Anglican for Life Applauds Church of Kenya
Georgette Forney, President, Anglicans for Life

Anglicans for Life worked with other international pro-life groups seeking to encourage the Anglican Church in Kenya to stand boldly for the sanctity of life. Kenya unfortunately voted recently to accept the draft Constitution that contains wording that their tender lives may be protected and their dignity and sanctity of human life, and to foster ministry to those vulnerable to the violence of abortion or euthanasia.

Anglicans for Life, as Christians, hold that the "life" courts to handle divorce, inheritance and other civil disputes only for Muslims, on the grounds that in a secular state preference should be given to no religion. Otherwise, they say, Christians, who are the major population, should have their courts too.

International entities are also entrenched in the entire constitutional process set in motion by former UN Secretary General Kofi Annan. One of the nine Committee of Experts, Njoki S. Ndungu, belongs to Kenyan women lawyers' group FIDA which has worked closely with the Center for Reproductive Rights for years to legalize abortion in Kenya. The new constitution establishes an independent Human Rights and Equality Commission, similar to the Committee of Experts, which would "act as the principal organ of the State in ensuring compliance with obligations under treaties and conventions relating to human rights."

The Center of Reproductive Rights uses the compliance tactic to advance access to abortion by manipulating and distorting international human rights treaties to claim state obligations on abortion.

Abortion & Healing: A Cry to be Whole

A new expanded edition of Michael Mannion's best-selling handbook for post-abortion counseling is now available. New chapters include: Abortion and Men, and Women of Violence, which confirms the significance of men's influence on women's decisions to seek or refuse an abortion.

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Abortion is wrong. Contraception is wrong. The cry of the Mother whoCambodian for Life

NPRC Leaders Help Pastors with Advice About Preaching the Pro-Life Gospel

At the National Right to Life Convention in June, eleven board members of the National Pro-Life Religious Council addressed the challenge of how to encourage pastors to fully engage with the pro-life issues in their congregations. This is the topic of NPRC’s popular yearly workshop entitled, “We are the sheep, Where are the Shepherds.”

Rev. Frank Pavone, Director of Priests for Life, started off the panel presenting the findings of a conference addressing the ministry of the pro-life priest for the unbom, who are the weak and voiceless in our world, and oppressed of our generation, because that is what the Gospel tells us God does for us in His work of salvation. Unfortunately, false prophets in our midst have given many the idea that abortion is alright.

Dennis Di Mauro, president of Luthers for Life of Northern Virginia, pointed out that social justice issues are the driving force in many denominations, which abortion advocates have taken advantage of by making abortion a women’s rights issue. We must explain that pro-life issues are social justice issues and draw in all Americans around this foundational civil rights issue of justice for all, including unborn children and their mothers.

Edward Szeto, president of the Taskforce of United Methodists on Abortion and Sexuality, emphasized that when a pastor’s preaching on abortion is opposed by members of his congregation, he must take this opposition seriously, dialogue respectfully with them, but state clearly that as pastor he is obliged to speak the truth, and lovingly propose the reality of abortion as the serious matter it is, an assault on the human dignity of the child in the mother’s womb.

Rev. John Brown of the United Church of Christ shared reading resources for pastors, including some of what pro-abortion and pro-euthanasia people cite, which can stir some pastors to action. Reading how abortion affects women, affects marriage and destroys society can motivate pastors.

Georgette Forney, president of Anglicans for Life, explained how pastors can connect with the Silent No More Campaign by using some of the 1,000 testimonies of post-abortive women on its web site to increase awareness in their congregation of how abortion hurts women. Marie Brown, executive director of Priests for Life, also shared resources that help pastors know how to deal with women in grief over their abortion, something for which seminaries have not trained them. Vera Faith Lord, professional speaker on post-abortive syndrome, explained that wounded women by abortion often allow their hidden guilt to keep them from church. These women need to be reached with healing and forgiveness in post-abortive programs and materials. Once healed, these women will go back to church with gratitude for God’s forgiveness.

Ed Szeto of the Lutheran Church-Missouri Synod spoke on the need to help pastors see the connection between the Bible and abortion. The bible is a message of life and is concerned with our life on earth as well as eternally. Deuteronomy 15 and Ezekiel 33 are two examples. Fr. Terry Gensemer, a pastor of the Charismatic Episcopal Church, described the need to take liturgy to the places where unborn children are dying since it is not right to let them die without declaring their right to life. The Vatican is also very concerned in this issue.

Ernest Olhoff, Director of Religious Outreach at the National Right to Life Committee, said it was important to help pastors see the pro-life issues not as political but as a Christian responsibility they have to speak the truth about moral issues. Fr. Pavone concluded the session addressing some of the myths that are blocks for pastors. He shared a list of 20 myths that need to be overcome.
African-American fertility rate, which is much lower than the society, including African-Americans. He pointed out that today's Republican or Democratic movement but is truly a human rights live or die. Pavone explained that the pro-life movement isn't a these aborted children are God's children, and therefore society, including African-Americans were treated as less than human in our nation's past, today's unborn Americans are similarly denied their God-given human rights.

The weekend kicked off on the evening of Friday the 23rd, with a rally at the Birmingham-Jefferson County Convention Complex. After a personal welcome from the Mayor of Birmingham, William A. Bell, Sr., there were performances by numerous gospel artists (including Vanessa Mitchell), and sermons by some of the nation’s most prominent pro-life clergy.

