

LYLE CLYDE STALLSWORTH, IN LIFE AND IN DEATH

On June 8, 2013, my Dad—Lyle Clyde Stallsworth—died peacefully at his home in Garden City, Kansas. He was 89.

Dad was a good man, a virtuous man, a Christian man. He grew up during the Depression in a small town in northwestern Kansas. Having lost his father early on, Dad's mother moved her large family from the country into Norton, went to work, and provided for Dad and his sisters. At the age of 11, Dad went to work in a hardware store. In his teens, he played some baseball and basketball, ran track, and became more than proficient at pool. During World War II, Uncle Sam called Dad into the Navy to become a torpedo specialist. After the war, he attended Kansas State and married Mary Lou Brantingham. Following graduation, he went into insurance and real estate, and later into appraising. He was a faithful husband and father of three. In 1950, he was baptized, along with your editor, into Christ and His Church; and he joined First Methodist Church of Garden City and remained a faithful member until his death.

Dad gave many gifts to his family and friends. Among them are the following.

First, he had a deep and profound respect for every person he encountered. His respect for the dignity of each person meant that he was willing to show and sell houses to all people, without regard to the color of their skin. In the 1950s and early 1960s in our town, that was not applauded by all.

Second, Dad was a man of principle, moral principle. He was committed to saying the right thing and doing the right thing—whatever the consequences.

Third, Dad had a very strong work ethic. As a boy, he had known what it was to go without. As a man, he worked hard to serve his neighbor and his family. As a father, he taught his children the importance of hard work, generous giving, sacrificial savings, and financial discipline.

Fourth, my father was interested in the moral currents of history and morality plays in the general culture. Books and movies that emphasized moral challenge and accomplishment were his favorites. Books about great people, Viet Nam, and Watergate, and movies such as "High Noon," "Guns of the Navarone," "Ben Hur," and "Lawrence of Arabia" were household favorites.

Fifth, he loved music. Jazz, Stan Kenton, Herb Alpert, and Burt Bacharach were at the top of his list. (Also, a Jonathan Winters album or two found their way into Dad's early record collection.)

Sixth, Dad was a most faithful fan of Kansas State University's football and basketball teams. For decades, he hung in there—even when K-State's football team struggled, as the worst team in all of college football—all those decades. The Bill Snyder years brought him unbounded joy and made him proud.

And seventh, Dad was a faithful Christian man. He did not speak all that much about Christ and the Church's faith. But he was present and participating. As a young boy, I have memories of listening to Dad sing, in his manly voice, the hymns of the Church. Also, Dad was very supportive of the cause for life in the churches and in the society. By sending us articles from the [Garden City Telegram](#) and the [Wichita Eagle](#), he often functioned as a midwestern researcher for Lifewatch.

Dad's Christian example and moral clarity were a blessing beyond words to this United Methodist pastor. For Dad, I thank God. Not once, but often. May he rest in God's peace, as the general resurrection is anticipated.

P.S. Let us also give thanks to God for the birth of Luke Adam Stallsworth, on August 1, in Abilene, TX. The second son of Brandie and Ryan Stallsworth, Luke was 3 weeks early, 19 inches long, and 7 pounds heavy. Everyone is doing well—even in the summer heat! (PTS)♥

A FIRST IN THE UNITED METHODIST CHURCH, THANKS BE TO GOD!

As noted on page 1 on the last issue of [Lifewatch](#) (June 1, 2013), the General Board of Church and Society did indeed address the case of Kermit Gosnell. [This was the first time that an official board or agency of The United Methodist Church had criticized or challenged abortion, or the abortion industry, in America.](#) For this, United Methodists around the world can give thanks to God.

TWO VIEWS OF CHILDREN

Change the World Weekend, in The United Methodist Church, was on May 18-19 of this year. On those days, United Methodists were encouraged to love our neighbors by doing some community service beyond the walls of our churches.

On the Monday before that weekend, May 13, Kermit Gosnell was found guilty by a Philadelphia jury of three counts of first-degree murder, one count of involuntary manslaughter, 21 counts of abortion of the unborn who were 24 weeks or older, and many other charges. All of these crimes occurred in an abortion clinic (though "clinic" seems to grant the facility too much medical gravitas), the Women's Medical Society of West Philadelphia, which was run by Gosnell.

On the Saturday of that weekend, May 18, the Whiteville (NC) United Methodist Men gathered, in the church parking lot, to build twenty-five (25), tiny caskets for stillborn and newborn children—also known as "cradles." These cradles will be given to the local hospital—Columbus Regional Healthcare System in Whiteville, NC—so that they can be offered to families in tragedy whose unborn children died before birth and whose newborn children died after birth. To be sure, these cradles will acknowledge the God-given dignity of the deceased children they carry and protect.

