

PACIFIC UNION RECORDER

1, 1993



*Adventists enter float
in 1993 Rose Parade*

LETTERS TO THE EDITOR

Pacific Union Recorder welcomes your opinions, thoughtful reactions to articles and your comments which contribute in a positive way to the thinking of the on important issues.

Opinions expressed in the Letters to the Editor are those of the writers, and do not necessarily reflect the views of the editorial staff, editorial board or Pacific Union Conference Executive Committee.

Letters must include your signature, address and home church, and should not exceed more than 250 words in length, except in the editor's discretion, more space may be available. The editor reserves the right to edit letters, and where necessary, to edit for brevity and space requirements.

Address your letters to: Editor, *Pacific Union Recorder*, P.O. Box 5005, Westlake, CA 91359.

Prayer power

With excitement, I applaud your good selection of the January 4, 1993 cover. The visually-striking photos and the two lead stories I believe ignite a prairie fire impact on every reader. The Holy Ghost-warrior-chain-breaking symphony must compel all Spirit-starved hearts for a dynamic infilling of the Holy Spirit. The pentecostal answer, I believe, will come in small groups that step-down love the Lord and only affirm His Lordship!

The University church in La Grange already has small groups of men and women meeting for Bible discussion and Christ-ship. A new "Prayer-Bible" meets on Tuesday nights in conjunction with a "Prayer Partner's" expecting by faith, an over-intermeshing and interlock-relationship to bud and bloom. Our covenant: 1) to get excited; 2) to enhance friendship to affirm brotherly love; 4) to let the "Fire" to fall; and 5) to

obey our commitment to the Lordship of Jesus Christ in 1993. We pray for pentecostal power, a Spirit-filled, Christ-centered, church-wide revival.

*Keith R. Mundt
Riverside, Calif.*

Abortion guidelines

The Annual Council has now approved Guidelines on Abortion. It is gratifying that our church is sharing our understanding of how Biblical principles relate to current social issues. The committee's invitation for church members to participate in the ongoing consideration prompts this response.

The committee is to be commended for recognizing two fundamental Biblical values, the sanctity of human life and the importance of human freedom. However, in the conflict between a mother's freedom to act and the sacredness of a damaged baby's life, the committee suggests that the mother's freedom takes precedence over the baby's life. In doing this, they lose sight of the fact that God Himself puts limits on our freedom. According to His Word, the strong may not oppress the weak. Moreover, every human life is sacred: old and young, Black, white and red; male and female; bond and free. Jesus died for the

entire human race and the Bible is unequivocal: taking an innocent human life is sin (Exodus 23:7, Proverbs 6:16, 17). We trust that this truth will be made explicit in a revision of the Guidelines.

Implicit in the Guidelines is the idea that "prenatal human life" is in a different category from other human life. That this distinction is being made becomes crystal clear when the committee allows abortion for "severe congenital defects . . . in the fetus." Would they approve the destruction of a newborn baby with the same defects? It is unimaginable. Those wishing to assign the fetus to a different category of human life with fewer rights than those of us who are already born should say so plainly and then wrestle openly with the following question: "What moral principle distinguishes a baby born two months prematurely from a seven-month fetus, making it a crime to kill the first but merely an exercise of personal freedom to destroy the second?" If we do not give a reasoned and defensible answer to this question, we will be sanctioning infanticide, whatever our intentions in the Guidelines.

We owe it to our Lord to ensure that these Guidelines are a reflection of His love, and offer a faithful witness to the principles of His kingdom. May we look to Him alone as our unfailing Guide.

*Earl M.J. Aagaard
Angwin, Calif.*

Birthplace

In the January 4 *Recorder*, an article says that the Savior was born in Nazareth. According to my Bible, Jesus was born in Bethlehem.

*Ed Brenneise
Lodi, Calif.*

For the Record

In the "Notice of nondiscriminatory policy as to students" printed on page 30 of the December 7, 1992, *Recorder*, the Feather River Adventist School in the Northern California Conference was inadvertently omitted. The *Recorder* regrets the error.