

MORE THAN THESE

A HISTORY OF HOW THE PRO-LIFE MOVEMENT
HAS ADVANCED THE CAUSE OF THE
ROMAN CATHOLIC CHURCH

A Call for Reformation
by Pastor Ralph Ovadal

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All Scripture quotations by the author are from the King James Version.

More Than These: A Call for Reformation

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This book is dedicated to those Christians who truly sacrificed much to rescue the unborn between 1987 and 1993. If few of your brethren appreciate your selfless courage, surely your deeds still testify of it. I have literally seen your valiant faces marred with dust and sweat and, in some cases, blood. I am a witness that you did what is rare for American Christians in this modern age. For a high and noble cause, you risked property, liberty, limb, and in some instances, even life. Though that cause was fatally compromised and your leaders let you down, God knew your hearts; and I trust that your posterity will remember your courage.

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AUTHOR'S NOTE

“Prove all things; hold fast that which is good.”
—1 Thessalonians 5:21

It is an understatement to say that *More Than These* was difficult to write. I spent much time agonizing in prayer before and during its production. Right up until the end of the project, I prayed about whether or not I should actually publish this book; but I could not escape the conviction that it is the Lord's will that I do so. I fervently prayed about what should be included in *More Than These* and what should be left out. The reader may trust me when I say that there is much more which I could have shared. I wanted to make sure that I did not document actions, words, and decisions by named individuals which were simply based on spiritual immaturity or ignorance. I did not want to use any quote or action by any named person which was an exception to his normal *modus operandi* rather than both a past and present rule. I certainly did not want to embarrass individuals, now or in the future, for a lapse of judgment here or there. We can all look back on mistakes in our Christian walk which now make us wince. Tragically, in this confused, apostate age, few of us were blessed to be under solid, sanctified Bible teachers from the time we were saved. Thus we sometimes have learned things the hard way. At the same time, no historical account can be viewed with much credibility or accomplish much good if it is written in the abstract and so smacks of hearsay. Therefore, I determined to name individuals when it was proper to do so, was necessary for the credibility of this book, and was crucial for the cause of Christ.

For many reasons, I have literally lost much sleep over this book. In addition to the deep determination to treat people honorably and compassionately with regard to the issue just discussed, I had concern that some Christians who were too young to have been involved in some of the events of the past related herein will pompously assume that, given

the exact same situation, they would not have made the mistakes which some of their elder brethren made. That is more than an assumption; in many cases, it is a presumption. There may be other Christians who did not get involved in those same events because they were simply apathetic and self-centered. This book is not written as an excuse for the do-nothing, armchair critic to gloat.

Lastly, there may be old pro-life friends who read this book and decide that I am some sort of traitor for sharing my story, my heart, and my convictions. I would urge those individuals not to judge this book from an experiential or emotional standpoint but rather to prove it by the Word of God. Quite frankly, old, dear friendships forged in adversity are the very reason that I almost did not publish this book; but old friendships must not stand before the cause of Christ and His gospel.

More Than These will cause controversy, no doubt. But this book came about as a result of controversy, and I trust the conviction of the Holy Spirit. I have been challenged by some who disagree with my position on pro-life ecumenism to systematically present my position on paper. I have spoken out and preached in-depth many times on ecumenism in general; but it is true that, up until now, I have written no treatise specifically on pro-life ecumenism. After having several individuals repeat the claim that I had not put my position in writing because I could not defend it, I decided to write a book on the issue. I do pray that the Lord will use this book mightily for His cause and His Church. I believe that what is shared in these pages is applicable far beyond the pro-life issue.

CHAPTER ONE

A QUESTION LONG IN NEED OF AN ANSWER

“ . . . lovest thou me more than these?”
—*John 21:15*

Right at the outset of this book, I want to share some short but crucial remarks before we proceed on to a more in-depth discussion on an incredibly important issue. There is no getting around the fact that this book will be controversial with many Christians who have worked, and are working, to end abortion in America. I do not relish the thought of such controversy, but one cannot shun from telling the truth simply because it upsets people.

As a person who has been in the fight against the murder of unborn children since the 1970s, I have been involved in virtually every aspect of that battle. This, I believe, has been by the grace of God. I am thankful to the Lord that He opened my eyes to the necessity of standing against the brutal slaughter of the most weak and vulnerable among us—the innocent unborn child. I am thankful that God brought me into contact with so many wonderful, sacrificial, brave, and godly people through the pro-life movement. Looking back, I am also blessed to see the wealth of experiences which I have reaped by participating in that movement. Lastly, I rejoice to think of the many babies I know of who have been spared death on account of Christians loving their unborn neighbors.

Yet I also grieve when I see the spiritual deception, confusion, and compromise—even spiritual fornication—which has been ushered in through the pro-life movement. Of course, in saying such a thing, we have already come to a place of controversy. It is my firm conviction that the pro-life movement has been a convenient, effective tool in the hands of the Roman Catholic Church leadership in their drive to desensitize the average Christian to Rome’s heresy, idolatry, and blasphemy. I believe that the pro-life movement has been greatly used by the

Vatican to convince many Christians that the Roman Catholic Church is a Christian church, albeit one with some unique “distinctives.” Further, I hold that Christians working in tandem with Catholics in pro-life ministry have done much to convince lost sinners that the Roman church is Christian. In addition, I believe that same ungodly partnership has effected numerous conversions of pro-life Protestants to the Roman Catholic religion. Lastly, as a result of working shoulder to shoulder with Catholics, ostensibly under the banner of Jesus Christ, to save babies, many Christians have even taken to teaching Roman Catholic doctrine.

The sad truth is that a desire to stop the shedding of innocent blood in America has caused many Christians to count “the blood of the covenant” as “an unholy thing” (Hebrews 10:29). The price which Christians are paying for the Vatican’s help in the battle against abortion ranges from silence in the face of Catholic heresy to a full-fledged embrace of the Roman Catholic Church as Christian. The evidence to prove that claim, and all previous ones, will be presented later. Can the Lord be pleased with such a situation as the pro-life movement presents? Surely He is not pleased! Can a partnership between Catholics and Christians end the murder of the innocent unborn? No, quite the opposite!

It is not the purpose of this book to prove the obvious about the Roman Catholic Church. It is, of course, a false Christian church with a false gospel featuring a false Christ who cannot save anyone. The Roman Catholic Christ, while essential to the Vatican’s salvation scheme, cannot on his own save sinners. The gospel according to Rome is that Jesus Christ must have help from others to redeem the lost. Popes must dispense indulgences; priests must perform pagan, blasphemous rituals; a goddess must share her favors; dead saints must do their part; sinners must execute works; and purgatory must provide purification. May God open the eyes of those Christians who have subscribed to the obscene fantasy that the Roman Catholic Church is a Christian church or the fanciful notion that one can be a Roman Catholic and a Christian! But, against all inclinations to the contrary, here I must steer back toward the main topic of this book.

My intent is to expose the extent to which Rome has systematically used the pro-life movement to advance her agenda and reputation, disciple professing Christians with Roman Catholic doctrine, and bring

converts into the Roman fold. It is a story of calculated strategy, exploited compassion, misplaced loyalty, dollar-driven ministries, and theological *naïveté*. It is a tragedy which will not only cause more babies, not fewer, to die in the long run but will also bring God's chastisement upon many Christians if they do not repent of their ecumenical ways. The ecumenical, pro-life movement is a historical, tragic reality from which Christians must learn a profound lesson. Those who do not learn that lesson will suffer the consequences.

It is not enough to stand against evil in the name of the Lord. We must take that stand only in strict accordance to the immutable precepts laid down in the Word of God. Further, we must constantly keep in mind that the building up of Christ's Church and the preaching of His gospel is always to be our highest priority, never to be compromised. It is essential that we stay on our guard against the devil's attempts to seduce us away from our first love and into spiritual adultery. In Revelation, chapter two, we read a warning which our Lord gave to the church of Ephesus. Unlike the ecumenical Christians in the pro-life movement, that church tested and exposed false brethren, including those who said that they were apostles. However, like the ecumenical, pro-life Christians, that generation of Ephesian brethren had left their first love; and He warned them to repent or face the consequences.

When our Lord was restoring Simon Peter after his triple denial, He asked him, "Simon, son of Jonas, lovest thou me more than these?" (John 21:15). Jesus put that piercing question to Peter in the presence of other disciples. They were the "these" of which He was speaking. To put the issue in perspective, remember that during our Lord's Last Supper with His disciples before His crucifixion, Jesus had commanded them "that ye love one another, as I have loved you" (John 15:12). There can be no minimizing that challenging command which certainly applies to all of Christ's disciples for all time. Yet Jesus requires that we, like Peter, have a greater devotion, a higher love for Him than for even our Christian brothers and sisters. Of course, Christ also commands us to love Him more than our dearest family members: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37). Can there be any doubt that this rule of love also applies to our neighbors? Of course, it does. In a future chapter, that will be clarified even more as we look at the two "great commandments."

While we must love our unborn neighbors who are being murdered for fun and profit in America's modern-day death camps by bloody butchers called abortionists, I believe that it is past time every Christian involved in reproving the unfruitful works of child killing and defending the unborn asks himself that same question, in a different context, which Peter was asked. Do we love Christ more than the unborn, or have we left our first love? It is a question which cries for an answer. It is a question which I had to come to grips with and answer.

I said earlier that I have been involved in the pro-life movement for nearly three decades. It was in the mid-'70s that my wife and I began contributing money to the pro-life cause. In 1979, I first carried a sign in a pro-life street event. In 1983, I was born again by the grace of God alone, through faith alone, in Christ alone. After that, my pro-life activity greatly intensified. In 1987, I joined the founding board of a crisis pregnancy center in my hometown and served on that board for a number of years. In 1988, I became involved in the rescue movement and was arrested for the first time for peacefully blocking the door of an abortion clinic. Over the next two years, I was arrested many times around the nation for the same thing. Then from 1990 to 1992, I served full-time with Missionaries to the Preborn (MTP) while also continuing to work a farm which I then owned. As a consequence of approximately 130 arrests during those almost 4 years of rescuing, I spent time in jail, had large liens put on my property, was the recipient of several injunctions, and even had my driver's license revoked for 10 years.

After 1992, I continued to do some work with MTP but also organized other pro-life ministry events. Eventually, I parted from MTP because of their policy of doing ministry work with Roman Catholics. In the fall of 1992, I ran for Wisconsin State Assembly as a Republican, making abortion one of the issues of a campaign which resulted in statewide coverage. In 1992, I agreed to serve on the board of a new, pro-life, political advocacy group named Pro-Life Wisconsin but resigned in 1994 over the Catholic issue. In 1992-1993, I moved to northern Wisconsin for six months to train other pro-lifers and to do ministry work outside an abortion clinic in Duluth, Minnesota. In 1994, I ran again for state assembly on the ticket of the newly formed U.S. Taxpayers Party. It was another hotly contested, highly covered race; and once again, the plight of the unborn was one issue which received much attention. From January of 1989 until the present, my family and

I have picketed against abortion and witnessed for Christ in front of our local Planned Parenthood clinic.

Over the years, I have organized and provided leadership for numerous pro-life ministry events, including a current monthly one in which Christians line the busy street of a selected Wisconsin town with pictures of unborn babies in the womb, pictures of murdered unborn babies, and gospel signs. In addition, we give out a pro-life flyer with a gospel message on one side. Over time, I have also taken part in many debates and forums on college campuses as well as on radio and television. So that is my pro-life background briefly summarized.

Obviously, I have been and currently am involved in other ministry as well, including contending for truth against the sodomite movement, street preaching, and evangelizing. In fact, my pro-life activism these days is overshadowed by other public ministry; but the other ministry in which my church and I engage is somewhat irrelevant regarding the purpose of this book. With that purpose in mind, I should also add that from April, 1995 through October, 2000, I hosted several radio programs and, for four seasons during that time, a television program on the Christian network VCY America. That relationship came to an end in the autumn of 2000, again due to irreconcilable differences over the Roman Catholic issue.

Perhaps it would be beneficial for the reader to also know that, in 1996, I was ordained pastor of Pilgrims Covenant Church of Monroe, Wisconsin after having served first as an adult Sunday school teacher in another church and then as an elder of PCC.

The purpose in briefly sharing my pro-life background is to drive home the point that I am indeed speaking from extensive experience when dealing with the subject at hand. Over the course of the years, I have engaged in and led pro-life ministry, rallies, and events in many different states and several foreign countries. I have met and worked with many pro-life leaders. I have taken part in numerous meetings with such people. I have spent thousands of hours in the street doing pro-life ministry. I have experienced a substantial amount of time in jail with Christians, Catholics, and characters of all types. I have learned how to handle First Amendment and religious liberty cases in court and have done so a number of times. In short, I suppose I could say that when it comes to pro-life activism, I have seen it all. Quite frankly, some of it I wish I had not seen, and some of it I wish I had not been involved in.

My prayer is that the Lord will now use those experiences for great good.

It is an indisputable fact that since its earliest beginnings, the pro-life movement has been rife with ungodly ecumenism. In other words, right from the start, Catholics and Christians, priests and pastors were praying together, worshipping together, and yoking together in ministry in hope of saving unborn lives and putting the child killing industry out of business. Because of this, early on, some Christian pastors declined to do or even say anything about the massive shedding of innocent blood being committed in the name of “choice.” I believe that silence was wrong. I further believe that it simply fed the pro-life ecumenism which came into full bloom in the late 1980s through Operation Rescue and many spin-off groups.

I am not saying that after *Roe v. Wade*, pastors and Christians should have dropped everything, including sound doctrine, the building up of the local church, and the public proclamation of the gospel, in order to fight abortion. In fact, that so many Christians eventually did just that is part of the problem with the pro-life movement and part of the reason that we still have abortion. What I am saying is that many young, relatively new Christians like me, whose hearts were pierced with compassion for the unborn and whose consciences were pricked by many scriptural passages which call God’s people to action in response to brutality such as abortion, certainly could have used seasoned, principled, uncompromised, biblical leadership, especially during what could be termed the “great pro-life awakening” of the ‘80s. We could have used sound teaching on both abortion and the necessity of not yoking with unbelievers in ministry, no matter how compelling the cause. We were willing to serve, sacrifice, take great risks, and even pay a steep price; but we desperately needed true, mature, Bible-believing pastors and elders who could have given wise counsel and leadership regarding a right response to legalized child killing. Such leadership was not there, and I believe that the Roman Catholic Church greatly benefited from that vacuum. Some of us were very uneasy and convicted right from the start about the Roman Catholics in our pro-life ranks, but we had nowhere else to go at that time. That is no excuse; it is only an understandable reason for our ecumenical compromise.

And so Rome spread her leaven throughout the pro-life movement; and to this day, many Christians rally under the “pro-life without ex-

ceptions” banner while cheerfully rejecting a multitude of scriptural warnings against yoking together with Roman Catholic false brethren. In this, Christians compromise the gospel and the cause of Christ while, at the same time, assisting the devil in advancing his counterfeit church. Those same 100% anti-abortion Christians, those same brethren who are pro-life *without* exceptions are pro-gospel *with* exceptions! They rightly and powerfully wield Scripture passages against abortion while deftly ignoring and even trampling upon passages forbidding the ecumenical relationship into which they have entered. For all practical purposes, they have pursued the course that Paul was wrongly accused of adopting: “Let us do evil, that good may come” (Romans 3:8). The good that they do is to preach and work against abortion. The evil that they do is to yoke together with Roman Catholics under the banner of the Lord Jesus Christ.

While this is certainly no place for recriminations or 20/20 hindsight vision, I do want to briefly take an opportunity to examine some basic truth regarding abortion and Christian responsibility. In this, I want to stress that I am speaking in a corporate sense. In other words, I believe that God’s people have an absolute duty to stand against the shedding of innocent blood. I believe that every pastor should certainly educate his people on the sin of abortion and should take occasion to publicly address the unlawful murder of the innocent in violation of the Sixth Commandment. I believe that every Christian should look for opportunities to help stop the murder.

At the same time, I do not believe that the preaching of the gospel or public evangelistic efforts should be curtailed in favor of pro-life ministry. Abortion will never end in America until America experiences a spiritual revival followed by a national reformation. We must give the building up of Christ’s Church and the public preaching of the gospel of Jesus Christ priority over all other matters. At the same time, the Bible is clear that Christians must speak plainly and forcefully about such grievous sins as the shedding of innocent blood. The Church of Jesus Christ has a duty to reprove such sin and resist such evil.

In short, while some Christians are called to do much in response to abortion and others perhaps can only do a little without shortchanging other ministry to which they are called, every Christian should do something. For the street preacher, it may be often decrying abortion as part of his message. For the pastor, it may be preaching against that

grievous sin from the pulpit and perhaps occasionally leading his flock in a public, pro-life ministry event which is fit in-between other open-air ministry, such as gospel preaching or ministry confronting the lies of New Sodom. Some Christians might donate much more time than money to fight abortion; others might do the reverse. Everyone can pray. The point that I want to stress is simply this: the Body of Christ does have a responsibility to confront and contend with the evil and brutality of abortion. How that works out practically in each individual Christian's life and in the leadership of each Christian church is not my place to dictate, but I do firmly hold that there is a biblical mandate for Christ's Church to contend against the government-sanctioned and government-protected murder of the innocent. Our responsibility as Christians to reprove the unfruitful works of unborn child killing, to love our neighbors as ourselves, and to speak "for the dumb in the cause of all such as are appointed to destruction" (Proverbs 31:8) is not only biblically plain but has also been well-aired among us over the last several decades. Thus I will not use any more space or time to deal in this book with that responsibility. Rather, I will get right to an issue which has not been thoroughly aired in light of the Scriptures but which desperately needs to be aired.

The devil and his handmaiden, the Roman Catholic Church, have done a masterful job of using the pro-life movement to advance the all-roads-lead-to-Rome ecumenical agenda and burnish the "Christian" credentials of that woman who rides the beast. Indeed, many Bible-believers in the pro-life movement who should know better treat that whore as if she were a Christian lady! It may be sad; but it is still true that Rome's able, ecumenical assistants have been sincere, pro-life Christians who would do well to consider if they truly love Christ more than the unborn; and if so, do their actions confirm that? "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

In the quest to end the brutal slaughter of unborn babies, many well-meaning Christians have developed a new standard of "Christian" orthodoxy. The orthodox Christian has become anyone who simply names the name of Christ, professes to be Trinitarian in doctrine, and is pro-life without compromise. In the extreme of what one might call this Church of Pro-Life, sitting in the back pews, there is what can only be called a pro-life cult. The members of this cult willingly pray with and

minister with Roman Catholics ostensibly in the name of Christ, just as do their fellow congregates in the Church of Pro-Life; but the cultists go a step farther and label as heretics those who do not submit to their standard regarding not only the evil nature of abortion but also the correct response to that evil.

I realize that I have brought up many points—some will no doubt say many charges—in the first chapter of this book. I fully intend to document every point that I have raised and to explain why I was so convicted to deal with an issue which will most certainly bring much criticism my way.

CHAPTER TWO

CHRISTIANS AND CATHOLICS TOGETHER ... WHEN?

“Be ye not unequally yoked together with unbelievers . . .”
—2 Corinthians 6:14

In chapter one, I spoke of a Church of Pro-Life. It is a phenomenon which we will see as a reality throughout this book. One is recognized as an orthodox believer in this new religion if he 1) claims the name of Christ, 2) is Trinitarian in doctrine, 3) believes that abortion is murder and is willing to work unceasingly to end that murder. Anything beyond those three basic identifiers are generally considered “distinctives” not worth separating over.

Now within this pro-life religion, there are several denominations, including the pro-life cult which I mentioned in the last chapter. The members of this cult go far beyond the doctrine which “justifies” Catholics and Christians working together in the name of Christ in the cause of life. This cult’s members, as opposed to those moderates and conservatives in the new pro-life religion, also believe that it is acceptable to kill abortionists in violation of biblical laws regarding when it is excusable to turn to such lethal force.

The September 3, 2003 execution of Paul Hill brought several denominations of the Church of Pro-Life, including the cult, into conflict and prompted charges of heresy to fly between them. Mr. Hill was executed for gunning down an abortionist and his bodyguard. As he was blasting away with his shotgun, Hill also wounded a woman who was in the same car with the two men.

The Reverend Flip Benham is the national director of Operation Rescue/Operation Save America. Reverend Benham has long been deeply involved with Roman Catholics, including priests, in pro-life ministry work. In a September 1, 2003 press release, Benham said this about Paul Hill:

“If we consider life sacred, he must be executed,” said Rev. Flip Benham, National Director of Operation Rescue/Operation Save America. . . .

“We, at Operation Rescue, never allowed him a platform from which to speak. Some speech needs to be censored! He was excommunicated from his church. He and his heresy were silenced. Silenced that is, until the media poured gasoline on the flames of this heresy. It provided him a platform from which he could spin his faulty logic.”¹

In an interview with the *Pensacola News Journal*, Reverend Benham, in spite of his Catholic-like all-life-is-sacred doctrine (see chapter seven), even expressed a willingness to “pull the switch” himself to end Paul Hill’s life.² But note the heresy charge which Benham—the man who openly ministers with Roman Catholic priests—attaches to Paul Hill’s act.

On the other side of the lethal force controversy are long-time profilers such as Missionary to the Preborn Dan Holman who, close on the heels of Hill’s execution, wrote and widely circulated an article titled “Pro-Life Heresy.” In the article, Mr. Holman condemns those who are opposed to the use of lethal force against abortionists. He was especially upset by several street preachers who had traveled to the site of Hill’s execution in order to voice their opposition to his shooting spree.

These men, and others like them, are pro-life heretics. A heretic is one who continues to espouse doctrinal error when confronted with the truth. These men should be noted, marked, and exposed. Those who minister with them should also be avoided.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” Romans 16:17³

In his article, Mr. Holman categorizes as heretics those who are opposed to resorting to deadly force to stop the murder of the unborn. Using Romans 16:17, he also urges Christians to note, mark, expose, and avoid such individuals. Again, like Reverend Benham, Dan Holman defends joining with Roman Catholics in ministry work! I know this be-

cause he has attacked me for my “unorthodox” view that Christians should not minister with Roman Catholics and has accused me in writing of being a divisive man for that stand! Holman believes that Catholics can also be Christians, just as Flip Benham apparently believes.

By the way, the street preachers who were present at Paul Hill’s execution were railed at and even spit on by pro-life Protestants standing with their Catholic allies who in turn were praying the idolatrous rosary!

Holman’s and Benham’s contrary opinions on the Hill execution are representative of a relatively large number of pro-lifers who clashed over the Paul Hill execution and seemed almost eager to hurl charges of heresy at each other. Neither group will minister with the other, seeing them as heretics. The ironic constant of the two groups is that both do not hesitate to minister with Roman Catholics! As I said, and as I will provide proof for in the succeeding pages of this book, a new church has been birthed. It is the Church of Pro-Life. It may have several denominations based on differences over pro-life tactics; but that church’s constant, shared precept is that pro-life Roman Catholics must be accepted by Christians, in practice if not always in principle, as brothers and sisters in Christ. As some of us have found out, woe to those who disagree with that sacred doctrine! It leaves one wondering if some claiming Christ believe that salvation is purchased by the application of the blood of Christ or by resistance to the shedding of the blood of the unborn.

Let us take a few pages here to confirm that there are certainly situations in which those claiming to be Christian should never, ever join together with Roman Catholics. Allow me to first put the issue in context by stating that I am thankful we live in a nation where religious liberty is guaranteed, at least for now, even though it is under siege. We Americans have the blessing of being a nation whose civil laws and government institutions are officially predicated on the “Laws of Nature and of Nature’s God.”⁴ Of course, that blessing once secure is rapidly slipping away. Nevertheless, when it comes to service in the civil government, any elected official who truly understands the jurisdiction of civil government as defined by the immutable law of God as “found only in the holy Scriptures”⁵ and who is willing to uphold God’s law as it pertains to that strictly limited jurisdiction can certainly fulfill

his oath of office. He need not be a born-again believer to uphold his constitutional duty, though we followers of Christ should always prefer and promote Christians for civil office. Certainly, there are also times and places for Christians to join together with non-Christians for political causes, so long as false religions are not advanced. Likewise in our society, there is rightly no ban on the ownership of property or business based on religion. It certainly cannot be seen as wrong for a Christian to buy merchandise from a merchant who happens to be a non-Christian, although, again, we should always do business with Christians when possible.

The point I am making is that it is not a sin in itself for Roman Catholics to be elected to office in our nation, so long as they accept the law of God as being the rule of their actions in office. It is not a sin that Roman Catholics own, buy, and sell—quite the contrary. Among the best, most hard-working, moral, sacrificial, and even heroic citizens of this nation, one can find Roman Catholics. They are our fellow citizens in this Republic; and as such, we must be willing to fight for their civil and religious liberties.

At the same time, we Christians must strive to never knowingly do anything to advance the cause and doctrine of their church. Most important of all, we must never, ever yoke together with Roman Catholics in the name of the Lord Jesus Christ. Lastly, we must commit to exposing and resisting the error and blasphemy of Rome while striving to see Roman Catholics brought out of darkness and into the kingdom of our dear Savior (Colossians 1:13).

It is a grievous truth that today most Christians, including radio hosts, high-profile pastors, and national pro-family leaders, either are silent with regard to the heresy of that counterfeit church in Rome or are willingly partnering with her to one extent or another. With regard to that latter observation, many examples could be given starting with Billy Graham's decades-long, illicit love affair with the Roman Catholic Church. However, the purpose of this book is to deal with the calamitous results of pro-life ecumenism.

Before we plunge into what the reader will soon see is a deep pool with many currents, I want to take a few pages to reiterate what should be obvious to all Christians but which, sadly, is not evident to most. It is a sin to yoke together with false brethren in the name of Christ just as it is a sin for a Christian to knowingly advance a false gospel and the

antichrist church from whence that gospel originates. Most germane to this book, it is a sin to minister with, pray with, worship with, and appear in public under the banner of the Lord Jesus Christ with Roman Catholics. It is a sin to willingly or purposely work with or endorse groups and individuals which labor to advance the Roman Catholic Church. Yet all of that is being done by Christians at all levels in the pro-life movement with horrific results. The particulars of that reality will be well fleshed out for the reader before he reaches the end of this book. It is a situation which calls for humility, reproof, right teaching, repentance, and reformation. It is a situation which I believe God hates and will judge.

It would be proper at this point to take some time to lay a scriptural foundation pertaining to the vital importance of godly separation by Christians from the error and the agenda of the Roman Catholic Church. Considering the blasphemy, idolatry, and intrinsic evil of that church, considering the rivers of martyr blood which that church has shed, this is something commanded from the beginning to the end of God's Word.

In this space, I will deal with just a few of many unambiguous commands that must apply with regard to separation from Roman Catholics when it comes to ministry or any endeavor which would justify and advance the cause of Rome. If such commands do not apply in those instances, then I cannot see how they would apply in any instance! There are so many scriptural passages to which I can turn that I scarcely know where to begin! One of the clearest and easiest precepts which even an unbeliever can glean from reading the Old Testament, a precept that is reiterated in the New Testament, is that God forbids His people from yoking together with His enemies or in any way helping advance their false religion. For the Lord's people to ignore His clear commandments in this was—and is—to act in an abominable fashion and invite God's judgment. Proverbs 17:15 warns, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD." To do ministry with, pray with, or worship with Roman Catholics is to justify their wicked religion to them and to the watching world as well as to immature and ignorant Christians. It does not matter how good the cause or the excuse one might cite for such a partnership. To justify a false religion is to justify a false god and, in so doing, entice others to serve him. The reader need only to consider the thirteenth chapter of

Deuteronomy to get a solid understanding of how God views such folly. Under the Mosaic Law, he who enticed others to serve false gods was executed. In fact, those being enticed had the responsibility to be the “first upon him to put him to death” (Deuteronomy 13:9). God warned His people to show no pity in such a case, no matter how beloved the person might be.

