The writer indicated that it was his belief that the killing of abortionists did not constitute "murder" but it was, rather, a justifiable act on the part of the perpetrator in defense of the helpless unborn.

The first of the following letters was sent almost immediately in reply. Its content will further elucidate some of the points made in the original letter and the attempt at their refutation. Since that letter, another set of letters have been exchanged; it is impossible to know if our arguments have been in any way persuasive; we can only hope. As of this date, OCLife has had to deny associate membership (non-Orthodox) to the individual involved because of his views; however, we do leave the lines of communication open and pray for an eventual happy resolution to this most critical debate. Here are the two letters sent from Education Director Valerie Protopapas:

Dear Name W itheld):

I am writing separately to you outside of the mantle of Orthodox Christians for Life because you have taken issue with my articles on violence. I feel that I have to respond to your views and at once. Frankly, I am concerned and very disturbed that you accept the premise of fighting abortion with "force." You openly declare that "...burning down abortion clinics and even killing abortionists is justifiable..." with the proviso that it is done "out of the pure motive to defend the child." You go on in your letter to present Paul Hill as someone who should be "embraced by the pro-life movement" but you then turn

around and condemn John Salvi because his actions "seemed indiscriminate and senseless." Do you believe that Hill's cold blooded murder of an abortionist and his bodyguard and the attempted murder of the latter's wife (if I remember correctly, she was also Hill's target) constitutes a "discriminating and sensible" - not to mention godly - act?

When I said in my article that I had never met any pro-life activists who advocated violence, remember that that article predated the present spate of murder and violence that has subsequently arisen around the issue of abortion. (I am sending you an article I wrote on why I think this rise in violence is coming to pass; I hope you read it.) Today, unfortunately, more and more proliferators are, if not embracing violence, at least becoming sympathetic towards those whom they perceive as being "driven" to commit it. Many are using the same arguments you have advanced in your letter and the pamphlet you enclosed. I most profoundly disagree with this reasoning and I do not see my disagreement as in any way reducing unborn children to something "less than human." Furthermore, I also find those who use such arguments in the attempt to force people to believe and act as they do, deceptive, disingenuous and utterly lacking in Christian humility. To maintain that only what *I* do or think has merit is not only divisive, but destructive of the movement as a whole. This is not the first time such rhetoric has been used in pro-life and it has done more to defeat the movement than all the works of the enemy combined.

I do not hold with murder under any circumstances even as an "antidote" to murder. As a Christian, I am enjoined to repay *evil with good*, not more evil. To suggest that this conviction makes me less committed to the sanctity of innocent life, is judgmental to say the least. My convictions - moral and religious - are every bit as deep as and (considering the arguments presented) a good deal more knowledgeable than those advancing the opposite view. And while some pro-lifers are coming to believe that it is not murder to kill an abortionist, that does not make it so. Remember, abortion supporters and even most who are fairly neutral on the issue, do not recognize the killing of the unborn as murder; that is why they have no qualms about doing it. I pray that we as Christians never become as callous.

To begin with, let me address a few of your Biblical examples. The Old Testament is an *extremely* unreliable guide for behavior. God gave very specific instructions to His anointed representatives, instructions which often included the killing of certain people or groups of people who had relinquished their right to both the land and life itself because of their egregious sins. Whether it was the four hundred priests of Baal during the godless reign of Ahab or the denizens of Jericho before Joshua's army, God's orders concerning them were specific. In fact, Saul lost his kingdom because he did *not* kill those whom God ordered him to slay. However - and this is extremely important - God's orders were given *to those in authority* whether they were prophets, generals or kings and fur-

thermore, there was, apparently, no question that those orders came from *the* God. The average Jew was not given carte blanche to kill even the wicked in the name of God unless he was acting as a part of God's army and at the order of those placed in godly authority over him.

Of course, there was a very great and important Reason why the God of the Old Testament wanted his people to remain apart from their pagan neighbors. He knew that they would stray away from the worship of the One True God and assimilate the worst pagan customs and practices. The constant effort to keep His people doctrinally (and not incidentally, racially) pure was a constant battle throughout the Old Testament. The survival of the Jews as both a racial and religious entity was essential to God's plan of salvation because they as a people were to bring forth King David who, in turn, was to initiate the family line which would produce the Virgin Mary - the Theotokos (God-bearer) - whose humanity would enflesh the Son of God. Once the Messiah became incarnate of this pure Jewish maiden, it was no longer necessary to maintain a "pure" Hebrew race with the Mosaic Law and other external trappings of Judaism, at least within the context of Salvation history. The time was at hand to embrace the Gentiles and bring them into God's Covenant previously limited to the Jews. In short, there was no longer a need for the wholesale destruction of groups of people. All the examples in the Old Testament of "godly Jews" killing "ungodly Pagans" cannot be used as a justification for actions in today's circumstances. That means that while Samson had God's blessing to slay the Philistines with the jaw-bone of an ass, there is nothing to suggest that God bestows blessings (and everything to suggest that He does not) on Bob for fracturing someone's skull with a like instrument even if Bob is a "good Christian" and his victim is an abortionist.

