

■ CAPITOL AREA ■

CHRISTIAN NEWS

Vol. 1 No. 1 ■ Quarterly by Reformation Press ■ March 1991

Our Statement of Purpose...

In the earliest Christian creeds, believers would declare: "...I believe in the Holy Church..." (The universal or "Catholic" amendment occurs first at Nicaea, 325.) The local church — the "communion of saints" — is that fundamental social order by which the triune God advances His kingdom in the earth.

Ecclesiastical as well as political institutions may rise and fall, but hell itself will not prevail against the church. Our Lord said it; we Christians believe it. We "believe in the Holy Church."

A sound doctrinal understanding of the Church and a fervent commitment to the same give rise to local church ministry. Each church must be the Church — the tangible Christ — in its neighborhood. Each has the burden and the privilege of representing him locally.

The goal of this periodical is to encourage local churches in local ministry. We will report on the action of local churches and their impact upon neighborhoods. News will focus upon the D.C. metropolitan region, especially Maryland, because we, the editors and producers, are members of a Maryland church.

Churches from any given time and culture face particular challenges. We face today the troubles that come in a society which has abandoned God's law as the standard of good and justice. Therefore, on a number of personal, social, and political fronts we find ourselves in conflict with neo-pagan culture.

We don't like the NEA (both of them), CBC, ACLU, DC 101, or NOW. Plenty of depravity everywhere. Seems we are hopelessly bound for national judgment.

But whether under cultural judgment or revival, the Church must continue to season and influence. The Church proclaims and lives the Gospel in all seasons. And in doing so during this present darkness, it

must grapple with that one issue which most decidedly manifests idolatry. Abortion, more than any other neo-pagan repugnancy, manifests the idolatrous heart of man. It reveals that damnable soul of man for which the Lord Jesus died.

And when sin is earnestly identified, it can be earnestly repented from. We pray for this repentance: that women turn from killing their children, that fathers turn back to their families, that the nation turn back to its former humility under God. Most of all, we pray for the churches to repent from their apathetic, visionless courses.

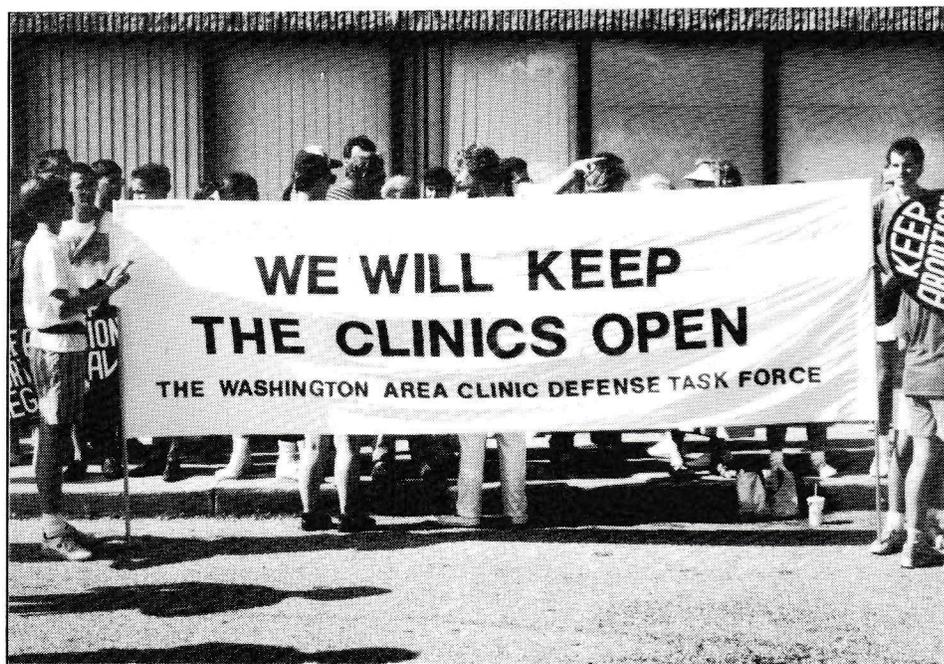
In order to be a faithful witness in these times, the church must suffer. It can do no other in a time when the government joins in the slaughter of innocent children by both legalizing and funding abortion.

