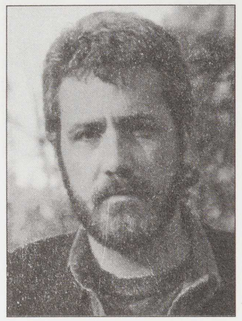
Griffin competent for trial — by whose judgment?



by Kevin Starrett

When Michael Griffin performed a very late term abortion on Dr. David Gunn in Pensacola, Florida, many in the pro-life community considered it a simple case of Gunn control. But apparently that feeling was not shared by prosecutors in the sunshine state who are trying Mr. Griffin for murder and asking for the death penalty.

The irony of a government seeking to execute a man for executing a man who made a living executing children may be too Byzantine to contemplate, but entertainingly enough that may be the least ridiculous part of this demented dance through America's judicial system.

After lengthy hearings, Judge John Parnham ruled that Griffin was competent to stand trial.

Even those who still have some faith in American government have to be amused by the concept of requiring Griffin to be subjected to competency hearings because he shot a person who made a living killing the most innocent and unprotected people on the planet and then deciding to use the Bible in his defense. This is the same government who employed a goon to shoot a 13 year old Idaho boy in the back and then blew out his mother's brains as she stood in the doorway of her mountain cabin holding a ten month old baby in her arms. Neither young Sam Weaver nor his mother Vickey had been charged with any crime, it's just how the federal government does things in Idaho.

It sure is comforting to know that the feds have decided that Griffin in competent to stand trial and face the death penalty after being tried by the same people who set fire to the compound at Waco, Texas and murdered 80 children to save them from "child abuse." If you have any doubts that the federal government set the fires, get and view a copy of Linda Thompson's excellent video "Waco, the Big Lie." Unlike the video you may have seen on your local TV station, this tape clearly shows flame throwers mounted on the front of the tanks that destroyed the buildings in the compound.

Okay, maybe it's me. Maybe I've just spent so long as a "Nazi-Bigot-Anti-Choice-Homophobe-Patriarchal-hate-monger" that I see conspiracies everywhere, but I think something is wrong with this picture.

I know there's some division among pro-lifers over whether Griffin's actions were appropriate, and I know my personal history of having never bought into the "turn the other cheek" philosophy may make my motives somewhat suspect, but I really have a hard time with the idea that the same people that send storm troopers with body armor and machine guns to kill children because of a dispute over their religion are going to judge whether Griffin is sane!

Personally, I think Griffin may be the only player in this charade who's not crazy, but that's not really the point. He may or may not be competent, certainly any of us could be questioned in that regard. The astonishing thing is who is making the determination.

Ultimately, the leadership of the federal government resides in the office of the president. Currently the president is a dope smoking, draft dodging skirt chaser who has, shall I say, a bit of a problem with the truth. (If I was draft age during the Viet Nam war, I'm sure I would remember writing to high ranking officials begging to save my rear end from service.)

This is a guy who got his political education in Communist Russia and who can be heard on audio tape encouraging his mistress to lie if questioned about their affair.

The point is that the government that is judging Griffin's competency is controlled by corrupt characters you wouldn't sit next to in a bus station. Janet Reno may be the person responsible for the murder of the Weavers and the Branch Davidians, but the rest of Clinton's cadre are no better.

We've got a president who's made nominations like Jocylyn Elders and Lani Guinier, and they think Griffin might be crazy?

It could be that now that I'm closing in on forty, I'm just becoming a cynical middle-aged man. Lord knows I've been called worse, but you know I wouldn't give a second thought to inviting Griffin over for dinner, but every day that Clinton is in power, I'm giving more thought to vacationing in Iceland for the next three years. ■

A Do-it-yourself ethics test

by Joseph L. Foreman

With all the phoopherah over the use of legal or destructive force against abortionists, their buildings, and their tools of trade it is almost impossible to get to the heart of any discussion without everyone panicking. So, I have devised a a small, non-judgmental, neutral, do-it-yourself test which you can take in the privacy of your own home and heart. In the fancy world of modern education we call it an inventory, or profile, of your personal ethical opinions. But in the nitty-gritty world where pro-lifers are vilified, and babies are ripped limb from limb it should help you clarify your basic principles and thereby enable you to argue for or against whatever you want to argue about.