When Christ was born, all the world including Israel was under the heel of the Roman Empire. Judah's "kings" were reduced to tribal chieftains who often did not even bother to maintain the outer trappings of their faith. Instead, they hob-nobbed with their Roman overlords. And yet, the last Old Testament Prophet, John the Baptist, took Herod Antipas to task *not for his failure to defeat and drive out the Romans* - who, by the way, enslaved, crucified and otherwise killed tens of thousands of Jews - but for taking his brother Philip's wife as his own while Philip still lived. Surely, if the Jehovah of the Old Testament were demanding racial and doctrinal purity, John would have condemned Herod's failure to protect his people from Roman influence, but such was not the case. Why? *Because Christ was already on earth.* The reason for the existence of the Jews as a people and a nation was accomplished. The promise to Abraham - that all nations would call him blessed - had come to pass and now God's love was going to encompass *all* humanity. His promised salvation and redemption would be offered to *every* man whatever his origins or beliefs.

However, for that universal redemption to come to pass while still including the Jews, it became necessary for the Messiah to reform Jewish thinking, replac-

ing their xenophobia with a tolerance for all people, not just their fellow Jews. This is most clearly seen in Christ's parables and even in those instances specifically presented in the Gospels where Samaritans are used. The term "Samaritan" has come to mean for Christians, someone noble and good. However, to the Jews, the Samaritans were cursed, an actual class of "*untermensch*." When Christ gave the parable of the "good Samaritan" and made of one of that race something admirable and worthy of praise (especially when put in contrast to a Levite and a Priest), it went very much against the grain of many of his Jewish listeners. When the ten lepers were healed and only the Samaritan returns to give Him praise, Christ asks, "Were not all ten healed? Did none return to give thanks except this *stranger*?" To the xenophobic Jews, the term "stranger" was a curse. Then, too, many of Christ's parables dealt with other "unworthy" classes of people such as tax collectors and prostitutes. In the parable of the publican (tax collector) and the Pharisee, The Lord put the most despised and the most admired together and then turned the world on its head when He told His listeners that God looked upon both men in a way diametric to the prevailing Jewish understanding.

But the most important thing that Christ taught - and, in fact, the thing that not only most Jews but most of us today have great difficulty in accepting was his admonition about how we are to treat our enemies. When He says we must "love" them, He is not speaking about that warm and fuzzy feeling we identify with "love" but which is actually human affection) but rather *divine love*; that is, disinterested love (agape). C.S. Lewis wrote about such love often and, if you have not already done so, I advise you to read his works on it. Disinterested love is love without thought of return, love not based upon any bond of affection, familial or fraternal. No natural feeling of affection need accompany such love. In fact, often loathing is the more natural human inclination towards its object. At best, we can hope for a sort of emotional neutrality in that situation.

Whatever the case may be, love, hatred or something in between, the "love" which Christians are enjoined to have for *everyone*, friend, stranger and enemy alike, (the old translation provided a much better word: "charity") *is not an option.* We *must* practice it because Christ demands it. It is the basis of the parable of the Last Judgment in Matthew. We must feed the hungry and clothe the naked even if they are miserable wretches. We must pray for those who despitely use (persecute) us and "love" those who hate us. Certainly we may intervene to protect innocent life but we *may not raise our hand to injure* - much less kill - unless the circumstances are specific and unique. Even then, we must not develop a philosophy that includes such actions, however morally justifiable, as the norm.

You go on to speculate on what Christ would have done had He come upon an instance of injustice and abuse in which a person was in danger of death. You believe (unless I misread) that He would have resorted to "force" (your word). But you forget that such situations doubt-

less arose in Christ's lifetime. Judea was filled with Roman soldiers. Jews were routinely oppressed and many were killed, yet Christ's preachings are filled with the call for the love of the enemy. In fact, one of the main reasons that the crowd abandoned Him was that He failed to be a King (Messiah) on the order of David. His deliverance was not to be political, limited to the Jews and accomplished by "force" and because of that He ceased to be of interest to those of His race whose vision of the Messiah included a return to national greatness.

