I Have a Dream Too
By Georgette Forney, Executive Director, NEL

I have a dream... We are all familiar with those famous words spoken by Dr. Martin Luther King in 1963. When we dream about something, we envision how life could be and it inspires us reach beyond the realities of today in hopes of a better tomorrow.

The other day I dreamt I have a dream too.

I dream of a time when women won’t feel they must choose abortion to deal with their unplanned pregnancy. I dream of the day when no one will allow a woman to feel she has to choose between her life and her baby’s. I dream of a time when people realize that, legal or illegal, abortion is bad for women and their children. I dream of a day when abortion will be unthinkable and unnecessary.

To make my dream a reality, we, as people who value every human life, must begin to envision life without abortion and work towards that goal. We must ask, “Why does a woman feel she must choose abortion to handle an unplanned pregnancy?” The answers will provide a blueprint for us to help women so they will have real choices. When pregnant women are asked that question, they usually see abortion as their only choice. They say they don’t have any other choice but abortion. They say they have the emotional support, and/or the financial resources they need to care for their baby.

We, as God’s people who are called to care for the widows and orphans, should be doing more to help them. If we are really serious about ending abortion, we need to get busy networking, recruiting, and developing the emotional and financial resources mothers need. We cannot simply say to a pregnant woman, “Don’t have an abortion.” We must also be willing to help her in other ways, we need to focus on helping pregnant moms so they are equipped to care for their babies. We cannot save the child without addressing the needs of the mother.

We need to think about practical problems faced by pregnant women, such as:

- Can a single pregnant woman in your community find affordable housing?
- Many pregnant women are told they can’t live in their present home if they choose to keep their baby.
- Where does a 19-year-old turn to find health care coverage for herself and her baby? Most young girls fear they can’t pay hospital costs and aren’t knowledgeable about CHIP (Children’s Health Insurance Programs) or Medicaid.

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:___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 6138, Staten Island, NY 10306-9811

National Pro-Life Religious Council
Spring 2004

Crossing Over
By Vera Faith Lord

And they crossed over Jordan and their feet were opened and they saw the Truth! (From a Sunday School lesson circa 1955)

Vera Faith Lord

She came forward slowly from the back of the auditorium, an attractive 40-ish woman, with a teenage carbon-copy of herself at her side.

I waited while he took a couple of deep breaths and calmed down. He said, “Sorry about the outburst – I’m sure you’ve heard it a million times before.” Of course I had – haven’t we all?

The young man’s friends would all describe themselves as “emotionally pro-life” (yes, abortion’s wrong; yes, it’s killing a baby) and “politically pro-choice.” (But I don’t want it to be illegal and it’s every woman’s private right to choose).

I used to be just as frustrated as my young friend was on the way to the airport that night. I used to think there was no cure for that kind of infuriating illogical thinking.

The woman who came forward in the auditorium with her daughter (and since then, I’ve heard her comments repeated dozens of times) convinced me that there is a way out of the “emotionally pro-life/politically pro-choice” quagmire. That lady was raised in the situational-ethics and Secular Humanism grey area of today’s culture. She knew that a baby dies in an abortion, and she doesn’t care. Now that she’s learned about Parent-Abortion Syndrome, she still doesn’t care if a baby dies, but she cares very much if her daughter (emotionally) dies. There you have it. The way out of the quagmire.

I believe with all my heart and all my mind that the so-called “crossover” issues – Post-Abortion Syndrome, Parental Notification, Partial-Birth Abortion, and the Unborn Victims of Violence Act are the way we’ll win this war.

Self-interest and self-preservation are stronger motivating forces in our upside-down society today than the protection of innocent life. Here’s how it works:

Post-Abortion Syndrome – I don’t want to suffer the emotional and psychological trauma that is PASS – I will not put myself through that horror or allow someone I love to go through it.

Parental Notification – If my 15-year-old daughter is having surgery – even if it’s surgery that I want her to have – I want to know when and where she’s having it, if for no other reason than to be able to take care of her afterward. It’s my right as a parent. I am not Partial-Birth Abortion – This procedure is more physically dangerous to me, the mother, than allowing the baby to be born alive.

Unborn Victims of Violence Act = and the resulting problems for them and their families, I wonder when we will realize that helping women before they choose abortion is less expensive and easier than dealing with the aftermath.

We talk about ending abortion (which is NOEL’s main goal), and making it illegal, but are we committed to doing what it will take to make sure no more babies die and no more women cry? Some women will still seek abortions even if it becomes illegal. I am not satisfied if even a few women feel desperate enough to abort their babies. Is it okay with you? I do believe if we make ourselves available for God to use to help mothers and save their babies from abortion, we will see the fruit of our labor for eternity.

