

September/October 2007

Care Net Report

www.care-net.org



Remembering
DR. HAROLD O.J. BROWN

CARE  NET





DR. HAROLD O.J. BROWN

It was in October of 2003 when I first had the opportunity to hear Dr. Harold O.J. Brown, and later interview him (See page 8). Care Net's Council for Life donor program

was recently established and we held our first ever National Issues Briefing in Atlanta. Dr. Brown served on a panel discussion and was joined by our Board Chair Emeritus, Melinda Delahoyde, as well as a representative from President Bush's White House. Because of time, the White House spokesman had to present first, and he trumpeted the President's strides toward creating a "culture of life", attempting to demonstrate the ways in which the current administration had acted to protect the unborn. It didn't take long to figure out that Dr. Brown had had enough. When his turn arrived, Dr. Brown stood up, somewhat baffled, as if unsure of where to start. But when he did begin, his numerous rebuffs of the claims made by the White House ambassador were enough to make a grown man cry.

Red as a beet, the spokesman got up and left at the mid-point of Dr. Brown's refreshingly honest and devastating critique. Dr. Brown was not harsh toward the President, but was clearly saddened by the Administration's many missed opportunities to end abortion.

My only complaint was that the company taping the session showed up late and thus we lost the entire exchange!

In this issue of Care Net Report, we celebrate Dr. Brown's extraordinary life, and particularly his work on human life issues. Our cover story features a mini-biographical sketch. The Guest Commentary is reprinted from a 1974 *Christianity Today* Op/Ed that Brown wrote shortly after the *Roe v. Wade* decision.

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SEPTEMBER/OCTOBER 2007 VOL. 8 NO. 4

CARE NET REPORT, a bi-monthly publication, has a three-fold mission. It aims to notify and update supporters involved in the work and mission of Care Net. Secondly, it raises public awareness and provides factual information on the complex and often tragic issues surrounding crisis pregnancies. Finally, it seeks to encourage Christians in their daily faith walk by reviewing music, literature, and other resources they may find valuable for the short journey here as "foreigners and exiles" (1 Peter 2:11).

CARE NET NATIONAL OFFICE

P.O. Box 1644
Merrifield, VA 22116

CARE NET MISSION STATEMENT

The mission of Care Net is to facilitate the delivery of valuable, life-affirming, evangelistic ministry to people facing unplanned pregnancies and related sexual issues.

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LET US KNOW WHAT YOU THINK.

Your letters must include your name and address if intended for publication and may be edited for space or clarity.

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A higher standard
A higher purpose

LETTERS TO THE EDITOR

(continued from page 2) The Book Report reviews one of Dr. Brown's best known works, *Heresies*. The Council For Life interview features a conversation I had with Dr. Brown in 2003, the same year Care Net awarded the first ever Dr. Harold O.J. Brown Sanctity of Human Life Award, named in his honor.

We can give glory to God for this great mind, this great man, husband, father, and teacher. It is with joy that we lift up in prayer his wife Grace and their two children.

In other news, you will notice we changed the format of Care Net Report. Due to the 100% postage rate increase, we simply could not in good conscience pay those additional charges, so we reduced the size of CNR. Let us know what you think of the new format.



Matthew J. Waters
Editor, Care Net Report

LETTERS

Regarding the first sentence of your solicitation letter dated July 5, 2007: No, by no means should you presume we have abandoned our pro-life position in any way shape or form. That presumption on your part is insulting and as a Christian, I think it is unfair of another Christian to jump to any conclusion of how or to whom we should send our contributions.

- Marilyn Wagner, Coudersport, PA

REPLY: *For the record, the letter in question asked, "I don't want to believe you have abandoned the pro-life Christian ministry of Care Net." We were not asking if you abandoned the movement altogether!*

My heart breaks that I can't help in the manner that I would like financially with your ministry. The last couple of years with

the grandchildren now living in my home, deaths, sicknesses of all manners, depression, surgeries, church split and loss of finances, God has brought us through these storms faithfully...I am sending you \$25 as our annual commitment to you and your ministry as God has led. It is with tears I write you this letter and encourage you and your staff to continue the good fight.

- The Clapper Family, Riverbank, CA

REPLY: *While each fundraising letter does what it is supposed to do (ask for funding), no supporter should ever feel compelled to give. The needs of the family come first and the needs of the church follow. The motto of the Evangelical Presbyterian Church serves as a reminder to all in the body of faith: "In Essentials, Unity. In Non-Essentials, Liberty. In All Things, Charity." Giving to Care Net is a matter of liberty!*

TOUCHDOWN CITIES PROJECT

I have been defending the rights of the unborn since long before *Roe v. Wade*. Now at 88, I can't send much. We applaud your Philadelphia effort and the work of Amnion Pregnancy Center where I volunteered as Amnion has linked up with Care Net. I enclose your dollar bill and my donation. Keep up the good work.

- E.C. McManus, Bryn Mawr, PA

Thank you for the letter, with a dollar-bill enclosed, and seeking funds for your worthy project. I am honored that you trusted me with a dollar. For me it is not necessary for you to entice me to give by offering money. If I feel that at that moment I can give, then I will. Merit is what motivates me.

- Robert Carwithen, Flourtown, PA

(continued on page 17)



Care Net Celebrates
The Life and Legacy of Founder,

Dr. Harold

Care Net founder Dr. Harold O.J. Brown, respected academic, one of the earliest leaders of the American pro-life movement, and author of nine books, died July 8, 2007 in Charlotte, North Carolina. He was 74.

“It is with sad but joyful hearts that we reflect on the passing of Dr. Harold O.J. Brown,” said Care Net President Kurt Entsminger. “By founding Care Net [originally Christian Action Council] in 1975, Dr. Brown was instrumental in touching the lives of millions of women facing crisis pregnancies with the compassion of Christ.”

Melinda Delahoyde, Board Chair Emeritus for Care Net, and who was mentored by Dr. Brown at Trinity Divinity School, said “We are losing a great heart and a great mind. Dr. Brown had a unique ability to not only articulate the principles of western civilization but also to translate them into compassionate and caring action.”

Considered one of the great theological and philosophical minds of our generation, Dr. Brown gave his life

to impacting the culture with the hope and healing offered through Jesus Christ. After the *Roe v. Wade* decision, Dr. Brown was moved by the tragedy of abortion, both for the unborn child and the mother, and troubled by the apathy within the Protestant church. With the inspiration of philosopher Francis Schaeffer, and the guidance of Billy Graham and pro-life Catholic leaders, Dr. Brown founded the Christian Action Council in 1975. In 1980, one of the first pregnancy centers was opened in Baltimore, Maryland. In 1993, the organization changed its name to Care Net, with a new, laser-focused mission of mobilizing Christians to plant and support pregnancy resource centers. Today, Care Net supports 1,090 pregnancy centers across North America, which help over 100,000 pregnant women per year find alternatives to abortion.