I am sure that Christ intervened in instances of the kind to which you allude, but I am equally sure that physical "force" was neither used nor necessary. He didn't stand there and "do nothing," *but neither do pro-lifers "do nothing" who work at all the various means we have used since the beginning to fight this great evil.* Those called to pray, to preach, to picket, to counsel, to write letters and articles, to give alms and even to risk arrest, torture and imprisonment through non-violent, peaceful, prayerful civil disobedience, are all involved in perfectly valid activities that show their regard and respect not only for the unborn child, but for his mother and everyone else. The use of so-called "force" does not prove that its perpetrator is any more respectful or concerned with unborn children than those who eschew that avenue of action. In fact, it may prove the opposite since such actions generate sympathy for the evil they hope to end, thus causing the death of even more children than might otherwise be the case.

It is also interesting to remember that Jesus did not raise a hand to help His cousin John when he was imprisoned by Herod. Certainly Christ knew of the matter. John's followers went to him, instructed by John, and asked if He were the Messiah or if they were to wait for another and Jesus then told them to "tell" the Baptist that the deaf could now hear, the blind see, the lame walk and the dead were raised - all Messianic signs. Christ told them to tell these things to John who, at that moment lay in prison. Surely, if the matter stands as you believe, would he not have taken time to go to Herod and demand the release of this innocent man? This is not even a matter of using "force," but just intervening on behalf of injustice. Christ knew John's fate at the hands of his captor and yet He did nothing....or did He? John went into Hell to preach to those held captive that their captivity was at an end - that the Messiah would soon destroy death and Hell. But to those on earth who did not have the benefit of Scripture and history, it would have appeared that Jesus was uncaring about John's fate; that He was indifferent and uncommitted to either justice or the sanctity of innocent life. That is the danger in making judgments about the actions of others. And, of course, there are many Christians (including the Apostles and many great Fathers of the Church) who refuse to raise their hands against another human being no matter what the provocation. They believe that if Christ forswore to ask His Father for twelve legions of angels, can they do less?

As a response to abortion, I am totally in favor of

"rescue" although I think it has been ill-used as a tactic and many of its leaders have indulged in deceptive and atrocious rhetoric. Peacefully and prayerfully blockading an abortuary in the attempt to stop the killing - even for a day - is certainly a moral and courageous act especially in light of what rescuers have suffered at the hands of the police and the courts. But there can be no excuse for killing someone because of what he is going to do in the future, firstly, because we are *not* God and secondly because that person might experience a conversion and turn away from his wickedness. We have the testimony of those who have already done so - watch Joe Scheidler's tape, "Meet the Abortion Providers.") We cannot and must not usurp the power of God and raise our hand against another human being, even with the best motives. That is the height of prelest (spiritual pride) since we have neither the right nor the competence to do such a thing and to imagine that we do is truly demonic. Furthermore, on a more practical level, if that were the prevailing thought in the pro-life movement, Dr. Bernard Nathanson, a man who has performed over 65,000 abortions and who led the fight for legalized abortion, would now be dead instead of being a great warrior for the unborn.

Countless abortionists have not only left their bloody business and become pro-life activists but have come to Christ. Why? Many testify to the fact *that they could "feel" pro-life Christians praying earnestly to God for their souls!* Can the dead repent? Do you really want to be responsible for cutting off a "neighbor" from the salvation offered him by Almighty God? Who are you or I (or anyone else for that matter), to decide whether and when that person should die? Are we, any of us in the pro-life movement, like the Old Testament prophets and Godly kings? Has God spoken to any of us through His Spirit? Jesus said, "By their fruits you shall know them." By that He meant that evil things produce evil fruits, good things produce good; the same can be said for people and spirits. A spirit that tells a man to shoot down another man in cold blood is evil and a Christian should flee from it with the speed of light.

The last Prophet of the Old Testament, John the Baptist, called for repentance and love, not killing and slaying even for "noble" reasons. In the New Testament Church, the Holy Spirit declares God's love for *all* - even the wicked. Christ Himself pointed out that *God does not want the death of a sinner*, but that he should repent and *live*. He reminded us that God makes the sun to shine and the rain to fall on the wicked as well as the good. We are told that Heaven rejoices more in the conversion of one sinner than in ninety-nine righteous and, of course, we are all familiar with Christ as the Good Shepherd bringing the straying lamb on his shoulders back to His Father. Who is the "straying lamb" if not the very people of whom you say that it is morally permissible to use "force?" Can Christ bring back a dead lamb? Do any of us know what God's plan is for another, even an abortionist? The history of the Church and even the Old Testament is filled with wicked sinners whose repentance and change of heart made them keystones in God's Plan of Salvation. Great

Saints have often begun their pilgrimage to God as great sinners.