God's holy people must suffer in these

days not only ostracization and ridicule from modernist churchmen (as well as Enlightenment commoners) who laugh at the notion of divine revelation, but also the direct wrath that comes from the state upon Christians who would act in righteousness and mercy.

We therefore give priority to reporting upon those who suffer for attempting to rescue children from death by abortion; viz., those regularly charged with 'trespassing,' 'loitering,' 'incommuting,' 'racketeering,' 'assault,' 'civil rights violations,' etc.

Our hope in all that we report and whenever we opine is that local churches will be encouraged by each other in order that they may succeed in the good works which God has ordained for them in these times. ■



THE GATES OF HELL. One result of rescue: arousal of the forces of darkness. Washington area pro-aborths have organized themselves to harass Christians and keep up the killing.

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...see page seven for details

Report on D.C. Project II

On 16 and 17 November, 343 and 311 arrests were made. Hundreds more Christians were present in support: carrying posters, counseling women and dissuading them from committing abortion. Countless appointments with death were cancelled — contrary to the claims of abortion profiteer Wayne Coddling that, "we had a full day." Such rhetorical lying on the part of abortion personnel is calculated to deny the effectiveness of rescue actions. The truth, however, is revealed by the fact that several dummy appoint-

ments made by proliferers were cancelled by the profiteers.

The Noble and the Ignoble

The two days of rescue action were inaugurated at a celebration hosted by Delray Baptist Church in Virginia on Thursday night. Friday night's celebration was hosted by St. Bernard's parish in Riverdale, Maryland. The final gathering took place Saturday night at Riverdale Baptist. Local organizers were grateful for these churches which opened their doors despite the threat of lawsuits potentially deriving from federal injunctions. In particular an edict issued by Chief Judge Northrop in the U.S. District Court of the District of Maryland prohibited the "blocking of ingress and egress" to abortion facilities. "Aiding and abetting" was also forbidden, however the judge did proclaim (as have others who issued similar orders in D.C. and Virginia) that "free speech" would not be limited. Nevertheless, the possibility of loss or trouble or inconvenience or... seemed to cause fainting spells among a goodly number of the shepherds. It was a pleasant relief especially for Susan

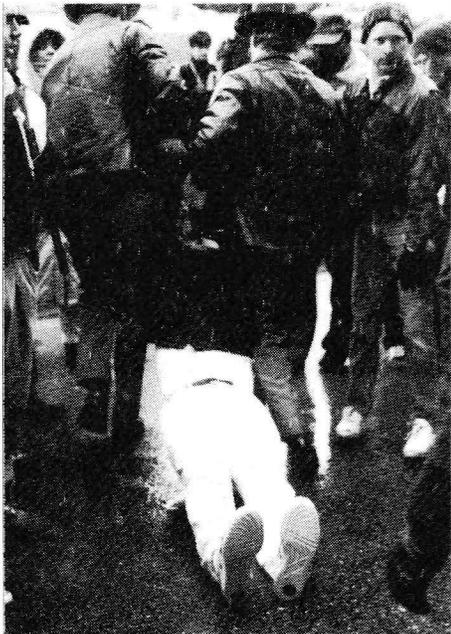
Odom, the major organizer of so much of the Project, when these churches graciously opened their doors. Susan had been particularly disappointed when a Christian school reneged on its commitment in the final hour.

Breaking the Agreement

At 11:20 p.m. on 14 November, the day before Washington Bible College in Lanham was scheduled to host a meeting, President Harry Fletcher called Susan Odom to formally notify her that there would be no meeting place allotted to the D.C. Project. (Arrangements for use of the gymnasium had been made in September with those in administrative authority at WBC.)

The reason for the last minute breaking of the agreement is not clear. A NOW representative had called WBC and warned that the school would be in danger of violating a "federal injunction" by allowing Operation Rescue to use its facilities. Mr. Fletcher denied that he was reacting out of fear of the judge's decree. Rather, he insisted that he simply did not want to give the public the perception that WBC was a Christian school which endorsed the illegal actions of rescuing fetuses from abortion. He said to Susan Odom, "Because my staff made a mistake, I will not make another and let you use the facility."

