Presbyterians, Pro-Life Exhibit...

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Red and Yellow, Black and White ...
Not All Are Precious in Our Sight

By Day Gardner
National Black Pro-Life Union

Today in America, we all would like to believe that racism no longer exists, but that is just not the case.

In America, we subconsciously devalue black babies. We are tricked into thinking a black child has less value than a child of another race. In a nation marred by the battles of eradicating slavery and advancing civil rights for women and minorities, we cannot sanction the killing of babies simply because they are of an undesired race.

Although U.S. law prohibits discrimination on the basis of race in various contexts, including the provision of employment, education and housing, African-American babies are still openly targeted and discriminated against.

More proof that black children are targeted for abortion is the fact that Planned Parenthood, the nation’s largest abortion chain continuously plants killing centers strategically in our urban and minority neighborhoods. This is no accident! The Alan Guttmacher Institute, the Center for Disease Control and Prevention (CDC), show that the majority of abortion clinics are located in minority neighborhoods — experts estimate the number to be higher than 75%.

We must come to grip with awful facts. There are those who believe killing black children will somehow make them safer. Some believe black babies are worthless and should be killed before they become welfare recipients. Why else would Planned Parenthood prey on black, poor women in urban and minority areas? This is the greatest civil rights battle of our time.

To date, no state has enacted a law to prohibit race-targeted abortions or the solicitation — or acceptance of funds for purposes of performing race-targeted abortions. Therefore, it is paramount that the federal government set a precedent to ensure that there is protection for these children. A person must not be denied life because of the color of his or her skin. The Prenatal Non-Discrimination Act (PreNDA) introduced by Congressman Trent Franks (AZ) will help to do just that.

Associate Membership Application

Yes, I would like to become an Associate Member of the National Pro-Life Religious Council, Inc.

Enclosed is my fee of $25.00 for membership as:

Mail to: NPRC c/o Development Office, PO Box 61838, Staten Island, NY 10306-9811

Contact Person ____________________
Church or Group: ____________________
Address ____________________
City State Zip ____________________
Denomination ____________________
Phone (h) ____________________ (w) ____________________
E-mail ____________________

As it has worked to educate the denomination on pro-life issues and to provide resources to pastors and congregations for ministry.

Recently PPL took this body of resources to the General Assembly of the Evangelical Presbyterian Church (EPC), June 24-27, in Brighton, Michigan. Although the EPC takes a pro-life stand on abortion, as their position statement says, the issue has had poor representation in the past at their General Assembly. But this year many individuals attending the Assembly thanked PPL Executive Director, Marie Bowen, for having a pro-life display there. “This is the first time I’ve seen a pro-life display at our General Assembly,” said one pastor.

Bowen seldom received such a warm welcome in her own denomination, the Presbyterian Church (USA). Last week, Mrs. Bowen and two other PPL Board members attended the Churchwide Council on Life and Family in Memphis, Tenn. There Mrs. Di Lapront and Mrs. Peggy MacLeod, long time members of PPL’s Board of Directors, spent long days at the exhibit booth engaging women in conversation and church ministry posters of the denomination’s pro-choice social witness policy and equipping them with information to take back to their churches. Mrs. MacLeod also did mini workshops in the booth focusing on employment and housing, African-American babies are still openly targeted and discriminated against.

Some visitors to the booth expressed their disagreement with PPL on this issue, but others were grateful for their presence at the gathering of almost 3,000 women. One young Chinese woman, who had heard about the booth through her sex education classes, expressed her gratitude for the pro-life display. “I had no idea that there was a ‘Presbyterians Pro-Life,’” she exclaimed.

“I am so glad I came here.”

Others were not so happy with having a pro-life witness in the exhibit hall. A few made “fly-by” comments denigrating our position on life issues — not sticking around to engage in real conversation.

Through every interaction, PPL strives to control a witness to life in the womb. PPL seeks to be a Christ-like presence, treating every encounter as an opportunity for God to do his transforming work in hearts and minds through the power of the Holy Spirit.

There were encouraging signs of change at this Churchwide Gathering (held every 3 years). The usual pro-abortion workshop was not part of the program this year and in the plenary meetings, a musical based on the story of the Hebrew midwives, “Praise’s Midwife Crisis,” brought a uniquely pro-life message. Throughout the exhibits there were encouraging signs of change among the people. As children were affirmed in various ways — from tiny teeny tiny infant caps and safe motherhood kits to spotlighted children’s homes, this was a new and different atmosphere for Pro-Life Presbyterians from the P(CUSA). May the God of life be praised!
How can we activate the Church in this era of the Culture of Death?  

