

The Goddess, Abortion, and the Irish Government

by Jeremy James



A great many women today revere and venerate the Goddess. They see her as the ultimate object of worship, a being whose supernatural power they can invoke through ancient rites and rituals. For them she is the true face of the sacred and an unparalleled source of knowledge, wisdom and *sophia*. While men can also approach her, the full spiritual impact of her influence can be felt only by women. They believe that they alone have the *psyche* needed to tap into the mysteries of the Goddess and share them with the world. They also believe that, as creators of life through childbirth, they have a responsibility to acknowledge the Goddess in all her aspects as they manifest through the great cycle of birth, death and 'rebirth.'

The Goddess in Feminism

Modern feminists have taken the concept of the Goddess and used it as a vehicle, not only to convey and popularize feminist principles, but to engender among the sisterhood a sense of spiritual belonging, a kinship based on their shared experience of the feminine. The Goddess – the divine feminine – is seen as a spiritual reality that imbues each of them with her essence and lifts them, through the interconnected cycles of maiden, mother, and crone, into a state of wholeness and self-realization, the neo-pagan equivalent of salvation.

How does this differ from traditional witchcraft? Most practitioners of Wicca would say that it doesn't, that this essentially is what witchcraft has always been about. The biggest difference, if there is one, is that those who venerate the Goddess in her modern form do so mainly in her benign aspect, while witches reserve the right to worship her in both her benign and wrathful aspects. These are sometimes referred to as Artemis and Hecate. [Strictly speaking, these are separate deities but between them they embody the full spectrum of powers and privileges associated with the neo-pagan Goddess.]

High-level generational witch, Zsuzsanna Budapest, defined a witch as follows:

"A witch is a woman or a man who considers the earth a living, breathing, conscious being – part of the family of the vast universe – to be regarded and respected as God herself. To be a witch you have to see yourself as part of God, who is present in, not separate from us and all living beings."
 – *The Grandmother of Time*, 1989, p.57

This is an accurate and revealing definition. It shows, in particular, that feminists and witches are referring to the same spiritual entity when they speak of the Goddess. This will become more apparent as we explore the role of the Goddess in feminism.

	
<p>The Greek goddess, Artemis, also known as Diana the Huntress by the Romans.</p>	<p>The Greek goddess, Hecate, also known as Lilith, which in Hebrew (Isaiah 34:14) means a deadly demon. Lilith is usually translated into English as "the screech owl."</p>

The Rise of Neo-paganism

Early feminist literature made reference to the goddess or divine feminine, and linked her to the earth-mother, the mystery of fertility, and lunar cycles. However, feminists began to delve seriously into the religious mythology of the Goddess only with the rise of neo-paganism and New Age philosophy in the 1960s.

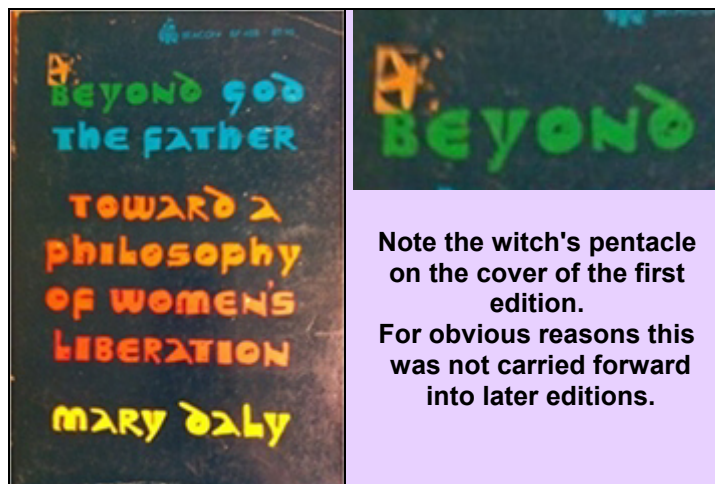
As the number of witch covens in the US began to increase, so too did the stridency of radical feminism. This is hardly surprising since many leading feminists were members of occult groups such as Wicca. Also, as we noted in a previous paper (#106), many of their principal theoreticians were male-to-female transgenders (e.g. Gloria Steinem, Betty Friedan, Kate Millett, Marilyn French). These scheming individuals sowed widespread discontent amongst women in western world by insisting that all forms of repression suffered by them through the ages could be traced to the patriarchal Father God of the Bible.

The 'problem' fabricated by the feminist cabal called for a radical 'solution,' one which paved the way for the Goddess. This dialectical trick, known as 'thesis, antithesis, synthesis' or 'problem-reaction-solution', is used extensively by the architects of the New World Order to shape society the way they want.

The Goddess principle was then fostered and disseminated through the lower levels of the feminist movement – the sisterhood – via three main avenues:

(1) Pseudo-scholarly works which attacked the God of the Bible

The most influential of these pseudo-scholarly work was *Beyond God the Father: Toward a Philosophy of Women's Liberation* by Mary Daly, which first appeared in 1974. Daly, an outspoken lesbian, was probably an MTF transgender – see photos [overleaf](#). She claimed that a woman was only a 'token woman' until she had lesbian sex. As a well-known Catholic theologian who had taught for many years at a Jesuit college, she used her prestigious position to subvert Catholic nuns across America, leading many of them to adopt lesbianism and goddess worship. The Jesuit role in the promotion of radical feminism should be noted. Daly was on the temporary staff of the Jesuit college when she published her highly controversial first book, *The Church and the Second Sex* in 1968, and yet she received tenure shortly thereafter.





