



## Fire & Light

### St. Symeon Orthodox Church

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✠ August 9, 2015 ✠

The Dormition Fast

Our Holy Father St. Herman,  
Elder & Wonderworker of Alaska



- ✠ Inquirer's Class Tomorrow - 6:30pm
- ✠ Wed. Aug. 12 6:30pm Paraklysis – Supplicatory Canon to the Theotokos
- ✠ Fri. Aug. 14 6:30pm Great Vespers – The Dormition of the Theotokos  
~ *All-Night Vigil* ~
- ✠ Sat. Aug. 15 7:00am Matins / 10:00am Divine Liturgy –

Feast of the Dormition of the Most-Holy Theotokos and Ever-Virgin Mary

### Wisdom from Our Holy Father St. Tikhon of Zadonsk – Remembered August 13

✠ Many teach their children about worldly politics, others teach them to speak foreign languages: French, German, Italian, and in this spend no trifling sums. Others endeavor to teach them commerce and other arts. But hardly anyone teaches them to live in a Christian manner. However, without this, all learning is nothing and all wisdom is madness. For what does it profit a Christian to speak Italian, French and German, if he lives in an ungodly manner? What use is it to be skilled in commerce and the arts if one lacks the fear of God? God will not ask you whether you taught your children French, German or Italian or the politics of social life--but you will not escape divine reprobation for not having instilled goodness into them. I speak plainly but I tell the truth: if your children are bad, your grandchildren will be worse, and the evil will thus increase...and the root of all this is our thoroughly bad education

✠ **“Prayer** does not consist merely in standing and bowing your body or in reading written prayers.... It is possible to pray at all times, in all places, with mind and spirit. You can lift up your mind and heart to God while walking, sitting, working, in a crowd and in solitude. His door is always open, unlike man's. We can always say to Him in our hearts Lord, Lord have mercy.”

✠ **“LET US TAKE ACCOUNT:** do we engage in such a struggle? Are we in the midst of this fight for salvation? Do we walk in the newness of life? Do we oppose the tendencies and desires of the flesh? Do we forbid sin to rule and have mastery over us? But those alone are of Christ, who have crucified the flesh with the passions and desires (Gal. 5:24). What is the use of being called a Christian, but not actually being one? It is not the name of Christian which shows forth a true Christian, but the struggle against the flesh and every sin.”

St. Tikhon of Zadonsk (+ 1783)

For me, it is enough to consider that, in America alone, more than forty million babies have been aborted since the Supreme Court invented the “right” that allows for this, and that there are many for whom this is viewed not even as a tragic “necessity,” but as a triumph of moral truth. When the Carthaginians were prevailed upon to cease sacrificing their babies, at least the place vacated by Baal reminded them that they should seek the divine above themselves; we offer up our babies to “my” freedom of choice, to “me.” No society's moral vision has ever, surely, been more degenerate than that.

– David Bentley Hart

## LOVE OF GOD

From "Life of Monk Herman of Valaam" by Yanovsky, 1868.

Once the Elder (St. Herman of Alaska) was invited on board a frigate that had come from St. Petersburg. The captain of the frigate was a man quite learned, highly educated; he had been sent to America by Imperial command to inspect all the colonies. With the captain were some 25 officers, likewise educated men.

In this company there sat a desert-dwelling monk of small stature, in an old garment, who by his wise conversation brought all his listeners to such a state that they did not know how to answer him. The captain himself related: "We were speechless fools before him!"

Father Herman gave them all one common question: "What do you, gentlemen, love above all, and what would each of you wish for his happiness?" Diverse answers followed. One desired wealth, one glory, one a beautiful wife, one a fine ship which he should command, and so on in this fashion.

"Is it not true," said Father Herman at this, "that all your various desires can be reduced to one—that each of you desires that which, in his understanding, he considers best and most worthy of love?" "Yes, it is so," they all replied. "Well, then, tell me," he continued, "can there be anything better, higher above everything, more surpassing everything and in general more worthy of love, than our Lord Jesus Christ Himself, who created us, perfectly adorned us, gave life to all, supports all, nourishes and loves all, who Himself is love and more excellent than all men? Should not a person then love God high above all and desire and seek Him more than all else?" All began to say: "Well, yes! That is understood! That speaks for itself!"

"And do you love God?" the Elder then asked. All replied: "Of course, we love God. How can one not love God?" "And I, sinful one, for more than forty years have been striving to love God, and cannot say that I perfectly love Him," answered Father Herman; then he began to show how a person should love God.