There is a parable here. At its worst, American society hosts an abortion clinic that does grotesquely horrible, and illegal, deeds against children. In that clinic, before it was legally forced to close its doors, the spines of living, newborn children were "snipped." At its best, a group of the United Methodist Men builds very attractive cradles, that will in due course be carefully painted and tastefully adorned with interior padding, thoughtfully appointed with consecrated burial garments (lovingly made by the local Prayer Shawl Ministry), and then given to families mourning the deaths of their children, so that the families can give their deceased children a decent burial. A segment of society treats living children like garbage. A segment of the Church of Christ treats children, who have died, with dignity and respect.

It is the worst of times.

It is the best of times.

Father, have mercy and forgiveness for all.

Come, Lord Jesus.

And until the Kingdom comes in glory, Holy Spirit, give comfort to those who mourn. And Spirit, mightily advance the Culture of Life throughout this world. (PTS)♥

THE UNITED METHODIST CHURCH AND KERMIT GOSNELL

In the June 2013 issue of Lifewatch, it was noted that a "United Methodist Silence Surrounds Kermit Gosnell." The article attempted to make the case that The United Methodist Church's General Board of Church and Society (GBCS), United Methodist Women (UMW), and Council of Bishops (COB) had plenty of reasons (found in Paragraph 161J of The Book of Discipline [2012]) to step up and

denounce the actions of Kermit Gosnell and his employees at the Women's Medical Society in West Philadelphia, PA.

As recalled above, Mr. Gosnell was found guilty of many serious charges (including three counts of first-degree murder of newborns) and, because he promised not to appeal his case, was sentenced to life in prison without the possibility of parole.

So, have the aforementioned United Methodist institutions responded to the case of Kermit Gosnell? And while we are at it, did the Religious Coalition for Reproductive Choice (RCRC)—of which Church and Society and UMW are organizational members—respond to the Gosnell situation? And if so, how have they responded?
GENERAL BOARD OF CHURCH AND SOCIETY

GBCS responded on May 14 with the following post on its website.

Gosnell's actions are reprehensible

The verdict has been released and Doctor Kermit Gosnell has been convicted of the grisly murder of newborn babies who will only ever be known as Baby A, Baby C, Baby D and Baby E [correction: Baby E should not have been counted among the convicted-murder victims]. He was also found guilty of the drug overdose of a Bhutanese immigrant, Karnamaya Mongar. We mourn this tragic loss of life, as well as the pain and loss Dr. Gosnell has caused countless other women and families.

Although justice has been served—a murderer has been convicted and tougher regulations and inspections enforced in Pennsylvania—this case has become the latest battlefield in the abortion debate, but it is unclear why.

Both those who oppose abortion and those who support it find the illegal and immoral actions of Dr. Gosnell reprehensible. The biblical teachings of the 10 Commandments are quite clear: "Do not murder." (Deuteronomy 5:17) What he did was not just against the United Methodist Social Principles; it was against the basic laws of this country and edicts of humanity.

Christians should not use this case as an opportunity to point fingers or cast stones at one another. Rather, all members of The United Methodist Church must take seriously our shared responsibility for the sanctity of all human life—at all stages of life. Each of us must give an account to God for what we do (or do not do) for our fellow brothers and sisters.

The Spirit of God is calling us to put down our stones and get busy doing the hard work of transforming the world for Jesus Christ. (original not in italics)

Lifewatch is thankful to God and to the General Board of Church and Society for this statement. As noted above, this is the very first time that an official agency of The United Methodist Church has spoken against what might be called the pro-choice establishment in American society. For that also, we are grateful.

Lifewatch does not wish to "use this case as an

Please remember to pray and fast for the ministry of Lifewatch on the first Tuesday of every month.

opportunity to point fingers or cast stones" at other Christians. However, this case provides a teaching moment about the current reality of abortion in American society. Without malice or rancor, Lifewatch will seek to speak the truth about the Gosnell case, and other cases involving abortion, and challenge other United Methodist agencies to do the same.

As Church and Society's statement notes, "Each of us must give an account to God for what we do (or do not do) for our fellow brothers and sisters." That is the Gospel truth that should humble all of us. And that truth, Church and Society now acknowledges, includes "what we do (or do not do) for fellow brothers and sisters" who happen to be unborn children and their mothers.

UNITED METHODIST WOMEN

On August 1, on the United Methodist Women's website (<http://gbgm-umc.org/umw/about/>), a search for "Kermit Gosnell" was conducted. The result was: "No results found."