We regret having this kind of news to publish, but we hope this report will provide important data to students who take interest in the character of their instructors of biblical studies (and ethics, presumably). ■



Left: Rescuing is a drag.

Below: A Magruder cheerleader praying on the demarcation line. "Do not come beyond this line to save babies!" is the message from our authorities. Pasadena, MD, March, 1990.



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CHRISTIAN NEWS

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Editor: Mike Bray

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Meet Kip Gannett...

What kind of person does the rescue movement attract?

The following interview with Kip Gannett, founder of Project Rescue, P.O. Box 550, Bowie, MD 20715, is intended to shed some light on that question.

Q: To help our readers who may be curious about the kind of person who participates in rescues, tell us a little about yourself.

A: Well, some of the readily observable facts are that I work as a lawyer for the federal government, am married and have five children. Looking back on my life, I can see that God first started dealing with my heart in 1977. I was just out of college and had been accepted to law school, but in retrospect my life was not really in order and I had no clear direction. God used an evangelistic outreach meeting in D.C. to grab me, turn me around and set me on the path following Him. From a spiritual standpoint, everything since then has simply been a matter of trying to walk in God's will, with particular emphasis on finding a good church where I can serve Him and from which I can draw needed strength and support.

Q: What is the background of some of the other Christians with whom you've worked in the Baltimore/Washington/Annapolis area?

A: It's a broad spectrum of people. We have housewives, pastors, a man who owns his own landscaping business, a real estate agent. Denominationally, the split is about 50/50 between Catholics and Protestants. A common thread, however, is that these are people who were very involved in their churches and in serving God, long before they became involved in rescues.

Q: Are new people still answering the call to rescue children?

A: Yes, there is a steady influx of first-timers. It is interesting that newcomers frequently arrive "in groups" out of local churches, as their pastors lead and inspire them. By the same token, some who have been involved on the "front lines" sometimes step aside for a season and involve themselves in other ways, without losing their vision or zeal. One of the most enjoyable aspects of my work with Project Rescue has been getting to know these many, varied, gifted people and the different churches they represent.

Q: What are some different jobs that a



Kip Gannett encouraging rescuers (top), and informing the public (bottom).

volunteer could do, if rescuing were not feasible?

A: Two of the most important things that take place on a daily basis are sidewalk counseling and picketing. Testimony from the abortionists themselves makes it clear that simply maintaining a Christian presence and witness outside the mills can have a positive effect. And it is well-known that sidewalk counseling can change hearts and save lives. In connection with planned rescues, there is always a need for volunteers to work as drivers, rally organizers, attorneys, on-site counselors or police go-betweens.

Q: There seems to be a common misconception about the nature of local rescue groups and their relation to Operation Rescue. What is the real story here?

A: Project Rescue and all local groups that I know of are autonomous. Many groups were started by people like myself, who began by participating with OR and

then brought the vision back home. OR was and is an inspiration. Their efforts showed that children could indeed be saved through direct action. We still receive good ideas and advice from OR, but we remain independent.

Q: How have lawsuits and injunctions effected your work?

A: They have had a mixed effect. It is obvious that they sometimes raise the price, and some may count the cost and decide to back off. On the other hand, these extreme actions taken by judges at the behest of the abortion industry have served to clarify the real issues. It is hard to dismiss the rescue movement as the ineffective actions of a handful of extremists, when million-dollar lawsuits are on the front page. Such publicity may serve to wake up sleeping Christians, to underline what is really at stake and to call all of us to examine our motives and the depth of our commitment. Such a result would be good.

Q: How do you measure success for Project Rescue?

A: We want to measure it the same way God does — by faithfulness. Have we obeyed the command to love our neighbors in word and deed? Ultimately, if the name of God is glorified by what we do, we are satisfied. Although we rejoice when we learn of lives that were saved, numbers alone cannot tell the story. Sometimes our success is spiritual, when we share the gospel and hearts are affected.

