

Time Efficient Pro-Life Activities from Anglicans for Life

- Send notes to your senators and representatives sharing your values concerning life and family.
- Talk or write to your doctors about abortion, euthanasia, and assisted suicide in order to share your value for life and family.
- Send your pastor or Bishop pro-life resources and materials, expressing your belief in the biblical values of life and family.
- Ask your pastor to defend life from the pulpit.
- Call in talk radio shows to speak for life. Write letters to editors and producers in the media, encouraging them to report stories related to life issues accurately. Offer to help by providing them with useful facts.
- Send friends a link to Anglicans For Life's Website: <http://www.anglicansforlife.org>, and to www.nprcouncil.org and www.nrlc.org You can also link to these sites from your own site.
- Put pro-life bumper stickers on all your cars and wear a pro-life/pro-family pin.
- Leave pro-life literature in public places, and at the back of your church.
- Always carry the number of the local Pregnancy Resource Center with you.

Conscience Rights for Health Care Providers Under Threat

Although Congress has passed three laws to protect the rights of health care workers who object to participating in practices against their moral conscience, no regulation enforced these laws until the Bush administration on January 20, 2009 enacted a regulation to ensure that programs receiving federal funds do not discriminate against health care workers who will not participate in practices they consider immoral, such as abortion or sterilization. Now the Obama administration has expressed the intent to rescind these regulations, leaving many doctors, nurses and other health care providers less protected from pressures coming from pro-abortion or pro-euthanasia activists.

According to a Christian Medical Association statement (2/27/09), "An informal survey of our members showed that over 40% report being pressured to violate ethical standards. Physicians report losing positions and promotions because of their life-affirming views. Residents report losing training privileges because they refused to do abortions. Medical students report changing career tracks away from obstetrics for fear of pressure to do abortions. The American College of Obstetricians and Gynecologists has officially asserted that it expects every obstetrician to participate in abortions, either through procedure or referral."

It is important for this administration to recall that there are many doctors, nurses, hospitals and clinics that compassionately provide care to the poor under the guidance of biblical and ethical principles, CMA pointed out. "Infringing on their right to practice medicine according to these life-affirming ethical standards will force them to leave the profession and to shut down the hospitals and clinics," their statement asserted.

Everyone Against Abortion, Raise Your Hand!

Fr. Frank Pavone
National Director, Priests for Life

In 1989, pro-life activists Debbie Huddnal and Chad Traywick discovered the body of an aborted child at the Women's Pavilion clinic in Houston, Texas. Baby David was aborted at 28 weeks gestation in a D&E abortion (dilation and evacuation), during which his arm and his head were ripped from his body.

Debbie and Chad photographed Baby David in order to expose the violence he had suffered. When photo developers and police saw the photographs, they thought a terrible crime had been committed. Only after they searched the activists' homes did they discover that the violence against Baby David was entirely legal. It was the violence of abortion.



Now, Priests for Life has produced a new brochure and video called "Everyone Against Abortion, Raise Your Hand!" The viewer sees a hand raised up, and as the brochure opens and the video continues, one sees that it is the hand of Baby David.

The video can be viewed at www.unborn.info and Priests for Life is receiving an amazing response from people who are strengthened, enlightened, and converted as a result of seeing it.

You can help us to spread the impact, by sending others the link and publicizing it on your Facebook page, You Tube channel, and other social networking and video sharing sites. There are some people that only you can reach! We rely on you to do so!

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:
_____ an individual _____ a church _____ a group

I would like to make a tax deductible donation of \$ _____ to help NPRC with its important work.

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 _____



Uniting for Life

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Photo Courtesy of LifeNews.com

National Pro-Life Religious Council, PO Box 61838, Staten Island, NY 10306

website: www.nprcouncil.org e-mail: mail@nprcouncil.org

National Pro-Life Religious Council

The National Pro-Life Religious Council (NPRC) is a Christian coalition which acknowledges Jesus Christ as Lord and Savior, and works to encourage every Christian denomination to affirm and witness to the biblical standard of the value, dignity and sanctity of human life, and to foster ministry to those vulnerable to the violence of abortion or euthanasia.

Anglicans for Life

Common Good

Conservative Congregational Christian Conference (CCCC)

International Communion of the Charismatic Episcopal Church (CEC for Life)

Life Education and Resource Network (LEARN)

Lutherans for Life (LFL)

The Lutheran Church-Missouri Synod (LCMS)

National Black Pro-Life Union

National Clergy Council (NCC)

National Pro-Life Action Center

Presbyterians Pro-Life (PPL)

Priests for Life (PFL)

Religious Outreach, National Right to Life Committee

Taskforce of United Methodists on Abortion and Sexuality (TUMAS)/Lifewatch

United Friends for Life (UFL)



Georgette Educates at AFL Exhibit Booth

Am I My Brother's Keeper?