How odd. How disturbingly odd. In a United Methodist agency dedicated to women's and children's ministry, the murder of a woman, the murders of three children, a filthy clinic allegedly dedicated to medical care for women, and illegal drug trafficking did not draw the slightest protest or condemnation. Since the case of Kermit Gosnell exposed to the world a "war on women" conducted by an abortion provider and his assistants, United Methodist Women should have offered its own denunciation of that war.

COUNCIL OF BISHOPS

Again, on the first day of August, this editor went to the Council of Bishops website (<http://www.umc.org/site/c.lwL4KnN1LtH/b.4511279/k.BA1F/Council-of-Bishops.htm>). A "Kermit Gosnell" search of the Council's website resulted in three (3) resources: two (2) involved the General Board of Church and Society statement (see it above), and one (1) involved the Gosnell resolution passed at the 2013 session of the North Carolina Annual Conference.

Since the bishops of The United Methodist Church are accustomed to speaking out in public about many controversial issues and since they could base a public statement against Kermit Gosnell on Paragraph 161J of The Book of Discipline (2012), you would think the bishops, in council, would have denounced the crimes against humanity that were perpetrated by Kermit Gosnell and his Women's Medical Society.

RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE

On the same day as noted above, on the Religious Coalition for Reproductive Choice website (<http://www.rcrc.org/about/>), a search for "Kermit Gosnell" resulted in "Sorry your search did not result in any matches. Please try your search again. Your search returned 0 file(s):" Then, using the key words "RCRC Kermit Gosnell," this editor went on a more general search. The search revealed that on May 2—11 days before the Gosnell verdict was handed down—RCRC emailed a message partially titled "We Are Outraged." Why was RCRC outraged? Not because of Kermit Gosnell, his Women's Medical Society, and their

**THE FOLLOWING EVENTS WILL
TAKE PLACE ON JAN, 22, 2014 (WEDS.)**

**AT THE
UNITED METHODIST BUILDING
100 MARYLAND AVENUE, NE
WASHINGTON, DC**

**9:30 a.m. LIFEWATCH SERVICE OF
WORSHIP WITH
BISHOP KENNETH H. CARTER
(FL AREA) PREACHING**

**3:00 p.m. LIFEWATCH
BOARD MEETING**

Organize a group from your church to attend!

"war on women." RCRC was outraged because the state of Virginia is closing an abortion clinic in Norfolk, VA, because the clinic does not meet required health-and-safety regulations that had become law in 2011. Also in the email, RCRC asks for money, which will enable RCRC "to stand strong and faithfully in the midst of right wing attacks on access to vital health care." So RCRC has not commented on the Gosnell case. Evidently, for the Religious Coalition for Reproductive Choice, the case of Kermit Gosnell is of no major concern.

All in all, the truth about Kermit Gosnell has made a wave throughout The United Methodist Church. It is not a large wave. But it is a wave. It is a beginning. (PTS)♥

AN ANNUAL CONFERENCE RESOLUTION

The 2013 Session of the North Carolina Annual Conference passed, in a nearly unanimous vote, the following resolution. Your scribe submitted the resolution before Kermit Gosnell's trial had ended. The Annual Conference considered and amended the resolution after the trial had been concluded.

Just in case you are interested, in its original form, the resolution challenged the General Board of Church and Society for its silence about the case of Kermit Gosnell. In its amended form, the resolution commends Church and Society for its public statement on the Gosnell situation. Though Church and Society's statement on Gosnell was not entirely satisfactory (in this scribe's estimation), it is still a public statement against the crimes against humanity that Kermit Gosnell perpetrated and supervised.

What follows is the final version of the resolution that was adopted by the North Carolina Annual Conference on June 14.

THE TRIAL OF DR. KERMIT GOSNELL AND THE RESPONSE OF THE GENERAL BOARD OF CHURCH AND SOCIETY

WHEREAS, The United Methodist Church's Preamble to its Social Principles states: "Grateful for God's forgiving love, in which we live and by which we are judged, and affirming

our belief in the inestimable worth of each individual, we renew our commitment to become faithful witnesses to the gospel, not [only] to the ends of the earth, but also to the depths of our common life and work" [1];

WHEREAS, The United Methodist Church, through the church's Social Principles, speaks to the matter of abortion in Paragraph 161J [2];

WHEREAS, The United Methodist Church makes the following abortion-related claims in Paragraph 161J: (a) "we are equally bound to respect the sacredness of the life and well-being of the mother and the unborn child;" (b) "in ['tragic conflicts of life with life that may justify abortion'] we support the legal option of abortion under proper medical procedures by certified medical providers;" and (c) "[w]e [United Methodists] mourn and are committed to promoting the diminishment of high abortion rates;"

