

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, authority, and pulpit privileges to seven leadership urgencies. The need is dire.

Urgency 1: Restore integrity to *Pro-life*, within the church. Our eyes have not seen; our ears have not heard.

- Please, Pastors of America, implore us, the church, to discern the very literal *American Holocaust* in our midst—the massive mutilation of unwanted fellow Americans who, lacking the legislative favor given to slaughterhouse animals, are brutally suctioned into paste or, if older, thrash anguishly in their futile efforts to escape the abortionists’ instruments. The destroyer exceeds all U.S. wars, floods, hurricanes and tornadoes, earthquakes, droughts, terrorist threats from foreign powers, and seasonal epidemics combined. Surgical abortions alone exceed 50 million. Chemical abortions from failed birth controls are far less reportable, due to their privacy, but research indicates they may outnumber surgical abortions.
- Implore us to embrace not the “abortion issue” but the humanity of its pitiable victims. What in our being permits us to proclaim endangered Preborns both human and alive and then seriously neglect their defense? Do we, too, privately 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*, which granted all pregnancy rights to the mothers and thereby disempowered fathers who desire to be ‘father protectors’ of their sons and daughters. Conversely, many other fathers have coerced mothers to abort. Thus, life or death for rejected Preborns rests primarily with the church, in each local area.
- Help us relate to the German church during the Jewish Holocaust. Of that church, German pastor Helmut Thielicke wrote: “*The church had overlooked its greatest danger, namely that in gaining the whole world it might ‘lose its own soul.’*” God did, however, have a remnant of servant-hearted pastors who honored Christ, however dim their prison cells. Of clergy who desired “just to preach the gospel” and avoid conflict, Lutheran pastor 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 simply “*bandage the wounds of victims*” of injustice but to confront and defeat the injustice.
- Proclaim our lukewarmness toward at-risk Preborns (Rev. 3:15-16). Our half-heartedness shames and deceives us. Remind us of God’s judgment of Judah preceding their captivity in Babylon: “*They do not plead the case of the fatherless to win it* [Jer. 5:28].” America’s holocaust clearly exceeds that of the Nazi regime, and what would the aborted children say to us? 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 it 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 house of Nazi Europe?" Would not the Preborns speak similarly?

- Exhort us to combine wise action with our pro-life rhetoric (James 1:22) and ***“rescue those led 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 church ministries will be manifestly encumbered, and hypocrisy will pursue us.
- Assess and confront abortion within the church, as well as in the world. About 20% of abortive women say they are “born again,” and about 70% classify themselves as “Christian.”

Urgency 2: Proclaim to the church the message of bloodguilt for legal abortion, and lead us to repentance.

- Proclaim bloodguilt’s scriptural link to divine judgment. ***“Declares the Sovereign Lord, I will give you over to bloodshed...since you did not hate bloodshed, bloodshed will pursue you [Ezek. 35:6].”*** To a generation of worshippers bound by détente, God warned (Isa. 1:15): ***“...even if you offer many prayers, I will not listen. Your hands are full of blood.”*** Teach the church to hate child killing, whether legal or illegal. The extent to which Israel’s kings hated child sacrifice and sexual evils was a standard by which God judged them.
- Advise us of our accountability. After WWII, repentant German pastors acknowledged both their personal and “collective guilt.” Lutheran pastor Martin Niemöller, Confessing Church strategist and prisoner for eight years, wrote in 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.
- Warn church and government that legal abortion is a foremost threat to our national security. Vigilant and equal regard for all Americans, born and preborn, of every age and size, is of itself an eminent protector of the homeland we cherish. God rewards love and mercy.
- Recall the horrendous Civil War that uprooted institutional slavery in America. Nations’ accountability for injustice did not end with Old Testament covenants.
- Lead the church to repentance. Urge confession of involvement with all prior abortions (James 5:16), starting with the pastor’s confession, if applicable. God’s forgiveness and healing will help us understand what *Pro-life* truly means and asks of us (Matt. 7:12 and 22:38-39, Isa. 1:17, Prov. 31:9, Psalm 82:3). Help us know how to pray against institutionalized evils, lest we pray amiss against the culture of death. Let not our prayers be a crutch to us and a stench before God. And help us understand God’s regard for justice as well as for mercy.
- 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?”*** Help us commit to 2 Chr. 7:14 and trust God for the purging and healing of our nation.