Q: I know all rescue groups could use more money. In the case of Project Rescue, if any of our readers are inclined to send a contribution, what kinds of things would their money be spent on?

A: Basically, it would be spent on getting the word out. Publicizing rescues and recruiting rescuers takes money for printing and postage, as well as renting rally sites. All our workers are unpaid volunteers now, including attorneys. We have never really accumulated a surplus, nor have we had to curtail operations because of a shortage of funds; I suppose that's an illustration of how God knows our needs and is faithful to meet them. ■

Is God Displeased With Rescuers?

by Rev. Dr. Michael Colvin, Pastor
Reformation Lutheran Church, Bowie, Maryland

The movement to rescue unborn children by intervening at abortion chambers has been dramatic in its achievements and encouraging in its growth. Children are alive today because, on occasion after occasion, Christians have refused to permit an abortionist to have access to the tiny victims and their mothers. Individuals and churches have used the rescue movement as an impetus

"Division arises when some Christians, including pastors and others in positions of leadership, denounce all rescues as contrary to God's word."

to repentance before God, as a spur to reassess their priorities and as an opportunity to witness to the power of the Gospel. At the same time, an honest observer must surely report with sadness that the rescue movement has been the occasion of division among Christians. I am talking here not simply of division between Christians who honor the sanctity of God-given human life and those who do not, but of divisions among those Christians who agree that abortion is murder but disagree on the proper response.

The controversy would hardly be worth mentioning if it were phrased simply in terms of different "callings." This is, in fact, how the leaders of the rescue movement couch their appeals, recognizing that what is right for some may not be right for others, and what is right for one person to do at a certain time may not be right at another. The summons of men like Randall Terry is to pray, to search your conscience and to see if God is calling you to intervene on behalf of the most helpless members of the human family. There are different gifts and different callings, and no one expects that all Christians will behave identically.

Division arises when some Christians, including pastors and others in positions of leadership, denounce all rescues as contrary to God's word. Those men are

not theologically naive, and they could admit, if pressed, that Christians are not commanded to obey ALL laws at ALL TIMES. Their argument, simply stated, is this: Christians must obey the laws of the land unless those laws command us to do what God's law forbids, or forbid us to do what God's law commands. Unless the rescue of unborn children can be fit into one of these categories, then Christians may not attempt it with any unlawful means.

I am going to use a man I otherwise admire as an example of one who seems to me to be tying himself in knots in an effort to be resolutely against abortion while at the same time condemning, in strong terms, the tactics of the rescue movement. John Lofton is a popular conservative writer and an evangelical Christian who has won much admiration for applying God's Word and God's standards to contemporary culture. In a column of his published in the Washington Times on April 3, 1985 he defends the reputation of the Christians in Nazi Germany. Replying to charges that the blood of Jewish victims is on the hands of Christians who did nothing to stop the Nazis, Mr. Lofton replies with two main points: first, those who act un-Christianly are not true Christians, since we are known by our fruits; second, those who led the internal resistance against Hitler, going so far as to plot against his life, WERE Christians. The only possible conclusion to be drawn from these arguments is that John Lofton believes that men like Dietrich Bonhoeffer and Eugene Gerstenmaier were acting properly in their efforts to assassinate Hitler and save millions of lives.

As so often happens when talking about legalized abortion, the Nazi Holocaust manages to insert itself into the discussion. As far as I am concerned, the burden is on the shoulders of those who think the analogy does not apply to explain why it does not. Both the abortion holocaust and the original Holocaust are properly classed as state-sanctioned killing on a large scale. Both are technically classed as LEGAL. And both demand a response

from those men and women, especially Christians, in whose midst the horror was and is taking place. Was Corrie Ten Boom violating God's law by sheltering potential Nazi victims?

John Lofton would apparently say no. In a later column, published in the Washington Times on September 28, 1988, he takes Operation Rescue to task for misapplying the Scriptures. Under Mr. Lofton's standards, it seems clear that Corrie Ten Boom (to stick with a famous example) was not being commanded by the Nazis to worship idols or curse the name of Jesus, i.e. no Nazi law compelled her to violate God's law. Neither was Corrie being forbidden to do what God commanded (according to Lofton and others, at least), since there is no command in Scripture to risk our own lives to rescue others. Why then should Corrie Ten Boom be hailed as a hero for breaking Nazi laws while rescuers in the United States are condemned as lawless people?