When Jehoshaphat, the king of Judah, allied himself with the wicked King Ahab of Israel to fight the Syrians, God rebuked him through Jehu, saying, “Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD” (2 Chronicles 19:2). Regardless of how good and urgent a particular cause, such as the pro-life cause, may be, it is sinful to help the ungodly Roman Catholic Church which professes love for our Lord but, in its doctrine and actions, hates Him and those who love Him.

Since there are so many verses to deal with in this small space, let us move right to the New Testament and look at a number of verses which I trust will make my case to all but those who insist on stubbornly turning away from the truth to follow fables (2 Timothy 4:4). One would think that 2 Corinthians 6:14-18 should be enough to settle the matter of Roman Catholics and Christians together:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Roman Catholics are not only unbelievers, but they are also false brethren in that they claim to be followers of Jesus Christ. Yet they pay homage to the pope, a man whom they sinfully call “Holy Father” (Matthew 23:9). They pledge obedience to that man who boldly usurps

the office of the Holy Ghost, wickedly proclaiming himself to be Christ's vicar, His substitute on earth (John 16:7-13), and claims to be infallible in matters of faith and morals. Catholics pray to, worship, and put their trust in a goddess who, through demonic apparitions, directs them to do so. They continually take part in all manner of unbiblical, superstitious rituals, including a horribly blasphemous rite during which a priest presumes to "immolate" our Lord in a "bloodless sacrifice" on a pagan altar. Roman Catholics believe their pope and priests over the inerrant Word of God. They place their confidence in their own works and the works of their church rather than in the all-sufficient, perfect sacrifice which Jesus Christ made once for all on Calvary's cross. The Roman Catholic Church is darkness; it is idolatry; it is a temple of Belial.

I truly feel sorry for the Christian who, after being faced with Scripture and fact, cannot come to the right conclusion that it is a sin for him, a temple of the living God, to unite in spiritual fornication for any reason with Roman Catholics under the banner of Jesus Christ. Persons claiming the name of Christian would do well to consider the two-edged message of verses 17 and 18 of 2 Corinthians 6. Those who are not willing to effect biblical separation from Catholics need to carefully consider that God is warning that He will not be a father to them and they will not be His sons and daughters. Why? The answer is summed up very succinctly in Revelation 18:4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To justify the Roman Catholic Church or assist in the spread of her pernicious heresy is to partake in her grievous sin.

In his second letter, the aged Apostle John wrote to warn against antichrist deceivers who were teaching that Jesus Christ had not "come in the flesh." John instructed his brethren then, and now, not to receive into their homes a "deceiver" who "abideth not in the doctrine of Christ" or to even "bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). With John's command in mind, surely it is not a stretch to insist that it is a sin to unite with Roman Catholics in ministry work or knowingly take part in any effort which has the result of advancing Rome's religion and agenda. The Roman Catholic Church's heresies are every bit as evil and insidious as the heresy which the Holy Ghost addressed through John's second letter.

In his letter to the Galatians, Paul twice emphatically states regarding him who preaches a false gospel, “let him be accursed” (Galatians 1:6-9); yet Christians claim that it is acceptable to join together in the name of Christ with such accursed individuals in pro-life ministry. Surely the Roman Catholic gospel is beyond question a false, accursed gospel.

Later in the letter to the Galatians, Paul speaks again of false brethren and says what many Christian pro-lifers cannot say: “To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Galatians 2:5). Ecumenical prayer, worship, and ministry has been the norm of the pro-life movement. It has been the rule, not the exception. Amazingly, as I will document in chapter six, Christian, pro-life ministries have literally held “solemn assemblies” (Joel 2:15) to repent of the sin of allowing unborn child killing to flourish in our nation with so little resistance from the Church of Jesus Christ. I say that is amazing because those solemn assemblies have included Catholics and Christians, pastors and priests repenting, praying, worshipping, and even covenanting together as God’s people! This and other such similar situations beg the question, Which is worse: apathy toward abortion or complicity with an antichrist religion? The answer is obvious.

Ephesians 5:11 commands Christians, “And have no fellowship with the unfruitful works of darkness, but rather reprove them.” The Roman Catholic Church is all darkness and no light. It is a worldwide pagan religion masquerading as Christian and recognized by the world as such. Christians must have no fellowship with Rome’s unfruitful works. There is no doubt that must include not partnering with Roman Catholics in ministry work or in a “Christian” context for any reason. Those Christians who enter into such relationships certainly ignore a multitude of scriptural commands and warnings to the contrary, including Ephesians 4:27: “Neither give place to the devil.” They not only advance the cause of Rome and partake of the sins of the Roman Catholics with whom they have partnered, but they also put themselves in danger: “Be not deceived: evil communications corrupt good manners” (1 Corinthians 15:33).

Yes, I have heard all the arguments as to why it is just fine and dandy, even desirable, to yoke with Roman Catholics in the cause of life and in the name of the Lord. To those Christians who make such argu-

ments after having been confronted with the truth from God's Word, I can only answer with Paul's words to Elymas: "Wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). I would encourage those Christians who insist on committing spiritual fornication with the Roman whore to consider Proverbs 5:1-13. Certainly that passage warns against a whore of another sort, but surely the object lesson of the passage can be applied to the issue at hand. Spiritual fornication, like physical fornication, comes with a fearsome price: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Proverbs 6:27-28). Christians who continue to engage in ministry work with Catholics after being confronted with the biblical commands which prove that they are wrong to do so should be asked if they now agree with the doctrines and goals of Rome. After all, "can two walk together, except they be agreed" (Amos 3:3)? Our Lord Jesus Christ clearly warned that those who follow Him must be willing even to give up relationships with immediate family members who oppose Him and His gospel. He said:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

—Matthew 10:34-37

With that exhortation in mind, what are those Christians thinking who will not even renounce their ministry ties with Roman Catholics? In the last chapter of this book, we will deal further with the folly of this vain hope which many Christians hold, that joining with Roman Catholics in ungodly alliances will end the brutal slaughter of unborn children. Surely after they have carefully considered what God's Word has to say about such arrangements, those Christians who are truly "set for the defence of the gospel" (Philippians 1:17) will disavow any such alliances. Those who are unwilling to do so have clearly revealed themselves as being indisposed to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Considering the crushing weight of the Scriptures which forbid and condemn Christians yoking together with Catholics under the banner of Christ, it is more than a little hypocritical when those Christians who insist on persevering in such arrangements express outrage at the sodomites who ignore and distort the Scriptures in an attempt to justify their unnatural relationships! After having been shown the biblical commands to the contrary, for a Christian to join with Catholics in ministry work, prayer, or worship or in any way present Catholics to the Church or the world as “Christians” either by implication or association or literally is sin. It transgresses God’s law; it confuses the world; it gives false security to Catholics; it advances a false religion and a false gospel. In short, it is sheer, unadulterated hypocrisy and sin.

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makes thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you . . .
—Romans 2:22-24

CHAPTER THREE
No COINCIDENCE

*“Lest Satan should get an advantage of us:
for we are not ignorant of his devices.”
—2 Corinthians 2:11*

In chapter one, I voiced my determination to get to the bottom of an issue which has not been well-aired, or has even hardly been aired, in Christian circles. My contention is that the Roman Catholic Church has effectively and powerfully used the pro-life movement to advance its goals, including to further the already widespread notion that the RCC is a Christian church, albeit with some distinctives which set it apart from other Christian churches. As much as I would like to tackle head-on and systematically the foundational error of accepting the Roman Catholic Church as Christian, in the interest of remaining on point regarding our main subject, I will refrain from doing so. I have preached many sermons, produced many radio and television programs, and done some writing exposing the Roman church as a counterfeit church and a pagan religion. Many others have written in-depth on that same issue. With that and the purpose of this book in mind, I will forge ahead and get to the main event. Certainly in the course of this book, I will touch on a number of points relating to the impossibilities of the Roman church being Christian and a person being both Catholic and Christian. At the same time, I will not be devoting pages to an issue so well-covered by other brothers in Christ.

I do want to take this opportunity early on to explain several aspects of this book which could otherwise be confusing to the reader. At times, I will be referring to Roman Catholic *ministries*. In such instances, I am simply using the term which persons in such organizations have used. Obviously, I do not think that Roman Catholic activity can be properly seen as ministry work in the Christian sense. Also, I will be using the terms *Christian* and *Protestant* to describe certain individuals. I will use the word *Christian* when the person is a non-Catholic who has pro-

fessed that he has been born again, saved by God's grace alone, through faith alone, in Christ alone. The word *Protestant* will be used in some instances, such as when there is compelling evidence that the person was never truly saved. An example would be Protestants who converted to Roman Catholicism. Since all Christians are saved, but not all Protestants are saved, this seems to be the best way to keep things simple. I will sometimes use the word *Protestants* when speaking of certain Christians in a general, corporate sense when it is clear that unsaved individuals may be mixed into the group.

I want to also take this opportunity to state that everything I present as fact in this book, including conversations with others, is well-documented as just that. I do not believe in dealing in hearsay, exaggeration, or presumption. Certainly, some facts and quotes taken from web sites could be removed after the publishing of this book; but again, those facts and quotes, like everything else in this book, have been well-documented by the author. Such documentation can be provided if necessary.

Last but not least, I want the reader to understand that the only time I will identify a Protestant ecumenist by name is when the individual has a long, public, high-profile history of yoking with Rome and has openly continued in such unbiblical activity with no sign of changing to the very time that this book is being written.

I have stated my belief that the Roman Catholic Church has used the pro-life cause to great effect in furthering the Catholic goal to foster and fuel an ecumenical movement managed by Rome and ultimately to lead multitudes "home to Rome." This is not to say that the leadership of the church of Rome has decided that true followers of Christ are no longer heretics and that our adherence to *sola fide*, *sola gratia*, *solo Christo*, and *sola scriptura* is no longer anathema. Official church dogma says that we are heretics and that our biblical doctrine is anathema. However, in the Twentieth Century, it appears that Rome finally realized it may be quite some time until she once more wields both an ecclesiastical sword and the sword of civil government as in former days. With that reality staring them in the face, the church leadership at Vatican II (October 11, 1962—December 8, 1965) came up with a new strategy for weakening, confusing, and dividing their Bible-believing opponents while also carefully wooing new converts into "Mother Church."

Vatican II was the twenty-first general council of the Roman Catholic Church. Such councils are meetings of church leaders called by the pope for special purposes. Vatican II adopted the kinder, gentler moniker of “separated brethren” for those who name the name of Christ but not the name of Rome. Earlier in this book, I addressed a new Church of Pro-Life, the members of which accept as brethren virtually anyone who claims Christ as Savior, is Trinitarian in doctrine, and is uncompromisingly pro-life. Interestingly enough, Vatican II preceded that Protestant, pro-life theological fad by nearly a decade. In speaking of “separated brethren” and Rome’s new ecumenical strategy, the Second Vatican Council stated:

. . . among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. This movement toward unity is called “ecumenical.” Those belong to it who invoke the Triune God and confess Jesus as Lord and Savior . . .¹

Vatican II marked the launch of a Roman Catholic, ecumenical movement based on the strategy “If we can’t beat ‘em, let’s have ‘em join us.” It was very timely for Rome that this council took place less than a decade before the barbaric, unlawful (1 Timothy 1:8) U.S. Supreme Court decision which “legalized” unborn child killing in America, not to mention just prior to similar judicial and legislative decisions in other Western nations. In short, Vatican II laid the foundation for the pro-life ecumenism which has served the Roman Catholic Church so well.

Sixteen documents emerged from Vatican II. In the next several pages, we will look at excerpts from three of them. The first two are decrees; the last one is a constitution. We begin with excerpts from the Vatican II *Decree on Ecumenism, Unitatis Redintegratio*. Keep in mind when reading those excerpts that such terms as *all Christians* mean all who are Trinitarian in doctrine and claim the name of Christ, including Roman Catholics, Orthodox “Christians” (who hold most of the heretical doctrines of Rome), and Protestants. *Separated brethren* refers to all “non-Catholic Christians” who have not come into the “fullness” of the faith of the Roman Catholic Church. Also remember that the Roman Catholic Church leadership is not above redefining the doctrine of other

churches in order to suit their purposes. Using that tactic, all who have been baptized are, in the end, “justified by faith in Baptism”—even those who cleave to the biblical truth that one is justified by faith in Jesus Christ alone.

The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. . . .

In recent times more than ever before, He [“the Lord of Ages”] has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. This movement toward unity is called “ecumenical.” Those belong to it who invoke the Triune God and confess Jesus as Lord and Savior . . .

Even in the beginnings of this one and only Church of God there arose certain rifts, which the Apostle strongly condemned. But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church—for which, often enough, men of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces upon them as brothers, with respect and affection. . . . The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ’s body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church. . . .

For it is only through Christ’s Catholic Church, which is “the all-embracing means of salvation,” that they can benefit fully from the means of salvation.²

Unitatis Redintegratio makes ample use of the term *separated brethren* to describe those poor creatures who have not yet drunk from

Rome's "golden cup . . . full of abominations and filthiness of her fornication" (Revelation 17:4). Having once established a mechanism for the Roman Catholic Church to publicly and profitably embrace even Bible-believing Christians as separated brethren while privately viewing them as heretics, *Unitatis Redintegratio* then goes on to give practical instruction in how to capitalize on that formula in order to acclimate Christians to a habit of yoking with Roman darkness as a precursor to coming all the way "home to Rome."

In certain special circumstances, such as the prescribed prayers "for unity," and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated brethren. "For where two or three are gathered together in my name, there am I in the midst of them." . . .

In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. . . . This cooperation, which has already begun in many countries, should be developed more and more . . . All believers in Christ can, through this cooperation, be led to acquire a better knowledge and appreciation of one another, and so pave the way to Christian unity. . . .

Although the ecumenical movement and the desire for peace with the Catholic Church have not yet taken hold everywhere, it is our hope that ecumenical feeling and mutual esteem may gradually increase among all men.³

The "desirable" goals laid out by Vatican II, such as shared prayer and "cooperation in social matters" in order to nurture "ecumenical feeling and mutual esteem," in turn paving the way to "Christian unity," were about to receive a powerful boost in 1973 with the *Roe v. Wade* decision. It is unfortunate that most Christians were truly ignorant of the devil's device in this and continue to be so to this day. The Vatican II en-

couragement for Catholics to “join in prayer with their separated brethren” and cooperate “in social matters” with them has been realized in a big way through the pro-life movement. “Ecumenical feeling and mutual esteem” has likewise sky rocketed through that movement as well, thus paving the way for an exponential rise in Roman Catholic influence among conservative Christians and an influx of “separated brethren” into the Roman fold. In succeeding chapters, we will look at the practical applications and the real result of this Roman Catholic strategy. For now, let us go back to Vatican II documents and read several more telling excerpts which verify that the ecumenism which is the hallmark of the pro-life movement is no accident.

The *Decree on the Mission Activity of the Church, Ad Gentes*, includes this instruction to the Catholic faithful:

. . . Catholics should cooperate in a brotherly spirit with their separated brethren, among to the norms of the Decree on Ecumenism, making before the nations a common profession of faith, insofar as their beliefs are common, in God and in Jesus Christ, and cooperating in social and in technical projects as well as in cultural and religious ones. Let them cooperate especially for the sake of Christ, their common Lord: let His Name be the bond that unites them!⁴

At first blush, this would seem like amazing rhetoric and astounding instructions from the Vatican. After all, official Roman Catholic Church dogma still holds that those who believe in justification by faith alone are heretics and anathema. Even at my age, I can remember a time when Roman Catholics were forbidden to even set foot in Protestant churches. But when one considers that whores, including religious ones, have no objective principles other than to advance their own interests, Rome’s sudden feeling of warmth for her “separated brethren” is not so amazing or astounding after all. In the excerpt above, we get some insight into the method of Romish madness. When Christians and Catholics work together publicly in the name of Christ, the world is instructed by such a “common profession of faith” that the Roman Catholic Church is indeed Christian. The cooperation between the saved and unsaved also becomes “the bond that unites them.”

A little over ten years after the start of Vatican II, *Roe v. Wade* provided the theater to put the Vatican's battle plan into play. The following excerpt from the *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, is almost eerie when one considers that Vatican Council II issued that document almost ten years before a social movement would be birthed which would provide the very golden, ecumenical opportunity of which the Vatican had been dreaming and scheming:

The Church recognizes that worthy elements are found in today's social movements, especially an evolution toward unity . . .

Therefore, by common effort and in ways which are today increasingly appropriate for seeking this splendid goal effectively, let us take pains to pattern ourselves after the Gospel more exactly every day, and thus work as brothers in rendering service to the human family. For, in Christ Jesus this family is called to the family of the sons of God.⁵

While there is much more evidence that I could provide from Vatican II, it is time to move on to several more of many evidences which make it clear that the birth of the modern Catholic/Christian, pro-life ministry partnership was not simply the result of random spontaneity in the face of need but rather the result of calculated strategy by the leadership of the Roman church and, I might add, the one which Christ called "the prince of this world." From the Vatican down to the parish priests, Roman Catholic clergy have seized upon the opportunity which the pro-life movement has afforded them to advance the ecumenical strategy of Vatican II; and they have preached what they have practiced. For instance, in 1993, Cardinal Bernard Law, then archbishop of Boston, Massachusetts, made a plea to Catholic and Protestant pro-lifers to strive to be "one in prayer." This, of course, was in obedience to Vatican II's marching orders calling for "shared prayer" with "separated brethren" during "cooperation in social matters" in order to pave the way for "Christian unity." In an article which appeared in the *Life Advocate* magazine's April, 1993 edition, Law wrote:

I hope that this year will be a year of unity and, therefore, of greater effectiveness for the pro-life movement. Our unity must begin in and be constantly nourished by prayer. It is so easy for the devil to do his work in our hearts by sowing suspicion and division. If we remain one in prayer we will be one in the Lord. . . .

It is God's love in us, a love for mother and for child, which must inspire the pro-life movement in all its aspects.⁶

In writing to the Galatians, Paul asked, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Galatians 3:1). Messages like that of Cardinal Bernard Law appear to have bewitched many Christian pro-lifers. In the name of God's love as well as love for abortion-bound mothers and little unborn babies in danger of being murdered, Cardinal Law urges Catholics and Christians to unite together, beginning with joint prayer. In this, he echoes a constant, decades long theme of Vatican statements on the fundamental essentials necessary to promote ecumenism. He is also being true to the Catholic catechism which lists several essentials necessary to bring Protestants under Rome's influence, including "prayer in common," "fraternal knowledge of each other," and "collaboration among Christians in various areas of service to mankind." Of course, the pro-life movement has provided all three of those things which the catechism lists as "required" to bring Catholics and Protestants together as one under the rule of the pope.⁷

Cardinal Law posits that unless they unite with Catholics and remain united with them, Christians will be rendered unable to effectively help unborn children facing death by abortion. He none too subtly teaches that those Christians who resist the Vatican's ecumenical campaign are doing the devil's work and are aiding in the death of innocent, unborn babies! How common sense, compelling, and compassionate it all sounds; but in reality, it is nothing but satanic sophistry, unbiblical, and ultimately destructive.

The following quotes are taken from *On Commitment to Ecumenism, Ut Unum Sint*, a 1995 encyclical letter by Pope John Paul II. An encyclical is an official directive addressed by the pope to his

bishops. This particular encyclical was written twenty-two years after *Roe v. Wade* with pro-life, ecumenical ministry in full bloom. Again, be advised that the term *Christians* in this document means essentially all who claim the name of Christ—not just Roman Catholics. In this first set of excerpts, note again the emphasis on getting Christians to pray and work with Catholics as a means of bringing the separated brethren into the pope's flock. Make no mistake about it—that is the definition of “the full unity of faith.”

Relations between Christians are not aimed merely at mutual knowledge, common prayer and dialogue. They presuppose and from now on call for every possible form of practical cooperation at all levels: pastoral, cultural and social, as well as that of witnessing to the Gospel message. . . .

Moreover, ecumenical cooperation is a true school of ecumenism, a dynamic road to unity. Unity of action leads to the full unity of faith: “Through such cooperation, all believers in Christ are able to learn easily how they can understand each other better and esteem each other more, and how the road to the unity of Christians may be made smooth”.⁸

The road to a one world religion is made “smooth” by “unity of action” between Catholics and Christians, just as surely as the road to hell is paved with good intentions. Of course, Pope John Paul II was right: “ecumenical cooperation is a true school of ecumenism, a dynamic road to unity.” Yes, as I have witnessed, “Unity of action leads to the full unity of faith.” The pope wrote those triumphant words in the light of twenty-two years of pro-life, ecumenical darkness! The pro-life movement had proven, and continues to prove, the pope's analysis in spades! It is no wonder that the pope commanded his flock to seek “every possible form of practical cooperation” with the “separated brethren.” No wonder that back in 1991, Pope John Paul II staged the first-ever, Vatican-sponsored International Pro-Life Summit in Rome where he gave a highly coveted special audience to several Protestant, pro-life leaders, including Operation Rescue founder and then leader Randall Terry, as well as the former Presbyterian pastor Steve Wood, a Protestant who had been brought “home to Rome” through Terry's Operation Rescue.⁹

I would urge those Christians who see no harm in doing pro-life ministry work with Roman Catholics to carefully note this next excerpt from *Ut Unum Sint*: “In the eyes of the world, cooperation among Christians becomes a form of common Christian witness and a means of evangelization which benefits all involved.”¹⁰ It is both sad and tragic that many well-meaning Christians in the pro-life movement do not understand what the pope does understand—the sight of Christians and Catholics doing ministry together in public is a testimony that the church of Rome is a Christian church. In that sense, such activity truly is a “means of evangelization” for the Roman Catholic Church. But let us continue on to examine more proof that the strong ecumenical flavor of the pro-life movement is no mistake.

Here are several more telling excerpts from *Ut Unum Sint*. Note Pope John Paul II’s pleasure with the sight of Christians yoking with Catholics in the name of Christ through social causes. Certainly the pro-life movement has been the high-water mark of the ecumenical tide. Note not only the pope’s pleasure but also his insistence that such a partnership be expanded still more!

It happens more and more often that the leaders of Christian Communities join together in taking a stand in the name of Christ on important problems concerning man’s calling and on freedom, justice, peace and the future of the world. . . .

Many Christians from all Communities, by reason of their faith, are jointly involved in bold projects aimed at changing the world by inculcating respect for the rights and needs of everyone, especially the poor, the lowly and the defenceless. . . . In effect, Christians who once acted independently are now engaged together in the service of this cause, so that God’s mercy may triumph.

. . . I have had occasion “to insist on this point and to encourage every effort made in this direction, at all levels where we meet our other brother Christians”. I have thanked God “for what he has already accomplished in the other Churches and Ecclesial Communities and through them”, as well as through the Catholic Church. Today I see with satisfaction that the al-

ready vast network of ecumenical cooperation is constantly growing.¹¹

That the pope views with “satisfaction that the already vast network of ecumenical cooperation is constantly growing” should be enough to give Christians who shrug off the danger of pro-life ecumenism, and all other ecumenism, pause to think. Why would any Christian want to take part in a vast ministry movement which brings such satisfaction to that imperious impostor in the Vatican?

In the 1995 encyclical from which I am quoting, Pope John Paul II testifies that he has in the past—as he did with this encyclical letter and as he has since—insisted on and encouraged Catholics to join with Protestants in ministry endeavors. In this next excerpt from *Ut Unum Sint*, Pope John Paul II again stresses what many Christians have yet to learn: praying together, working in ministry together, worshipping together in any fashion with Roman Catholics instructs the world that Romanism is true Christianity! This particular quote comes from a section tellingly titled “Achievements of Cooperation.”

Social and cultural life offers ample opportunities for ecumenical cooperation. With increasing frequency Christians are working together to defend human dignity, to promote peace, to apply the Gospel to social life . . . They find themselves ever more united in striving to meet the sufferings and the needs of our time: hunger, natural disasters and social injustice. . . .

Before the world, united action in society on the part of Christians has the clear value of a joint witness to the name of the Lord. It is also a form of proclamation, since it reveals the face of Christ. . . .

Such cooperation will facilitate the quest for unity.¹²

Again, in one sense, the pope is right. Christians doing ministry work with Catholics is a “joint witness”; it is a “form of proclamation”—not of the face of Christ but of the lie that Catholics are Christians.

Before we move on to another Vatican document, for those who believe that Rome will effect other than superficial changes in doctrine or policy in pursuit of “reunion” with the “separated brethren,” we should

note this caveat from *Ut Unum Sint*: “The communion of all particular Churches with the Church of Rome: a necessary condition for unity.”¹³ What the Roman Catholic Church is really striving for with regard to the “separated brethren” is functional and spiritual unity which eventually will lead to physical and theological unity under the headship of the antichrist in Rome. When I use the word *striving*, there is no exaggeration involved. At the conclusion of the Vatican’s “Week of Prayer for Christian Unity” in January, 2004, Pope John Paul II declared:

The unity of Christians has been a constant desire of my pontificate and it continues to be a demanding priority of my ministry . . . Let us never lessen our commitment to pray for unity and to seek it incessantly.¹⁴

As we pursue the evidence that the ecumenical nature of the pro-life movement is no accident, let us fast forward to another official document of the Roman Catholic Church, one of many more which proves that point. Previously, we have heard the leadership of the church of Rome speak specifically of ecumenical prayer and worship but more in generalities regarding joint crusades, using such phrases as *social causes* and “*the defenceless*.” Below, I have included some very revealing excerpts from *Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity in America*. This 1997 document was written by the Synod of Bishops—Special Assembly for America. Keep in mind that the bishops are now looking back on twenty-four years of pro-life ecumenism. By way of introduction, the bishops state the purpose of the document in this way:

Encounter with the living Jesus Christ—the way to conversion—the way to communion—the way to solidarity. . . .

To foster a new evangelization on the whole continent as an expression of episcopal communion . . .¹⁵

In its quest to shatter the barriers between its own heresy and biblical Christianity, the Vatican is determined to compromise and evangelize neo-evangelicals, to be sure. However, the pope and company know that conservative and fundamental, Bible-believing evangelicals are the

biggest danger to their ecumenical scheme. In their 1997 statement, the Synod of Bishops write of such troubling individuals:

Some propagators of the sects interpret the Bible in a fundamentalist way, providing pat answers to people who find themselves in situations of great uncertainty. They organize groups for the study of the Bible, give speeches in town-squares and invite people to frequent the sect's places of cult. In general, the sects appeal to people's emotions and superficial sensitivities in order to develop their propaganda activities.¹⁶

What possible chance did Rome's ecumenical dream have to be realized among such committed adversaries as described above? In truth, the Vatican has found a way to build bridges even to those "sects." The *Roe v. Wade* decision and the resulting pro-life movement which it birthed have presented Roman Catholic strategists with an effective tool to break down the resistance of many street-preaching, conservative, in some cases, fundamentalist Christians who otherwise might never be grist for the Vatican ecumenical mill. Pay careful attention to this next revealing quote from the Synod of Bishops—Special Assembly for America:

Generally speaking, many successes can be seen in the area of ecumenism, e.g., the Church's participation in councils of Churches on the continental and national level, theological dialogue, collaboration in the area of human rights, common prayer for unity in conjunction with separated brethren . . .

Contacts with more conservative and fundamentalist non-Catholic Christian communities seem to be more easily made in collaborating in pro-life activities . . .¹⁷

In 1997, looking back over nearly 2-1/2 decades of pro-life ecumenism, the Synod of Bishops—Special Assembly for America noted with satisfaction that the horror of unborn child killing can be effectively used to seduce even dedicated conservative and fundamentalist Christians into assisting Rome's cause, including bringing many

Protestants “home to Rome.” I am presenting foundational evidence to substantiate the claim that the pro-life movement has been used as a Trojan Horse to bring Roman Catholicism within the walls of the Christian Church. Later, we will also see the devastating, practical results of that reality. For now, let us examine more testimony to make the stated case.

