

The Sexual Revolution Comes of Age in the Church

The official approval of contraception within Christendom is, historically speaking, a recent phenomenon less than 70 years old. After defeats in 1908 and 1920, sanction came by way of Anglican (Episcopalian) persuasion in 1930.

At the Lambeth Conference of that year, in London, a majority of the attending bishops approved contraception “when there is a clearly felt moral obligation to limit or avoid parenthood and where there is a morally sound reason for avoiding complete abstinence.” In 1931, the U.S. Federal Council of Churches (now the National Council of Churches) issued a nonbinding statement of comparable intent. Such was Protestantism’s advance to the slippery slope leading to broad uncontested use of pregnancy control in Europe and America and leading ultimately to legalized abortion on both continents.

Within three decades, the Lambeth ruling would penetrate most of Protestantism, though clarification of the “moral obligation” and “morally sound reason” alluded to by the Conference would go wanting. Today Protestant sermons on the rightful management of human fertility are rare occurrences, and among Protestant laity, doctrinal teaching on pregnancy intervention is regarded mainly as “a Catholic issue.”

Why the departure from Reformation leaders Luther and Calvin and from



Martin Luther (1483-1546)
Courtesy of Nationalmuseum, Stockholm

centuries of Judeo-Christian allegiance to unrepressed procreation? The answer lies more in roots secular than theological. Aided by a period of vast social change, a surging force in 1930 was the sexual revolution and birth control movement led by future Planned Parenthood founder Margaret Sanger. A vocal anarchist and bitter opponent of Christianity, Sanger urged full sexual freedom for everyone and especially for women. She also urged firm population control and particularly so among large segments she called “unfit.”

To most Americans, Sanger’s free-love lifestyle was insufferable, but much of her message would be embraced, if silently so, by many of her critics. Her persistent denunciation of Papal support for large Catholic families and her passionate attacks against the “enslavement” of women by unwelcomed pregnancy began to take root in the popular media, in academia, in Congress and—with help from influential celebrities and ranking public officials—in the Church. The same was true of population growth concerns. By mid-century, the voices of Luther and Calvin, as well as those of John Wesley, (cont. on p. 3)

Contraception: The Tragic Deception

By Royce Dunn, president of Please Let Me Live and national director of Life Chain

A Protestant’s Confession

Contraception did not command my attention easily. Assuming it nonthreatening to existing human life, and hearing no objections from the voices I respected most, I regarded it a minor issue.

But the glass darkly began turning translucent and, eventually, transparent during my research for *Sex Education and Your School Board* and for *Planned Parenthood: What the Facts Reveal*. Not only did I observe contraception’s grievous influence on youth and its abiding intimacy with abortion, but I also perceived within it a self-directing spirit. When released with government approval into an unmindful nation, contraception, I noted, worked a will of its own, and its power to injure and destroy called to mind the principalities of the air which Ephesians 6 warns against.

Today, I am among the small but growing Protestant minority who deem conception God’s domain and contraception a devious intruder. If loss of human life is a major indicator, contraceptives that contain birth control components comprise the most deadly force in history. The Pill (in over 40 varieties), Norplant, Depo-Provera, Prostaglandins, and the solely abortifacient intrauterine devices (IUDs) have, by research estimates, killed in America alone over 150 million preborn citizens after their conception. (The terms *contraception* and *birth control* overlap, as seen in “contraceptive birth control” and “abortifacient birth control.” The Pill is called an “oral contraceptive” or OCP, but when its pregnancy control components fail, its abortive component controls birth by preventing the child’s implantation in the uterus. See *Abortifacient Birth Controls: The Leading Killer of Human Beings in America and the World*, p. 2.)

If contraception bears homage to the spirit world, as I contend, that helps explain the mystery of today’s passive Church amidst an unspeakable holocaust, and it helps explain the immense divide between our boisterous pro-life rhetoric and our ineffectual pro-life action. It also helps explain our readiness to apply the same regrettable response of nonintervention that our Church forebears applied to slavery in America and to Naziism in Germany.

As did they, we have yielded to a spiritual stronghold, and the senior villain is contraception rather than the surgical abortions on which prolife continues to focus. Satan knows those abortions (or the chemicals ready to supplant them) are secure so long as contraception is secure. He knows the annual loss of 1.3 million American infants to surgical mutilation today is far below the number of preborns killed in the U.S. by abortifacient birth controls, and that loss does not address the capabilities of contraception to tempt, cripple, and destroy incrementally.