But let us look at an example more in keeping with the present situation; one that involved God Himself. In defense of the most innocent, the newly born, God did not strike down Herod and his soldiers before or after they killed the fourteen thousand infants in Bethlehem. In fact, He did not even warn the people of Bethlehem of the danger to their sons that arose directly because of the birth of His own. God sent an angel to warn Joseph to remove the Holy Family into Egypt and safety, but the innocent, defenseless babies of David's city were left to the slaughterers. And thus came into being the first martyrs of Christianity: fourteen thousand babies who died in a mad king's efforts to protect a throne which was never in danger. The Bible is full of such paradoxes whereby God allowed the wicked to triumph and the good to suffer and when men have asked, "Why?" He presents us with the Book of Job wherein the answer is simply, "You cannot understand God." That is a very difficult answer to live with, but if we truly believe in the God of the Bible, we must accept His wisdom and pray that we are able to properly direct our lives within His divine plan for us and the world.

Believe me when I tell you that I can understand your frustration. This battle has been waged over a quarter of a century and the frustration level of many proliferators is dangerously high. However, if we look at the matter historically, the battle against slavery took *several hundred years* and we are still reaping the bitter fruits of that moral evil. Jesus tells us that we will often "reap where we do not sow" and "sow what others will reap" after we are gone. We cannot force God into our timetable and say to Him, I want thus and so because I am tired of doing this and I want it settled! To begin with, He is not amenable to that sort of thing and if we attempt to sow those seeds, their fruits will be bitter indeed (as you can see by the escalating "force" which has infected the movement).

Secondly, although we cannot understand why He stands by and allows millions of innocent children to die, forgive me if I point out to you that He has His reasons. He does not think as we do. Death (especially of the innocent) is not the worst thing that can happen - even a cruel and painful death. Surely the child who is in God's Kingdom is infinitely better off than the elderly sinner bound for hell. We are *all* going to die. All of our actions must be predicated on Christ's demand that we love *as He loved*. This is, of course, impossible, but *we must try*. Somehow, I cannot see that agape - even on behalf of the innocent - manifesting itself by my pumping of four or five bullets into the neighbor's body. Persuasion, yes. Even physically placing my body between the abortionist neighbor and the unborn child neighbor - but *killing* the abortionist neighbor which will prevent him from ever receiving Christ, repenting and entering God's Kingdom?? No. That is not only unchristian, it is an *anti-Christian*.

And as for bombing abortuaries, certainly the most serious problem there is that people can and do get

injured and killed in fires. Not only people who might innocently or otherwise be in the targeted building (and what about abortion facilities located in buildings with other tenants?), but firemen are often killed or injured going to and/or putting out fires and innocent people have been killed in accidents with racing fire trucks. Now, if one were to smash a suction machine, I would certainly find no moral problem with that but any acts which endanger innocent lives are no more moral than the acts they purport to oppose. In matters of life and death there is no such thing as "the lesser of two evils" and especially the thinking that "the ends justify the means." Remember, the devil is not exclusively pro-abortion; *he will make use of either side as long as the adherents resort to his methods*. A wicked deed done for a good cause is no less wicked because of the nature of the cause. One cannot fight evil with evil because the result is evil; remember the tree with its fruit: a good tree bears good fruit. It cannot bring forth that which is evil and still be good. So, too, we cannot act in an evil way and still be good, however exalted our intentions and pure our motives.

During World War II, the Allies firebombed the German city of Dresden. Over 850,000 people died, far more than died in the atomic attacks on Hiroshima and Nagasaki. The vast majority of those casualties were civilians and other non-combatants. There was absolutely nothing in Dresden that made it a strategic target; the raid was a calculated attempt to force the German people into submission through terror. This was an immoral act (a "war -crime" if you will) and even though the war itself could be considered "moral" because of the evil nature of the enemy, in bombing Dresden, the Allies became morally equivalent with the very enemy against whom they waged "moral" war. Interestingly enough, Dresden did not demoralize the enemy, but rather because of its egregious nature, many Germans were inspired to more strongly defend their country even knowing the immoral nature of its regime. It became a case of acknowledging that since both sides were evil, one might as well defend one's country. The Allies lost a good deal of moral authority in the bombing of Dresden and received nothing strategically or psychologically in return; in fact, they lost ground.

