

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.** What church duty exceeds “urgent needs”? And what human need is more urgent than that of Preborns rejected unto death? In Christ’s story of the Good Samaritan, what pastoral duties would have justified the priest and Levite’s neglect of the wounded traveler? Satan has priorities, also, and he will tolerate pastoral duties that do not threaten what is most precious to him. He cherishes abortion and knows that same-sex marriage always follows its legalization.

◆ **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 is of little value, and God has likely detested much of our praying. 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 meet us in times of 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.