Without contraception’s influence, legal abortions could not endure, and so long as they do, many of us will assume the term ‘unwanted children’ applies only to abortion defenders. Instead, God’s test is surely on us His Church, for the abortion industry

requires no testing. Said beloved clergyman Martin Niemöller in 1946: “Christianity in Germany bears a greater responsibility before God than the National Socialists, the SS and the Gestapo.” Similarly, it was Israel’s apostasy that grieved God most, not the cruelty of pagan nations. We who are ‘prolife’ condemn abortion in bold terms and speak of the ‘helpless innocent children’ who are mercilessly dismembered—yet the vast majority of those children die alone, with no adults standing legally and peacefully near the abortuary door, to pray and plead humbly in their behalf. My generation has yielded to contraception because the portion of our hearts ordained for children has found other interests, and as a result we are less detached from abortion industry values than we want to assume.

Margaret Sanger, the mother of *family planning*, inflicted greater injury on our nation than any other person who has lived on earth this century. She wrote: “Civilization, in any true sense of the word, is based upon the control and guidance of the great natural instinct of Sex. Mastery of this force is possible only through the instrument of Birth Control.” Through Sanger’s relentless guidance, contraception forged the path for America’s sexual

revolution and its accompanying depravities. It forged the path for unrestricted abortion and its inestimable death toll. And it forged the path for the “new morality” Sanger crusaded for, while extolling “Birth Control” (a term she popularized) as “my religion.”

By embracing family planning values, America has sown to the wind and reaped the whirlwind. When modern contraceptives were being developed at mid-century, U.S. doctors were treating 4 sexually transmitted diseases (STDs), illegitimacy was at 4%, and abortions were estimated to be 100,000 annually. Soon thereafter, officials in our democracy decided with their human reasoning that sexuality in our nation needed institutional management and that fornication could be made safe for both single adults and youth. Today, U.S. physicians are treating more than 50 strains of STDs, illegitimacy has reached 35%, and abortions (surgical and abortifacient) are estimated to be about 10 million annually. As a result, our economists tell us that illegitimacy alone can bankrupt the U.S., and anthropologists tell us that never before in history has such a high percentage of children, in any culture, grown up fatherless. Add to these losses a 100% increase in divorce since 1960, an alarming rise in

A Population Explosion or an Emerging Birth Dearth: The Facts

“Behold, children are a gift of the Lord; the fruit of the womb is a reward.” —Psalm 127:3

Reported the *European Parliament News* as early as 1984: “The European Parliament is seriously disturbed by statistics showing a rapid decline in the birth rate on the European Economic Community, which fell from 2.79 in 1964 to 1.68 in 1982.” A minimum of 2.1 children per woman are required to maintain a nation’s population. By 1984 France’s “total fertility rate” (TFR) had declined 32% over an 11-year period, leaving Prime Minister Jacques Chirac to declare, “Europe is vanishing....soon our countries will be empty.”

Today France is among the European nations that pay mothers to produce babies, as is Germany, whose population in the original West sector will decline by almost three-fourths in the 21st century if their current birth rate of 1.3 holds course. During the same period, the Western World will shrink from 21% of the earth’s population to only 5%, with inestimable impact on cultural values, world economies, and military superiority.

The “population explosion” scare that peaked with publication of *The Population Bomb* by Stanford biologist Paul Ehrlich in 1968 has betrayed its mentor and emerged from its mythical cocoon as a very different threat. What awaits

the Western democracies, particularly, is not a world overrun by *homo sapiens* but rather a compelling scarcity of human life, a literal “birth dearth.” As for the undeveloped Third World, growth will continue into the next century but at a much slower rate—from a 6.1 fertility rate in 1970 to under 3 by 2020 and under 2 by 2035. Altogether, how crowded is the earth today? Not very crowded. All 6 billion people now living could stand within the city limits of Jacksonville, Florida, @ three square feet per person.

As noted by Nicholas Eberstadt in “World Population Implosion” (*Public Interest*, Fall 1997), *The 1996 Revision of the United Nation’s World Population Prospects* indicates zero growth by 2040 (the Population Institute suggests as early as 2025), with a global population of approximately 7.7 billion people and a median age above 40—up from a median of 20 years in 1900. Thereafter, if current trends prevail, the UN data projects for the 22nd century a global population well below the current level, which will include the statistical extinction of Italy, for example. Today, Italy’s birth rate is under 1.2.

These projections help confirm what God has always known—that no overpopulation crisis would (cont. on p. 2)

Abortifacient Birth Controls: The Leading Killer of Human Beings in America and the World

Most Christians remain unaware of the 'abortifacient holocaust' gripping America, and that fact alone is evidence that an ominous principality is blinding the Church to abortion. According to research data, abortifacient birth controls kill up to 8 million or more preborn U.S. citizens annually, after their conception. How many Christian spouses, unknowingly, contribute yearly to this statistic? What responsibility rests with Christian physicians, the pastors of America, and pro-life leaders? Why have our spiritual eyes missed the scientific data available to us for over 20 years?

