

To End the *American Holocaust*: The Leadership Only Pastors Can Provide

Prepared by *Please Let Me Live*, a Protestant-led Pro-life Ministry

For legal abortion to end in America, Christian pastors must apply their talents, influence, and pulpit privileges to seven leadership urgencies. The need is dire.

URGENCY 1: Restore integrity to *Pro-life* within the church, that our eyes might see and our ears hear.

◆ Please, Pastors, implore us the church to discern the very literal *American Holocaust*—the massive killing of fellow Americans who lack the legislative favor shown slaughterhouse animals. Their deaths exceed all U.S. wars, floods, hurricanes and tornadoes, earthquakes, droughts, terrorist threats from foreign powers, and seasonal epidemics combined. Surgical abortions exceed 55 million, plus many that were not reported. Most chemical (birth control) abortions are non-statistical due to privacy, but they may outnumber the surgical killings. Let not the church continue to turn aside from its greatest moral test in our nation's history.

◆ Implore us to embrace not the “abortion issue” but the humanity of its victims. Why do we proclaim endangered Preborns to be precious human beings and then evade their defense? Do we doubt their humanity and personhood?

◆ Implore us to extend “*pure and undefiled religion*” (James 1:27) to ‘orphans’ rendered ‘fatherless’ by *Roe v. Wade* and *Doe v. Bolton*. Abortion law has granted all pregnancy rights to the mothers and thereby disempowered fathers who desire to be ‘father protectors’ of their sons and daughters. Conversely, many fathers have coerced mothers to abort. Thus, rejected Preborns have only the church to rely on in each local community across our nation.

◆ Implore us to see our likeness to the German church during the European Holocaust. Wrote German pastor Helmut Thielicke after the direful war: “*The church had overlooked its greatest danger, namely that in gaining the whole world it might ‘lose its own soul.’*” Today we revere the remnant of pastors who honored Christ, however dim their prison cells. Of clergy who desired “just to preach the gospel” and avoid conflict, Lutheran Richard Wurmbrand, prisoner for 14 years and founder of Voice of the Martyrs, wrote: “*I wonder where they learned their gospel.... The gospel we preach includes the mandate, ‘Let my people go!’*” Fellow Lutheran Dietrich Bonhoeffer urged clergy to not merely “*bandage the wounds of victims*” but to confront and defeat the injustice that seized them.

◆ Implore us to confess our half-hearted concern for at-risk Preborns (Rev. 3:15-16). God said of Judah prior to their captivity: “*They do not plead the case of the fatherless to win it [Jer. 5:28].*” On behalf of fellow Jews who perished in Europe, David Ben-Gurion wrote: “*What have you done to us, you freedom-loving peoples, guardians of justice, defenders of the high principles of democracy and of the brotherhood of man? What have you allowed to be perpetrated against a defenseless people while you stood aside and let them bleed to death, without offering help or succor, without calling on the fiends to stop, in the language of retribution which alone they would understand. Why do you profane our pain and wrath with empty expressions of sympathy, which ring like a mockery in the ears of millions of the damned in the torture houses of Nazi Europe?*” Would not America's rejected Preborns speak to us similarly? And does not their number far exceed the German Holocaust deaths?

◆ Implore us to combine action with our rhetoric (James 1: 22) and *“rescue those led away to slaughter [Prov. 24:10-12].” Do not stand idly by when your neighbor’s life is threatened. I am the Lord [Lev. 19:16].” “Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor [Jer. 22:3].”* Until we so commit, evangelism and other vital ministries will be encumbered, and hypocrisy will pursue us. Let us humbly yet boldly restore integrity to the church and see God’s mighty hand at work to restore our culture.

URGENCY 2: Proclaim our accountability for bloodguilt and our need of awareness and repentance.

◆ *“Declares the sovereign Lord, I will give you over to bloodshed...since you did not hate bloodshed, bloodshed will pursue you [Ezek. 35:6].”* Pastors, please implore us to hate abortion. Of Israel’s apathy, God warned: *“...even if you offer many prayers, I will not listen. Your hands are full of blood [Isa. 1:5].”* How much Israel hated child sacrifice was a standard by which God judged them.

◆ Proclaim our accountability for innocent blood. After WWII, repentant German pastors confessed both their personal and collective accountability. Wrote Lutheran pastor Martin Niemoller, prisoner for eight years (1946): *“Christianity in Germany bears a greater responsibility before God than the National Socialist, the SS, and the Gestapo.”* The prophets spoke similarly to Israel and Judah. Of the *American Holocaust*, the Supreme Court could not legalize abortion until the church was willing to co-exist with the ruling. Church retreat and détente are deadly.

