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Mainstream—No Place for Christians

Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.
--Matthew 7:14 NKJ

Justice Priscilla Owen had waited 440 days to appear before the US Senate Judiciary Committee. She is President Bush's nominee to the Fifth US Circuit Court of Appeals which covers his own home state of Texas. But the Democrat controlled Judiciary Committee had trouble finding time to meet with Justice Owen—for the same reason it does with all nominees of her ilk—her record on abortion.

Though Justice Owen has served capably on the Texas Supreme Court, committee chairman Patrick Leahy (D-VT) is troubled by the fact that Owen has voted in nine of 12 cases to order parental notifications before teenagers could have abortions. He insists that Justice Owen is “out of the mainstream.”

World Magazine (8/3) columnist, Tim Graham, says the White House defended Justice Owen by insisting that her decisions reflect judicial restraint. However, he thinks the bigger political point missed by the Administration is the fact that parental notification is hardly “out of the mainstream.” Polls show it is supported by 75-80 percent of voters.

Considering that few people would want to be kept in the dark if their daughters were seeking an abortion, it seems it is Senator Leahy who is either “out of the mainstream” or guilty of political malapropism. (Webster defines *malaprop* as “a character in Sheridan's play *The Rivals*, who makes ludicrous blunders in her use of words).”

Yet, in the larger picture—Biblically and historically—the senator and his pro-abortion colleagues probably do reflect the “mainstream” thinking of man (which leads to death).

Dr. D. James Kennedy makes the case that before Jesus came in the flesh, the value of human life in the ancient world was held in low esteem. In his book, *What if Jesus Had Never Been Born*, Dr. Kennedy writes:

“It was a dangerous thing for a baby to be conceived in classical Rome or Greece, just as it is becoming dangerous once more under the influence of the modern pagan. In those days abortion was rampant. Abandonment was commonplace: It was common for infirm babies or unwanted little ones to be taken out into the forest ... to be consumed by wild animals or to starve ...”

“To make matters worse, those children who outlived infancy ... were the property of their father; he could kill them at his whim ... Infanticide was not only legal; it was applauded. Killing a Roman was murder, but it was commonly held in Rome that killing one's own children could be an act of beauty ...”

Church historians note that Christians have waged war against abortion and infanticide twice before—during the early days of the Church and again during the dark ages.

That the saints of the early Church were peculiarly out of the mainstream of world culture is recorded in a second-century “Letter to Diognetus” where the writer observed that Christians “marry ... they beget children; but they do not destroy their offspring.”¹ Further, early Christians were committed to the rescue of abandoned babies. Loving homes were found for the “unwanted” so they could be raised in the faith. Their unflagging efforts and influence eventually brought many pro-life legal reforms under Emperors Constantine and Justinian.

During the sixth-century reign of the latter, infanticide and abortion were explicitly banned. Part of what is now known as “the Justinian Code,” reads; *Those who expose children, possibly hoping they would die and those who use the potions of the abortionist, are subject to the full penalty of the law—both civil and ecclesiastical—for murder. Should exposure occur, the finder of the child is to see that he is baptized and that he is treated with Christian care and compassion. They may be then adopted . . . even as we ourselves have been adopted into the kingdom of grace.*²

Although the Justinian Code has been widely observed for centuries in most civilized societies, it is once again under attack from that old “mainstream” thinking from antiquity. Unfortunately, Senator Leahy is not just expressing the sentiments of fellow Democrats. His pro-abortion views are also regarded among many in the rival party. They call themselves the *Republican Mainstream Committee* (RMC).

The RMC was formed in 1984 to combat pro-life and other social measures placed on the table by former President Ronald Reagan. Says the RMC website; “From 1989 to 1992, the [RMC] worked intensively to help take abortion out of politics. Mainstream organized the first Washington planning meeting of pro-choice Republican leaders in the wake of the Court's 1989 ruling in Webster. In 1991, the Committee designed and helped implement a comprehensive advocacy program for GOP and nonpartisan pro-choice organizations . . .”

More than a dozen groups are listed by the RMC as allies with common interests. Most of them exist primarily for the promoting of “reproductive freedom-of-choice,” environmental issues, and the “gay” lifestyle. The website for one ally, the Log Cabin Republicans, says it “is the home for mainstream gays and lesbians ...” (www.logcabinwa.com)

“Mainstream” gays and lesbians are also finding a new home in the Washington State Republican Party. Log Cabin Republicans not only had a display table at the recent GOP state convention in Bellevue, but were treated to one of two premier locations where virtually every delegate passed by. This is a signal change for the WSRP if not for conservative voters who usually default to a Republican on the ballot when in doubt. They may now feel compelled to exercise other options.

But as platforms come and as platforms go, the Gospel must still be published. And, where it is received, enormous change occurs regardless of the views of the king or those under him. Nations and empires have, at sundry times, been conquered by love and rescued from the bondage of abortion, infanticide, cannibalism, prostitution, and slavery.

Although recent developments may seem frustrating or discouraging, the Word says, *And let us not be weary in well doing: for in due season we shall reap, if we faint not.* (Gal 6:9) Amen?

Rick Forcier

Executive Director

¹ Wirt, Sherwood Eliot, The Social Conscience of the Evangelical, Harper and Row, New York, 1968, pg.30

² Grant, Geo., Third Time Around: A History of the Pro-Life Movement, 1991, Legacy, Franklin, TN, pg.38