By Georgette Forney, President, Anglicans for Life

The first births recorded in the Bible are of Eve giving birth to Cain and then Abel. The first death recorded in the Bible is of Cain killing Abel. (Genesis 4:6-12)

Immediately following the story of God's creation and the fall of man, we encounter life and death. Ironically, the first death isn't natural but deliberate. Cain intentionally kills his brother Abel and when God calls him out on it, Cain tries to deflect the inquiry by asking, "Am I my brother's keeper?"

The Lord's response is, "What have you done? Your brother's blood cries out to me from the ground. Now you are under a curse... when you work the ground, it will no longer yield crops for you. You will be a restless wanderer." This makes it clear that deliberately

ending another person's life is wrong, it grieves God and elicits His harsh judgment.

Now we live in a world where certain types of killing are legal. Unborn babies, the elderly, the handicapped and the terminally ill can be condemned to death by legalized abortion, euthanasia and assisted suicide. (Citizens from the state of Washington just approved I-1000, a measure that makes physician-assisted suicide legal.) It seems there are a lot of people like Cain who don't want to be their brother's [mother's, father's, sister's, spouse's, child's, cousin's, friend's] keeper.

As Christians, we know that it is wrong to kill, and we don't support abortion, euthanasia, or assisted suicide. But do we realize that just being against these things is not enough? From Genesis to Revelation, Scripture teaches that God expects his people be responsible for one another. It is clear that love and respect for our neighbor are foundational principles of Christian behavior.

In Genesis 9:5, God says, "I will demand an accounting for the life of his fellow man." In Matthew 25:45, Jesus teaches, "I tell you the truth, whatever you did not do for one of the least of these, you did not do for me." Jesus's last teachings emphasize caring for his people ("feed my sheep" and "make disciples"), all of which starts with basic respect and protection of one another.

So, it seems obvious that from God's perspective the answer to Cain's question is yes, we are our brother's keeper. Protecting, respecting, defending and caring for one another is what God expects from His people.

There are things we can do in the course of each day to protect life and care for one another. Here at Anglicans for Life, we are committed to helping people identify ways in their church and community to be their brother's keeper. Our goals and plans for 2009 include developing an Adult Sunday School Sanctity of Life Curriculum and helping our brothers and sisters in African and Latin American countries stand against efforts to legalize abortion in their countries. For a list of practical pro-life activities, see page 4, and for more resources visit our website: www.anglicansforlife.org/.

When we designed our new exhibit booth, we sought to highlight the concept of being our brother's keeper. We celebrate the LIFE God creates in His image with a kaleidoscope of faces and then ask: condemned or protected? Our actions condemn or protect life in a variety of big and small ways. The challenge for us, as we begin a new year, is to look for ways to be our brother's keeper.

Abel's blood and the blood of 50 million aborted babies cry out to us. What will we do about it?

Please copy and distribute freely

Dubious Choice: Are Denominational Positions on Abortion Changing?

By Dennis DiMauro, NPRC Secretary

Excerpts from an article in *Touchstone Magazine*, March 2009

The last decade has seen a resurgence of interest in the abortion question. The passage of the Partial-Birth Abortion Ban Act (including its successful review by the Supreme Court in *Gonzalez v. Carhart*) and the public discussions of the gruesome nature of this type of abortion have raised society's consciousness on the issue and have renewed a national discussion on the sanctity of human life.

The high incidence of abortion in the United States, with an estimated 1.2 million being performed every year, has also raised concerns as to the wisdom of our current national policy of abortion on demand for all nine months of pregnancy. Even many social moderates have begun to question whether the legalization of abortion, which was touted in the 1970s as a humane way to handle crisis pregnancies (those resulting from rape or incest, or involving fetal deformities or threats to the mother's life), has become instead a vastly overused means of dealing with any unwanted pregnancy.

Ethical questions on controversial issues have traditionally come within the purview of the church, so the question of abortion is one that has been hotly debated among the leaders of nearly all Christian denominations in the United States. These denominations have typically crafted written policy statements regarding the morality of the procedure, which have been approved at their denominational conventions (usually held every three or four years).

The only exceptions to this pattern are those denominations with a non-centralized or congregational structure. These church bodies are able to leave the question of whether abortion is ethical or not up to each local church congregation. An example of such a church body is the National Baptist Convention, the largest African American denomination in the United States, which has no written position on abortion.