◆ Lead us in repentance of all involvement with prior abortions (James 5:16), including pastoral confession when applicable. Teach us what *Pro-life* means and asks of us (Matt. 7:12 and 22:38-39, Isa. 1:17, Prov. 31:9, Psalm 82:3); and teach us how to pray against institutional evils, lest our prayers be a crutch to us and a stench to God.

◆ Help us relate repentance to revival. Wrote family advocate Jim Anderson in *Unmasked*: *“Could it be coincidence that Josiah and Hezekiah, the only two kings who tore down the high places [known for child sacrifice and sexual evils] were also the only two kings to usher revival into Israel?”* Urge us to commit to 2 Chr. 7:14 and trust God for the healing of our nation.

◆ Warn our leaders that vigilant and equal regard for each American, born and preborn, is essential to our nation’s security and general welfare. The horrendous civil war that uprooted slavery in our land should remind us that nations’ accountability for injustice did not end with Old Testament covenants.

URGENCY 3: Compare the strengths and privileges of the pulpit to lay leaders’ limitations.

◆ Please provide vital pro-life leadership and permit lay leaders to be your loyal armor bearers. Lacking skills, influence, and pulpit access, laity have failed notably since 1967 (when Colorado legalized abortion). Satan knows the pulpit is strategic and that legal abortion relies on a passive clergy. Armed with that knowledge, he seeks a barrier of silence and inaction between pulpit and pew.

◆ Unite with laity in devout spiritual warfare against abortion and its allies: child aversion, disregard for nascent human life, divorce, fornication and adultery, cohabitation, homosexuality, materialism, and addictions, among others. The gospel of Christ is a proactive gospel.

◆ Evaluate today’s worship and pastoral duties for their relevance to abortion’s immeasurable impact. With their cities in rubble at war’s end, many German clergy reassessed their priorities and worship. They realized their pulpits had failed the church and their nation, and today their confessions

Speak wisdom to us.

◆ Extol love for the unborn at risk, and lead in their defense as only pastors can. In his fervent appeal to clergy in *No Shepherds Cry*, Afro-American pastor Cleon Childress wrote: “*The pew cannot do what the pulpit is supposed to do.*” Citing 2 Sam. 11:1, “*When kings go off to battle, David stayed at home,*” Childress weighed the loss when the esteemed warrior David was absent from battle. Please, Pastors, empower pro-life through your pulpits, and laity will follow in historic numbers. As the sheep await their shepherd’s call, many tiny lambs desperately need your help. We must not continue to depersonalize them into cold statistics.

URGENCY 4: Restore to the church knowledge of why God instituted marriage, with its provision for worshippers, on earth and in Heaven.

◆ Please, Pastors, proclaim God’s plan for holy marriage. Lack of that crucial message during the 20th century hastened the church’s retreat into accommodation of legal abortion, same-sex marriage, and their fellow evils. God created earth to be home for worshippers, who are birthed through marriage into a family under parental control. Upon instituting marriage, God preempted fornication, forbade lust, and readied obedient spouses to procreate and “fill the earth” (Gen. 1:28, 9:1) for His own purpose and glory. A primary duty of the church is to proclaim God’s plan for holy matrimony and to protect God’s future worshippers.

◆ Neither population growth nor world hunger should deter the church from obeying God’s command, for His procreation plan has always considered both, relative to Christ’s return. Earth’s current seven (7) billion people could stand inside Jacksonville, Florida’s expansive city limits (a verified fact), while the state of Texas could allot each person 1000 square feet. As for food shortage, North American farmers and food industries alone could end world hunger if all nations welcomed food distribution. Severe hunger results from sin (poor governance) and not from excessive human births or from lack of food-production capability.

GOD’S PROSPERITY PLAN THROUGH MARRIAGE: God deemed “*prosperity in the womb*” the richest blessing He could give Israel in Canaan (Deut. 28:1). A nation’s greatest resource is its citizenry, drawn from God-endowed fertility, and our foremost duty as citizens is to honor and glorify God through fellowship and worship, both on earth and eternally. Today’s sharply declining birthrates serve a “birth dearth” underway across the earth, though the earth’s population will rise for a few decades (if Christ tarries) due to what demographers call “momentum.” Then before 2050, world population growth will end, and in one century, Europe’s population, to cite one example, will decline by half (if current birthrates hold).