1. I believe the life of innocent human beings should be protected with lethal force if necessary when they are being threatened by serial killers.
Yes
No

2. I think it is morally correct for my next door neighbor to come into my house to rescue my children from a man like Jeffery Dahmer or Ted Bundy even if the *only* way he could rescue my children would be to use lethal force (i.e. kill him).
Yes
No

3. If my next door neighbor used lethal force to rescue my children from a serial killer, but non-lethal force might have saved my children, I would:

A. Mourn the unnecessary death of a serial killer and thoroughly condemn the neighbor who saved my children's lives, because the life of a serial killer about to kill my children is equally valuable to the lives of my children. Violence never solves anything, and the Gospel, the Kingdom of God, the pro-life movement, personal Christian witness and the lives of innocent children are not advanced by lethal or destructive force.

B. Praise and thank him, a hero who, though perhaps he might have been able to plan a little better, is still worthy of being thanked for he certainly saved the lives of my children.

C. Neither condemn my neighbor (since that would imply that the serial killer's life has more value that the lives of my children), nor condone his method of defending my children (since the serial killer might have been stopped in a way that would spare his life and to condemn his killing would be to imply that his life was less valuable than my children's lives).

D. Refuse to rejoice at the fact that my children's lives were spared from a horrible fate. Such rejoicing is wrong because it would imply that I valued my children's lives more than the serial killer's life. Besides my children might die a horrible death tomorrow which would mean my neighbor should not have saved them today by killing the serial killer for we would be able to comfort ourselves with the thought that if the children were going to die anyway at least the serial killer would be alive.

4. I believe human life begins at conception: in other words, each human fetus is a human being whose life as a human being is as valuable as any other human life.
Yes
No

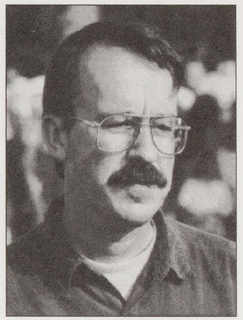
Now, though it might matter to your kids, it really doesn't matter to me how you answer the questions above. But be warned, whatever you say about Michael Griffin (or more indirectly what you say about Michael Bray or Curt Beseda, or others convicted of a use-of-force) will imply definite answers to the above questions. What this questionnaire enables you to do, is answer those fundamental questions before you get into a public debate and thereby save you a lot of confusing embarrassment in public as you thrash around for an answer that is both consistent with what you believe, *and* politically correct.

You see, most of us want to say, "Yes" to propositions #1 and #2. Even pro-aborts believe those two. In fact, only the most ardent pacifist does not believe that it i s right to use lethal or destructive force to defend their children from a serial killer. This sort of pacifist does exist but is extremely rare. And be honest, in respect to #3, most of us (including pro-aborts) would not mourn or wear a white ribbon to memorialize the private killing of a Jeffrey Dahmer if he were stopped in the act.

The problem is, most of us would also want to answer question #4 with a "Yes" as well. After all, most of us are pro-life for the very reason that we believe #4 to be true. The fact is, most people who are pro-life believe that #1, #2, and #4 are all basically true. And in the case of #3 we would probably react in terms of "B" with tearful rejoicing over the preservation of our children. But how can we answer #1, #2 and #4 with a "Yes" and still be politically correct when it comes to the events of Pensacola? Which basic presuppositions will you choose to believe and which ones will you deny?

Friend, I cannot answer the questions for you. I have suggested what to me seem to be a few ethical dilemmas created no matter which of these propositions you choose to accept or reject. If you've been around in the battle to protect children any length of time you will know that those in the pro-abortion culture, capable of thinking (and there still are a few), are well aware of this dilemma and they are moderately worried but still confident that you will finally come to your senses and reject #4. That is what the full court press was all about following Gunn's death.

But though I cannot answer these five questions for you, I will say, "You're welcome!" for saving you lots of public embarrassment by giving you the basic presuppositions raised by the debate on reasonable force. Now you can think them through in the privacy of your own heart and choose which ones to defend *before* you open your mouth in public, instead of in the middle of your next sound bite. ■



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