WHEREAS, Dr. Kermit Gosnell provided abortion services, including late-term abortions, for years at the Women's Medical Society in Philadelphia, PA;

WHEREAS, the grand jury report on Dr. Gosnell and the Women's Medical Society states: "This case is about a doctor who killed babies and endangered women. What we mean is that he regularly and illegally delivered live, viable babies in the third trimester of pregnancy—and then murdered these newborns by severing their spinal cords with scissors. The medical practice by which he carried out this business was a filthy fraud in which he overdosed his patients with dangerous drugs, spread venereal disease among them with infected instruments, perforated their wombs and bowels—and, on at least two occasions, caused their deaths" [3];

WHEREAS, Dr. Gosnell was convicted of murder (of children and a 41-year-old woman) and other crimes;

WHEREAS, The Book of Discipline (2012) states: "The prime responsibility of the board [i.e., General Board of Church and Society] is to seek the implementation of the Social Principles and other policy statements of the General Conference on Christian social concerns" [4];

WHEREAS, the General Board of Church and Society fulfills its responsibility, in part, by regularly speaking in the public arena, from the Social Principles, to the issues of the day;

WHEREAS, the General Board of Church and Society has responded to these events on its website;

NOW, THEREFORE BE IT RESOLVED, that the 2013 session of the North Carolina Annual Conference of The United Methodist Church acknowledges, with moral revulsion, the alleged horrific injustices that emerged from the trial of Dr. Kermit Gosnell; and we pray that Dr. Gosnell would have a change of heart and that justice will be done in the trial; and

BE IT ALSO RESOLVED, that the 2013 session of the North Carolina Annual Conference of The United Methodist Church charges its Conference Secretary to

write a letter to the General Board of Church and Society which commends the General Board of Church and Society for its public statement on the Gosnell trial.

1. The Book of Discipline (2012), p. 104.
2. The Book of Discipline (2012), pp. 112-114.
3. Conor Friedersdorf, "Why Dr. Kermit Gosnell's Trial Should Be a Front-Page Story," The Atlantic, <http://www.theatlantic.com/national/print/2013/04/why-dr-kermit-gosnells-trial-should-be-a-front-page-story/274944/>.
4. Paragraph 1004, p. 576.

THREE CALLS FOR COURAGE "A CALL TO MARTYRDOM"

Soon after the United States Supreme Court handed down its decisions on "gay marriage," Dr. Peter J. Leithart (Dean of New Saint Andrews College, Moscow, Idaho) turned with sobriety toward the future. In an article he entitled "A Call to Martyrdom" and posted at www.firstthings.com on July 2, 2013, Dr. Leithart concludes: "President Obama quickly reassured us that religious liberty will not be infringed. And he's technically right. Nearly every state that has passed same-sex marriage legislation has made exceptions claiming that no pastor will be required to perform same-sex marriages. But as Robert George [of Princeton University] has pointed out, the protections are thin indeed. Tax exemption will be challenged, and so will accreditation for Christian colleges and schools that hold to traditional views of marriage. Once opposition to same-sex marriage is judged discriminatory, no institution that opposes it will be unaffected. If you want to see what the future looks like, consider what Paula Deen has been through the past few weeks.

"All this means that Windsor [that is, United States v. Windsor] presents American Christians with a call to martyrdom. In Greek, martyria means 'witness,' specifically witness in a court. At the very least, the decision challenges American Christians to continue to teach Christian sexual ethics without compromise or apology. But Windsor presents a call to martyrdom in a more specific sense. There will be a cost for speaking the truth, a cost in reputation, opportunity, and funds if not in freedoms. [Antonin] Scalia's reference to the pagan Roman claim that Christians are 'enemies of mankind' was probably not fortuitous.

"Many churches have already capitulated to the Zeitgeist, and many others will. Some Christians and some churches won't be up to the challenge. For those who heed Paul's admonition not to be conformed to the pattern of this world [Romans 12:2], things are going to get sticky. But we are servants of God. He opens our ears to hear, and he gives us tongues to speak truth. If that means we are insulted and marginalized, if it means we yield our back to the smiters and our face to those who spit upon us, so be it.

"This will force a major adjustment in Conservative

Christian stance toward America. We've fooled ourselves for decades into believing that Christian America was derailed recently and by a small elite. It's tough medicine to realize that principles inimical to traditional Christian morals are now deeply embedded in our laws, institutions and culture. The only America that actually exists is one in which 'marriage' includes same-sex couples and women have a Constitutional right to kill their babies. To be faithful, Christian witness must... witness against America.