While on the subject of laws, let me say that I am happy to live in a nation of laws, and I must regularly remind myself that, in spite of my personal misgivings about the collective wisdom of Congress or the unpredictability of the Supreme Court, the United States is still the least wicked nation I know. This brings up a very critical point about Christians breaking laws. Because we are a nation of laws, including a tremendous heritage of English common law, there is a powerful

"The common law has always recognized a citizen's right to commit a technical violation of a lesser statute in order to achieve a higher purpose. This is known as the defenses of legal necessity, or the necessity defense, for short."

argument to be made from the law itself in defense of the rescue movement. The common law has always recognized a citizen's right to commit a technical vio-

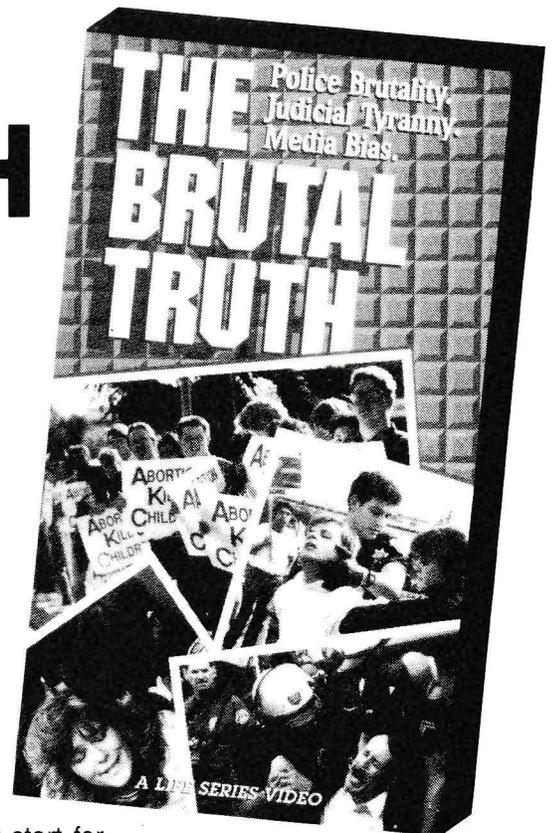
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lation of a lesser statute in order to achieve a higher purpose. This is known as the defenses of legal necessity, or the necessity defense, for short. The classic illus-

"...but if you hold up a 'no trespassing' law and tell me that it forbids me from actually doing something to stop the murder of particular children on a particular day at a particular location, I respond that I must obey God rather than men."

tration is the example of a citizen who breaks down a fence, posted with "No Trespassing" signs, to rescue a child who has fallen into a swimming pool. It is interesting to me to note that common law precedent also recognizes the legitimacy of rescuing valuable PROPERTY in the same way (so let's not quibble about the personhood of the fetus). Many rescuers have adopted the necessity defense in court, and some judges have accepted it as all judges should accept it, and it is only hearts and minds darkened by sin that prevent them from doing so.

Let us return to the "two-part test" for a moment, for this seems to be the critical area of disagreement. John Lofton and others are correct in saying that the laws of the United States do not REQUIRE Christians to undergo or perform abortions; therefore, Christians are not being required to do something that God forbids. What about the second prong of the argument? Are Christians being forbidden to do something that God requires? Here is the crux. Before going further, it may be wise to make sure we are being precise in our analysis. God does not require Christians to use force to prevent others from sinning. Sometimes, judging from their language, critics of the rescue movement seem to believe that this is the motive behind rescues. It is not. From a spiritual point of view, murder is no more deadly to the human soul than adultery, theft or any other sin, and it would make no sense to marshal thousands of people for the simple purpose of preventing sin, no matter how heinous. Both sides can agree that abortion, like any other sin, is above all else a problem of the human heart, and only the power

of the Gospel can solve it permanently.