Urgency 3: Compare the strengths and privileges of the pulpit to the limitations of lay pro-life leaders.

- Hear lay leaders' plea for concerted pastoral involvement in pro-life's battle. Lacking the skills and liberties afforded the pulpit, lay leaders have failed for 44 years (Colorado and California legalized abortion in 1967) to provide a breakthrough that reduced surgical abortions substantially or ended their legality. Add the non-surgical (birth control) abortions, and lay failure deepens. To sustain the death centers, Satan seeks a barrier between pulpit and pew.
- Assess the duty of the pulpit to confront the curse of abortion and its bonding with strong spiritual allies (child aversion and disregard for nascent human life, homosexuality, materialism, cohabitation, divorce, addictions and epidemics). ***"The pew cannot do what the pulpit is supposed to do,"*** wrote Afro-American Baptist pastor Clenard Childress in *No Shepherds Cry*. Childress' pro-life plea quotes 2 Sam. 11:1: ***"When kings go off to battle, David stayed at home,"*** with dreadful loss. Loyal soldiers engage the enemy. Pro-life's hope for ending the *American Holocaust* rests uppermost with the clergy, as did avoidance of Nazism in Germany.
- Evaluate today's worship services and clerical duties in terms of their relevance to abortion's paralyzing impact on church and culture. Recall how differently German clergy (with their nation in rubble) viewed their duties after confessing their failure to protect holocaust victims.
- Release the pulpits to delve the death culture and bestow love to its sufferers. Urge laity to prepare for pro-life duty, and millions of new Life defenders will respond. They await the shepherd's call.

Urgency 4: Restore to the church the invaluable knowledge of why God instituted *marriage and family*.

This knowledge—which Satan fervently strives to hide from the church—declined progressively during the twentieth century. Most living worshippers have not heard it from the pulpit, and it is essential to ending the course set by *Roe v. Wade* and *Doe v. Bolton*. God created earth to facilitate a relationship He desired with mankind. Thus, His eminent desire for worshippers who are birthed through marriage into a family under parental control. Upon instituting marriage, God preempted fornication, forbade lust in our heart and mind, and readied obedient spouses to procreate and ***"fill the earth"*** (Gen. 1:28 and 9:1) for His own purpose and glory. It is therefore needful—it is crucial—for Christians to know God's plan for obtaining worshippers and preparing them for marriage.

And let neither over-population nor world hunger mislead us because God's plan for human procreation precluded both, relative to the date of our Savior's return. Earth's current 6.9 billion people could stand today 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. Hunger results from sin and not from excessive human births or from lack of food-production capability.

God deemed ***"prosperity in the womb"*** the richest blessing He could give to Israel once they were settled in Canaan (Deut. 28:1). A nation's ultimate resource is its citizens, drawn from God-endowed fertility, and of supreme importance to God are sons and daughters who honor Him through fellowship and worship. Current declining birthrates point to an actual "birth dearth" underway on earth, even though earth's population—if Christ tarries and the birth rates persist—will rise for another few decades, due to what demographers call "momentum." Then the decline in world population will begin and will accelerate rapidly. In one century, Europe's population will decline more than fifty percent.

Today, China and India are emerging superpowers due primarily to their huge populations, while the Western World, the traditional seat of Christendom, faces declining birthrates well below the replacement level of 2.1 children (average) per female, whether married or single. European economies will rely heavily on Muslim labor, and some European democracies may bow to Muslim rule before mid-century. Even Israel foresees the day, given current birthrates, when its Muslim citizens will outnumber Jewish voters. America's birthrate fell below replacement level in 1974 but is today near the 2.1 replacement rate due to the birthrate of immigrants. Babies impact nations in profound ways, as God knew when He promised Israel "***prosperity in the womb.***"

God's profound love and purpose for children underscore the need for family-life training to duly focus on procreation and child rearing. Premarital counseling and marriage seminars were deficient during the previous century and remain so today. With rare exception, they evade God's primary intent for marriage, and their failure rate calls their priorities into question. God's love and purpose for children also mandate the church's duty to assess how it can best serve family life in a mutually beneficial relationship, one that does not oppress families, financially or otherwise, and especially families that esteem children and make worship an integral part of their home life. Such families are in the richest tradition of *church*, and whatever the parent church asks of them, in terms of time and resources, should reflect wisdom and caution. Emphasis on campus expansion projects and sanctuary comforts, for example, can readily burden devout parents *who entrust their fertility to God* and welcome into their homes the children God desires for them.