"God has his winnowing fork in his hand, and he's ready to use it. There's likely to be a lot of chaff, blown away like mist. But there will be a harvest. We're being sent into an oven, but Jesus will crush the grain of the harvest so that, baked in the fire of the Spirit, it will become bread for the life of the world."

Though Dr. Leithart seems to come close to misunderstanding the recent legal advances of "gay marriage" in American society as the triumph of "gay marriage" in American society, his warning should be read and heeded. Otherwise, we are living in la-la land.

NEVER A 'TAME' CHRISTIAN

Dr. Robert P. George is the McCormick Professor of Jurisprudence at Princeton University, though he is currently a visiting professor at Harvard Law School. On July 7, he posted "An Unlicensed Sermon," a very brief homily, at www.firstthings.com. It goes like this: "A little Sunday sermon from a guy with no license to preach:

"For those of us who are Christian—and I suspect the same is true of our friends of other religious traditions—it is tempting to embrace those doctrines and teachings of our faith that are acceptable to the 'beautiful people,' to the trend setters and opinion shapers, to the powerful and influential, while going silent on, or even denying, those teachings that will mark us as standing in opposition to the values that are dominant in elite sectors of the culture. We're all-too-willing to be 'tame' Christians. We want the comforts and consolations of religion, but we'd like to have them without risks or costs. We don't want to jeopardize friendships, family relationships, professional and economic opportunities, prestige, social status, and the like. We don't want people to think of us as retrograde or 'out of touch with the times,' must less as intolerant or prejudiced. So we are tempted to pick and choose—to be 'cafeteria Christians.'

"But if we are serious about our faith, we will understand that a true Christian is never a 'tame' Christian. A true Christian will stand up and speak out for what is good and true, what is right and just, both in season and out of season. He or she will not go silent, even when bearing witness is unpopular—even when it is personally or professionally risky. He or she will know that there truly is a 'cost of discipleship,' and will be prepared, with God's help and by His grace, to pay that cost—whatever it turns out to

"[I]t is tempting to embrace those doctrines and teachings of our faith that are acceptable to the 'beautiful people'...while going silent on, or even denying, those teachings that will mark us as standing in opposition to the values that are dominant in elite sectors of the culture."

be. A faithful Christian will be ever mindful of the words of Christ himself, 'If anyone would be my disciple, then let him deny himself and take up his cross and follow me.'" "MEN WITHOUT CHESTS"

Sorry for this rather abrasive, politically incorrect comment from C.S. Lewis's The Abolition of Man, but he does get his point across: "You

can hardly open a periodical without coming across the statement that what our civilization needs is more 'drive,' or dynamism, or self-sacrifice, or 'creativity' [or vitality!]. [But] in a sort of ghastly simplicity, we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful." (PTS)♥

PRESIDENT OBAMA ON ABORTION

Dr. Robert George provides a sobering summary of President Obama's political record on abortion: "President Obama's fervent support for abortion is a matter of public record extending over his entire political career. To my knowledge, he has never supported a restriction on abortion or opposed an effort to expand its availability. He famously said that if one of his daughters 'made a mistake,' he would not want to see her 'punished' with a baby. He usually does not claim even to be 'personally opposed' to abortion, as most 'pro-choice' politicians claim to be. He opposed legislation prohibiting partial-birth abortions (a procedure in which the infant is killed after he or she is partially delivered outside the mother's body) and even fought against laws to protect children born alive after an unsuccessful attempt at abortion. As president, he revoked the Mexico City Policy, which prohibited the U.S. government from funding organizations that perform or promote abortions overseas, and he promised to fight for repeal of the Hyde Amendment, which forbids the federal funding of abortions in the United States. During the 2008 presidential campaign, he promised to give priority to enacting the provisions of the so-called Freedom of Choice Act, which would, in the words of the abortion lobby, overturn hundreds of state and federal anti-abortion laws, such as parental-notification requirements for minors seeking abortions and informed-consent laws requiring women contemplating abortions to be informed of the facts of fetal development and the physical and emotional risks of abortion. (So far, the president has not made good on this promise, though he is likely to be pressed by the abortion lobby to make good on it in his second term.) And, of course, President Obama is attempting to require religious employers (and everybody else) to provide health-care coverage not only for contraceptives and sterilization but also for abortion-inducing drugs such as Ella." (Conscience and Its Enemies, ISI Books, Wilmington, DE, 2013, p. 163).

Add to the above the following note. President Obama spoke at the April 26, 2013 Planned Parenthood fundraising gala in Washington, DC. At the conclusion of his speech, he declared: "Thank you, Planned Parenthood. God bless you..."

In response to this conclusion, George Weigel, Distinguished Fellow of the Ethics and Public Policy Center in Washington, DC, wrote: "And that is nothing short of blasphemy.