In 1994, a number of Protestants and Catholics, led by Protestant Chuck Colson and Lutheran-pastor-turned-Roman-Catholic-priest Richard John Neuhaus, issued the declaration *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. That wretched document has been thoroughly analyzed and rightly condemned by many true, Bible-believing men of God. In the interest of time and space, to that condemnation, I will simply add my hearty *Amen!*

In 1995, Colson and Neuhaus served as editors for a book titled *Evangelicals and Catholics Together: Toward a Common Mission*. The book contained the original ECT document as well as a series of essays on the ECT thesis and related issues. Predating by two years the aforementioned document written by the Synod of Bishops—Special Assembly for America in 1997, Colson and Neuhaus’s book again verifies the plain-as-the-nose-on-your-face truth that Rome and her allies have benefited greatly by the willingness of born-again followers of Christ to look the other way as the Romish whore peddles her wares among their pro-life ranks. Many of the following statements so clearly buttress the argument regarding the grave damage which has been done by the ecumenism in the pro-life movement as to be self-explanatory.

First up, I have included an excerpt from the ECT statement itself:

As we are bound together by Christ and his cause, so we are bound together in contending against all that opposes Christ and his cause. . . .

The cause of Christ is the cause and mission of the church, which is, first of all, to proclaim the Good News that “God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation” (2 Corinthians 5). . . .

Christians individually and the church corporately also have a responsibility for the right ordering of civil society. . . .

In the exercise of these public responsibilities there has been in recent years a growing convergence and cooperation between Evangelicals and Catholics. We thank God for the discovery of one another in contending for a common cause. Much more important, we thank God for the discovery of one another as brothers and sisters in Christ. Our cooperation as citizens is animated by our convergence as Christians. We promise one another that we will work to deepen, build upon, and expand this pattern of convergence and cooperation.¹⁸

Here again, we see the ecumenists, Protestant and Catholic, preach ecumenism in the name of a common cause, ostensibly “the right ordering of civil society.” In short, we hear the siren call of the enemy telling us to strip off our gospel armor, move the defense of our biblical faith further down on our list of priorities below the need to right any number of wrongs. Of course, this is the call to “do evil, that good may come” (Romans 3:8). Colson and his Protestant cosigners “thank God for the discovery” of Roman Catholics as “brothers and sisters in Christ.” That discovery must have been made in the recesses of their fertile imaginations because it is not to be found in the Bible.

Let us now press on to more specific testimony concerning the great damage—and ongoing danger—which is inherent in the union of Roman Catholics and Christians in the name of God to defend the unborn. The ECT declaration contains this revealing statement which I, as a Christian pastor who is diametrically opposed to that declaration, also testify is true from years of eye-witness experience:

The pattern of convergence and cooperation between Evangelicals and Catholics is, in large part, a result of common effort to protect human life, especially the lives of the most vulnerable among us.¹⁹

Catholic priest Frank Pavone, the veritable Ignatius Loyola of the pro-life movement, certainly agrees with the ECT signers. Pavone’s Priests for Life organization’s web site includes a description of a 1998 television interview of Catholic deacon Keith Fournier by Priest Pavone. Fournier, also a signer of ECT, is the author of seven books, in-

cluding *Evangelical Catholics* and *A House United: Evangelicals and Catholics*. Consider this excerpt from the preview of the Pavone/Fournier interview:

In this segment, Fr. Frank again speaks with Deacon Keith Fournier, focusing this time on the call of the Church to ecumenism, and how that strengthens and is strengthened by the pro-life movement. . . .

Fr. Frank and Deacon Fournier explain why the pro-life movement is the greatest incentive for ecumenism in our lifetime, and how through the effort to protect the unborn, including experiences of life in jail, Christians of different denominations have discovered a new experience of unity.²⁰

As the reader continues on through the pages of this book, I believe that he will be convinced that the “pro-life movement is the greatest incentive for ecumenism in our lifetime.” We will speak much more of Frank Pavone in succeeding chapters, and we will examine the ecumenical effect of a movement which resulted in thousands of Christians and Catholics spending time in jail together. As we repeatedly bump into “Father Frank” in Christian circles, keep in mind that the seemingly omnipresent priest firmly believes that “the Catholic Church is the Church Jesus founded.” As we see Pavone preaching to as well as worshipping, ministering, and praying with Christians, also remember that he has written this concerning how to seduce Christians into ecumenical relationships which further the cause of the Roman Catholic Church:

On the local level, each Christian can do his/her part by practicing “Spiritual ecumenism.” . . . We must pray for unity. Cardinal Bea once said, “The door to unity is entered on our knees.” We must meet, speak with, pray with, and be more acquainted with our Protestant brothers and sisters.

. . . great progress has already been made.²¹

Let us now move on to some excerpts from a number of the essays contained in the book *Evangelicals and Catholics Together: Toward a*

Common Mission. We begin with several excerpts from chapter one, “The Common Cultural Task: The Culture War from a Protestant Perspective,” written by Charles Colson. In that chapter and elsewhere in his writings, Colson makes much ado about “the ecumenism of the trenches”²² with reference to Roman Catholics and Protestants working together in ministry. Consider this from that chapter:

In front of abortion clinics, Catholics join hands with Baptists, Methodists, and Episcopalians to pray and sing hymns. Side by side they pass out pamphlets and urge incoming women to spare their babies. Occasionally . . . they even share prison cells.²³

This testimony by Colson is absolutely true; and to that list of Protestants, I would add many more denominational names as well as the names of nondenominational churches. Further on in chapter one, Colson gives a likewise accurate assessment of the melding of Roman Catholics and Protestants into one pro-life amalgam based on a corporate desire to save babies; a perceived need of each other in that goal; and a self-imposed doctrine that it is acceptable, even desirable, to minister together with anyone who gives lip service to God’s sovereignty, claims Christ, and is pro-life:

This is a theologically rooted alliance—not one hammered out in the ivory towers of academia or the well-lit conference rooms of church bureaucracies, but one lived out on the battlefield. This is the origin of and justification for “Evangelicals and Catholics Together.” . . .

As we enter the new millennium, believing evangelicals and believing Catholics—together—must rediscover, defend, and live out the biblical worldview that they rightfully share. . . . The Christian worldview must be brought to bear in new form and forcefulness on the intellectual and moral framework of contemporary life. This is a task for all true Christians, whether evangelicals, Catholics, or members of other traditions. . . .²⁴

That theological cooperation and not merely political cooperation is crucial has already been demonstrated on the

picket lines of the abortion debate. There, evangelicals and Catholics have discovered that their presence is inspired by distinctly Christian ethics that rest on a common foundation of Christian doctrine about God, human nature, the sanctity of life, and the Church's mission to the world. These pro-life champions are not only citizens who happen to oppose abortion; they are Christians—evangelicals and Catholics together—who follow Jesus Christ because they all (together) know him to be the Lord of their lives and of all life. . . .

Because, to bring God's truth about the public good into the public square and to resist the abortionists and mercy-killers, the relativists and the tyrants, Christians must stand together.²⁵

That Chuck Colson is so pleased by the dynamic benefit which the pro-life movement has provided to his ecumenical dreams should be a wake-up call to Christians still engaging in pro-life ministry work (or any ministry work) with Roman Catholics. Once more, we also see the presupposition that Protestants and Roman Catholics "must stand together" as "Christians" to resist the brutal enemies of life and liberty. Again, the dangling sword of tyranny and the awful reality of unborn child killing is used to shame and coerce Protestants into accepting Catholics as Christian brothers-in-arms. Never mind the offense such a partnership gives to God, the only One who can deliver His people and this nation from the danger so deftly used to convince His people to turn their backs on His Word. In short, Colson would have us deny Christ to defend Christian principles and liberty!

Next we turn to George Weigel. At the time the book *Evangelicals and Catholics Together: Toward a Common Mission* was published, Mr. Weigel was the president of the Ethics and Public Policy Center in Washington, D.C. as well as the author or editor of fourteen books on religion and public life. Weigel's chapter is titled "Faith, Freedom, Responsibility." On page sixty-six, he makes this assessment of the origins of an object of his delight—the crumbling walls of separation between Roman Catholics and Christians:

The new engagement between evangelicals and Roman Catholics in America was not the result of scholarly consulta-

tions in seminaries and graduate schools of divinity; rather, this new encounter began to be forged at the grassroots level in the 1970s, primarily in the pro-life movement. In their defense of the right to life of the unborn, and in their common commitment to service to women caught in the dilemma of crisis pregnancy, evangelicals and Catholics who had long regarded each other with suspicion (if not downright hostility) began to discover each other as allies in a common cause and partners in a common task. Out of that discovery came, over time, the even more important discovery of each other as brothers and sisters in Christ.²⁶

As one who became involved in the pro-life movement in the 1970s, I will testify that Mr. Weigel's statement is absolutely true. Certainly he and I are adversaries with regard to his work to undo the Reformation and convince the unwary that the Roman church is a Christian church; but if anything, that should make both of our testimonies ring even more true! Empirical evidence in subsequent chapters of this book will further strengthen the case that the pro-life movement has been a bonanza for the Vatican and its helpers in the Protestant world.

Our next quote comes from one of the editors of the book we are now examining. In 1995, Catholic priest Richard John Neuhaus was president of the Institute on Religion and Public Life as well as editor-in-chief of *First Things: A Monthly Journal of Religion and Public Life*. In his chapter "The Catholic Difference," Neuhaus points out what many Christians in the pro-life movement to this day vehemently deny—namely, that the movement has been the physical manifestation, the embodiment of the ecumenical goals set forth by Vatican II and the principles later enunciated in the declaration *Evangelicals and Catholics Together*:

By the late 1970s . . . The evangelicals and Catholics who found one another in the pro-life cause knew they were not simply co-belligerents in a political movement. Behind the political agreement was the discovery of agreement about moral truth, expressed in terms of common grace or natural law. Undergirding it all was the discovery of a shared allegiance to

the Author of truth and a shared faith in the One who is the way, the truth, and the life.

The most important affirmation of ECT is this: “All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers in sisters in Christ. We have not chosen one another, just as we have not chosen Christ. He has chosen us, and he has chosen us to be his together.”²⁷

In the noble pursuit to end the murder of unborn human beings, many Christians have chosen to turn a blind eye to the truth that their collaboration with Roman Catholics in pro-life ministry work is unbiblical and has been a great boon to the devil’s efforts to justify his worldwide, false Christian church. Thus far, we have seen just a few of many documents which prove that Rome saw the unleashing of “legal” abortion as a golden opportunity to advance her ecumenical scheme, polish up her image, and wrap her tentacles around the heart of the evangelical Christian world. Let us consider several more items from a sea of evidences which testify of that reality. The August, 2002 edition of the publication *Today’s Catholic* contained the following remarks on ecumenism by Roman Catholic priest Simon Poh:

In 1964, Pope John XXIII began ecumenical dialogue to promote Christian unity. He invited delegates from the Protestant and Orthodox churches to observe Vatican Council II, seating them directly in front facing the cardinals. He wrote a decree on Ecumenism, *Unitatis Redintegratio* . . . and established a Secretariat for Promoting Christian Unity.

Ecumenism is “a movement, fostered by the grace of the Holy Spirit for the restoration of unity among all Christians. Taking part in this movement are those who invoke the Triune God and confess Jesus as Lord and Saviour.” (UR n. 1) . . .

For ecumenical dialogue to begin we need to seek and appreciate the common Christian truths that unite us, instead of looking at doctrines and attitudes that divide us.²⁸

I do want to again point out that many Christians in the pro-life movement have adopted the Vatican's definition of *Christian* as "those who invoke the Triune God and confess Jesus as Lord and Saviour," merely adding to it "and are pro-life." It does not matter to such Christians if their Catholic comrades worship at the feet of graven images of a goddess, kiss the pope's ring, reject salvation by faith alone, and claim to literally eat Christ's flesh. In the Church of Pro-Life, they are members in good standing.

In his article, Priest Poh went on to give some "practical steps towards unity," writing:

Collaborate and cooperate with Christians in projects in the various areas of services for common good, eg, promoting Pro-Life . . .

Come together with Christians for common prayer, public and private prayer, especially with friends, colleagues. Such prayers for the unity of Christians build spiritual ecumenism.²⁹

I would hope that the information with which the reader has been confronted in the opening chapters of this book has already painted an undeniably clear picture of the Roman Catholic Church's strategy to use the pro-life movement to seduce Christians into helping advance Rome's cause. To those who remain in denial in this regard, I can only say that I fear Satan still has advantage of them! "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Corinthians 2:11).

Of course, Roman Catholic leadership and many of the laity alike have seen the pro-life movement as the goose that laid the ecumenical golden egg. They have seized that opportunity to lure all too willing Christians, blinded by the blood of the unborn, into compromising and even betraying the gospel of the Lord Jesus Christ. As we have seen, this has been a very calculated, systematic effort. Consider this very Jesuit-like statement from the Roman Catholic, pro-life group Eternal Life in a brochure speaking about the organization of cell groups around America:

Eternal Life groups will take on whatever tasks are required of them to further the prolife movement, the intentions of the

Pope and the official teachings of the Catholic Church. . . . They are the Catholic leaven in the dough of the prolife movement.³⁰

Most assuredly, Catholic leaven has spread throughout the pro-life movement. Christian leaders have even subtly adopted some Roman Catholic doctrines and philosophy. Protestants have been converted to Roman Catholicism. A generation of young Christians have cut their ministry teeth in pro-life work yoked to Catholic false brethren under the banner of Jesus Christ. Sinners, including pro-life Catholics, have been duped by the public actions and words of pro-life Christians into believing that the Roman church is a Christian church. In all of this, the cause of Christ has been grievously injured; the cause of the unborn has been set back; and I believe, God's wrath has been stirred.

Certainly Roman Catholic, pro-life leaders, when speaking to their peers, are quick to rejoice in the obvious benefit which the ecumenical, pro-life movement has been for their church. Joseph Scheidler is a very kind and likable, pro-life activist of almost mythical proportions. He has defended the unborn untiringly, sacrificially, and courageously for decades. His *forte* has been direct action in front of abortion mills and elsewhere in the public square. He has fought it out in the courts, and he has been a bold voice for the unborn through the media as well. Joe has also been, on the one hand, an advocate of pro-life ecumenism and, on the other hand, a loyal foot soldier for his "Mother Church." Like many Roman Catholic, pro-life leaders, when speaking to an audience of Catholics, Joe Scheidler may say things that he would not say in front of a crowd of Protestants. A case in point is his address at the Pro-Life 2000 Conference in Toronto, Canada in October of that year. Scheidler's speech was titled "The Spiritual Roots of the Pro-Life Movement" and contained this comment:

There is a new ecumenism that's being brought about by this [pro-life] movement. . . . It's brought a lot of converts to the Catholic church too. A great number of pro-lifers have started out with, ah, with—in another faith have come over to the church and brought a lot of people into the churches.³¹

That Joseph Scheidler, like other Catholic leaders, would desire to convert Protestants to Roman Catholicism through the pro-life move-

ment is no surprise. That he rejoices in the realization of that hope is likewise no surprise. The surprising tragedy is the willingness—even to this day—of so many Christians, including pastors, to help Joe and his Catholic co-workers in that labor of love. This author, like Joe Scheidler, has found pro-life ecumenism to be widespread throughout the Western world. Even Northern Ireland, hardly known as a bastion of ecumenism, has seen Catholic and Protestant pro-lifers join hands to minister on behalf of the unborn! The following excerpts are from a *Pro-Life Action News* article which reported on a trip that Mr. Scheidler and Protestant Rev. Ed Martin made to the Emerald Isle in October, 2002:

Defenders of life in Northern Ireland received a much-needed boost when National Director Scheidler and other U.S. pro-life leaders visited Ulster October 22-28 as the guests of Precious Life, an organization working to keep abortion out of Northern Ireland. . . .

Scheidler says he was encouraged by the ardent faith he saw in Northern Ireland. “Northern Irish Catholics are very strong in their beliefs,” Scheidler says. . . . Scheidler also saw great faith among Protestants, especially in the pro-life movement, which has brought Catholics and Protestants together.³²

Later on, we will hear from actual pro-life, Protestant converts to the Roman Catholic Church—those who, one might say, were purchased for that antichrist church by the blood of the unborn, this due at least in part to the willingness of Christian leaders to yoke with Rome in a symbiotic embrace. Through that illicit affair, Rome gets legitimacy and converts; the Christian, pro-life leaders get what they perceive to be a powerful ally in the war against child killing. Of course, in the deal, those same Christians also lose the support of the omnipotent God to whom they pray for an end to child killing!

Judie Brown, co-founder and president of the Roman Catholic organization American Life League, has worked hard to see the doctrines and the reputation of her church advanced through the pro-life movement. Mrs. Brown is fully confident, for good reason, that Protestants will continue to put the unborn ahead of the gospel of Jesus Christ. For instance, she has stated:

And believe me, if we Catholics don't take the lead and keep the pressure on, no one else is going to step in to take our place.

Yes, I know there are many good Protestant pro-lifers who share our commitment and I love them dearly, but even they know the pro-life movement needs the focused, inspired guidance provided by the Church.³³

Perhaps when she wrote those confident words, Judie Brown was reflecting on the way many Christian pro-lifers respond to their "divisive" brethren who put the cause of Christ ahead of the cause of the unborn. When push comes to shove, things can get a bit ugly in that regard. Especially during the final years in which we attended ecumenical, pro-life ministry events and rallies, my family always made it a point to confront the Catholics at those events with the reality that the pagan religion of Rome is powerless to save and then share the gospel with them. When I had opportunity to speak at such events, I always shared that message as well. This made us many enemies in both Christian and Catholic pro-life circles, as shall be explained more fully in a later chapter. After I separated from one Christian, pro-life ministry due to their policy of allowing Roman Catholics to travel and do street ministry with them, I received an acerbic letter from the pastor who led that ministry. Among other things, this old friend took me to task for a gospel sign that my family had in our van window which said, "The pope is wrong. Mary can't save. Only Jesus saves." He also took issue with my commitment to refute Rome's lies and share the gospel with Catholics whenever I met them during ministry work.

The truth is Ralph some of us feel quite secure in our fealty to Christ and to pure doctrine and do not feel we are compromisers because we don't ride around with a sign in our van about Catholicism and let a stream of pejoratives rip loose every time we talk about Catholicism.³⁴

In a future chapter, we will look at the futility of attempting to be true to Christ and, at the same time, work with ministries which allow Catholics in their ranks. Even as it is futile and wrong to stay in an apostate church in hopes that it will change, so it is usually futile to hope to

change such ministries from within. Worse yet, in the meantime, one is in sin for yoking with false brethren.

Another pro-life, Protestant, former friend of mine who went into the deep end of the ecumenical, pro-life pool has taken me to task multiple times in writing and in-person for my witness for Christ against Rome. Consider this example:

You consider all Catholics lost. I was a Christian 13 years before I left the Catholic Church. . . . Others I know are also Christians. I am not more saved since I left. . . .

You have made yourself an enemy to more than just Catholics. You're my way or the high way attitude has alienated Protestants as well.³⁵

As I will later share more in-depth, my attempt to defend the gospel and continue to work with ecumenical, pro-life ministries proved to be futile, even as I know that it was unbiblical. The Catholics stayed; and I, by the grace of God, left. Nevertheless, a few Catholics were saved through that witness—praise the Lord—even if many others responded with raw anger. Still others kept their cool and fell back on the tactic which they had seen work to shame more than one Christian into accommodating the Romish whore—they appealed to the importance of standing together to resist such horrific evils as unborn child killing. Of the many examples I could give in which that argument was skillfully presented, I have chosen to quote from a letter written by a young, Roman Catholic woman to my daughter who, during a pro-life event, had given her a tract which I wrote titled *An Urgent Plea to Roman Catholics*:

Jesus himself prayed that we all may be one. He must have been thinking of the warring Christian churches when He said that, don't you think? We could be so much more effective against evil if we were united in Christ, all of one heart & mind. But the bickering & word games go on. The things in the little pamphlet you gave me seemed of no great consequence for the most part. Is this all that separates the good Christian in your church from the good Catholic? . . .

When the Church is strong, when she is united with her separated brethren, when the world can look at Christians and know them by their love for one another & their common vision then the Church will be able to triumph over our evils today.³⁶

Alas, how often these days, we see the reality of Luke 16:8: “The children of this world are in their generation wiser than the children of light.” How many Christians have fallen for the lie that they must yoke with evil to overcome evil!

In subsequent chapters, we will look at more revealing proof that Roman Catholic Church leadership, many times with the help of undiscerning Christian pastors and leaders as well as plenty of Protestant wolves in sheep’s clothing, have effectively used the pro-life movement to advance Rome’s agenda. I will also give real-life examples of Protestants, including pastors, acting as mouthpieces for the Roman whore and even converting to Roman Catholicism as a result of ecumenical cooperation in pro-life ministry. The first thing that we will do in the next chapter is take a look at some well-known, Roman Catholic, pro-life groups which receive much support from Christians to this day.

As we exit this chapter, I leave you with this excerpt from the booklet *The Apparitions of the Blessed Virgin Mary at Necedah, Wisconsin USA*. This is just one of many examples I could provide in which the demonic apparitions worshipped by the Roman Catholic people share the same pro-life, ecumenical “gospel” preached by the Roman Catholic leadership and promoted by more Christians than I care to think about:

Again the next day on May 29th, the Blessed Mother came and spoke to Mary Ann. “WAKE UP, AMERICA!” the Mother of God pleaded, “The enemy of God is creeping all over America.” Our Lady wondered why the people turned their backs upon Her and Her messages. She said that all people must work together in prayer. “All religions must work together against the enemy of God.” . . .

Throughout the years of Her visitations, the Blessed Mother pleaded tearfully for the halt to the senseless butchering of the unborn . . .³⁷

CHAPTER FOUR
THE CATHOLIC PRO-LIFE PLAYERS

*“Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?”
—Matthew 7:16*

At this stage of the game—or rather the book—it would be good to introduce the reader to some Roman Catholic, pro-life organizations. These will all be groups which have been warmly welcomed as Christian in many Protestant, pro-life circles and on many Christian radio networks. It is fitting to begin with one of the largest and most Catholic, pro-life groups in the world, American Life League (ALL). ALL is an aggressive, no-compromise, pro-life organization which is headed by Judie Brown, a corresponding member of the Vatican’s Pontifical Academy for Life.¹ The mission of the academy is to spread the Romanist “Gospel of Life,”² a false gospel of which we will speak more later. There can be no doubt that Brown runs ALL as a ministry. Even a cursory glance at ALL literature and their web site makes that obvious. Take, for instance, this statement concerning an ALL publication:

Prayer and Fasting Newsletter is a quarterly publication which offers reflections on the need for fasting, the need for spiritual growth, and the increasing need to focus the pro-life movement’s attention on God, first and foremost. Without a sound spiritual foundation, there can be no meaningful advances in our work.³

ALL is a Roman Catholic ministry which not only educates and lobbies in defense of the unborn but also is very supportive of direct action such as picketing and sidewalk counseling. ALL, which has a growing number of affiliates, and Judie Brown are unabashedly Roman

Catholic and aggressively push Roman Catholic error through the work, affiliates, and associations of ALL.

One of the projects into which ALL puts much time is called American Life League's Crusade for the Defense of Our Catholic Church. The purpose of that campaign is to defend the doctrine of the Roman church while exposing and confronting those politicians who claim to be Roman Catholic but who do not cleave to the teaching and authority of their church, especially in moral matters such as abortion. ALL puts it this way on their web site: "One of the key missions of the Crusade is to spread the light of the fullness of truth within the Catholic Church and to defend her against her assailants."⁴ A quick tour of the ALL web site or a review of their publications makes it safe to assume that those "assailants" spoken of would include all true Bible-believers who reprove unfruitful works of darkness such as the rosary and worship of the Catholic "Virgin Mary." For instance, consider this from ALL:

American Life League's Crusade for the Defense of Our Catholic Church celebrates the pontiff's inspiring devotion to our Blessed Mother and her Son by heeding his call to "confidently take up the Rosary once again."⁵

No one can accuse Judie Brown and her ALL staff of being lukewarm Catholics. ALL vigorously pushes Roman Catholic doctrine and rituals at every turn. This next quote was taken from the article "Where Heaven and Hell Meet," which appeared in ALL's publication *Celebrate Life*, September/October, 1999. The article spoke of a group of Catholics who have prayed in front of an abortion mill for years, using as their "weapon of choice" the rosary. The writer also compares the "sacrifice" presented through the mass in a nearby Roman Catholic church to the sacrifice of unborn babies happening at the same time in the abortion mill:

After all the "customers" are in the building, they are readied for the sacrifice. About 100 feet away another group gathers for a sacrifice. One is bloody; one is unbloody. One is offered to Satan; one is offered to God the Father. . . . Both involve innocent victims. One is an unborn baby ripped from the

womb on the clinic table; one is Jesus Christ truly present on the altar at Holy Mass.⁶

American Life League holds the blasphemous Catholic mass in their offices once each month.⁷ As good Catholics, the leadership of ALL believe that participation in the Roman Catholic sacraments, along with what can only be termed as Marian worship, is essential not only for individual salvation but also for the end of abortion. They are not the least bit shy about making their heretical beliefs public. On ALL's web site under "Prayer: Always the Most Important Step" is this statement:

As a foundation, therefore, we need to have frequent recourse to the sacraments, especially to the sacraments of Penance and the Holy Eucharist. It is through these divinely instituted means that we become grafted to Christ like branches to the vine and receive the gifts of the Holy Spirit. . . .

On a more communal level, we encourage Catholics to adore Our Lord in the Blessed Sacrament and pray the Holy Rosary every single day . . .⁸

American Life League openly preaches that the eucharist, along with other Romish sacraments, is essential for eventual salvation, which in turn is only achieved once purgatory has been endured and enough masses have been said for the deceased. ALL holds that "Eucharistic adoration," along with Mary worship and the rosary, is the key to ending abortion. Priest Victor Warlkulwiz hammered that fallacy home in the May/June, 1999 issue of the ALL magazine *Celebrate Life*:

Mother Teresa of Calcutta said, "If people spent an hour a week in Eucharistic adoration, abortion would be ended." . . .

The heart of the apostolate of every pro-life worker should be a weekly Eucharistic holy hour dedicated specifically to the end of contraception, abortion and euthanasia throughout the world.⁹

No, American Life League does not shrink from making their beliefs public, even publishing unbiblical, heretical prayers in their litera-

ture and on their web site. Consider this from the “Prayer Corner” of the December, 1999 *Judie Brown Report*:

O Mary, bright dawn of the new world, mother of the living, to you do we entrust the cause of life. Look down, O mother . . . Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new . . .
—The Gospel of Life, Pope John Paul II¹⁰

ALL is an organization rife with Marian worship, just as the Catholic church as a whole is permeated with it. The Catholic wing of the pro-life movement is heavily involved in the worship of “the Blessed Virgin,” believing, along with the pope, that Rome’s goddess is the only one who can end abortion. American Life League not only endorses and is involved in prayer to “Our Lady” but also even offers “Our Lady of Life reproductions and remembrances.”¹¹ In an ALL promotion, Judie Brown writes:

We are more convinced than ever that a spiritual reawakening is taking place in our nation and that the world is becoming ready once again to honor the miraculous and eternal love represented by *Our Lady of Life*.¹²

Certainly, I also believe that there is a spiritual move afoot in support of Marian worship, as witnessed by a worldwide increase in appearances of an apparition known by Catholics as “Our Lady.” However, it is not the Spirit of God behind those false “signs and lying wonders” (2 Thessalonians 2:9) but rather “another spirit” (2 Corinthians 11:4).