In the same way, the bombing of abortuaries cannot be compared to ancient Christians going outside a city and destroying pagan shrines. For one thing, at the time the Saints were doing such things, the Empire itself was Christian, not pagan. There was no possibility of outraging the majority of the populace and the government and thus bringing persecution and death upon Believers. However, even if that had not been the case, one cannot equate the attitudes and understanding of Twentieth Century Americans with Fourth Century Byzantines. In today's America, someone who bombs a building *is a terrorist* no matter how pure and noble his motives; and terrorists are hardly in a position to influence cultural thought except in the most negative way. The whole abortion issue will be won or lost, finally, in the hearts and minds of our fellow citizens (of course, I am not speaking about divine

intervention, the end of the world, etc. I am speaking about the logistics of our day to day battle in the world).

For many years, abortion advocates have put up a steady drum-beat of propaganda saying that pro-lifers are either themselves violent or, at least, they advocate or accept violence. Of course, nothing is further from the truth. The pro-life movement has been outstandingly pure and free from violence especially given the nature of the debate. Now, when people are becoming more and more knowledgeable about life in the womb and are sickened by abortion as a means of birth control, sex selection and destroying the handicapped before birth, suddenly there is an outbreak of murderous violence which is ostensibly being at least condoned if not applauded by many pro-lifers. I know of nothing that more surely will tip the scales back to the other side than that. Americans consider the shooting of unarmed, defenseless people to be anathema and unless all rational pro-life activists decry and condemn the acts of people like Hill and Salvi, we will find that though we may have gained a momentary respite from frustration, we will have forever thrown away the good will of the vast majority of the people whose votes and voices are the only means we have of curtailing if not ending the abortion holocaust.

Therefore, we not only have the command of Our Lord to consider, but the very survival of our movement both politically and morally. In the latter case, if we resort to murder, how then can we condemn what we say *is* murder and, conversely, if we say that killing an abortionist is *not* murder, then how can we refute their claim that killing the unborn child is not murder. A human being is a human being and the taking of a life is a most grave act that must be clearly, unequivocally and absolutely morally justifiable. This is one of the problems that many Christians have both with "just war" and capital punishment. Although there are persuasive arguments on both sides of these issues, they have been in the past, are now and will continue to be extremely controversial matters in the Church. If, therefore, the taking of human life by the legitimate authority of the State which God has set over man (see St. Paul) is a matter of controversy, how much more controversial - and less legitimate - is a like act committed by an individual motivated and justified purely by his own fallible reasoning?

Therefore, I beg you to think again, and again, and again before you allow yourself the luxury of the understandable anger which arises from the injustices and outrages to which both unborn children and their defenders have been subject over the years. God has not demanded that we win the war, but only that we fight the battle *in a godly way* and put our hope and trust in Him for its final outcome. We cannot force His hand, nor demand that He act at our convenience. To attempt to do so will make us as ungodly as our opponents and then we will lose even if we win. I pray that Our Lord Jesus Christ fills your heart with His peace; that he removes far from you all anger and bitterness and protects you from deception even from those whose motives are above re-

proach. Please remember that we are in His army and, therefore, we have no cause to defend or concern to address that comes before His commandment that we love one another - whomever we are. It is so very difficult because good people like yourself want so much to protect and defend the helpless; indeed, *that is the only way that Satan can possibly delude you*; that is, by making you believe that you must engage in evil in order to bring about good. However, we know that he is the father of lies and a murderer from the beginning and that it is his desire to make murderers of all men, even if it is only in their hearts.

God bless you and grant you a blessed Lenten Season and a joyous and blessed Pascha.

Yours in Christ
Valerie Protopapas

Dear (Name Withheld):

I am sorry to have taken so long to acknowledge your response to my April letter - and this letter is not a "response" to yours, as such, simply because the time available to do an in-depth reply is not available. However, I will make a comment or two. Firstly, when you mention the Ten Commandments in response to my position about the Old Testament (and those who guide their actions by it), I think you are being not a little disingenuous. I was speaking in response to your argument premised on the Hebrew wars against the Gentiles. As I recall, you never mentioned the Ten Commandments in your argument in favor of the use of "force" in the matter of abortion. Certainly, the Commandments are still in effect, but your position, not mine, is seriously undermined by the Sixth Commandment which forbids murder.

Secondly, the coming of Christ posed a whole new worldview. Gone was legitimate "war" and, instead, there was and is a whole new way of life which returns good for evil, blessing for cursing, healing for slaying. *That is incontrovertible*. To assume the position which you presently take, you must, perforce, abandon Christ. Remember, the Church has never prescribed the death penalty for murderers; the canons show a period of excommunication lasting ten years for the repentant, naturally). This prescription does not, of course, interfere with the right of the State to exact legal punishment for those who commit murder, but the Church has never insisted on the death penalty and, in fact, there has been wide-spread argument on that issue and the issue of "just war" from the beginning. However, neither of these legitimate disputes can be used to excuse cold-blooded murder even of murderers.