Dr. Alveda King explained that today’s unborn are much like the infant John the Baptist portrayed in Luke 1, who leaped in the womb at being in the presence of Christ, who was himself still in his own mother’s womb. Like John the Baptist, today’s unborn cannot be heard, but they are nevertheless the living children of God.

King also pointed out the parallels between the pro-life and civil rights movement, explaining that the abortionist suction is the removal of both the natural law and Scripture as the bases of our system of jurisprudence. In addition, where countless abortions have taken place, many post-abortive women from the Silent No More Awareness Campaign gave testimonies from their own abortion experiences, explaining how the procedure, rather than being a solution to the problems, only brought many more difficulties (physical, emotional, and spiritual) into their lives. One woman retold the chilling story of how, during her abortion, the doctor audibly counted the number of body parts from her aborted child as they were removed from her body. Fr. Pavone then recited a seemingly endless litany of names of women who have been killed by legal abortion in the United States since the Roe v. Wade decision. He explained that abortion deaths didn’t end with back alley abortions, but instead continue to this day.

The freedom riders were caravanned on a two hour drive from Birmingham to Martin Luther King’s grave site at 27th Pl. and Highland Ave. In front of the clinic, Father Mitch Pacwa, of the EWTN television network, explained that the Roe v. Wade decision was ultimately the result of the removal of both the natural law and Scripture as the bases of our system of jurisprudence.

Upon arrival at the King Center, the freedom riders were greeted by a pro-choice counter-demonstration called “Women on the Freedom Ride” which was adorned with Freedom Ride flags. Several overtures and one commissioner’s resolution came before the Assembly, asking them to affirm God’s claim upon the unborn children of believers, to stand against forced and coerced abortion and to be against pregnant women, and to end the Board of Pension’s paying for abortions. This General Assembly rejected or modified these requests. However, this General Assembly did affirm the “Charter for Compassion”, which reads in part:

“The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to deterethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, whether young or old, sick or well, male or female, member of any one of the nation’s peoples, or person of any religious or other belief. We are called to protect the lives of the unborn—those that cannot protect themselves.”

Marie Bowen, executive director of Presbyterians Pro-Life, shares the following: Commissioners attending PPL’s Luncheon event on Sunday heard a riveting and inspiring message that upheld life from Dr. David D. Swanson, Pastor of First Presbyterian Church of Orlando, FL. “God has purposed our lives,” Swanson declared. Referring to Jeremiah 1:5, he added, “Every single life has purpose from the very beginning.” To those who argue that we don’t know when life begins, Swanson challenged, “If we don’t know when life shouldn’t proceed as far as possible—from the very beginning? We are called to protect the lives of the unborn—those that cannot protect themselves.”

At the National Right to Life Convention in Pittsburgh in June, Dr. Steven Zielinski, MD, JD, a teaching fellow at the Loyola University of Chicago Institute for Health and Law, explained extensive evidence for the experience of pain in unborn children.

Using the accepted definition of the presence of pain as “an adverse response to noxious stimulus,” Dr. Zielinski described the functional structures needed for this response and demonstrated their existence in the child in the womb. These structures are: receptors in the skin to sense pain, nerve pathways, and brain structures that perceive pain signals and orchestrate a response.

The receptors exist around the lips of the mouth of the fetus as early as the 6th or 7th week gestation, are spreading around the body by the 8th week, and are in every single organ of the body by the 19th-20th week, Dr. Zielinski explained. There are neurotransmitters sending chemical signals by 6 weeks gestation and electrical activity as early as 40 days. The brain structures needed for pain detection is the thalamus which is present by at least 8 weeks. (The cortex is not needed to experience pain.) At 19-20 weeks, an EKG is feasible and is as recognizable as in a normal adult. And by 24 weeks, brain imaging shows responses in response to pain from a needle can be observed at 16 weeks. There is a full body response in the cardiovascular system affecting heart rate or rhythm, blood pressure, and cardiac output.

“Abortion is painful [for the child],” public opinion was harshly critical. Today, 1-D and 4-D ultrasound have made the reality of the unborn child’s reaction to pain even clearer—can we see the grimace on the baby’s face? The fact that pain response can be stopped with anesthesia is further proof that this pain is real. The developing child in the womb actually feels pain three to five times more than newborns and adults do. Moreover, memory of pain and stress is stored in the hippocampus of the brain even early in the unborn child’s development according to a recent study entitled, “Stressed out or in utero,” Dr. Zielinski reported. And it is presently known that the gene c-fos, a molecular marker for pain, has been found in the tissues of babies who had died as early as the 16th week of gestation.

Legislation to protect unborn children from pain, such as Nebraska’s Pain-Capable Unborn Child Protection Act, may hopefully begin to raise the public’s awareness of what is really happening in the tragedy of abortion. Dr. Zielinski Presents the Facts

Scientific Evidence for the Pain of Unborn Children

Dr. Zielinski Presents the Facts

Hormonal stress levels can rise rapidly. These reactions are observable in amniocentesis procedures or other invasive procedures done to help a child in utero.

The report headed by anesthetist Dr. Vincent Collins concluded that full body reaction to pain was observable in an ultrasound at 13 weeks gestation. Yet when President Reagan said in a speech, “Abortion is painful [for the child],” public opinion was harshly critical. Today, 1-D and 4-D ultrasound have made the reality of the unborn child’s reaction to pain even clearer—can we see the grimace on the baby’s face?

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