According to American Life League, after seeing a “towering statue called *Virgen Blanca*” in the Toledo Cathedral in Spain, Judie Brown and her husband Paul “became convinced God wanted them to use this image in a very special way”:

It is Judie and Paul’s hope that the image of Our Lady of Life will move God’s people to pray the Rosary for the special

intention of restoring respect for the dignity of every human person.¹³

Before we finish our look at American Life League, perhaps this would be as good a place as any to brief the reader on a subject which, while germane to the theme of this book, would require a volume itself to fully explore. On the American continents, there is a growing “Our Lady of Guadalupe” cult composed of Roman Catholics who are absolutely convinced that abortion will only be ended by that so-called “Patroness of the Americas”¹⁴ who first appeared to Juan Diego in Mexico in 1531. The pope-approved story goes that, over a period of four days, this apparition of the “Virgin” gave several messages for Juan Diego to share with the local bishop. On December 12, 1531, “she” told him to pick some roses which had appeared and take them to the local bishop. Juan put the roses in his tilma (a cloak). When he opened it to show the bishop, the roses fell out and the image of “Our Lady of Guadalupe” was imprinted in the tilma.¹⁵ The Catholic church keeps this tilma in the Basilica of Our Lady of Guadalupe in Mexico City, but replicas of the image are now in the possession of “Guardian Teams.”¹⁶ Of that, we will speak in a moment.

In 2002, Pope John Paul II, the Roman Catholic Church’s chief Marian-worshipper, declared Juan Diego a “saint.”¹⁷ The pope has repeatedly confirmed that he has consecrated the American continents to “Our Lady of Guadalupe.” On a 1999 trip to Mexico, John Paul II gave an address at the international airport in Mexico City during which he lavished praise and devotion on “Our Lady of Guadalupe,” making statements such as, “I commend the destiny of this nation and of the whole continent to her motherly care.”¹⁸ A day later, the pope knelt in reverence before the tilma in the Basilica of Our Lady of Guadalupe,¹⁹ which he pronounced the “Marian heart of America.”²⁰ In a homily delivered at the basilica, John Paul II reconfirmed his trust in that demonic apparition often called “Our Lady,” stating:

I wish to entrust and offer the future of the continent to Blessed Mary . . .

Holy Virgin of Guadalupe, Queen of Peace! Save the nations and peoples of this continent. . . .

To you, O Lady of Guadalupe, Mother of Jesus and our Mother, belong all the love, honour, glory and endless praise of your American sons and daughters!²¹

Such is the blasphemy which flows so freely, virtually unchallenged, from the lips of one who claims to be the “Vicar of Christ.” Our Lord taught us to pray to our Heavenly Father “for thine is the kingdom, and the power, and the glory, for ever. Amen” (Matthew 6:13). The pope teaches his followers that all love, honor, glory, and praise belong to “Our Lady.” The Word of God declares, “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all” (1 Chronicles 29:11). Yet the pope arrogantly and presumptuously entrusts whole continents—and indeed has entrusted the whole world—to “the Virgin” in her various manifestations as “Our Lady” of Fatima, Lourdes, Guadalupe, etc. How long will most Christians continue to sit silently in the face of such insults to our God from a man masquerading as our Lord’s substitute on this earth? How long will they join in perpetuating the charade that the Roman Catholic Church is a Christian church?

The apparition known as “Our Lady” continues to appear around the world; and increasingly, she claims that abortion, like other evils, will only be ended by devotion to her “Immaculate Heart.” Four-by-six-foot images of “Our Lady of Guadalupe,” blessed at her basilica in Mexico City by its rector, are now being taken by special “Guardian Teams” to abortion mills around the United States to be worshipped by Catholics and to, ostensibly, cause the mills to be closed.²² This occult activity, with all its “signs and lying wonders” (2 Thessalonians 2:9), is headed by Dan Lynch, a retired Vermont state court judge who is “the Guardian” of the image. The stated mission of Lynch’s “Missionary Image apostolate” is “to bring conversions, reverence for life, sanctity of the family and solidarity of the Church in America with the end of abortion and the culture of death and a new culture of life and civilization of love through the intercession of Our Lady of Guadalupe.”²³

The group claims that not only has the image saved unborn babies from death by abortion but that also miracles and healings occur virtually everywhere “she” is taken. The image is called “the pregnant Mother of God”²⁴ and is said to have an unborn baby “Jesus” in her

womb. Hundreds, if not thousands, of Catholics say that they have felt a beating heart in the image's womb! An examining physician named Dr. Margaret Pasakas claims to have heard "Our Lady's" beating heart when she placed her stethoscope on the image at St. Joseph Hospital in Reading, Pennsylvania.²⁵ "Venerators" have claimed to see the image's face move and her eyes sparkle.²⁶ The image is also said to cry at times and at other times shed rose petals. Speaking of tears, Dan Lynch's organization reports that "five eye doctors who examined Our Lady's eye said that they looked into a *human eye*."²⁷ Thus far, the Missionary Image of Our Lady of Guadalupe has visited over a thousand parishes in every state of the Union and has also traveled to a number of foreign nations,²⁸ all with the blessing of the Vatican.²⁹

A Lent, 2004 newsletter from the Missionary Image apostolate contained this note from a Catholic in Belarus: "Thank you a lot for the Blessed Image of Our Lady of Guadalupe. We will use this Image here in Belarus for praying to overcome the culture of death."³⁰ As said previously, an in-depth look at the "Lady of Guadalupe," now also known as "Protectress of the Unborn,"³¹ is beyond the scope of this book. I do want to reiterate that the pope is hard heart and lost soul behind this paganism as is a man whom we will meet many more times in the coming pages, Priests for Life's Frank Pavone. In fact, Pavone has made more than one "pilgrimage for life" with the image of "Our Lady."³²

Dan Lynch's Missionary Image of Our Lady of Guadalupe organization has produced and distributed a video to promote the veneration—in reality, worship—of "Our Lady of Guadalupe" and to stress that she is the answer to ending abortion. In the video titled *Our Lady of Guadalupe, Mother of Hope!*, Priest Pavone gives a number of glowing testimonials in order to foster reverence and faith in the Roman Catholic goddess. Speaking of a pro-life pilgrimage which he made with "Our Lady" to forty parishes in southern Texas, Pavone states:

We had people from five AM all the way through the morning, through the afternoon, into the night, to midnight, not only filling the churches but overflowing onto the streets to welcome this image of Our Lady and to express their devotion to her, to express also their commitment to the pro-life cause. It was a marvelous combination of the themes of devotion to Our Lady and devotion to pro-life because they are—they are intertwined

in such a way that you really can't have one without having the other.³³

As I have already mentioned, keep your eye on Frank Pavone throughout this book. He is a key foot soldier in the Vatican's campaign to compromise and conquer Christians through the pro-life movement.

In the same video just quoted from, Pavone also stated, "Our Lady provides us with a very, very strong motivation and hope for our efforts to defend the unborn and stop their killing by abortion."³⁴ In the very Catholic Canada, Priests for Life enthusiastically promotes a "Perpetual Rosary For Life," promising, "We can conquer 'The Culture of Death' if we unite in dedicated prayer, through our Blessed Mother Mary, by proclaiming the Glory of God throughout the entire world."³⁵ Priests for Life's web site unabashedly promotes Catholic heresy, including the lie that the bread and wine of the mass are Christ's literal body and blood. Frank Pavone does not hide his idolatry and heresy, yet he has managed Jesuit-like to maneuver himself into many a pro-life relationship in which he is able to exercise great influence with Protestants.

But to return to American Life League and the quote from Judie Brown concerning "Our Lady of Life" moving "God's people" to pray the rosary, God's people do not engage in blasphemous, repetitious prayers to a demonic goddess. Suffice it to say, American Life League is completely unapologetic about weaving Roman Catholic rituals and idolatry into the very warp and woof of everything it does, including pro-life street activity. Consider another of many examples I could provide to validate that claim. This next quote is taken from press coverage of an American Life League meeting in New Orleans, Louisiana:

Wearing T-shirts bearing the slogan "Pro-Life," about two dozen college students and a handful of adults marched two miles down a Canal Street sidewalk Wednesday morning behind leaders bearing a large crucifix and a statue of the Blessed Mother, kicking off a four-day meeting of one of the most conservative anti-abortion groups in the country. . . . the American Life League of Stafford, Va. . . .³⁶

ALL is indeed big on idols and on praying to Mary, even to the point of publishing a "Novena for Peace to Mary, Our Lady of Sorrows"

on its web site.³⁷ That pagan goddess masquerading as the “Mother of God” is given great honor by ALL at every turn. For instance, American Life League’s June, 2001 Celebration of Life World Family Conference featured a “dedication of ‘Our Lady of Life.’”³⁸

Like all poor souls in bondage to the lies of the Roman Catholic Church, the staff of ALL are easy prey for the “signs and lying wonders” of Satan as witnessed by articles that ALL publishes such as “A Story of God’s Mercy” which appeared in ALL’s January/February, 2001 *Celebrate Life* magazine. The article was written by a Roman Catholic woman who was struggling with the issue of birth control. The situation apparently came to a head for her during a Catholic mass, and the devil was quick to take advantage of the situation. Here are excerpts from that article:

It was then that my eyes wandered to the crucifix again and something completely startled me. I felt and saw the entire corpus shudder. . . .

That was when He moved again. His head rolled slightly and His shoulder seemed to rise, then fall. I even felt Him groan. . . .

Compelled by a force larger than my fear, I looked again. Immediately, His body twisted in pain. I felt the words, “I suffer for the babies.” . . .

One final time I dared look at the cross . . . Once more I saw His shoulder move and His head roll. I felt Him groan from deep within me.

And then I understood. Jesus agonized from the sins of abortion and contraception . . .³⁹

The article from which the above excerpts were taken was introduced by a Roman Catholic priest named Charles S. MacIsaac. According to the writer, after her experience with the “corpus,” Priest MacIsaac gave her a penance to perform. At the bottom of the article is an inset containing this from the priest:

There is very little that can be added to this account. This disturbing event shows the reality and horror of contraception and abortion.⁴⁰

When will Christian, pro-life activists wake up and realize that their “ecumenism of the trenches” has been greatly used to justify a gross, pagan religion which our Lord hates?

ALL has a number of affiliates and divisions, including Stop Planned Parenthood International (STOPP) which is run by the very hard-working, committed Jim Sedlak. It is unfortunate that Mr. Sedlak is very committed not just to the pro-life cause but also to the Roman Catholic Church. His organization, once independent and not so overtly Catholic, has now been taken into the growing ALL family as a division of that ministry. STOPP representatives often appear on Christian radio. When the format is a talk program, ALL’s blasphemous web site is invariably given out.

American Life League has many state affiliates, including Pro-Life Wisconsin (PLW). I actually served on the first board of directors of PLW, which was founded strictly as a pro-life, political advocacy group. I resigned from PLW’s board after a brief tenure due to my colleagues’ decision to affiliate PLW with ALL. In a future chapter, we will take a deeper look into that story and some other interesting issues related to me, PLW, and VCY America (a nationwide, conservative, Christian radio network). As I write this, VCY continues to heavily promote Pro-Life Wisconsin on the air. Pro-Life Wisconsin is Roman Catholic to the core, in spite of its leadership’s oft repeated claim to be Wisconsin’s “Christian, 100% pro-life voice.” Like American Life League, Pro-Life Wisconsin openly presents itself as a Christian ministry. As more proof of that, here I provide a typical editorial comment which appeared in PLW’s newsletter the *Banner* and was written by the Roman Catholic director of PLW, Peggy Hamill:

As we tread the path to protect lives here in Brookfield, always calling on the Lord for direction, periodically our heavenly Father confirms that we are on the right track. . . .

Even though we may stand alone for the truth, our trust is in God, and we praise Him for opportunities to follow the narrow course He has set for us.

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.” Matthew 7:13-14⁴¹

How ironic that Mrs. Hamill, a dedicated Roman Catholic, would preach the very warning which she has rejected in favor of Rome’s broad way of destruction! Over the years, PLW’s newsletters and web site have spoken in glowing terms of the Roman Catholic mass, of guardian angels, and of the rosary while promoting such Catholic causes as “the mission of Our Lady of the Most Holy Trinity.”⁴² Their newsletter has contained glowing reports of idolatry for life such as “the Pro-Life Wisconsin/Knights of Columbus contingency at the St. Patrick’s Day Parade in Beloit”:

Together, we were a huge success! The Knights were proud to fly their colors and process along the parade route with a statue of Our Lady of Grace . . .⁴³

The Pro-Life Wisconsin newsletter has also carried notices of gifts given to the group for such purposes as “the repose of the soul of Dr. Elizabeth Karlin.”⁴⁴ The doctor spoken of was a lesbian who murdered unborn babies for a living. As she showed no sign of repentance toward God and faith in our Lord Jesus Christ before her death, Dr. Karlin’s soul has no chance of experiencing “repose”; and money certainly will not purchase for her either peace or salvation.

One issue of PLW’s newsletter carried two very sad articles about a young, Catholic pro-lifer who died of cancer. In the following quotes from the articles, I have deleted the person’s name out of respect.

When _____ was diagnosed with brain cancer in 1997, he decided to offer up all of his pain, suffering and prayers for the salvation of souls and to save unborn babies from abortion. . . .⁴⁵

Of the countless endearing memories we will cherish for a lifetime is _____’s little ejaculation prayer between the decades

of the rosary, “Jesus, Mary, and Joseph, we love you, save souls and unborn children.”⁴⁶

At one point, PLW kept a large statue of “Mary” draped with a rosary in the entrance of their office. PLW also gave out a scholarship in the name of “Mother” Teresa.⁴⁷ I say gave out because, after 1999, PLW took pains to somewhat tone down its open, hard-core Romanism. Behind that move lies an interesting story which we will get to in due time.

Pro-Life Wisconsin’s public events are promoted as Christian; and Christians, including pastors, take part in them. At every turn, PLW has found ways to advance the cause and doctrine of the Roman Catholic Church. The group’s yearly banquet, with Christians in attendance, regularly features Roman Catholic speakers, such as Bishop Robert Morlino,⁴⁸ ALL president Judie Brown,⁴⁹ and director of Pro-Life Action League Joe Scheidler,⁵⁰ who in turn have taken advantage of the platform accorded them to promote Roman Catholic heresy such as the rosary.

Being Roman Catholic, it is only natural that Pro-Life Wisconsin’s leadership hold the pope in high esteem and have not been afraid to publicly praise him, as they did in an October 16, 2003 press release:

We praise God, for in His mercy, providence and infinite wisdom He has set Pope John Paul II before us as a disciple to lead others . . . Pro-Life Wisconsin calls upon pastors and the laity to stand with us following the example of Pope John Paul II’s service to Christ, proclaiming the Gospel of Life.⁵¹

No, Pro-Life Wisconsin has not been shy about publicly flaunting its Roman Catholic heart. But why should PLW be shy when they can send out such press releases and VCY America, a Christian radio network, will continue to allow PLW director Peggy Hamill to greet listeners to her weekly VCY America radio program with the line, “We are your statewide, Christian, 100% pro-life voice”⁵²? Hamill has continued to use that line since PLW sent out the press release praising the pope! She has used that line and slight variations of it on VCY for years.

The upshot is that Pro-Life Wisconsin is an affiliate of the very

Catholic American Life League and is Roman Catholic to the core as well. That PLW's leadership are determined, like ALL's leadership, to promote the cause of Rome through ecumenical, pro-life work is not surprising. They are simply being consistent with what they believe. What is surprising is that many Christians continue to work with PLW to this day; and VCY America—a large, nationwide, conservative, Christian radio network—continues to burnish PLW's reputation as a “Christian,” pro-life organization, even providing a weekly, statewide program for the Roman Catholic group with the audacious slogan “as a Christ-centered organization, we seek to defend God's precious gift of life.”⁵³ In 1999, I documented for Reverend Vic Eliason, the executive director of VCY, the depth of PLW's commitment to the Roman Catholic Church. Obviously, that effort was futile. The sad thing is that VCY America is not an exception but rather the rule when it comes to the dismal failure of Christian radio hosts and management to separate from Rome's errors and to reprove the unfruitful works of Roman Catholicism.

Another pro-life organization which warrants some attention is Rachel's Vineyard, an international, post-abortion, Roman Catholic ministry which was launched by Catholic psychologist Theresa Karminski Burke in 1994. That ministry continues to be headed by Burke along with her husband Kevin, a licensed social worker and clinical supervisor. From 1998 through 2003, Rachel's Vineyard was a division of American Life League. In the beginning of 2004, Rachel's Vineyard became a ministry of Frank Pavone's Priests for Life. Pavone has been involved with the group from its early days, helping with the writing of the Rachel's Vineyard retreat manual and also serving as a priest at the ministry's retreats.⁵⁴ Rachel's Vineyard's current web site includes this description of the group's work:

Rachel's Vineyard weekends for healing after abortion are offered throughout the year in locations across the United States and Canada, with additional sites in Portugal, Australia and New Zealand.⁵⁵

Rachel's Vineyard includes priests among their counselors and reports that the ever vigilant Priest Frank Pavone has “actively encouraged . . . interdenominational pastors to help staff our retreat teams.”⁵⁶

The techniques used at Rachel's Vineyard retreats exemplify what is really the Roman Catholic Church's stock-in-trade—a blending of Scripture, pagan ritual, and mysticism. An excerpt from Rachel's Vineyard literature describes the organization's approach in ministering to aborted women. Note the references to "spiritual" and "psychological" exercises as well as a "sacrament of reconciliation" and "Mass of Resurrection." Keep in mind that these weekends are open and even promoted to persons of all religions.

During the weekend, we gather as the suffering Body of Christ and minister to each other in His name. We share spiritual exercises focusing on God's forgiveness, compassion and mercy. There are psychological exercises that help work through repressed grief and anger and many rituals to help you grieve the loss of your unborn child and accept God's forgiveness. The sacrament of reconciliation is also available. The retreat concludes with a memorial service and Mass of Resurrection.⁵⁷

Those who know the Bible and know what takes place during Roman Catholic rituals, including and especially the mass, can clearly see that the work of Rachel's Vineyard is an extension of the work of Roman Catholic heathenism. Consider further the group's own description of a Rachel's Vineyard memorial service:

The concept of funerals and memorial services have always been considered important events to honor, to grieve, and to put closure on painful losses of those we have been intimately connected to. . . .

After doing much psychological and spiritual work throughout the Rachel's Vineyard weekend, one of our closing rituals is a Memorial Service and Mass of Resurrection. This is a unique, beautiful opportunity to give honor and dignity to your aborted child. . . .

This is a special time when you, as the child's mother or father, give dignity to the eternal life and memory of your child in Heaven. It is a time of lighting a special candle in the loving honor of the child who has gone to be with Jesus before you. It

is a time to bring a precious Heritage doll to the altar and laying it in a cradle and symbol of the grave, to tangibly help you “bury” this chapter of your life with dignity. It is a ritual of letting go and placing your baby in the arms of the Creator. . . .

In reconnecting with your child, you have a special intercessor before the throne of God. During the Mass of Resurrection, you will recognize your child as a member of the communion of saints.⁵⁸

Women, including Protestant women, who have had abortions and are haunted by the reality that they have been accomplices to the murder of their own children are very vulnerable to an invitation to attend a Rachel’s Vineyard weekend “healing” retreat. The November 4, 2002 edition of the national Catholic weekly *America* featured an award-winning essay by a woman who had taken part in a Rachel’s Vineyard retreat. The article which appeared in that Jesuit-run publication was given a rave review by Rachel’s Vineyard, as evidenced by this excerpt from their newsletter *Vine and Branches*:

“Meeting Jane Marie” was written by Kathleen Mulhall Haberland after attending a Rachel’s Vineyard retreat. It’s a wonderfully moving essay that describes Katherine’s [sic] personal journey of healing in which she is saved by relating to and connecting with her unborn child.⁵⁹

Kathleen Mulhall Haberland has done us a favor by giving a firsthand account of the demonic rituals which take place at a Rachel’s Vineyard retreat. Remember, these are rituals which have the hearty approval of the Roman Catholic Church. For instance, in his *Evangelium Vitae*, Pope John Paul II addresses women who have had abortions and reassures them:

The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. You will come to understand that nothing is definitively lost and you will also be able to ask forgiveness from your child, who is now living in the Lord.⁶⁰

Rachel's Vineyard is not some breakaway, renegade outfit. The organization has the blessing of the Roman Catholic hierarchy. The manual used by Rachel's Vineyard in its "post-abortion healing retreats" bears the *imprimatur* and *nihil obstat* of Cardinal Anthony Bevilacqua.⁶¹ This certifies that the manual is faithful to the teachings of the Roman Catholic Church. Kathleen Haberland's article "Meeting Jane Marie" is an inside look at a Rachel's Vineyard retreat and, by extension, another look into the pagan heart of Romanism. Here are a few excerpts from that article:

At our first session, there were lit candles (one to Our Lady of Guadalupe) . . .

One component of the retreat was called Living Scriptures. The first night was "The Woman Caught in Adultery," where we were put in the place of the woman who was being stoned. Then we went on to "The Blind Man," where we sat in the room with our eyes closed as Jesus passed by. . . . Afterward we passed around a cup, into which each one of us poured our bitterness. . . .

During one quiet, meditative time we were asked to imagine our baby. We were told to give that baby a name. . . .

I learned that evening that the image of Our Lady of Guadalupe is the only image of a pregnant Mary. This signaled to me that the Mother of God, whom I didn't acknowledge either until September 11, was now guiding my life. . . .

Following lunch, we attended a memorial service for our children, where we read a letter we wrote to them. . . .

After the memorial service, we attended a Mass of Resurrection and received an anointing of the Holy Spirit. It was at this service that I saw the spirits of my mother, father and Jane Marie leave the earth.

. . . I never once gave Jane Marie the credit she deserved as a child of a loving God. Now I converse with her. She truly is my daughter . . . an angel who guides me . . .⁶²

What you have just read is an eyewitness account of the rituals which take place at a Rachel's Vineyard retreat. The mysticism, visions, guided imagery, type of necromancy, guardian angels, goddess worship, and pagan ceremonies employed by Rachel's Vineyard identify that "ministry" as a work of Satan. This is not Christianity; it is more like shamanism! But make no mistake—it is Roman Catholic to the core. Mrs. Haberland desperately needs to be saved through "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). It is only by God's grace alone, through faith alone, in Christ alone that her sins will be forgiven and that she will find true peace with God. Tragically, Mrs. Haberland has been seduced by Romish witchcraft into feeling comfortable in her sin, so long as she continues to follow the pope's dictates.

Trish Schickert, associate director of the National Office of Post-Abortion Reconciliation and Healing, sums up Rachel's Vineyard's work this way:

Rachel's Vineyard is a unique weaving of spirituality and psychology. Participants are invited to experience God's conversion by reverencing the mystery of their own lives, experiencing the gentle embrace of Jesus and the power and transforming grace of the sacraments. Rachel's Vineyard calls each participant into the heart of the God who passionately desires their wholeness and holiness, loving each as if they were the only one.⁶³

Millions of guilty, abortion-scarred women have indeed provided a pool of potential converts for the Roman Catholic Church through such ministries as Rachel's Vineyard. That the vast majority of Christians in this nation accept, either by silence or open affirmation, the Roman Catholic Church as Christian is a great boon to that recruiting effort.

Among the endorsers of Rachel's Vineyard is "Mother" Teresa of Calcutta, an unsaved woman who said:

Oh, I hope I am converting. I don't mean what you think.
. . . If in coming face to face with God we accept Him in our lives, then we are converting.

We become a better Hindu, a better Muslim, a better Catholic, a better whatever we are. . . .

What approach would I use? For me, naturally, it would be a Catholic one, for you it may be Hindu, for someone else, Buddhist, according to one's conscience.

What God is in your mind you must accept.⁶⁴

“Mother” Teresa is held in reverence by Roman Catholic pro-lifers and more than a few of their Protestant comrades. Concerning Rachel's Vineyard, the now deceased, nearly worshipped nun said:

Jesus Himself said that He came to call sinners and not the self-righteous. I pray that all who participate in Rachel's Vineyard with the longing to be free and to be healed by Jesus, may find Him, the source of true joy, peace and love, and allow God to restore them to wholeness and happiness. I am praying much for you.⁶⁵

Rachel's Vineyard is openly Roman Catholic, with all the heresy and paganism inherent to that religion; yet many Christians still work with the group. Christian radio stations have in the past provided and, to this day, provide air time for Rachel's Vineyard to recruit for their ministry work, which is presented as Christian. In February of 2004, Rachel's Vineyard issued a statement containing these excerpts:

We would like to thank in a special way all the dedicated clergy, volunteers, counselors and laborers using the Rachel's Vineyard program who serve with great love in Project Rachel and Respect life offices, Crisis Pregnancy Centers, Retreat Houses, and many other parish based and pro life sponsored ministries throughout the country.

We are very grateful for our collaboration with the growing number of Interdenominational Ministries who offer the Interdenominational version of the Rachel's Vineyard program . . .⁶⁶

The serpent truly is subtle, is he not? The heart of Rachel's Vineyard is a typical Roman Catholic program, replete with that church's pagan rituals as well as imaging, prayer to the dead, and so on. But for those "separated brethren" who are not ready for the whole Romanist tamale, Rachel's Vineyard provides a more palatable "Interdenominational" program, no doubt much more subtle in its promotion of Romanism but still employing the standard Roman Catholic psychological/mystical techniques so common in post-abortion ministry. Be that as it may, those who promote Rachel's Vineyard promote the Roman Catholic Church, ecumenism, and unbiblical "healing" rituals.

Christians should be aware that Human Life International, another giant among pro-life organizations, is also Roman Catholic in heart and soul. HLI is aggressive in combating abortion and euthanasia. The organization was founded by a priest, Paul Marx, who has consecrated himself and his work to "Our Lady of Guadalupe, Ever Virgin, Mother of the True God, Woman Clothed with the Sun."⁶⁷ In his consecration declaration, Marx also writes this to the goddess whom he worships and who Catholics believe will end abortion:

I receive you, Virgin of Guadalupe, into every moment of my life and every fiber of my being.

. . . I receive you, Queen and Mother of the Americas . . .

I consecrate to you, Protectress of the Unborn, my work of protecting the sacredness of all human life . . . I ask for the special protection of the Infant Jesus, of you His Mother and of St. Joseph, guardian of the Holy Family of Nazareth.

I implore you, Queen of Angels . . .

In reparation I will pray and sacrifice. . . .

I promise to keep ever before me your instructions . . .

Holy Mother of God, save us through the Flame of Love of your Sorrowful and Immaculate Heart! Send forth the grace from your Flame of Love . . . Send forth your Spouse, the Holy Spirit . . .

May your Sorrowful and Immaculate Heart reveal for all the light of hope.

. . . hear our pleas and accept this cry from our hearts! Dear Lady of Guadalupe . . .⁶⁸

Given their shared devotion to “the Protectress of the Unborn,” “Our Lady of Guadalupe,” is it any wonder that Pope John Paul II has titled Priest Paul Marx “the Apostle of Life”?⁶⁹ Such is the satanically-inspired heresy and superstition of Rome and her followers, which are winked at by many Christians in their desire to defeat abortion!

Of course, by its title, Human Life International certainly does not sound like a Roman Catholic ministry deeply devoted to spreading the gospel, influence, and power of Rome. Perhaps that is why representatives of HLI have appeared on Christian radio programs and why HLI has been promoted by some Christian, pro-life leaders. On the other hand, given the reality and depth of ecumenism in the pro-life movement, it is clear that some Christian leaders simply do not care how Catholic a group may be so long as they appear to be effective in the cause of life. Make no mistake about it—Human Life International, like American Life League and other Catholic, pro-life groups, is an organization first and foremost committed to advancing the cause of the Roman Catholic Church, as witnessed by this from the HLI mission statement:

The mission of HLI is to promote and defend the sanctity of life and family around the world according to the teachings of the Roman Catholic Church through prayer, service and education.

In fulfilling this mission we strive to train, organize and equip pro-life leaders around the world. . . .

This holy mission is consecrated to Our Lady [of] Guadalupe, the Mother of Life and St. Joseph, Her most chaste spouse.⁷⁰

Once again, we see not only the extent of “Our Lady” worship in the Catholic, pro-life movement but also the intent of a Catholic ministry to use the pro-life cause to educate and influence leaders, including Christian leaders, around the world for Rome.

