



Humble Plea



Humble Plea

To Bishops, Clergy, and Laymen



Ending the Abortion Holocaust

Randall A. Terry

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Insurrecta Nex
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www.randallterry.com

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In Honor of His Holiness
Benedict XVI

Apostolic Journey to the United States
2008, in the Year of our Lord

The Fierceness of The Lion
The Gentleness of The Lamb



Randall Terry with John Paul II

Author's Introduction

It is my deepest prayer that all who read this understand that I intend it as *a humble plea* – and *an urgent cry* – on behalf of unborn children with no voice of their own. A valid question would be: “Why should bishops, other clergy, and laity take the time to read what I have to say?” In that light, here is a summary of my “credentials” – hopefully earning me the right of a hearing.

By God’s grace, I have spent a quarter-century in leadership in the anti-abortion movement. I have led thousands of new activists into service. Over the years we have saved thousands of children and women from the nightmare of abortion. We have also helped to get the abortion holocaust and euthanasia on the “front page” of American and international news.

I helped lead the fight to save Terri Schiavo’s life, and crafted the media strategy that helped reach the world. I have run for State and Federal office as a pro-life candidate in fierce campaigns; I have appeared on countless national and international broadcasts, heralding the “Gospel of Life” and hosted a syndicated radio show doing the same; and as Founder of Operation Rescue, I led the largest peaceful civil disobedience movement in American History.

This has not come without personal cost. My life and at times even the lives of my children have been threatened. I have been arrested over 40 times for peaceful protest against abortion, and spent over one year of my life incarcerated. I was sued repeatedly by the abortionists, and lost my home and life savings, and was driven into bankruptcy. (They even took my frequent flyer miles!)

I hold these trials as a cross to bear in order to end legalized child-killing. I beg of you – read this humble plea, ponder it and act. Motivating a new generation into action that results in ending this holocaust would render my deepest trials as chaff in the wind.

Randall Terry,
Founder, Operation Rescue

*To the Most Reverend American
Cardinals, Archbishops, and Bishops;
Beloved Successors of the Apostles*

In writing this letter, I want nothing more than to accelerate the end of legalized child-killing in America; to have an actual day in the not too distant future when generations yet unborn can look back and say: “On this day, the holocaust against children was brought to a final end. Thank God. I might not have survived.”

A quarter-century of leadership on the frontlines has given me unique experiences and knowledge in victories and failures, as well as distinct perspectives on why the killing of children continues, and what we need to do to bring it to an end.

I write in the hope that my experiences and insights are of value to you as we strive together for victory in this epic cause. If nothing else, I would hope that the sheer size and impact of Operation Rescue – which many bishops (current and former) participated in – would warrant the small amount of time needed to read this entire letter.

I promise you this: *most readers will read things they have never read before.* Hopefully they will be useful tools to you.

To all others who read this, Clergy and Laity, both Catholic and Protestant, I beg your prayers in

our common struggle to bring legalized child-killing to an end in America.

Randall Terry

All Saints Day, in the Year of Our Lord, 2007

One

**Stop the
Bishop-Killing!**

Save the Bishops!

An Allegory



“It is therefore a service of love which we are all committed to ensure to our neighbor, that his or her life may be always defended and promoted, especially when it is weak or threatened.”

John Paul II, *Evangelium Vitae*, 77

A Bishop's Nightmare

Imagine for a moment a day when twisted logic and anti-Catholic rhetoric spawns a movement of individuals united in their desire to kill bishops.

Imagine that through some demonic means, the bishop-killing movement takes root, flourishes, and begins targeting and assassinating bishops. Now, imagine *yourself* falling into the hands of these deviants just outside your diocesan office.

What would you *want* the faithful to do for you? What would you *expect* from the females on your staff, or from any seminarians, priests, or laymen on staff?

There would only be two options to aid you; physical intervention or screaming for help.

The natural response of the women on your staff would be to scream at the top of their lungs. Their screams would be ear-piercing, shrill, and very unpleasant. Hopefully someone would hear their shrieks and rush to rescue you.

Your hope for any seminarians who were nearby would be their physical intervention on your behalf; them doing everything they could to rescue you from your would-be slayer.

Now – just for the sake of discussion – imagine something very different.

Imagine your utter wretchedness of soul if you

were attacked and left for dead, and as you lay dying on the sidewalk in front of your office, a young lady glances out the window of your diocesan office at you and your eyes meet – but she simply looks the other way. As you breathe your last, she says, “Thank God we have a Sunday twice a year where we hand out ‘Precious Miter’ lapel pins so that we can bear witness against the killing of bishops in the streets.”

Or imagine if a “man’s man” in your office saw you being beaten and turned his back on you, and you heard him say to the ladies inside, “Somebody should really do something about the bishops being killed. I’m so glad I’m pro-bishop. By the way, does anyone want to go with me on Thursday night to the pro-bishop seminar?”

And as your soul left your body you heard a woman in the office say, “No thanks, my favorite TV show is on. Besides, I’m already pro-bishop, and those meetings are boring. All they do is talk, talk, talk.”

Let’s take our imaginary scenario a little further. Before your meeting with St. Peter, you are given some leeway to check in on the pro-bishop meeting you heard your staff discussing. You float silently and unseen above the crowd, and recognize many faces from the diocese. Looking over the shoulder of a seminarian, you read the headline of the program:

“Pro-Bishop Words and Images: A More Loving Approach”

Listed underneath are the discussion points about how to determine what words and images should be used and avoided in the “Pro-Bishop” cause.

The moderator – a well-dressed woman in her early 50s who works for the diocese – opens the meeting by dutifully expressing sympathy at your recent and untimely passing. She speaks at length on the injustice of anti-bishop street activists taking you from your diocese in such a tragic and untimely manner, and wistfully recollects other bishops she knew who had left this life in like manner. She urges everyone to pray for the repose of your soul.

Turning her attention to matters of business, she puts on a perky smile and says cheerily, “Welcome to our weekly BURP meeting. For any visitors, BURP stands for ‘Bishop’s Untimely Removal Pins.’ We hand out and wear “Precious Miter” lapel pins to show our support for bishops and as a witness of our opposition to their untimely removal from this world.

“On tonight’s agenda is a well-meaning man calling for protests and speeches bemoaning our bishop’s recent removal. While I think all of us can applaud his intention, I have looked at some of his

material, and I believe his rhetoric is overheated and controversial. Before I invite him to the podium, I'd like to make a few comments."

She straightens up, clears her voice, and turns on the overhead projector. An image of graphs, pie charts and tables appears on the wall

"Words like 'dead bishop,' 'killing,' and 'horrific death,'" she explains, "while understandable in a time of sadness, are ultimately counterproductive. And to say things like 'the bishop's brutal murder' and 'bishop-murderers' is terribly polarizing, and will surely not help us in our cause. Let me explain.

"First, we do not want to hurt the feelings of anyone who has already killed a bishop. It would be unfair of us to add to the guilt that they may be enduring. Nor do we want to appear unreasonable or fanatical. Our goal at BURP is calm persuasion and the gentle conversion of hearts. We do not fan the flames of human passions. Rhetoric of this nature may even ignite fringe elements in the community.

"Finally, calling the bishop's untimely removal 'murder' does not invite those who do not yet fully embrace our position to dialogue with us. If I used rhetoric like 'murder' with my extended family on Thanksgiving or Christmas, I would only alienate those who disagree with me. Any chance I have of working for their conversion would be spoiled –

as would the holiday." She is calm, smooth and rehearsed.

Like Scrooge with the ghosts of Christmas past and present, your expressions of displeasure with her reasoning are unseen and unheard. And also like Dickens' hero, your time is running short. You have just enough time to hear the well-meaning man who excited the moderator's disclaimer.

He is anxious. As he climbs out of his seat, nervously dropping some of his leaflets, you recognize him from your cathedral. He was a daily communicant, a frequent penitent at Confession, outspokenly devoted to Mary, and most germane . . . he was known as a "pro-bishop" zealot. He often protested against bishop-killing; he handed out tracts and leaflets against bishop-killing; he told people in your diocese that they could not vote for candidates sympathetic to bishop-killing. In short, he made a lot of people uncomfortable because of his dedication, his inflammatory rhetoric, and his actions.

As he makes his way to the front of the room, you notice that he is holding a small stack of photographs – photographs of you – before and after you were slain. He also has photographs of other bishops who were murdered by anti-bishop activists in cold blood.

He is only allowed the floor for a few moments,

and the moderator hovers nearby in case she wants to grab the microphone. Just as you remembered, he is a bit shrill, and clearly agitated by your death. He stammers with emotion, but what he lacks in eloquence, he makes up in pathos. He tries to convince the attendees of their moral obligation to *show* the truth to the community using every vivid photo or video they can muster. He says that the horrific death you endured must not be swept under the rug by flowery language. You say, "Amen!" but your voice is as ethereal as you are.

Your "radical" communicant insists that the brutality of bishop-killing, like the victims of the Nazi Holocaust, must be exposed to the world with the clearest possible words and images. Catholics nationwide, he suggests, should volunteer to stand vigil outside diocesan offices. They should hold up signs saying "don't murder your bishop" and show photographs of bishops who had been killed. He calls for a public outcry which would pressure lawmakers and the police to protect innocent bishops from murder.

For the first time in your life his shrillness did not agitate you. It comforted you.

At last somebody grasped the horror of your murder and had the courage and integrity to talk about it in realistic terms.

But alas, unlike Mr. Scrooge, your spirit will fin-

ish its journey plagued with sorrow. The “wise” woman moderator quickly grabs back the microphone and says, “We thank our brother for his concern and for his ideas, but I’m sure we’re all in agreement that these graphic images could really backfire. They offend people who see them, hurt the feelings of those who have killed bishops in the past, and are viewed as extreme propaganda. In fact, they make us all look like radicals. And I’m sure our bishop – God rest his soul – would not want the members of BURP to look like radicals.

“Well, we’re about out of time. Before we leave, would anyone like a Precious Miter lapel pin for a small contribution in memory of the bishop? Your gift will help us continue our work of teaching others about the value of bishops’ lives.”

Two

Since Legalized Abortion is Not the Will of God, Why is it Still Here?

Hard Questions, Hard Answers



“No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church . . .

“Too often it happens that believers, even those who take an active part in the life of the Church, end up by separating their Christian faith from its ethical requirements concerning life, and thus fall into moral subjectivism and certain objectionable ways of acting.”

John Paul II, *Evangelium Vitae*, 95

"What I have failed to do . . ."

Your Excellencies, let us move from the absurdity of my allegory to a weightier discussion. As we look together at what can be done to end child-killing in all haste, I would first like to establish my premises:

First, it is not the will of Almighty God that this holocaust continues. Rather, it is His deepest desire that legalized child-killing be brought to a speedy end.

My second premise is that we are His hands and feet, the instruments of His grace and love in this world. We are those called to "defend the orphan" and to "rescue the oppressed from the hand of the wicked." (cf. James 1:27; Psalms 82:2-4; Proverbs 24:10-12)

My third premise is that we have failed. After 35 years of killing, nearly 50 million innocent souls have been dispatched into eternity by the abortionist's knife – and there is no end in sight.

In light of these facts, *we must have the courage and integrity to look critically* at the activities, tactics, and ideologies that have guided the anti-abortion movement thus far. We must strengthen that which is successful, modify or abandon that which has failed, and *learn from other social revolutions in our nation's past* – such as the abolitionists, the labor

movement, the women's voting rights movement, and the civil rights movement.