In 2003, Care Net awarded Dr. Brown its first annual Dr. Harold O.J. Brown Sanctity of Human Life Award, which recognizes the lifetime achievements of individuals committed to the pro-life cause.

O.J. Brown

“Dr. Brown sounded the trumpet call to evangelicals to not sit idly by when the needs of our culture are so devastatingly evident,” said Entsminger. “Hundreds of thousands have responded to his call and have opened pregnancy centers in local communities. His solitary life has had a ripple effect that will last for generations – hundreds of thousands of women and children have been spared abortion over the last 30 years because of the compassionate work of pregnancy centers.”

Dr. Brown was born in Tampa, Florida, on July 6, 1933. He entered Harvard College in the fall of 1949 and graduated magna cum laude with a Bachelor of Arts in the class of 1953. He attended Harvard Divinity School and Harvard University, from which he earned three degrees, including a Master of Theology in church history and Doctor of Philosophy in history. He also studied at the University of Marburg, Germany and the University of Vienna, Austria as a recipient of Fulbright and Danforth scholarships. He was an ordained minister, and pastored the Evangelical-Reformed Church in Klosters, Switzerland, for four years.

A scholar devoted to the cause of human rights and dignity, Dr. Brown was respected worldwide. He held

professorships at Trinity Evangelical Divinity School in Deerfield, Illinois and at Reformed Theological Seminary in Charlotte, North Carolina. He also taught internationally at institutions in India, Switzerland, and France. In addition to his academic posts, he was the Director of the Center on Religion and Society at the Rockford Institute, on the editorial staff of several publications including *Christianity*

Today and *Human Life Review*, and a member of many academic and theological societies both in America and abroad. A prolific writer, he has published articles in numerous newspapers, journals, and magazines, and has written nine books, including *Protest of a Troubled Protestant*, *Death Before Birth*, *Heresies*, and *The Sensate Culture*.

“His solitary life has had a ripple effect that will last for generations.”

Dr. Brown was one of the earliest evangelical voices to call for a clear moral response to the abortion issue. Of all his accomplishments, this organization best demonstrates this man’s passion for turning good philosophy into compassionate action. His words and deeds over the past three decades have directly and positively influenced the lives of thousands of women and children throughout America; and he leaves behind not only a legacy of excellent

scholarship and gifted thought, but also of courageous leadership and ethical accomplishment.

Besides the wide scope of his intellectual achievements, Dr. Brown was also an outstanding athlete. He not only rowed on the Harvard lightweight crew but also coached the varsity lightweights and the Eliot House Boat Club to wins both in the U.S. and Europe, including winning at the Henley Royal Regatta in 1958 and 1974. He also enjoyed skiing and mountaineering.

He is survived by his wife Grace, his daughter and son-in-law Cynthia and Michael Erb and their two children Alexander and Natasha, and by his son and daughter-in-law Peter and Michelle Brown.



EDUCATION

Harvard University
A.B. in Germanic Studies and Biochemical Studies
Ph.D. in Reformation Studies (History)
Harvard Divinity School
B.D. in Theology
Th.M. in Church History

Additional studies/honors:

University of Marburg, Germany
University of Vienna, Austria
Winner of Fulbright and Danforth scholarships

MINISTRY

Ordained at Second Congregational Church in Beverly, Massachusetts
1975 Founded the Christian Action Council, now Care Net
1983-1987 Pastor of Evangelical Reformed Church in Klosters, Switzerland

TEACHING POSITIONS

1971, 1975 Visiting professor, Trinity Evangelical Divinity School (TEDS)
1976-1983 Associate Professor of Systematic Theology, TEDS
1987-1998 Forman Chair in Theology and Ethics, TEDS
1998-2007 John R. Richardson Professor of Theology and Philosophy, Reformed Theological Seminary
1998-2007 Professor Emeritus of Biblical and Systematic Theology, visiting professor, TEDS Professor of Theology and Human Rights, International Seminar on Jurisprudence and Human Rights (Simon Greenleaf School of Law), Strasbourg, France
Teaching positions in Basel, Switzerland and Yeotmal, India

OTHER POSITIONS

Director of the Center on Religion and Society at the Rockford Institute
Editorial staff member, *Human Life Review*
Contributing editor, *Christianity Today*
Religion editor, *Chronicles: A Magazine of American Culture*
Editor, *Religion and Society Report*
Theological Secretary, International Fellowship of Evangelical Students
Member, Stewards Enclosure of the Henley Royal Regatta
Member, Harvard Club of New York City
Member, American Theological Society
Member, Turnerschaft Saxonia Marburg

AWARDS

1989 Faculty Member of the Year, Trinity Evangelical Divinity School



(Editor's Note: This interview with Care Net founder Dr. Harold O.J. Brown was initially published in the April 2004 Care Net Report.)

SPECIAL REPORT: INTERVIEW WITH CARE NET FOUNDER DR. HAROLD O.J. BROWN

On October 4, 2003, Care Net awarded the Dr. Harold O. J. Brown Sanctity of Human Life Award to Dr. Brown. The award, named in honor of Dr. Brown, recognizes the lifetime achievements of individuals committed to the pro-life cause.

CNR: I'd like to start by asking you to tell the readers about how Care Net, formerly known as the Christian Action Council, came into being?

DR. BROWN: It really goes back prior to the 1973 *Roe v. Wade* decision. Many evangelicals, including me, did not believe the Supreme Court would allow abortion on demand. There was no precedent for it. In 1972, two states, Michigan and Nebraska, rejected pro-abortion initiatives. These initiatives were rejected by overwhelming majorities. And while Alaska, Oregon, California and New York had passed limited exceptions for abortions, they were done legislatively. Governor Ronald Reagan, for example, signed a bill into law allowing abortion for "psychiatric reasons" in 1972. He later regretted it. Like many, he did not suspect what was going to happen. But since that time, no pro-life laws have been put to the people in direct

ballot measures. Another point I'll make is about the other side; many doctors who performed abortions did not do it for the money. The money they made came later. They supported abortion because they thought they were being compassionate, as did many evangelicals. Now they do it for money, lots of money.

CNR: So the Supreme Court decision caught evangelicals by surprise?

DR. BROWN: Yes. It was Sunday night, the 21st of January and Armand Nicoli (Professor at Harvard), others and I were gathered to discuss the impending decision. Dr. Lou Bird, then with the Christian Medical Society (later to teach at Grove City College, Pennsylvania) said, "What are we to say regarding the extreme cases of abortion?" Most people thought only about the really "hard cases."