As China and India emerge into superpower status with huge populations, the Western nations, the traditional seat of Christendom, have birthrates below replacement level of 2.1 children per female (whether married or single). European economies will rely increasingly on Muslim labor, and some European democracies may yield to Muslim rule before mid-century. Israel realizes her own Muslim citizens will outnumber Jewish voters within three decades, and America’s birthrate is cause for deep concern. Babies impact cultures and nations profoundly, as God manifested when He promised Israel “*prosperity in the womb.*”

God’s deep regard for human births requires the church to duly value procreation through holy matrimony, and for that to occur reform is essential—in premarital counseling, marriage seminars, divorce management, abortion prevention, and the church’s evident leniency toward officials and groups that promote abortion and same-sex marriage. Additionally, church leaders must encourage family life and not burden Christian homes financially or otherwise—and especially devout parents who esteem children and entrust their fertility to God. Such parents serve Christ in the richest tradition of *church*. and

what is asked of them in terms of time and resources should reflect wisdom and caution. Families are of greater value than costly church campuses and ministry meetings of only marginal value.

Many Christian spouses have remained non-abortive but do not realize how their sexual liberty and the church's disregard for procreation led both to *Roe v. Wade* and their lack of concern for Preborns who are targeted by Planned Parenthood and other abortion dealers. Lacking knowledge, they yielded to deception, and child aversion stole their compassion for defenseless Little Ones.

And how do we best defend marriage against its current powerful adversaries? One of our most effective means is unyielding devotion to God's future worshippers—the preborn children and their progeny in each local area. The church has no higher calling (Matt 22:35-40, Gal 5:14) than to love and protect Preborns in eminent need. America's prolonged betrayal of them comprises one of the darkest periods in both the history of nations and that of the church. Pastors, please proclaim the Preborns' worth to earth and Heaven.

URGENCY 5: Warn the church about child aversion and abortive birth controls. **Confront contraception, as did the Reformation leaders.**

Scripture views children as God's "gifts," as "blessings," as "heritage" (Gen. 33:5; Psalm 113:9, 127:3-5, and 139:13-16; Jer. 1:5; Isa. 8:18 and 48:19; Mark 10:14-15; Luke 18:15-17; John 16:22), and we should view children as God does. Author Jean Staker Garton reminded us that "*To say a child is unwanted says nothing about the child, but it says much about the person who doesn't want his or her child.*" That insight applies to nations with low birthrates, and it warns Christian spouses who champion contraception in an "age of sexual freedom."

For the church to discern children's worth in God's kingdom, awareness must come to the seminaries and Christian education; to Christian literature, media, and music; and the pulpits should extol that need. Today, we view children within our loins as interesting but un compelling options, as if God has no opinion about how we should manage our fertility, save to avoid fornication and adultery. Does child aversion concern God? Does His opinion of procreation extend to Christian bedrooms? Are we obligated to protect Preborns and their progeny? We left these questions unanswered, and church and culture are reaping the tragic results.

Surely we must deepen our love for children if we are to know God's greatest blessings. Yet as we garner that love, we must never judge spousal virtue by the number of offspring in a home because God opens and closes the womb for His own errorless reasons. Devout spouses may be unable to have children or to have more than one or two. Our duty is to maintain hearts free of lust and to welcome into our home the children God desires for us.

PROTESTANT HISTORY AND BIRTH CONTROL: Protestantism refused to sanction contraception for over 400 years, until 1930 in England and 1931 in America, when compromise prevailed and confusion ensued. How much is a child worth today? Christian parents of an only child usually assume their parental love to be measureless and their child priceless, yet they often do not want a second or third child due to unexamined reasons. Christian spouses know about sex, but how many know the inestimable worth of their fertility. And how many realize they can literally *create human beings*?

Martin Luther construed the words "*be fruitful and increase and fill the earth*" to be "*a divine ordinance of which it is not our prerogative to hinder or ignore.*" He referred to contraceptors as "dogs" that deserved shame. He was joined by Ulrich Zwingli, John Calvin, Matthew Henry, Charles Spurgeon, John Wesley, and many other Protestant leaders of over four centuries, including C.S. Lewis. After marrying late, at age 42, Luther and his wife Catherine, a woman younger than he, had six children.