Mary Daly

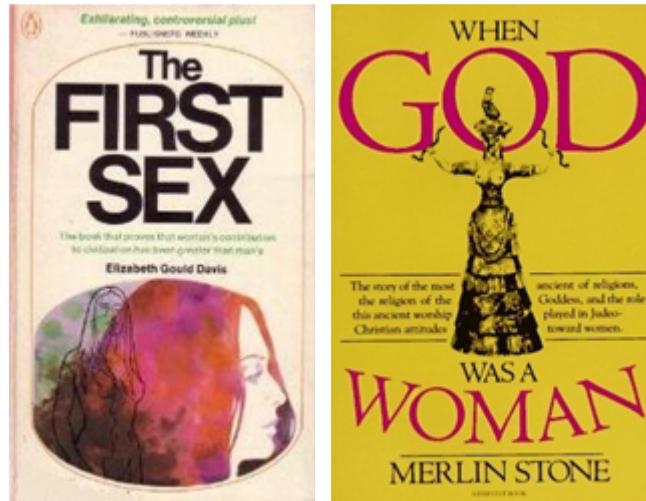
(2) Pseudo-scholarly works promoting the Goddess

These purported to show that all early civilisations worshipped the goddess and revered her as the true author of Creation.

One of the most influential of these was *The First Sex* by a librarian, Elizabeth Gould Davis, which was published in 1971. Davis tried to show that in the earliest stages of human history, communities were matriarchal in character, organized by and around women. They worshipped the great goddess and ran society along utterly egalitarian lines, where peace prevailed and every voice was heard. This came to an end when men began to worship the vengeful male deity and imposed a revolutionary patriarchal system characterised by force and subjugation. The idyllic age of the ever-benevolent matriarchy was over.

The book was hardly more than a compendium of quotations and historical anecdotes from which she concocted a fairytale version of history. Hardly any of her many assertions were backed up by authentic scholarship. By ranging far and wide, into such fields as archeology, anthropology, early history, religion, mythology and so forth, she gave the naïve reader – especially those who hated the patriarchal system denounced by radical feminism – ample scope to envisage an alternative version of human history. The title, *The First Sex*, was even intended to be taken literally. Davis argued that the first humans were all female, and that the Y chromosome only emerged from a mutation in the woman's X chromosome: "In nature's plan, the male is but a "glorified gonad." The female is the species." (p.329)

Her book would probably have sold well as a work of pure speculation – which it was – but incredibly a great many of her female readers took it seriously. Some high-level feminists had given it their blessing, and that was enough. The fact that no scholar of note endorsed her radical revision of history was irrelevant.



Another influential work appeared a few years later: *When God Was a Woman* (1976) by Merlin Stone. While she did not employ the biological aspects of Davis's work, she made full use of the same matriarchal mythology and revised history of mankind. Like Davis, she also turned the Bible upside down. While the Word of God tells us that the tribes of Canaan were given to wickedness and debauchery of every kind, Stone argued that they were peace-loving goddess worshippers who ran a blissfully democratic, matriarchal society. She dismissed the Bible as sheer anti-goddess propaganda, written by men who were determined to replace her with their vengeful male deity and, as far as possible, erase all record of her existence.

Here is how radical feminist Carol Christ justified what Stone did to God's Word. It well exemplifies the crackpot logic that enables feminists to pull facts out of thin air and alter the past at a whim:

"Stone's decoding of the way in which the *Genesis* story transformed the sacred symbols of Goddess religion into symbols of evil may be much ignored by scholars of the Bible to this day, but it cannot be refuted, because it is based on the "gestalt" of the story, not the interpretation of the subtleties of the meanings of its words." – *Remembering Merlin Stone (1931-2011)*, February 20, 2012)

Robert Graves

Much of the 'mother goddess' mythology advanced by Stone and Davis originated with Robert Graves in his eccentric opus, *The White Goddess* (1948). Both of these authors acknowledged their indebtedness to his work. Alas, scholars familiar with this field of research were already aware that no matriarchal, goddess-worshipping societies had ever existed. The only tentative example offered by the feminists – the settlement known as Catal Huyuk in southern Turkey – was shown by experienced archeologists to be no different from other settlements of that era, which worshipped both male and female deities and were governed in much the same way as other ancient societies. The matriarchal, exclusively goddess-worshipping, peace-loving society of the feminists was a complete myth!

There is nothing new in any of this. In two of our previous papers (#121 and #123) we showed how the British invented the 'Minoan' civilisation of ancient Crete and the strange Egyptian pharaoh, Akhenaten, seemingly to advance an alternative, anti-Biblical account of history in the eastern Mediterranean. (Such hoaxes and fabrications are often connected, with one lending credence to another. This may be why Carol Christ leads 'Goddess Pilgrimages' to Crete.)

To control people *en masse*, it is often only necessary to change the past and convince them that the truth is very different from what they had believed. A myth is a story which has no basis in reality. When used judiciously for political purposes it can literally sway millions. Hitler got the German people to believe the myth of Aryan supremacy – invented by the Austrian occultists Guido Von List and Lanz von Liebenfels – and turned them into a massive war machine which murdered millions of innocent people.

In much the same way, the architects of the New World Order assembled a team of writers to build a new philosophy of womanhood based on an imaginary 'fact' of history, the peace-loving matriarchal society. Once the sisterhood took the bait, the rest was easy. They believed the lie. The patriarchy would be torn down and replaced by Goddess-illuminated elders who would usher in a golden age of wholeness and self-healing.

(3) Works advocating a feminist form of practical witchcraft

Feminism is usually perceived as a philosophy rather than a religion, but this is a mistaken view. The facts show otherwise. This is most easily seen in the network of small groups in which feminists, working together, try to imbue themselves with the power and spirituality of the Goddess, a process sometimes referred to as "drawing down the moon" (the title of an influential work by Margot Adler (1979). These meetings are religious in the full meaning of the term, involving trance meditation during which the high priestess of the group (coven) invites the triple-goddess, symbolized by the moon, to enter her body and speak through her.