I don't think there is much more to be said on this matter. If my understanding of Christ's teachings is correct, we are simply forbidden to do what you are enjoining even to save innocent life. It is as simple as that. We can, of course, place our own bodies between a murderer and his victim - as did Father Kohlbe, a Catholic

priest and a sainted nun of the Orthodox Church (whose name presently escapes me), both of whom took the place of people chosen to be gassed in concentration camps - *but that is the limit of what we are permitted to do in cold blood*. Now, of course, if we are struggling to wrest a gun from a mugger's hand, or some other act that is unpremeditated and that act leads to the wrongdoer being injured or even killed, that is another matter. However, even in that case, the true Christian makes every effort *not* to take the life of a fellow human being, however wicked. I simply don't know how else to put the matter before you except to say that we *cannot* do what you propose and remain faithful to Christ.

Yours in Christ
Valerie Protopapas

THE CHICKENS ARE COMING

by Valerie Protopapas

Where does the violence come from?

When John F. Kennedy was assassinated, Black Muslim leader Malcom X declared that, "...the chickens have come home to roost." By this, he meant that the white Establishment was reaping in the murder of a much-loved president, the inevitable, painful consequences of its ill-treatment of blacks. Today that observation may be legitimately directed at the "pro-choice" movement with regards to the current spate of violence that has suddenly and bloodily sprung up around the abortion issue. For years abortion supporters have vociferously and repeatedly insisted that the pro-life movement and its adherents were either themselves violent or (at the very least) advocated and/or condoned violence. Their ideological allies in the media were quick to echo these assertions while government and law enforcement agencies utilized every means at their disposal to implicate the organized pro-life movement in the relatively few instances of violence directed against abortion facilities. Not incidentally, their efforts proved totally unsuccessful. "Clinic bombers" turned out to be individuals acting alone where they proved to be pro-lifers at all.

Though the abortion battle has been waged for over a quarter century (many states adopted extremely liberal abortion laws years before *Roe*), the pro-life movement which encompasses millions of people from all economic, social and educational levels, has been outstandingly peaceful and non-violent especially given the visceral nature of the issue; that is, the brutal destruction of unborn children. The vast majority of pro-lifers are practicing Christians absolutely committed to the sanctity of human life *including* the lives of their ideological opponents. Until recently, all but one of the few instances of actual criminal acts performed by those espousing the

pro-life cause have been directed against property, not people.

The attempt to stifle debate

However, not satisfied with sweeping victories in state houses, federal and state legislatures and the courts for the "right" to an abortion, "pro-choice" advocates continue to demand nothing less than a legislated end to all dissent on the issue. Through injunctions, courts have established "bubble zones" around abortuaries effectively preventing pro-lifers from speaking with or handing out literature to those entering such facilities. It must be remembered that these are both fundamental First Amendment rights. Municipalities throughout the country have passed and enforced ordinances forbidding demonstrations in certain areas even though the Supreme Court has ruled such legislation (in most instances) unconstitutional. Pro-lifers have been arrested for praying on public sidewalks and in courtrooms; they have even been arrested for giving "unacceptable" sermons in their churches, an unheard of situation in this nation founded on religious liberty. Abortionists and their allies routinely utilize the legal system to press frivolous civil suits and lodge spurious criminal charges against pro-life demonstrators. And they are awarded the *carte blanche* assistance of virtually every state agency - even where it can be proved that whatever violence that may have occurred has been perpetrated *against the demonstrators*, not by them. These tactics frequently result in the farcical spectacle of pro-lifers being punched, struck, kicked, spat upon and even chased and run over by cars - and then being arrested and dragged away by the police for "disorderly conduct" and other even more serious charges while cheering pro-aborts look gleefully on.

Nowhere is the legalized persecution of the pro-life movement more abundantly evident than in the calculated, ruthless and relentless effort to obliterate the "rescue movement." Peaceful, non-violent civil disobedience - rescue - has been the target of local, state and federal legislation aimed at destroying the movement and imprisoning and/or impoverishing both its practitioners and supporters. RICO legislation (intended to harass or - ganized crime figures) is, with the blessing of the High Court, being used to crucify those even on the fringes of the movement. Brutality against rescuers and their "prayer supporters" perpetrated by police, corrections officers and officials and even judges in Los Angeles, Atlanta, San Diego, Pittsburgh, West Hartford and other cities has been routinely ignored by investigating authorities despite ample proof provided by disinterested eyewitnesses, video-tapes and photographs.