"Too harsh? No. For in its discussion of this grave sin against the Second Commandment, the Catechism of the Catholic Church (Paragraph 2148) teaches that 'it is also blasphemous to make use of God's name to...reduce people to servitude, to torture persons or to put them to death.' That is precisely what happens in Planned Parenthood abortuaries. And on that, the president of the United States called down the divine blessing.

"Pray for him. Pray for the United States, which is in very, very serious trouble." ("Tribulation Compounded by Blasphemy," May 15, 2013, www.firstthings.com/onthesquare/) Amen. (PTS)♥

LETTERS TO LIFEWATCH

June 22, 2013 [email]

Paul, I enjoyed reading your piece on Benedict XVI in the Lifewatch newsletter, which arrived yesterday.

When I was co-chair of the UMC-Catholic Dialogue, some of the Catholics felt that Benedict could be a little awkward, at times, because he would speak as a theologian rather than as a pope. Take, for an example, when he received criticism for his remarks about the distinction between the Christian tradition of the doctrine of the logos, which honors reason, versus the Muslim tradition of thinking of Allah in terms of sovereign will. Of course, this was a very insightful theological comparison, but a pope has to be as diplomatic as possible, because he is responsible for maintaining good relations with Muslims, one of the commitments of the modern papacy and Church. It seems to me that Benedict avoided such missteps as he settled into his role.

As I said to you, it was disturbing how some Catholic spokespersons interviewed by the media seemed more concerned to soft-pedal Benedict's various public statements in which he was carefully and intentionally issuing a clear challenge to presuppositions of the modern Western world view. Perhaps he himself became frustrated that he had a hard time trying to initiate a serious reflection and debate in an age of superficial thinking and media sound bites.

Anyway, I think he did what he had to do, which was to hold the line established by his predecessor's papacy to maintain the integrity of Catholic teaching. Doing this was a true act of humility and service.

Pope Francis seems to be the right man to follow him, because his dominant image plays well while he does not seem to disagree with his predecessors on doctrinal and moral teaching. I suspect, though, that sooner or later the media will go after him when he has to address the presuppositions of the "sexual revolution" or theological progressives in the Church.

Timothy W. Whitaker

United Methodist Bishop, Retired

July 4, 2013 [email]

Dear Paul:

It has been many a moon since RJN [Richard John Neuhaus] introduced us, so it is very unlikely you would or should remember. However, I have been an avid reader of First Things and Lifewatch for many years. The June issue is so helpful and informative that I had to drop you a note of appreciation and thanks. Some of your observations will no doubt appear in my speeches or articles in the coming months...

Blessings and best wishes for good health and safety.

Dr. Jean S. Garton/dr.jsg@juno.com

Dr. Garton began as a pro-choice advocate in the late 1960s, experienced a change of heart and mind on the matter of abortion, and later became a founder and president of Lutherans for Life. Also, she testified before the U.S. House of Representatives and the U.S. Senate on the Human Life Amendment. Her book, Who Broke the Baby?, is one of the classic texts of the pro-life movement. (PTS)

July 20, 2013 [email]

Paul:

Just read your story [Lifewatch's critique of "Clearly More to Be Done," which was carried by www.lifenews.com]...

I've thumbed through The Book of Discipline on many occasions, trying to figure out exactly what Methodism teaches about life.

To put it frankly, I find such statements as "[w]e recognize tragic conflicts of life with life that may justify abortion, and in such cases we support the legal option of abortion..." [Paragraph 161J] absurd to the point of laughable. If this is not the Methodist leadership's means of having it both ways, what is it? My fellow Catholics and I have come to the conclusion that the Methodist position may be summed-up as "We're against abortion. Unless we need one."

Really, isn't it obvious that the Paragraph 161J is nothing more than a lasso cast in a desperate effort to keep Methodists in the pews, from leaving to join either fellow pro-lifers like Catholics and evangelical Protestants or fellow anti-lifers like the Episcopalians and ELCA [Evangelical Lutheran Church in America] Lutherans?

Thanks,

John Francis Borra/veritatis@eaglecom.net

P.S. By the way, I'm married to a devout Methodist and know a number of her congregation, many of whom are staunchly pro-life...

YOU SHOULD KNOW THAT

- Thank you for supporting Lifewatch with your frequent prayers and your regular gifts. The ministry of Lifewatch depends upon your faithfulness—your prayers and your generosity.

A gift to Lifewatch can be given in these two ways. First, you can send a check to Lifewatch/P.O. Box 306/Cottleville, MO 63338. And second, you can give stocks by first contacting Mrs. Cindy Evans in the Lifewatch office.

Thank you for your continuing faithfulness and generosity.