All is not grim. We have had a number of successes in which we can rightly rejoice. Parental involvement laws have saved thousands of lives. Crisis pregnancy centers greatly outnumber abortuaries. There are fewer and fewer "doctors" who kill children. Post-abortive women have found their voice, and have become a key part in shattering the lie that abortion helps women. Polling data even shows that the younger generation is more pro-life than their parents.

However, as promising as these small victories are, the culture of death is far more entrenched than it was 10 or 20 years ago. And fifty million children are dead.

We must have the courage to embrace whatever ethical strategies and sacrifices are required of us to bring this slaughter of the innocents to an end.

What is a Child Worth?

As we begin this discussion, I ask a simple question: What is one child worth? What is one child's life worth in time, effort, hardship, and trials?

The answer is as simple as the question. A child is worth the shed blood of God the Son.

God showed the value He places on human beings

by making the ultimate sacrifice. He shed His own blood for us. His thunderous testimony to the value of a child is His infinite love poured out in unfathomable suffering.

Our challenge, then, is to honestly weigh what one child is worth to *us*. What are *we* willing to *do* and *say* to save one child from a heinous death? In answering this question, we must soberly count the cost of what will be required of us.

What death to self, what controversy, what loss of the praise of men, what bad press, what smearing of our reputations must we bravely endure in order to ensure that *millions* more children – yet unborn, yet to be conceived – do not have landfills and sewers as their graves? And what priority does this epic battle between good and evil hold in our hearts, our lives, and (perhaps most importantly) our schedules?

The answer to these questions are perhaps the most important for any man or woman to answer. When enough are ready to offer themselves on the altar of God's service in this epic struggle, we shall prevail.

Three

The Calm, the ShriII, and the Urgent

**Our Duty to Proclaim the Truth
When it is Unpopular**



“When the people look for ways of living which ignore God’s plan, it is the Prophets in particular who forcefully remind them that the Lord alone is the authentic source of life.

“The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder . . .”

John Paul II, *Evangelium Vitae*, 58

Prophetic Urgency: the Missing Ingredient

You will notice, if you haven't already, that my choice of words is deliberately jolting, even shrill. Just like the "Pro-Bishop" activist in my allegory, I have been accused of being overheated, controversial, and radical. I acknowledge that my words grate and jolt, and cause discomfort. *This is deliberate.*

These kinds of words represent a critical missing element in our struggle to end the war on children. We need the clarity of the Biblical prophets to communicate something that is tragically absent in much of the pro-life movement: **urgency**.

If we strip this battle of urgent rhetoric, how can we expect urgent action?

The act of child-killing is so repugnant to God, the means and methods of murder so barbaric, that it demands shrillness of speech. The lives of those perishing are so precious, innocent and defenseless, that they demand our immediate and focused attention. In a word, children in danger deserve *urgency*.

John Paul II is correct; abortion is murder. Mother Teresa is correct; this is a "war on unborn children." Their words are the truth. Why do we constantly dilute the truth so that it offends few and shocks none?

Isaiah spoke these jolting words that yet apply to us:

When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; *your hands are full of blood*. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. (1:15-17)

Jeremiah boldly proclaimed these warnings:

The word that came to Jeremiah from the LORD: "Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you men of Judah who enter these gates to worship the LORD . . ." For if you truly amend your ways and your doings, if you truly execute justice one with another, *if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt*, then I will let you dwell in this place, in the land that I gave of old to your fathers for ever . . . Will you steal, murder, commit adultery, swear

falsely, burn incense to Ba'al, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!' – only to go on doing all these abominations? (see Jeremiah 7:1-10)

How can we – like prophets of old – wake people from their stupor and grip their hearts with the horror of the slaughter of the innocents unless we use words like the prophets? Tragically, many pro-life sympathizers use words that have little or no impact on calloused, deadened souls.

The Seductive Words of Death

The battle of rhetoric in the war on children was framed by the child-killers themselves, in order to promote the slaughter of unborn children. Former leaders in the child-killing movement, who by the grace of God have converted to life and to Christ, have brought to light the efforts of child-killers to ingrain an entirely new lexicon to hide the horrid truth.

One such courageous convert is Dr. Bernard Nathanson, now a baptized Catholic. Dr. Nathanson ran the largest killing center in the world in the late 60's and was a founding member of NARAL

(The National Association for the Repeal of Abortion Laws). He and others have told of the efforts to introduce the jargon of “pro-choice” and “safe and legal abortion” and “fetus” and “products of conception.” They spoke about “a woman and her doctor,” a “woman and her God,” a “highly personal decision,” and of course, the very word itself: “abortion.”

What does “abortion” even mean? Historically, someone “aborted” the take-off of a rocket; soldiers “aborted” a mission; generals “aborted” a battle plan. One does not “abort” a human being. Humans are slaughtered, slain, executed, destroyed, exterminated, and killed. The child-killers never, *ever*, talk about babies, children, death, dying, or killing. They deny them all.

That Dreaded Word . . . Murder

And the one word that they dread more than Dracula dreads a crucifix is the word used by John Paul II – *murder*. They hate the word “murder” because it resonates so deeply with the human heart. No amount of rhetorical anesthetizing can undo its force.

“Murder” and similarly “charged” words are so effective is because they are *Truth*. Because we are made in the image of God, and the works of the Law are written on our hearts. (cf. Romans 2:14-16)

Truth spoken is like an arrow in our heart, like a two-edged sword able to cut between bone and marrow. (cf. Hebrews 4:12-13)

When we use the very Word of God, "You shall not murder," in the battle against this holocaust of children, God's Word becomes a hammer that breaks stony hearts and shatters stone-cold lies. (cf. Jeremiah 23:28-29)

Remember: *Truth has within it the seeds of its own victory; lies have within them the seeds of their own destruction.* The more we use the searing, uncompromising words of Truth, the more impact we will have, the more we will unveil the heinous nature of this crime, and the more readily we will be able to contend with the merchants of death.

Can We Proclaim Truth with Lies?

We must not fall into the trap they have laid for us. We must not use their rhetoric, their jargon, their words, their lexicon of phrases and expect to win this war. If we surrender our weapons of Truth, how can we expect to wake up our people, mobilize our faithful, convert the confused, and rightly defend the lives of those about to be snuffed out?

To all bishops, priests, and evangelical pastors, I ask: When was the last time you looked with a steady gaze over your parishioners, and said, with

unalloyed clarity, "Abortion is murder."? When is the last time you spoke with the clarity and urgency of the prophet Isaiah or Jeremiah pertaining to the shedding of innocent blood?

The Shadows of the Dead

Likewise, the pictures of slaughtered pre-born children bear irrefutable testimony to the words of Truth. An image of a murdered pre-born baby confirms the Truth of the words that abortion is murder, the deliberate destruction of a judicially innocent human life in the time of peace.

To those, like our allegorical moderator, who claim these images are "counter-productive," I ask:

Is it our duty to eliminate all pictures of all victims from every grave injustice that has ever cursed the earth? Are we to hide all evidence of the blood spilt by tyrants since the invention of the camera? Do we close the Holocaust Museum in Washington, D.C.? Do we tear from the pages of our textbooks the images of the whip-scarred backs of black slaves prior to the abolition of slavery? Do we lock up the video footage of the twin towers being attacked on 9/11/2001?

Do we blot out the pictures of African-American men hanging dead by their necks, the murdered victims of the Ku Klux Klan? Do we hide the image

of civil rights leaders standing over a fallen Martin Luther King, Jr.?

Do we put away pictures of the human carnage of genocides under Pol Pot, Mao Tse Tung, Joseph Stalin, and others, or destroy photos of the destruction of Hiroshima and Nagasaki, Japan, and Dresden, Germany? And what of the footage of JFK or Ronald Reagan or John Paul II being shot?

Those Bloody Icons

More importantly, stop and ponder this: the central icon of the entire Christian faith is a crucifix – an innocent man murdered on a cross! Some of those icons that grace our churches are quite graphic; some depict His precious blood streaming from His gaping wounds.

We have icons of John the Baptist holding his severed head in a charger; St. Bartholomew holding his flayed skin; St. Sebastian pierced by multiple arrows; St. Cecilia and her headless corpse.

Are we then, like crazed Iconoclasts, to pillage the Vatican and tear down paintings of the masters that depict the carnage of war, Herod's slaughter of the Holy Innocents, the Martyrdom of Saints, the decapitation of Goliath, the murder of Abel, the beheading of St. John the Baptist, or above all else, the crucifixion of our Lord?

Are we to believe that these haunting and gruesome images – which for centuries have inspired men and women to acts of dedication and sacrifice – should meet the same fate that the timid in the pro-life movement propose for the bloody images of aborted children? Forbid it, Almighty God!

Timing Is Not Everything

Some want us to believe that the proximity of this holocaust in time and location gives us different rules. Does the fact that a woman or a man involved in the death of a child create unique rules for the images of dead children?

The obvious answer is no. That would be like saying that you could not show pictures in Germany of the victims of Nazi concentration camps after WWII because certain German soldiers might see them and be upset, or that certain German citizens who spied on Jews and turned them over to the Nazis would be humiliated or disgraced.

The Nature of Truth and the Gospel

Those opposed to using pictures of the victims of this holocaust do not understand two things: the nature of Truth and the nature of the Gospel.

The Truth is jolting, shocking, unsettling. And this is exactly what we need in our war to end child-

killing. *If the populace is not deeply unsettled, we will never change the current status quo and make child-killing illegal again.*

The Gospel, by nature, can be divisive. Jesus said: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." (Matt. 10:34-38)

As we proclaim the Truth and the Gospel in our words and deeds, we are the fragrance of life to some, and of death to others. "For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?" (2 Cor. 2:15-16)

Some people say we are as delightful as roses; others say we stink like a dead body!

Divine Truth in general, and particularly the Gospel, have divided or united mankind for millennia, alternately alienating and conquering men's

hearts since the dawn of time. Some rush to the light because their deeds are holy; others flee it because their deeds are evil. (cf. John 3:19-21)

Take Up Thy Sword

To sheath the sword of the Truth (cf. Eph. 6:17), or to hide its light (cf. Matt. 5:14-16) for fear of offending people is to ensure that victims languish in lies and darkness. If we lay the weapons of truth – whether words, images, or deeds – at the feet of lies and injustice, we guarantee that the tyrants who wield lies and create oppression will prevail on the stage of human drama.

Let us be bold in our duty to *proclaim* the Truth and unflinching in our duty to *show* the Truth. Let us seize the Sword of St. Paul and the icons of reality and wield them with all the valor that God gives us.

Let us not fear the condemnation of the culture of death, nor the complaints of the timid in our midst that quake and crumble in the presence of hostility. Let us be prophets of life, and create an *urgency* equal to the crime of murder.

And only then will we prevail in the war against children, and drive child-killing back to hell from whence it came.

Four

**To Conquer the Killing, We
Must Conquer Our Fears**

**Blessed are Those Who
are Reviled!**



“To be truly a people at the service of life we must propose these truths constantly and courageously from the very first proclamation of the Gospel . . .

“In the proclamation of this Gospel, we must not fear hostility or unpopularity, and we must refuse any compromise or ambiguity which might conform us to the world’s way of thinking.” (cf. Romans 12:2)

John Paul II, *Evangelium Vitae*, 82

Fear: The Handmaid of Injustice

With Truth and the Gospel on our side, what hinders our victory? Fear.