CHRISTIANS ARE ABORTING THEIR CHILDREN UNAWARE: Lest Christian women have abortions unaware, pastors must inform them about abortive birth controls, including oral contra-ceptive pills or OCPs known collectively as “The Pill,” under many labels. This risk is disclosed in data sheets that dozens of drug companies provide pharmacists, and the writer of this pamphlet has filed over 50 of the sheets. These contraceptives can prevent a newly conceived child’s implantation in the womb, where nourishment is present. To accommodate the abortive birth controls, the American College of Obstetricians and Gynecologists in 1965 redefined conception by moving it from the moment of *fertilization* to that of *implantation*. If a child cannot implant in the womb, due to birth control chemicals, modern medicine self-servingly assumes no child was ever *conceived*. Such are the powers of darkness that corrupt medical fact in order to serve contraception, and the pulpits should expose such darkness. **“For our struggle is not against flesh and blood...”** (Eph. 6:12).

Nor is the spirit of contraception content with hidden abortions alone. Studies link contraceptives and surgical abortion with numerous disabilities and diseases, including many adverse effects on future pregnancies. The pulpit should warn laity of these dangers, relative to the management of their fertility. **“My people are destroyed from lack of knowledge [Hos. 4:6].”**

CONTRACEPTION AND ROE V. WADE (LEGAL ABORTION): The church’s disregard for procreation and reliance on pregnancy control, combined with that of secular culture, was pivotal to abortion’s legalization and sustenance, as the Supreme Court would acknowledge. Wrote the Court into its 1992 reaffirmation of *Roe v. Wade*: **“...the abortion decision is of the same character as the decision to use contraception,”** and that reasoning led the Court to reaffirm *Roe v. Wade* on the premise that **“[Americans have come to rely on] the availability of abortion in the event that contraception should fail [Planned Parenthood of Southeastern PA v. Casey].”**

That conclusion was gravely consequential and speaks directly to the wages of church apostasy. Much as Nazi leaders were emboldened by a church with little heart for defending its core doctrines, in 1973 the U.S Supreme Court assessed a similar church. Presbyterian pastor Curt Young stated it well in *The Least of These*: **“In reality the High Court’s decision [Roe v. Wade] both reflected and anticipated the willingness of our society to destroy unwanted people. It rendered this conduct legal and acceptable in the case of abortion.”** And much as German clergy saw their failure lead to crisis, America’s clergy have accommodated *Roe v. Wade* with alarming leniency for over 40 years. Many pastors have denounced abortion, but as watchmen whose duty is to guard the city, few have done so with resolve and a battle plan. Yet even so, history’s account of the pulpits’ response to the *American Holocaust* is not yet finished, and opportunity still abounds for decisive pulpit leadership, which may occur in any given year.

Meanwhile, let us allow fallen Israel and Judah to convince us that sexual sin brings judgment and that *Roe v. Wade*, in and of itself, may be divine judgment on a lukewarm church that for decades prior to 1973 ignored God’s heart for children. Pride, comfort, and pleasure lured us. We built larger homes to house fewer offspring. We built larger church campuses but saw our culture crumble around them. All the while, the church’s adversaries labored, and the Supreme Court’s 7-2 vote enacting *Roe v. Wade* did not surprise God. Warned Job 9:24: **“When a land has been given into the hands of the wicked, God blindfolds its judges.”** After *Roe v. Wade*, a series of devastating Supreme Court rulings further anchored the depravities of the sexual revolution and the grievous social change it generated.

THE LEGACY OF BIRTH CONTROL IN AMERICA: An important step toward a new mindset for the church is to see how artificial birth controls have betrayed their promises. After 1950, illegitimacy rose from 4% to 40%, an increase similar to divorce, while cohabitation rose 12 fold. STDs rose from 4 to over 30 strains, with 1 in 4 Americans infected today. Abortions (surgical and chemical) rose exponentially, as did sexual intimacy among unwed teens and the proliferation of pornography. Declared prophet Hosea (8:7): **“They sow to the wind and reap the whirlwind.”** Of further note, Planned

Parenthood founder and free-love advocate Margaret Sanger (the 20th century's most influential and most destructive crusader, given the legacy of the sexual revolution she championed) proudly called birth control "*my religion.*" Sanger's self-professed goal was "*unlimited sexual gratification without the burden of unwanted children,*" and her abhorrences included traditional marriage ("*the marriage bed,*" in her words) and Christianity. Her religion (birth control) lured a compliant church and gained our allegiance far more so than we have acknowledged, for inherent in Sanger's religion is the power to tempt and deceive and to marginalize and kill. Thus the impact of sexual sin on church apostasy in America.

For many years, the church's preferred way of dealing with birth control has been to avoid the subject. We Protestants often deem it a "Catholic issue" and rely on 1 Cor. 7, Song of Solomon, and like passages to justify our sexual liberality. Some pastors question the morality of contraception but feel overwhelmed by all the subject portends. Meanwhile, Christians freely contracept because they do not want children; and their rejection, when sufficiently enhanced, leads to abortion. For this, the church, including conservative denominations, bears accountability.