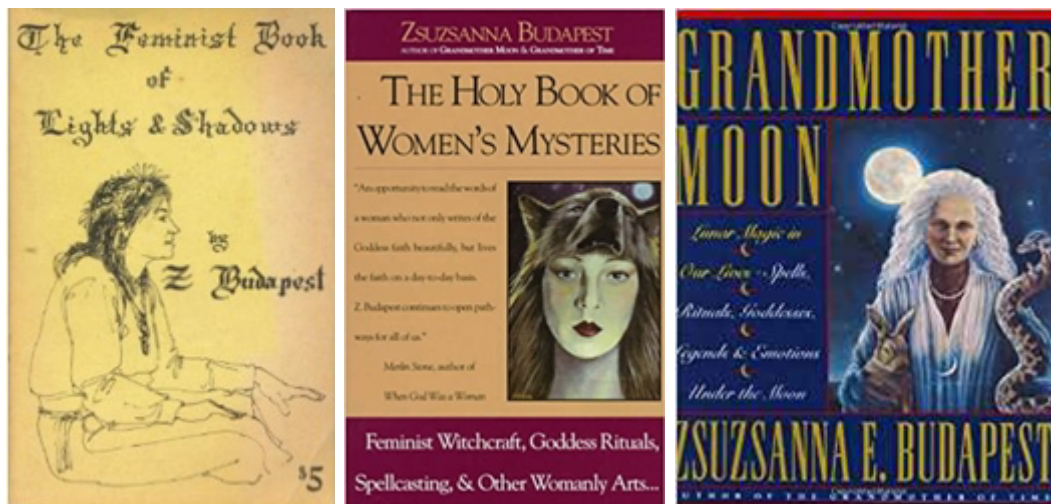


Margot Adler, high priestess of witchcraft

One might have thought the feminists would have taken steps to disguise what they are doing, both to make the procedure more acceptable to the newcomer and to avoid adverse publicity. After all, these meetings were obviously Wiccan in character, based on exercises and rituals devised by practising witches. Perhaps some of their leaders wanted to take a slower route, but a few influential figures decided to move as quickly as possible from phase (2), a Goddess-centred philosophy, into phase (3), full-blown Goddess worship.

Zsuzsanna Budapest

The most prominent figure behind this initiative was Zsuzsanna Mokcsay, a generational witch from Hungary who is better known by her "Craft" (witch) name, Zsuzsanna Budapest. (Both Merlin Stone and Carol Christ appear to have used Craft names, as did Starhawk (Miriam Simos), whom we will discuss shortly.)



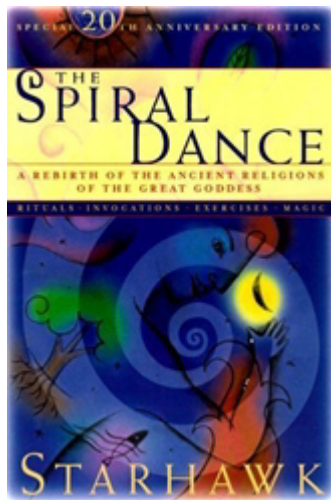
Her first book, *The Feminist Book of Lights and Shadows*, which appeared in 1975, introduced the feminist movement to the actual practice of goddess-worship [It was later expanded and renamed *The Holy Book of Women's Mysteries*]. Of course, the leaders, like Budapest herself, were already seasoned practitioners of the occult, but this was the first time they had tried to induct the sisterhood into the inner circle.

For Budapest a balanced coven was one which had an equal mix of lesbians and heterosexual women. Some of her ceremonies were essentially modern expressions of old shamanistic rituals, but she often used real menstrual blood or blood obtained from animals. She even conducted ceremonies in which aborted fetuses were offered to the goddess. Some of the sisterhood were troubled by this, but the witches who control feminism have never repudiated this practice. They could hardly do so since it is central to the Craft and to their standing as occult practitioners. (We will return to this later.)

Miriam Simos / Starhawk

The acceptance of Budapest and her system of Wicca into mainstream feminism became most evident through one of her best known pupils, Miriam Simos, who adopted the Craft name, Starhawk. Her particular formulation of feminist witchcraft, along with her incorporation of earth-mother theology and her skillful use of New Age techniques to "draw down the moon," won her a large following. She is probably more in demand as a public speaker and workshop facilitator than virtually any other feminist leader.

Her first published work on feminism, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (1979) became a bestseller. In her introduction to the 20th anniversary edition, 1999, she conceded that "controversy...rages in academic circles around the history of the Goddess" but, in the goofy logic of the New Age, she declared: "Writing as a Witch, I felt free to involve my imagination in a reconstruction of the past. In reality, the most "objective" of historians do the same; they're just not so blatant about it."



She even urges her students to play the same game of 'let's pretend', to use visualization techniques to reconstruct the past and "reimagine" anything that constrains their experience of the Goddess within.

The matriarchal goddess culture was an invention

In *The Spiral Dance*, 1979 edition, she says: "The rediscovery of the ancient matrifocal civilizations has given us a deep sense of pride in woman's ability to create and sustain culture." However, the following is tantamount to an admission that these "ancient matrifocal civilizations," based on the Goddess, were invented by previous feminists to advance their radical agenda:

"In reality, it's simply saying that the truth of our experience is valid whether it has roots thousands of years old or thirty minutes old, that there is a mythic truth whose proof is shown not through references and footnotes but in the way it engages strong emotions, mobilizes deep life energies, and gives us a sense of history, purpose, and place in the world."

- Simos/Starhawk, 20th anniversary edition, 1999

In short, for these people truth is entirely subjective. Feminists claim they have the right to imagine any historical facts that suit their purpose, which allow them to mobilize their "life energies" and engender "strong emotions." This confusion of fantasy with reality would be entirely acceptable in a kindergarten, but it is a matter of great concern when grown women use this bizarre kind of reasoning to justify the killing of unborn children, to justify the abolition of gender, to justify the dissolution of marriage as an enduring institution, to justify lesbianism and sexual promiscuity, and to dismiss the known facts of history as patriarchal propaganda.