The single greatest barrier to defeating this abominable crime is fear. It stalks around all corners and lingers in the haunts of our hearts.

We fear rejection by friends, family, or co-workers. We fear that our reputation will be tarnished, that we will be labeled radical, insensitive, intolerant, or abrasive.

We fear losing what “access” we may have to people with power, prestige, and money if we speak too clearly or stand too courageously.

We fear the loss of the significant, like a job, and the petty, like an invitation to a party.

Yet we could be set free from these fears if we remembered, integrated, and lived the Beatitudes in our pro-life efforts, as characterized here:

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.” (Matt. 5:10-12)

The parallel passage from Luke bears quoting for its distinctions:

“Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.” (Luke 6:22-23)

The very things we so often fear – hatred, exclusion from parties and gatherings, false accusations, having our very names “cast out as evil” – these are the Biblical tokens of a blessed man or woman! We are Blessed when we are reviled – that is how the evil treated the prophets!

Rather than fear the contempt of those who hold the Gospel of Life, the Laws of God, and God Himself in open contempt, we should embrace their scorn as a sign that we are serving the Truth; we should receive their rejection as the earnest of our reward in heaven. Oh, the privilege of being named in the same breath as the prophets!

Who Can Lose Their Job?

Holy bishops, I say this respectfully, but in truth – you, above all men, will never lose your

place of honor for a courageous public condemnation of child killing. A valorous defense of life from you can only be applauded by the faithful on earth, the triumphant saints in heaven, and the fifty million innocent souls who have been dispatched into eternity by the abortionist's knife.

You have a holy vocation which demands even the sacrifice of your very lifeblood, if need be, in defense of the Gospel of Life and the lives that the Gospel defends.

If your backslidden parishioners, or the scandalous politicians in our midst who support child-killing, or the hostile media that hides and sustains this holocaust, and even your very own staffs, raise their voice in a howling unison of criticism, they could never drown out the blood of the innocent that cries from the ground to God for justice. (cf. Genesis 4:10)

Truth and Justice are handmaids in the procession of the Wedding Feast of the Lamb. The whining, the complaints, and the fierce objections of the misguided are as chaff in the wind.

In fact, the very contempt you endure, and the trials you embrace, in your defense of innocent children will add to the jewels of your crown in the presence of God.

But conversely, you who are heirs of the Apostles' authority shall be held in treble contempt

for your failure to act if you refuse to honor and employ that authority to defend the innocent. I write this with fear, trepidation, and the prayer that God would forgive me if any syllable I utter does not express His heart, but I am convinced that such men will be viewed with disdain by the Church Triumphant, with disrespect by the Church Militant, and with derision by the souls of the slain that cry out from beneath the heavenly altar, “How long, Oh Lord?”

I beg your permission to speak frankly. Because the mandatory retirement age for a bishop is 75, the majority of American bishops will not be active in 10 or 15 years. For those to whom this applies, I ask – **If your diocese ran smoothly, yet the blood of children was shed by the thousands with little effort to stop the carnage, what will the judgment of heaven be?**

We must call on our spirits to ignore the voice of fear, and obey the voice of Truth.

Five

The Clash of Cultures and Ethics is Upon You

Apostolic Authority and Apostolic Conflict



"... [W]e are facing an enormous and dramatic clash between good and evil, death and life, the 'culture of death' and the 'culture of life.' We find ourselves not only 'faced with' but necessarily 'in the midst of' this conflict: we are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life." (28)

"At the root of every act of violence against one's neighbor there is a concession to the 'thinking' of the evil one, the one who 'was a murderer from the beginning' (John 8:44) . . .

"But God cannot leave the crime unpunished: from the ground on which it has been spilt, the blood of the one murdered demands that God should render justice. (cf. Genesis 37:26; Isaiah 26:21; Ezekiel 24:7-8) From this text the Church has taken the name of the 'sins which cry to God for justice,' and, first among them, she has included willful murder."

John Paul II, *Evangelium Vitae*, 8-9

This is War

Make no mistake – this is war. It is political and cultural, but it is real war with real casualties. The blood of 50 million small corpses cries out to God for justice.

In centuries past, villainies of this magnitude would likely have been settled at the point of a bayonet or with the barrel of cannon. The removal of villains and tyrants from power was a matter for princes and armies, and bishops often choose sides and acted as counselors, advocates, and emissaries.

While it is apparently not your lot to wade through the blood and mire of a shooting war, this is still war nonetheless. Victory will require enormous valor and sacrifice from a good number of American bishops. Some will pass through immense, unimaginable storms.

As in any “just war,” our goal is the removal of tyrants from office; a sea change in our governing authorities for the protection of the innocent, and the establishment of Justice.

Those who declare they want child-killing to be defeated – yet avoid the fields of conflict where the battle rages – must present themselves for battle. They must run *to* the clash between good and evil, not *from* it.

If the majority of the bishops – especially those in

media and political power centers – remain in the shadows, if they hold to the status quo, child-killing will remain with us for another 100 years. Enormous conflict and controversy in the media and political arena are *required fare* in this journey, and to think otherwise is simply an attempt to avoid the fields of conflict.

But let us pray and hope for better things. Let us pray that God grants the courage, passion, and public boldness of the Apostles to their successors. Let us hope for the Apostolic pathos that set the wheels in motion for the end of Greco-Roman superstition, bloodshed, and tyranny.

Apostolic Controversy with Authority

All bishops – and laity for that matter – need a dose of such Apostolic *courage* and *controversy*.

When the authorities arrested and threatened the Apostles, the Apostles responded with even greater boldness. Their courage was astounding:

Now when they [the rulers and elders] saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus. (Acts 4:13-14)

The Apostles' reputation for controversy was well-known. When the Apostles Paul and Silas went to Thessalonica, an intense uproar accompanied their arrival. The rabble hunted for them but could not find them:

And when they could not find them, they dragged Jason and some of the brethren before the city authorities, crying, "These men who have turned the world upside down have come here also, and Jason has received them; and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." And the people and the city authorities were disturbed when they heard this. (Acts 17:6-8)

It is this mixture of *public courage* and *controversy* (especially controversy with those in political authority) that is missing from the vast majority of bishops in America today in regard to the Gospel of Life.

Either abortion is murder, or it is not. Either this is a holocaust, or it is not. Either we have a duty before God Almighty to bring this horrific crime to an end, or we do not.

God forgive us; we Christians have not met the crime of child-killing with actions and rhetoric equal to the crime.

And this is precisely why we have not prevailed.

The Reward of Apostolic Courage

If you see that you must help create the climate necessary to actually bring child-killing to an end, there will be a price to pay. This list is by no means comprehensive, but it serves as a warning of the trials to come and a benchmark for your effectiveness in this war.

Bad Press and Good Press. The hostile elements of the newspapers and the television stations in your area will “crucify” you, putting you in very good company. Some radio stations in your area may give you some very good press, especially the religious stations and the conservative talk stations. The national Catholic periodicals and the booming conservative newspapers in print and online will lionize you as a hero. My encouragement, born of my experience, is to thank God for all the press you get (both good and bad) on behalf of the children. But more importantly, do your best to play to an audience of One. “Well done, good and faithful servant . . .” is all the press you need to worry about.

Controversy and Heartache. Read Jeremiah, chap-

ters 15 and 20. If Jeremiah is an example, you can expect that success will bring hatred by enemies, and plagues of self-doubt. Elijah also had great conflicts and at points great despair – even self-pity: “I alone am left . . .” (cf. I Kings, 9, 10) Isaiah prophesied of Jesus that He would be “a Man of sorrows, acquainted with grief.” (Isaiah 53:3) As you assault the gates of hell, you in turn will be buffeted and surely feel the sting of sorrow in your own soul. This will be most painful when your wounds are from “the house of your friends” – fellow Christians – and even fellow bishops. (see Zech. 13:6) Even Jesus’ own people received him not. (cf. John 1:11)

Joy and Gladness. However, when you are vilified, reviled, and falsely accused, you will have an incredible opportunity for joy! “Rejoice and be glad, for your reward is great in heaven.” (Matt. 5:12) When the Apostles were imprisoned, beaten, and threatened, their reaction was wonderful: “. . . and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, *rejoicing that they were counted worthy to suffer dishonor for the name.* And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ.” (Acts 5:41-42)

Hero to Some, Villain to Others. The handful of bishops in America who are causing waves, making press, and creating controversy have become heroes to the faithful in the Church, and villains to those within the Church who live in open scandal. These bishops are enemies to those outside of the Church who are the servants of the culture of death. If you rise to new heights of valor and conflict, some doors will slam shut and others will fling open because of your obedience to the Holy Father's charge to be heralds of the Gospel of Life. But what matters is that you will be a *hero* to the right people, as well as a *villain* to the right people! (A man's greatness is known by his *enemies*, as well as his *friends*.)

Death Threats and Threats of Violence. If you become a lightning rod in your area for the cause of pre-born children – as all bishops should be – you should expect threats to your person. After all, we are dealing with the proponents of death, aren't we? As the Holy Father intimated, abortion is connected to Satan himself, who was a murderer from the beginning. Jeremiah received death threats, as did Elijah and all of the Apostles . . . you should expect the same if you faithfully fight in this war. (I have had my life threatened many times. It is not pleasant, but you get used

to it.) What is the worst that could happen? You are martyred and then receive a martyr's crown.

The End of Child-Killing in Your Lifetime. The entire purpose of this letter is to help bring a speedy end to legalized child-killing in America. If we all – both lay and clergy – do our duty, victory will surely be ours for God's glory and the benefit of His children. Would it not thrill your heart to depart this life knowing you played a real part in bringing this holocaust to an end? Wouldn't it be glorious to be embraced by Jesus Christ, and congratulated for your part in a victory that shook the heavens with joy, and the foundations of hell with dread?

While this list seems daunting, the courageous of heart will use it to prepare for the battle they are ready to enter. However, I'm fully aware that the trepidation is so high in the hearts of some bishops that they will simply not be equal to the task.

Fight, or Remain Silent

My only request of the bishops who refuse to involve themselves fully in this holy cause is that if they will not raise their voice in the forceful manner needed to end the killing, let them not raise their voice in opposition to those who do.

If they will not join us on the frontlines, let them not cause division and dissension among those willing to go to battle – especially the laity. And may God grant a more bold and worthy soul to fill their office after their retirement.

May God hasten the day when *not one bishop* offers false comfort and solace to the enemies of life, no false charity or honor to the champions of the culture of death who promote and sustain this holocaust – as certain bishops have scandalously done over the last 30 years.

Let us now focus on the principles and strategies that must be employed by bishops to actually bring child-killing to an end in this nation.

These principles and strategies are time-tested, proven on the cultural, ethical, and political battlefields of our nation's past, as well as in other nations throughout history. Injustice was routed and conquered, Truth and Justice were triumphant, and the oppressed and innocent were freed from their oppressors.

Six

Tension then Legislation; How the American Process Works

**The Boston Tea Party, the
Abolitionists, the Labor
Movement, the Suffragettes, and
the Civil Rights Movement Must
Have Something to Teach Us**



“Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good.”