If rescuers are not motivated by preventing sin, then what is their motivation? The answer should be obvious: it is to rescue the would-be victims of violent murders. Is rescuing helpless victims from bloody men something that God commands? In answering this question, critics of the rescue movement seem to develop a sudden blindness, combined with a sudden loss of ability to do Scriptural exegesis. Because many rescuers are fond of quoting Proverbs 24: 12, "Rescue those who are being led to slaughter," their critics rush to point out that you cannot build a theology of rescue from an isolated line of wisdom literature. It is absolutely amazing to me that otherwise intelligent men, including pastors and newspaper columnists, can ignore a whole Biblical history of divine concern for those who are most helpless in society. How many times did the prophets cry out for justice for the widow, the fatherless, the oppressed? And who is more helpless and in need of justice than the millions of unborn children who are condemned every year? I am willing to grant that there are many ways of seeking justice for these tiny children, including sidewalk counseling, Congressional lobbying, preaching and teaching, but if you hold up a "no trespassing" law and tell me that it forbids me from actually doing something to stop the murder of particular children on a particular day at a particular location, I respond that I must obey God rather than men. If I say to those small victims, "Go, be well, you have my prayers," and do nothing, my conscience is pricked mightily by God's own Word (James 2).

One effective test of whether the critics are sincere is to pose the hypothetical question of what they would do if the laws of our land allowed the systematic death by dismemberment of three-year-old children. Imagine that it was legal for parents to bring their laughing, innocent toddlers to neighborhood killing centers to suffer violent death. What would be our duty to those children? What does the Law of Love command? One advantage of this hypothetical question is that it clarifies our thinking about abortion and weeds out those who believe that, although abortion is somehow bad, it is not really all that serious compared to crimes with more visible victims. A truly

Biblical understanding of the sanctity of God-given life will not permit us to make false distinctions between born and unborn children.

One final point needs to be addressed. It is no accident that many critics of the rescue movement come from the Presbyterian or Reformed camp. Their understanding of Scripture leads them to recognize abortion as murder, while their theological heritage has equipped them with an elaborate and systematized body of thought, going all the way back to John Calvin, spelling out a Christian's duty as a citizen. In this Calvinistic tradition, a Christian is held to a high standard of obedience to the state, with the two exceptions noted above, until some "breaking point" is reached, and the state is recognized as being so wicked and so far from God's standard ("wielding the sword" to suppress wrongdoing) that revolution becomes justified. Even then, says Calvin, a revolution must be led by the lesser magistrates and not simply by an unruly mob.

Some of the critics of the rescue movement speak as though rescuing children were exactly equivalent to a revolution,

"Some of the critics of the rescue movement speak as though rescuing children were exactly equivalent to a revolution, i.e. those who willfully trespass to save babies must be rejecting the authority of government and the rule of law."

i.e. those who willfully trespass to save babies must be rejecting the authority of government and the rule of law. This criticism is unfair and shows a lack of discernment. Randall Terry and other leaders are to be commended in having thought through their tactics, for they have consistently emphasized peaceful resistance, submission to police and courts, while at the same time challenging the authorities with God's truth, hoping that these "lesser magistrates" (including the police) will rise up and challenge the disgraceful abortion industry themselves. It is not an act of revolution to submit to imprisonment and fines. To

Continued on page 6...

Of The Spiritual War...

by Diane M. Grenchick

All hail the power of Jesus' name! On Saturday morning, November 10, at two separate abortuaries, two babies and their mothers were saved from the horrors of abortion by a miraculous answer to prayer. Our pro-life counselors were out-numbered at both abortuaries by pro-abortion escorts. It was a bitter cold and rainy morning. At Hillcrest NW, sidewalk counselors were pushed and harassed by the deathscorts making it almost impossible to offer women alternatives to abortion.