Readers need to remind themselves as we consider the teachings of Simos/Starhawk that the woman is a witch. In a world where so many are beguiled by New Age terminology, utopian dreams, and cosmic metaphors, it is easy to forget that she is teaching "the old religion" in a modern form. Witchcraft is all about the manipulation of reality through spells, rituals and imaginative techniques, through earth magic and the invocation of spirit entities. The fact that self-proclaimed authorities like Simos/Starhawk are able to make all of this seem natural, even attractive, should not prevent us from recognizing the supernatural darkness in which her entire philosophy operates.

Tarot and Divination

One of the most obvious examples of this darkness is her use of Tarot Cards, which have been used by witches and occultists for centuries to seek guidance from Lucifer:

"Since divination is a traditional part of the Craft, I decided to consult the Tarot cards for an indication of what to expect for the next ten years. The card that turned up was the Priestess, the Moon Goddess who sits between the pillars of duality, guarding the veil of the mysteries. I take that as an indication that in the next decade we will go deeper into magic and mystery, into explorations of the spirit and forms of knowledge that go beyond the rational. But because the mysteries of earth religion are not separate from this world and this life, that deepened knowledge must lead us into the active work of change." – Simos/Starhawk, *The Spiral Dance*



The Priestess or Moon Goddess card mentioned by Simos/Starhawk.

She refers to the two pillars but fails to mention that the pillars are called Jachin and Boaz. These have great significance in Freemasonry. All branches of the occult, including witchcraft and Freemasonry, are interconnected.

The Old Religion

She blithely declares that she is teaching the old religion, also known as shamanism:

"But Witchcraft is a religion, perhaps the oldest religion extant in the West...The Old Religion, as we call it, is closer in spirit to Native American traditions or to the shamanism of the Arctic. It is not based on dogma or a set of beliefs, nor on scriptures or a sacred book revealed by a great man." – Simos/Starhawk, *The Spiral Dance*

One wonders what is going on in the minds of women who see a rational continuity between the egalitarian feminist ideals of the 1960s and the blatant witchcraft taught by Simos/Starhawk and her like. Clearly they are beguiled by "forms of knowledge that go beyond the rational," to use her own words. Once a person has abandoned rationality, he or she can be made to believe almost anything. They can swallow a proposition like the following and still pretend to be rational: "A Witch is a "shaper," a creator who bends the unseen into form, and so becomes one of the Wise, one whose life is infused with magic." (*The Spiral Dance*) Should we be surprised that the killing of an unborn child is seen as a sacred act by such people?



Pantheism

Simos/Starhawk is teaching pantheism, the unity or interfusion of the divine and the physical:

"The Goddess has infinite aspects and thousands of names – She is the reality behind many metaphors. She is reality, the manifest deity, omnipresent in all of life, in each of us. The Goddess is not separate from the world – She is the world, and all things in it: moon, sun, earth, star, stone, seed, flowing river, wind, wave, leaf and branch, bud and blossom, fang and claw, woman and man. In Witchcraft, flesh and spirit are one."

(*The Spiral Dance*)

It is one thing for an Arctic shaman, steeped in the superstitions of his forebears, to make a statement like this, but when a modern feminist does so, purporting to reconcile the needs of women with the excesses of witchcraft, we have left the realm of normality. It is indicative of the harm done to women today, through feminist propaganda and their gender-bending rhetoric, that so many can read this foolishness and seriously try to apply it to their lives.

Women as divine beings

Like the Gnostics of old, Simos/Starhawk claims that humans are divine, or sparks of divinity:

"The importance of the Goddess symbol for women cannot be overstressed. The image of the Goddess inspires women to see ourselves as divine, our bodies as sacred, the changing phases of our lives as holy, our aggression as healthy, our anger as purifying, and our power to nurture and create, but also to limit and destroy when necessary, as the very force that sustains all life." (*The Spiral Dance*)

This is the new religion of the modern era, where the individual is divine, a law unto himself or herself. Indeed, Simos/Starhawk expects to see this new religion moving out into the world and embracing women of all nationalities and ethnic backgrounds. Such women are empowered by the Goddess within and see their bodies as sacred vessels. This gives them the power of life and death – "our power to nurture and create, but also to limit and destroy when necessary".

She is claiming for women a divine right to destroy life. This is how feminism is using witchcraft, "the old religion," to justify abortion, the destruction of children in the womb.



The Lie of Reincarnation

Simos/Starhawk teaches the arcane principle of reincarnation, which is often used to excuse the killing of unborn children:

"Death is not an end; it is a stage in the cycle that leads on to rebirth. After death, the human soul is said to rest in "Summerland," the Land of Eternal Youth, where it is refreshed, grows young, and is made ready to be born again. Rebirth is not considered to be condemnation to an endless, dreary round of suffering, as in some Eastern religions. Instead, it is seen as the great gift of the Goddess, who is manifest in the physical world. Life and the world are not separate from Godhead; they are immanent divinity."

(The Spiral Dance)

Since every soul goes to the 'Summerland' after death, rests awhile, and returns again to earth through re-birth, then death is just a doorway to another existence. The mother who kills her unborn child is not really "killing" him; rather she is sending him to the Summerland, where he will be refreshed and prepared for his next incarnation. The child, she tells herself, is "immanent divinity" and cannot die. In this way the guilt of child killing is assuaged.



The tragedy behind all of this, of course, is that reincarnation is a lie, possibly one of Satan's greatest lies. Soul does not reincarnate again and again over many lives in order to gain experience and grow spiritually, as the New Age teaches. As created beings, this is the life we are living today, and if we die without becoming reconciled to the wonderful God Who made us, we will live thereafter in eternity without Him. Death is a reality, a physical finality, the ultimate outworking of sin – the product of man's rebellion against God. This is why the Son of God became man and died in our place. Calvary set us free. Christ triumphed over Satan – the lord of witchcraft and the occult sciences – and made it possible for each of us to receive the free gift of salvation through faith.

Some mothers, who aborted their first child, get a powerful shock when their second child is born. They realize that he (or she) is not their "first" child at all, but their second, and that they willfully and senselessly killed the first. This is a truly painful realization, steeped in tragedy and grief. They can now see that their first child was not simply a bundle of cells – one of the feminists' favorite lies – and that he (or she) would not "reincarnate" somewhere else on earth.