Of note, pro-lifers who are committed to rescuing Preborns rarely ignore the impact of child aversion and contraception. Most either have larger than normal families or else regret their lost opportunity, whereas Christians who defend modern birth controls may claim a pro-life position but usually lack heart for serious pro-life work. Many Protestants are reassessing contraception today because of the evidence they see, and the pews are measurably ahead of the pulpits on this issue.

IMPORTANT QUESTIONS DESERVE ANSWERS: Need one say, pregnancy control prompts important questions, among them: Would not mothers be burdened with undue childbearing if deprived of contraception? What about employed mothers? And young spouses who lack parental and financial readiness? Do not spousal rights to sexual intimacy within marriage justify pregnancy prevention (as marriage seminars assume)? What about Christian spouses in high-risk mission ministries, perhaps among violent reclusive tribes? And what about spouses who are sickly or overcome by traumatic personal trials?

Such questions have God-honoring answers that pastors can ably convey, and the percentage of laity who will value the answers is far higher than most pastors realize. Many Christian spouses regret wasting their fertility, having never heard a sermon on *why God instituted marriage and family*. Conferences and workshops should be held to study this vital subject and to work toward a Scripture-based consensus that includes both a pastoral perspective and guidelines for the Christian home. Materials to aid such effort are in print but more are needed, and of special need are materials authored by Protestant clergy and laity.

The church's failure to confront contraception defies God's plan for mankind and, as previously noted, is a primal cause of legal abortion, of the current sexual epidemics, of cohabitation, divorce, pornography, and related ills. Decades ago, law professor Charles Rice warned: "*Any 'pro-life' effort that temporizes on contraception will be futile because the trajectory is a straight line from the approval of contraception...to the approval of abortion...euthanasia, pornography ... promiscuity... divorce... Homosexual activity...in vitro fertilization...[and] cloning.*" Regarding abortion, we should know that the same "right to privacy" anchoring *Roe v. Wade* was first used by the Supreme Court to anchor *Griswold v. Connecticut* (1965), the historic *contraception* ruling eight years prior to *Roe v. Wade* (1973). The contraceptive spirit is perilous.

PREGNANCY CONTROL IN THE CHRISTIAN HOME: Is pregnancy prevention justifiable in a Christian home? Factors involving fallen humanity may justify prevention, but hearts that apply it must be free of lust and of self-interests that defy God's intent for marriage and family. Prevention is a heart issue, and motive is important, as is the method of prevention (which should not include artificial birth controls). Spouses should consider the conception they may deny and then ask if the denial will give them carnal relief from child care. Clarity on the 'heart test' and how it relates to the *American Holo-caust* calls for able teaching, open discussion, personal integrity, and indeed an understanding of God's purpose

for marriage, family and how they relate to God's call for worshippers and fellowship. Pastoral wisdom and leadership are invaluable.

As to methods of prevention, birth controls with abortive potential should be abhorred. For spouses who pass the 'heart test' and with noble intent feel compelled to space their children, prevention options are abstinence and NFP (natural family planning). If used correctly (scientifically), NFP is very efficient and cultivates a loving 'partnership' that shuns sensuality, marital unrest, and divorce.

URGENCY 6: Be Pastoral Voices for Life. Proclaim pro-life's biblical meaning.
Warn as a Jeremiah. Persuade fellow clergy. Mobilize the laity.
Persevere until legal abortion is purged.

Wrote theologian Francis Schaeffer, author of *The Christian Manifesto* and *The Great Evangelical Disaster*: ***“Every abortion mill should have this sign posted on it: ‘This abortion mill is open by permission of the local church.’”***

Good shepherds guard their flocks (Ezek. 34-12). They extol the humble sheep (Bride of Christ) who meet urgent needs in Matt. 25:3-46. They reject the religious spirits that lured priest and Levite away from the gospel in Luke 10:27-37. And they leave the 99 to find the one who is lost or struggling (Luke 15:45).

America is home to 300,000 “pro-life” clergy, yet a grievous holocaust prevails. Pastoral leadership must emerge that discerns the times and will not be deterred in the sanctuary, on the street, at city hall, or in jail from unjust arrest. A city or town that has such a voice is blessed. Few clergy have ministered at an abortuary or urged their laity to do so. Many sermons speak truth, but if no battle plan follows, they are like starvation messages that produce no food deliveries.