Then the next morning the Supreme Court dropped the bomb. But few evangelicals really thought through the consequences of *Roe v. Wade*. The late A. W. Criswell (head of the Southern Baptist Convention) was critical of the early pro-life movement, saying essentially "we don't really know" what abortion is. Later, Criswell changed his mind and came out against it. The evangelical response was weak. The mainline churches basically supported the decision as it was the "law of the land" and this was generally viewed as a good thing. The Baptists waffled, the Presbyterian Church USA, United Methodist Church

and the Religious Coalition of Abortion Rights all supported abortion rights. Only the Presbyterian Church in America, the Orthodox Presbyterian Church and the various conservative Lutheran denominations opposed the decision. It took the late apologist Francis Schaeffer to galvanize the evangelical community against *Roe v. Wade*.

CNR: The Supreme Court passes abortion-on-demand; what was your response?

DR. BROWN: I immediately wrote an editorial in *Christianity Today*. I thought it would wake people up, but it did not. (In the Spring of 1975 I lost my job at *Christianity Today* and was picked up by *Human Life Review*). Later, through Howard Butt, I met Dr. C. Everett Koop. Koop spoke on the abortion issue, giving ten reasons why evangelicals should be opposed to it. It was then that Koop said we needed to get Billy Graham to support an evangelical pro-life organization. We contacted Billy Graham and were invited to his headquarters in Montreat, North Carolina. At that meeting we determined to form the evangelical pro-life organization.

CNR: What happened next?

DR. BROWN: The late Catholic pro-life warrior James McFadden gave us a great kickoff. He showed us how to raise funds, to do things like direct mail. Once the organization was up and running, McFadden stepped aside and turned the organization over to us evangelicals, and thus began the Christian Action Council in 1975. The Catholics already had the National Right to Life and Jim McFadden had started the Pro-Life Action Committee, headed up by the professional Catholic lobbyist, John Mackey.

CNR: Where did the pro-life movement go from there?

DR. BROWN: On the political front, the pro-lifers split up into two camps. One camp supported the Human Life Amendment, the other a Human Life bill defining human life as beginning at conception. The Amendment was introduced initially in 1978. It didn't get off the ground. So in 1981, Sen. John East (R-NC) introduced the Human Life bill. The National Catholic Bishops opposed the bill and put it under pressure. James McFadden, who was always dissatisfied with the Bishops' Committee, nevertheless criticized the Human Life bill saying it was too weak and would eventually be declared unconstitutional.

While it appeared pro-lifers may have been disorganized, we were invited by President Ronald Reagan to come to the White House on his second day in office. Others in the meeting were Elizabeth Dole, Mildred Jefferson, the African American surgeon who headed up National Right to Life, Congressman Henry Hyde, C. Everett Koop, Victor Rosenblum, and Dr. Jack Wilke. Ultimately, not much was done under Reagan. The 1988 *Webster* decision came down and we won a small victory there, but the 1992 *Casey v. Planned Parenthood* decision was a decidedly bad one for pro-lifers.

CNR: We've focused on *Roe v. Wade* and other court decisions. Is it time to give up in the political arena, or not to put all of our eggs in that basket?

DR. BROWN: The evangelical response today should be two-fold. The double response should look like this: Care Net's ministry contradicts the claim that "we don't care about people." Care Net and other ministries like it are vital. Secondly, we must give good men and women the training to argue the pro-life case strongly. We should be able to give our soldiers good weapons. James

McFadden often said, “We need to make it easier for the bad people to do the right thing.” Today we have no Cato’s to repeat the message constantly and forcefully. In 1992 I wrote George Bush and was eventually received by Vice President Dan Quayle. I told him that the right question to pose is, “Can abortion be good for the next generation?” Quayle answered, “Yes, that is the right question, but ‘the man’ [President Bush] will not permit us to say it.” I wrote letters to Sen. Bob Dole saying we must be clear about pro-life issues. But to no avail. He was betting the evangelicals would wind up in his corner. Perhaps they would and did, but they were not enthusiastic. Can you imagine what would happen if a politician would just galvanize the 10,000 workers in the pregnancy resource center movement? Additionally, we need to recognize the enemies of the people and face them squarely.

CNR: Who are the enemies of the people, and how do we recognize them?

DR. BROWN: The American Civil Liberties Union (ACLU), People for the American Way, and Americans United for the Separation of Church and State, not to mention Planned Parenthood. This alliance has one goal in mind: to snuff out Christianity. We must attack these organizations and everything they stand for, not with swords of iron but with the sword of the Word. We cannot stand idly by and let them get away with it. Separation of church and state is not in the Constitution.

CNR: It’s getting late and I wanted to switch gears before we wrap up. The ministry of Care Net, as you know, has a Statement of Faith that reads like this, “The Holy Bible

is the only infallible Word of God.” Our Statement of Faith generates a fair amount of controversy regarding the word “only.” Why is it important to retain that word “only,” or is it?

DR. BROWN: “Only” is important because it is true. Even the most traditional Roman Catholics, who exalt tradition and papal pronouncements, don’t call them “the Word of God.”

CNR: You signed the Evangelicals & Catholics Together (ECT) statement, so you believe we can and should work together?

DR. BROWN: There are two concerns behind the ECT. One concern that we all share was expressed by Dr. J. I. Packer: “Can we not unite to say that Jesus Christ is the Savior of whom the whole world has need?” Some of the Roman Catholic participants, such as Father Richard John Neuhaus, who is the spark-plug of ECT, openly cherish the hope that we will all someday rally behind Rome. We Evangelicals hope to be able to cooperate without being absorbed or crushed, but we must be prudent, as a mouse would have to be when collaborating with an elephant.



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for today in the city of David there has been born for you a Savior, who is Christ the Lord." Luke 2:10-11*

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UNITED STATES

Democrats pledge support for wide access to abortion

WASHINGTON -- Elizabeth Edwards said her husband's health-care plan would provide insurance coverage of abortion.

Speaking on behalf of Democratic presidential candidate John Edwards before the family planning and abortion-rights group Planned Parenthood Action Fund, Edwards lauded her husband's health-care proposal as "a true universal health-care plan" that would cover "all reproductive health services, including pregnancy termination," referring to abortion.

Barack Obama was asked about his proposal for expanded access to health insurance. Obama said it would cover "reproductive-health services." Contacted afterward, an Obama spokesman said that included abortions.

(Excerpted from *The New York Times*, By Mike Dornig, 7/18/07)

UNITED STATES

Antidepressants Rated Low Risk in Pregnancy

Taking an antidepressant like Prozac may increase a pregnant woman's risk of having a baby with a birth defect, but the chances appear remote and confined to a few rare defects, researchers are reporting today.



INDIA

India Tries to Stop Sex-Selective Abortions

NEW DELHI — Indian women would be required to register their pregnancies and seek government permission for abortions under a proposal intended to curb abortions of female fetuses in the country, where boys are traditionally preferred.

"This will help to check both feticide and infant mortality," said Renuka Chowdhury, India's minister for women and child development. "With this, mysterious abortions will become difficult."

Boys are preferred because they do not require the enormous dowry payments that bankrupt many poor families when their daughters marry. "In the name of protecting the girl child, the state must not fall into the trap of disempowering women," the editorial said.