But for the most part, policy positions have been completed, so that religious leaders can respond to their members' questions about abortion. The stances held by church bodies range from the strictly pro-life Roman Catholic Church to the strongly pro-choice United Church of Christ (UCC).

A denomination's position on the procedure is of vital importance, since it drives the church's activities in either a pro-life or pro-choice direction. For instance, a denomination with a pro-life statement is more likely to educate its members in a pro-life worldview, and to allow organizations, such as crisis pregnancy centers and denominational pro-life organizations (like Lutherans for Life, Presbyterians Pro-Life, and so forth) to give presentations and solicit funds at local churches.

On the other hand, churches that statements approving legal abortion are more likely to support such pro-abortion groups as the Religious Coalition for Reproductive Choice (RCRC), and also to include coverage for abortion in their church worker health insurance plans. Needless to say, the clergy in these denominations will also be much more likely to counsel a pregnant woman to have an abortion.

The disparity of views between denominations on the abortion question did not exist until the early 1960s. Before that time, all Christian denominations in the United States were pro-life.

But this changed in 1962, when the United Presbyterian Church, now part of the Presbyterian Church USA, called for the reform of abortion laws. The American Lutheran Church, now part of the Evangelical Lutheran Church of America (ELCA), made a similar shift in teaching in 1963. During the late 1960s and early 1970s, nearly

all the Protestant mainline denominations followed suit, including the American Baptist Church, the United Methodist Church, the United Church of Christ, and the Episcopal Church.

But despite the predominance of the pro-abortion position in mainline Protestantism, a few pro-abortion denominations have made significant comebacks towards a pro-life position since the late 1970s.

The reversal of the Southern Baptist Convention's (SBC) position on abortion is the most radical reversal of abortion views of any major US church body. The SBC originally approved of the 1973 *Roe v. Wade* Supreme Court decision that legalized abortion in all fifty states, calling it an advance in the efforts for "religious liberty."

...Today, the SBC is at the forefront of the pro-life movement, issuing numerous statements to educate its members and the public at large on the sanctity of life in the womb. One of the most outspoken Southern Baptists on the national stage has been Richard D. Land, the president of the denomination's Ethics and Religious Liberty Commission.

After the Southern Baptist Convention, the United Methodist Church (UMC) has probably made the greatest strides towards regaining a pro-life position. For instance, at its recent 2008 conference, the church added to its statement on abortion a clause concerning the

necessity for its members to "respect . . . the sacredness of the life and well-being" of the unborn child, where previously it had only mentioned the "life and well being" of the mother. It also added the following sentence: "We support parental, guardian, or other responsible adult notification and consent before abortions can be performed on girls who have not yet reached the age of legal adulthood."

...The denomination also stated that it "affirm[s] and encourage[s] the Church to assist the ministry of crisis pregnancy centers and pregnancy resource centers that compassionately help women find feasible alternatives to abortion." It also reduced previous callous language that described some crisis pregnancies as "unacceptable" to the mother.

Many of these changes can be attributed to the patient, long-term work of *Lifewatch*, also known as the Taskforce of United Methodists on Abortion and Sexuality (TUMAS). This organization has consistently preached about the sanctity of human life to a denomination that had essentially abandoned it.

The consistent efforts of Presbyterians Pro-Life and other pro-life activists within the Presbyterian Church USA have resulted in some small movements toward the pro-life position. For instance, at its General Assembly in 1997, the denomination included the following statement about the gruesome practice of partial-birth abortion: "The 209th General Assembly (1997) of the Presbyterian Church (U.S.A.) offer[s] a word of counsel to the church and our culture that the procedure known as intact dilation and extraction (commonly called "partial-birth" abortion) of a baby who could live outside the womb is of grave moral concern and should be considered only if the mother's physical life is endangered by the pregnancy." At its 2002 convention, the PCUSA also acknowledged that an abortion performed after fetal viability (the time when a child could be expected to survive outside the womb) "is a matter of grave moral concern."

These examples of trench battles between pro-abortion and pro-life delegates at denominational conferences should not lead one to lose sight of the fact that Christian churches are still predominantly pro-life. Utilizing data from *The World Christian Encyclopedia* and Adherents.

(continued on page 3)

What's with President Barack Obama's Rush to Kill the Unborn?

By Day Gardner, President of the National Black Pro-Life Union

In a time when America is spiraling down into an abyss of debt, joblessness and economic turmoil President Barack Obama has been putting a great deal of his time into a big push to allow as many unborn children to be killed as possible.

Obama has been President for less than two months and in that time he has overturned the Mexico City policy which means American tax dollars will be used to support organizations that perform and promote abortion in foreign countries.