"If we love someone," he said, "we always think of him, strive to please him, day and night our heart is occupied with this subject. Is it thus that you, gentlemen, love God? Do you often turn to Him, do you always think of Him, do you always pray to Him, and fulfill His holy commandments?" It had to be acknowledged that they did not! "For our good, for our happiness," concluded the Elder, "at least let us make a promise to ourselves, that from this day, from this hour, from this very moment we shall strive to love God above all, and fulfill His holy will!" Behold what an intelligent, superb conversation Father Herman conducted in society; without doubt this conversation must have imprinted itself on the hearts of his listeners for their whole life!

## FLEEING SIN'S DESTRUCTIVE WAYS

By St. Theodore the Studite.

A physical harbour is not like a harbour of the mind. When someone comes to anchor in the former, they ease off and have no worries about the storms and dangers of the sea. In the latter on the contrary, the passions become more ferocious with the relaxation of the flesh, and the spirits of wickedness join in the assault like storms: the spirit of fornication, the spirit of gluttony, the spirit of avarice, the spirit of despondency, the spirit of dejection, the spirit of pride. The fear is that we may be sunk in harbour. David once looked unguardedly on Uriah's wife, and readers know what he suffered. *Jacob ate and was filled, says Scripture, and the beloved kicked.* [Deut 32,15].

Take care, you who are listening to this. *Flee the destructive places and ways of sin.* Govern your sight, hearing, smell, taste and touch, your food, drink and sleep, that you may keep from being overwhelmed by the tempest of the passions.

This is worth remembering: someone who sails across the physical sea is subject to storms and tempests without their wanting it, while someone who crosses the water of the mind is lord of tempest and of calm. For if they manfully shake off unseemly thoughts, they are filled with calm, having the Holy Spirit as the companion of their voyage. Someone touched without meaning to and they were enflamed to lust and gave birth to iniquity.

But one whose senses are unbridled and who lets in desires like streams, stirs up a most dreadful storm for themselves. Unless the person does not swiftly smooth out their tempestuous thoughts, will end by repeating those miserable words, *I entered the depths of the sea, and a tempest drowned me.* [Pss 68:2]. Therefore let reason be in control, and let the better not be dragged down by the worse, but let the spirit be master and act for the better. Or don't you know what sin produces? Didn't it introduce death into the world? Didn't it destroy the earth? Hasn't it filled the inhabited world with graveyards and tombs from the beginning of time until now? For humanity was incorrupt before the fall and none of the things I have mentioned would have started if the first-formed had steadfastly observed the commandment that had been given. Sin is the cause of the everlasting punishments, the fuel of the unquenchable fire of Gehenna, the food of the undying worm; sin that has made humanity, that was in honour, be compared to the unreasoning beasts.

And so, because sin is like all this, destructive and deadly, we must flee from it, brethren, with all our might, and choose virtue, which makes humans angels, raises them from death, resists the demons, overcomes the rulers of this age, and finally betroths them to the kingdom of heaven. May we all reach it too by the grace and love of our Lord Jesus Christ, with whom to the Father and the Holy Spirit belong glory, might and honour, now and for ever, and the ages of ages. Amen.

# The Most-Holy Mother of God and Ever-Virgin Mary

## The Saints

St. Symeon the New Theologian describes the Saints as forming a golden chain: 'The Holy Trinity, pervading all men from first to last, from head to foot, binds them all together ... The Saints in each generation, joined to those who have gone before, and filled like them with light, become a golden chain, in which each Saint is a separate link, united to the next by faith, works, and love. So in the One God they form a single chain which cannot quickly be broken' (Centuries, 3, 2-4). Such is the Orthodox idea of the communion of Saints. This chain is a chain of mutual love and prayer; and in this loving prayer the members of the Church on earth, 'called to be Saints,' have their place.

In private an Orthodox Christian is free to ask for the prayers of any member of the Church, whether canonized or not. It would be perfectly normal for an Orthodox child, if orphaned, to end his evening prayers by asking for the intercessions not only of the Mother of God and the Saints, but of his own mother and father. In its public worship, however, the Church usually prays only to those whom it has officially proclaimed as Saints; but in exceptional circumstances a public cult may become established without any formal act of canonization. The Greek Church under the Ottoman Empire soon began to commemorate the New Martyrs in its worship, but to avoid the notice of the Turks there was usually no official act of proclamation: the cult of the New Martyrs was in most cases something that arose spontaneously under popular initiative. The same thing has happened in recent years with the New Martyrs of Russia: in certain places, both within and outside the Soviet Union, they have begun to be honored as Saints in the Church's worship, but present conditions in the Russian Church make a formal canonization impossible.