One wonders how many cases of post-natal depression are due to this awful realization.

Witchcraft and childbirth

The link between "the Craft" and childbirth is surprisingly close: "The practice of the Craft was always connected with the healing arts, with herbalism and midwifery" (*The Spiral Dance*). It is easier to understand the feminist obsession with abortion when we see the central role of midwifery in witchcraft. After all, midwives were the very people who in former times decided which child would live and which would die.

Polarity and Androgyny

The feminist attack on gender is based on the occult rejection of male and female distinctives. As Simos/Starhawk says:

"The polarity of the Female and Male Principles should not be taken as a general pattern for individual female and human beings. We each contain both principles; we are female and male both." (*The Spiral Dance*)

This is why the New World Order has been secretly operating a worldwide transgender program for many years, turning males-at-birth into females, and females-at-birth into males. In Luciferian cosmology, every transgendered person represents a merging of two genders. They are "female and male both", as Starhawk puts it.

Since it is difficult for the average person to discern when a person has been transgendered, especially if the reassignment took place in early childhood, few have guessed how far this program has advanced. The world is blind to the fact that the much-admired beauties of Hollywood are feminized males, not natural women, that the sinuous icons of the catwalk and magazine covers are feminized males, not natural women, and that the strange-looking 'female' politicians who wield power in many western countries are feminized males, not natural women.



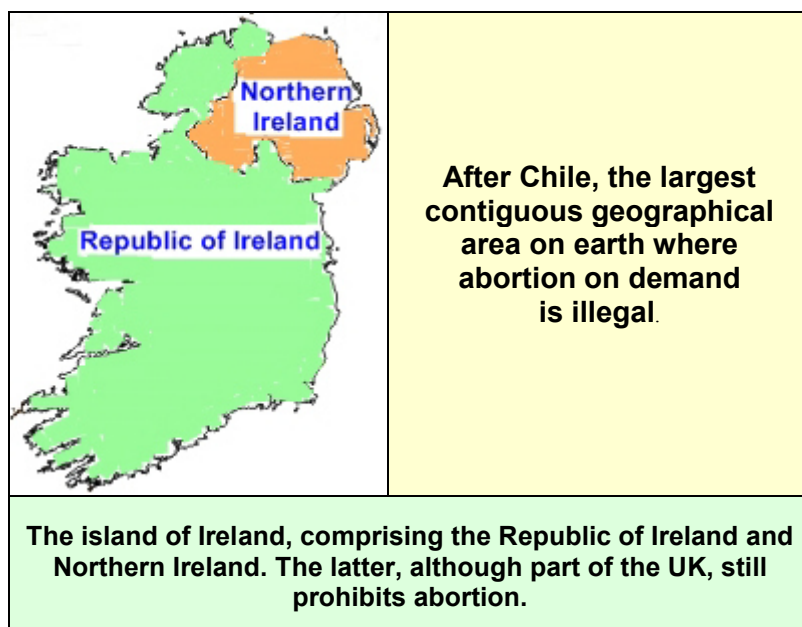
The occult attaches great importance to the merger and interchange of polarities, the eternal balancing of the *yin* and *yang*, male and female, good and evil. They view the God of the Bible as an evil being who created man in order to enslave him, while Lucifer is regarded as the Angel of Light who tried to liberate mankind. The serpent in the Garden of Eden is seen as the true saviour, while God the Father is denounced as an enslaver. They dismiss Jesus as merely a gifted healer, a somewhat naïve individual who knew the occult arts and tried to share them with the ignorant masses.

The Spirit of Antichrist

Many who read and admire the works of Simos/Starhawk are failing to see that her teaching is filled with the spirit of Antichrist, that the high priestesses of witchcraft despise Christianity and that they will never rest until they have overthrown the natural order established by God. There is no place in the New World Order for Bible-believing Christians.

The goddess Artemis is portrayed by them as a beneficent being, but they never deny that she harbors a dark side which can blaze forth from time to time with destructive intensity. As we noted earlier, this is the Goddess in her aspect as Hecate, the wrathful one. As Artemis she allows most children to live, but as Hecate she demands that some must die. This is all part of the great cosmic polarity of life and death, which not only justifies abortion but demands it. As Zsuzsanna Budapest put it: "Abortion is the prerogative of the Dark Mother." (*The Grandmother of Time*, 1989, p.127).

If the New World Order is to succeed, then abortion must be freely available in all countries. There can be no exceptions. They will use every lie and deception in their arsenal of darkness to ensure that the Irish as a nation approve abortion in 2018.



Invocation of spirit entities

Spiritualism is endemic to witchcraft, and covens hold regular rituals to invoke the powers of the air. Simos/Starhawk describes such a ritual: Holding aloft her *athame*, her consecrated sacrificial knife, the priestess of the coven salutes the sky and recites the following invocation:

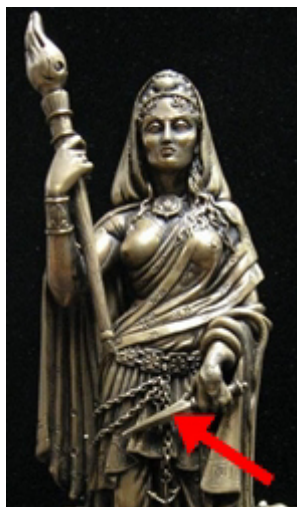
"Hail, Guardians of the Watchtowers of the East,
Powers of Air!
We invoke you and call you,
Golden Eagle of the Dawn,
Star-seeker,
Whirlwind,
Rising Sun,
Come!
By the air that is Her breath,
Send forth your light,
Be here now!"
(*The Spiral Dance*)

So what exactly are the "Powers of Air"? The apostle Paul tells us:

**"...the prince of the power of the air, the spirit that now worketh
in the children of disobedience"
(Ephesians 2:2)**

If the prince of the power of the air is Satan, then the powers themselves are the demonic entities which serve him.

