

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 legalizing abortion.

AFL was very happy that the House of Bishops of the Anglican Church of Kenya (ACK) had declared they would not support the Proposed Draft Constitution which had been approved by the Kenyan Parliament on April 1st. The new Constitution was developed to replace the existing Lancaster House Constitution drawn up in London before the country became independent in 1964.

The Bishops expressed their concerns about abortion in their statement when it specified: "The need to enshrine the rights of the unborn alongside those of the mother in the constitution as we often pray '...For the little children and babies: born and unborn, that their tender lives may be protected and their rights guarded... We beseech you O Lord' (Anglican Modern Service Litany pg. 238)

"The Anglican Church of Kenya holds LIFE, MORALITY and JUSTICE as the fundamentals of the conduct of society and this must therefore also guide the process and content of the constitution. This is a demonstration of the assertion that we acknowledge the supremacy of God in this nation as outlined in the Preamble of the Constitution. God expects us to protect life, to be morally upright and to protect access to justice for all."

The National Council for Churches of Kenya (NCCK), a Protestant "umbrella" body, also vowed to rally Christians to vote against the draft, for two reasons: the proposed law on abortion,

and the "kadhi" 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 large majority of the 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.

US Ambassador to Kenya Michael Ranneberger called on Kenya's political leaders to rally the people to pass the referendum. Ranneberger also revealed that the Obama administration funded a national campaign to persuade the people to adopt the document, using U.S. taxpayer money allocated through USAID.

With all the weight of power and money from organizations and governments outside of Kenya, focused on passing the draft constitution, Anglicans for Life urged all its supporters to pray for the Anglican Church Bishops, Priests and laity to continue to uphold the sanctity of life since so much more was at stake than was apparent.



Uniting for Life

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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)

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."

NPRC president, **Fr. Frank Pavone**, Director of Priests for Life, started off the panel presentations by stressing that pastors must preach justice for the unborn, who are the weak 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 Lutherans 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. Thus, 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.

Rev. J. Kirk van der Swaagh of the Conservative Congregational Christian Conference, addressed the problem of discouragement among pastors who feel they cannot change people's minds about abortion and that the problem is overwhelming. He suggested reminding the pastor that he is not responsible for results, but only for planting the seed, for speaking the truth, and trusting in the Holy Spirit to bring about the fruit. We should, nevertheless, share with the pastor evidence of change when we can, and always pray for him.

Rev. Paul Stallworth, 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 say, 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 Bowen, executive director of Presbyterians Pro-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-abortion syndrome, explained that women wounded by abortion often allow their hidden guilt to keep them from church. These women need to be reached with healing and forgiveness in post-abortion 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 18 and Ezekiel 33 were 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 human dignity and saying their life has meaning.

Ernest Ohlhoff, 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.

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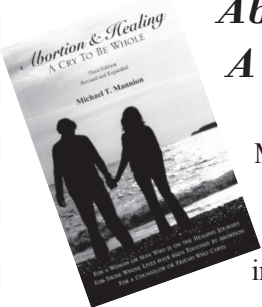
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First Pro-Life Freedom Ride: Christians Unite on Behalf of the Unborn

By Dennis DiMauro, Lutheran Church, Missouri Synod

After hearing Vernessa Mitchell's rockin' rendition of "Unity," the pro-life anthem which urges solidarity in the cause of the unborn, I realized that the soul of the pro-life movement was getting the full expression it deserved. Unity was the overarching theme of the first ever Pro-Life Freedom Ride which was held in Birmingham, Alabama on July 23-24.

This event was led by the niece of Rev. Martin Luther King, Jr., Dr. Alveda King, and it sought to show the similarities between the civil rights movement of the 1960s and today's most prominent civil rights cause, the pro-life movement. Much as African-American citizens 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 today's lynch rope, a tool which will eliminate the next generation of African-Americans.

Father Frank Pavone, National Director of Priests for Life, compared the plight of the 1.2 million children killed each year by abortion with the Israelites' captivity under Pharaoh. He noted that these aborted children are God's children, and therefore society, like the Pharaoh of old, has no right to decide whether they will live or die. Pavone explained that the pro-life movement isn't a Republican or Democratic movement but is truly a human rights movement.

Pastor Stephen Broden of Dallas, Texas, a candidate for the US Congress, spoke of the recent movie, MAAFA -21. This film exposed the roots of Planned Parenthood as a eugenics movement, which was begun, in part, to eliminate the perceived unwanted of society, including African-Americans. He pointed out that today's African-American fertility rate, which is much lower than the white fertility rate, demonstrates Planned Parenthood's success in

targeting predominantly African-American neighborhoods with abortion clinics.

Jim Pinto, a long-time pro-life pastor in Birmingham, and now an activist at Priests for Life, urged everyone to attend the prayer rally at the local abortion clinic the next day. He noted that if everyone would push against the gates of hell, these gates will not prevail.

The next morning Freedom riders congregated at Caldwell Park in Birmingham and marched to the Planned Parenthood of Alabama abortion clinic 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.

Near the building where countless abortions have taken place, many post-abortive women from the *Silent No More Awareness Campaign* gave testimonies, explaining how the procedure, rather than being a solution to their 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 then caravanned on a two hour drive from Birmingham to Martin Luther King's gravesite in Atlanta to emphasize the link between the two movements. The caravan was led by the "Freedom Bus," and followed by numerous cars adorned with Freedom Ride flags.

Upon arrival at the King Center, the freedom riders were greeted by a pro-choice counter-demonstration called "Women of Color," which attempted to disrupt the Freedom Ride rally. Echoing the non-violence of Dr. Martin Luther King, the Freedom Riders peaceably moved across the street to a public sidewalk to continue their worship service which ended with the civil rights anthem, "We Shall Overcome."

This first Freedom Ride highlighted the pro-life movement's fostering of unity among all Christians, and the important role of African-American Christians in this effort to protect God's children. This is truly a blessing, since it will take all of us to end the scourge of abortion in America. And this effort will continue with many more freedom rides: the next occurring in October in Knoxville, TN.



Irony in the Presbyterian General Assembly

By Rev. P. J. Southam

Commissioners to the just concluded 219th General Assembly of the Presbyterian Church (U.S.A.) had several opportunities to take a strong stand for the unborn, and for those who carry them. The results were a very mixed bag.

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, to condemn violence 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 dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

"It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain."

This General Assembly also affirmed the Covenant with Children, to celebrate the Decade of the Child. Part of this affirmation was reciting a litany of dedication, written by Rev. Cindy Cushman, which contains these affirmations:

"All children are a gift of God, created by God, and created good."
"We hope for a world where all children can find a safe place."

The womb is intended to be a safe place for children for their first nine months of development. Unfortunately, the 219th General Assembly of the Presbyterian Church (U.S.A.) didn't see fit to affirm that clearly or consistently.



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, "That 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 begins shouldn't we protect it as far back as possible—from the very beginning? We are called to protect the lives of the unborn—those that cannot protect themselves."

Scientific Evidence for the Pain of Unborn Children

Dr. Zielinski Presents the Facts

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 the 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 structure 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 newborn baby. The changes in brain circulation patterns 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.

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

In 1984, a report headed by anesthesiologist 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, 3-D and 4-D ultrasound have made the reality of the unborn child's reaction to pain even clearer--one can 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.