Now at last, we come to Priests for Life (PFL), the multi-faceted,

Roman Catholic, pro-life ministry led by Priest Frank Pavone. The reader should be aware that the order in which we are dealing with PFL does not reflect upon the influence which the group wields. It is almost impossible to overstate the effectiveness which Pavone has had in bringing Christians and Catholics together as “brothers and sisters” and, in so doing, not only desensitizing many Christians toward Roman Catholic heresy, idolatry, and blasphemy but also recruiting Protestants into the Roman church. As we will see throughout this book, Priest Pavone has been a dynamic, effective tool of the Vatican in its drive to lure “separated brethren” into an ecumenical, pro-life fold. He is, in short, a man with a very long ecumenical reach.

Prior to becoming the full-time national director of Priests for Life in 1993, Frank A. Pavone served as a parish priest for five years in Staten Island and taught theology at St. Joseph’s Seminary and other institutions. In 1997, Priest Pavone was asked by the Vatican to serve as an official of the Pontifical Council for the Family in order to help coordinate pro-life activities throughout the world.⁷¹ According to information provided by Gospel of Life Communications, a subsidiary of Priests for Life, Frank Pavone makes his home at the Vatican, but he spends much time in the United States.⁷² With the enthusiastic support of the Vatican and under the leadership of Frank Pavone, Priests for Life has grown into a dynamic, multimillion-dollar Catholic ministry with a staff of over fifty full-time, paid employees.⁷³ As an official of the Pontifical Council for the Family, Priest Pavone is “able to advise pro-life leaders and bishops around the world and meet often with His Holiness, Pope John Paul II who cherishes the work Father Pavone is doing.”⁷⁴

Over the years, Frank Pavone has been very much involved with Catholic radio and television. He also has his own series on the Eternal Word Television Network, which is broadcast into fifty-five million homes.⁷⁵ Pavone occupies leadership or advisory positions in numerous Catholic organizations, including the Arch of Triumph of the Immaculate Heart of Mary and International Shrine of the Holy Innocents. He serves on the national advisory board of that organization along with such pro-life luminaries as former abortionist Bernard Nathanson. The arch’s board of directors includes Joseph Scheidler, director of Pro-Life Action League.⁷⁶

It is interesting to note that John C. Willke, M.D., the former pres-

ident of the National Right to Life Committee, is listed as an endorser of the Arch of Triumph and International Shrine.⁷⁷ Dr. Willke is currently the president of Life Issues Institute, Inc. A daily radio commentary produced by that organization can be heard on hundreds of Christian radio stations around the nation. Judie Brown, president of American Life League, is also listed by the Arch of Triumph of the Immaculate Heart of Mary and International Shrine of the Holy Innocents as an endorser of their work and goals.⁷⁸

The heart desire of the aforementioned Catholic group with the incredibly long name is to build an arch seven-hundred-feet high in Buffalo, New York to honor “the Blessed Virgin Mary”! Under the arch will be a “shrine for the Holy Innocents, intended to affirm perpetually, and in a manner that the world must notice, the sanctity of human life.”⁷⁹

The real significance of Priest Frank Pavone’s work is the extent to which he is embedded in the Protestant world through the pro-life movement and thus the extent to which he has advanced the ecumenical goals of the Vatican. As will be documented more in-depth elsewhere in these pages, Pavone has for years preached, picketed, prayed, worshipped, and “rescued” with Protestants, including pastors, across America. He serves with James Dobson’s Focus on the Family Institute.⁸⁰ Pavone’s Priests for Life enjoys a good relationship with the leaders of Promise Keepers. In fact, a 1998 Priests for Life newsletter features a picture in which PK founder Coach Bill McCartney is standing with his arm around Frank Pavone.⁸¹

As I write this, Priests for Life has announced that “on March 2-3 [2004], Priests for Life will offer a clergy briefing in Washington, in conjunction with David Barton of WallBuilders.”⁸² Pavone spoke as a representative of the National Pro-Life Religious Council at a special press conference held for the delegates of the 2003 National Religious Broadcasters convention. The press conference was held in conjunction with the NRB convention and promoted by it.⁸³ He is on the board of Gregg Cunningham’s Center for Bio-Ethical Reform.⁸⁴ Priest Pavone has many times been a “Christian” guest on Christian talk radio all across America. Bott Radio Network even runs a daily commentary by Pavone!⁸⁵

The priest who seems to be everyone’s friend has done workshops and spoken a number of times at National Right to Life annual conventions⁸⁶ and was the recipient of NRL’s 2001 Proudly Pro-Life Award.⁸⁷

At the 1999 NRL Annual Convention, Frank Pavone joined with pastors from a wide range of Protestant denominations, including the Southern Baptist Convention, to teach a series of workshops titled “Pastor’s Track.”⁸⁸ On June 30, 2000, Pavone joined with Pat Robertson to address attendees of National Right to Life’s prayer breakfast.⁸⁹ Not surprisingly, a report of Pavone’s speech at the 2001 NRL convention mentions that “Fr. Pavone stressed the need for members of all religions . . . who are pro-life to work together.”⁹⁰

The more one is aware of him, the more one realizes that Priest Frank Pavone seems to be everywhere there are Protestants to influence. For instance, he is one of the original signers of the “Save the Ten Commandments Petition.”⁹¹ On November 17, 2003, Pavone spoke at a Washington, D.C. news conference along with a number of Protestant leaders involved in “defending” the Ten Commandments. No one seemed to think it ironic that a representative of the Roman church, which tramples the first three commandments underfoot as a matter of official doctrine, had joined with Protestants in defense of the Ten Commandments! At the end of his statement, Priest Pavone was sure to state, “And that’s why we stand in strong support of these efforts, and why, brothers and sisters, we are likewise convinced that we will prevail.”⁹²

In public, Pavone never misses a chance to convince Protestants that they are brothers and sisters with Roman Catholics. There is no denying that Frank Pavone, the national director of Priests for Life, is a man who has had and continues to have a profound influence on the way Protestants view the Roman Catholic religion. Rome never had a more energetic evangelist for her ecumenical gospel. The priest who meets with the pope and has met with George W. Bush⁹³ is the same priest who continues to engage in public demonstrations and rallies with Protestant, pro-life pastors. The priest who worships at the feet of “Our Lady” is also a part of the ministry of Dr. James Dobson. This is a man who moves effortlessly from the Roman Catholic world to Protestant circles and everywhere in-between.

The National Pro-Life Religious Council (NPRC) is one of those in-between organizations where Pavone has exerted great influence. In fact, he is the current president of the NPRC.⁹⁴ We will take a look at the NPRC and delve further into Frank Pavone’s Protestant connections later along with the story behind Norma McCorvey’s testimony that

“Father” Pavone was “the catalyst that brought me into the Catholic Church.”⁹⁵ McCorvey is the “Roe” of *Roe v. Wade*. In 1995, while working for an abortion clinic, she was supposedly led to the Lord, born again, and baptized by Reverend Flip Benham, the national director of Operation Rescue/Operation Save America. Then three years later, she converted to Roman Catholicism.⁹⁶ The story of Norma McCorvey is a story that encapsulates the deceptions, dangers, and destruction which are at the heart of the ecumenism of the pro-life movement.

Using a tactic which I will address in chapter eight, the old “if your child were . . .” approach, Priests for Life constantly serenades gullible Christians with the siren song of necessary ecumenism for the sake of saving innocent human beings from death:

The pro-life movement consists of men and women of every religious persuasion, and some of no religious persuasion. Priests for Life serves the entire movement. We therefore eagerly work together with everyone interested in ending abortion. Our seminars are attended by clergy of other denominations, and our materials are used by them as well.

Think of this: If your child needed emergency medical treatment, would you cooperate with the medical personnel to save your child, despite the religious affiliation of those personnel?⁹⁷

Yes, to the joy of the Vatican, Priests for Life certainly does “eagerly work together with everyone interested in ending abortion.” Expertly wielding a misapplied principle, PFL has managed to successfully woo “clergy of other denominations” into their warm, ecumenical embrace. Further, and no doubt again to the joy of his “Holy Father” in Rome, Priest Frank Pavone has been very effective in winning “separated brethren” back to Rome through the ecumenical, pro-life movement.

The very name of the group Priests for Life should be enough for anyone to understand how Roman Catholic the ministry is, what their first duty is, and where their first allegiance lies. Nevertheless, for years, many Christians have been more than happy to worship with, pray with, promote, and yoke with PFL in ministry work. Frank Pavone

has been a featured speaker at numerous events sponsored by Christian, pro-life ministries. Yes, as we will eventually document, Christians have even been willing to publicly “preach the gospel” with “Father” Frank! The likable, pro-life priest is a master at saying the right things at the right time to coax Christians into ecumenical compromise for the sake of the unborn. While his concern for the unborn is not in question, his loyalty to Rome is not in question either.

Certainly, Frank Pavone has been extremely efficient at putting into practical application the ecumenical call and goals of Vatican II. That will become increasingly clear as the reader progresses through this book. All the while Pavone has sung the ecumenical tune to Christian audiences, he has remained true to his “Mother Church” in which he has placed his hope of salvation. One could say the same about any number of other Catholic, pro-life leaders.

The *Daily Catholic* has reported that Priest Frank Pavone “is also hoping to eventually form a religious order of priests dedicated to the charism of the defense of human life.”⁹⁸ When one considers Pavone’s dedication to both the unborn and the advance of Romanism, it is not difficult to imagine that hope of his someday being granted by the Vatican. Priests of the “Pavonican” order would, no doubt, reverence the trailblazing, ecumenical, pro-life work of their founder.

With the need to bring this chapter to an end, I will briefly deal with just one more Catholic, pro-life group. The Chicago-based Pro-Life Action League was founded and is headed to this day by the legendary Joseph Scheidler. Mr. Scheidler, who has met with the pope,⁹⁹ is a pro-life activist’s activist. For decades, he has written, spoken, and debated against child killing. He has organized pro-life events, sidewalk counseled, and picketed abortion mills. He has been arrested for rescuing the unborn and has earned the enduring hatred of those who champion child killing. My personal knowledge of Joe has convinced me that he is a sacrificial, brave man who is completely committed to ending the atrocity of unborn child killing. It is unfortunate that he also possesses a burning loyalty to his church and an unflagging commitment to spread his religion.

Make no mistake about it—Joe Scheidler is not only an activist’s activist; but he is also a Catholic’s Catholic. For instance, in November of 2003, Scheidler’s Pro-Life Action League brought a thirty-eight-foot tall, eight-thousand-pound statue of “the Mother of God” to Chicago on

a specially designed truck. The statue was set up across the street from an abortion mill. According to Pro-Life Action League, “Our Lady gathered her children to stand with her” and, of course, pray to her.¹⁰⁰

It is not surprising that any of the Roman Catholic groups at which we have briefly looked in this chapter would see the pro-life movement as an opportunity to spread their doctrine and advance their church. After all, the Roman church certainly believes in evangelism; and the Vatican has given the green light, even the command, to Catholics to employ ecumenical activity to break down the barriers between Christians and Catholics in order to “Christianize” the Roman church in the eyes of non-Catholics. What is surprising, even shocking, is that so many individuals claiming to be Christian would be so ready, willing, and eager to assist the woman who rides the beast. Certainly there are many reasons for this; but once the truth is known, there are no excuses for it.

CHAPTER FIVE

SADDLING UP THE BEAST

*“So he carried me away in the spirit into the wilderness:
and I saw a woman sit upon a scarlet coloured beast,
full of names of blasphemy, having seven heads and ten horns.”
—Revelation 17:3*

Revelation, chapter seventeen, tells of a woman who rides a beast. The beast symbolizes an evil, one-world government; and the woman represents a one-world, antichrist religion. The woman, like the Roman Catholic Church through the ages, fornicates with the kings of the earth (verse 2) and even rules over them (verse 18). The woman, like the Roman Catholic hierarchy, is clothed in purple and scarlet (verse 4). The woman is drunken with the blood of the saints and martyrs, just as the Roman church was and will again one day be drunken (verse 6). The woman, like Rome where the Vatican is located, sits on seven hills (verse 9). The woman, as does the Roman Catholic Church, controls multitudes of people all over the world (verse 15). Lastly, the woman, just like the Roman Catholic Church, is wealthy (verse 4) and rides on the back of civil government (verse 3) to maintain her power and influence, including by the sword when possible. I do not know how any Bible-believer could doubt that the Roman Catholic Church is “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (verse 5).

Apparently, many do not believe that or, if they do believe it, are not acting appropriately in light of that knowledge. It is, for instance, astounding to witness the silence of the vast majority of Christian talk show hosts and radio preachers when it comes to the Roman Catholic Church. Even worse is the tragic willingness of the management of most Christian radio networks to accommodate and dally with the whore by allowing Roman Catholics to present themselves as Christians to listening audiences. Even if the Roman Catholic Church were not the whore of Revelation 17, she is not Christ’s Church either

but is, in fact, a satanic sham which Christians should expose rather than embrace.

An explosion of widespread, pro-life activism which was ignited in the late 1980s by the rescue movement provided the Roman church with an open door to many Christian radio stations which, in turn, further encouraged and strengthened the ungodly ecumenism that has been the hallmark of the pro-life movement, perhaps even most notably in street ministry, from the beginning. Indeed, the “ecumenism of the trenches” in the pro-life movement has proven to be a golden opportunity for the Roman Catholic Church to carry out the goals of Vatican II.

In this chapter, I will be naming some names of Protestants who have willingly assisted the Roman Catholic Church in using the murder of unborn babies to advance her cause. I struggled over this since people do change their ways. Therefore, the people I will name are individuals who have publicly and openly played footsie with Rome and who have not, to my knowledge, repented in the least of that illegitimate relationship. They are people who claim to be born-again believers. Almost all are high-profile leaders who have long praised, promoted, and defended Catholics and Christians working together. They have worshipped, prayed, and ministered with Roman Catholics. In many cases, they have openly praised the Roman Catholic Church herself.

My point in this is to show how effectively and easily Rome has used the pro-life movement to advance her evil cause. My hope is to provoke a reformation among Christians in that regard and to drive home the warning that we must never again in our lifetime allow the devil to use one evil to coerce us to accommodate or advance another, even worse evil. Abortion takes an innocent human life. Roman Catholicism is a counterfeit Christian, soul-damning religion which mocks our Lord and which Satan has used to blind multitudes to the true gospel. The Roman Catholic Church has murdered millions of our Christian brethren in the past and, I believe, will be a part of murdering many more someday in the future once she is firmly mounted on the beast. Even at the present time, in certain areas of the world, the Roman church is squarely behind the persecution of true believers. Yes, the accursed heresy and spiritual tyranny of the Roman Catholic Church is a worse evil than abortion! Yet, through the pro-life movement, many Christians have been busily helping the Roman whore to saddle up the beast on which she will one day ride.

Let us take a look at some examples starting with a Protestant who arguably has done as much to advance the ecumenical goals of Rome through the pro-life movement as anyone else living. I am speaking of the founder of Operation Rescue, Randall Terry. Mr. Terry can justifiably be regarded as the key founding father of large-scale, pro-life street activism, although he built on the work of a few unheralded pioneers who went before him. I can tell you from personal experience and witness, the pro-life street activism in America which took off like a rocket in the late 1980s has had a profound affect on tens of thousands of Christians and an indirect affect on many thousands more. I can also testify that the charisma and leadership skills of Randall Terry were the igniting and driving force behind that outburst. Most importantly, it will be evident as the reader continues through these pages that Terry has disciplined thousands of pro-life Protestants in the finer points of ecumenism.

Mr. Terry, a graduate of Elim Bible Institute, launched Project Life in 1984. In the succeeding months, he and his now-former wife spent much time outside abortion mills, pleading with pregnant women not to kill their own babies. That same year, the Terrys opened a crisis pregnancy center. In 1986, Randy and six others went into an abortion mill and locked themselves into an inner room. After doing a short time in jail for that interposition on behalf of the unborn, Terry did several more such rescues and then launched Operation Rescue (OR).¹

There is much confusion regarding the rescue movement, which revolved around pro-lifers peacefully blocking the entrances of abortion mills in order to protect unborn babies. The purpose of such activity was multifaceted. First, it bought time for sidewalk counselors to share truth and help with abortion-bound parents. Second, it showed love for the unborn while also affirming to the world that they are human beings worthy of love and protection. Next, it created a social tension which literally forced the issue of child killing front and center into the nation's mind and conscience. Last, it was hoped that so many people would rescue that the civil government would have to outlaw abortion due to an unbearable pressure on law enforcement, the courts, and the jails.

The rescue movement did not start with Randall Terry. Many years prior to OR, tiny groups of both Christians and Catholics had locked themselves in abortion mills or sat in front of abortion mill doors, refusing to voluntarily leave. Randall Terry visualized, organized, and

launched the *mass* rescue movement which swept across America and even into other nations such as Canada. The rescue movement resulted in far more arrests for nonviolent protest than any other social movement in our nation, before or since. The energetic, articulate Randall Terry was the heart and soul, the father and voice of Operation Rescue. He was the dynamite which blasted loose the abortion stalemate and unleashed a torrent of action and excitement.

On November 28, 1987, Terry led nearly three hundred people in a blockade of the Cherry Hill Women's Center in Cherry Hill, New Jersey.² In May of 1988, Operation Rescue swept into New York City for five days of rescues and 1,647 arrests.³ Operation Rescue next went to Philadelphia in July of the same year (over eight hundred arrests); and from there, it was on to the city of Atlanta for a prolonged siege.⁴ After Atlanta, the rescue movement exploded across America through the birth of dozens of local rescue groups, the majority of which also worked with Operation Rescue on national projects, at least for several years. The rescue movement had lost steam by 1993 and was dead by 1994, thanks to a number of severe and unconstitutional actions taken by local, state, and federal authorities.

Many good things came out of the rescue movement. Many lives were saved; the nation was polarized over child killing instead of being anesthetized to it; and many individuals launched out of the rescue movement into other ministry work. The basic tactics of the rescue movement were sound and, I believe, biblical in the face of mass murder. However, the ecumenism of it all was tragic, unbiblical, and destructive. In fact, I believe that ungodly ecumenism is one reason the Lord did not allow the rescue movement to succeed.

In his zeal to save unborn human beings from death, Randall Terry took hold of the hand of a portion of the Body of Christ and placed that hand squarely in the grip of the Roman whore. Terry oversaw the development of an unnatural, spiritual relationship between large numbers of Christians and Catholics—a relationship fueled by a blind love for the unborn which eventually, in many Christians, superseded the love they professed for Christ. The rescue movement, which was always deemed to be Christian ministry work, was deeply ecumenical from the very start, as witnessed by this report of one of the first big rescues, a rescue which took place in New York City in the spring of 1988:

New York, NY (FR)—Over 1,500 pro-life protesters from 22 different states traveled to New York City in early May of this year, successfully closing down three major medical centers during the day of the highly publicized “rescue.” About 1,300 of the protesters were arrested, including Catholic Bishop Austin Vaughn [sic], 15 Catholic priests, four nuns, two rabbis, and Mark Bavaro, an All-Pro tight end for the New York Giants.

“This demonstrated the range of interfaith solidarity for unborn children,” said spokeswoman Julie Loesch.⁵

Operation Rescue was ecumenical to the core virtually from its birth. Consider these excerpts from a report on the October, 1988 Operation Rescue ministry events in Atlanta, Georgia. The article appeared in the *Georgia Bulletin*, a publication of the Archdiocese of Atlanta.

As Atlanta went about a normal workday, the city’s police, abortion clinic operators and Operation Rescue were locked in an intense confrontation at three abortion clinics Oct. 4.

A total of 343 people were arrested by police, as they adopted passive resistance and sat or knelt on all fours in drive-ways and doorways to three Atlanta abortion clinics.⁶

The article then goes on to name five priests who were arrested and a number of priests who were on hand as “prayer supporters.” Among the latter was Auxiliary Bishop Austin Vaughan of New York, who had already been arrested in previous Operation Rescue sit-ins. The rescuers and their supporters were a mix of Protestants and Catholics, including pastors and priests, who, the writer of the article says, together “sang hymns, prayed aloud, and prayed psalms from a booklet given out by Operation Rescue.” The October 3 pre-rescue rally was held in St. Jude Roman Catholic Church, and the rescuers were exhorted by a priest.⁷

As I can testify, pre-rescue rallies of Operation Rescue and the numerous local groups which spun off of OR were many times held in Roman Catholic churches. Both Protestant pastors and Catholic priests prayed and preached at the rallies, at the rescues, and in jail after the rescues. Christian and Catholic people prayed, worshipped, and fellowshiped together in all three instances. The rescue movement provided

the perfect environment for the development of full-blown ecumenism in heart, mind, and practice. Under the extreme heat of danger, sacrifice, persecution, prosecution, and jail, the rescuers were welded together as “brethren,” a band of brothers, so to speak.

Yes, there was danger involved in the rescues, especially the smaller events. Some rescuers were seriously injured by out-of-control police officers in several cities such as Pittsburgh and Los Angeles. Some rescuers were injured by brutal pro-aborts. Many of us sustained lesser injuries such as damaged nerves from being held in overly tight handcuffs for long hours. In one rescue, I was knocked to the ground by a police officer’s billy club to my face. In another instance, a pimp trying to force one of his “girls” into the murder mill past a small group of us blocking the door threatened me with a gun he had in his coat. There were many instances when some of us men had to step in to protect the women rescuers from being brutalized by clinic personnel, clinic “escorts,” and nasty boyfriends of abortion-bound women. Rescuers were also subject to some rather appalling jail conditions at times as well as legal tyranny in the courts. In short, in the face of such situations, the camaraderie of the rescue movement provided the perfect device for welding together as one the hearts of the Catholic and Christian rescuers as well as OR sidewalk counselors and “prayer supporters.” Over the years, this group of committed, courageous Operation Rescue veterans has had a major “leaven” impact throughout the nation’s churches as well as in pro-life ministry, in Christian communications, in “pro-family” groups, and in political organizations. That is why the movement so beneficial to the unborn was so detrimental to the cause of the gospel.

From the inception of Operation Rescue, Roman Catholics were accepted and treated by OR leadership as Christians. In fact, Catholics operated in OR leadership positions in different situations, both nationally and in some of the local pro-life street ministries which developed from OR National and which are functioning to this day. There is no doubt that Operation Rescue sent a shot of adrenaline, along with a massive dose of ecumenism, through the pro-life community and, by extension, much of the Christian Church. OR was heartily endorsed and Randall Terry, along with his ministry, was embraced by big names in evangelical Christian circles such as Dr. D. James Kennedy, Pat Robertson, and Dr. James Dobson.⁸ At the same time, Terry has been lauded and lion-

ized by Roman Catholics from the pope down. He has ministered with and counted among his close friends Catholic cardinals, bishops, and priests, including Frank Pavone and Paul Marx, the “Mary”-worshipping founder of Human Life International,⁹ whom we met in the last chapter.

As one who was deeply involved in the rescue movement from November of 1988 through April of 1992 and as one who to this day engages in pro-life ministry, I testify that it is impossible to minimize the negative effect on the cause of Christ which has been brought about by the ecumenism of Randall Terry and the movement that he launched. It produced and continues to produce much good for Rome, just as Mr. Terry continues his ecumenical ways as witnessed to by a picture of the pope which remains on Terry’s web site as of the writing of this book.¹⁰ Randall Terry holds Roman Catholics, if they are pro-life, to be his brothers and sisters in Christ. The feeling is mutual, as this quote from Frank Pavone of Priests for Life in a December, 2003 Randall Terry fundraising letter testifies:

God has blessed our brother Randall Terry with many gifts through which the pro-life movement has grown. . . . my conviction is that what God has called him to do for this movement has only just begun.¹¹

It is worth noting that Randall Terry is reputed to be “one of the reasons” the influential Pavone “became so active in the pro-life movement.”¹²

Rather than cite case after case to document Randall Terry’s service for the Vatican, I will simply include here some excerpts from his 1988 book *Operation Rescue*, which is forwarded by Dr. D. James Kennedy and Pat Robertson:

The church follows the example of her leaders, and the example most evangelical pastors and church leaders have set is appalling. There are some—like Jerry Falwell, D. James Kennedy, Pat Robertson, James Dobson, Cardinal O’Connor and a few others, who have taken a public stand against abortion.¹³

Here we see Terry list among church leaders a Roman Catholic cardinal. This was no accident, as further examples will prove. Although he frequently condemned the big-tent strategy of the Republican Party pertaining to abortion, the membership of Randall Terry's big-tent church includes both Christians and Catholics.

The church has *no chance* of defeating abortion, no chance of restoring our quickly disappearing liberties, no chance of bringing America back to moral sanity unless we repent of our idolatry and compromise.¹⁴

I have included this quote from Terry's *Operation Rescue* book because it mirrors the delusion of years gone by which persists in pro-life, Christian circles and ministries to this day. The very individuals who are committing spiritual fornication with the Roman whore and accommodating the idolatry of her followers by yoking with them in pro-life ministry work preach against "idolatry and compromise." Randall Terry has long been among the most aggressive of many pro-life leaders who preach that convoluted message.

Let us move on to several more excerpts from Terry's book: "The Lord Jesus Christ is the foundation and life source of Operation Rescue. We know that without Him we can do nothing."¹⁵ A few short years after that statement was written, Operation Rescue, as envisioned and organized by Terry, was nothing; and the blood of the unborn continued to flow. Perhaps the rescue movement failed exactly because the Lord Jesus Christ was *not* its foundation and life source.

In this next excerpt, Randall Terry describes Operation Rescue rallies:

The rally is also a place where evangelical pastors, charismatics, and Catholic brothers and sisters can unite in prayer against the strongholds of Satan in that particular locality.¹⁶

The Roman Catholic Church and, quite frankly, the charismatic movement are strongholds of Satan! This is typical Randall Terry, both then and now as this book is being written. No one can say that Mr. Terry used subterfuge to trick Christians into yoking together with Roman

Catholics. Right from the inception of Operation Rescue, Terry fervently preached and practiced his ecumenical message at every turn. The wonder is that so many Christian leaders and pastors, to whom Christ's flock was looking for guidance and protection, so easily embraced Randall Terry's ministry and cooperated with him in it. No doubt, the thrill of being part of such an aggressive, well-run, frontline operation blinded many and caused them to ignore their nagging consciences just as did a genuine and urgent desire to stop the wholesale slaughter of the unborn in America's modern-day death camps. But as long as a follower of Christ has breath in him, it is not too late to repent of past mistakes and commit to not only avoiding similar sin but to also speaking out against it.

In 1990, Randall Terry wrote another book, titled *Accessory to Murder: The Enemies, Allies, and Accomplices to the Death of Our Culture*. A few quotes from this book, just as some more recent quotes which I will share later, should make it clear that the Protestant prophet of pro-life, ecumenical activism has been consistent in his error. "Oh that such zeal to cleanse the temple of God would spread throughout the Catholic, Orthodox, and Protestant communities."¹⁷ This comment by Terry comes right after he tells of several Roman Catholic clergy confronting pro-abortion, Catholic politicians. In Randall Terry's theological world, Catholics and their close cousins, Orthodox "Christians," dwell in the temple of God! The sad fact is that Randy Terry's ministry—a ministry which had such a profound effect on so many people—needed a good scriptural cleansing right from the start and, from all evidence, still does need that cleansing.

Ironically, that quote, like this next one, comes from a chapter titled "Wolves in Sheep's Clothing": "Defections from Christian principles have not been limited to Protestants. Our dear Roman Catholic friends have had their share of heartache."¹⁸ Again, one can plainly see the delusion that Terry is under in believing that Roman Catholics are Christians. It is a self-imposed, theological hallucination under which many pro-life Christians labor. Such individuals convince themselves that it is acceptable to minister together with Catholics and allow Catholics to be seen as Christians in order to save innocent human lives. It is a deception which, like many deceptions, was planted in the minds of the deceived during what seemed to be a great "move of God." In reality, God was merciful and brought good out of the rescue movement

in spite of its grievously flawed foundations and doctrines, not because of them. At the same time, the devil certainly exacted his dues and continues to profit handsomely by the “ecumenism of the trenches” which was ushered in on a grand scale by Randall Terry and other Protestant, pro-life leaders.