Abortions have been legal in India since 1971 and are viewed as a way to curb runaway population growth, but facilities to perform them are limited, and rural women often resort to unsafe abortions.

Gender-based abortions have been illegal since 1994.

Last year, a study by *The Lancet*, the British medical journal, reported that up to 500,000 female fetuses are aborted each year in India, leading to the birth of nearly 10 million fewer girls over the past two decades.

Experts say that sex-selective abortions in India reduced the number of girls per 1,000 boys from 945 in 1991 to 927 in 2001.

(Excerpted from *The Associated Press*, 7/15/07)

The findings, appearing in two studies in *The New England Journal of Medicine*, support doctors' assurances that antidepressants are not a major cause of serious physical problems in newborns.

But the studies did not include enough cases to adequately assess risk of many rare defects; nor did they include information on how long women were taking antidepressants or at what doses. The studies did not evaluate behavioral effects either; previous research has found that babies suffer withdrawal effects if they have been exposed to antidepressants in the womb, and that may have implications for later behavior.

"These are important papers, but they don't close the questions of whether there are major effects" of these drugs on developing babies, said Dr. Timothy Oberlander, a developmental pediatrician at the University of British Columbia, who was not involved in the studies. "There are many more chapters in this story yet to be told."

In both studies, researchers interviewed mothers of more than 9,500 infants with birth defects, including cleft palate and heart valve problems. They found that mothers who remembered being on antidepressants like Zoloft, Paxil or Prozac while pregnant were at no higher risk for most defects than a control group of women who said they had not taken antidepressants.

(Excerpted from *The New York Times*, By Benedict Carey, 6/28/07)

LOUISIANA

Governor Signs Abortion Law

Louisiana became the first state to outlaw the late-term procedure it calls partial-birth abortion, when Gov. Kathleen Babineaux Blanco signed legislation allowing doctors to be prosecuted for performing it. The new law allows the procedure in only one situation: when failure to perform it would endanger

the pregnant woman's life. Ms. Blanco, a Democrat, signed two bills that create criminal penalties for doctors who perform the surgery: fines of \$1,000 to \$10,000, and jail terms of one to 10 years. The statute is parallel to the federal ban that President Bush signed into law in 2003 and that was upheld by the Supreme Court in April.

(Excerpted from *The Associated Press*, 7/14/07)

MISSOURI

Governor Signs Abortion Bill



Abortion providers will face new regulations for their clinics and new restrictions on teaching sex education classes under a bill signed into law by Gov. Matt Blunt, a Republican.

The measure places more abortion clinics under government oversight by classifying them as ambulatory surgical centers. It also bars people affiliated with abortion providers from teaching or supplying materials for public school sex education courses. Missouri Right to Life, which backed the measure, argued that groups like Planned Parenthood had a conflict of interest in supplying sex education materials because they could make money if female students went to their clinics.

(Excerpted from *The Associated Press*, 7/14/07)

*Why Pro-Choice Is a Bad Choice
for Democrats*

KANSAS

*Doctor Faces Abortion Charges
from New Attorney General*

A doctor who performs abortions was charged with violating state law on late-term procedures, a surprise move from a Democratic attorney general who recently unseated a prominent anti-abortion Republican. The new attorney general, Paul Morrison, filed 19



misdemeanor counts alleging that the doctor, George Tiller of Wichita, one of the few physicians performing late-term abortions, got second opinions from a doctor who was not financially and legally independent from him, as the law requires. Mr. Morrison's predecessor, Phill Kline, had unsuccessfully prosecuted Dr. Tiller for different reasons. At a briefing, Mr. Morrison described the charges as a "technical violation" of a 1998 law restricting late-term procedures.

(By *The Associated Press*, 6/29/07)



Over 18 months, I traveled to 20 states listening to women of all ages, races, tax brackets and points of view speak at length on the issues they care about heading into '08. They convinced me that the conventional wisdom was wrong about the last presidential contest, that Democrats did not lose support among women because "security moms" saw President Bush as the better protector against terrorism. What first-time defectors mentioned most often was abortion.

Why would that be, given that *Roe v. Wade* was decided almost 35 years ago? Opponents of abortion rights saw 2004 as the chance of a lifetime to overturn *Roe*, with a movement favorite already in the Oval Office and several spots on the Supreme Court likely to open up. A handful of Catholic bishops spoke out more plainly than in any previous election season and moved the Catholic swing vote that Al Gore had won in 2000 to Mr. Bush.

The standard response from Democratic leaders has been that anyone lost to them over this issue is not coming back — and that regrettable as that might be, there is nothing to be done. But that is not what I heard from these voters.

Many of them, Catholic women in particular, are liberal, deep-in-their-heart

Democrats who support social spending, who opposed the war from the start and who cross their arms over their chests reflexively when they say the word “Republican.” Some could fairly be described as desperate to find a way home. And if the party they’d prefer doesn’t send a car for them, with a really polite driver, it will have only itself to blame.

What would it take to win them back? Respect, for starters — and not only on the night of the candidate forum on faith. As it turns out, you cannot call people extremists and expect them to vote for you. But real respect would require an understanding that what supporters of abortion rights genuinely see as a hard-earned freedom, opponents genuinely see as a self-inflicted wound and — though I can feel some of you tensing as you read this — a human rights issue comparable to slavery.

Again and again, these voters said Democrats are too unwilling to tolerate dissent on abortion. It is a point of orthodoxy no more open to debate within the party than the ordination of women is in Rome.

Today the leading Democratic presidential contenders are condemning the Supreme Court’s recent decision to uphold a ban on the procedure known as partial-birth abortion. An overwhelming majority of Americans, polls show, support a ban.

Hillary Clinton called the decision “a dramatic departure from four decades of Supreme Court rulings that ... recognized the importance of women’s health.” Barack Obama echoed that it “dramatically departs from previous precedents safeguarding the health of pregnant women.” Though John Edwards was one of only two United States senators who did not cast a vote on the bill in 2003, he, too, found the decision to uphold that law “ill-considered and sweeping,” and “a stark reminder of why Democrats cannot afford to lose the 2008 election.”

Actually, it is a stark reminder of how fully capable they all are of losing it. A Democratic senator I spoke to [said]: “Make no mistake; this is a pro-choice country, period.”

But in a recent *New York Times/CBS News* poll, 41 percent of respondents favored stricter limits on abortion, with an additional 23 percent saying it should not be permitted at all.

(Melinda Henneberger is the author of *If They Only Listened to Us: What Women Voters Want Politicians to Hear*. Excerpted from *The New York Times*, 6/22/07)

CARE NET WELCOMES NEW AFFILIATE PREGNANCY CENTERS

JUNE

1. Lebanon, MO
2. Ava, MO
3. Thornton, CO - Satellite
4. Canton, OH - Satellite
5. Fairfield, IL
6. Severna Park, MD - Satellite
7. Clearwater, FL - Satellite
8. Senatobia, MS - Satellite
9. Clayton, NC
10. Tequesta, FL - Satellite

JULY

1. Lewiston, CA
2. Belvidere, IL
3. Hillsboro, OH

A satellite pregnancy center is a branch office of the main CPC.