The world has not accepted God's plan for premarital training and marriage, but God has commanded His church to do so. Pulpits willing to contend against the apostasy that led to legal abortion are of strategic importance today. The spirit of child aversion endures. Many in the church have hired fellow Americans to kill their preborn sons and daughters. Others have prompted, upheld, or condoned decisions that led to abortions. Many in the church have supported officials and organizations that promote abortion on demand. And while many Christian spouses have remained non-abortive, most have never heard God's procreation plan and are unable to value abortion victims as they should or even as they would prefer.

Lacking knowledge, we have yielded to apathy and deception. The church's surest plan against legal abortion and surest defense for traditional marriage is uncompromising devotion to God's future worshippers—the preborn children and their progeny, who are central to the sacred institutions *marriage* and *family*.

Urgency 5. Warn the church about abortifacient (abortive) birth controls and about the contracepting spirit's impact on God's plan for the home, for our culture, and for worship both current and eternal.

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). Yet the nations within traditional Christendom reject children today as never before. 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 does not want his or her child.***" That insight also applies to nations with low birthrates, and it speaks warning to Christian spouses who champion contraception in an "age of sexual freedom."

Protestantism refused to sanction pregnancy control for over 400 years, until 1930 in England and 1931 in America, when compromise prevailed. The results include costly confusion. How much is a child worth today? Christian parents of an only child typically assume they value their boy or girl beyond measure, beyond millions or billions of dollars. Yet they often do not want a second or third child due to their unexamined reasoning. Christian spouses know about sex. But how many know the inestimable worth of their fertility and realize that through God's plan they can literally *create human beings*, both for God's

glory and their own fulfillment. How wondrous that message should be to the church and especially to church boards that stress “church growth.”

At minimum, we must not kill future worshippers with chemical contraceptives. Christians using them are at serious risk of abortions when unintended pregnancies occur, *as is openly disclosed in the dozens of data sheets* that drug companies provide pharmacists. Many Christian women have abortions unaware, and the church must alert them to abortive contraceptives (including the oral contraceptive pills (OCPs) known collectively as “The Pill,” under many labels) that can rob newly conceived children of implantation and the nourishment present in the womb. In 1965, *conception* was redefined when the American College of Obstetricians and Gynecologists moved *conception* from the moment of *fertilization* to the advent of *implantation*, to accommodate abortive contraceptives and the abortion mentality. If a child is unable to implant in the womb, due to birth control chemicals, modern medicine conveniently assumes no child was ever *conceived*. Such are the powers of darkness: **“For our struggle is not against flesh and blood...”** (Eph. 6:12).

Nor is the spirit of contraception content with hidden abortions alone. Many studies link contraceptives and surgical abortion with numerous disabilities and diseases, including many possible adverse effects on future pregnancies.

The pulpit, of necessity, must voice the word it has long avoided and perhaps feared most. The word is *contraception*. Of its inherent power to deceive, deprive, and kill, spouses are in urgent need of guidelines for fertility management in the Christian home. God bestowed within us His unfathomable ability to create humankind, and His principles for use of that ability are vital to ending legal abortion. Assuredly **“My people are destroyed from lack of knowledge** [Hos. 4:6].” The church must reject and expose the corruption (of medical facts) that redefined *conception*.

We therefore need, within the church, *a new mindset* toward procreation and pregnancy control. All worshippers should understand contraception’s pivotal role in abortion’s legalization—the day our government granted parents the right to hire fellow Americans to kill preborn Americans whom parents do not want as offspring. The preparation period covered decades, of which our highest court took careful note, and the results are sobering. Wrote the U.S. Supreme 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 sermons should deem it so.

Much as Nazi leadership assessed a church with evident lack of heart to uphold its core doctrines, the Supreme Court viewed the U.S. church similarly before legalizing abortion in 1973. 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 followed their folly into catastrophe, rather than reform, America’s clergy had done likewise a century earlier regarding slavery’s long tenure. In the current age, America’s clergy have accommodated *Roe v. Wade* with alarming leniency and have done so without coercion from a Nazi tyrant. A meaningful percentage of pastors have denounced abortion, but as watchmen who are to guard the city, few have embraced preborn humanity sufficiently to enact a comprehensive plan to save local Preborns. But that can change. History’s account of the pulpits’ final response to the *American Holocaust* is not yet written, and opportunity still exists for decisive pulpit leadership that results in great victory for the church.