NEL’s Anglican Angel Project – is designed to help you develop an outreach to pregnant women in your church or community. Please contact us for more information.
Uniting For Life

President Bush Signs Unborn Victims of Violence Act Into Law, After Dramatic One-vote Win in Senate

WASHINGTON (April 6, 2004) – In a landmark right-to-life victory, President George W. Bush on April 1 signed into law the Unborn Victims of Violence Act, also known as “Laci and Conner’s Law.”

The President’s action culminated a five-year campaign by the National Right to Life Committee (NRLC) to win enactment of the legislation, which recognizes unborn children as victims when they are injured or killed during the commission of federal or military crimes of violence. President Bush came just one week after the bill (H.R. 97) survived a showdown in the U.S. Senate by a single vote – 49-50. The anticipated Democratic presidential nominee, Senator John Kerry (D-Mass.), interrupted his campaigning to make a rare visit to the Senate to vote against the bill.

Kerry vs. Catholic Teaching

“I Am Catholic vs. I Live the Teachings of My Faith

John Kerry is coming under increasing criticism from various leaders of the Catholic Church for his public position and voting record on abortion. The controversy has escalated to the point that it was featured in the April 5, 2004 issue of TIME magazine – showing a two-thirds page photo of Kerry on Ash Wednesday complete with ashes on his forehead.

Kerry is apparently willing to escalate the controversy by deliberately pursuing a confrontational course with the Catholic Church. He told TIME, “I certainly intend to take on Catholicism and come. I am going to Mass as a Catholic.” He also said “I don’t tell church officials what to do, and church officials shouldn’t tell American politicians what to do in the context of our public life.”

The core of the argument is that Senator John Kerry proclaims himself to be a practicing Catholic while he also proudly espouses his strong and unyielding support for the continuation of abortion on demand. Ineffect Kerry is trying to be on both sides of the fence at the same time – implying Catholicity while appearing at NARAL fund-raising events and maintaining an almost perfect abortion rights voting record in the United States Senate for the past 20 years.

The Catholic Church’s position on abortion is clear and unambiguous. Abortion is wrong! Not only wrong, but it is a serious sin for anyone who knowingly performs an abortion, or assists in an abortion. This includes those who advocate, promote, and vote for the continued legalization of abortion on demand and governmental funding of abortions.

Catholic Church leaders have consistently asserted the Church’s clear teaching on the sanctity of human life – that was not as heavy, but Scripture is very clear on this.”

The Partial-Birth Abortion Ban Act of 2003 was passed by Congress and signed into law by President Bush last November. The bill defines “partial-birth abortion” as any abortion in which the living baby is delivered feet first until the baby’s navel is outside the mother’s body before being killed. Or in which the living baby is delivered head first until the entire head is outside the woman’s body before being killed.

“We thought, surely, this is not what they are asking us to defend,” reported team member Wendeth Matyas. “We went back to discuss how we could rearrange the topic to find a way to debate it. But there is no good in killing four-to-nine-month-old babies.”

The team members wrote to the judges, telling them: “We feel this resolution reflects intolerance and the tremendous lack of respect for those who have chosen a religious point of view.”

Captain of the CBU team, Mary Pryfogle, said, “We wanted them [the judges] to know firmly that we did not believe in partial-birth abortion. It’s not like theater where you role play and distance yourself from your morals... We’ve debated other moral issues that were not as heavy, but Scripture is very clear on this.”

Taking this pro-life stand drew congratulations from several members of other debate teams and one of the judges. “It was very admirable,” commented CBU communications department chairman John Pate. “They had other students coming up to them day long telling them they did a good job.”

Participants in the debate tournament, which took place in December in Riverside, California, came from both secular universities and other private Christian colleges.

The debate coach, Mike Marsh, a CBU graduate who teaches at California State University, San Bernardino, supported the team’s decision. “The students came to me and said they couldn’t do it. It was a pretty extreme topic. I haven’t seen this [forfeiting] done before, but I try to instill education rather than the winning aspect. I was supportive of their decision.”

Kerry is apparently willing to escalate the controversy by deliberately pursuing a confrontational course with the Catholic Church. He told TIME, “I certainly intend to take on Catholicism and come. I am going to Mass as a Catholic.” He also said “I don’t tell church officials what to do, and church officials shouldn’t tell American politicians what to do in the context of our public life.”

All of which begs the question: what is required for one to call himself or herself a practicing Catholic? In the eyes of the Catholic Church, if you want to call yourself a Catholic, then you must accept Catholic Church teaching on doctrinal and moral issues. Picking and choosing beliefs on major moral issues – especially the fundamental issue of the sanctity of human life – will not be well-received by the Catholic Church. Common logic dictates that it is impossible to be on both sides of the fence at the same time.