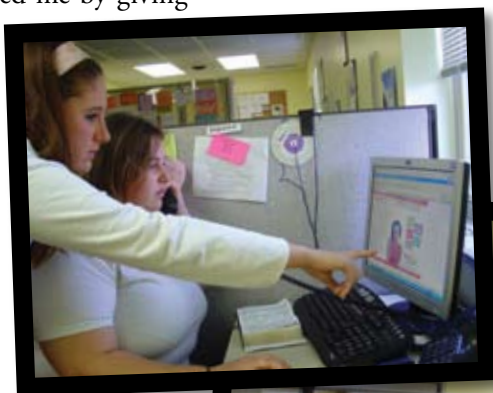
OPTION LINE REPORT



COLUMBUS, Ohio – *The Option Line Call Center & Website featuring Instant Messaging continues to help women in crisis. Below are some excerpts of recent conversations.*

INSTANT MESSAGING CONVERSATION

Hi. I dont need help but i just wanted to tell this company thank you! 1 year ago i was raped and got pregnant. I contacted you and you helped me by giving me hotline numbers. I was 2 pills away from dying and i remembered what one person had told me “it wasnt your fault” I stopped. its been 1 year since then and i have TWINS! I have two 3 month olds Katherine Michelle, and Alexia Rose. Im raising them on my own but i just wanted to say thank you, they nor i would be here if it wasnt for you



INSTANT MESSAGING CONVERSATION

CLIENT: u gave me the # but i dont want my parents to see the # on the bill... cuz im not ready to tell them is there another way

OPTION LINE: (1:47:13 AM) You can go to our website www.optionline.org to get the information. Just click on the red box that has “find a center” on it.

CLIENT: thanks

OPTION LINE: (1:50:27 AM) I wish you the very best that life has to offer!!!

CLIENT: thanks. i think i already desided wat im gonna do. im gonna have this baby and love it FOREVER... i hope i can do this, i just scared of wat my parents will think... i dont kno how to tell them

OPTION LINE: (1:55:29 AM) I understand. I’ve been there myself. I was so afraid of what they would think and do, but when I finally told them it was not such a big huge deal. They were a little dissappointed, but I know that that is because they love me and wanted the best for me. They got used to the idea pretty quickly though.

OPTION LINE: (1:56:14 AM) Now my kids are almost grown up and I can’t even imagine life without any one of them.

CLIENT: how old were you?

OPTION LINE: (1:57:18 AM) I was 21.

OPTION LINE: (1:57:53 AM) I was still in school and had just broken up with my fiance.

CLIENT: oh, wow... well im 15 almost 16... and my family is MORMON... i have a feeling

i gonna die.. they dont even kno i have a boyfreind

OPTION LINE: (2:00:34 AM) Well, I know it's really scary, but you can go into your local pregnancy center and talk to a peer counselor. They can help you figure out a plan for how you can talk to your parents. That way they will see that you have already thought things out.

CLIENT: ive been doing alot of research. thanks for ur help

OPTION LINE: (2:09:33 AM) It's my pleasure. I hope everything works out ok for you.
ya THANKS

OPTION LINE: (2:10:53 AM) I think your parents would be more upset if they found out that you ended the pregnancy because you were afraid of telling them what was going on. I have a 14year old daughter. I hope she could come to me if she was in your situation.

CLIENT: yes that is true

OPTION LINE: (2:13:36 AM) Good luck.

E-MAIL TO OPTION LINE

I am a Greek Orthodox Christian priest living in a monastery in Colorado. I happened to come across your site by God's

Letters (continued from page 3)

I am returning your \$1 bill. I don't think this is an effective way to raise funds. It is carnal and very sad (as I see it). I also think the churches of Philadelphia should support the local crisis pregnancy center for that city.
- George Taylor, Purcellville, VA

REPLY: Thank you for your thoughts on the Touchdown Cities mailer. Care Net does occasionally employ the use of eye catching mechanisms in an effort to garner the reader's attention for one reason – it is critical that we do so. We are attempting to save lives.

mercy yesterday. I know very well the effects of abortion. My mother had an abortion when she was about 15 years old. For every year of my childhood that this anniversary passed by, I remember well her sufferings. I was the child that came afterwards. Again, may God help you.

Name Withheld

INSTANT MESSAGING CONVERSATION WITH OPTION LINE

CLIENT: I just wanted to say how much i am gratefull for this service. I probably wouldnt be alive today if it wernt for the people doing this. i am so thankful for all the help ive been given

ANSWERS AT OLI: Thank you very much. We do this work because of the lives saved and the fact that people get to understand there are other alternatives.

CLIENT: Again thank you very much. know that youve made it possible for me to go on

E-MAIL TO OPTION LINE

CLIENT: I just wanted to let you know I have been emailing a lot and I just found out I'm pregnant 5 weeks and 3 days thanks a lot for all your help ...

While it seems counter-intuitive, the use of such fundraising devices actually increases supporter participation in our campaigns, for which we are extremely grateful. We also strive to be the best stewards possible of donor dollars, that's why we were pleased to report that CharityNavigator.com rated Care Net higher than many other well known family and pro-life organizations. Finally, we estimate that approximately \$.90 of every \$1 contributed makes its way directly into our many pro-life programs, with only 10% going to overhead and administration.

“TOUCHDOWN CITIES” TO REACH URBAN WOMEN IN NEED

Rachael was a high school drop-out, heroin addict, and struggling alcoholic when she found out she was four months pregnant. The doctors at Planned Parenthood told Rachael her pregnancy was high-risk for complications like premature birth, birth defects, and that her baby would most likely be born addicted to heroin. Abortion was their solution. And Rachael and her boyfriend felt they had no other options.

Unsure of what to do, Rachael called

a friend who recommended a local Care Net pregnancy center. Despite all odds, Rachael decided to choose life. Today, Rachael is proud mother to her daughter Brooklyn. As for all of little Brooklyn’s risks and complications – they completely disappeared.

Today, Rachael is free from heroin and alcohol, and better still, is seeking to serve her new master, the Lord Jesus Christ.

Yet, if Rachael lived in a “Touchdown City,” this story might never have been a reality. The National Football League supports teams in 32 of the largest cities across the United States. At the heart of most of these “Touchdown Cities,” there are

few, if any, pregnancy centers, and abortion clinics greatly outnumber pregnancy centers within these urban areas. As a result, the rate of abortion in most large U.S. cities remains tragically high.