John Paul II, *Evangelium Vitae*, 72

The Turbulent Path to Victory

Rev. Martin Luther King, Jr., an American Icon of social protest for justice, said in his Letter from the Birmingham Jail:

You may well ask: 'Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?' . . . Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored.

Civil tension and unrest force the authorities to face a controversial issue. This is part of the very core of the American process of self-government. The protests surrounding The Stamp Act, the Boston Tea Party, the Abolitionist Movement, the Underground Railroad, the Women's Voting Rights Movement, the Labor Movement, the Civil Rights Movement, the Anti-Vietnam War Movement, and many others testify to the central role that civil unrest plays before political change is reached.

Think about it: Was segregation immoral in 1890? Yes. Was segregation immoral in 1930? Yes. Was it immoral in 1950? Yes, of course.

What changed in the 1960s? The *law* changed.

Federal law and *judicial decisions* broke the back of the Jim Crow laws in the Deep South.

And what preceded the changing of the laws? Tension. Massive social tension. The Civil Rights Leaders and activists – *led by the clergy* – deliberately created a crisis.

Like the early Apostles, they became disturbers of an unjust peace.

Dr. King and a solid phalanx of other civil rights leaders within the SCLC and other civil rights organizations deliberately said and did things that fomented discontent and tension regarding the gross injustices of segregation and racism.

America heard and saw speeches, marches, lunch counter sit-ins, water cannons, police dogs, freedom rides, bad press, good press, civil disobedience, unjust incarcerations, ugly criticisms, the assassination of leaders, the murder of followers, the bombing of churches, and the death of four little girls in Sunday school. These, and scores of other events, images, words and deeds created the tension which brought *institutionalized* racism and segregation to an end.

The Clergy, the leaders, and the activists faced the injustice of segregation and oppression with actions and rhetoric equal to the crime. That is why they prevailed.

While African-Americans passively and politely

lived under the heel of injustice, the disease of racism was guaranteed to thrive.

Likewise, the labor movement in this country succeeded in its goals of protecting children and working men and women in part because Catholic Clergy helped them. The support was given with words and actions. (In fact, *every social revolution* for justice that has ever succeeded in America had courageous and outspoken clergy within their ranks.)

One disheartening parallel between these historic struggles and the current fight to end child-killing is that “polite society” would discuss the rights of blacks or workers in abstract terms. They would mollify their consciences with grand words – spoken in hushed tones, behind closed doors, in groups of like-minded but frightened sympathizers – and then proceed to *do NOTHING*.

Saying the right words without corresponding right action is condemned in the Gospel as hypocrisy; it is condemned in history as cowardice and treachery.

John Paul II spoke of the culture of death being *institutionalized*. In the U.S., it is obviously so.

If it took such valor and tension to break the back of institutionalized segregation and racism, how can we expect anything less to defeat the institu-

tionalized iniquity of child-killing – something far more vile and demonic than racism?

After 35 years of struggle, we are at the place where pro-life sentiment without *corresponding action* is little more than surrender to the culture of death. Child-killers do not fear our private words or sentiments; they fear *clear-cut* public declarations and corresponding actions.

Let me ask you a personal question: In your wildest dreams, if you, as a bishop, could *do* or *say* anything you wanted (always ethically) to fight to end child-killing . . . what would you do? What would your heroic acts of valor be? What would your thundering words be like?

Please, I beg you, stop and reflect on this for a moment. I would stake my life that 90% of those reading this have laid on their bed on some fitful night, or pondered while on a long journey, and thought: “If I could do what I *really* wanted to do about abortion, I would . . .”

What would you say? What would you do?

What would you thunder from your pulpit? What words would flow from your pen?

What would your press conferences sound like? What would you say before your state legislature or the federal congress if called to testify?

What bold actions would you take at the killing centers?

What would you ask others to do?

Would you lead marches? Or sit-ins? Or protests of some kind?

And now I ask you – as the Ethiopian asked Philip (cf. Acts 8:37) – “Here is the battle. What doth hinder you from your baptism of fire?” Why *not* do those heroic acts? Why *not* say those thunderous words?

Why not meet child-killing with *rhetoric* and *actions* equal to the crime? Why do we celebrate the heroes of the civil rights struggle, but refuse to follow their example of heroism in the war for children’s lives? What is more important than the lives of innocent children?

Leading by Example

You are the pastor in your diocese. If you won’t create tension and take risks for the children, neither will those following your example.

This principle of *deliberate tension* is critical. There are some well-meaning but foolish souls in the church who think we can calmly reason with the culture of death; that we can waltz into Hell’s inner sanctum and take the crown jewel of Satan himself – human sacrifice on the altar of choice – without massive tension. They are delusional.

And yes, this tension will likely have an effect on

your diocese. But rather than threatening its well-being, your diocese will be much healthier, and far more alive, when embroiled in massive controversy for trying to stop baby-murder than when it continues in the scandal of doing little or nothing to stop the killing.

The *subtle temptation* to put the *subjective* health of a diocese ahead of the *objective* lives of the children may be too enticing for many bishops to resist. But as when the serpent beguiled Eve with false promises, the promise of a healthy diocese made so by a treaty with child-killing can never be fulfilled. The diocese becomes more sick, not more healthy, because parishioners are in such a state of moral decline that they are content to live alongside the murder of children without fighting for their lives. Such sins of omission make us sick

If a shepherd in Christ's Church will not raise his crosier as a standard for the righteous and call them to battle, how will the Church militant be mobilized to join the "clash of cultures" so desperately needed to bring the killing to an end?

No matter what we do, the very best path to victory will still be strewn with the bodies of dead children. Even as I write, 4,000 babies will die today, 4,000 met a grisly death yesterday, and if every American bishop reads this, agrees with the principles and strategies, and rises like a lion woken from

slumber, thousands or millions more will die before we make the killing illegal again.

The quickest path to victory will be marked by sacrifice and suffering, and hardships of every kind for the faithful who commit to quench this barbaric flow of blood.

Civil Disobedience – Then and Now

Over the 200 year span between the protests in the Stamp Act and the protests in the civil rights movement, *every social revolution in American history* had elements of righteous civil disobedience.

It is clear that ending child-killing will also require peaceful “civil disobedience” at various points. Pope John Paul II made a forceful and eloquent case for civil disobedience in *Evangelium Vitae*. Those sections bear repeating:

72. The doctrine on the necessary conformity of civil law with the moral law is in continuity with the whole tradition of the Church. This is clear once more from John XXIII's Encyclical: “Authority is a postulate of the moral order and derives from God. Consequently, laws and decrees enacted in contravention of the moral order, and hence of the divine will, can have no binding force in conscience . . . ; in-

deed, the passing of such laws undermines the very nature of authority and results in shameful abuse." This is the clear teaching of Saint Thomas Aquinas, who writes that "human law is law inasmuch as it is in conformity with right reason and thus derives from the eternal Law. But when a law is contrary to reason, it is called an unjust law; but in this case it ceases to be a law and becomes instead an act of violence." And again: "Every law made by man can be called a law insofar as it derives from the natural law. But if it is somehow opposed to the natural law, then it is not really a law but rather a corruption of the law."

Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good. Consequently, a civil law authorizing abortion or euthanasia ceases by that very fact to be a true, morally binding civil law.

73. Abortion and euthanasia are thus crimes which no human law can claim to legitimize. **There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection.** [Emphasis added] From the very beginnings of the Church, the apostolic preaching reminded Christians of their duty to obey legitimately constituted public authorities (cf. Romans 13:1-7; 1 Peter 2:13-14), but at the same time it firmly warned that “we must obey God rather than men.” (Acts 5:29) In the Old Testament, precisely in regard to threats against life, we find a significant example of resistance to the unjust command of those in authority. After Pharaoh ordered the killing of all newborn males, the Hebrew midwives refused. “They did not do as the king of Egypt commanded them, but let the male children live.” (Ex. 1:17) But the ultimate reason for their action should be noted: “the midwives feared God.” (ibid.) It is precisely from obedience to God – to whom alone is due that fear which is acknowledgment of his absolute sovereignty – that the strength and the courage to resist unjust human laws are born. It is the strength and the courage of those prepared even to be imprisoned or put to the sword, in

the certainty that this is what makes for “the endurance and faith of the saints.” (Rev. 13:10)

While civil disobedience in the anti-abortion movement has waxed and waned over the years, these activities will surely be a part of the movement that ultimately brings the killing to an end. Let us be ready and willing, and encourage young men and women to be heroes in the peaceful yet conflict-filled revolution to end child-killing.

Is Hell Cooling Itself in the Shadow of Heaven?

I wrote earlier of the need for urgency. This urgency is precisely what is *lacking* in most of our dioceses.

The tragic truth is that many chanceries, diocesan offices, or cathedrals are within a few blocks of the killing-centers, these modern-day death camps. Abortion mills stand in proud defiance of our churches, within eyesight of our steeples, within earshot of our church bells. The shedding of innocent blood routinely curses the earth within a few blocks of where the Gospel of Life is heralded in Word, but ignored in deed. The cry of innocent blood ascends to heaven, perhaps mingled

with or even drowning out the prayers of the people.

I ask respectfully – how often do you as a bishop stand in front of the death chamber to bear witness against the carnage? How often do you urge your flock to do the same?

Joining the clash between good and evil – if we intend to prevail – means far more than having an office or committee in a diocese that conducts diaper drives or hands out roses and “precious feet” lapel pins once or twice a year.

The children killed yesterday – perhaps at your neighborhood abortion mill – will not be “un-dead” because you have a diocesan pro-life office. Children who are scheduled to die next week at that same death camp will not be saved by pro-life roses given out on Respect Life Sunday.

As ironic and counterintuitive as it is, many of our pro-life offices and activities may actually numb us to this holocaust rather than mobilize us to grind it to a halt.

Many believe that they have fulfilled their “pro-life duty” before God and man because they gave money to a crisis pregnancy center, or they went to Washington, D.C., on January 22 to march for life. But they are sadly mistaken. Certainly both of these pro-life activities are good and helpful, but they’re

a very small part of what will be required to actually end the killing of children in America.

If you as the bishop took your lead from the struggles of the past; if you went to your local killing center once a week on a day when children were scheduled to be killed and stood with the faithful while begging for the lives of those scheduled to die; if you led protests, processions, "Jericho walks," exorcisms, or peaceful "civil disobedience," you would begin to save actual lives and help set the wheels in motion to end child-killing.

Then you, as the living icon of the Apostles themselves, would demonstrate by example that the lives of the children are worth sacrificing time, comfort, reputation, job, freedom and even our lives.

But if you refuse to consistently bear public and passionate witness against the slaughter of children; if you permit those abominable portals of hell to cool themselves in the shadow of your cathedral without truly fighting and decrying them; how can you expect the sheep of your flock to fight against the slaughter?

How can you expect the church militant to be militant if you are passive?

Pathos, the Good Samaritan, and a “Ditch Ministry”

The pathos of your speech and the valor of your actions set a standard for the faithful, and call the fearful or ambivalent to action.

If a leader bows to any fear or misplaced priority, can he expect anything different from his followers? The child-killers are vigorous for evil, so those who claim to be “pro-life” cannot remain lethargic, timid, and detached.

In the story of the Good Samaritan, the priest and the Levite were failures, even villains. Perhaps they faithfully discharged the perfunctory duties of their Aaronic or Levitical offices; perhaps their synagogues ran smoothly; perhaps they told themselves they were not called to “Ditch Ministry.” It matters not. *They failed miserably in their Divine duty to love their neighbor when he was dying in the ditch.*

We have passed the ditch of America’s abortion mills for long enough. It’s far past time to get dirty, to take risks, to save the lives of those left for dead, and to grind this holocaust to a halt . . . *now*.