While abortifacient birth controls permit conception a percentage of the time, they prevent birth by not allowing the newly conceived child to implant itself in the uterus, where it can grow. In *Infant Homicides Through Contraception*, Dr. Bogomir M. Kuhar, researcher and president of Pharmacists for Life Intl., provides estimates of annual U.S. deaths from abortifacient birth controls. He has written, in summary:

1) ORAL CONTRACEPTIVES [The Pill, in over 40 varieties]

Oral contraceptives have a threefold mechanism of action: a) they suppress ovulation; b) they alter the cervical mucus to reduce sperm migration into the cervical os; and c) they alter the biochemical milieu in the endometrium resulting in the prevention of implantation/nidation. It is the latter mechanism which is abortifacient and which concerns us here.

Oral contraceptives have a breakthrough ovulation rate of 2 to 10% (Peel and Potts, 1969). This figure varies with the author in question. For example, one study with 7 low dose oral contraceptives found an ovulation rate of 4.7% (Van der Vange, 1986). In 1990, the Ortho Corporation's annual report on oral contraceptive usage estimated 13.9 million US women use oral contraceptives.

A 2% rate yields 278,000 ovulatory cycles based on the above user estimate. We also know that in any given cycle there is a 25% overall conception rate for normally fertile couples of average sexual activity (Kippley, 1986). Multiplying the two yields a result of 69,500 chemical abortions per cycle or 834,000 per year.

A 10% rate yields 1,390,000 ovulatory cycles times 25% rate for a resulting 347,500 chemical abortions per cycle or 4,170,000 per year. Thus we have a range of 834,000 to 4,171,000 abortions annually.

2) INTRAUTERINE DEVICES [IUDs: their use has declined, due to risk]

IUDs work by interfering with the enzymatic processes of the developing blastocyst and by inflaming the endometrium whereby it is hostile to implantation/nidation. Also, the Progestasert IUD acts by altering the endometrial milieu, making it inhospitable to implantation/nidation.

The probability of conception using an IUD, based on about 1.5 million users times the 25% conception rate equals 375,000 conceptions, since IUDs do not prevent ovulation. We also know there [is about a] 15% IUD user unplanned pregnancy rate; therefore, 56,250 preborn lives are recognized per cycle (many of those to be killed

later by surgical abortion?), leaving 318,750 mechanical abortions per cycle or 3,825,000 per year. [In the U.S., numerous lawsuits have sharply reduced the demand for IUDs.]

3) DEPO-PROVERA (DMPA)

This long-acting progestin is injected under the woman's skin every 3 months and was approved by the FDA in Dec. 1992 for "contraceptive" use. DMPA was available for over 20 years, and many physicians have used it as an abortifacient, an unlabeled and unapproved use, but one which is perfectly legal in the United States. Based on an estimated 1,000,000 users and an ovulation rate of 40-60% (Belsey, 1988), we can determine at the lower rate there are 400,000 ovulatory cycles times 25% conception rate yielding about 100,000 chemical abortions per cycle or 1,200,000 per year.

At the 60% rate, we have 600,000 ovulatory cycles times 25% conception rate equaling 150,000 chemical abortions per cycle or 1,800,000 per year. It must be borne in mind the worldwide number, not estimated here, must be quite significant since it has been used in developing countries—at times without the approval of the local government—for over 20 years, shipped from Upjohn's facility in Belgium.

DMPA also acts by altering the endometrial milieu, preventing implantation/nidation by the tiny preborn human.

4) NORPLANT

Norplant is a subdermal implant of six one-inch long silastic rods which contain the progestin levonorgestrel, and acts for up to 5 years. There are an estimated 1,500,000 users, more or less with about another million worldwide, according to Wyeth-Ayerst, distributor of the chemical in the United States for the Population Council. Norplant acts like other progestins as an abortifacient (supra 1,3) with an ovulation rate of 50-65% (higher in some studies).

At a 50% ovulation rate, we have 750,000 ovulatory cycles times a 25% conception rate, equaling 187,500 chemical abortions per cycle or 2,250,000 per year.

At a 65% ovulation rate we have 975,000 ovulatory cycles times a 25% conception rate or 243,750 chemical abortions per cycle or 2,925,000 per year.

[Editorial note: Dr. Kuhar accepts the Centers for Disease Control and Alan Guttmacher Institute's 1989 estimate of 1,500,000 surgical abortions annually in the U.S., and he accepts the CDC's estimate of 50,000 to 100,000 Prostaglandin (PG) and Saline abortions annually.]

CONCLUSION: Totaling up, the above yield an estimated 9,659,000 to 14,320,000 chemical, mechanical and surgical abortions per year in the U.S. alone. Extrapolated out from 1973—the year of *Roe v. Wade*—that would amount to 193,180,000 to 286,400,000 abortions over 20 years (1973-1993) due to chemical, mechanical or surgical means. This truly is the bloodiest century in history. □

[To reach Pharmacists for Life Intl., call 800-227-8359. To order *Infant Homicides Through Contraception*, contact Eternal Life, PO Box 787, Bardstown, KY 40004 (Ph. 502-348-3963).]