The Victorious Weapons—Love (for unwanted Preborns), prudent **Prayer**, and **Resolve** (to defend helpless children)—remind us of the duty the church must assume. Renewal of our minds (Rom. 12:2) can loose the bonds constraining us, whether they be apathy, pride, fear, or self-interest distractions. Cultural reform awaits reform within us. It awaits **“salt and light”** that no stronghold can withstand. Early Christians gained victory within the formidable Roman Empire, and today victory awaits our willingness to achieve it, with far less risk than the early Christians faced.

An Awakened Church Is Pro-Life's Hope: When issuing his call to sever the bonds of slavery, Frederick Douglas wrote: ***“It is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.”*** Pastors of America, please rise up and deliver “the storm, the whirlwind, and the earthquake.” Rouse our conscience. Embolden us. Please marshal us to end the *American Holocaust*.

Pastors are America's preeminent leaders, and the church will always lead our nation, either in righteousness or errancy, in fear of God or fear of man, with resolve or reserve, for gain or for loss. As Pastor Jackson Senyonga of the Ugandan revival movement rightly stated, ***“The condition of society is the report card of the church.”*** When the church is strong, government is pliable. When the church retreats and creates voids, the world fills them, as did *Roe v. Wade* and *Doe v. Bolton* (*Doe* followed *Roe* by only hours on Jan. 22, 1973 and extended the parental “right” to abort unwanted Preborns through nine months of pregnancy). Clergy and laity must unite, plan, pray, battle, and restore. The mutilation of preborn American must not continue to defile God's holiness (Lev. 18:21). We must end the apostasy that accommodates a holocaust.

URGENCY 7: In each locale, unite with lay leaders and develop a plan to save local Preborns by confronting the abortion strongholds and closing the nearest abortuary, with God's merciful help.

◆ Let us proclaim the *American Holocaust* a local emergency in each city, town, and hamlet and resolve to save the Preborns and their progeny.

◆ Equip laity for persevering service. Build a strong pro-life program for all age levels in each local assembly. Retain *abortion* on church board agendas, and fund child-saving strategies. Network with fellow pastors. If the nearest abortuary is in a neighboring town, plan accordingly. Proclaim love as essential as prayer (because love and prayer partner), and release the power of the church to end legal child killing, community by community.

◆ Let not local Preborns die alone. Lead laity to the nearest abortuary door, through which two people enter and only one exits. Pray on site with insight, and evangelize the many who need Christ. Minister hope to troubled pregnancies, and receive God's provision of compassion, wisdom, and endurance. Train sidewalk counselors for ministry at the nearest abortuaries. The killing will not end until the church goes willingly and steadfastly to where the children die.

◆ Release the church in the "city gates" (city hall or county board) to *plead* for the lives of local Preborns. Plead against all governmental activities—agencies, policies, contracts, and allegiances—that support abortion and threaten local children. Be humble but fear God only. Research the local abortion network. Prepare presentations and fill local government chambers. Surround the buildings with orderly prayer support in numbers that astound—and far surpass (dwarf) all prior attendance records for local public hearings. The killing must end. Local children must live. If we persevere, we will see the church transformed. Government at each level will yield, with more God-fearing men and women in public service. "***When the righteous are in authority, the people rejoice...***" (Prov. 29:2).

◆ Voice the Preborns' plea in the marketplace, the suburb, the countryside, and each neighborhood. Utilize our many resources: honest prayer and fasting, sermons, vigils and marches, care ministries, literature distribution, speeches, networking assemblies and workshops, probing letters and petitions, school clubs, ads and billboards, the courts, boycotts, and virtuous civil disobedience when necessary. Superb resources are on the Internet in pro-life and other Christian websites, and through pro-life outreaches local, state, and national.

◆ Support measures to end legal abortion governmentally, such as Personhood bills and ballot measures (Human Life amendments and propositions).

◆ Value the "Black Regiment" sermons of "patriot-preachers in black robes" who helped ready the colonies for the Revolutionary War—Witherspoon, Mayhew, Muhlenberg, Caldwell, Dwight, Sherwood, Keteltas, and others. Into the preface of the first English language Bible (1382), John Wycliffe wrote: "***The Bible is intended for the government of the People, by the People, and for the People.***" Wycliffe viewed the Bible as government's "briefing book." Without the church's living testimony, reliance on politics will produce failure, as current evidence confirms. Talk radio lacks the solution because it does not understand that both the problem and the solution are spiritual.

◆ Envision an America free of legal abortion and a church free of deadly denial and prolonged détente with evil forces that profane God's name and victimize His beloved mankind, as did child sacrifice in Judah.