Reverence for the Saints is closely bound up with the veneration of icons. These are placed by Orthodox not only in their churches, but in each room of their homes, and even in cars and buses. These ever-present icons act as a point of meeting between the living members of the Church and those who have gone before. Icons help Orthodox to look on the Saints not as remote and legendary figures from the past, but as contemporaries and personal friends.

At Baptism an Orthodox is given the name of a Saint, 'as a symbol of his entry into the unity of the Church which is not only the earthly Church, but also the Church in heaven' (P. Kovalevsky, *Exposé de la foi catholique orthodoxe*, Paris, 1957, p. 16). An Orthodox has a special devotion to the Saint whose name he bears; he usually keeps an icon of his patron Saint in his room, and prays daily to him. The festival of his patron Saint he keeps as his Name Day, and to most Orthodox (as to most Roman Catholics in continental Europe) this is a date far more important than one's actual birthday. An Orthodox Christian prays not only to the Saints but to the angels, and in particular to his guardian angel. The angels 'fence us around with their intercessions and shelter us under their protecting wings of immaterial glory' (From the Dismissal Hymn for the Feast of the Archangels (8 November)).

## The Theotokos

Among the Saints a special position belongs to the Blessed Virgin Mary, whom Orthodox reverence as the most exalted among God's creatures, 'more honorable than the cherubim and incomparably more glorious than the seraphim' (From the hymn Meet it is, sung at the Liturgy of Saint John Chrysostom). Note that we have termed her 'most exalted among God's creatures:' Orthodox, like Roman Catholics, venerate or honor the Mother of God, but in no sense do the members of either Church regard her as a fourth person of the Trinity, nor do they assign to her the worship due to God alone. In Greek theology the distinction is very clearly marked: there is a special word, *latreia*, reserved for the worship of God, while for the veneration of the Virgin entirely different terms are employed (*duleia*, *hyperduleia*, *proskynesis*).

In Orthodox services Mary is often mentioned, and on each occasion she is usually given her full title: 'Our All-Holy, immaculate, most blessed and glorified Lady, Mother of God and Ever-Virgin Mary.' Here are included the three chief descriptive terms applied to Our Lady by the Orthodox Church: Theotokos (Mother of God), Aeiparthenos (Ever-Virgin), and Panagia (All-Holy). The first of these titles was assigned to her by the third Ecumenical Council (Ephesus, 431), the second by the fifth Ecumenical Council (Constantinople, 553). (Belief in the Perpetual Virginity of Mary may seem at first sight contrary to Scripture, since Mark 3:31 mentions the 'brothers' of Christ. But the word used here in Greek can mean half-brother, cousin, or near relative, as well as brother in the strict sense). The title Panagia, although never a subject of dogmatic definition, is accepted and used by all Orthodox.

The appellation Theotokos is of particular importance, for it provides the key to the Orthodox cult of the Virgin. We honour Mary because she is the Mother of our God. We do not venerate her in isolation, but because of her relation to Christ. Thus the reverence shown to Mary, so far from eclipsing the worship of God, has exactly the opposite effect: the more we esteem Mary, the more vivid is our awareness of the majesty of her Son, for it is precisely on account of the Son that we venerate the Mother.

We honor the Mother on account of the Son: Mariology is simply an extension of Christology. The Fathers of the Council of Ephesus insisted on calling Mary Theotokos, not because they desired to glorify her as an end in herself, apart from her Son, but because only by honoring Mary could they safeguard a right doctrine of Christ's person. Anyone who thinks out the implications of that great phrase, The Word was made flesh, cannot but feel a certain awe for her who was chosen as the instrument of so surpassing a mystery. When men refuse to honour Mary, only too often it is because they do not really believe in the Incarnation.

But Orthodox honor Mary, not only because she is Theotokos, but because she is Panagia, All-Holy. Among all God's Creatures, she is the supreme example of synergy or cooperation between the purpose of the deity and the free will of man. God, who always respects human liberty, did not wish to become incarnate without the free consent of His Mother. He Waited for her voluntary response: "Behold the handmaid of the Lord; be it unto me according to your word" (Luke 1:38). Mary could have refused; she was not merely passive, but an active participant in the mystery. As Nicholas Cabasilas said: 'The Incarnation was not only the work of the Father, of His Power and His Spirit ... but it was also the work of the will and faith of the Virgin ... Just as God became incarnate voluntarily, so He wished that His Mother should bear Him freely and with her full consent' (On the Annunciation, 4-5 (Patrologia Orientalis, vol, 19, Paris, 1926, p. 488)).