Once we create long overdue tension, and thereby “force” discussion regarding this holocaust, we need to turn that tension into legislative fire-power. We must restore the full protection of law to

children in the womb and make “elective abortion” illegal from conception to birth, as well as eliminate all chemical abortifacients masquerading as birth control.

That means we will find ourselves right in the middle of every key political race, and legislative battle.

Seven

Lawmakers and Law; Final Victory Will be Legislative

**Resisting and Replacing Tyrants is
Central to Our Faith**



“When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a ‘tyrannical’ decision with regard to the weakest and most defenseless of human beings? Everyone’s conscience rightly rejects those crimes against humanity of which our century has had such sad experience. But would these crimes cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimated by popular consensus? (70)

“The doctrine on the necessary conformity of civil law with the moral law is in continuity with the whole tradition of the Church. (72)

“In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to take part in a propaganda campaign in favour of such a law, or vote for it.” (73)

John Paul II, *Evangelium Vitae*

Law, Lawmakers, and our Ultimate Goal

While there are many social ills in this day, our overriding and most pressing duty must be to bring legalized child-killing to an end.

That means we must be intensely involved in the election process. We must expel the lawmakers and judges who support and sustain child-killing, and replace them with righteous men and women in the Judiciary, and especially in our Legislative and Executive branches of government. Our legislators often have the double task of crafting legislation as well as appointing or confirming judges at the state or federal level. (And hopefully one day, righteous legislators will impeach the judicial tyrants that mar our horizon.)

As the Proverbs say; "When the righteous are in authority, the people rejoice; but when the wicked rule, the people groan." (Proverbs 29:2)

King David recounts the words of the Almighty concerning just rulers:

"The Spirit of the LORD speaks by me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: 'When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth upon a cloudless morning, like rain that

makes grass to sprout from the earth.' " (II Samuel 23:2-4)

All crimes, all sins, and all duties are not equal in the eyes of God. There is a hierarchy of evil and a hierarchy of justice. It is clear in *Evangelium Vitae* and all Catholic teaching that ending child-killing demands our special attention. *This fact is extremely important in the division of our time and labors.*

One other thing: certain Catholic Clergy and professors wear the tattered remains of the "seamless garment" ethic. It is primarily used by those who seek to justify supporting a candidate who is "pro-choice" because of that candidate's "pro-life positions" on capital punishment, the care of the poor, war, etc. We must beware that treachery is afoot when we hear a bishop, priest, etc., tell us that we have "many life issues to weigh" in an election, not just abortion.

The Confirmation of the Enemy

The leaders of the culture of death know that when we are successful in creating a political change, their gruesome trade will be brought to an end. Therefore, our efforts will cause the death merchants to rise up against us.

To say that they will "not give up without a fight" is a gross understatement. They will lie, de-

ceive, and use every seductive propaganda tool at their disposal to vilify us, malign us, and above all, marginalize us politically.

If we obey the heavenly mandate to “Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked . . .” (Psalms 82:3, 4); if we address the powers that be with the courage and clarity of Justin Martyr when he admonished and rebuked two Caesars in succession; if we cry out like John the Baptist against the iniquity of Herod – we will have the contempt of man and the fury of demons rained on our heads.

May the malice of the true villains serve as a confirmation in our souls that we are doing exactly the right thing.

The Glorious and Painful Truth

Bishops have a unique role in the sacramental life of the church, as well as the “formation of conscience” in the lives of individual Catholic citizens. In any given diocese, no one but the Pope himself would have a stronger influence.

In that light, there is a logical “check-list” to ending child-killing, in which the bishop is a key player – perhaps the star. It goes something like this:

- Current “lawmakers” (who support child-killing) in civil government must be replaced with pro-life statesmen who pass laws that protect all children; “Lawmakers” in government are replaced through our *votes*;
- According to everything in *Evangelium Vitae*, stopping child-killing (abortion) is the chief social duty of Christians, *and particularly the bishops*;
- Bishops have a duty to help “form the conscience” of Catholic citizens, so that their votes honor God and Christianity, with a particularly grave emphasis on stopping the slaughter of pre-born children;
- As Christians, we vote from a “well-formed conscience” that helps bring “*conformity of civil law with the moral law*” (John Paul II) as given to us by God; especially laws that protect the innocent from slaughter;
- We seldom vote on laws, but rather on candidates, who declare what laws they will pass in our name and stead (which is the essence of “Representative Government”);
- Voting for child-killing is a mortal sin against God and man, and since in a Representative Government we vote for people who enact laws in our name (such as laws sustaining child-killing) we cannot vote for candidates who promote or defend the slaughter of the innocent. To

do so is to cooperate with child-killing, and to betray innocent blood.

Therefore, we need bishops who will “connect the dots” of life and death and solemnly declare that no Christian may, in good conscience, vote for any candidate, from any party, for any office, if that candidate supports the killing of children.

Christian theology and history, and of course *Evangelium Vitae*, could not be clearer.

“In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to ‘take part in a propaganda campaign in favour of such a law, or vote for it.’” (*Evangelium Vitae*, 73)

Voting for any candidate, from a Presidential hopeful to a township trustee, who supports the national laws allowing for the murder of children is without question taking part in the propaganda campaign in favor of this holocaust. More importantly, in our system of representative government – where a candidate tells you what he will do in your name and on your behalf once he is in office – *a vote for a candidate who supports child-killing is a vote for child-killing itself.*

The *glorious truth* is that bishops have the *authority* and the *mandate* to help bring child-killing to a speedy end.

The *painful truth* is that very few are willing to use their authority, and obey their mandate to help end this holocaust. For any doubters, lay or clergy, let me prove my point.

Will You Help Me Rob a Bank?

Picture this: I'm in my car at a traffic light, and a man taps on my window, and says: "Excuse me sir, I want to go a couple of miles down the road to rob a bank. Would you please give me a ride?" If I say, "Sure . . . hop in!", and take him to the bank, *knowing his intent*, and he keeps his word to rob the bank, *I have participated in the sin of bank robbery!*

Likewise, if I'm at a traffic light, and a man taps on my window and says, "I'm a pro-choice candidate, and I will defend a woman's right to an abortion. Would you please get me into public office?" If I say, "Sure, hop in!" and drive him to the voting booth and vote for him, *knowing his intent*, *I have participated in the sin of child-killing!*

John Paul II addresses this specifically:

"Indeed, from the moral standpoint, it is **never licit to cooperate formally in evil**. Such cooperation occurs when an action, either by its very nature or by the form it takes in a concrete situation, can be defined as a **direct par-**

icipation in an act against innocent human life or a sharing in the **immoral intention** of the person committing it." (*Evangelium Vitae*, 74, emphasis added)

If a candidate declares he is "pro-choice," (no matter if he blathers about being personally opposed to child-killing), he is declaring his support for the murder of the innocent. If you vote for him, you share in the guilt of innocent blood.

Let me give you one more picture. Let's say I am at that same traffic light, and the bank robber comes to my car, week and after week, solicits my help, and every week I say, "Sure, hop in!" etc.

Now picture a Catholic bishop and an evangelical mega-church pastor standing on that corner every week. They hear his request, hear my response, and watch me take him to his crime week after week – and yet say *nothing to me or him*. They never "Preach the word . . . convince, rebuke, and exhort" me or the robber to cease our sin. (See 2 Tim. 4:2)

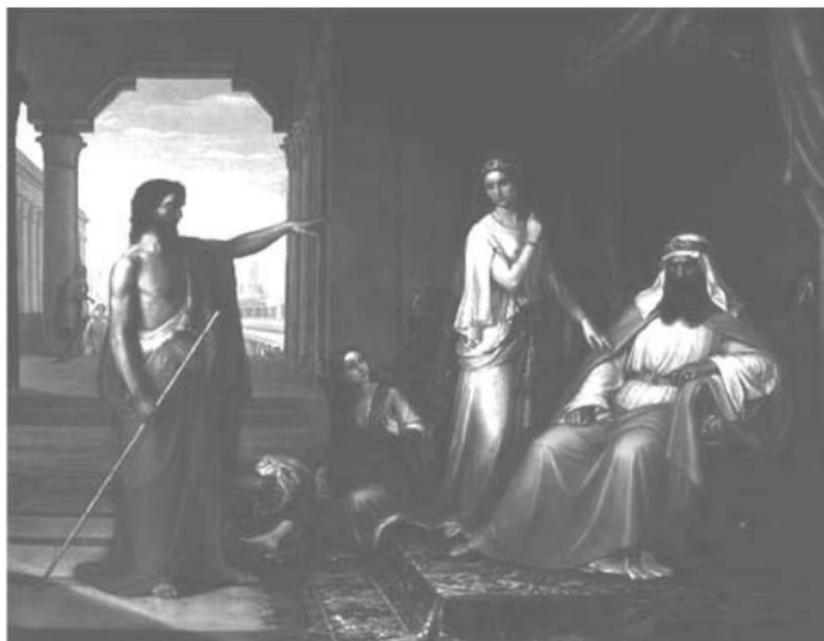
Haven't the bishop and the pastor sinned by their silence? Have they not been derelict in their duty to help form my conscience and warn me of the grave evil of helping a bank robber, and sinned against him for not calling him to repent of his evil deeds?

If American bishops and evangelical clergy and media personalities, would courageously, clearly, and consistently warn the sheep of their flocks, and rebuke the child-killers in every medium at their disposal, we would end this holocaust in a matter of a few years.

Eight

Where are the Watchmen on the Wall?

**Warning and Correcting the Rebels
and the Scandalous in Our Midst**



*“Faced with so many opposing points of view, and a widespread rejection of sound doctrine concerning human life, we can feel that Paul’s entreaty to Timothy is also addressed to us: “Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.” (2 Tim. 4:2) This exhortation should resound with special force in the hearts of those members of the Church who directly share, in different ways, in her mission as “teacher” of the truth. **May it resound above all for us who are Bishops: we are the first ones called to be untiring preachers of the Gospel of life Aware of their specific role, may they never be so grievously irresponsible as to betray the truth and their own mission by proposing personal ideas contrary to the Gospel of life as faithfully presented and interpreted by the Magisterium.**”*

John Paul II, *Evangelium Vitae*
(Emphasis added, 82)

When Silence Is Sin

Millions upon millions of Christians are betraying innocent children, the Gospel of Life, and arguably Christ himself by knowingly voting for pro-death candidates. Let us never forget that whatever we do to the least of His brethren, we do to Christ. (cf. Matt. 25:45)

America is desperate for bishops and all clergy who will take up the prophetic mantle of the "Watchmen on the Wall."

This passage from Sacred Scripture speaks directly to this crisis as it relates to pastoral duty:

Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life. Again, if a righteous man turns from his righteousness and commits iniquity, and I lay

a stumbling block before him, he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning; and you will have saved your life." (Ezekiel, 3:17-21)

This passage cuts to the core of why legalized child-killing remains in America. Many of the American clergy – both Catholic and Protestant—have steadfastly refused to rightly guide their flocks in this life and death matter.