Of *Roe v. Wade*, a strong case can be made that the ruling, itself, stands as divine judgment on a lukewarm church and errant nation that for decades prior to 1973 ignored God’s heart for procreation. Pride, materialism, and pleasure lured us. We built larger homes to house fewer children. We built larger church campuses but saw our culture crumble around them. All the while, our 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.

In God's kingdom, children have worth that most of us in the church today have never understood. A new tradition erased the old one: in Christian literature, in the seminaries, in worship centers, and in our government. Today we view the children within our loins as interesting but un compelling options, as if God has no opinion about how we, His sons and daughters, should manage our fertility, provided we avoid fornication and adultery. Does God have an opinion? Does procreation matter? And are we to protect all children, born and preborn? Our evasion of these questions has left them for the world to decide, with results tragic in the extreme. We must reassess our valuation of children, but in doing so we must not exchange folly for folly and, for example, judge spousal virtue by the number of offspring in a home. A devout husband and wife may be unable to have children or to have more than one or two offspring because God opens and closes the womb for His own errorless reasons. Neither should we complain that *submission of our fertility to God* would deprive us of the sexual intimacy that marriage authorizes. The female body can conceive only a few days each month, and desire for sex in a Christian home should not stem from lust.

An important step toward a new mindset is to see how modern birth controls have betrayed their promises. After 1950, illegitimacy rose from 4% to over 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. Abortions (surgical and chemical) rose exponentially, as did sexual activity among unwed teens and the proliferation of pornography. Declared prophet Hosea (8:7): ***“They sow the wind and reap the whirlwind.”*** Of further note, Planned Parenthood founder and free-love advocate Margaret Sanger (the twentieth century's most influential and indeed its 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 self-professed 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—or yet realized, for inherent in Sanger's religion is the power to tempt and deceive, as well as to marginalize and kill.

For many years, the church's preferred way of dealing with birth control in sermons and public discourse has been to avoid the subject. Clergy often view laity who oppose contraception as troublesome. Protestants who have not studied contraception often deem it a “Catholic issue” and rely on 1 Cor. 7, Song of Solomon, and like passages to justify their sexual liberality. Some pastors are concerned about the moral bearing of pregnancy control but feel overwhelmed by all that the subject portends, which leaves a *very small minority* of clergy to ably probe the subject from the pulpit. Meanwhile, year by year Christians use contraception freely because they do not desire a child or additional children in their home. If enhanced, that desire leads to abortion, and today in our nation a holocaust endures for which the church is substantially accountable.

It is meaningful to note that pro-lifers who are genuinely committed to rescuing Preborns and to ending legal abortion seldom ignore the impact of child aversion and contraception. Many either have large families or regret their lost opportunity, whereas Christians who defend artificial birth control may claim a pro-life position but usually lack the heart and urgency necessary for diligent pro-life work. Of particular significance is the number of Protestants whose view of contraception has changed, due to the incontrovertible evidence they evaluate. In this regard, the pew is measurably ahead of the pulpit.

Not to be skirted is the reality that pregnancy control prompts some challenging questions, as deep subjects often do. For example, would not mothers be burdened with undue childbearing if deprived of contraception? What about employed mothers? And what about the need for parental and financial

readiness? Do not spousal rights to sexual intimacy within marriage justify pregnancy prevention (as commonly assumed in marriage seminars)? What about Christian spouses in high-risk mission ministries, perhaps among reclusive tribes? And what about spouses who are sickly, discouraged, and in defeat from difficult personal trials?

We must not hide behind such questions. They have God-honoring answers that pastors can ably convey, and the percentage of receptive laity in waiting is much higher than pastors assume. Numerous Christian spouses beyond childbearing age regret wasting their fertility, while realizing they had never heard a sermon on why God instituted *marriage* and *family*. Yes, they heard numerous sermons on marriage, and on family, but not on God's priority purposes for those sacred institutions. National and local pastoral conferences and workshops should be held as early as possible to prayerfully study this vital subject. The goal would be Scripture-based consensus building that would establish both a pastoral perspective and guidance for the Christian home. Quality materials to aid this effort are in print, but far more are needed, and of special need are materials prepared by Protestant clergy and lay leaders.