A Population Explosion or an Emerging Birth Dearth (cont. from p. 1)

occur, due to Fallen man's sin nature and due to God's own timetable for mankind. Through many centuries, high infant mortality, wars, and disease slowed population growth. More recently, growth has yielded to the vast societal change impelled by contraception, abortion—and the emergence of an unusual aversion to children within the human psyche. As to the future of mankind, the Bible tells us that all procreation will cease one day.

But what about today? Isn't runaway procreation responsible for much hunger and poverty in the world? The answer is no. Natural disasters contribute, but the chief causes are inept, unjust governments and disabling religions. If, for example, cows were deemed unsacred in India, that nation's food shortage would end and India could export grain. Even so, Third World growth is slowing measurably, as noted earlier, while the industrial democracies, as a group, already face a labor-consumer shortage. America's birth rate fell below replacement level in 1972, and our current minor growth is due to "momentum" from the now fading Baby Boom, legal immigration, and 5 million illegal immigrants. Our current birth rate is 1.97, down from 7.7 in 1790, and this decline may eventually prove fatal to various popular social programs. By the year 2050, for example, the ratio of workers (age 15 to 64) to seniors (65 and older) will be less than 2 to 1.

THE CHURCH'S BETRAYAL OF THE FAMILY

How could such incredible loss occur in the West—the traditional seat of Christendom? As Max Heine points out in *Children: Blessing or Burden*, the Western nations have been contracepting and aborting themselves into frailty with help from materialism, feminism, radical environmentalism, the allures of urbanization, the prevalence of two-income homes and day care, and undue devotion to secular education. Add to that mix current life style trends that lead to delayed marriage, delayed birth of first child, a rise in divorce, a rise in infertility (due to abortion and sexually transmitted diseases), a rise in the percentage of singles, of gays and lesbians, and of unmarried couples

who live together but reject parenthood.

This grave misadventure reflects the Church's own illicit affair with the sexual revolution and prevailing social trends. Today, one-sixth of the earth's population is Muslim, with a birth rate almost three times that of Christian spouses in the U.S. Among the world's 25 largest cities in 1950, only 7 were predominantly non-Christian, but that number will increase to 17 cities by the year 2000, with Islam and Hinduism major beneficiaries. By 2050, only one of the world's 12 largest nations will be Western: the U.S., with a lower population than Pakistan and Nigeria and with an increasingly non-Western culture. Also by 2050, India will surpass China in population, Africa will more than triple all of Europe, and the twelve largest nations will include Bangladesh and Iran. How secure, in that day, will freedom be? How strong will the Church be?

As Christendom shrinks ominously in the UN projections, so does the family. About 2.5 children under age 5 were living for every senior 65 and over in 1950, and these children composed one-seventh of the global population, compared to one-ninth today, and to under one-twentieth by 2050. Should this latter projection prove true, almost four seniors will be living in 2050 for every child under age 5, and in the industrial democracies the ratio will be 8 to 1. As for adolescents and young adults (15 to 24), their percentage in the industrial democracies will decline to under 9 by year 2050. And as for blood relationships, their decline will lead to an immensely different understanding of family—and to a time in the 22nd century when a family of siblings, cousins, uncles, and aunts will be rare and, as Eberstadt notes, the only biological relatives for many of the earth's citizens will be their ancestors.

Unlike Ehrlich's dramatic success in popularizing the mythical "population explosion," journalist-commentator Ben Wattenberg drew only marginal attention with publication of his scholarly response *The Birth Dearth* in 1987. While lacking vital spiritual wisdom (he defends the right to both liberal use of birth control and abortion on demand), Wattenberg interprets the world's demographic trends with keen insight—including the precarious future

of America's national defense, labor force, programs such as Social Security and Medicare, and indeed our nation's influence in the world.

OUR HYPOCRISY IS SCREAMING AT US

Surely we who call Christ our Lord must grasp the demographic projections discussed here. While it is purposeful to restate that these projections may require revision, we can not ignore current reality, which includes an ominous birth shortage and an abortion holocaust. Nor can we continue to blame liberal lawmakers and radical environmentalists without seeing our own pronounced involvement in Satan's conspiracy against human procreation and the traditional family. Family planning practiced in the Christian homes of America is no less an aversion to children than most of the family planning we decry when exported to non-Christian nations. A child is either a gift as the Bible teaches, or it is not. God either cares about our desire (or lack thereof) for children in our home, or He does not. His Word is either silent on human fertility management, or it is not. And if it is not silent, and if we desire God's will for our home, and believe children are gifts from God, why are America's pulpits largely silent on a subject so globally crucial—if not for dominion of a spiritual stronghold like unto what sustained slavery and permitted rise of the Nazi regime?

Assuredly, God remains sovereign over the affairs of mankind, and the UN projections discussed here possess no innate power. Yet for us who comprise the Church, how severely has our rejection of children and our unwitting embrace of the sexual revolution already grieved God's heart, strengthened the enemies of His kingdom, and delayed completion of the work He assigned to us His spiritual sons and daughters?