The theme of Randall Terry’s messages often turned to prophetic-like thunderings against Christians who wrongly accepted pro-abortion individuals as brethren. Mr. Terry’s point was well taken. But as his books, ministry, and messages graphically highlight, when it comes to yoking with Roman Catholics, he refuses to uniformly apply the principle underlying the rejection of pro-abort “Christians.” So long as his Roman Catholic brethren hold orthodox pro-life views, they are warmly welcomed by Terry into the Church of Pro-Life. As we discussed in the first several chapters of this book, to be an orthodox believer in the Church of Pro-Life, one must simply be Trinitarian in doctrine, pro-life without exception, and claim the name of Jesus.

This next quote from Randall Terry’s *Accessory to Murder* book speaks of purging the ranks of the Christian Church. Considering how effeminate and irrelevant much of Christ’s Church in America had become by the closing decades of the Twentieth Century, is it any wonder that many a Christian heart were thrilled and motivated to action by the fiery, bold preaching of Randy Terry? Is that not the very reason we are to check the words of men against the Word of God so that we are not carried along by our emotions into movements which are fundamentally flawed in doctrine and which greatly harm the cause of Christ rather than advance it?

Until the church cleans up its own act and purges our ranks
of the enemy’s emissaries, how can we ever hope to defeat a
movement fueled by hell and the blood of the innocents?¹⁹

Certainly “fueled by hell and the blood of the innocents” would be an apt description of the Roman Catholic Church! Earlier, I used the word *ironic* regarding a Randall Terry statement. Here we see Terry rightly preaching that “the church” must clean the pro-abortion leaven out of her ranks—but this comes from a man who has taught and continues to teach Christians to assist the idolatrous, blasphemous Roman church in spreading her accursed leaven! Mr. Terry’s description of pro-abortion

“Christians” as the “enemy’s emissaries” also fits Terry’s Roman Catholic, pro-life comrades to a tee! It is blind guides such as Randall Terry who have led so many unsuspecting—in some cases, new and immature—Christians into the ditch of pro-life ecumenism and fraternity with Roman Catholics under the banner of Christianity.

Terry’s book contains a chapter titled “We Are the Enemy: No Time for Pride.” Below you will find another example of the double mindedness (James 1:8) which was and, to a great extent, continues to be the hallmark of many Protestants in the pro-life movement. With words which again validate my comments about a new pro-life orthodoxy, here Randall Terry condemns “pro-choice” heresy and rightly takes to task those Christians who are afraid to denounce it. Astonishingly, the man who promotes prayer, worship, and ministry with Roman Catholic “brothers and sisters” then tells us that there are some principles which are worth—no, which demand—dividing over! In this next quote, we again hear about “orthodoxy” from a man who apparently would not be able to recognize Christian orthodoxy if it hit him in the face; but again, in the Church of Pro-Life, orthodoxy consists of simply being Trinitarian, claiming the name of Christ, and taking an uncompromised pro-life stance.

The church—the mystical body of Christ—has grown afraid to denounce heretics. Only one Christian position on child-killing exists: it is murder. Anything else is damnable heresy. Yet those who hold to orthodoxy on this life-and-death issue tolerate those who believe in and promote child-killing. We remain afraid to publicly and vigorously denounce those who claim to follow Christ yet promote infant sacrifice. Our own internal weakness is a dangerous enemy.

It’s time to clean house. . . .

Some truly well meaning Christians and clergy will clamor that this is divisive. It is. But there are some principles that demand dividing over. “Can two walk together, unless they are agreed?” (Amos 3:3, NKJV).²⁰

This statement by Randall Terry brings into sharp focus the deceptive trance into which the devil has mesmerized many Christians through the pro-life movement. I testify that there are many Christians to this

day who hold the same double standard. They will rightly expose and separate themselves from “Christians” who support the “damnable heresy” of the shedding of innocent blood; but they will not expose the damnable, false religion of Rome and separate from her followers. Rather, they join together with Roman Catholics in pro-life ministry work or in pro-life situations in which Catholics are allowed to masquerade as Christians. In doing this willingly, Christians share in the sins of Rome (Revelation 18:4). Yes, the “internal weakness” of much of Christ’s Church “is a dangerous enemy”; but the major internal weakness we need to be concerned about is the refusal of Christian leaders and radio personalities to “publicly and vigorously denounce” the unfruitful works of the Vatican.

In the same book and chapter, Terry writes of Orthodox and Roman Catholic priests as Christian pastors shepherding God’s flock. If this is not “damnable heresy,” then no such thing exists!

“As goes the shepherd, so go the sheep.” This is simple reality and Biblical truth. Pastors (Protestant, Roman Catholic and Orthodox) have a God-ordained responsibility to guard the flock and to lead by example.²¹

The service Randall Terry has rendered to Rome and her ecumenical agenda cannot be underestimated. Is it any wonder that the Vatican invited him to Rome to attend a special pro-life summit meeting in November, 1991? As frosting on the cake, Pope John Paul II even granted Terry a coveted special audience.²² In the 1980s and early 1990s, Mr. Terry’s bold vision and courage to rescue unborn babies from death along with his inspiring rhetoric and his able leadership set hearts aflame for a high cause and a noble crusade. Terry’s efforts wrenched many a pew-warming Christian out of apathetic churchianity, thrusting them into a highly charged, exciting world of action which had hitherto been unknown to them. It is unfortunate that his efforts also seduced thousands of Christians into violating the commandments of God regarding yoking together with unbelievers and advancing the cause of an accursed gospel. His efforts created a blindness and a mindset which in turn spawned scores of Protestant ministries across America which unwittingly carry forward the goals of Vatican II. What Billy Graham has done in the shadows of his crusade stadiums, Randall Terry did ag-

gressively in the full light of day, in the glare of the media spotlight, and with the support of a number of world famous, evangelical Christian leaders who should have known better than that.

To this day, Terry has continued his love affair with and service to Rome. As proof of that, consider first these excerpts from a March, 2003 interview which John W. Whitehead conducted with him. One can hear echoes of Vatican II in Terry's favorable comments on the Catholic definition of a brother.

JW: So the pro-life movement has been diverted to side issues.

RT: To fighting amongst themselves. Another problem is you still have the century-old division between Catholic and Protestant. The animosity primarily lies with the Protestants. The Catholic world says that if you're Trinitarian and you've been baptized, we accept you as a brother. Let's fight child killing. And even if you don't believe all that Catholicism teaches, I'll still work with you to save babies.

JW: But many Protestants believe the Catholic Church is the Beast from the book of Revelation in the Bible.

RT: Right, but they are sadly deceived. I say to those people, "Let me ask you a question. If your daughter was three years old and she was drowning and it was you and one other person there to rescue your daughter, would you stop and ask that person, 'Do you say the Rosary? Do you believe in transubstantiation? Because if you do, I won't work with you to save my daughter. You can't help me rescue my daughter from drowning.'" . . .

RT: I'm going to say something that will anger the evangelical world, but I'll say it anyway. I think the spearhead that is going to make abortion illegal within the next 20 years will invoke key players mainly from the Catholic world. . . .

RT: They [Roman Catholics] have a theology of life. They have a theology of social justice. They have a theology of suffering.

They expect to suffer in their pursuit of justice, and they're not going to quit when they do suffer. They're not distracted by Jesus coming tomorrow and the microchip coming with the Antichrist.²³

The discerning reader by now has picked up certain themes which run through the ecumenical, pro-life movement and certain mantras which have been used to seduce well-meaning Christians into acting as “useful idiots” for the Vatican. The reader should also understand that the pro-life activist faction of the Christian Church may not be large proportionately; but the individuals involved are committed, determined, and in many cases, quite articulate. The “ecumenism of the trenches” has definitely had a detrimental effect, including through Christian media, on the Church of Jesus Christ as a whole.

Randall Terry, now the president of the Society for Truth and Justice, is currently experiencing a resurgence in popularity after being bogged down for several years in controversy as a result of divorcing his wife. As these words are being penned, Terry is promoting an event he has christened Operation Witness, which will take place in Washington, D.C., April 23-25, 2004. According to promotional literature, Terry plans to line up his troops on both sides of the parade route of a huge march being staged in D.C. by pro-abortion groups such as Planned Parenthood, the Feminist Majority, the National Abortion and Reproductive Rights Action League, and the National Organization of Women. Here is a description from Randall Terry of what he is planning to have arrayed along the eighth block of his protest setup:

Finally, the death march will pass a contingent of clergy. This will be scripture, image, and icon intensive; some will have signs offering forgiveness, others warning of judgment; some will hold Icons of the Virgin Mary and the Christ Child; others crucifixes; others will hold the Warrior Archangel Michael; we will have men dressed in their clerics with incense, and holy water; Rabbis blowing shofars; all the words, emblems and icons that represent Christianity and Judaism.²⁴

Operation Witness, cosponsored by individuals such as former presidential candidate Alan Keyes and Charismatic Episcopal priest

Terry Gensemer, will also feature a Roman Catholic mass. Prior to his Operation Witness event in Washington, D.C., Terry plans to unveil a bronze statue he is calling *The Reconciliation*. It is Randall Terry's stated intent to parade the statue across the nation on a twelve-day tour. A picture of a model of *The Reconciliation* shows it to be nothing less than a Romanish graven image of "Jesus" along with a woman and a baby. Here is how Terry describes the statue, which is not only Catholic-like in its idolatry but also in its function:

You can see from this model, the message of *The Reconciliation* is incredibly gripping.

The mother is kneeling before Christ for reconciliation and forgiveness for her abortion; He is extending His nail-scarred hand in forgiveness to her, gently touching her hair. She is touching His wound, receiving the healing and forgiveness that His wounds purchased.

With her other hand, she is reaching out for reconciliation with her child, while Christ holds the aborted baby safe in his other arm. The child is responding to the mother, leaning and reaching towards her, showing his desire to be reconciled to his mother.²⁵

It is Terry's intent to place the "full size bronze monument" of *The Reconciliation* in Washington, D.C. "as a national memorial to victims of abortion." In a letter detailing his plans for *The Reconciliation*, Terry states, "I believe we need national shrines where we face our guilt . . ."²⁶

Randall Terry began his career in pro-life ministry as an evangelical Christian. Several years ago, he joined the Charismatic Episcopal Church. I would not be the least bit surprised to see him eventually go all the way "home to Rome," based on his appreciation for the Vatican's unwavering stand against abortion. The Protestant, pro-life corrupter of so many Christians has himself been spiritually corrupted through and through because he has loved the unborn more than Christ. When thinking of Randall Terry, how can one not think of 1 Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall"?

In 1991, Pastor Keith Tucci took over the helm of Operation Rescue from Randall Terry and served as director of OR until 1994. Tucci, like his predecessor, ran a very ecumenical ship. Randall Terry's *Operation*

Rescue book contains this quote from Keith Tucci, writing about OR's May, 1988 rescues in New York City:

I think more people were saved by accident during Operation Rescue in New York than an evangelistic team of a thousand would have gotten saved on purpose. The gospel was talked about, and it was demonstrated. . . .

A spirit of humility, meekness, and cooperation permeated the rescuers and made us all one. I think most people left New York drawn closer to the Lord whether they were evangelicals, pentecostals, denominationalists, or Roman Catholics. I don't think anyone felt they were compromising any tenets of their faith to be there. In fact, people were strengthened in the Word of God and in their commitment to Christ. . . . And best of all—Jesus was lifted up.²⁷

During his tenure as Operation Rescue's director, Reverend Tucci oversaw a number of large, ecumenical, pro-life events. In 1994, he left OR but not pro-life work. Tucci currently provides leadership for Life Coalition International, a ministry founded as a pro-life educational outreach to Christian pastors, missionaries, and churches. He also continues to do ministry with his successor, Rev. Flip Benham.

Before moving on to Reverend Benham, I do want to state that the times when I had occasion to meet Keith Tucci, I found him to be a very likable, sincere man. He is sincerely wrong in his approach to pro-life ministry; but I have never heard anyone call his compassion or courage into question. I can say the same for former pastor Flip Benham.

In 1994, Flip Benham took over the leadership of Operation Rescue. He eventually added the name Operation Save America (OSA) to his organization's Operation Rescue name. Currently, the ministry goes mostly by Operation Save America. In conformity to the already established pattern, Benham continued the ecumenism of Randall Terry. His stock-in-trade has been to bring together as brothers and sisters Catholics and Protestants. For instance, one could consider Operation Rescue's 1994 Summer of Justice rescues in Little Rock, Arkansas. Roman Catholic priest Frank Pavone, whom the reader has already met, played a major role in that event, including being the featured preacher at one of the pre-rescue rallies. At another Summer of Justice rally, a

sermon by a Christian minister on “spiritual warfare in prayer” was followed by a message by Pavone!²⁸ What a stunning victory by the very “rulers of the darkness of this world” (Ephesians 6:12) against which Christians are to wrestle in prayer!

Benham’s ministry has as its slogan “Jesus is the Standard.” If only that statement were true! It would weary the reader to hear of example after example in which Benham has yoked with Roman Catholics in the name of Christ and, in so doing, repudiated the command of our Lord to His people to live by “every word that proceedeth out of the mouth of God” (Matthew 4:4). A quick hopscotch across some typical Operation Rescue/Operation Save America ministry from that 1994 event just mentioned up to the present time should suffice to make the needed point.

In April of 1999, Operation Rescue staged a pro-life event in Buffalo, New York that also included a memorial service for aborted babies in front of the local city hall. “Father Frank Pavone, director of Priests for Life . . . led the service.”²⁹

In the summer of 2001, OR/OSA staged a week of pro-life rallies and street ministry in Wichita, Kansas. The Summer of Mercy Renewal was promoted as “a week of prayer and active service to our Lord.” Those handling the preaching and leadership duties for OSA included Keith Tucci, Flip Benham, and “Father” Frank Pavone.³⁰

In July, 2002, Benham’s Operation Save America brought together a mixed bag of Protestants and Catholics to “stand for our King in Dallas, Texas.” Priest Frank Pavone and American Life League’s Judie Brown were among those Roman Catholics who supposedly stood for King Jesus. On July 15, as a part of that same eight-day ministry event, “Father Frank” spoke at an evening OSA rally. On the next day, Pavone held an afternoon teaching seminar for OSA. On July 18, Judie Brown spoke at an evening rally. Daytime ministry centered on local abortion mills. Ironically, on five of the eight days of that event in Dallas, OSA ministry teams went out to local mosques to share the gospel with Muslims! Praise God for those who share the gospel with Muslims, but what blindness for Protestants to have Roman Catholics involved in gospel ministry to Muslims!³¹

In July of 2003, Benham’s Operation Save America staged an eight-day pro-life event in Charlotte, North Carolina. Catholics, including Priest Frank Pavone, were once again prominent during this ministry

event. Pavone was the featured preacher at an evening rally. One can only once again employ the word *ironic* when considering that OSA kicked off its Charlotte event on Sunday, July 13 by assembling in front of local Protestant churches to challenge the pastors and congregations to repent for being silent on the sin of abortion. It is not ironic for Christians to challenge other Christians to speak out against innocent bloodshed. It is ironic that a “Christian” ministry which accepts Catholics as Christians would in turn confront Protestant churches for what Benham’s OSA calls “grievous sins of omission” in not being strong against abortion.³² “Thou that makest thy boast of the law, through breaking the law dishonourest thou God?” (Romans 2:23). To add irony to irony, OSA’s Charlotte event also included daily “Biblical Worldview Training classes.”³³

On the thirty-first anniversary of *Roe v. Wade*, January 22, 2004, OSA staged an “Ecclesiastical Court” in front of the federal courthouse in Bridgeport, Connecticut. In typical OSA fashion, the event featured both Protestant pastors and Roman Catholic priests, “men of God . . . leading the Church of Jesus Christ,” according to an Operation Save America press release.³⁴ Included in the list of clergy, who OSA says, “‘Stood Up for God’ and sounded the alarm,” at that event were several Roman Catholic priests. Nevertheless, OSA reported that “the spirit of the Lord was upon us.”³⁵

The examples listed above should suffice to show that Reverend Benham and Operation Save America work hand-in-hand with Roman Catholics, including priests, in their ministry work. The priests whom Benham regularly “ministers” with include Francis McCloskey and Frank Pavone, who often preaches to “the Body of Christ” at OSA events. Benham’s rallies and street ministry outings always have featured and still do feature, as I am writing this book, Catholics and Christians openly worshipping and praying together with sometimes tragic results, as we will see later.

At this point, I want to move on to another rescue leader who has helped indoctrinate many Christians to work hand-in-hand with Roman Catholics. Reverend Joseph Foreman is a fourth-generation Presbyterian pastor, the son-in-law of a former president of Westminster Theological Seminary. Foreman was Operation Rescue’s national field director until March of 1990.³⁶ In that capacity, he assisted in the development of local rescue groups around the nation. After he left OR,

Reverend Foreman founded a Missionaries to the Preborn ministry in Atlanta, Georgia. He then went on to a leadership role with the Milwaukee, Wisconsin based Missionaries to the Preborn for several years. From all indications, Foreman continues to be active in the fight against abortion. As of the spring of 2003, he was still teaming up with Roman Catholics as evidenced by his participation in Priests for Life's New York Face the Truth Tour in April of that year.³⁷

Joseph Foreman is a Reformed theologian who, at some point, apparently decided that the Reformers either pegged Rome wrong or that Rome has changed. It could well be the latter. I remember an argument I had several years ago with a pastor who is also a long-time, pro-life leader. As I was trying to convince him that Christians should not join with Catholics in ministry work under the banner of Christ, he said to me in a condescending tone, "Ralph, this isn't the Sixteenth Century." Of course, it is not. Since then, the Roman Catholic Church has multiplied her errors even though, for now, she has lost her grip on the temporal sword, thanks to the Reformation which the devil and so many Christians are working so hard to reverse!

When one steps back and takes a careful, unemotional look at the pro-life movement in light of biblical truth, the word *ironic* is one of many adjectives which continually springs to mind. The command against ungodly ecumenism, unbiblical partnerships, and unrighteous associations in 2 Corinthians 6:14-18 includes the unambiguous reminder "what communion hath light with darkness?" We Christians are commanded to be "the light of the world" (Matthew 5:14). The power of the Roman Catholic Church is "the power of darkness" (Luke 22:53), and her works are the "unfruitful works of darkness" (Ephesians 5:11); yet it would seem that every day, more Christians succumb to the charms of that well-dressed harlot with the Rome address. The ecumenism of the pro-life movement has done much and continues to do much to convince Christians that the lady is actually a family member, after all. Apparently, in the minds of many Christians, the woman's charitable work on behalf of the unborn outweighs her indiscretions.

In 1992, Joseph Foreman published *Shattering the Darkness: The Crisis of the Cross in the Church Today*, which is forwarded by Reverend Billy Graham's wife, Ruth Bell Graham. In reality, the book is an asset to the Roman Catholic Church's effort to draw Christians into her dark orbit. In the introduction of his book, Foreman writes, "If

you are serious about winning your society to Christ, then Operation Rescue has many lessons to teach you.”³⁸ We have already seen that Operation Rescue was more about winning Christians to accept Rome than winning the society to Christ.

In his book’s chapter titled “The Theological Root of Rescue,” Reverend Foreman sets the tone for his entire book when he makes an amazing call for revival. I say amazing because Foreman blends his voice with all “Christendom,” including the pope, in this call! This only demonstrates the crying need that much of American Christianity has for reformation. Those who are not willing to repent of and reform their ecumenical ways should not think that they will be used by God as vessels for revival. In *Shattering the Darkness*, Foreman writes much about revival, including this from the chapter just named:

Without revival, our entire civilization hangs in the balance. Along with Chuck Colson, Francis Schaeffer, John Paul II and a host of others throughout time and from every sector of Christendom, let me say it again, emphatically, *without a revival which results in a change in the way Christians live and relate to society, the West is finished, fallen from within to a new barbarism*. So what is this call for revival? . . . it is a call for compassionate, prophetic, godly obedience in every part of our community—to have the mind of Christ.³⁹

Reverend Foreman is certainly not the only Christian, pro-life leader to preach the fantastic myth that Christians must join with Catholics in order to usher in a revival. Throughout his book, Joseph Foreman repeatedly stresses the need for revival; but at the same time, he speaks of Roman Catholics as Christians! What confusion! What damaging doctrine! What utter futility! As King Solomon put it, “vanity of vanities”!

In his book, Reverend Foreman perpetrates the error common in the pro-life movement that counterfeit Christian churches such as the Roman Catholic and Orthodox churches are simply Christian churches with some distinctives from Protestant churches. Joseph Foreman, like Randall Terry, is a very engaging, intelligent, and charismatic man who influenced, directly and indirectly, many thousands of impressionable Christians aflame with righteous zeal to stop the murder of unborn chil-

dren. Reverend Foreman, like many other pro-life leaders, labored under the illusion that putting an end to abortion would bring about revival rather than the other way around. Tragically, his broad way to revival led through Rome. In chapter twelve of *Shattering the Darkness*, Reverend Foreman writes of “a bridge” to revival:

It will be Christians taking a step as far beyond Operation Rescue, as Operation Rescue was a step beyond the traditional pro-life movement—a step closer to living Christianity, living faith. As Christians take this step, they will open a way for all other parts of the body to coordinate their efforts to bring the holocaust to an end. Revival—every part of the body of Christ working together to stand for righteousness in every arena regardless of the cost—will be followed by a massive conversion of our land to a faith in more than mere personal peace and prosperity. Without true revival, there is precious little left to which the world can be converted.⁴⁰

In light of his role as a pastor and the influence he has had on so many people through the rescue movement, I believe that it was necessary to include quotes from Reverend Foreman’s book in this chapter. We certainly should pray that he will change his ecumenical ways. I do not write this book as one who has not made any mistakes myself in the pursuit of protecting the unborn; but that is for a future chapter.

The intensity of the rescue movement coupled with the errors taught by perhaps well-meaning but clearly immature rescue leaders has to this day kept many individuals in a sort of bondage. Quite frankly, after talking with and observing some pro-life, Christian activists, one might be excused for wondering if, in the minds of some, the words of that old hymn have been changed to read:

Saved by the blood of the aborted one!
I’ve been to the clinic, my salvation’s won,
All praise to the priest and praise to the nun,
Saved by the blood of the aborted one!

Another evangelical Christian leader who has done an incalculable amount of service for the Roman Catholic Church is Dr. James Dobson.

In his admirable, courageous determination to see child killing come to an end, Dr. Dobson has not only advanced the “Christian” reputation of the Roman Catholic Church; but he has also done much to weave certain Roman Catholic doctrine into the fabric of neo-evangelical Christianity. Dobson has on numerous occasions hosted Catholic, pro-life leaders on his program and allowed those leaders to masquerade as Christian. By now, it should be no surprise to the reader to learn that the Roman Catholic Priest for Life Frank Pavone’s writings turn up on Dobson’s Focus on the Family web site;⁴¹ and Pavone is involved with Dr. Dobson’s Focus on the Family Institute,⁴² a one-semester college program.

To read the mission statement and statement of purpose of the Focus on the Family Institute (FFI) and then to contemplate that a Roman Catholic priest serves, at least at the time this book is being written, with that institute is to understand the extent to which the pro-life movement has been a catalyst to bring Christians and Catholics together in ministry work! While considering these excerpts from the FFI statement of purpose and mission statement along with the mission statement of its parent ministry Focus on the Family, remember that FFI makes use of the service of a Roman Catholic priest to achieve its goals:

Focus on the Family Institute

Mission Statement:

Focus on the Family Institute, commissioned by Focus on the Family, exists to provide a unique Christian educational community that nurtures passionate and persuasive leaders who are committed to Jesus Christ, equipping them to promote healthy families, vibrant churches and a civil society.

Purpose:

. . . Focus on the Family commissioned the Institute to partner with colleges and universities in the development of the highest quality education program about the family and society from a Christian worldview perspective. With this charge, the Institute is committed to teaching and research programs, which defend and support the family from a distinctively Christian base with modern cultural relevancy and practical application. . . .

Focus on the Family
Mission Statement:

To cooperate with the Holy Spirit in disseminating the Gospel of Jesus Christ to as many people as possible, and, specifically, to accomplish that objective by helping to preserve traditional values and the institution of the family.⁴³

So Dobson's Focus on the Family Institute has harnessed the services of Frank Pavone, a Roman Catholic priest, to raise up and equip young Christian leaders committed to the Lord Jesus Christ and to spreading His gospel! Amazingly, Focus on the Family claims to be working with the Holy Spirit in this cause! Considering such a sorry situation, we are quickly reminded of the Corinthian church which Paul chastised for acting in a similar fashion. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (2 Corinthians 11:4).

Priest Pavone also has connections to the Pregnancy Resource Ministry of Dr. James Dobson's Focus on the Family. For example, one can find in that ministry's September, 2001 *Heartlink* newsletter a column, complete with Priests for Life's contact points, written by "Father Frank." *Heartlink's* Dr. Julie A. Parton found the priest's article to be "full of wisdom."⁴⁴ The December, 2003 edition of *Heartlink* contained a short Christmas teaching from Pavone.⁴⁵ The March/April, 2004 edition of the magazine included a message from "Fr. Frank Pavone, National Director, Priests for Life."⁴⁶ The problem with all of this is that Focus on the Family, supposedly a Christian ministry, is presenting a Catholic priest as a Christian. By the way, on the Family News in Focus segment of Focus on the Family's web site, we can find the energetic Pavone giving advice on registering "Christians" "of many different stripes" to vote. In 2004, Priests for Life is teaming up with the Christian Coalition and the National Pro-Life Religious Council to get out the vote.⁴⁷

The common ground which brought together Pavone, the national director of Priests for Life, and Dobson—the evangelical Christian, pro-family leader, author, and world-renown radio talk show host—is the pro-life movement. By utilizing Dr. James Dobson's sincere compassion for the unborn along with his willingness to ignore biblical

commands to separate from false brethren, Rome and the spiritual forces directing her have scored a huge coup. The great master stroke is this: a priest every bit as loyal and useful to Rome as Jesuit founder Ignatius Loyola has been embedded into an organization which wields incredible influence with millions of Christians around the world.

In a March, 1995 letter from Focus on the Family, James Dobson wrote, “*Never* will I use my influence, however remotely, to support the shedding of innocent blood.”⁴⁸ Dr. Dobson’s determination to use his prodigious influence in a righteous manner regarding abortion should be greatly admired and appreciated by all Christians. How ironic and tragic that he is willing to use that same great influence to advance the cause of a bogus Christian church peddling an accursed gospel! In future pages, we will briefly examine how Dr. Dobson’s ministry has acclimated Christians to accept various Roman Catholic doctrines. Again, the prime factor moving evangelical leaders such as James Dobson toward Rome and allowing that spiritual whore to have her way with them certainly seems to be a consuming concern for what some call pro-family issues, the foremost being abortion. Let us look at a few more examples to confirm that this appears to be the case with Dr. Dobson.

In June, 2001, a number of Protestants—including James Dobson and Chuck Colson—joined with a number of Roman Catholic pro-lifers to send a letter to U.S. Health and Human Services Secretary Tommy Thompson. The letter urged Thompson to oppose stem cell research using human embryos. The authority quoted to lend weight to their request was not the Bible but the pope! Need I mention that “Father” Frank Pavone was among the signers?⁴⁹ By the way, Pavone’s *Priests for Life* newsletter, January/February, 2004, included an interview with Dr. Dobson’s wife, Shirley. The topic was the National Day of Prayer and the importance of “Christians” coming together to observe it.⁵⁰

In December of 2000, during a three-day conference sponsored by the Pontifical Council for the Family, Dr. Dobson and Chuck Colson met with the pope and a bevy of Catholic dignitaries in Rome. The reader will no doubt remember that Priest Frank Pavone is an official of that council and has been since 1997. Rev. Robert Sirico, a priest who attended the conference, reported that Vatican officials told him they could not recall a meeting involving such “high-level evangelical Protestants” ever taking place at the Vatican.⁵¹

As evidenced by the following excerpt from a press report, the cat-

alyst which drew Dr. Dobson, Mr. Colson, and their Catholic friends, including the pope, close was apparently “the deterioration of the respect for human life”:

. . . the subject went beyond usual ecumenical dialogue to a topic of mutual concern—the “breakdown of the family and the deterioration of the respect for human life,” said Russell Hittinger, a law professor at the University of Tulsa and a Catholic who was one of the conference’s 20-plus speakers.