But this is changing. Care Net is committed to opening new pregnancy centers in these

Touchdown Cities. We have already enjoyed great success in several key cities including Atlanta, where we have helped to open four new urban centers in the past three years. Over the next three months, Care Net is seeking to raise \$75,000 to open the first Touchdown City pregnancy center

in downtown Philadelphia. The need in this “city of brotherly love” is great.

In Philadelphia, there is no shortage of women just like Rachael, women who feel abortion is their only choice. Since 1976, more than 500,000 abortions have been performed in Philadelphia. Today, within a small two mile radius near the heart of Philadelphia, five abortion clinics are in business. Despite this great need, there is no Care Net pregnancy center operating in downtown Philadelphia.

That’s why Care Net is collaborating



with Herbert Lusk, the Senior Pastor of Greater Exodus Baptist Church and a former Philadelphia Eagles NFL player. Pastor Lusk's ministry, People For People, occupies several buildings, employs 200 caring Christians, and is meeting the needs of thousands of young women in Philadelphia through job training, mentoring, childcare services, and financial assistance. Now, People For People desires to add pregnancy center services



to their ministry, so young women facing enormous odds will be given the opportunity to choose life for themselves and their babies.

As this project goes forward, renovations will be made at 717 N. Broad in Philadelphia to prepare the building to be Care Net's first Touchdown City pregnancy center in

Philadelphia. A director will be hired to run this new pregnancy center, key members of Pastor Lusk's People For People team will receive comprehensive pregnancy center training at Care Net's conference, and Care Net will assist People For People in developing an urban marketing plan to reach women facing unplanned pregnancies.

Care Net has already pledged \$25,000 to support this critical work. Will you partner

with us to make this project a reality? Join us by donating money to raise an additional \$75,000 for this vital project.

For more information about Touchdown Cities, A Care Net Development project, please log onto www.care-net.org for new developments and funding updates.

TOUCHDOWN CITIES

A CARE NET CENTER DEVELOPMENT PROJECT

HOW YOU CAN HELP

DONATE: Your gift to Care Net will help us reach our \$75,000 goal, which will make the Philadelphia pregnancy center a reality! Please designate that your check is for the Touchdown Cities project.

PRAY: Care Net believes that prayer is vital to the success of the Touchdown Cities project. If you would like to learn more about becoming a Care Net prayer partner, visit <http://www.care-net.org/prayer.html>.

VOLUNTEER: The success of the Touchdown Cities project relies on the volunteer efforts of supporters just like you. Visit the Option Line to locate a center near you or contact the Urban Center development office by phone at 703-554-8737 or e-mail at chopkins@care-net.org for more information.

Dennis Jernigan and Care Net

Saving Lives Together

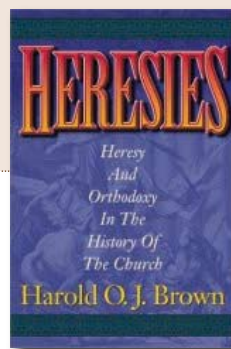


Dennis Jernigan with the Option Line Consultants

Join recording artist Dennis Jernigan in furthering the work of Care Net by becoming a Care Net Caring Partner today. Caring Partners are monthly partners who use a major credit card or personal checking account to participate in the work of our ministry.

Sign up to be a Caring Partner today and receive a copy of Dennis Jernigan's CD, "I Cry Holy". Call 800-518-7909 to sign up today.





HERESIES: HERESY AND ORTHODOXY IN THE HISTORY OF THE CHURCH

By Dr. Harold O. J. Brown

*Hendrickson Publishers, 1998 (512 pages)
By John M. Davidson (This article, written several years ago, is posted on Bible.com and is available by logging onto http://www.bible.org/page.php?page_id=1681)*

This book was originally published in 1984 under the title *Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present*.

Dr. Brown is currently with the Reformed Theological Seminary Resident Faculty, in Charlotte North Carolina. *Heresies* is a comprehensive history book as well as a copious treatise of various heresies since the first century A.D. This would explain its renaming for the current editions.

“Heresies” are defined by Dr. Brown as those beliefs that are so at odds with orthodox Christian theology that they are a direct threat to the basic beliefs necessary for adequately understanding God’s plan for personal salvation. They are more than differences of opinion, and the heretic must have some claim on calling himself Christian, some real original relationship to orthodoxy or the “FAITH ONCE REVEALED.” A non-believer cannot be a heretic. He can only be a non-believer. In this sense some “heresies” are not truly heretical but another religion.

Dr. Brown explains that all theological concepts subject to heretical

interpretation are found in the Bible. These are primarily those on the Trinity and those on the nature of Jesus, as well as other subjects that became the basis for some heresies. The earliest Christians generally understood these concepts. However, until heretical beliefs started materializing and needed formal refuting, these truths were not systematized and comprehensively presented in an understandable way. Yet these early orthodox beliefs are available to us through the analysis of the writings of the heretics themselves.

It took several centuries for the early theologians to develop the ideas and vocabulary needed to present orthodox beliefs on the Trinity and on the nature of Jesus. When this was done, the results were the various major creeds (Apostles, Nicene [AD 325/381], Athanasian, Chalcedonian [AD 451]) created for popular use. But even this is not enough. For though some will generally agree with the particular postulations, the intellectual need to further explain these basics in the extreme leads to heretical thought. And this leads to the subsequent (to AD 451) 1,550 years of repeating heresies. For most, if not all, modern heresies are revivals of or share assumptions with heresies of the first four and one half centuries of Christianity.

Dr. Brown brings this to us in a logical, well written, chronological narrative. It is easy reading, chockfull of interesting details

and bibliography/footnoting par excellence. He discusses the early persecutions and shows that even some heretics were genuine martyrs. Most importantly to the layman, he explains clearly the ramifications of any particular heresy. He does not stop with an explanation of why it is wrong, but discusses thoroughly the logical implications, conclusions, even actions to which this variant belief brings the heretic.

The story progresses to the political successes of the church when it achieves official state recognition and eventually becomes an official state religion. He recounts with sadness the change of the church of the martyred saints into a government organization persecuting, or when not yet official, having the government persecute, its "enemies." These enemies were not always heretics, but often political rivals with minor differences of theological opinion. Even some of this difference of opinion was really the result of linguistic misinterpretation (willful or incidental depending on the goals of the personages) between Latin and Greek speakers. When the opponents actually were heretical there were instances when the persecutions strengthened opposition to orthodoxy much in the same way early persecutions strengthened the church. It was some of this attitude and prejudice that left varieties of North African and Middle Eastern Christians vulnerable to the wholesale conversions to Islam in the 7th and 8th Centuries. The author also shows a point in time when it is the state that is interested in Christian orthodoxy and unity, and the official Church is more interested in making war.

This newer publication was improved immensely with the addition of a more

comprehensive index. One can now find and relocate entries dealing with the myriad of types of heresies and historical topics discussed.