Surely the sin of rejecting children whom God desires in our home is abhorrent and at some point may, in God's eyes, rival or equal the sin of abortion. Please, pastors of America, provide us wise, anointed counsel from God's flawless Scripture. Our families are perishing. □

The Condom and Sterilization versus Natural Family Planning and Periodic Abstinence

Manuscripts almost 4000 years old speak of contraceptives. The condom as we know it was named by Gabriel Fallopius (of Fallopian tube renown) in the 1500s, and for centuries thereafter its prestige was equal to the jokes it prompted about its inefficiency and intrusion. Sixteenth-century essayist Montaigne called it “armor against enjoyment, gossamer against infection.” Then came twentieth-century contraceptive values and an AIDS epidemic that elevated the lowly condom to a position of honor—and all because science and society rejected abstinence and had nothing better to rely on than the “gossamer” Montaigne ridiculed.

Though not an abortifacient, the condom carried the philosophical load for contraception until the abortifacients arrived, and it answers to the same deceptive spirit they do. As symbol for casual sex, the condom is chief recruiter for fornication, adultery, and surgical abortions, and it focuses on the young with devastating results. When in 1990 former Surgeon General Everett Koop was asked what his 1988 mailing of a condom-use booklet to over 100 million U.S. homes did to improve the sexual behavior of our nation’s youth, he replied, “Essentially nothing.” Instead, the mailing had undoubtedly weakened the clinically confirmed “protective guilt” which God had graced to America’s future adults.

NATURAL FAMILY PLANNING (NFP)

For spouses who demand pregnancy control, natural family planning (NFP) is an option to the condom and to the other nonabortive barrier and anti-sperm contraceptives. Unlike the much maligned ‘rhythm method,’ NFP’s Sympto-Thermal Method is scientifically based, and when applied properly, its proficiency rivals that of sterilization, which many Christians reject for sake of conscience and for fear of health risks. Unlike the condom, which often invites compromise of conscience and disregard for mature self-control, NFP and the period of abstinence it calls for require husband and wife to be a partnership in several ways, including agreement on the purpose of their sexuality. NFP offers a lower ‘failure’ rate than does the condom, it combats lust and befriends the marriage bond, it is a hedge against divorce, and it helps provide a more favorable environment for children already in the home, than does the condom and other modern contraceptives. (For carefully researched materials on NFP, one reliable source is the Couple to Couple League, PO Box 111184, Cincinnati, OH 45211, Ph. 800-745-8252).

Yet despite the benefits of NFP, it too can conspire against procreation if it is accompanied by motives displeasing to God. For this reason some Christians believe freedom to engage in intimacy is incompatible with any form of pregnancy control. Each egg in a wife’s body is genetically unique, they point out, and they believe God alone can rightfully choose and space children in a home. Other Christians believe they may space or limit their offspring if they do so with abstinence exclusively.

Discussion of these matters within the Church is crucial. God does not take lightly how we manage our fertility—not when He desires to utilize his creative power through us to bring into the world new human life to serve and glorify Him. Christian spouses should desire the family plan God has for them, including the special work He has for their children to do in life. It is axiomatic in Scripture that large families are heralded by God as treasures to behold, and while this does not mean God intends a large family for each of us, it does mean that we should welcome the children God wants us to have—for He is the master family planner. □

A Protestant’s Confession (cont. from p. 1)

outside the womb, and epidemics of illiteracy, estranged youth, and dysfunctional families. Contraception, we know, is not the sole culprit, but it is a fierce contributor, with enduring penalty.

How lamentable. As this century closes, America bears the shame God assigns to nations that reject chastity, fidelity, and procreation—the badge of Sodom. Legalization of same-sex marriages looms before us in significant measure because we who claim to know Christ have joined the grim coalition against children. Contraception has served to steal our affection for them and, thereby, our will to seriously defend them. Little should we marvel that homosexuality fills that void in our society.

THE AUTHOR’S PERSONAL LOSS

Yet there is a more intimate reason for my opposition to contraception. It was re-affirmed recently when a friend told me about an elderly missionary mother. When asked to cite her “most important accomplishment in life,” she replied, “Raising my six kids.” She then told about her investment in her children and how each of them had become “a light to the world.”

That testimony speaks eloquently to my

personal loss. My wife and I have a son and daughter whom we cherish and who are developing, with diligence, the gifts God has graced to them so that they, too, can be lights to the world. Daily, I rejoice in their lives, but I wonder how many more lights God wanted to originate in our family. The evidence suggests my wife and I could have had additional children with little difficulty, and though we yielded no ground to abortion, we fell prey to its more deceptive and senior partner.