. . . conference participants agreed that Christians . . . need to evangelize people and “convert their minds and heart.”⁵²

“Conference participants” let the ecumenical cat out of the bag when they spoke of evangelism and the need to “convert their minds and heart.” Once again, we see the strategy of Vatican II in action: bring together Protestants with Catholics under the guise of working together against the forces of immorality and death. As one participant of the conference, a Catholic priest, noted, the event was useful in the effort to get Catholics and Protestants “over the hump of knowing each other” and into a “bond of fraternal love” as Christians all, who must pray and work together for the cause of Christ, which includes the conversion of hearts and minds.⁵³

By the way, Focus on the Family sells Dr. Theresa Burke’s book *Forbidden Grief*.⁵⁴ The reader will remember from chapter four, perhaps with a shudder, the Roman Catholic ministry Rachel’s Vineyard which Dr. Burke heads. Focus on the Family appears more than willing to promote the work of Rachel’s Vineyard. For instance, the January, 2003 issue of Focus on the Family’s *Citizen* magazine contained an article about post-abortive women titled “The Coming Wave of Grief.” The article very favorably presents Rachel’s Vineyard ministry and includes several quotes from Burke. In speaking of the suffering endured by women who have aborted their children, much ink is given to such things as “psychological and physical suffering,” “depression and anxiety,” “psychiatric illnesses like bipolar disorder, neurotic depression and schizophrenia,” “guilt, rage, numbness or depression.” Considering the topic and depth of the article in that Christian publication, it seems a bit curious that words like *sin*, *repentance*, *forgiveness*, *regeneration*, *salvation*, and *faith* are all missing from it. In fact, there is not a single

Scripture verse or even a reference to the Word of God in the entire piece!

At the end of “The Coming Wave of Grief,” we find this statement:

Since Burke launched Rachel’s Vineyard in 1994 with little money and no advertising, offshoots have sprung up in 180 cities from Alaska to Florida. Thousands of women changing their hearts could change the heart of the nation, rendering *Roe* powerless.⁵⁵

Certainly it will be wonderful if enough women turn against abortion that *Roe v. Wade* is overturned. I am convinced that will not happen without a revival, but every heart which is turned against abortion is a victory for the unborn. But that statement, “Thousands of women changing their hearts could change the heart of the nation,” takes on a whole new meaning when one realizes that it is made in conjunction with the work of a Roman Catholic ministry. That is exactly what the pope and the devil want to accomplish through pro-life ecumenism. They want to turn the heart of this nation toward Rome. With the help of such powerful men as Dr. James Dobson, that goal is becoming ever more a reality.

Of course, one of the giants of the ecumenical movement is the Reverend Billy Graham, whose sellout to Rome is legendary. Here we are talking about a man who for decades has sent Catholic salvation seekers at his crusades back into the arms of the church which confused, enslaved, and blinded them in the first place. Just two years after *Roe v. Wade*, Billy Graham and his wife helped found the ecumenical Christian Action Council that in turn birthed the very ecumenical, nationwide network of crisis pregnancy centers, about which I will write more later.

Several times, I have alluded to the sad fact that the vast majority of Christian radio and television talk show hosts allow Roman Catholic, pro-life leaders and organizations to be presented as Christian through Christian programs and over Christian networks. This is not to say that all such talk show hosts are evil and bent on spreading Roman Catholicism—not at all. Most of them are compassionate individuals whose hearts bleed for the innocent, little human beings who are murdered every day in America’s abortion mills. I must also add to that mo-

tivation the fact that many Catholics donate money to conservative Christian radio networks; and when their religion is “attacked,” they raise a howl of protest and threaten to cut off their support. From my personal experience, I state that as a fact. In mentioning the issue of Catholics donating money to Christian radio or other Christian ministry work, I am not taking the position that such ministries should refuse donations from individual Catholics in every instance. Depending on the circumstance, so long as the money is not known to be ill-gotten gain and so long as it does not purchase compromise, that issue is one perhaps best left to conscience. I am simply explaining what happens in a given situation and leaving the reader to contemplate cause and effect.

I would like us to now shift our attention to Christian media in order to provide a final example, at least in this chapter, of Christians helping Catholics spread their religion via the pro-life movement. For this example, we turn to the nationwide radio network VCY America, which broadcasts from Milwaukee, Wisconsin. Currently, VCY owns twelve radio stations and a number of translators and also broadcasts from a television station in Milwaukee. In addition, VCY’s program “Crosstalk” is heard on about one hundred stations and outlets around the country. I hosted several radio programs over a period of 5-1/2 years and a weekly television program for 4 seasons on VCY. By the grace of God, all of those programs were very popular. For reasons which I will explain in chapter nine, my radio programs and television program were suddenly terminated on October 27, 2000. I received notice of that termination via an overnight fax from Rev. Vic Eliason, the executive director of VCY.

VCY America is an example of the free ride which the Roman Catholic Church is given on most Christian radio networks, including many considered very conservative and even fundamentalist. I use VCY as an example because it is one with which I am very familiar and because, up until the writing of this book, network officials have continued to allow Roman Catholic, pro-life leaders and groups to masquerade as Christians over their airwaves. In this, they are without excuse, having been confronted about this situation for years. I state this as fact because the termination of my programs was preceded by several meetings with Vic Eliason over this very matter. I know that other Christians have also confronted VCY management over the “Catholic issue.”

What I am saying is that the leadership of VCY, at least up until the writing of this book, and after many warnings, have not only refused to systematically confront the errors and heresy of that false church in Rome; but they have also actually helped her continue her charade with great detriment to the cause of the gospel. While VCY is not shy about exposing the lies and false doctrines of the Mormon church, the Jehovah's Witnesses, and the religion of Islam, the Roman Catholic Church gets a virtually free pass. But VCY America is not the exception of Christian radio; it is closer to the norm. To illustrate the sad situation at VCY, a situation mirrored by other Christian networks, allow me to give just a very few more weighty examples of many, many I could add to those I have already given in chapter four.

Ingrid Schlueter, Vic Eliason's daughter, often hosts VCY's nationwide talk radio program "Crosstalk." Over the years, it has not been at all unusual to hear Ingrid allow Roman Catholic pro-lifers, even priests, to clearly present themselves, unchallenged, as Christians. In fact, Ingrid and Vic have both been known to become a bit heated on the air and quickly get rid of callers who raise the issue of whether Roman Catholics are Christians. By both omission and commission, VCY, like many other Christian radio networks, allows its listeners to be confused and deceived regarding Roman Catholicism. By saying its listeners, I am referring both to Christians and to all those unbelievers who listen to the network, as VCY management likes to point out during their fundraising drives.

During my last several years with VCY, I did numerous radio and television programs exposing Roman Catholicism. I also gave directly to VCY management the sort of documentation on Roman Catholic, pro-life groups such as American Life League, Rachel's Vineyard, and Pro-Life Wisconsin (PLW) which I have earlier included in this book. Indeed, I went so far as to arrange a meeting with Vic Eliason, three representatives of Pro-Life Wisconsin, and myself at which I confronted the idolatry and blasphemy which PLW was spreading. All of this, along with several very intense meetings between Vic and me on the Catholic issue, took place during the last several years I was at VCY. In other words, it all took place *prior to October 27, 2000*. Yet not only during that time but also after that time, VCY management continued and, as I write this, continue to invite representatives of hard-core Roman Catholic groups such as American Life League and Pro-Life

Wisconsin to be interviewed on the VCY America network and to also represent themselves and their groups as Christian. Indeed, PLW even maintains its own program on VCY!

Since VCY and I separated in the fall of 2000, I have seldom listened to that network or made a concerted effort to systematically document their collusion in knowingly advancing the cause of Rome. Nevertheless, I have managed to gather more than enough documentation to substantiate that charge. Consider, for example, these excerpts from an exchange between Ingrid Schlueter and Roman Catholic priest Joseph Howard, executive director of the American Bioethics Advisory Commission, a division of the incredibly Catholic American Life League. Priest Howard was Ingrid's guest on the nationwide "Crosstalk" program which aired on November 27, 2001.⁵⁶ With total disregard for Matthew 23:9, Ingrid introduced her guest in this way: "His name is Father Joseph Howard." The label on the cassette tape of the program made available by VCY also identifies the guest as "Father Joseph Howard." During the introduction of the program which dealt with pro-life issues, Ingrid explained that she and her guest priest would be talking about the assault on life and what "we as Christians should do about it." Again, after being confronted numerous times for several years with the truth about such organizations as American Life League, the management of VCY America not only put a representative of one of those groups on the air but also presented him—a priest—as a Christian. During her time with Howard, Ingrid made sure to mention, "We have a wonderful pro-life group here in the state of Wisconsin called Pro-Life Wisconsin."

As the program progressed, Priest Joseph Howard began talking in glowing terms about former abortionist Bernard Nathanson's conversion to "Christianity." Nathanson actually converted to Roman Catholicism and currently serves on the national advisory board of the Arch of Triumph of the Immaculate Heart of Mary.⁵⁷ Ingrid interspersed Howard's account of that conversion with approving comments such as "That's right." At the end of the conversion account, the priest did some preaching to which Ingrid responded, "Amen," and, "Excellent."

As the "Crosstalk" program wore on, Ingrid's guest priest spoke of those who have rejected a biblical worldview and said, "They want to live as hedonists; if it feels good, do it. And for those who are Christian, we know that's incompatible with Christianity." To this statement by a

Catholic priest on behalf of “those who are Christian,” Ingrid enthusiastically answered, “That’s right, and that’s the whole issue.”

No, the whole issue is that Roman Catholics are not Christians any more than dogs are cats. Roman Catholics hold to an accursed gospel and as such are under a sentence of damnation. They live as idolaters and thus will not inherit the kingdom of God (1 Corinthians 6:9-11). The whole issue is why do Christians such as Ingrid Schlueter not love Roman Catholics enough to tell them the truth that they are lost and headed for hell unless they repent and believe the gospel? And why do the vast majority of Christian talk show hosts continue to pimp for the Roman whore, even when they have been repeatedly confronted with the compelling truth of what they are doing? Certainly, one reason is that such individuals have hearts that are broken over the murder of the unborn; and Rome has effectively exploited that compassion. However, that is a reason, not an excuse. Because Christian radio networks refuse to expose the Roman Catholic Church as a wicked fraud, millions of Christians accept her as a Christian church with some “distinctives” as compared to Protestant churches. Quite frankly, in some cases, there are other, more selfish reasons why the management of Christian radio networks play the dummy on the knee of Rome. Ask the head of any ministry which is committed to exposing the heresy of Rome and winning Catholics for Christ why he gets so few invitations to appear on Christian talk radio, and you will get some insight into those selfish reasons.

Toward the close of that “Crosstalk” program at which we are looking as an example of Christian complicity with the Vatican’s ecumenical agenda, host Ingrid Schlueter gave her listeners a strong shove toward Rome when she said to them, “I encourage you to check out the web site that we talked about today. That’s ALL.org . . . Certainly the Church is supposed to be the pillar and support of the truth.”

The reader will remember from chapter four, I am sure, the open idolatry and blasphemy which is found on ALL’s web site. Knowing Ingrid Schlueter as well as I do and knowing what Ingrid knew by November 27, 2001, there can be no claim made that she was ignorant as to what was on the ALL web site which she recommended. During that “Crosstalk” program, as usual, there was never even a disclaimer given concerning the fact that the guest and the organization being featured were Roman Catholic. As we have seen, the situation was quite

the opposite. However, that is the *modus operandi* of most Christian radio networks today. By the way, “Father” Frank Pavone has also been one of Ingrid’s guests on VCY America.⁵⁸

As I will explain more in-depth in chapter nine, the management of VCY America knew exactly how Roman Catholic the American Life League affiliate Pro-Life Wisconsin was and continues to be. They knew because I documented it for them in 1999; yet since that day to the writing of this book, VCY continues to assist PLW in masquerading as a Christian ministry. Soon after I was eliminated from VCY because of irreconcilable differences over Roman Catholicism, Ingrid Schlueter invited Pro-Life Wisconsin’s state director, Peggy Hamill, to be a weekly guest on “Homefront,” a statewide program which airs in Wisconsin. Hamill soon actually took over as the host of the Friday edition of that program, a position which she holds as this is being written.

In a program with Peggy Hamill on November 3, 2000, Ingrid reaffirmed her devotion to Pro-Life Wisconsin. During the program, the very orthodox Roman Catholic, rosary praying, and devoted Marian worshipping Hamill stated:

And definitely, we need prayer. We have devoted our entire organization, we’ve turned all the work over to the Lord; and when you do that, a lot is expected of you. . . . And when a lot is expected of you, you also need prayer. We pray every day, and we need people to pray for us.⁵⁹

In a soul-revealing burst, host Ingrid then stressed why she is determined to keep Pro-Life Wisconsin on VCY America—this in spite of some listeners (and perhaps a former VCY talk show host) obviously not being too happy with the prospect of a Roman Catholic group having such a powerful platform to deceive the unwary into equating Catholic as Christian. In her reasoning, Ingrid clearly stated her pro-life “foundational belief” which has caused her to cast aside foundational biblical doctrine:

Well, you know, Peggy, a lot of people here make frequent reference to Pro-Life Wisconsin; and I know there’s people that—“Why do you—why are you always doing interviews

with them?” And one of the things—one of the reasons in my thinking, you know, as both a producer and a host of the program, is the reason I’m putting Pro-Life Wisconsin front and center as we talk about life issues is because of that 100% figure that you gave. Because we believe here that life is precious from conception until natural death, and that’s our position here; and we don’t want it—we are not going to compromise on that. And we want people out there to know that’s why we are grateful for the work of Pro-Life Wisconsin which is made—that is their absolute foundational belief . . .⁶⁰

Over the 3-1/2 years from my last program on VCY America until I am writing this book, I have listened to just a few of Peggy Hamill’s programs on that radio network. The one constant of her shows has been the insistence that PLW is a Christian organization. For instance, in a February 7, 2003 “Homefront” program hosted by Peggy Hamill, we hear these sort of comments from the Catholic director of Pro-Life Wisconsin:

Pro-Life Wisconsin is your statewide, Christian, no exceptions, 100% pro-life voice . . .

. . . I pray for God to tell me when to speak [at the abortion mill]. . . . Please pray . . . for the conversion of all the death-scorts . . . for all the women who killed their babies, that they may come to repentance . . .

Until next week, may our Father, the Author of Life, bless you.⁶¹

What a grievous thing to hear a hard-core Romanist talk show host on a Christian radio network call upon listeners to pray for the “conversion” of sinners!

On this particular program, Hamill promoted a talk by Caesar LeFlore from Life Education and Resource Network. The presentation took place in St. Raphael’s Catholic Church in Madison, Wisconsin. Time after time, VCY has allowed representatives of PLW to promote Roman Catholic events and groups. Week after week, month after

month, VCY has allowed Peggy Hamill to present PLW as a Christian ministry.

In the fall of 2003, I once again checked out Mrs. Hamill's "Homefront" program on VCY America. On the several programs to which I listened, Hamill was still giving her signature greeting and farewell. Listeners tuning in at the beginning of the program hear her intone, "This is Peggy Hamill, director of Pro-Life Wisconsin. We are your statewide, Christian, 100% pro-life voice." At the end of the program, listeners receive the very Catholic blessing from the very Catholic Hamill, "May our Father, the Author of Life, bless you."⁶²

During her September 19, 2003 program on VCY, Peggy Hamill talked about a new abortion mill being built in Madison, Wisconsin. She also enthusiastically spoke of and promoted weekly Catholic "prayer vigils" which were being held in front of the construction site.⁶³ Of course, Hamill often uses VCY to promote Catholic prayer vigils; and her Pro-Life Wisconsin openly publicizes and promotes pro-life masses and rosary praying on their web site.⁶⁴ Obviously, once this book is published, that could change along with a few other things spoken of in this book.

On the same program, Mrs. Hamill promoted Pro-Life Wisconsin's banquet featuring Judie Brown, president of American Life League, which in turn is PLW's very Catholic umbrella organization. It should be noted that Hamill's statewide Friday programs contain this statement at their conclusion: "Homefront is a production of the VCY America network." All things considered, is it any wonder that Peggy Hamill often expresses her gratitude to VCY America with such on-air remarks as, "We know that God is with us on this, and we're very glad that WVCY and some of the other Christian media are standing with us on this,"⁶⁵ and, "VCY has just been a powerful help"⁶⁶

As I was finishing the first draft of this book in January of 2004, I decided to once again check if VCY was still producing "Homefront" for the Catholic Pro-Life Wisconsin. I listened to the January 23, 2004 program and quickly found out that nothing had changed. Peggy Hamill again began the program by announcing that Pro-Life Wisconsin is "your statewide, Christian, 100% pro-life voice." She spoke of PLW affiliates around the state being "witnesses outside the killing centers." She promoted Catholic prayer vigils in front of abortion mills and Planned Parenthood offices. A member of my church observed one

such vigil in Madison and noted that the event included Catholic priests and rosaries as well as statues and images of “Our Lady.” Mrs. Hamill, a faithful daughter of Rome, ended that “Homefront” program on the Christian network VCY America with a short, impassioned sermonette including the following comments:

. . . we answer to God . . . We must have God as part of our ministry. . . . because God has to be part of every single thing we do, or we’re gonna lose our course. . . . We are up against Satan. It’s the powers of good—God—against the powers of evil—Satan. And unless God is part of a ministry, unless a ministry is a Christian-based ministry, it is very, very off course. So I’m asking you to consider, to strive every day with Pro-Life Wisconsin. . . . We need you to come on board with people who are 100% committed and know that they depend on God for everything. . . . We need everybody to come on board. . . . we need everybody to get on board behind a 100% pro-life, God-centered, pro-life message. Please contact Pro-Life Wisconsin . . . We do not want to see thirty-one more years of surgical—much less, chemical—abortion.⁶⁷

To consider that the message which you just read was preached over a Christian radio network by a Roman Catholic just one day after the anniversary of *Roe v. Wade* is to understand how subtle the devil is and how willing some Christians are to attend to his needs. What convenient and effective propaganda to spew out to thousands upon thousands of listeners just fresh from contemplating the horror of thirty-one years of state-sanctioned murder! The two-fold message from that VCY-produced broadcast, paid for with Christian dollars, is clear:

1. Unless listeners want to see thirty-one more years of savage killing, they must stand with Roman Catholics against the child killers and, of course, Satan.
2. Roman Catholics are Christian.

The next week on her January 30, 2004 “Homefront” program, Mrs. Hamill reported on Pro-Life Wisconsin’s attendance at the March

for Life in Washington, D.C., which had taken place on January 22. Over and over, Hamill spoke of the prayer which took place at that event which featured an abundance of priests, bishops, and cardinals as well as a plethora of Catholic idolatry including large statues of “Our Lady.” She reported that “the young are ready in record numbers under the banner of Jesus Christ to lead the charge against . . . abortion.” She also shared in thrilling tones that:

. . . at approximately three PM on January 22, Catholic Archbishop Timothy Dolan led some of the steadfast sidewalk counselors, about twenty in number, in prayer in the absolute frigid cold outside of Summit Women’s Health Center abortion mill [in Milwaukee]. This is encouraging. There are so many wonderful pastoral leaders that are—that get down to that mill and lead prayer.⁶⁸

PLW’s web site confirms that the prayer which “pastoral” leader Archbishop Dolan led at Summit abortion mill that day was the rosary.⁶⁹ That VCY America has so long and so blatantly agreed to be used to advance a religion which is against Christ and His gospel should be seen as an abomination to every Christian who loves the Lord, His Church, His Word, and the lost. What an example of Protestants loving the unborn more than Christ!

Of course, Peggy Hamill began that VCY program with her usual claim that her Pro-Life Wisconsin is Wisconsin’s “Christian, 100% pro-life group”; and as usual, she ended it with the Catholic, pro-life benediction, “May our Father, the Author of Life, bless you.”

Earlier, I quoted from one of PLW director Peggy Hamill’s “Homefront” sermonettes. Apparently, Mrs. Hamill does quite a bit of preaching from behind the VCY mic. Several days before this book went to press, I decided to listen to one more of Hamill’s programs, just to see if anything had changed. The date was April 2, 2004; and Peggy was hard at it again, as these excerpts from her message show:

. . . Pro-Life Wisconsin—you and I—will never shy away from answering the tough questions as we together work to shine the light of Christ in a dark world . . .

. . . we together embrace the fullness of the truth and carry it forward. Encouragingly, Christ teaches us not to be concerned for ourselves but to follow Him. . . . As He said to all, “If any man will come after me, let him deny himself and take up his cross daily and follow me. For whoever will save his life, shall lose it. For he that shall lose his life for my sake shall save it,” Luke nine, twenty-three to twenty—twenty-three and twenty-four.⁷⁰

I do not believe that the word *despicable* is too strong to describe a situation in which a Christian radio network uses the hard-earned dollars of Christian listeners to fund a program hosted by a dedicated Roman Catholic woman who in turn, week after week, strives mightily to convince vulnerable listeners that Roman Catholics are Christian. VCY America management show contempt for Christ and His gospel in this. They certainly show no love for Peggy Hamill by acting as accomplices to the devil in deceiving her into thinking that she is a follower of Christ!

By the way, to add insult to injury—or more accurately, deception to deception—the Catholic Pro-Life Wisconsin’s toll-free number is 877-GOD’S-WILL.⁷¹ Perhaps after this book begins to circulate, the management of VCY will repent, do God’s will, and cease their promotion of Roman Catholicism. I pray that is exactly what they will do rather than simply enact superficial changes in order to deflect any criticism which may come their way.

That Christian radio networks allow—even produce—programs such as Peggy Hamill’s “Homefront” is a clear testimony that the management of such networks have no fear of God or true love for His Word and His Church. The benefit which such programs are to the Vatican and the damage which they do to the cause of Christ are incalculable.

The previous examples that I have given regarding VCY America are not extremely unusual for that network. I am not a VCY listener; I simply listened to a few tapes of programs and tuned in several times during the writing of this book. I have only quoted from programs aired since November, 2000, all produced well after I personally knew that VCY management had been confronted for their ecumenism. I do have other examples that I could provide of VCY programs aired in the last several years during which Catholics guests are presented as Christians

and even talk about the importance of preaching the gospel of Jesus Christ! Almost always, such guests have been representatives of pro-life groups such as American Life League or Stop Planned Parenthood International.

While writing this book, I had occasion to listen to a November 12, 2003 edition of “Crosstalk” which gave great insight into the ecumenical mindset infecting the management of VCY America. During that program, host Ingrid Schlueter went into a monologue lamenting the increasing, worldwide assault upon Christianity, saying:

This creeping crud of secularism—it’s happened to Europe, and the disaster that is in Europe as you look at their society now which has virtually eradicated any meaningful presence of Christianity from the public square, I think even within the churches. I believe it’s Italy where there are lawsuits now because they are pulling down the crucifixes from the schools there. Imagine that! Even in the land of the Vatican, even in a place like that, they are pulling down the crucifixes!⁷²

Ingrid’s on-air remarks identifying Roman Catholicism as “meaningful . . . Christianity” are not just some slip of the tongue but, based on her track record, are rather a reflection of her ecumenical heart.

As I said, these are just a very few examples of many that I could cite in which the management of VCY America, a nationwide network wholly supported by donations from listeners, have been effectively used by the ambassadors of Rome to advance the Vatican’s ecumenical plan, which in turn is all about bringing the “separated brethren” “home to Rome.” In this, that network which claims to be conservative and even fundamentalist in doctrine is no different from many other Christian networks. I have used VCY as an example with which I am very familiar. The bewildering tragedy is the determination of so many Christian radio personalities and managers to continue in their service to Rome, even after they should know better than to do so! Obviously, in many cases, the conduit through which Rome has entered into the good graces of such powerful friends has been the pro-life movement. I know for a fact that this is the case with VCY America. The arrival of the rescue movement in Wisconsin in 1988 and the birth of Missionaries to the Preborn in 1990 caused an explosion of pro-life

street activism in Milwaukee. To their credit, VCY America jumped into the fray on behalf of life, even doing remote broadcasts from pro-life demonstrations and rescue sites. To the detriment of the cause of Christ and VCY's listeners, that network also dived headfirst into pro-life ecumenism as did many other conservative, Christian radio networks.

Thus far, we have looked at some major Roman Catholic, pro-life players; and we have looked at some of their pro-life, Protestant friends. We might say that we have dealt with the prime movers and shakers. Now let us take a look at how they have helped the Vatican to lead many well-meaning, pro-life Christians away from the right biblical standard with regard to separation from heresy and those who promote it. First, let us close out this chapter with a quote from Peggy Hamill, the state director of Pro-Life Wisconsin.

In May of 2002, PLW held a pro-life rally, complete with preaching and prayer, on the capitol square in Madison, Wisconsin. The rally, which was very heavily promoted by VCY America, featured a Catholic priest as a speaker. The crowd was a mix of Protestants and Roman Catholics. Seeing it as a good opportunity to reach out to Catholics with the gospel, a number of my church members waited quietly in the distance until the rally was closing and then went in to hand out a tract which I wrote titled *An Urgent Plea to Roman Catholics*. Several Pro-Life Wisconsin leaders went ballistic over this free-speech exercise on the public sidewalk, and one even tried to convince the police on hand to stop my church members from handing out the salvation tracts! It is fortunate that the police refused. All that was from a group claiming to be Christian and enthusiastically promoted by a large, Christian radio network! When I asked Peggy Hamill to justify her actions and the actions of several other PLW officials, I received an irate letter from her. The following excerpts from that letter speak volumes with regard to the spiritual chasm which exists—or should exist—between Christians and Catholics:

I found it necessary to inform participants that this was not our material and they didn't have to take it.

. . . one of your family members cynically chided me in a very loud voice in front of PLW Rally attendees: "Are you a born again Christian?" "Do you know Jesus?" . . . A committed pro-life priest was told he is "going to hell!" . . .

Time is short—we must stay focused under the banner of Jesus Christ, stopping the child sacrifice that Satan demands.⁷³

It is always instructive to see how Roman Catholics respond when their “separated brethren” tell them the truth about the Roman Catholic Church and her heresy. In the instance related above, a Roman Catholic woman who has virtually open access to the powerful microphone of a large, Christian radio network showed her true colors when the true gospel was contended for against her church’s false gospel. That we dared to ask her if she was born again and that we dared to warn a Romish priest that he is going to hell outraged the woman who weekly speaks as a “Christian” to thousands over Christian radio. That Mrs. Hamill would tell individuals that they “didn’t have to take” the gospel tracts we were handing out and literally tried to have the police stop us from handing them out also speaks volumes to those with ears to hear. How revealing it also is that, when push came to shove, she fell back on the tried and true tactic of shaming in an effort to deflect the light of the true gospel away from exposing Rome’s pro-life, ecumenical strategy! “Time is short—we must stay focused under the banner of Jesus Christ, stopping the child sacrifice that Satan demands.” Yes, time is short, which is all the more reason why the Lord’s redeemed people must “earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

CHAPTER SIX

FOLLOW THE LEADERS

*“And he spake a parable unto them, Can the blind lead the blind?
shall they not both fall into the ditch?”*

—*Luke 6:39*

The pro-life movement has been effectively used by the Roman Catholic Church as a battering ram to further break down the theological barriers between biblical Christianity and Roman Catholic paganism. The individuals spoken of in the previous chapter all have a long record of duplicity toward the gospel; the Body of Christ; and the watching, lost world. On the one hand, they have continually preached against compromising the gospel; and on the other hand, they have knowingly, willingly provided aid and comfort to a false church preaching an accursed gospel. These are individuals who have touched multitudes on behalf of the Roman Catholic Church. They are leaders who certainly have been confronted with their error enough times over a long enough period of time that one can only assume the refusal to mend their ways justifies considering that what once may have been ignorance borne of compassion may now have become treachery rooted in pragmatism. In short, I am talking about Christian leaders who have become accessories to Rome’s ongoing assault upon Christ and His gospel. Again, when I say Christian leaders, I am referring to Protestant individuals who, by their testimonies, believe in salvation by God’s grace alone, through faith alone, in Christ alone. I am not saying that all are truly born again; I am simply identifying them by their professions of faith and their claims to be Christians. It is not the purpose of this book to pass wheat-and-tare judgments on Protestant leaders.