And be sure to read the letter, from Bishop Whitaker, inserted in this newsletter.

- Our thanks to Dr. Frederick N. Dyer of Columbus, GA, who has tirelessly researched Horatio Robinson Storer, M. D., LL.B. (1830-1922) and the "Physicians' Crusade Against Abortion." Dr. Dyer has made available much historical material at <http://horatiostorer.net/>. Dr. Storer, it should be widely known, was a prominent medical doctor who contributed mightily to the crusade for state laws against abortion during the 1800s.

Dr. Dyer's interest in nineteenth century America and abortion led to the uncovering of an editorial of some historical significance. About it, Dr. Dyer wrote: "The editorial, 'Criminal Abortion,' published on March 13, 1867 in the Chicago-based Northwestern Christian Advocate, a popular Methodist newspaper, was a rare discussion of criminal abortion by a non-Catholic religious authority. It received considerable attention from the medical press and may have been a powerful influence on the general public. The Editor of the Advocate was Rev. Thomas Mears Eddy, and the Associate Editor was Rev. Arthur Edwards." "Criminal Abortion" is available at the aforementioned website under "Storer Articles."

This is a fascinating story. American Methodists played a part in legally limiting abortion, and thereby protecting women and their unborn children, in the 1800s.

- Janet Morana has been a good friend for over twenty years. She is currently the executive director of Priests for Life and the co-founder of the Silent No More Awareness Campaign (www.silentnomoreawareness.org). Her recent book is Recall Abortion: Ending the Abortion Industry's Exploitation of Women (2013, Saint Benedict Press, Charlotte, NC).

The argument of Ms. Morana's book is straight forward: when various goods and services enter the American marketplace and are proven to be defective or harmful, they are recalled; likewise, abortion has been discovered to be harmful to women and devastating to children, so it should be recalled. Ms. Morana's evidence is taken from the testimonies of women who have suffered through the experience of abortion. The chapters of this book engage and debunk the many conventional claims that now tend to protect the abortion industry, such as: abortion should be "safe, legal, and rare;" the birth of children should depend upon parents' choices; women really can have it all; abortion is not a bad experience; abortion should be available in the cases of rape, incest, and fetal anomalies; abortion must be available to save the life of the mother; and the birth-control pill is a modern-day blessing.

The testimonies are powerful. For example, Kelly Clinger, a recording artist, had an abortion in Orlando and later told her story this way: "It was like a cattle call. It was dirty. I couldn't take anything with me, not even a purse. The only thing I could bring was a cell phone and cash, because you have to pay in cash there. We were hustled in, one after another. I was put under for the abortion; and when I woke up I was in a recliner in a room with about 25 other girls. Everyone was crying, and they were trying to give us crackers and juice. They gave me some instruction about what to look for, and I went home.

"Two or three weeks after the abortion, I had very heavy bleeding. I had had an abortion before, so I knew this was unusual. I made an appointment with my ob/gyn, and I decided not to tell her I had just had an abortion. She did some tests, and then told me I had to have a cone biopsy, which tests for cervical cancer.

"It was about four weeks after the abortion. I was put

ORDER FORM: I wish to order: ___ copies of **THE RIGHT CHOICE: Pro-Life Sermons** (\$12.00/copy); ___ copies of **THE CHURCH AND ABORTION: In Search of New Ground for Response** (\$5.00/copy); ___ copies of **THINKING THEOLOGICALLY ABOUT ABORTION** (\$7.00/copy); ___ copies of **HOLY ABORTION?: A Theological Critique of the Religious Coalition for Reproductive Choice** (\$8.00/copy); ___ copies of **THE JERICHO PLAN: Breaking Down the Walls Which Prevent Post-Abortion Healing** (\$8.00/copy); ___ copies of **A LOVE FOR LIFE: Christianity's Consistent Protection of the Unborn** (\$10.00/copy); ___ copies of **30 DAYS FOR LIFE: A Prayer Devotional** (\$2.00/copy); and ___ copies of **THEOLOGY OF THE BODY SEMINAR** (Dr. Paul J. Griffiths)(\$10.00/DVD set). Prices include shipping.

Name: _____

Street: _____ City: _____ State: _____ Zip: _____ Phone: _____

Please enclose your check, payable to Lifewatch, and mail to: Lifewatch/P.O. Box 306/Cottleville MO 63338.

SEND LIFEWATCH TO A FRIEND!

Extend your outreach—and ours—with a free subscription to a friend. Simply provide the information requested below. Also, your contributions—however large or small—will help advance the ministry of Lifewatch by inspiring United Methodists to love both the unborn child and mother. Thank you for caring enough to act.