The Word of God is telling us that witchcraft is governed by Satan, the prince of the power of the air. While many 'white' witches object to this, claiming they work only for the well-being and good of mankind and serve neither 'Lucifer' nor 'Satan' (different names for the same entity), they do not deny that they invoke the powers of the air. Perhaps they already know that the powers of the air are under the control of Satan and would rather not share this fact with the outside world, or perhaps they are genuinely deceived by the Great Deceiver.



Hecate's *athame*

These 'powers' or spirits demand sacrifices from time to time. This is why, for a priestess in witchcraft, the most potent symbol of her position is her *athame*, the 'sacred' knife that she uses to kill the victim.

Simos/Starhawk denies that this ever involves human sacrifice, but at the same time she notes that two of the most highly respected authorities on the Goddess, Robert Graves and Joseph Campbell, said otherwise. She even quotes the latter: "...human sacrifice...is everywhere characteristic of the worship of the Goddess" (*The Masks of God*, p.160)

Astral Travel

Starhawk also teaches astral travel, where the practitioner takes a mystical journey outside her physical body. Many regard this as a key feature of high-level witchcraft:

"The astral body can be projected away from the physical body. Consciousness is not bound by the limitations of the physical senses. Out-of-body experiences may be vividly sensual, or they may simply involve awareness without sight or sound." (*The Spiral Dance*)

People who engage in this practice can quickly come under the direct influence of spirit entities and are vulnerable to all kinds of psychic attack and occult oppression (See our paper #92).

The Irish Connection

Thousands of unborn American children are killed annually by the industrial slaughterhouse known as Planned Parenthood. Long indoctrinated and desensitized by feminist propaganda, most Americans fail to see the dark spiritual purpose behind this barbarism. It is doubtful whether even one person in a hundred recognizes the role played in this clinically executed carnage by the feminist obsession with the Goddess.

The writings of Miriam Simos (Starhawk) and others like her reveal the importance of abortion in witchcraft. This has long been known of traditional witchcraft, but their writings confirm that this mindset still operates today with the same venom that it did in ancient times.



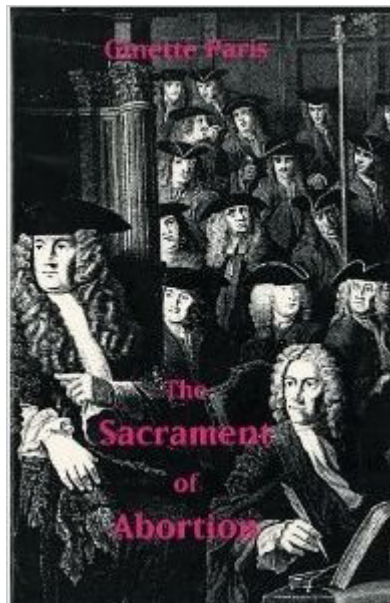
Abigail Seidman

The interview on YouTube with Abigail Seidman in the multi-part documentary, *Abortion Matrix*, gives a chilling insight into the relationship between goddess worship and the abortion industry in the US. Most of the staff at her clinic were Wiccans. Seidman confirmed that many of them saw abortion as a sacramental act or rite of initiation. She mentioned one employee who got pregnant every spring, had an abortion every fall, and then held a Wiccan celebration.

The wickedness behind all of this is truly horrifying, and yet the people of Ireland are being asked by their government to remove the constitutional provision that protects our unborn children and place their trust in a legislative regime that would ultimately be used to facilitate abortion on demand. Government spokesmen claim that the existing prohibition on abortion violates the "rights" of women, particularly in cases where a continuation of a mother's pregnancy would pose a material threat to her life. However, since the constitution already gives equal recognition to the well-being of the mother, this objection is spurious.

Abortion as a sacrifice to the Goddess

A well-known feminist academic, professor Ginette Paris, published a book in 1992 – *The Sacrament of Abortion* – which let the cat out of the bag. While the sisterhood could indeed see that prominent feminists like Budapest and Starhawk were teaching, in a somewhat coded form, that abortion was a sacred rite, they balked at the candour shown by Paris.



The following twelve quotations from her book give a disturbing summary of the dark pagan mindset that dominates the Pro-Choice movement and tricks vulnerable young mothers into killing their own children. Truly it can be said, When a man goes mad, he kills other people, but when a woman goes mad she kills her own children.

"I have drawn inspiration throughout this book from a guiding image, the Artemis of Greek mythology (known to the Romans as Diana, the Huntress). She is an untamed Goddess..." (p.1)

"This little book develops the idea that abortion is a sacred act, that it is an expression of maternal responsibility and not a failure of maternal love." (p.8)

"When women decide to abort, they do so for the sake of principles that are not that different from the ones invoked by the makers of war: freedom, self-determination, issues of dignity as important as one's own survival." (p.25)

"War is much more irrational and excessive than exercising the right to abort, and the power of death has been exclusively in the hands of men for far too long...the ancient Goddess Artemis invites us to imagine a new allocation of life and death powers between men and women..." (p.26-27)

"Both Artemis and Hecate, who is always clothed in black, have a harsh edge to them that rules out pastoral romanticism and balances out the generous side of the nourishing Goddesses." (p.33)

"Artemis had a reputation for liking bloody sacrifices, including human ones, from the earliest recorded religious history of Greece, a practice that has given paganism such a bad name...abortion is a kind of sacrifice..." (p.34)

"She (Artemis) is a pagan Goddess, and yet she is the personification of absolute values, of purity at any price, a quality that leads inevitably to martyrdom." (p.43)

"...birth control and abortion can be the expression of a highly evolved form of feminine consciousness, not simply an egotistical act, and that the stability of the human community may depend on exercising and refining that awareness." (p.53)

"In most Goddess religions a similar reasoning is applied to the fetus and the newborn. It is morally acceptable that a woman who gives life may also destroy life under certain circumstances, although there are restrictions on the use of this power, and there is always a time limit within which the decision must be reached." (p.53)