The counselors were alarmed by one man who growled at them with clenched fists and threatened them with demonic chants. As the name of Jesus was prayed, this man's anger intensified and he would cringe and say, "That name weakens me!" As he approached one counselor who was deep in prayer, he glared and snarled, "You're taking away my power!" The presence of the Evil One was very real that day at Hillcrest NW! ("By the might of His glory you will be endowed with strength needed to stand fast, even to endure joyfully whatever may come, giving thanks to the Father for having made you worthy to share the lot of the saints in light. He rescued us from the power of darkness and brought us into the kingdom of His beloved Son." (Col. 1: 11-13)

Meanwhile at Hillcrest SE, two sidewalk counselors were praying and trying to out-manuever ten to twelve pro-aborts. Once the "Pro-choicers" surround a client, she has no choice but to allow them to sweep her quickly inside. Even pro-life literature is taken away from her and thrown away.

After some time, a woman came out of the abortuary to smoke a cigarette. Pro-abortion escorts were speaking with her, but she was intently watching the kneeling, praying sidewalk counselors. As if in a trance, she walked down the steps to speak with the pro-life counselors. The pro-aborts could not believe their eyes! ("We proclaim the truth openly and commend ourselves to every man's conscience before God. If our gospel can be called "veiled" in any sense, it is such only for those who are headed toward destruction. Their unbelieving minds have been blinded by the god of the present age so that they do not see the splendor of the gospel showing forth the glory of Christ, the image of God.

It is not ourselves we preach, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For God has shone in our hearts, that we in turn might make known the glory of God shining in the face of Christ." (2 Corinthians 4: 2-4)

The pro-aborts scrambled after the woman trying to keep our counselor from speaking with her. While speaking with our counselor, she asked to see a picture of what a baby looks like at eight weeks. As the counselor turned to get a "precious pre-born" model (10 to 11 weeks) from his car, the pro-aborts swarmed around her and led her back up the hill to the door. After calling out to her and pleading with her to come back, our counselor knelt in prayer on the cold, wet sidewalk. A pro-abortion nearby scoffed, "Ha! That will never work!" Immediately — after the door had closed behind her — the woman turned around, left the abortuary and again walked slowly past dumbfounded pro-aborts! She was driven home by a pro-life counselor because she didn't need material assistance or additional counseling from a pregnancy aid center. She admitted that she was living a sinful life, but she was determined to change her ways and keep her baby. It was approximately 10:30 a.m. ["Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love Him." (1 Corinthians 2: 9)]

Back at Hillcrest NW, the prayer supporters and counselors were offering their prayers for a married couple who looked miserable going into the abortuary. The father of the baby said they knew abortion was wrong, they didn't like what they were going to do, but they had no choice. Many prayers and sufferings on the cold, wet morning were offered so that this couple in particular would come out of the abortuary. At 10:30 a.m., this couple came out smiling and said that they would find a way to keep their baby!

As the growling man saw the couple leave, he exploded in anger. He shrieked and screamed! This answer to prayer drove him into a frenzy. But love overcame evil. Hesitantly, he withdrew and eventually departed.

Our prayers from two locations were heard and answered simultaneously that morning. Nothing short of a miracle occurred to change the hearts of both these mothers. The counselor at Hillcrest SE had not witnessed a 'turn-around' in almost two years. He recognized this great miracle and his privileged role as God's instrument.

(Note: At six different local abortuaries, Catholics United for Life maintains sidewalk counseling and prayer support ever Saturday. For more information, call Tom Grenchick at 301-927-6125.) ■

Is God Displeased With Rescuers?

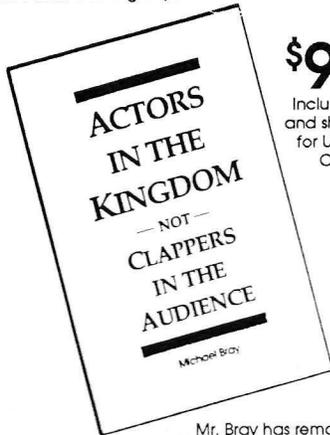
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challenge unjust judges with the law of God is prophetic and God-pleasing, and it is significant in my mind that such prophetic opportunities would never come unless the act of rescuing came first. The necessity defense provides judges with a legal basis on which they, as lesser magistrates, can legitimately support rescuers and signal to Congress and the Supreme Court that justice is lacking from our present laws. Christians can take heart from the handful of judges who have refused to convict, as well as the handful of sheriffs and police officers

who have refused to arrest. God can change our country. Yes, it will be by the power of the Gospel that ultimately does it, but rescuers are speaking the Gospel, to abortionists, to women, to policemen, to judges, to jailers and to other prisoners. And they are saving babies along the way.