Name: _____

Street: _____ City: _____ State: _____ Zip: _____ Phone: _____

Please mail to: Lifewatch/P.O. Box 306/Cottleville MO 63338.

Lifewatch is published by the Taskforce of United Methodists on Abortion and Sexuality, a non-profit 501(c)3 organization.



Lifewatch
Taskforce of
United Methodists on
Abortion and Sexuality

P.O. Box 306, Cottleville MO 63338

09/01/13

- * An Annual Conference Resolution on Kermit Gosnell
- * President Obama on Abortion
- * An Appeal from Bishop Timothy W. Whitaker (ret.)

NONPROFIT ORG.
U.S. Postage
PAID
Lancaster PA
Permit No. 507

RETURN SERVICE REQUESTED

under general anesthesia. When I woke up, my doctor was standing next to the table I was lying on, and she was crying. She told me she knew I had an abortion because she found part of the baby still inside me...." (pp. 43-44)

Written in crystal clear prose, this book is a must read. Get a copy, read it, learn from it, and refer to it often.

- The Society of Centurions is made up of women and men who once worked in the abortion industry, had a change of heart and mind, and now support the dignity of the human person. Among them are physicians, nurses, paramedics, technicians, receptionists, and security officers. The Society of Centurions' brochure explains: "The Centurion who stood at the foot of the cross of Christ suddenly became horrified at the crucifixion he was ordered to carry out. When Christ died, this Centurion dropped his sword and fell to his knees exclaiming, 'Surely, this was an innocent man!'"

"Those of us who have participated in the killing of unborn children are the Centurions of today. We have dropped our swords against the unborn child. Now we must recognize the depth of our guilt and deal with the ramifications... To revitalize our humanity we need to forgive and be forgiven, to reconcile and be healed." (Priests for Life)

- In the great marriage debate that continues, an essential resource is the essay "What Is Marriage?" by Ryan T. Anderson, Robert P. George, and Sherif Girgis. The essay originally appeared in the Harvard Journal of Law and Public Policy, and it is now available on the Internet or in book form. Setting aside Biblical revelation and Church teaching, this essay reasons from nature about marriage.

LETTERS/COMMENTS TO THE EDITOR:
Rev. Paul T. Stallsworth, Lifewatch Editor
902 Pinckney Street, Whiteville, NC 28472
(910)642-3376/paulstallsworth@nccumc.org

At once, it is brilliant, and it is tough sledding. But it is more than worth the effort.

- Ms. Leigh Ann Simmons is an associate professor in the Duke University School of Nursing. She recently commented: "Many people believe we will never bridge the moral—and thus political—divide in the United States. I'm a little more optimistic... You see, I believe in a higher power that does have the ability to provide this country with answers. Some may say it even speaks to me directly. It's called science." (Duke Magazine, Summer 2013, p. 8) Pardon this editor for thinking that an associate professor of nursing might have suggested God the "higher power." But science? It sounds to me like she is standing, with feet firmly planted, on one particular side of the divide.

- *Magna est veritas, et prevalebit.* "Truth is most powerful, and will ultimately prevail."♥

Lifewatch Advisory Board

- Rev. Paul R. Crikelair**
Pastor, Stroudsburg, Pennsylvania
- Mrs. Cindy Evans**
Administrator/Outreach Coordinator
Cottleville, Missouri
- Dr. Michael J. Gorman**
Ecumenical Institute of Theology
Baltimore, Maryland
- Dr. Stanley Hauerwas**
Duke University
- Ms. Myrna Howard**
Alva, Florida
- Rev. Bill Hughes**
Wesley Foundation
University of Kentucky
- Rev. Edward H. Johnson**
Pastor, Dahlgren, Virginia
- Dr. John E. Juergensmeyer**
Attorney-at-Law
Elgin, Illinois
- Rev. Harold Lewis**
Florida Conference Office
- Mr. John Lomperis**
Chicago, Illinois
- Dr. Thomas C. Oden**
Drew University
- Mr. Donald T. Siress**
Treasurer
O'Fallon, Missouri
- Rev. Paul T. Stallsworth**
President, Lifewatch Editor
Whiteville, North Carolina
- Don and Carla Thompson**
Whiteville, Tennessee
- Rev. Mrs. Pat B. Tony**
Pastor, Fredericksburg, Virginia
- Mrs. Kim Turkington**
Lexington, Kentucky
- Dr. Geoffrey Wainwright**
Duke University
- Bp. Timothy W. Whitaker (ret.)**
Keller, Virginia
- Bp. William H. Willimon (ret.)**
Durham, North Carolina
- Bishop William R. Cannon**
(1916-1997)
- Dr. Albert C. Outler**
(1908-1989)