"It is not immoral to choose abortion; it is simply another kind of morality, a pagan one. It is time to stop being defensive about it, time to point an accusatory finger at the other camp and denounce its own immoral stance." (p.56)

"Our culture needs new rituals as well as laws to restore to abortion its sacred dimension, which is both terrible and necessary." (p.92)

"Abortion as a sacrifice to Artemis. Abortion as a sacrament – for the gift of life to remain pure." (p.107)

An urgent priority for the Irish Government

The real reason for the urgency at government level may be traced to the New World Order. The 'illuminated' gnostics and freemasons who control the world banking system and the multi-national corporations also control the media and the government in most, if not all, western countries. George Soros and his kind are unhappy with the very low rate of abortion in Ireland. It is way out of line with international norms. The women of this country are simply not killing enough of their unborn children. Their "outrageous arrogance" (Sir Nigel Rodley) can no longer be tolerated.

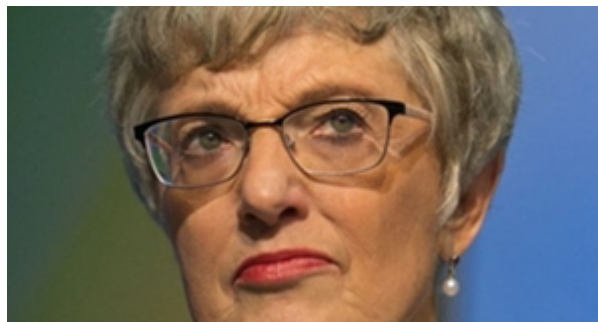


Billionaire George Soros, who wants more Irish mothers to kill their unborn children.

For an insight into all of this, we will look at a key member of the Irish government, Katherine Zappone TD. As Minister of State (junior minister) in the Department of Health, with responsibility for Children and Youth Affairs, she is playing an influential role in the Government's campaign to impose abortion on the Irish people. Dr Zappone is an American academic of Irish descent whom the previous Taoiseach, Enda Kenny, nominated to the Seanad in 2011. In other words, she was brought in from 'outside' and given a prestigious position at the volition of just one person (Under Irish law, the Taoiseach may nominate a select number of individuals to the Seanad from any sphere at his own discretion). She later won a seat in the Dail and was appointed to her current ministerial position. Dr Zappone was the first openly lesbian member of the Oireachtas and the first to have a same-sex 'marriage' (contracted in Canada).

Dr Zappone

We have no particular comment on the information given below about Dr Zappone. It is purely factual. We merely invite readers to decide for themselves whether it has any relevance to the matters already discussed. We would note, however, that much of it will be new to the vast majority of Irish citizens of voting age.



Dr Katherine Zappone, Minister for Children & Youth Affairs

Dr Zappone, who was born in Washington State in 1953 and received her doctorate from Boston College, became an Irish citizen in 1995. She lectured in Practical Theology for some years at Trinity College, Dublin, and for a time was chief executive of the National Women's Council of Ireland. While in the Seanad she played an active role in promoting the Gender Recognition Bill and was a very prominent campaigner in favor of same-sex marriage. Both gender-recognition and same-sex marriage became law in Ireland in 2015.



In 1991, Dr Zappone published a book on feminist spirituality called *The Hope of Wholeness: A Spirituality for Feminists* (Twenty-Third Publications, Connecticut). In it she quoted extensively and with much approval from works by feminist authors who believe strongly in the Goddess principle, notably Miriam Simos (Starhawk). She also strongly endorsed the work of Mary Daly. In her preface she says, "Mary Daly's sensitivity, generosity, and amazing breadth and depth of vision provided a wellspring for this book."

Dr Zappone uses the word "thealogy" instead of theology throughout the book to show that her focus is on the Goddess. The entire book is devoted to extolling the Goddess, including images of deity and spirituality based on traditional witchcraft:

"Therefore, sacred symbols – especially the symbol of "Father God" – must be critiqued or deconstructed if women are to discover social freedom and live a relationship with the deity that supports their own process of self-becoming." (p.17)

"This enables them to critique the suppression of female imagery of God authoritatively, and to challenge the superiority of the male within sacred history." (p.21)

"Feminist theologians also believe in the value of dialogue between present feminist consciousness and religious tradition. The ancient traditions of witchcraft and Goddess worship provide rich sources for their theological reflections." (p.21)

"Every form of feminist spirituality that we are considering rejects a dualistic paradigm of reality...Starhawk describes it as a consciousness of immanence: "the awareness of the world and everything in it as alive, dynamic, interdependent, interacting, and infused with moving energies: a living being, a weaving dance."" (p.25)

"They [feminists] all insist that the "Father God," the almighty one, absolutely other, and transcendently supreme male must be rejected if models of hierarchical and dominating relations are to be eradicated in the world." (p.26)

"As Dorothy Söelle astutely remarks: "Our own power is destroyed when God is imagined as the mighty or even omnipotent Father."" (p.30)

[Söelle was a German Marxist theologian who coined the term *Christofascism*.]

"[Mary] Daly believes that this new language [of sacred symbols] will encourage women to think beyond patriarchal space and time, and act toward re-memembering their broken selves and enabling the harmonious balance of earth, air, fire, and water."