◆ Extol gratitude for God's mercy and power, which enable His sons and daughters to defeat the most menacing demonic forces. Thus, victory assuredly awaits us if we who call Christ our Savior will achieve it for His glory.

CONSIDERATIONS

REGARDING THE DECADES LEADING UP TO LEGAL ABORTION IN AMERICA— AND THE CHURCH'S GRIEVOUS FAILURE:

“It seems that during much of the twentieth century, the memory of the church was erased. Its books, its culture, and its history were all but destroyed in the mad rush toward modernity. The community of faith forgot what it was and what it should have been. The result was that, despite the heroic efforts of a remnant of dissenters, the needy, the innocent, and the helpless lost their one sure advocate.... The only urgency that drove much of the church during this dark period in history was its own satisfaction.” —George Grant, *Third Time Around: The History of the Pro-Life Movement from the First Century to the Present*

REGARDING THE DUTY OF THE CHURCH TO CONFRONT AND END LEGAL ABORTION:

“God declares that spiritual exercise counts for nothing when injustice is permitted to go unchecked. It is the muted cries of harm’s victims that reach His ears. Their blood cries out to Him from the ground. Petitions from saints indifferent to these sounds that pierce God’s heart are hollow by comparison.... Love obliges us not only to care for neighbors who are the victims of injustice, but also to overcome the injustice itself so other neighbors may be spared.” —Pastor Curt Young, *The Least Of These*

REGARDING BETRAYAL OF EUROPEAN JEWS AND PREBORN AMERICANS—A HOLOCAUST THEN AND NOW:

“Unfortunately, only a few German Christians saw the Jews as their brothers and sisters; only a few saw them as Christ; only a few stood against the devils of hell that were unleashed by a satanic leader. A delegate to the 1950 Synod of the Evangelical Church in Germany declared, ‘In every train which carried Jews to their death camps in the East, at least one Christian should have been a voluntary passenger.’ Those who preserved their lives lost their honor. And in the end God used persecution to force His people to clarify their mission. There were reasons why the church was paralyzed, unable to find the strength to act.” —Pastor Erwin Lutzer, *Hitler’s Cross*

“Long before men were murdered, human beings had become mere numbers and human life trivialized.... He who rejects love will no longer strive for justice. He is no longer concerned about how people are misled and will pay no heed to the call for help of those who are in need. He lives and speaks as if such a need never existed. He will try to escape responsibility, as Christians and non-Christians have done.... Cowardice in the face of suffering has brought upon us this immeasurable grief.” —Treysa Church Conference in Germany, 1945

“We did not fear God above all the powers of men and governments; we did not trust and obey God unconditionally—that is what brought us under the sway of the tempter, that is what cast us into the abyss! That is what gave the demon of humanity free rein among us.... Before Him there cries out against us all the innocently shed blood, all the blaspheming of His Holy Name and all the inhumanities which occurred in our midst, especially against the Jews.” —Berlin-Brandenburg Church Leadership Day of Repentance, 1945

“If 6,000,000 cattle had been slaughtered, there would have been more interest. A way would have been found.” —U.S. Congressman Emanuel Celler

“The church must be reminded that it is not the master or the servant of the state, but rather the Conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.” —Pastor Martin Luther King, Jr.

Why Many Pastors Evade Abortion and Pro-Life Activism

(Taken from *To End the American Holocaust: The Leadership Only Pastors Can Provide*)

◆ **Fear of offending women who have had abortions.** Healing begins with confession of sin. Pastoral silence sustains the guilt held by abortive women, and lack of loving pulpit warning leads to more abortion deaths. Pastoral love for unwanted Preborns is key to ending pastoral silence and inaction, and pastors should seek God for that love if they evade “abortion” in their sermons.

◆ **Too busy with other church duties.** Satan endures and even aids this pastoral assumption, if necessary, because killing Preborns and their progeny is so very precious to him. No church duty exceeds “urgent needs,” as Christ’s story of the Good Samaritan taught. Satan has priorities, also, and esteems abortion. He knows, for example, that same-sex marriage is sure to follow abortion’s trail of blood.

◆ **Desire for peace and unity.** Scripture cautions us against gains obtained through spiritual compromise and self-interest (Deut. 4:2, Matt. 5:18, Col. 2:8, 2 Tim. 4:3).

◆ **Concern for church attendance and financial giving.** God is an attentive judge of church priorities, and rejected children, born and preborn, are of eminent priority to Him.