If Christ is the New Adam, Mary is the New Eve, whose willed submission to the will of God counterbalanced Eve's disobedience in Paradise. 'So the knot of Eve's disobedience was loosed through the obedience of Mary; for what Eve, a Virgin, bound by her unbelief, that Mary, a virgin, unloosed by her faith' (Irenaeus, Against the Heresies, 3, 22, 4). 'Death by Eve, life by Mary' (Jerome, Letter 22, 21).

The Orthodox Church calls Mary 'All-Holy;' it calls her 'immaculate' or 'spotless' (in Greek, *achrantos*); and all Orthodox are agreed in believing that Our Lady was free from actual sin. But was she also free from original sin? In other words, does Orthodoxy agree with the Roman Catholic doctrine of the Immaculate Conception, proclaimed as a dogma by Pope Pius the Ninth in 1854, according to which Mary, from the moment she was conceived by her mother Saint Anne, was by God's special decree delivered from 'all stain of original sin?' The Orthodox Church has never in fact made any formal and definitive pronouncement on the matter. In the past individual Orthodox have made statements which, if not definitely affirming the doctrine of the Immaculate Conception, at any rate approach close to it; but since 1854 the great majority of Orthodox have rejected the doctrine, for several reasons. They feel it to be unnecessary; they feel that, at any rate as defined by the Roman Catholic Church, it

implies a false understanding of original sin; they suspect the doctrine because it seems to separate Mary from the rest of the descendants of Adam, putting her in a completely different class from all the other righteous men and women of the Old Testament. From the Orthodox point of view, however, the whole question belongs to the realm of theological opinion; and if an individual Orthodox today felt impelled to believe in the Immaculate Conception, he could not be termed a heretic for so doing. But Orthodoxy, while for the most part denying the doctrine of the Immaculate Conception of Mary, firmly believes in her Bodily Assumption (Immediately after the Pope proclaimed the Assumption as a dogma in 1950, a few Orthodox (by way of reaction against the Roman Catholic Church) began to express doubts about the Bodily Assumption and even explicitly to deny it; but they are certainly not representative of the Orthodox Church as a whole). Like the rest of mankind, Our Lady underwent physical death, but in her case the Resurrection of the Body has been anticipated: after death her body was taken up or 'assumed' into heaven and her tomb was found to be empty. She has passed beyond death and judgement, and lives already in the Age to Come. Yet she is not thereby utterly separated from the rest of humanity, for that same bodily glory which Mary enjoys now, all of us hope one day to share.

Belief in the Assumption of the Mother of God is clearly and unambiguously affirmed in the hymns sung by the Church on 15 August, the Feast of the 'Dormition' or 'Falling Asleep.' But Orthodoxy, unlike Rome, has never proclaimed the Assumption as a dogma, nor would it ever wish to do so. The doctrines of the Trinity and the Incarnation have been proclaimed as dogmas, for they belong to the public preaching of the Church; but the glorification of Our Lady belongs to the Church's inner Tradition: 'It is hard to speak and not less hard to think about the mysteries which the Church keeps in the hidden depths of her inner consciousness ... The Mother of God was never a theme of the public preaching of the Apostles; while Christ was preached on the housetops, and proclaimed for all to know in an initiatory teaching addressed to the whole world, the mystery of his Mother was revealed only to those who were within the Church ... It is not so much an object of faith as a foundation of our hope, a fruit of faith, ripened in Tradition. Let us therefore keep silence, and let us not try to dogmatize about the supreme glory of the Mother of God' (V. Lossky, 'Panagia,' in *The Mother of God*, edited by E. L. Mascall, p. 35). – Bp. Kallistos Ware, *The Orthodox Church*

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## **Statement of the Russian Church Synod of Bishops (ROCOR) in America**

"When our Lord and God and Saviour Jesus Christ instructed His Apostles to render unto Caesar the things which are Caesar's, and unto God the things that are God's (Matthew 22:21), He foretold of the future what was already true in the days in the Roman Empire: that a Christian would never be one who sat dismissively apart from the world and its governance, but neither would a Christian be one for whom the ever-changing whims of social governance would be the chief voice ruling his life. We are, as His followers, children of the high calling of God in Christ Jesus (Philippians 3:14); we follow the Shepherd Whose voice we know (cf. John 10:4), trusting that His guidance will lead us out of all error into the haven of eternal life.