But, in fact, legal persecution has not been limited to acts of dissent, legal or illegal. Even totally "non-confrontational" attempts to thwart the abortion juggernaut have been targeted over the years. The Attorneys General of New York and Texas - among others - have made concerted efforts to shut down "crisis pregnancy centers." These are facilities offering help and counsel-

ing to women considering abortion. The primary charge leveled against these usually Christian-oriented groups is one of “false advertisement;” that is, some of them do not come right out and say that they are abortion alternatives. However, no action is ever taken against those abortion groups and facilities (such as Planned Parenthood) that advertise “counseling” which leads inevitably to an abortion. And, of course, there are never sufficient funds to prosecute abortionists who maim and kill their “patients” no matter how large the public purse available to persecute pro-life individuals and groups.

These concerted and widespread efforts have been both initiated and sustained with the intent of silencing dissent and destroying the pro-life movement by frightening off individual activists who man the rescue blockades, picket-lines, counseling centers, crisis pregnancy centers and other pro-life activities. To a large extent, they have been very successful. The rescue movement is down to under fifty hard-care rescuers, most of whom are in jail. Many average pro-lifers no longer picket, counsel or demonstrate and some will not even give money or attend pro-life functions because they fear that the FBI or some other government agency will “discover” their identity and persecute them. Although national pro-life organizations remain, the grass-roots are very intimidated by these legislative and judicial weapons and, in fact, abortion advocates have succeeded in silencing much of the debate against abortion. However, in their “victory” they have sown the seeds of their worst nightmare: violence - actual, real, unequivocal, palpable, destructive violence - has now become part of the abortion debate.

When the “mainstream” has gone, who’s left?

Like all cultural movements, pro-life has a “fringe” element, people who are perhaps more intense and less balanced than the vast majority of their fellows. Anyone who has studied history knows of such people. They are usually not as well educated and often less emotionally stable than the main-stream. Furthermore, they may be less capable of philosophically accepting setbacks and disappointments - of taking “the long view” of the battle in which they are engaged. Such people often respond viscerally, even violently, to real or perceived injuries and injustices and while they are generally “good” within the accepted meaning of that word (especially in the pro-life movement), they can and do find themselves in difficulties arising out of their impulsivity. In the past, such individuals have been happily accommodated within the main-stream of the movement and kept busy with a multitude of worthwhile activities which have provided them with useful (and safe) outlets for their well-intentioned if occasionally ill-conceived impulses. However, as more and more of these “outlets” are either shut down or deprived of their main-stream participants, those on the fringe find themselves without valid, acceptable avenues of dissent or left as the numerically dominant components in activities in which they had previously been only a small element. One does not have to be an

expert in psychology to see the danger inherent in such a situation. As the reins of authority and structure previously provided by strong sponsoring organizations and large numbers of stable individuals are removed, those who remain are left to deal with developing confrontations without sufficient governance or guidance. This situation is fraught with the danger of violence.

Media manipulation

An even more important and misunderstood ingredient in this volatile mix is a mass media which rejoices over and welcomes these “pro-life kooks,” shamelessly using them to “prove” the movement’s tendency towards violence and instability. America’s “journalists” blithely overlook ten thousand normal work-a-day defenders of life to focus on those few whose appearance, demeanor and/or rhetoric single them out as beyond the pale. Paul Hill is an excellent example of an unbalanced individual to whom the media provided prominence because of his contention that violence against abortionists is acceptable and even moral. Since Hill’s views reinforced media contentions that pro-lifers are fundamentally violent and unstable, he was elevated to a place of importance that he would never have occupied had it not been for their attention. Towards that end, Hill was invited to participate in public forums and presented as a movement “leader” even after recognized national pro-life leaders bitterly protested that Hill represented only himself and a few similarly deluded souls. There are people who firmly believe that Hill would never have murdered anyone had he not become a media celebrity and had his views constantly challenged until it eventually became - in his unbalanced mind at least - a case of “put up or shut up.”

The most dangerous development

However, even this is not the most dangerous development in this already perilous scenario. Society has always contained people who, for whatever reason, find it impossible to accommodate themselves within the social structure. Cranks, kooks, malcontents and criminals comprise an extreme societal fringe which has no interest in any movement that is considered relatively “mainstream.” However, let a cause be perceived as “anti-establishment” - that is, condemned by the culture’s power structure - and these individuals are drawn to it as a shark to blood in the water. They see such movements as providing a cloak for their anti-social activities, an excuse, as it were, for behavior that, lacking any recognizable motivation, would be considered merely criminal. These people have no real philosophical or intellectual commitment to their adopted cause; indeed, such things are often beyond them as many function on a level devoid of rationality. Once these social predators perceive that a “cause” is anathema to “the establishment,” they adopt it as their own and, of course, proceed to operate totally outside even the nominal control that the movement is

able to exercise over its indigenous “fringe element.” This “ultimate fringe” is attracted to a movement merely by virtue of the fact that it offers them the opportunity to be violent and disruptive under the guise of social protest. An outstanding example of this development is found in the case of the Symbionese Liberation Army, a group of violent criminals who rhetorically attached themselves to the anti-war and civil-rights movements and were controlled by neither. Is it possible that the pro-life movement might attract such unsavory elements despite its history of non-violence? The case of John Salvi a man who “immersed himself” in the abortion issue and then murdered several abortuary employees in Massachusetts) is ominous indeed.