◆ **Believe they have a different calling.** All Christians are called to be Good Samaritans, to be good neighbors, to evangelize, to serve the poor and helpless and apply James 1:27.

◆ **Personal guilt over prior abortions (either in their lives or among family members) or concern about their prior counseling that led to abortions.** The shepherd’s confession can spur widespread repentance and healing among the sheep and greatly bless an entire congregation or parish.

◆ **Believe pro-life should rely on prayer.** Prayer against abortion without love for unwanted Preborns has little value. We are to feed the hungry rather than pray for them. If we are truly unable to do so, God will value our love for others and help us meet an urgent need.

◆ **Believe their giving to a pro-life ministry is sufficient pro-life commitment.** True discernment of preborn humanity and the Abortion Holocaust corrects this misjudgment.

◆ **Believe “hot-button social issues” limit the church’s primary missions.** The Early Church had two “primary missions,” evangelism and urgent needs. How did God define “pure and undefiled religion”? What did the Bride of Christ do in Matt. 25:31-45, and what did Christ teach in Luke 10:25-37?

◆ **Assume that “being pro-life” is sufficient.** Opposing abortion in principle, without wise action, offers little, if any, security for desperate Preborns. We are to be “doers of the Word” (James 1:22).

◆ **Believe their people are immune to abortion.** About 20% of abortive women say they are “born again,” while 70% classify themselves as “Christian.”

◆ **Believe “church and politics” should not mix.** The Bible mixes them forthrightly and tells us how to do so beneficially. The church is to withstand “the gates of hell” and impact government.

◆ **Believe aborted babies go to Heaven and, if not aborted, may not reach Heaven.** Should we in like manner regard babies who starve to death or who die from parental abuse after birth?

◆ **Concern about being viewed as radical.** Christians are to be a “peculiar people” (1 Pet. 2:9). Jesus and Apostle Paul were exemplary radicals, as were Christ’s eleven martyred disciples.

◆ **Believe abortion is a “private matter.”** Child killing must never be private (Eph. 5:11).

◆ **Are devoted to “Last Days” theology.** We are to “occupy” until Christ returns (Luke 19:13).

◆ **Do not know what to do.** Help is available at many informative pro-life websites, including PastorsProLifeResourceCenter.org.

Our Christian Duty Is To Defeat Satan's Strongholds: Quotes from R. Arthur Matthews' *Born for Battle*

◆ *Passivity towards our enemy is what the devil wants from us and is his trick to cool the ardor of God's men of war.*

◆ *In warfare there are four possible attitudes—offense, defense, détente, and desertion. It is the first of these attitudes that our adversary fears.*

◆ *The history of the saints in every age is one of conflict.*

◆ *We should beware of activities that do not bring us to grips with the enemy.*

◆ *Oh Lord! Help me accept the fact that I am born for battle.*

◆ *Everywhere Paul went his activities stirred up the enemy...like a roaring lion.*

◆ *There are no safe battles—but there are no safe compromises either.*

◆ *God looks for a man through whom He may declare war on the enemy.*

◆ *Without God man cannot; without man God will not.*

◆ *For every provocation against God's cause there is provision for victory.*

◆ *We are as victorious as we want to be.... Each man has his own measuring cup.*

◆ *Jesus said: 'I send you as sheep into the midst of wolves.'*

THE CHURCH

As stressed heretofore, resolute pastoral leadership within pro-life is essential to ending legal abortion. Preborn Americans will be safe when clergy and laity unite and resolve to end the killing. Our worth as salt and light rely heavily on our doing so. Of what worth was the German church to its nation in 1940?

If the level of pastoral leadership sought in this document is reached, lay support will be enormous. We will have learned the meaning of "Pro-life," and the church will be wondrously shaken and restored.

Therefore, mindful that the *American Holocaust* occurred on our watch and that we must not permit our legacy to bear fulfillment of its shame, let us, pulpit and pew, equip ourselves for duty and drive the curse of legal abortion from our land. In so doing, let us hold in remembrance our Founding Fathers, who entrusted to our care the republic they nobly created at great personal risk and sacrifice. But, even more importantly, let us hold in remembrance the church that Christ founded and entrusted to us in our generation—a church He graced with knowledge and power sufficient to defeat any adversary, if only we trust and follow our Lord and Savior who indwells us.

LAITY MUST PRAY FOR THEIR PASTORS: Satan desires to neutralize pastors as a force against the *American Holocaust*. Prayers for pastoral discernment, for boldness, and for God's grace and favor to rest on America's pulpits are of strategic purpose and need.