With passing years, an abiding sadness has settled into my spirit, and I do not want to lose it, for it has taught me the incomparable worth of procreation. Today, my loss is all too similar to that of grieving parents who have had to bury sons and daughters—and it is also similar to that of regretful mothers and fathers who have by trifle aborted their preborn babies. How many children did God desire in my family? I long to know—and I long to know their interests, their gifts, their laughter, and their own family members. But most of all, I long to know the light they could have brought into the world.

May God grant that readers of this pamphlet will welcome into their homes the uniquely wondrous gift—children. □



Shown above is the Protestant family of Frank and Gail Smith, of Yuba City, California. Two of their nine children are their offspring, five are adopted, and two (faces not shown, as required by California law, prior to adoption) are their foster children.

The Sexual Revolution Comes of Age in the Church (cont. from p. 1)

Charles Spurgeon, Cotton Mather, and Matthew Henry, among others, had substantially yielded to spokesmen like unto Karl Barth, Albert Knudson, and a new Protestant reckoning on pregnancy control.

The early voices had also given way to new interpretation of God’s command in Genesis 1:28: for man to “Be fruitful and increase in number; [to] fill the earth and subdue it.” This divine order was no longer binding, according to Barth, who felt the time had come for procreation to be guided significantly by “what was best for parents” and “for society as a whole.” Knudson agreed. Contraception was not “inconsistent with a sincere faith in Divine Providence,” he said, and he dutifully defended conjugal fulfillment aside from procreation and believed that improvement in living standards for mankind required fewer births—and thereby pregnancy prevention.

Into this moist seedbed the contracepting mentality now pervasive in Protestantism and among a majority of Catholic laity sank its assertive roots. With winds of material prosperity fanning a rapidly urbanizing America, science and technology answered the family planners’ call for the pills, procedures, devices, and programs necessary to relieve spouses of the ‘burden’ of ‘unwanted’ children.

Legal sanction of contraception within

marriage did not occur until 1965. In *Griswold v. Connecticut*, the Supreme Court held that a married woman could not be denied contraceptive use. The Court based its decision on an unenumerated “right to privacy” found, it claimed, in a penumbra to the 14th Amendment.

Such was America’s crossing of the ‘birth control’ Rubicon, enroute to unrestricted abortion. In 1972, *Eisenstadt v. Baird* extended contracepting rights to single women, and the result was wide distribution of contraceptives on America’s college campuses, with condom dispersal in the forefront. One year later, the ethereal “right to privacy” that anchored *Griswold v. Connecticut* served as the foundation stone for *Roe v. Wade*—which joined forces with *Doe v. Bolton* to legalize abortion through 9 months of pregnancy. *Doe* and *Roe* received Court approval on the same day, January 22, 1973.

In 1977, *Carey v. Population Services International* secured contracepting rights for minors under 16 years of age, and in 1983 *Bolger v. Young Drug Products Corporation* lifted a federal statute that had prohibited unsolicited birth control advertisements. Thereafter, Utah’s effort to require parental notification before minor children could obtain contraceptives in that state was ruled unconstitutional by

the Supreme Court in *Jane Does 1 through 4 v. State of Utah Department of Health* in 1985 and in *Planned Parenthood Association of Utah v. Dandoy* in 1987.

CONTRACEPTION AND ABORTION RELY HEAVILY ON EACH OTHER

The preceding historical review reveals the strong codependency of contraception and abortion. Not surprisingly, their union was officially acknowledged by the high Court in 1992, when *Planned Parenthood v. Casey* noted (after invalidating spousal notification and reaffirming *Roe v. Wade*) that accustomed access to contraception (meaning, access which Americans have come to expect) has made abortion a necessary practice, deserving constitutional protection.

With indoctrination of the industrialized world locked into history, the expansive arm of family planning is now reaching deep into the Third World nations. The chief exporter of this deadly cause is America, renowned for her noble heritage and home to 400,000 Christian churches.

In his book *The Bible and Birth Control*, Charles Provan stresses that Protestantism’s broad acceptance of birth control sprang from “immoral and anti-Christian” origins and that “not one orthodox theologian” be-

fore the current century can be found in support of it. Even Thomas Malthus, the prominent 18th-century anti-population growth theorist, termed contraception “immoral” (he urged abstinence instead) and joined a long list of respected Protestant ministers who, during five centuries, opposed pregnancy controls. Of those clergymen, Provan identifies more than 50 and concludes with a kind but evident challenge: “To paraphrase the Book of Hebrews, ‘since we are surrounded by so great a cloud of witnesses,’ may our opponents hearken unto our spiritual ancestors and reexamine their own views.”

Today, we in the Church often denounce Margaret Sanger and family planning without realizing the degree to which we have applied Sanger’s birth control ideology and helped to embed into our culture key segments of the new morality she stridently promoted. With evidence of our folly mounting before us, are we ready to reexamine our actions? Our doing so will surely help restore our love for children and will help unveil the solution to abortion on demand—a solution that must emanate from our own hearts.