Obama's administration is also seeking to repeal the conscience regulation that the Bush administration established to help protect physicians and other health care workers from being forced to either kill "unwanted children" or to refer their patients to other baby killers.

His latest effort is to ensure that even more children are killed by removing the ban from embryonic stem cell experiments. To date, current research on embryonic stem cells has resulted in no promising results. Our President is a learned man — he knows this fact.

He also knows that adult stem cells have proven to be extremely successful in finding cures to various ills. We all applaud the use of adult stem cells! Using adult stem cells is perfectly ethical — no

one has to die and no one should. Yet, Barack Obama is persistent and deliberate in his actions to continue the killing of embryonic babies.

One must ask: Why?

Why would anyone be so bent on helping to grow industries that include gruesome dismembering and experimentation on other human beings?

We are well aware that abortion and embryonic stem cell supporters lined the silk campaign pockets of our new President along the campaign trail. Now his pay back is to adamantly support the killing of these very small children.

My hope is that President Barack Obama will see embryonic stem cell research for the monster it really is.

Using human beings as guinea pigs is the type of experimentation that was horrifically wrong when Hitler's Mengele did it and it is equally wrong for "America's Mengesles".

We must ask ourselves — has America become so dysfunctional, immoral and unethical that we will do everything possible and necessary to protect laboratory animals — all the while giving a victorious thumbs-up when human beings are used as such?



DOWN SYNDROME ABORTIONS

by Rev. Harley Wheeler, *Lifewatch*, March 2009

The practice of terminating a pregnancy (or abortion), after diagnosis of a genetic abnormality, just might change the nature of the abortion debate in The United Methodist Church.

It has become commonplace for parents, who are told that their unborn child (after genetic testing) will be born with Down syndrome, to end the pregnancy by abortion. While these are sometimes the most conflicted of abortions, with parents protesting that they wanted this child, the high rate of abortion for such children raises serious ethical concerns. No one knows exactly how many children are aborted because of a Trisomy 21 (Down syndrome) diagnosis through genetic screening, because no records are kept on this data by abortion clinics. However, an Obstetrics and Gynecology article in 2000, "Cost-Benefit Analysis of Prenatal Diagnosis for Down Syndrome," used an estimate that 90% of parents who receive this diagnosis in the first or second trimester of pregnancy will choose abortion. This study also estimated that more prevalent genetic testing would result in annual savings to society of \$95 million because of the reduced cost of caring for fewer children born with Down syndrome.

Mass terminations of Down syndrome children raise new questions in the abortion debate, because these children are **not** now doomed to a short, pain-filled life. People with Down syndrome are indeed subject to disabilities, but they can also become functioning, happy members of society. As United Methodists, we should remember that we have a long history of ministry with persons with such disabilities.

Dubious Choice (continued from page 2)

com, I performed a statistical analysis of the world's Christian denominations with respect to their position on abortion. Applying a methodology in which denominations whose position was unknown were categorized as pro-abortion—that is, a methodology that would yield the most conservative estimate of pro-life denominations—I still found that 72 percent of the world's approximately two billion Christians worship in pro-life denominations.

I am pro-life. ...Most United Methodists, most of the time, would deplore abortion for the reason of mere convenience. Furthermore, The Book of Discipline rejects abortion for reasons of birth control and sex selection....

Legal protection [of abortion] grants complete freedom to the mother to decide the fate of her unborn child.... I submit that once a diagnosis of an abnormality such as Down syndrome is made, it is no longer reasonable to assume that a decision to terminate the pregnancy is based on concern for the mother's life. Rather, it is reasonable to believe that the decision is being made to dispose of the child because of the perceived future burden that the child presents to the parents and to society. Again, once the evidence exists that a child is to be born with a disability of this nature, the parents' decision to seek an abortion is more likely than not a decision for an abortion of convenience.

...The legal, mass destruction of human life for eugenic purposes has already begun. Pro-life convictions commit this pastor to believe that anything less than robust, legal protections for unborn children provide people with a license to kill without fear of punishment. Societies pass laws against murder because they believe that some human beings will not count the lives of others as having a standing equal to their own convenience, prospects for the future, and emotional well being. Decisions are now being arbitrarily made about who is, and who is not, fit to live in today's society.

Taking into consideration the large number of unaffiliated pro-life churches that exist in the world, it is highly likely that more than 75 percent of the world's Christian churches are pro-life, or, in other words, that pro-life churches outnumber pro-abortion ones by at least a three-to-one margin. So the usual media message that gives the impression that Christians are evenly divided on the abortion issue is simply not true. The numbers reveal that Christians are overwhelmingly pro-life.