I recommend this book most to conservative Christians, which is no surprise. Next are "moderate" Christian Protestants and Roman Catholics who are comfortable with their Salvation in Jesus. Roman Catholics who are wedded to the Church hierarchy and tradition add-ons will find parts of the work difficult to accept. Those who will be least pleased are liberal and universalist Christians whose doctrines and beliefs themselves border on the heretical.

I also highly recommend it to non-believers who have any interest in church history, or are interested in Christian beliefs and controversies. Everyone will find this a terrific source of excellently documented information.

BOOKS BY DR. HAROLD O.J. BROWN

- Protest of the Troubled Protestant* (1969)
- Christianity and the Class Struggle* (1970)
- Death Before Birth* (1977)
- Reconstruction of the Republic* (1977)
- Before the Crash: A Biblical Basis for Economics* (1978)
- War: Four Christian Views* (1981)
- Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present* (1984)
- Man & State: Religion, Society, and the Constitution* (1989)
- Sensate Culture* (1996)

PROMISES MADE, PROMISES KEPT

Reviewed by Matthew Waters



Halfway between Statesville and Charlotte, off Interstate 77, is the little town of Sherrills Ford, North Carolina, home to the Cockman Family Christian Bluegrass Band. If bluegrass isn't your cup of tea, don't quit reading.

I was blessed to hear them play in Birmingham recently. My general rule of thumb is: if it sounds great live, which it did, it will sound even better in studio. I was not disappointed.

Recorded at the foot of the Appalachian Mountains, the music is as powerful as it is exciting to listen to. I was personally struck by the clarity and passion found in the lyrics, as well as their ability to harmonize with seemingly no effort. That may be because the Cockman Family is made up of a sister, four brothers, and their father.

The Promise, their first recording since 2002, is a mixture of original material and traditional hymns. Renditions of "Nothing but the Blood," "My Rock," and "Meeting in the Air" are so up-tempo as to make Electronica, at 120 beats per minute, sound like a waltz.

The real gems are the original recordings, especially the masterful title track, "The Promise." The song is about a wealthy father who throws a party for his son. The town is invited and the rumor is that the son is seeking a bride, thus the women in the town show up dressed to impress. Yet, it is the girl who is scrubbing the floors that catches the boy's attention.

"He asked her to marry. Then he watched as the tears sprang forth from her eyes. And he feared she was going to refuse him. So he bid her, 'Please don't make a sound. I am leaving tonight for Chicago. I must ride before the snow lies on the ground. But I'm going there to build for you a mansion. And returning I'll make you my wife. Meet me here by the stables, one year from tonight.'"

It is the thrilling picture of a bridegroom preparing a place for his bride, and as the story unfolds, the allegory of Christ and his church become apparent.

In "He Giveth More Grace," Caroline Cockman Fisher captures the bitter reality of a difficult life and the prolonged sorrow that often accompanies our faith journey. *"Down through the years, though there were tears, He was building your faith...Your friends wonder what you did wrong, to be on this ash heap so long. But the great God of mercy will give you the strength to go on."*

Bluegrass critic Joe Ross said, "One of my favorites on the album is 'He Giveth More Grace,' that provides some strong support and encouragement when 'you feel like you're standing on sinking sand, with the weight of the world on your shoulders.' A common bluegrass gospel theme is found in 'One More Day,' with its tale of a troubled, despised and grieving soul seeking mercy, redemption and salvation. Because of her beautifully expressive vocals, John Sr. calls [Caroline] the 'little rose among the thorns.'"

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THE PASSIVITY OF AMERICAN CHRISTIANS

Ours is an age of slogans. Consider the currently fashionable catchword “pluralism.” In a “pluralistic” society such as ours, we are told, no one group should dominate or impose its opinions on others.

Early America was “pluralistic” within a Christian context. No one was obliged to worship God according to the manner of one particular group—e.g., Congregationalist, Episcopal, or Baptist—but it was rather generally taken for granted that most Americans would worship God within the framework of one or another branch of the Christian tradition. Those who placed themselves outside the tradition—Jews and other members of non-Christian religions, freethinkers, and atheists—were few in number, and society could easily accommodate their diversity without danger to its fundamental cohesion.

To speak of “pluralism” in a context in which those who wish to revere God and

those who militantly deny his existence have equal status would certainly be awkward, but even this would not be an absurdity for the Christian. But this is precisely what “pluralism” as currently understood does not do. It never allows public institutions to reflect the views of the theistic and nominally Christian majority; in fact, it demands that they explicitly repudiate them and affirm the autonomy and self-sufficiency of man, a concept as odious to Christian minds as it is untrue to objective reality. It is just another element in the mythology that effectively keeps Christians in America from contributing any of that which is most precious to them to general public discussion, even when it is concerned with ultimate values and the nature and destiny of man.

Another area of modern American life in which the substantial weight of the Judaeo-Christian ethical tradition has been explicitly

rejected in favor of a permissiveness derived from paganism is the continuing controversy over abortion on demand. From the historical perspective, the overwhelming testimony of Christians from the earliest days to the present has been one of opposition to abortion except in cases involving a serious threat to the life of the mother. Major Protestant ethicists, including in our own generation figures as diverse as Barth, Bonhoeffer, Thielicke, Ramsey, Outler, and Schaeffer, agree on this point. Yet, as it happens, several major American denominations support not merely a limited liberalization of abortion but the unique access to abortion on demand created by the Supreme Court in January, 1973.

What has led denominational Protestant executives to break so dramatically with the ethical standards of Christendom during almost two millennia? What consideration could be strong enough to persuade not only many leaders of liberal or less-than-biblical denominations but also a number of conservatives thus to repudiate a major and constant element of the Christian ethical heritage?

Incredibly, nothing more seems needed than the slogan “freedom of choice.” For instance, at the recent International Conference on Human Engineering and the Future of Man, several participants said in discussion that they personally deplored abortion on demand but nevertheless supported “freedom of choice.” Such an attitude reveals a grave defect in logical and moral reasoning: Christians’ willingness to accept it as a valid argument on a substantial issue suggests that we are losing our influence on public policy less because it is being wrested from us than because we are simply lacking in basic intellectual tools and discipline.

“Freedom of choice” is a slogan, not a position. It contains everything and nothing. Another word for choice is decision, and

choice or decision-making is the chief issue in ethics. The task of ethics as a discipline is to teach and enable people to make right choices. Unless one has freedom to choose, one cannot make an ethical decision. But unless one uses one’s freedom to choose the right, the decision is unethical and immoral.