With the June 26th 2015 decision of the United States Supreme Court's "Obergefell v. Hodges" case, every pious Christian has been given cause to consider anew these words of the Saviour. While our faithful living in the United States, and indeed all citizens of this country, are and shall remain thankful – both to God and to the founding ideals of the state – for the freedom in which they reside, which permits as one of its core values the free expression and practice of religion, neither we nor they can accept principles, created by juridical fiat from an organ of the state, which so blatantly go against the Teaching, Will, Law and Love of God. While the U.S. Supreme Court may have affirmed in law that a so-called "marriage" between two persons of the same sex is to be recognized, no pious Christian can see this as anything other than an attempt by the state to render unto itself what

rightly belongs to God; for it is God, not the state, the courts or the electorate, Who fashioned male and female from the dust, Who blessed the clinging of man and woman together in marriage both in Eden and in Cana (cf. Genesis 2:18-25; John 2:1-11), and Who has sole claim over the fundamental nature of this bond. He Who is the only Lawgiver and Judge (James 4:12) is not bound by the determination of worldly judges, and He Whose word is truth (John 17:17), Who said to Thomas I am the Way, the Truth and the Life (John 14:6), is not subject to the redefinition of truth by any social or governmental body.

While we reaffirm today, as we have always done, the unchanging reality of repentance as a path open to all, without qualification, and abhor those who would react to any sin, or any sinner, other than in love and with the promise of new life that true repentance may bring, we nonetheless shall not succumb to the prevalent social trend of our day, which equates recognition and acceptance of sin with love. For the legalization of sin is precisely what this judicial act accomplishes, whatever may otherwise be its aims or intentions. Marriage has been from creation, is now and will always be a union of a man and a woman, and the Church shall recognize and bless nothing else in the stead of this sacred union that has been established by God Himself.

We deeply regret that the United States Supreme Court has taken a decision which, in so definitively spurning the revealed will of God, opens the peoples of this land to an increase of suffering and sorrow, and a further decrease of moral stability. That which societies from time immemorial have honored – the strong place of the traditional family, the need for children to be reared in the embrace of a father and a mother – has been dismissed through an act of overstepped judicial authority, and we lament the profound trials this act will inevitably bring, since the departure from God's Will always results in suffering. Yet we are children of a sovereign and unchanging God Whose power is not thwarted by the acts of men, and we encourage the faithful of the Church not to grow weary of doing good (Galatians 6:9) in the face of worldly trial.

The Law of God is sure and steadfast, and against it nothing shall prevail. Our hearts remain calm and unshaken, and we fervently entreat the God of our Fathers to show His mercy upon this land, to guide its peoples and government aright. And to a world that has grown lukewarm to the truth, for which the choice between right and wrong is further greyed by political errors such as this, we exhort the same surety and confidence that has been borne by Christians through the ages, spoken firmly through the mouth of the prophet:

*If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord (Joshua 24:15)."*

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**Saint Augustine** - "**Sins against nature**, therefore, like the sin of Sodom, are abominable and deserve punishment whenever and wherever they are committed. If all nations committed them, all alike would be held guilty of the same charge in God's law, for our Maker did not prescribe that we should use each other in this way. In fact, the relationship that we ought to have with God is itself violated when our nature, of which He is Author, is desecrated by perverted lust. ... O God, Thy punishments are for sins which men commit against themselves, because, although they sin against Thee, they do wrong in their own souls and their malice is self-betrayed. They corrupt and pervert their own nature, which Thou made and for which Thou hast shaped the rules, either by making wrong use of the things which Thou dost allow, or by becoming inflamed with passion to make unnatural use of things which Thou dost not allow" (St. Augustine, Confessions, Book III, chap. 8)

# A New Dark Age

By: Pat Buchanan | July 24, 2015 -

**"If God does not exist, then everything is permissible."**

Ivan Karamazov's (Dostoyevsky's) insight came to mind while watching the video of Deborah Nucatola of Planned Parenthood describe, as she sipped wine and tasted a salad, how she harvests the organs of aborted babies for sale to select customers.

"Yesterday was the first time ... people wanted lungs," said Nucatola, "Some people want lower extremities, too, which, that's simple. ...

"I'd say a lot of people want liver. ... We've been very good at getting heart, lung, liver, because we know that, so I'm not gonna crush that part, I'm gonna basically crush below, I'm gonna crush above, and I'm gonna see if I can get it all intact."