As I argued in the last chapter, if I chauffeur the robber to the bank knowing his *intent*, I participate in his crime. And if week after week, a Catholic bishop and an evangelical pastor watch me pick up the robber, and say nothing to correct, instruct, rebuke, or challenge me or him in any way, have they not also – by their very silence – participated in the sin of bank robbery?

St. Paul instructed St. Timothy (and thus all who wish to be bishops, elders, presbyters, etc): "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." (2 Tim. 4:2) If such a duty

does not apply in this life and death struggle, it does not apply anywhere.

John Paul II's words of exhortation to the bishops make one weep with joy at their clarity, and sob in sorrow at their indifferent reception by so many:

This exhortation [2 Tim. 4:2] should resound with special force in the hearts of those members of the Church who directly share, in different ways, in her mission as "teacher" of the truth. May it resound above all for us who are bishops: we are the first ones called to be untiring preachers of the Gospel of life.

We are also entrusted with the task of ensuring that the doctrine which is once again being set forth in this Encyclical is faithfully handed on in its integrity. We must use appropriate means to defend the faithful from all teaching which is contrary to it. . . . Aware of their specific role, may they never be so grievously irresponsible as to betray the truth and their own mission by proposing personal ideas contrary to the Gospel of life as faithfully presented and interpreted by the Magisterium.

In the proclamation of this Gospel, we must not fear hostility or unpopularity, and we

must refuse any compromise or ambiguity which might conform us to the world's way of thinking. (cf. Romans 12:2) (*Evangelium Vitae*, 82, emphasis added)

Can anyone who is familiar with the ecclesiastical state of affairs in America pretend for even a moment that the bulk of Catholic bishops and priests have been faithful to this charge?

Can anyone who has seen the demographic studies of how many millions of Catholics have voted for notorious supporters of child-killing for President (and every major office) pretend that these Catholic voters have had their “consciences rightly formed” by their bishops and priests?

The same abandonment of the innocent is rife in the evangelical world – a world that claims total loyalty to the Bible as the Word of God.

What clergy would dare look at lifeless bodies of dead children and tell them: “We did everything in our power to teach the Christian community to not participate in the sin of child-killing; especially to not vote for murderous politicians who pledged to kill you.”?

I challenge every reader to walk through the parking lot of a Catholic cathedral during an election season and look at the bumper stickers that brazenly promote candidates and parties commit-

ted to shedding innocent blood. This propaganda campaign for murder taking place on the hallowed soil of our churches is an affront to Heaven.

But if the sheep stray . . . *we must look to the shepherds.*

Listen to homily recordings of every bishop, priest, and pastor for the last 20 years, or listen to the evangelicals on TV or the radio. How few have proclaimed the Gospel of Life in regard to politicians and candidates, laws, and legislation!

After a quarter-century of deep involvement in this struggle, I am convinced that the single greatest reason legalized child-killing continues today is because the bulk of American clergy – bishops, priests, evangelical personalities, and pastors – have failed to courageously, clearly, and consistently defend the innocent from the pulpit, in print, and over the airwaves. They have refused to “convince, rebuke, and exhort” those over whom they have influence. Consequently, their sheep are voting the advocates of child-killing into office.

And when the murderers take office, many bishops and priests honor them. They are served communion even though they are in open scandalous sin, and they are re-elected by the very clerics whose duty it is to remove them from power!

Many of those who should be “watchmen on the wall” – warning and guiding us – have invited the

enemy into our camp! Others have looked the other way while our enemies slipped through the gate and murdered our children.

Naming Names – Then and Now

Imagine a bishop saying from his pulpit, or publishing in his diocesan paper, or announcing at a press conference, with clear unapologetic words:

“No Christian may in good conscience vote for [insert name] or any other like candidate – now or ever – because they support the murder of innocent children.”

“Furthermore, I’m instructing my priests, deacons, and extraordinary ministers of the Eucharist that they not serve Communion to [insert name] or any candidate or incumbent who is a known supporter of child-killing until they publicly repent.”

Does this seem “extreme” or “radical” to you? If so, why? Throughout the Scriptures and Church history, God’s prophets and Apostles have confronted kings and queens, princes and judges, *by name*. God’s heralds have publicly rebuked and censored errant political leaders for personal scandalous sins, as well as condemned wicked policies that denied justice to the oppressed both prior to and after the birth of the Church.

John the Baptist rebuked Herod *by name*; Jeremiah prophesied *by name* to kings Jehoiakim

and Zedekiah; King Ahab and Queen Jezebel were rebuked *by name* – boldly and publicly – by Elijah. The Biblical examples go on and on.

Daniel rebuked Belshaz'zar, the pagan king of Babylon, to his face. Daniel's courage sets a superb standard for all clergy. Picture *yourself* delivering these soul shaking words to a scandalous politician from your area – or a President, or a Supreme Court Judge:

O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty. . . . And you his son, Belshaz'zar, have not humbled your heart, though you knew all this, but you have lifted up yourself against the Lord of heaven; and the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored. . . . God has numbered the days of your kingdom and brought it to an end. . . . That very night Belshaz'zar the Chalde'an king was slain. (see Daniel 5)

Throughout Church history, Saints have courageously named names and rebuked sin. Here are a few examples of Saintly courage.

Justin Martyr, in his *First Apology* and *Second Apology*, rebuked three Caesars in succession by name – Antoninus Pius, Marcus Aurelius, and Lucius Verus – because they were oppressing Christians.

St. Athanasius was forced to flee for his life because he rebuked Emperor Constantius; Athanasius described the Emperor as a forerunner of the Antichrist.

Thirteen Roman Catholic Bishops – including Stephen Langton, Archbishop of Canterbury, and Henry, Archbishop of Dublin – joined various barons and abbots and literally held King John hostage, forcing him to sign the *Magna Carta*, a keystone of liberty in English speaking nations.

St. Stanislaus, Bishop and Martyr, was put to death after excommunicating King Boleslaus II for his scandalous lifestyle.

Both St. John Fisher and St. Thomas More opposed Henry the Eighth for his refusal to obey the Church – and consequently lost their heads because of their clarity and courage.

Our Bibles would be substantially thinner and church history far less thrilling without the accounts of priests or prophets rebuking villainous

political leaders or evil public policies and practices.

Our need in this desperate hour is for the valor of the heroes of the past to inspire and guide heroes in the present. We need Christian leaders with “backbone” who put Truth and Justice ahead of their very lives. That – by definition – is the stuff of which Saints are made.

Nine

Who is Lord of the Gospel? God or Caesar?

Removing the Tax-Exempt Muzzle



“... [T]he Church hears every day the echo of Saint Paul’s words of warning: ‘Woe to me if I do not preach the Gospel!’ (1 Cor. 9:16) As Paul VI wrote, ‘evangelization is the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.’

“Evangelization is an all-embracing, progressive activity through which the Church participates in the prophetic, priestly and royal mission of the Lord Jesus. It is therefore inextricably linked to preaching, celebration and the service of charity. Evangelization is a profoundly ecclesial act, which calls all the various workers of the Gospel to action, according to their individual charisms and ministry.

“This is also the case with regard to the proclamation of the Gospel of life, an integral part of that Gospel which is Jesus Christ himself.”

John Paul II, *Evangelium Vitae* (78)

Who is Lord of the Church?

Sadly, there are Clergy reading this who genuinely believe the Gospel of Life, and believe in their hearts that we must speedily end this holocaust, but they are bound by fear. Some have been muzzled by the fear of superiors, others by the fear of their “board of directors.”

Perhaps the most damning excuse – *the most self-incriminating fear* – used to justify the deafening silence of bishops and protestant clergy during an election cycle or during battles over pending legislation is the fear of losing the Church’s “tax-exempt status.”

Words cannot express the revulsion devout Christians should feel over the deeper issues of this state of affairs. At the very core of the tax-exempt status lies with question: Who is Lord of the Church? Caesar or Christ? Who is Lord of the Gospel?

Do we bow in abject submission and grovel for *permission to preach the Truth?*

Tragically, many clergy and ministries have deliberately or unwittingly sold their heritage and sacred commission for the sake of money – filthy lucre – by submitting to the tax-exempt status.

For any reader who does not know of what I speak, here is a quick lesson in the politics of the

tax-exempt status – and why in the final analysis, it is little more than damnable bribery.

The tax-exempt status, when held by a church, ministry, or any “not for profit tax-exempt corporation” – 501(c)3 in the tax code – gives a benefit to contributors. Those who contribute and file “long-form” with the IRS can deduct their contributions from their taxable income.

For example, if you make \$100,000.00 a year, and give \$10,000 to a Church, you are only taxed on \$90,000. So you (the donor) save the money you would have paid in taxes.

The tax-exempt status also allows the church to be *tax-free* as an institution. The revenues coming in are not taxable by the government, and usually the land on which churches rest are free from all land taxes as well. This can save money – in some situations serious money – for a church or 501(c)3 ministry.

The government, using this incentive, then says to the Church or 501(c)3 organization something like this:

“I, Uncle Sam, your beneficent Lord and Master, have granted you the privilege of aiding your contributors on their taxes, and the benefit of not paying taxes on the revenues you receive, or the land upon which you dwell. In

exchange for this privilege, I charge you to never condone or condemn a candidate for public office, and that you use virtually none of your money to affect public policy and legislation. If you agree to the terms of your silence, you may keep receiving your money, tax-free. And remember, what Uncle Sam giveth, Uncle Sam taketh away. Do you agree? If so, bow in obedience and wear this muzzle.”

This is a precise (although sarcastic) synopsis of the “tax-exempt status.”

Hush Money

In honest assessment, the tax-exempt status can only be viewed as a glorified bribe – godless hush money – used to buy the Church’s silence.

Bishops, priests, evangelical ministers and pastors, and ministry heads of every ilk have literally been told what they *can* and *cannot* say in their public ministry – *for the sake of money!*

From heaven’s view, this might be seen as a betrayal of the very authority of God Almighty Himself.

We are literally entrenched in a life-and-death struggle. Children are being slaughtered by the millions. The Church and her leaders have a duty to

decry this holocaust, and to actively work to end child-killing in every possible way.

Thus, we need the right lawmakers in office who will vote to make child-killing illegal again.

Thus, we must expose and defeat those incumbents whose hands drip with the blood of the innocent, as well as new candidates who are eager to have their hands equally soiled.

Think of the great saints throughout history, who held kings and princes accountable for their darkest deeds and heresies. Why have the rules suddenly changed because we live in America, under the heel of the IRS tax exempt status?

Any clergyman willing to take a muzzle from the government submits his ability to preach the Gospel of Life to the government.

No man can serve two masters. Hence, Jesus is no longer Lord of your pulpit, your pen, and your public voice.

The Hinge of Victory – Saint Peter and Saint Paul

Freeing the Catholic Church's bishops and priests – and all Christian clergy and leaders – from the muzzle, shackles, bit and bridle of tax-exempt hush money may be the "Normandy Beach" in our

war to end child-killing. It is that critical, that central to victory.

Can any clear thinking Christian – familiar with the lives and deaths of Peter and Paul – believe these lion-hearted Apostles are pleased by the abject servitude displayed by thousands of clergy and ministries who claim to be following their teachings and examples?

Can any right-thinking Christian believe that St. Peter and St. Paul would gather together the bishops of America and tell them:

“Brother bishops, our beloved successors, we greet you!