Pro-life's failure to ably confront *contraception* decades ago has cost numerous lives. Thus the essentiality of pro-life urging clergy and laity to address this volatile subject. Church leniency toward pregnancy prevention defies God's plan for mankind and is a primal cause of the massive killing of pre-born Americans, much as the Supreme Court clearly implied in *Planned Parenthood of Southeastern PA v. Casey*. 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 understand that the frail "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 preceding paragraphs do not conclude that pregnancy prevention is never justified in a Christian home. Certain human circumstances involving fallen humanity defend pregnancy control, but the heart that applies prevention must be free of lust and of self-interest that defies God's intent for marriage and family. Pregnancy control is a heart issue, and motive is important, as is the method of prevention (which should not include artificial birth controls). Before spouses limit pregnancy, they should consider the child (or children) whose conception they may prevent. They should ask themselves if they value the potential offspring or if they experience carnal relief through rejection of them. Clarity on this subject and how it relates to the *American Holocaust* calls for sound teaching, open discussion, personal integrity, and indeed an understanding of God's purpose for *marriage, family*, and their relationship to *worshippers* and *worship*. Wise and loving pastoral assistance has no substitute.

Urgency 6: Surpass the twentieth-century "pro-life pastor" role and become *pastoral voices for Life*—voices that persevere as a Jeremiah, persuade fellow clergy, and mobilize the laity against the *American Holocaust*.

Wrote Francis Schaeffer: "***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. They extol the Bride of Christ, the humble sheep who meet urgent needs in Matt. 25:31-46. They reject the religious spirit that lured priest and Levite away from the true gospel in Luke 10:27-37. And they leave the 99 to find the one who is lost or struggling (Luke 15:4-5).

America is home to about 300,000 "pro-life" pastors, yet the *American Holocaust* prevails. Of vital need are "pastoral voices for Life" that discern abortion's toll and cannot be silenced or deterred, either in the sanctuary, on the street, or in jail due to wrongful arrest. Such voices are rare. Relatively few clergy have ministered at an abortuary or urged their laity to do so. Many pro-life sermons speak truth but

fail to save lives, due to lack of planning. Stated otherwise, starvation sermons without food deliveries lack purpose, and the same is true of pro-life sermons that lack life-saving strategies and the will to execute them. Sermons alone, while useful, cannot compensate for lack of applied action.

Knowing and valuing pro-life's strongest weapons have their way of alerting us to what pro-life deserves from us. Our strongest weapons are humility, holiness, and prudent prayer, which will lead the servant-hearted to humanity in need of sacrificial help. By renewing our minds (Rom. 12:2), we can loose the bonds constraining us, whether they be errant assumptions, complacency, pride, or fear. Reform within our culture relies on reform within us. We cannot dictate our culture's rules; but we can be salt, light, and validly *Pro-life*. Then in our "**weakness**" (2 Cor. 12:8-10) God can use us mightily—and we can rightly expect cultural reform that renders abortion ignoble and cruel.

Another "great awakening" is pro-life's highest hope. In his call for severing the bonds of slavery, Frederick Douglass 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.***" Ending the Abortion Holocaust is before the church today. And while human effort alone cannot succeed, God mercifully awaits our commitment so that He may empower us as He did pro-life activism among the early Christians who changed their world.

Pastors are America's preeminent leaders. 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. Where the church leads, government will be so inclined. Where the church creates voids, the world will fill them, as with *Roe v. Wade* (*Doe v. Bolton* followed and extended the flawed "right" to abort through nine months of pregnancy). Clergy and laity must unite, reestablish our rightful leadership in our culture, and trust God to spare our nation another calamity like unto the lamentable Civil War.

Urgency 7: Unite with lay leaders, in each locale, and develop a plan to save local Preborns and to close the nearest abortuary, with God's merciful help.