Nucatola is describing how an unborn baby should be killed and cut up to preserve its most valuable organs for sale by its butchers. Welcome to God's Country, 2015.

Planned Parenthood's image—a progressive organization that provides free birth control to women who seek to space pregnancies as they plan their families—will not easily survive these tapes.

For Nucatola sounds as though she were reading from a film script about a 1940s clinic in Nazi Germany devoted to the disposal of "useless eaters" in the Third Reich. Watching these tapes, one name comes to mind: Mengele.

Defenders of Planned Parenthood argue that those who taped Nucatola did so surreptitiously, and they misrepresented themselves as buyers from a human biologics company. Moreover, the tapes were deceptively edited and the women undergoing abortions had agreed to donate the organs of their dead fetuses for biomedical research.

Perhaps. But even if all of that is true, the tapes have thrown the "pro-abortion rights" movement in America onto the defensive and brought calls for complete Congressional defunding of a Planned Parenthood that receives \$500 million yearly from taxpayers.

Set aside the legality of what Nucatola describes. Do Americans want hundreds of millions of tax dollars provided to an organization that harvests and sells the body parts of aborted babies as a potentially lucrative sideline business? Do Americans want to be associated in any way with an organization with the moral mindset exhibited by Nucatola?

That Americans were stunned by those tapes is undeniable. People are not faking their moral revulsion. Indeed, "pro-abortion rights" Democrats are hiding in the weeds because they rightly sense that the disgust is widespread and genuine.

Yet there are questions raised by what these tapes reveal that apply to all of us. Were we really in the dark? Were we unaware that 55 million unborn have been killed since Roe, many by such crushing methods as described by Nucatola?

Is the Black Lives Matter movement unaware that the execution rate of babies in the womb is highest among African-American women? However many black men or boys are killed in clashes with cops each year, it is not one-tenth of 1 percent of the black babies aborted in the USA?

Did we think that these abortions were almost all painless, like some sick pet being put to sleep, euthanized? Did we not know that the abortionist stabs the baby in the womb, or tears it to pieces



coming out? And the more developed the baby, the greater the pain and the suffering and the bloodier the inescapable death?

But if one believes an unborn baby is not a human being, not a human life, why object to selling its body parts?

Trash haulers and garbage men find uses for what they pick up. Scrap metal collectors find folks who want to buy it. Conservation they call it. Why would we think that abortionists, who regard fetuses as human tissue, not human beings, were any different?

We have long known and praised family members of the victims in auto accidents who volunteer the organs of their loved ones to save or extend the lives of others.

What makes this tape so different, so appalling, is that, at some level, there a sense in all of us, which ideological indoctrination cannot wholly suppress, that, morally, something terrible is happening here. Listening to that Planned Parenthood woman discourse casually on the hearts, livers, lungs and lower extremities, we know something else. While the women undergoing the abortions at Planned Parenthood may have volunteered those body parts, the butchered children had no say in the decision to be torn to pieces and have their organs put up for sale to a laboratory that was the highest bidder.

Speaking after the fall of France, at the beginning of the Battle of Britain, Winston Churchill said, "But if we fail, then the whole world ... including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted science."

Those phrases, "perverted science," and "a new Dark Age," do they not fairly describe our future if the views and values of Nucatola's Planned Parenthood are the future of America and her people?

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**The lie has become institutionalized.** An industry has arisen around it. Planned Parenthood rakes in about \$1.5 billion in revenues each year from operations. It routinely aborts around 150 unborn for every one adoption referral. Since Roe v Wade in 1973 over 57 million abortions have been performed, many of them by Planned Parenthood.

Through a lie German Nazis built gas chambers and Russian Communists the Gulags. Through a lie American Progressives launched their war of eugenics against Blacks, the poor and the infirm that continues today in the abortion industry.

Critics have been struggling to find the proper metaphor to define the outrage. Most draw on Dr. Hannibal Lecter, the gruesome cannibal from literature. But evil is seldom sensationalist. It's banal. It accomplishes its work over lunch and in private clinics by men like the mild and proper Nazi Dr. Joseph Mengele — Nucatola's prototype and in whose steps she walks. ~ Fr. Johannes L. Jacobse

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"Woe to you who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!" Woe to you who call sin virtue, and virtue sin. Woe to you who call love hatred, and hatred love. Woe to you who call foolishness wisdom, and wisdom foolishness. Woe to you who call falsehood truth, and truth falsehood. ~ Isaiah 5:20