[Editor: Regarding this latter idea, Starhawk describes an exercise conducted by a coven of witches: "The "Guardians of the Watchtowers" are energy forms, the raiths or spirits of the four elements. They bring the elemental energy of earth, air, fire, and water into the circle, to augment our human power. The vortex of power created when we invoke the four directions guards the circle from intrusions, and draws in the higher powers of the Goddess and God." – *The Spiral Dance*]

"I have participated in Christian feminist rituals, rituals facilitated by Starhawk, and rituals with Mary Daly where we celebrated the presence of earth, fire, air, and water in our own lives. I have guided and been guided by imaginative meditations that heal others and myself. These, and many other personal experiences convince me of the need for *both* the radical transformation *and* the creative replacement of patriarchal sacred symbols." (p.33)

"They [feminist theologians] draw on the work of anthropologists, archeologists, and historians who are establishing evidence of cultures where women and men were valued equally, there was little trace of war activity, and the Goddess (in various forms) was worshiped as supreme." (p.36)

"Like other theologians, Starhawk weaves together stories of the Goddess with her own experience of struggling for the world's freedom and wholeness. She gathers the sacred records of Wicca religion and interprets their meaning through the contemporary experience of feminist ritual and political activity for peace." (p.37)

"Like the theologians, Daly chooses not to remember biblical stories as a source for feminist spirituality. She judges that these memories can only "destroy women's ancestral Memory," paralyze women's imaginations, and bind them to activity that breaks them apart." (p.38)

"...in journeying with other feminists, I have found that the sacred stories of Goddess religions affect my imagination in ways the Jesus story never will. Narratives of the Goddess, hymns to and images of her unequivocally symbolize the power and goodness of the female." (p.39)

"Most authors speak of an original and sustaining energy distinguishable yet essentially connected with humanity and all of creation. This has different names: Mother-Earth, Goddess, the "life force of the universe," the One. Women assert that such energy is immanent in life and that their experienced union with it enables them to act wisely for themselves and the rest of the universe." (p.41)

"...I am convinced that it is extremely urgent for women with social power to declare the sacredness of woman's body." (p.62)

"Feminist theology declares that we are the living body of the sacred; the Goddess is within. Mary Daly writes of the divine spark in each woman's Self." (p.84)

"Mary Daly, Starhawk, Carol Christ, and the women they represent would argue that the regressive elements of the symbol "God" have been so destructive in their own lives and society that its progressive elements are bankrupt." (p.98)

"No transcendent "God" has the power to stop the cycle of destruction that human beings have set in place. In Starhawk's view, this notion of a "savior God" must be replaced with a sense of the Sacred that impels us to take our own responsibility for healing the earth. The Sacred is here, waiting for us to work with her in the project of re-creation. Furthermore, the Sacred is best represented as female." (p.143)

CONCLUSION

The citizens of Ireland – 5 out of every 7 people – proved conclusively on 22 May 2015 that they no longer have any respect for Biblical values. They decided to change an institution that had existed for thousands of years, imagining somehow that a man could marry a man, and a woman could marry a woman. Not even in ancient Rome, where depravity was commonplace, did a homosexual partnership have the same standing in law as a marriage between a man and a woman.

There can be no doubt that we now live **"in the midst of a crooked and perverse nation" (Philippians 2:15)**

Ireland no longer has a moral compass

Public opinion has been manipulated in the most cynical way via the media, to the point where most people no longer have a moral compass. The government is exploiting this to the hilt, pushing through one legislative provision after another in the sure knowledge that a spiritually blind nation will meekly acquiesce. The politicians passed the Gender Recognition Act in 2015, which enables a man to change his legal gender, including the gender recorded on his birth certificate. In Ireland today, there is no longer a fixed legal distinction between male and female. This in turn is destroying the basic framework that defines a normal family – husband, wife, father, mother, son, daughter. The father and husband is reduced to a caregiver and partner, as is the mother and wife, while their sons and daughters could become daughters and sons at some future date. This perversion of the natural order would have seemed unthinkable even ten years ago, but it is now the law of the land.

The government also passed the Children and Family Relationships Act in 2015 which introduced yet another perversion of the natural order, the legal concept of "intending parent." This gives to two homosexuals the right to claim a parental interest in a child borne by a woman with whom neither has any family or marital relationship whatever. The natural rights of the birth mother are superseded, if not extinguished, by the declared intention of two homosexuals to assume the role of parents after the child is born.

Abortion on demand

We are now at the stage where the Government is confident that it can legalize abortion in Ireland and move quickly to a situation where abortion facilities are as freely available as they are in other European countries. To do this it must convince the Irish people to repeal the Eight Amendment, which reads: "The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right."

Its strategy relies to a large degree on feminist indignation. The media in Ireland has for years been promoting the idea that a man, including the father of her child, has no right to tell a woman how she should manage her fertility. Her body is her own. What she does with it is her own business. She cannot be forced by ancient patriarchal laws to continue with a pregnancy that she neither sought nor envisaged. Any attempt to question this is met with a fresh outpouring of feminist indignation.

The Great Feminist Lie: The unborn child is a bundle of cells

So far the media has been successful in deflecting attention from the needs and rights of the unborn child. The unborn boy or girl is regarded as little more than a bundle of cells until the point in her gestation where the mother decides she will carry the child to term. In a sense the unborn only becomes a person after she has made that decision. Until that fateful day the unborn continues to exist as an impersonal mass of cells.

This fits perfectly with the philosophy of motherhood taught in witchcraft. It is pagan to the core. The Goddess within the woman moves her at some point to say "Yes!" to life. However, in her wrathful aspect, the Goddess may occasionally decide that the answer is "No!" If she is true to herself, the mother must honor this spiritual impulse and abort the child.

Writers like Miriam Simos (Starhawk), Mary Daly, and various Goddess-worshipping feminists, not to mention the witch covens of southern California, have set the stage for the coming referendum. In a very real sense Satan is using them to cast a spell over the Irish people. Will they see that the life of the unborn child comes from a loving Creator, the same Father God whom the feminists have rejected, or will they imagine in their foolishness (and arrogance) that the Goddess of witchcraft wills the child into existence through her magical powers?

**It were better for him that a millstone were hanged about
his neck, and he cast into the sea, than that he
should offend one of these little ones.
– Luke 17:2**

**"Shall the throne of iniquity have fellowship with thee, which frameth
mischief by a law? They gather themselves together against the
soul of the righteous, and condemn the innocent blood."
(Psalm 94:20-21)**

**Jeremy James
Ireland
November 3, 2017**

For further information visit www.zephaniah.eu

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