(Dr. Michael Colvin is a pastor of Reformation Lutheran Church in Bowie, Maryland. He has regularly rescued tiny children from various chambers in several states. He has delivered several public addresses in defense of rescue and has spoken at rescue rallies in the metropolitan area.) ■

These essays were written by Michael Bray during his 4-year imprisonment (1985-1989) following the destruction of several abortion clinics in Maryland, Virginia, Delaware and Washington, D.C.



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Mr. Bray has remained a pastor of a local church which he helped found in 1984. The essays reflect his zeal for the growth of the Kingdom of God and particularly the reformation of our republic as one nation under God.

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Helpful Resources

Films and Videos

- **American Portrait Films International**—P.O. Box 61055, Anaheim, CA 92803
- **"Meet the Abortion Providers"**—Pro-Life Action League 6160 N. Cicero Ave., Chicago, IL 60646
- **Prolife Paraphernalia**—Heritage House '76, Box 730, Taylor, AZ 85939
- **Project "Young One"**—2125 W. Lawn Ave., Racine, WI 53405

Some National News Sources

- **The Advocate**—P.O. Box 13656, Portland, OR 97213 (Covering rescue news in exquisite form)
- **All News**—P.O. Box 490, Stafford, VA 22554
- **Family Research Council**—601 Pennsylvania Ave., N.W., Washington, D.C. 20004, 202-393-2100 (A service under the auspices of James Dobson)

East Coast Rescue Newsletters

- **Defenders of Life**—Box 320, Drexel Hill, PA 19026
- **Defend Life**—Box 5427, Baltimore, MD 21285
- **Voices for the Unborn**—P.O. Box 617, Feasterville, PA 19053, 215-355-5292

Local Action

Every Saturday the Catholics United for Life maintains sidewalk counseling and prayer support at 6 clinics. Their address is P.O. Box 541, Riverdale, MD 20738, 301-864-8208.

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Capitol Area Crisis Pregnancy Centers

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- **Birthright of Annapolis**—613 Ridgley Ave., Annapolis, MD 21401, 266-7700
- **Birthright of Glen Burnie**—105 South Crain Hwy., Glen Burnie, MD 21061
- **Pasadena Pregnancy Center**—4513 Mountain Road, Suite 3, Pasadena, MD 21231, 522-0118

Montgomery County

- **Rockville CPC**—1557 Rockville Pike, Rockville, MD 20852, 770-4444
- **Shady Grove Pregnancy Center**—16220 Frederick Avenue, Suite 110, Gaithersburg, MD 20877, 963-6223
- **Birthright of Wheaton**—11401 Grandview Ave., Wheaton, MD 20802, 526-3333

Prince George's County

- **Bowie CPC**—4375 Northview Drive, Bowie, MD 20716, 262-1330
- **Laurel CPC**—415 Main Street, Laurel, MD 20707, 776-9996
- **Forestville Pregnancy Center**—John Hanson Building, Suite 104, 7610 Pennsylvania Avenue, Forestville, MD 20747, 423-6600
- **Pregnancy Aid Center**—4809 Greenbelt Rd., College Park, MD 20740, 441-9150

District of Columbia

- **Capitol Hill CPC**—802 Maryland Avenue, NE, Suite 2, Washington, D.C. 20002, 546-1018
- **Southeast CPC**—2027 Martin Luther King Jr. Avenue, Washington, D.C. 20020, 889-6695
- **Northwest Pregnancy Center**—1314 14th Street, NW, Suite 4, Washington, D.C. 20005, 483-7008
- **Northwest Pregnancy Center**—2450 Pennsylvania Avenue, NW, Washington, D.C. 20037, 822-9787

Northern Virginia

- **Women's Choice Pregnancy Center**—8294B Old Courthouse Road, Vienna, VA 22180, 893-6330

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