The “winners” lose - and so does everyone else

In their sweepingly successful effort to silence dissent, abortion advocates have inadvertently sowed the seeds of the very violence against which they have so vigorously - and mendaciously - protested over the years. In fact, those who have epitomized the pro-life movement as violent have done so not because of the existence of palpable, actual violence, but because - in their eyes - any and all opposition to abortion constitutes “violence” in that it seeks to deny a woman’s “right” to an abortion. The unfortunate fact is that *real* violence is likely to be the upshot of their diligent efforts, not because pro-lifers are now or have ever been intrinsically violent, but because abortion advocates have created a legal and ethical climate in which violence will be perpetrated by a radical lunatic-criminal fringe which is not native to the pro-life movement. Anti-abortion violence has become inevitable because those who have used it for years as a straw man to crush dissent have, in fact, brought it into existence themselves. It has become, so to speak, a self-fulfilling prophecy, another “boy who cried wolf!”. Unfortunately, these particular “chickens” which have “come home to roost” in the abortion debate will cause suffering for

From the Director’s Desk

January 22, 1996 will mark the 23rd 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 35 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 recorded 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 1995 we gathered almost 500 Orthodox at the March for Life, almost twice that of 1994! Let us double that in 1996...

There is a unique opportunity to 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. There has been a dramatic political shift which has, among other things, rejected the pro-abortion position of the present administration and the political establishment of the past 40 years. Consider this stunning statistic: not one single pro-life incumbent senator, congressman, or governor of either party was defeated by a pro-abortion challenger, while pro-life challengers defeated 30 hard-core pro-abortion/choice

The 1996 March for Life will be held on
 Monday January 22, 1995 in Washington, DC.
 Please start to make your plans.

ORTHODOX CHRISTIANS for LIFE 1995-96 MEMBERSHIP/RENEWAL FORM ==>

Mail to: ORTHODOX CHRISTIANS for LIFE, P.O. BOX 805, Melville, NY 11747 Vol 8 No. 1&2

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incumbents. One of the new pro-life senators is Spence Abraham of Michigan (Antiochian Arch.), an Orthodox Christian who joins other pro-life Orthodox such as Florida house representative Michael Bilirakis (Greek Arch.).

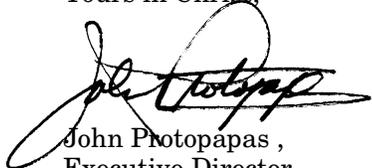
It is *especially* critical that our Church continue to witness its teachings on the sanctity of human life because in our culture it is perceived that silence means assent. We ask you to honour us again with your presence and join with our hierarchs in the Orthodox witness on Monday, January 22, 1996 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 (516) 271-4408.

Please excuse the delay in the issuance of this journal—this issue is more than 7 months behind schedule and we have combined two issues into one. The production delay was caused by personal difficulties over the last year which have now been resolved by the Grace of God. Over the next year, journal production will try to adhere to the schedule published at the bottom of the next column.

Many thanks for the extraordinary financial support in 1995 of: Kevin & Elizabeth Lien of Milwaukie, OR; Mickey & Sarah Hodges of Memphis, TN; Mr & Mrs John J. Riordan of Crofton, MD; St. Ignatius Orthodox Church of Franklin, TN (Antiochian); and St. Stephen the Protomartyr Orthodox Church of S. Plainfield, NJ (Antiochian).

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,
Executive Director,
Orthodox Christians for Life

NOTICE

Resources material available

(prices include postage and handling):

Make all checks payable in US\$ to Orthodox Christians for Life. Allow 4-6 weeks for delivery.

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

Back Issues of Rachel's Children
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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 Nos 1,2,&3 (1994-95 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.

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Future Production Schedule

Early Dec. 95 Vol. 8.3, Pre March for Life Issue (4-6pp)

Late Feb. 96, Vol 8.4, Post March for Life Issue (6-8pp)

Late June 96, Vol 9.1, Mid Summer Issue (6-8 pp)

Late Sept. 96, Vol. 9.2, Fall Issue (6-8pp).

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