We, like you, grieve the loss of life in abortion, but we have to keep our priorities in order. The Church is in desperate need of money, and we cannot risk losing our tax exempt status. So please, tone down your rhetoric, and stay out of the political arena at all costs. If we lose our tax-exempt status, the faithful might curtail their giving. We suspect that they give to the Church so they can receive a tax benefit at the end of the year, and we don’t want to lose that incentive.”

Or can any thinking person really believe that the Son of God, the dread sovereign King and Lord

of the Universe would gather the bishops of His Church (or evangelical clergy who claim undying loyalty to Jesus and His Word) and say:

“My sons, I am the Author of Life, and I know you are all pro-life. And we are all grieved over the children who are being murdered by the millions. However, if the government says to you that you may not publicly strive for laws and lawmakers that will bring this killing to an end, *I want you to obey them*. And if Caesar demands that you not confront him, or Herod, or Ahab, or Jezebel by name, I want you to obey his laws. Give to Caesar what is Caesar’s – your obedience and silence – and give to God what is God’s – the money He so desperately needs.”

Is this not a blasphemous twist of the phrase “render to Caesar what is Caesar’s, and to God what is God’s”? Total obedience belongs to God, not Caesar. The tongues and pens, pulpits and sermons, and radio and TV messages of God’s heralds belong to God, not Caesar.

Ponder the Prophet Daniel. He got in trouble with “the law” because of his devotion to “the law of his God.” (cf. Daniel 6) And it was precisely because he was using words (in public prayer) that were against a “royal decree.” He did not change

one syllable after the law changed, because his first allegiance was to God, not earthly kings.

The bishops of the United States have a moral obligation to put the lives of the innocent ahead of any supposed financial gain. American clergy must cease to obey those who demand they abandon their God-ordained role to proclaim the truth, to rebuke the ruthless, and to fight child-killing with all their hearts.

As the first Apostles declared: “We must obey God rather than men!” (Acts 5:29)

Dear bishop, God has given you an authority that no earthly potentate – and certainly not the IRS – can take away. Do not surrender it. Lift up your voice to end this holocaust. Name names. Rebuke murderers. Guide your flocks.

From the perspective of the Church Triumphant, Sts. Peter and Paul, and the heroes of the Faith that have fought tyranny and confronted despots at the risk of their lives and freedoms, such boldness from American bishops can hardly be viewed as extreme – or even that courageous.

No one is going to be executed; no one is going to be put in prison; no one is going to be tortured on the rack. In all actuality, very little (if anything) will happen.

The Church Inc. – Bishops and Lawyers

The fear of “something bad happening” has gripped lawyers who advise the bishops. Many of these lawyers want to “err on the side of caution.” And to their shame, many bishops bow to their legal advisors instead of standing boldly in their positions as bishops of the church.

Ponder the phrase: *Err on the side of caution*. It sounds so “wise.” But is it wisdom, or cowardice?

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets – who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life.

Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in

skins of sheep and goats, destitute, afflicted, ill-treated – of whom the world was not worthy – wandering over deserts and mountains, and in dens and caves of the earth. (Hebrews 11:32-38)

In this glorious light, the very words “err on the side of caution” have a stench about them, as does the fruit of this policy.

Bodies and Blood, Herod and Communion

Prophetically and strategically, a simple place to start is this: every bishop in America should hold a press conference for the secular press in which he states two things (and believe me, this is one press conference that would get extensive coverage!):

1 – No Christian may in good conscience vote for any candidate for any office from any party, if that candidate supports the killing of innocent children.

2 – No candidate or current office holder who supports the killing of children should present themselves for communion, unless they publicly repent.

Withholding communion from child-killers is currently viewed as controversial in some fretful minds. However, the teaching of *Evangelium Vitae*, Canon Law 915, *The Discipline Regarding the Denial*

of Holy Communion to Those Obstinate Persevering in Manifest Grave Sin, and thunderous writings, such as the recent treatise of Archbishop Burke titled after Canon Law 915, are clear.

No Catholic should receive the body and blood of Christ after wading through the bodies and blood of innocent children.

Current notorious scandalous offenders like U.S. Senator Ted Kennedy and Mayor Rudy Giuliani are glaring examples. How many bishops have had the courage to publicly reprimand them – or even tell them privately that they must repent before receiving the Eucharist?

Cardinal Ratzinger's (Now Pope Benedict XVI) Direction

Cardinal Ratzinger – now Pope Benedict XVI – wrote to American bishops in 2004 on this very point. His words could not be clearer.

Regarding the grave sin of abortion or euthanasia, when a person's formal cooperation becomes manifest (understood, in the case of a Catholic politician, as his consistently campaigning and voting for permissive abortion and euthanasia laws), his pastor should meet

with him, instructing him about the Church's teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin and warning him that he will otherwise be denied the Eucharist. (Quoted in *The Discipline Regarding the Denial of Holy Communion to Those Obstinate Persevering in Manifest Grave Sin* by Archbishop R. L. BURKE, pg. 15)

Tragically, most bishops ignored Cardinal Ratzinger, just as they ignored his close friend – John Paul II.

I ask these rhetorical questions to give some ethical and political clarity: After Herod murdered the innocent children of Bethlehem. . . .

Could we vote for Herod?

Should we serve Herod Holy Communion?

If not, how could we vote for or serve Communion to the child-killers of today?

What's the Worst that Could Happen?

If the Church did her duty to speak out forcefully to end the killing, what is the very worst that could happen?

Let's imagine that the IRS took away the tax-exempt status of the entire Catholic Church in America, from coast to coast.

So What?!

I ask all bishops: if you knew that you could bring child-killing to an end and all you had to do was surrender your tax-exempt status, would you do it?

If you even had a decent chance at ending this holocaust, wouldn't it be worth the risk? *The same questions apply to all Protestant Clergy who read this.*

The faithful do not give to the Church for tax reasons; they give because they love the Lord. They will continue to give with or without a tax benefit. In fact, some would give *more* if the church lost its tax-exempt status for championing the children. They would be thrilled that the Church was finally being *militant*.

If bishops vigorously defended the children, a tsunami of righteous action would follow that would sweep away the bulwarks of iniquity in government that demand our silence.

The Church in America should hold the tax-exempt status in the contempt it deserves, and walk in Her Divine commission. Then, the Saints will rejoice, the demons will quake, and waves of Justice and healing will sweep over our wounded nation.

Ten
A Word to the Wise

**Suggestions for Catholic Clergy
and Laity, and Evangelical
Clergy and Laity**



“Christians, like all people of good will, are called upon under grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God’s law. Indeed, from the moral standpoint, it is never licit to cooperate formally in evil. Such cooperation occurs when an action, either by its very nature or by the form it takes in a concrete situation, can be defined as a direct participation in an act against innocent human life or a sharing in the immoral intention of the person committing it. This cooperation can never be justified either by invoking respect for the freedom of others or by appealing to the fact that civil law permits it or requires it.”

John Paul II, *Evangelium Vitae*, 74

To Priests – and our Future Bishops

If you grieve over “the ruin of Joseph” (see Amos 6:16); if your heart breaks and your “eyes flow without ceasing” (see Jeremiah’s Lamentation) because of the fear and treachery that is rife in the American Roman Catholic Church, *I urge you to go as far for the protection of babies as your ordination and vows of obedience will take you.*

If you are a parish priest, and you know that *Evangelium Vitae* is ignored or trampled on by the “powerful” in your diocese, you are still free to herald the Gospel of Life in your own pulpit. Why not read lengthy sections of *Evangelium Vitae* to your parish on a regular basis? Using the words of John Paul II and Cardinal Ratzinger printed in this letter, you could easily warn your parishioners that to vote to sustain the murder of children is arguably a mortal sin.

How many bishops are going to chastise a priest for quoting the Pope?!

When was the last time you went to an abortion mill in your area and bore witness against the slaughter? Are you aiding the “Church Militant” in its duty to bring this horrific slaughter to an end?

Consider holding a press conference. Look directly into the cameras, and say: “No Christian in this parish can, in good conscience vote for any can-

didate, for any office, from any party, if the candidate supports the killing of children. Furthermore, any such candidate who supports this holocaust should not present themselves for communion until they repent.”

Such a prophetic pronouncement from your lips would help form the conscience of the faithful, and help create the “just tension” that is required to ultimately bring child-killing to an end.

And if you were silenced by your bishop because of your obedience to the Holy Father and the Gospel of Life, such an injustice would not go unnoticed over time.

To the parish priests who are afraid, who offer little or no help to actually bring child-killing to an end, I say this: you cannot hide behind “Respect Life Sunday” once a year. Your duty is not done by allowing someone to conduct a diaper drive for the local crisis pregnancy center.

Remember the words of God to Ezekiel: You have an obligation to “warn the wicked” for their sake – *as well as for your own soul*.

Moreover, whatever the cause of your silence, inactivity, and fear, you can be set free to become a priest of true valor. Look long upon the bodies of the murdered victims, the way you would look at icons of your favorite saints. Allow your heart and soul to be drawn into the anguish of the heart of

God – a heart that grieves the slaughter of these innocents. Remember the heart of Mary and her love for her children, and ask for the grace to conquer your fears and strengthen your heart. Meditate on the prophets and kings in ancient Israel who fought to end child-killing, and then emulate their courage – one step at a time.

And finally, remember that if you faithfully preach and live the Gospel of Life, you will certainly have some members of your parish become outraged and attempt to make your life miserable for a season. They are small in number but sometimes very noisy.

Take courage and fear not the face of man. God told Jeremiah (and so many other prophets), “. . . to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the LORD.” (Jer. 1:7-8)

You may be a priest who someday becomes a bishop. I beg you, in the name of Jesus Christ our Lord, in the name of all that is true and just and holy, when you become bishop, *do not allow yourself to become emasculated and disemboweled*. Don't be content with the **Apostolic continuity** in form only; strive for **Apostolic continuity in courage** as well. And when you are met with Apostolic controversy, accept it all as a token of God's approval.

Be heroic for the faith. Be a champion for babies. Reject the fear and duplicity that has marked so many bishops. Raise up the ancient standard of faith and zeal that conquered evils and rescued the innocent in centuries past.

To Catholic Laity

If you are a baptized Catholic and yet support, in any way, the slaughter of innocent children, your hands are stained. If you are a weekly or frequent communicant, and yet you support candidates who are “pro-choice,” you have betrayed innocent blood.

You must repent. It does not matter who your father and your grandfather voted for. It does not matter what your political culture is. What matters is your fidelity to Christ and your commitment to bringing an end to this holocaust.

If you oppose the Gospel of Life, *by definition you embrace the culture of death*. God grant you the grace of conversion. May He have mercy on you and give you the grace to die in His friendship – because right now – you may be in grave danger.

To the faithful: Some of you reading this are thrilled with its clarity and passion; others feel that it goes too far; still others will say that it does not go far enough. Let all remember – we who are Catholic

laity have the God-given right and duty to address our Shepherds in critical areas such as the mission to end child-killing.

The Catechism of the Catholic Church, paragraph 907, reads:

In accord with the knowledge, competence, and preeminence which they possess, [lay people] have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful, with due regard to the integrity of faith and morals and reverence toward their pastors, and with consideration for the common good and the dignity of persons. [CIC, can. 212 § 3]

How to Use this Letter

Here are some suggestions for how to use this letter.

First, give a copy to your local parish priest, and then every week, ask him if he has read it. Be like the “importunate widow” who would not take no for an answer. (cf. Luke 18) Ask him to *read* the whole letter, not just skim it.