But what about the hard cases that many Christians believe justify contraceptive use? Kindly read “For the Christian Home To Consider,” on p. 4. □

ViewPoint

Martin Luther on Barrenness

“Today you find many people who do not want to have children. Moreover, this callousness and inhuman attitude, which is worse than barbarous, is met with chiefly among the nobility and princes, who often refrain from marriage for this one single reason, that they might have no offspring. It is even more disgraceful that you find princes who allow themselves to be forced not to marry, for fear that the members of their house would increase beyond a definite limit. Surely such men deserve that their memory be blotted out from the land of the living. Who is there who would not detest these swinish monsters? But these facts, too, serve to emphasize original sin. Otherwise we would marvel at procreation as the greatest work of God, and as a most outstanding gift we would honor it with the praises it deserves.”—Martin Luther
From *The Bible and Birth Control*, by Charles D. Provan

Is Parenthood Optional in Scripture?

“Thus while marriage is optional (1 Corinthians 7), those who choose to wed are not given the option of whether or not to bear children. Procreation is a primary purpose of their marriage and sexual relationship. Their union is designed for and fulfilled in the birth of children. If couples do remain childless, it must be God’s choice, not theirs.”—Samuel A. Owen, Jr. from *Letting God Plan Your Family*

Western Culture Turns Hostile

“Historically, human societies have been pro-child; modern society is unique in that it is profoundly hostile to children. We in the West do not refrain from childbirth because we are concerned about the population explosion or because we feel we cannot afford children, but because we do not like children.”
—Germaine Greer, from *Sex and Destiny: The Politics of Human Fertility*

“What If God Planned a Revival and Nobody Came?”

“Wouldn’t it be something if God were ready to pour out a great revival on us and the only thing holding Him back was our refusal to trust Him to give us this initial blessing?”

“This is not a hypothetical question. Look at the last verse of the Old Testament, Malachi 4:6: ‘And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.’

“The difference between revival and judgment may rest on whether our hearts are turned toward welcoming our present and future children. Without question, the church today does not love children.

“A bad attitude toward children brings a curse. A miserly attitude toward children makes God miserly toward us. But an openhearted, generous desire for and appreciation of children as God’s good gifts inclines God to trust us with many more good gifts—gifts we have not even seen for over 150 years now and can scarcely imagine.” —Rick and Jan Hess, from *A Full Quiver*

Who Would Refuse a Gift from God?

“Behold, children are a gift of the Lord.” [Psa. 127:3]

“Do we really believe that? If children are a gift from God, let’s for the sake of argument ask ourselves what other gift or blessing from God we would reject. Money? Would we reject great wealth if God gave it? Not likely! How about good health? Many would say that a man’s health is his most treasured possession. But children? Even children given by God? ‘That’s different!’ some will plead! All right, is it different? God states right here in no-nonsense language that children are gifts. Do we believe His Word to be true?”

—Rick & Jan Hess, from *A Full Quiver*

How Does God View a Vasectomy?

“Only two things could convince a man to get a vasectomy reversal. Either a radical restructuring of his beliefs, or a nagging wife. For me it was the former.

“In 1985, I believed two things which convinced me that getting a vasectomy was fine. The first belief was that God nowhere in Scripture condemns the use of birth control; therefore it must be okay. The second was that God wants us to use ‘wisdom,’ therefore in today’s economy and because of my emotional make-up it would not be wise for me to have more than two children....”

“Both of these beliefs are unbiblical.”

—Pastor Matt Trehwella, Milwaukee, WI

Pro-life Leaders, Pastors, Counselors, Physicians, Pharmacists

“Because of social pressures and half-hearted convictions, when it comes to something so deeply entrenched in our society and in the Christian community as the Pill, we ourselves are fully capable of denial. Looking back, I believe I was in denial on this from the time I first heard about it six years ago. Why didn’t I dig deeper? Why didn’t I research it more carefully? Because I didn’t want it to be true. But there are many things I don’t want to be true that still are....”

“Our churches, our patients, our counselees, our families look up to us for leadership. Let’s take our God-given role seriously and provide that leadership.... We dare not be silent in the face of the lives of children created in the image of God.”

—Randy Alcorn, from *Does the Birth Control Pill Cause Abortions?*

For the Christian Home To Consider

Is God concerned about fertility management in the Christian home? If so, does His concern restrict the liberty of Christian spouses to control pregnancy? To what degree? May they do so with nonabortifacient contraceptives of their choosing? Only with natural family planning? Only with abstinence? Or must their sexual liberty always leave open the door to conception?

I do not adequately answer these questions in this pamphlet. The subject before us is compelling indeed and begs input from the most discerning minds and hearts in the Church today. May God grant that this pamphlet, however limited, will help to encourage that input. The need is crucial.