- Proclaim the *American Holocaust* a local emergency in each city, town, and hamlet. We must save local Preborns and their progeny.
- Build a resolute pro-life program for all age levels in each local assembly. Inform and inspire laity for bold and persevering service. Keep *abortion* listed on church board agendas, and fund child-saving strategies. Network generously with fellow pastors and their people to end the local terror threat. If the abortuary is in a neighboring town, plan accordingly. Such call to action is not excessive. We are obligated to do all we can to save local children from mutilation and to help end legal child killing across our nation. Let the church go forth in wisdom and power.
- Let not local Preborns die alone. Lead laity to the nearest abortuary door, through which two humans enter but only one exits. Pray on site with insight. Evangelize. Minister hope to the mothers, and receive God's provision of wisdom, endurance, and intervention. Train and schedule sidewalk counselors for ministry at nearby abortuaries. The killing will not end until the church is willing to go to where the children die.
- Release the church in the "city gates." to *plead for* the lives of local Preborns and to *plead against* all governmental activity—agencies, policies, contracts, and allegiances—that support abortion and threaten local children. Be humble but fear God only. Research the local abortion network, prepare a program of presentations, and fill America's city halls and/or supervisors' chambers. Surround the buildings with orderly prayer support in numbers that astound—thousands upon thousands, far surpassing prior attendance records for local public hearings. Local children must

live; the killing must end. Our witness will bear fruit as we labor *humbly and boldly*. There-after, government at each level will begin to improve, with more God-fearing men and women entering 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 indeed throughout each neighborhood. Utilize the many resources available: honest prayer and fasting, sermons, vigils and marches, care ministries, literature distribution, speeches, networking assemblies and workshops, probing letters and petitions, school clubs, legislation and votes, ads and billboards, legal aids and courts, boycotts, and civil disobedience (Acts 4:19-20). Superb resources are also available on the Internet, in many 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 and Human Life Amendments.
- 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 commitment and living testimony, reliance on politics is unwise.
- Envision an America freed of legal abortion. And envision a church freed of much denial, oppression, and ministry losses from prolonged détente with evil forces that defame God’s name (Lev. 18:21) and victimize His beloved mankind.
- Extol gratitude for God’s mercy and power, which are available to His sons and daughters to defeat formidable demonic forces. Thus, victory awaits us if we who call Christ our Savior will achieve it in His holy name.

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, from *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.”

—Presbyterian pastor Curt Young, from *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.”

—Moody Baptist Church pastor Erwin Lutzer, from *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 government; 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.” —Afro-American Baptist pastor Martin Luther King, Jr.

Why Many Pastors Evade Abortion and Pro-life Activism

- **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 compassionate pulpit warning leads to more women having abortions.
- **Desire for peace and unity.** Scripture cautions us against gains obtained through compromise.
- **Concern for church attendance and financial giving.** God is very attentive to church priorities. Preborn children are eminently precious to Him.
- **Believe they have a different calling.** Certain duties apply to all Christians and among them are evangelism, neighborliness, and serving the needy and helpless.
- **Personal guilt over prior abortion/s (either in their lives or among family members) or concern about their prior counseling that led to abortions.** The shepherd’s confession can readily spur widespread repentance and healing among the sheep and bless all who are involved.

- **Believe pro-life should simply rely on prayer.** Pray, yes, but Scripture also commands us to minister directly to urgent needs (James 2:14-17, along with many other verses).
- **Believe their giving to a pro-life ministry is sufficient pro-life commitment.** True discernment of the Abortion Holocaust corrects this misjudgment.
- **Believe “hot-button social issues” interfere with the church’s primary missions.** What are the church’s “primary missions”? What does God say is “pure and undefiled religion”? Study the Bride of Christ message in Matt. 25:31-45, and value the kind Samaritan in Luke 10:25-37.
- **Assume that “being pro-life” is sufficient.** Knowing “the abortion issue” and opposing abortion in principle offer little security for desperate children.
- **Believe their people are immune to abortion.** A serious misjudgment, as shown on page 2.
- **Believe “church and politics” should not mix.** The Bible mixes them forthrightly and tells us how to do so beneficially.
- **Believe all aborted babies go to Heaven and, if not aborted, may sin and not reach Heaven.** This view is rarely applied to babies who starve to death.
- **Lack of knowledge about what to do on behalf of pro-life.** Abundant resources are available.
- **Concern about being viewed as radical or “right wing.”** Christians are to be “peculiar people” (1 Pet. 2:9).
- **Believe abortion is a “private matter,” entirely.** Child killing never deserves privacy.
- **Are devoted to “Last Days” theology.** God’s commandments apply to the Last Days, also.]

Regarding Our Duty 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 be ware 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 vital to ending legal abortion. The killing of Preborns will end when clergy and laity resolve to unite and end it. 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, clergy can be confident of an historic outpouring of lay support. And as we unite and apply the true meaning of “Pro-life,” the church will be wondrously shaken and transformed.

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 legalized 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.

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