**NPRC Board Members Address Pastor’s Questions**

―Nowhere in the mission of the church in the modern world is the power of authentic Christian unity expressing itself more visibly, perhaps, than in the national organizations that represent the leadership of the Protestant denominations—Phillip E. Leonhard, Fr. Frank Pavone, National Director of Priests for Life and president of NPRC, as he introduced NPRC’s popular annual workshop. “We are all concerned about the future of the Church in America,” he said. “We all went to Life Convention this June. The National Pro-Life Religious Council emphasized this united effort, he noted. Board members of NPRC formed a panel at the workshop, each taking up a question asked by members of their congregations.

Some pastors say “the Bible is silent on abortion, so we are too.” How can we help pastors address the question of abortion?  Rev. Ken Klippenstein, Sr. Director of National Catholic Charismatic Episcopal, responded, that if a pastor knows his Bible well, he will know that the presumption behind scripture is that human beings have been made in the image and likeness of God, and that all human life is to be valued. Jesus is the antithesis to sin and death and the concrete expression of sin and death today is the taking of innocent human life.

Would it be helpful to share with pastors the experience of someone who has had an abortion, or to have such a person give a testimony in church?  Vera Faith Lord, Orthodox Church: Even though some pastors may still think there are no post-abortive women in their congregation, the fact is that everyone knows someone who has been touched by the experience of abortion. Although we may not know them personally, we may know of them through our neighbors and friends. If only one of these women gets started on healing through words heard in church, it will make a difference.

How can recent polling data that shows an increase in pro-life conviction among Americans be used to activate our churches in pro-life activity?  Rev. Paul Stallsworth, St. Luke’s Church, Charleston, S.C.: He explained the importance of involving the whole body of Christ in the pro-life movement, not just the clergy specific tasks, for example, linking the church’s website to pro-life organizations or ‘Pro-life freedom ridings’ in groups of 13. His idea was to create a “pro-life ride” for every town in the country. He called upon the church to start by communicating about other life issues – euthanasia, stem cell research, respect for Life, pointed out that the irresponsibility of a fanatic does not provide just such a forum. While his opposition to Greco-Roman political authorities was counter to Christ’s teachings—the Athenian Areopagus in Acts 17 where Paul was accused of being an agitator—his commitment to human life in abortion and gain restoration to the faith, but Catholicism provided just such a forum. While his opposition to Greco-Roman political authorities was counter to Christ’s teachings—the Athenian Areopagus in Acts 17 where Paul was accused of being an agitator—his commitment to human life in abortion and gain restoration to the faith, but Catholicism

**Politics or Faith? The Christian Tradition of Life**

The Rev. Brian K. Turley, Anglicans for Life

**Several years ago, a parishioner stopped by my office to dispute a pro-life sermon I had delivered to our congregation a few days earlier.**

“You are dragging your politics into the church,” he insisted. “I think it is wrong for you to preach on politics. We come to church to hear about faith, not politics.”

“I have always been reminded to my Christian brother that our Church’s pro-life commitment is theological in its origins and has never been politically inspired. Therefore, I suggested that it was my faith which had led me to take a stand against the killing of the preborn child, the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man’s house is his place of most secrecy, on the same basis, the preborn child’s life is his own house, a fetus in the womb before it has come to light.”

It was not until the late 1860’s and early 1870’s that many poorly educated Catholics gradually capitulated to the dominant culture’s siren song, which lulled them into believing that many core theological and moral issues (including family matters, human sexuality, and politics) could be “politically solved,” without being put to the test of a political version of life more removed from the broader ecclesial sphere.

Once Protestant and Anglican citizens in the United States and Western Europe became the custodians of secularized authority, a growing number of strangely uninformed open discourse on life issues ranging from euthanasia and physician-assisted suicide to abortion and infanticide (late-term and post-birth abortion) on the grounds that they were deemed too “political.” This misappropriation of what is first and foremost a theological matter only solidified in political parties in North America and Europe,

“...Luther, for example, declared, “How great, therefore, the wickedness of human nature is! How many girls there are who prevent their children from being born. They fight abortion, freedom from the political oppression that robs the unborn of their rights before the law. For information, see www.ProLifeFreedomRides.com.