Meanwhile, of the few Protestant authors currently braving this impassioned minefield, one is Samuel Owen, author of *Letting God Plan Your Family*, and his perspective offers a starting point for some closing thoughts.

In brief, Owen believes exceptions to unrestrained procreation exist, but his test for spouses is challenging. Marriage, he states, is a biblical option, but he writes: “Nowhere in Scripture...do we find that procreation within marriage is optional. Nor do we find anywhere in Scripture that we should limit the number of children.” However, Owen adds: “The Fall opens the door to exceptions to God’s ideal, to the possibility of controlling conception.” He cites as a possible instance a sure and compulsory call to a Godly mission—to “a higher moral purpose.” He also cites acute health risk for the wife, disabling mental instability of spouses, and serious marital disunity as possible causes for controlling conception until healing can provide for children.

But Owen warns that “any exception must always be viewed as an exception, never as the rule” and that spouses should “take the test of sincerity before deciding to limit their family. This test,” he writes, “has only one question: Do you see the possibility of limiting conception as a sacrifice or as a relief?” Adding: “If they [Christian spouses] feel compelled to abandon the Biblical ideal, they must supply the burden of proof for their action. They must ensure they are being directed by and

for God, not by and for their own interests.” He then concludes: “...since children are a blessing, any decision to prevent their birth must be made with a sense of disappointment, not relief.”

That is a hard teaching for our present age, but many Protestants will commend Owen’s noble effort because they know something is seriously amiss in the silence Protestantism is currently bringing to the profound subject before us. Surely our fertility management is important to God. Surely Biblical principles apply (some of the end references provide scriptural studies). And who can doubt a relationship exists between our views on pregnancy control and the abortion holocaust, the birth dearth, and other severe maladies in our homes and in our society.

As we look ahead, abortifacient contraception will continue to reduce the demand for surgical abortions and will, of necessity, become prolife’s main battleground. While fervently hoping discussion of this subject will burst open in our nation’s churches and Christian media and produce much anointed insight, I share, for the near term, the following convictions:

1) An end to Protestantism’s silence on human fertility management is absolutely essential, and the responsibility rests substantially with America’s pastoral shepherds—the “gatekeepers” of our cities and the preeminent leaders in our nation. With abiding respect, I urge pastors to confront head-on the hard questions presented here, lest many parishioners perish from lack of knowledge.

2) Ultimately, the gravest matter facing the Church today is not abortion but our lack of devotion to God—which accounts for our lack of love and desire for children. With that love and desire present, God may give us a large family, or He may give us only one or two children plus special ministry. He may build our family with adopted children or with foster sons and daughters. What is vital is that the plan be His.

3) Management of family size bears enormous consequences, including whether or not life-endowed off-

spring share an earthly existence and begin their own family lines. That fact is pivotal.

4) Christian spouses must, at minimum, avoid all abortifacient birth controls.

5) Spouses who insist on pregnancy control should examine natural family planning (NFP) carefully, while realizing that it, too, can betray God’s will for their home if used with wrongful intent.

6) Contraception is abortion’s bedfellow, and America’s current holocaust will not end until we the Church renounce our eagerness to contracept and seek the devotion we should have for children.

7) With so many of us needing guidance in this vital area, let us humbly extend grace to each other. (*Readers are encouraged to share their responses and insights by writing to PLML at the address below.*) □

References

Randy Alcorn, *Does the Birth Control Pill Cause Abortions?* (Gresham, OR: Eternal Perspective Ministries, 1997).

Nicholas Eberstadt, “World Population Implosion,” *Public Interest*, Fall 1997, pp. 3-22.

Germaine Greer, *Sex and Destiny: The Politics of Human Fertility* (New York: Harper and Row, 1984).

Max Heine, *Children: Blessing or Burden?* (Gresham, OR: Noble Publishing Associates, 1989).

Rick and Jan Hess, *A Full Quiver* (Brentwood, TN: Wolgemuth & Hyatt, Publishers, Inc., 1990).

Erwin W. Lutzer, *Hitler’s Cross* (Chicago: Moody Press, 1995).

Samuel A. Owen, Jr., *Letting God Plan Your Family* (Wheaton, IL: Crossway Books, 1990).

Charles D. Provan, *The Bible and Birth Control* (Monongahela, PA: Zimmer Printing, 1989).

The Population Institute, “1996 World Population Overview,” December, 1996.

Warren Thomas Reich, Ed., *Encyclopedia of Bioethics* (New York: Simon & Schuster and Prentice Hall International, 1995).

Ben J. Wattenberg, *The Birth Dearth* (New York: Pharos Books, 1987), together with *The Grandchild Gap*, PBS, 1997.

Distribution copies of this pamphlet are available @ 100 for \$10, 500/\$35, 1000/\$60, 5,000/\$55 per 1000

PLEASE LET ME LIVE

“The Life Chain People”

3209 Colusa Highway

Yuba City, CA 95993

530/671-5500

© Copyright 1998