If by “freedom of choice” we mean that people should be allowed to use their free will to make either an ethical or an unethical decision, without suffering for choosing unethically, we are engaged in an absurdity that, if carried to its logical conclusion, would put an end to public law. The man who has been cuttingly insulted may have to choose between an act of vengeance and acceptance of his humiliation. Factually he has the potentiality—in other words, the freedom—to choose either course, vengeance or patience. But it would not occur to us to legalize the vendetta on the grounds that we must permit freedom of choice. Those societies and subcultures that permit or even require an offended individual to seek to avenge himself justify it not as “freedom of choice” but as an ethical decision made, for example, for the sake of an ethical good such as personal honor. By saying that we must allow “freedom of choice” in the abortion/right-to-life issue, we cannot really mean that we advocate freedom to choose between an ethical and a radically unethical course of conduct.

In this respect, to advocate “freedom of choice” is a more serious moral error than merely to support freedom from punishment. Homosexual acts have long been punishable by law in many societies. A Christian might legitimately argue that such acts should be free from punishment, on the grounds, for example, that the attempt by the state to restrain homosexual behavior by the penal code is ineffective and produces more

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Another favorite of mine is “Thank You for Your Blessings,” wherein Caroline declares, “*The smiling eyes of a tiny baby, a home that’s filled with love, I just want to stop right now and thank you, Lord, I could never thank you enough.*”

David Higgs of Nashville Public Radio commented, “I really enjoyed the original tracks as well as the spirited rendering of such classics as ‘Meeting in the Air,’ ‘Old Time Religion’ and ‘Nothing But the Blood.’ These performances are full of life and passion -- and carry a wonderful message. Thanks again for truly anointed music.”

It is no wonder the Cockman Family have been nominated for Bluegrass Artists of the Year, Instrumentalist of the Year, Bluegrass Band of the Year by the Country Gospel Music Association (CGMA) and for Gold Cross Bluegrass Group of the Year by the International Country Gospel Music Association. They were selected as one of “The 12 Most Creative Families in America” by American Greetings and *USA Today Weekend*. If that were not enough, they were also featured in a PBS special program entitled *Maker of the Stars: A Cockman Family Christmas*, and are known in North Carolina as cast members on a series of seven, one hour PBS specials, *The Arthur Smith Show, Now & Then*.

“Over the past few years, the Cockman Family have evolved into an important family group playing gospel bluegrass, and *The Promise* is but another significant milestone in their remarkable career... they created a minor masterpiece of bluegrass gospel music that is both inspiring and entertaining,” says *Bluegrass Unlimited* magazine.

The *Promise* is available for \$15 at their website www.cockmanfamily.com. Playing time is 43:09.

THE BLUEGRASS STATE

This month, Care Net’s 25th annual pregnancy center and pro-life conference is being hosted in Louisville, Kentucky, the Bluegrass State.

O BROTHER WHERE ART THOU?

Perhaps the most mainstream outlet for bluegrass music was the film *O Brother Where Art Thou?*, released in 2000. The Coen Brothers film, which starred George Clooney, featured the actor and his prison friends as a bluegrass music band called the Soggy Bottom Boys. The movie’s award-winning soundtrack featured bluegrass music legend Ralph Stanley, along with other bluegrass musicians like Gillian Welch.

WHAT THE HECK IS BLUEGRASS?

Bluegrass is a style of acoustic music that originated in the 1940s when Bill Monroe, Lester Flatt and Earl Scruggs combined elements of country/western, gospel and blues music with the British, Irish, and Scottish music of their Appalachian mountain heritage. It is played most commonly on the mandolin, fiddle, five-string banjo, six-string guitar, and upright bass, but the resonator guitar (“Dobro”), harmonica, and electric bass are also found in bluegrass. Percussion is not generally used, with the insistent rhythm being a result of the interplay of the stringed instruments. Bluegrass music is often called “that high lonesome sound” but it includes a wide range of lively instrumentals, sweet ballads in three-part harmony, soulful a cappella gospel quartets and up-tempo love songs. - Elisabeth Burkett

abuses than it hinders. But for a Christian to argue that homosexual behavior should be legitimated in the name of freedom of choice is not really to support the general principle of freedom of individual decision; it is, rather, to remove this particular area of decision-making from the moral and ethical sphere, and thus to break drastically with biblical teaching and the Christian moral heritage.

The widespread acceptance of the slogan “freedom of choice” among Christians is more likely to stem from defective training in moral reasoning than from an explicit rejection of biblical teaching or of the Christian’s right to a voice in the formulation of public policy, but the end result is the same: Christians are in effect disfranchised, and society as a whole is deprived of the value of any ethical insights drawn from or embedded in our biblical heritage. A liberal society in which there is no attempt to write laws on a theocratic basis may frequently reject such biblically derived insights or decline to embody them in its public laws. However, the Christian has every right to share such insights with society at large and to attempt to persuade it of their validity.

First of all, Christians must learn to apply more rigor in their moral reasoning. They must, for example, learn to distinguish between a principle that has a definite content, such as the commandment against false witness, and one that is merely an empty, adaptable slogan, such as “freedom of choice.” If pluralism means that committed Christians are not to impose their convictions on the nominal Christian majority or the non-Christian minority, then it must also mean that Christians can expect that society not attempt to suppress or discredit their convictions and rights.

Second—because the process of education in moral reasoning will take

some time—Christians must challenge the slogans, the “sacred cows” of modern Americanism that serve as convenient tolls for the destruction of Christian institutions and values. As a beginning, every time a Christian encounters the slogans “freedom of choice,” “pluralism,” and “separation of church and state,” he must challenge them, require the person voicing them to give them a specific content, and deal with them then not as doctrines deserving of mythological or quasi-religious reverence but on the basis of the specific content that their advocates ascribe to them.

Third, Christians must acknowledge that if God has placed them in a largely non-Christian society (at least in the sense of genuine commitment, as opposed to merely nominal Christianity), it is not in order that they be transformed by it, but for its healing and transformation by them. Can God expect less of Christians than that they at least have the courage to attempt to persuade non-Christians that the organization of society according to Christian, biblical principles is to the advantage of all?

Conversely, if Christians, who through our historical development have been the trustees of most of the ethical and moral wisdom of our civilization—for it has come to us through Christian sources—refuse or are too timid to share it with others, they are depriving the whole nation and all its people of a good of which they are supposed to be stewards and disseminators, not mere warehousemen. What this simply means is that it is a Christian duty to proclaim to all society, not just to the like-minded, the social value of the laws, principles, and insights that we derive from our biblical heritage, but that correspond in their ultimate validity to the nature of man as a creature made in the image of God.

DR. HAROLD O.J. BROWN

"He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord" Acts 11:24.



1933-2007

When God uses one life to influence thousands for immeasurable good, we gratefully rejoice. With thankfulness to God and on behalf of the women who have chosen life, we celebrate in the vision, life and writings of Dr. Harold O.J. Brown.

In 1975, Dr. Brown started the Christian Action Council, now known as Care Net, a Christian Network of Care for Women in Crisis. Today, Care Net is the nation's largest network of crisis pregnancy centers. To read more about the life and legacy of Dr. Harold O.J. Brown, please visit www.care-net.org.

CARE  NET