After he has read it, ask him what he thought. Ask him specifically with what he agreed, and with what he disagreed. I know this will be a little uncomfortable, but we should expect a lot of discomfort before we prevail against child-killing.

Second, give a copy of this to your bishop. When you give it to him, beg him to read it. Ask your friends to also give a copy to the bishop. As time goes on, he will get more and more requests to read it as others follow the example of the importunate widow. As with the priest, ask about his specific thoughts on it.

Remember, you have “the right and . . . the duty” to politely, yet relentlessly, press for action from your bishop in keeping with the gravity of the situation. Fifty million children are dead, and millions more will die until, and unless, we obey the dictates of our faith.

Third, if you go on a pilgrimage to Rome, as crazy as this sounds, take a few copies with you and give them to any cardinals or bishops or members of the Vatican household that you see.

It is no secret to the Roman Hierarchy that the Church in America has lost her way. The Vatican is acutely aware that there are renegade bishops in America – not to mention the Catholic universities and teaching organizations that deny central elements of the Catholic Faith.

Perhaps officials within the Vatican will be more emboldened to take action if they hear the cry of the faithful.

We must constantly raise up a cry to the Holy Father; a cry that crescendos and refuses to be silenced. We must cry, "Please, Holy Father, give us bishops who will actually declare and defend the Catholic faith; bishops who will faithfully and fearlessly defend the lives of the innocent. Give us bishops who will obey *Your words* concerning communion!"

We take courage from the example of St. Catherine of Siena of the 15th Century. Though an unlearned layperson, she spoke fearlessly and forcefully to the Pope and the Vatican household while they were in the "Babylonian captivity" in Avignon, France.

At times St. Catherine of Siena's words must have seemed belligerent or even disrespectful. But by God's grace, her voice was heard, and Rome went back to Rome.

Always remember our mission: to end the legalized killing of children in America. Our goal is *not* to cause dissension or division. Our goal is *not* to humiliate fearful or errant bishops. Our goal is *not* to create a crisis for crisis' sake. Rather, our goal is to help create the climate in which legalized child-killing is brought to an

end in America, and ultimately around the world.

Use this letter, whether printed or online, *in every way you think it will help us reach victory.*

To pro-abortion Protestant clergy:

If you claim to be a representative or minister of Jesus Christ and yet support the killing of children by abortion, you have lost your way and become a servant of the culture of death, and of the one who “was a murderer from the beginning.” (cf. John 8:44) Surely you did not enter the ministry to condone the killing of the innocent. I have no doubt that you believe your support of “choice” is ethical and that you attempt to maintain your position with a clear conscience. But surely it must be hard for you – as it was for St. Paul when he persecuted the innocent – to “kick against the pricks.” (cf. Acts 26:15)

How can you go against 2,000 years of church history and claim that you are serving the Gospel? Someone has deceived you.

Yes, God gives us free will, even the choice to go to hell, but we must never confuse the gift of “free will” from God with a “right” from God. We have the ability to commit murder, or rape or theft because we have free will, but we do not have the “right” to commit murder, rape, or theft. And to echo the sentiment of Jesus: if someone harms a

child, it would be better if they had a millstone around their neck, and they were drowned in the sea. (cf. Matt. 18:6, Luke 17:1, 2)

To the faithful Protestant and Evangelical clergy:

What place does ending this holocaust play in your heart and in your ministry?

My undergraduate study is in protestant theology and ministry. While I am Catholic now, I spent 30 years of ministry in the evangelical world. I happily confess that I love my heritage, especially the study of the Scriptures. I could not have launched and led Operation Rescue without my ministerial and scriptural training. So I speak to you as one who is well-acquainted with a protestant thought and ministry ethic.

One of the tragedies of most of the charismatic, evangelical and fundamentalist world is the failure to integrate the "whole counsel of God" into ministerial duties (cf. Acts 20:27). A minister can "preach the Gospel" and be considered faithful to his calling, while he or she does nothing to protect innocent children from death. There is a massive disconnect between "spiritual issues" and "social issues;" a dichotomy that is neither "Biblical Christianity" nor part of the historic Church.

As the Scripture says: "Religion that is pure and undefiled before God and the Father is this: to visit

orphans and widows in their affliction, and to keep oneself unstained from the world.” (James 1:27) If you are truly pleasing God, you are required to help the fatherless. I would also urge you to read Matthew 25 again. God’s judgment of the sheep and goats was based on *deeds* for the needy – not prayers, thoughts, or sympathies. Two books of mine that I wrote while a protestant may be a great help to you; *Why Does a Nice Guy Like Me Keep Getting Thrown in Jail?* and *The Sword*.

And I have one other suggestion, nay, a *challenge* for you: Go on-line and read in its entirety, the encyclical *Evangelium Vitae* (The Gospel of Life), written by John Paul II.

As a lover of the Scriptures, you will love this encyclical and be blessed and astounded by its genius. Frankly, it is one of the most brilliant treatises you may ever read. And (I say this as a former protestant, who had a distinct *dislike* for the Catholic Church) your protestant sensibilities will scarcely be offended! You may not agree with every single line, but your soul, your mind, and your walk with the Lord will be greatly enriched by the beauty of Truth in the Gospel of Life.

I must give an admonition to some of my more strident “anti-papal” brethren – specifically those who despise “ecumenism” and will not work with Catholics on any level. These brothers and sisters

often do not believe Catholics are Christians, but rather that the Catholic Church is a “cult” or worse.

If your son or daughter was drowning and you needed the help of another person to save the life of your child, would you accept someone’s help if they were a Catholic? Would you say, “I cannot accept your help because you pray the rosary,” or “I would rather my child die than work with a papist to save his life!”?

Of course not. Yet why is your child’s life of more value than the children scheduled to die at your neighborhood abortion mill? For the love of innocent children, can you not temporarily suspend your animosity toward Catholicism in order to save someone’s life? I pray you can. When we see the face of Jesus, then we will fully know, even as we are fully known. (cf. 1 Cor. 13:12)

Until the next life, we all have a duty before God to walk in the light we have, including our duty to “Rescue those staggering toward death.” (see Proverbs 24:10-12)

In the meantime, I challenge my protestant brothers and sisters in ministry, whether the pastorate or any of the “five-fold ministries” of Ephesians, Chapter 4, to rise to the occasion and do everything in your power to help end this holocaust, and break the curse on our land – this curse of the shedding of innocent blood. May you become

dread champions of life and may the wicked fear the mention of your name!

To Evangelical laymen that love and serve the Lord Jesus Christ

I pray this letter has been a blessing to you. I pray it has strengthened your faith in Christ, as well as your resolve to end child-killing.

I suggest you give a copy of this book to your pastor, perhaps your elders or deacons, and to anyone you know in ministry who you think would be challenged by this letter.

My challenge to you is this: embrace the challenges of this letter in courage and faithfulness to the Scriptures regarding our duty to end this demonic offering to Molech. Study Lev. 20:1-5 and Psalms 106:34-43 to see what God says about child-killing. Perhaps most significantly, ask yourself what you will do to end the killing.

Now the hard part: are you willing to create the stir that is so desperately needed within the evangelical world to end the killing? You can count on one hand the number of high profile leaders who seem to grasp the true nature of this holocaust and our duty to grind it to a halt, much less those who are willing to take their convictions into the public square. Watch the TV shows; listen to the radio shows. The evangelical stars and heroes rarely men-

tion child-killing, and virtually none will make ending this holocaust a hill to die on in an election year.

Your challenge in the coming years is somewhat different from that of Catholics. Your duty is to herald the Truth that abortion is murder in every possible arena you know. In your church, in your Bible study, in your fellowship group, in each and every place where Christians gather to worship the Lord, are you willing to raise the cry of the children? Are you willing to give words and passion to their plea?

And as you know, you get from 20 to 100 letters per month from various ministries asking for your help financially. Please look very critically at these requests, and be *really discerning* in your giving. These ministries survive (as does ours!) on the basis of the kindness of benefactors like you. You need to know exactly what you are supporting, and if you are committed to ending the killing, you must not waste your money on organizations that do not share your passion and goals. Some of them hire people (like me) to write great letters, but what are they actually *doing*?

In short, be a herald and a voice for babies and mothers. Speak out and speak up in every venue you can. And remember this: *Truth has within it the seeds of its own victory; lies have within them the seeds of their own destruction.* Sow the Truth fearlessly, and leave the fruit in the hands of God.

To The Holy Father and the Vatican Household

If by some miracle, the Holy Father or someone in the Vatican Household receives and reads this, I beg your consideration of the plight of the babies, as well as the difficulties endured by the faithful as we seek to end this holocaust.

**We beg you in the name
of Christ our Lord and
Mary our Mother:
Please stop ordaining bishops
who have little or no courage and
passion to end the killing of
children in America.**

**The process by which these
bishops are elevated appears to be
flawed; we continue to receive
bishops who are content to allow
this holocaust to continue.**

The very bishops who have feared controversy, who are serving communion to notorious child-killers, who refuse to follow and preach the Gospel

of Life – these are the men making recommendations to you for their successors.

It is clear that many of them do *not* recommend a successor more passionate and courageous in the battle for life than themselves. We fear that the timid are recommending the timid.

**Please, help us.
We are desperate for bishops
who love life more than they love
the praise of men,
and fear God more than they fear
conflict and controversy.**

Because of media and money, when America chooses a path of justice or iniquity, the whole world watches, and much of the world mimics America's behavior – for good or for ill. It is doubly critical, for the sake of the faithful in America, and the faithful in the whole world, that the American bishops are held to a high standard of orthodoxy and devotion to Truth and Life.

I beg you Your Holiness, for the sake of God's Holy Church that you lovingly shepherd, and for the sake of the innocent babies that heaven has charged you and the faithful to defend, protect, and rescue from the angel of death, elevate only those bishops who are heirs of the Apostles in form *and* in

substance; who bear the pathos and valor of Saints and martyrs; men who will strive even unto death to bring this holocaust to an end.

In Conclusion . . .

May we who love God do all in our power to end this holocaust and restore the full protection of law to children and pregnant mothers.

To all people of good will, regardless of their faith, let us strive together to bring a speedy end to this horror, and redouble our efforts to work hand in hand with those who *live* the Gospel of Life.

And to our beloved bishops, please, in the name of Christ, fear not! Rise to the occasion, and see what God shall do through you. The valor and courage of a handful could ignite the hearts of millions. May God make you a glorious tool in His hand to bring this slaughter to an end.

Insurrecta Nex!



As long as you did it to one of these My least brother. You did it to Me'

Calcutta, 24-1-95

Dear Mr. Randall Terry.

I am praying for you while you are in jail to stop you from rescuing babies from abortion. Christ also was innocent and yet he was put to death.

Even though you cannot speak or work to stop the terrible war against unborn children while you are in jail, you can still pray and offer your sufferings to God for those who are destroying the lives of the most innocent.

Let us pray,

God bless you
Mother Teresa M.C.

Registered Charity S 3509 of 1958-1959

This is a copy of the letter Mother Teresa wrote to Randall Terry while he was in Federal Prison.



*It does not require a majority to prevail,
but rather an irate, tireless minority keen
to set brush fires in people's minds.*

Samuel Adams

Special thanks to this “tireless minority”:

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Read more of Mr. Terry's writings at
www.randallterry.com

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