Those who wield great influence with the Lord’s people and claim to speak in the name of Christ have taken on a grave responsibility. This is especially true with regard to pastors and church elders. Hebrews 13:17 warns Christians:

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

There are other similar reminders in the Word of God as to the holy duty that pastors and elders have toward “the church of God, which he hath purchased with his own blood” (Acts 20:28). The Word of God also has much to say about false prophets and those who would cause God’s people to be confused concerning the Scriptures. One need not openly say with Satan, “Yea, hath God said . . . ?” (Genesis 3:1) to be held accountable for advancing Satan’s cause.

I want to now take a look at some bitter fruit which has been borne, thanks to influential, Christian, pro-life leaders who have for years ably assisted the Vatican’s ecumenical crusade. What we are going to be looking at is the startling extent to which the Roman Catholic Church has been accepted as Christian by pro-life, Christian activists. Again, these individuals were disciplined by the people about whom we just finished talking. To this day, those activists have also been affirmed in their ecumenism for life by the deadly silence—and in some cases, rank ecumenism—of big-name, Christian preachers. Of course, this is simply a *reason* for partnering with Belial’s cause out of a sincere desire to save innocent unborn babies. There are no *excuses*.

Where to begin? From my experience and research, I could provide thousands of illustrations to make the point that Christians have willingly assisted the Roman Catholic Church in utilizing the pro-life movement to great effect in their ecumenical, home-to-Rome offensive. The extensive network of crisis pregnancy centers across the length and breadth of America is a prime example of Christians embracing idolatry and blasphemy in the vain hope of saving more unborn babies than would have been possible to save by remaining true to the Lord. In 1987, I helped found a pregnancy center in my hometown. At that time, our goal was to provide help for pregnant women in “crisis” who might otherwise abort their children. Our policy was to get the women into the center, have counselors show them that abortion is the sin of murder, and then share the gospel. Of course, the center also offered material help to those women who decided not to abort but needed assistance. In a word, we started out as a Christian ministry with the gospel at the cen-

ter of our work. I left the board of that center in 1990. Since those early days, it has become increasingly polluted by Roman Catholic influence. A few years ago, I had occasion to visit the center and was dismayed to be greeted at the front desk by a Roman Catholic woman wearing a scapular!

Around that same time, as my church was picketing the Planned Parenthood office near the pregnancy center, a Roman Catholic passerby who volunteers at the center took me to task for being so aggressive in publicly confronting lesbian Congresswoman Tammy Baldwin whenever she speaks in our town. Our conversation quickly moved into a debate over what Christ meant when He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). The Catholic lady insisted that she is born again every time she consumes "Christ's body" at the mass. The interaction ended with my preaching the gospel to the woman until she slammed the door of the crisis pregnancy center behind her. How ironic that a Roman Catholic woman would in the pregnancy center that I helped start find refuge from the gospel which I was preaching! But there is that *ironic* word again.

The truth is, there are very few crisis pregnancy centers which have not succumbed to Roman Catholic seduction. Roman Catholic volunteers and financial aid are a strong inducement for the leadership of Christian pregnancy centers to go ecumenical. It certainly does not help that most pastors who support such centers out of concern for the unborn apparently could not care less that they are also supporting the goals of the Roman Catholic Church. Of course, there are crisis pregnancy centers founded by Roman Catholics as well; but I have never heard of those centers turning away Protestant volunteers! Regardless of why the pregnancy centers across America are so ecumenical, the end result is that such an environment serves the Vatican's ecumenical goals to a tee, as this testimony from the Catholic American Life League publication *Celebrate Life* shows:

The longer I work at Birth Choice, the more important prayer becomes. Our director schedules a prayer hour once a month for volunteers, at which time we share spontaneous prayers . . . Even though we worship at many different Christian churches, this prayer time dissolves any barriers that might have existed among us.

We also pray together for a few moments as our shifts change. . . . Collectively bringing our concerns before God is a powerful way for us to feel the strength and support of our shared pro-life beliefs.¹

Yes, when Protestants and Catholics pray together, barriers are dissolved! I am sure the reader will remember the Vatican documents we looked at earlier in which such joint prayer and joint ministry were urged for that very purpose. So here again, we see that ecumenical strategy proven out in practical application—this time in the crisis pregnancy center network.

While the concept of saving babies by providing help for their mothers is sound and biblical, I feel secure in saying that the vast majority of crisis pregnancy center ministries have turned into not only ecumenical melting pots for the Vatican smelters but also “Christian” versions of the local welfare office. Material aid is doled out; encouraging words are shared; but the gospel has a very low priority—which is not surprising, considering the extent to which Roman Catholic influence has permeated individual Christian pregnancy centers. Roman Catholicism is a socialist religion at its heart which eschews biblical principles of economics and charity in favor of a centralized scheme of church/state welfare.

There still are truly Christian pregnancy centers dotting the American landscape, but they are few and far between. These centers are run by courageous directors who love the Lord and always put fidelity to His gospel above all else. Several years ago, I received a letter from one such woman who has bravely held the line against the ecumenists and continued to save babies through the crisis pregnancy center she oversees. In the excerpt below from our Christian sister’s letter, we gain insight into the utter disregard which one finds in most of the crisis pregnancy center world for doctrinal purity and biblical separation. We also once again note that Christians who stand against ungodly ecumenism are attacked as enemies by their pro-life brethren! As I will testify later on, this has been the case throughout much of the pro-life movement in which loyalty to the unborn has vastly superseded loyalty to Christ and the Word of God.

Keep in mind as you read portions of our sister’s letter that Care Net is a Christian ministry which, at the time of this book, is still making

this pledge: “We promise that we will conduct all of our ministry activities with the ultimate goal of advancing the Gospel of Jesus Christ and giving glory to God.”²² Care Net is a nationwide network of crisis pregnancy centers which had its genesis as the Christian Action Council which in turn was founded with the assistance of America’s Twentieth Century ecumenical giant, the Reverend Billy Graham. Here is an excerpt of that letter written to me July 19, 2002 from a Christian sister who is the director of a crisis pregnancy center:

Another director from [town name omitted] stopped by to see me. In the conversation, she mentioned that CareNet and Heartbeat are forming a “partnership.” I indicated I had just read the letter and asked her feelings on this. She sees nothing wrong with it and believes it will be “positive.” Heartbeat is predominantly Catholic and CareNet has a mix. I attended a Heartbeat conference a couple years ago and vowed never to return. Nuns and priests were everywhere, including some being utilized as speakers. Their organization is led by Peggy Hartshorn and she is definitely R.C. CareNet has always annoyed me because of their emphasis on psychology and general acceptance of Catholicism . . .

The conversation continued with this director and she indicated she has interviewed and plans to train a nun—yes, a R.C. nun—to serve as a volunteer counselor. I spoke quite firmly with her regarding doctrinal issues. She totally disagreed with me. As an x-Catholic, she sees only “minor differences” between us and Catholics. . . .

Unfortunately, this is the direction many, and maybe most, PCCs [pregnancy care centers] are going. Ecumenism is the theme of many centers—simply social services is that of others. I am extremely disturbed about this, because it is not the first time I have observed this happening. Two centers in Philly accept Catholics as well. If you say anything against them, you are immediately attacked. . . .

Please continue to pray for our center and the struggles we endure. When I speak at various churches, I always try to mention that we see a variety of young women from various faiths, including RC and tell them that the gospel is shared with every

one. Usually someone will confront me about “converting Catholics.” Oh well, I’ll continue to do so no matter what kind of pressure we get. . . .

Thanks be to God there is a remnant left to uphold the truth!

Thanks be to God indeed for that remnant, including the writer of this letter! The revealing testimony which you have just read comes from a long-time, well-respected veteran of the war against unborn child killing, a Christian friend of mine who first became involved with a crisis pregnancy center in 1989. Her words are a very accurate—and troubling—account of how thoroughly compromised most Christian pregnancy centers have become and what effective tools they now are for the Vatican.

Of course, this did not take place overnight. For instance, fifteen years ago when she began her work with a crisis pregnancy center, my friend was “verbally reprimanded” by the board of that center for having an “‘attitude’ about Catholics.” Her crime was asking why the board had accepted a Roman Catholic to be trained as a counselor.³ As I was writing this book, I received from the same Christian pregnancy center director an e-mail in which she wrote, “Care Net, of whom we are affiliated with, has recently encouraged all centers to embrace ‘all Christian brothers and sisters in Christ, protestant and Roman Catholic.’”⁴

Care Net was founded in 1975 as the Christian Action Council, just two years after the infamous *Roe v. Wade* decision. By the fall of 2003, Care Net had built a nationwide network of over 700 crisis pregnancy centers serving 300,000 clients annually. In addition, Care Net is currently affiliated with eight other organizations which represent eight hundred more pregnancy centers. Care Net officials are hoping to eventually bring the remaining five hundred unaffiliated, independent pregnancy centers into their sphere.⁵ When one takes into account all of the clients, volunteers, board members, and supporters of Care Net, it is obvious that this Christian, pro-life ministry affects the lives, minds, hearts, and souls of a vast multitude of people.

A Care Net Board Publication circulated to Care Net leaders in the fall of 2003 again emphasized the organization’s commitment to build “upon our one and only true foundation—Jesus Christ.” That pamphlet,

which is titled *Effective Leadership*, contains this from Care Net's president Kurt Entsminger:

Sharing the Good News of Jesus Christ remains central to our organization's mission. Care Net was formed as an evangelical ministry, and we are committed to preserving our evangelical identity. . . .

Our new five-year plan integrates the goal of helping centers more effectively bring the Gospel to a greater number of clients. . . . we hope to equip centers to be able to more effectively communicate the Good News of Christ.

. . . any goals we seek to fulfill can only be accomplished as we remain prayerfully and obediently rooted within the sovereign will of God. . . . our plans must be based solely upon the desire to glorify God . . .⁶

How encouraging! How biblical! How compassionate! Where do we send our checks? But wait! As has become so common among pro-life Protestants, the leadership of Care Net gives lip service to Christ, the gospel, prayer, obedience, and the sovereign will of God; but their hearts are not stayed on the Lord. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:8).

Care Net claims to put a priority on sharing the gospel with the hundreds of thousands of women to whom they provide services. But whose gospel is it—Christ's or "another gospel"? The answer is found in the same Care Net document from which we just read such encouraging excerpts:

The last statement in Care Net's Statement of Faith declares, "We believe in the spiritual unity of believers in our Lord Jesus Christ." One of the final prayers of Jesus on the night he was betrayed was for complete unity among believers (John 17:20-23).

Care Net encourages affiliated centers to embrace all Christian believers who seek to serve. All Protestants and

Catholics who profess to be born-again Christians and who agree with Care Net’s Statement of Faith should be welcomed to serve within our centers. . . .

As we have prayed for increased unity in our movement, God has opened the door for Care Net to forge new strategic partnerships . . .⁷

Obviously, the Lord Jesus Christ did not pray for believers to unite in ministry, prayer, and worship with false brethren. Of course, the trick is to simply redefine Roman Catholics as followers of Christ and then apply the verses. Those Christians who misuse John 17:20-23 to justify banding together with Roman Catholics as brothers and sisters in Christ should be aware that the “gay Christians” use the same passage to chastise true Bible-believers who will not accept open sodomites as followers of Jesus. The Care Net leadership’s prayer for unity between Roman Catholics and Christians for the cause of life echoes Catholic prayers for that same unity for the cause of the Vatican.

Earlier, I quoted from a Christian sister who is the director of a crisis pregnancy center. I want to reiterate that there still are some good, Christ-honoring pregnancy centers in existence; but they are becoming more rare by the day. To stave off the Catholic tide in her center, our sister incorporates into her volunteer training program “information on why Catholicism is not Christian.”⁸ Obviously, she refuses to accept Roman Catholic volunteers for her center. In the fall of 2003, she attended a Care Net conference and then wrote me a letter about the experience. Here I have included some excerpts from that letter:

They [Care Net officials] are encouraging us to involve “born-again Catholics” in our ministries. This was repeated numerous times at the conference. . . .

We also questioned these same PCC leaders about utilizing Catholics in their ministries. With the exception of one center mentioned above, *every director and board member we spoke with saw nothing wrong with Catholic volunteers*. In fact, the majority is currently using Catholic volunteers, and the rest said they would if one wanted to volunteer—“because there are lots of born-again Catholics.” . . . A couple of directors even ad-

mitted that they have to accept them because they have “big donors” and “supporting Catholic churches.” . . .

Priests for Life had a display table [at the Care Net conference], and I noticed many women stopping by to chat. . . .

In summary, the majority of PCCs in this country see no wrong with “born-again Catholic” volunteers. When asked for an explanation of this term, we were met with sarcasm and anger. And, of course, we were “being judgmental” as well.⁹

Our sister’s testimony concerning Roman Catholic money talking is more than speculation. It is a shameful reality that also shapes the content of many a Christian radio network’s programming and limits the scope of many a nationally-known preacher’s messages.

By now, it should come as no surprise to hear that “Father” Frank Pavone and his Priests for Life are operating at Care Net conferences. Surely Ignatius Loyola would be proud of Pavone! Here we find him infiltrated deeply into a Christian pregnancy center network which influences multitudes. The reader will remember that Priest Frank Pavone is also associated with the Pregnancy Resource Ministry of Dr. James Dobson’s Focus on the Family. Before this book is closed, we will see yet much more of Frank Pavone.

Many Christian crisis pregnancy center boards have pastors sitting on them. One can only hope that such pastors will wake up and demand that the ministries which they are overseeing will purge themselves of Roman Catholic influences and make the gospel a priority, even as every effort is made to save as many unborn lives as possible. A reformation in Christian, pro-life circles is greatly overdue. Pastors must lead the way in this. It is unfortunate that there have been many pastors who have not only turned a blind eye to the spiritual fornication going on in the pro-life movement but who have also, in fact, taken part in that orgy.

Let us move on to other examples of the widespread, illicit, pro-life love affair which to this day continues between Protestants and the Roman whore. This is one affair which has been taking place in broad daylight. Consider the National Pro-Life Religious Council which identifies itself as “a Christian coalition which acknowledges Jesus Christ as Lord and Savior and is called to affirm and witness to the Biblical standard of the value, dignity, and sanctity of human life.” According to

their web site, the vision of the NPRC is “to see every Christian denomination or fellowship proclaim and obey Biblical teaching and Christian tradition that affirm the value of all human life.”¹⁰ Members of this “Christian coalition which acknowledges Jesus Christ as Lord and Savior” seek “to see every Christian denomination or fellowship proclaim and obey Biblical teaching” regarding the value of human life. As you will see by the list of National Pro-Life Religious Council board members provided below, the NPRC, which takes such a strong, biblical stand on abortion, has taken quite a different approach to biblical commands concerning such matters as idolatry and blasphemy—not to mention salvation and justification.

Alpha Omega Life (Orthodox)
 Black Americans for Life
 CEC For Life (International Communion of the
 Charismatic Episcopal Church)
 Conservative Congregational Christian Conference
 Lifewatch, Taskforce of United Methodists on Abortion
 and Sexuality
 Lutheran Church—Missouri Synod
 Lutherans for Life International
 National Black Catholic Apostolate for Life
 National Clergy Council/Faith and Action
 National Organization of Episcopalians for Life (NOEL)
 National Right to Life Committee, Inc.
 Presbyterians Pro-Life
 Priests for Life
 United Church of Christ Friends for Life¹¹

Once again, we spot Frank Pavone’s Priests for Life in the thick of the ecumenical soup. If it is pro-life and ecumenical, the Vatican’s pro-life point man is there and exerting great influence. In 2003, Pavone was elected president of the National Pro-Life Religious Council.¹² Priest Pavone seems to be everywhere and liked by nearly everyone. He has indeed been an effective operative in the Vatican’s efforts to sink Catholic roots deeply into the heart of Protestant, pro-life circles and, by extension, Christian churches and media. When I visited Priests for Life’s web site while researching for this book, I found a number of

glowing endorsements of the group, including from Protestants such as the Reverend Robert Schenck, who happens to be Pavone's predecessor at the helm of the National Pro-Life Religious Council. Reverend Schenck finds "grace" in a religious tyranny which holds souls in bondage and "the truth in unrighteousness" (Romans 1:18):

The best way I can describe Priests for Life is that it is "The Pentagon meets the Vatican." Priests for Life, as an organization, has all the discipline of the Pentagon and all the grace of the Vatican.¹³

Rev. Rob Schenck is a cofounder of the organization Faith and Action which was organized in Atlanta, Georgia during Operation Rescue's 1988 abortion clinic blockades in that city.¹⁴ I will note here that Priests for Life's Frank Pavone was the keynote speaker at the National Memorial for the Pre-Born Service in the Hart Building of the U.S. Senate, which in turn was part of Faith and Action's 2004 winter conference.¹⁵ Rev. Rob Schenck's biography from the group's web site tells us that he is "an ordained minister in the Evangelical Church Alliance and a missionary to elected and appointed officials" as well as an author and "a guest speaker in churches, conferences, and conventions around the country."¹⁶ The long-time, pro-life activist serves on a number of boards for various ministries besides the National Pro-Life Religious Council, including the National Clergy Council. Protestant Rob Schenck is also a trustee of Gospel of Life Ministries, a subsidiary of Priests for Life.¹⁷ Such is the religious cross-dressing which takes place in the pro-life world!

According to Priests for Life, the purpose of their Gospel of Life Ministries is to "take the message of Priests for Life and express it in the theological language of other Christian denominations."¹⁸ Gospel of Life Ministries also provides "audio homilies for Sundays and Feasts of the Church's liturgy on the web site of Priests for Life."¹⁹ The executive director of PFL's Gospel of Life Ministries, at the time this book is being written, is Rev. Rob Schenck's brother Rev. Paul Schenck. Paul Schenck is also the founder of the National Clergy Council and the cofounder and chairman of Faith and Action.²⁰ I know that he was active in the rescue movement because I spent a day in jail with him in a group cell after a rescue.

The March/April, 2004 Priests for Life newsletter contained the not so startling news that Rev. Paul Schenck has begun “the process of becoming a Catholic.”²¹ Does any Christian dare to suggest that Reverend Schenck’s years spent yoked with Roman Catholics in pro-life ministry had no bearing on his decision to head “home to Rome”? Sadly, the answer is yes, many Christians do deny such reality.

Another high-profile endorsement for Priests for Life comes from a leader of the very ecumenical Promise Keepers:

I respect Priests for Life and Fr. Frank Pavone for the work they do in helping restore our nation to a Biblical respect for all human life, and for working effectively with people of all races and denominations in this most important task.

—Randy Phillips, President of the Promise Keepers²²

As another example of Protestants aiding and abetting the Roman Catholic Church through the pro-life movement, I have included an endorsement of Priests for Life from a confused lady who has taken upon herself the title of reverend. I have excluded the woman’s last name since, to my knowledge, she has not been a high-profile, long-time leader of anything; and perhaps she will repent—not only of her ecumenism but also of her usurpation of an office which God forbids women to hold.

I am not a catholic but am a minister (female) of another denomination. First, let me applaud my catholic brothers for the great work in this area. Would it not be great if all members of Christendom could join with you in your efforts to cleanse our country of the horror of abortion? I for one am in your corner—keep up the good work. I may have differing views on doctrine, however, here is one place we can be united before the world.

—Reverend Dorothy²³

As I said, Frank Pavone is well-respected and widely accepted in the pro-life movement, including among Christians. He has appeared many times on Christian radio as a Christian leader of a Christian, pro-life group. He works with Christian, pro-life leaders such as Rev. Flip

Benham, the current national director of Operation Rescue/Operation Save America. Pavone has long preached and led in prayer at and in other ways participated in OR/OSA rallies and public events.

The Center for Bio-Ethical Reform is another ministry organization with which Priest Pavone has strong ties. In fact, Pavone is on the board of directors of CBR and, according to an August 6, 2001 CNS News article, has long worked closely with the group:

Priests for Life have partnered with CBR.

Priests for Life is “an officially approved association of Catholic Clergy who give special emphasis to the pro-life teachings of the Church,” according to the organization’s website.

According to Fr. Frank Pavone, a member of the CBR’s board of directors, Priests for Life, as an organization, has participated in strategic planning with CBR for years, and has done research, as has CBR, about the dynamics of social reform movements.²⁴

The Center for Bio-Ethical Reform is led by Gregg Cunningham. CBR is best known for the strategy of setting up huge pictures of murdered unborn babies on college campuses and also driving large trucks bearing the same sort of images. Mr. Cunningham is a very accomplished and influential man with an impressive bio which includes serving in the Reagan and George H.W. Bush administrations with the U.S. Department of Justice. He is a decorated Vietnam veteran and is a retired U.S. Air Force colonel.²⁵

The board of Gregg Cunningham’s very effective Center for Bio-Ethical Reform, at least at the time of writing this book, includes Priest Frank Pavone. Of course, Cunningham can have anyone he wants to represent his organization or be on his board. The problem is that Mr. Cunningham speaks in churches as a Christian and represents CBR as a Christian ministry work. Many Christians in the pew are not aware of the heavy Roman Catholic influence and participation in CBR; but if they are going to be asked to support that organization, they should be made aware of that. On the other hand, if Christians would only shake out of their pro-life, ecumenical stupor, such situations would be self-evident.

One of my adult sons heard Gregg Cunningham speak in a Milwaukee-area church and was shaken to hear him mention “our Catholic brothers and sisters in Christ.” After the service, my son politely confronted Cunningham on that comment and was rewarded with a bit of a tongue-lashing. There is no doubt that Mr. Cunningham has mistakenly put his desire to save unborn babies before his fidelity to Christ and His gospel.

Here I want to return to Frank Pavone before we bid him farewell for a time. I would like to present yet another example which involves Pavone and which once again proves how effective that shady lady from Rome has been in having her sons and daughters accepted as blood-washed followers of Jesus Christ by evangelical Christian pro-lifers. Considering that Priest Pavone is an official of the Pontifical Council for the Family who seems to be everywhere holding hands with pro-life Protestants, and in light of the fact that Pavone’s Priests for Life is a multimillion dollar powerhouse, it would seem more than appropriate to give a considerable amount of time to his activities.

In past pages of this book are several quotes from Chuck Colson, one of the authors of the declaration *Evangelicals and Catholics Together*. In speaking of the partnering of Christians and Catholics in pro-life ministry, Colson stated:

This is a theologically rooted alliance—not one hammered out in the ivory towers of academia or the well-lit conference rooms of church bureaucracies, but one lived out on the battlefield.²⁶

Mr. Colson is right. In the drive to protect unborn babies from death and put an end to America’s holocaust, many Christians have set aside their qualms about the Roman church and plunged into the life-and-death conflict to stand shoulder-to-shoulder with rosary-praying Catholics. The urgency of the moment, the nobility of the goal, the intense pressure of the battle, the convincing rhetoric of many Christian leaders has purged away—or at least smothered—those uneasy feelings of conscience in many Christians.

How deep does the ecumenical deception go? For a depth sounding, consider this example. In 2001, Priests for Life offered a monetary reward for information leading to the capture of fugitives wanted for vi-

olence against abortionists.²⁷ That move by Frank Pavone triggered a momentary firestorm of protest from some of his pro-life comrades-in-arms. Several wrote open letters to the priest and sent copies of those letters to a list of other pro-lifers, including me. Below I have provided for the reader an excerpt from one such letter. These words were written by a man with whom I have ministered and who I have no reason to doubt is a born-again follower of Christ. He is a man who holds the title of reverend, was a local leader in the rescue movement, and emerged out of that movement as a full-time “missionary” with an emphasis on fighting abortion. This brother has also been outspoken against other evil and engages in gospel street preaching. He vigorously and ably defends the fundamental doctrines of our faith . . . until it comes to working with Roman Catholics in pro-life ministry. At that point, as you can see from his letter, the brother seems to become blinded by the blood of the aborted unborn. Note in this excerpt that he speaks of ministering “side-by-side” and “street preaching and witnessing” on the streets with “Father” Frank Pavone. Notice also his reference to Pavone’s “brothers and sisters in Christ.”

To Father Pavone, Fr. West, Art and all those who received this,

I too am deeply saddened by Father Pavone’s actions. I have ministered side-by-side with Fr. Frank, street preaching and witnessing. . . . I have no doubts about Fr. Frank’s commitment to the babies. I DO now question his commitment to brothers and sisters in Christ.

Father Frank, you have known many of us in Operation Rescue for many years. . . .

Come on, Fr. Frank. I fear that you have changed from the passionate baby-saver that I preached on the streets with in Little Rock and New York . . .²⁸

Now we have heard of the energetic Priest Pavone “preaching” on the streets with Protestant pro-lifers. We have noted that he leads an ecumenical, pro-life clergy group. We have seen that he is embedded in the pregnancy center movement and partners with a number of Protestant, pro-life, street-level ministries. I have documented that he

has joined with Dr. James Dobson in teaching the next generation of Christian leaders. No wonder Frank Pavone is so highly regarded by the Vatican! We will see more of the Jesuit-like Pavone before the end of this book.

One of the most aggressive and committed unborn-baby-saving ministries to come out of the rescue movement is the Milwaukee-based Missionaries to the Preborn. This group emerged from a ministry named Rescue Operation Milwaukee which was founded in 1988 by a young pastor living in that city. Rescue Operation Milwaukee conducted a large number of rescues from November of 1988 until September of 1990. I was involved in all of those rescues right from the first one. In September, 1990, the ministry was transformed into Missionaries to the Preborn (MTP), the brainchild of the same pastor who founded Rescue Operation Milwaukee. Over the next several years, a handful of full-time “missionaries” repeatedly went to Milwaukee abortion mills to interpose their own bodies between unborn babies and their would-be murderers. MTP also took part in rescues in other states.

I was one of those original “missionaries,” serving virtually full-time with the organization through April, 1992. Some of us were arrested well over one hundred times. We spent a considerable amount of time in jail. We were the target of court injunctions. Some of us suffered physical assault by both pro-aborts and police officers. Most of us lost our driver’s licenses for up to ten years, even though our “crimes” were nonviolent, non-driving offenses. Some of us had hefty liens put on our properties as punishment for showing compassion to unborn babies about to be slaughtered for fun and profit. On the other hand, hundreds of children are alive today, saved during that very intense time of battle. Missionaries to the Preborn, under the able leadership of its founder, continues its life-saving work to this day, although the ministry has long since discontinued blocking abortion mill doors.

I hesitate to say the name of the pastor who founded MTP and to this day leads that ministry. I hesitate because, although MTP was deeply ecumenical from its inception, in the several years prior to this book, MTP has come a very long way in the right direction. I have hope that one day soon the pastor who heads that ministry will take the final step and rule out doing any ministry work at all with Roman Catholics. Here I am talking about a man whose heart was broken by the thought

of unborn human beings savagely torn limb from limb. I am talking about a man who was very young when he courageously leapt to the defense of those helpless unborn Americans. At the same time, he was and is a pastor who I know over the years was confronted with the truth that the Bible forbids uniting with Catholics in ministry under the name of Jesus Christ. I know because I told him so myself more than once during the time I moved from initial discomfort over such corrupt alliances into deep conviction over them, then to vocal confrontation of them, and finally to the decision to not be any part of them under any circumstances.

In the interest of further making the case that Rome has exploited the pro-life movement to advance her cause with the help of Christians, let me briefly document just a few ways in which Missionaries to the Preborn has been used to that end. MTP's record of rank ecumenism is no surprise since MTP's founder was initially discipled in pro-life ministry by Randall Terry. From the beginning of the ministry in 1990, MTP was true to orthodox pro-life doctrine by staging rallies in which Roman Catholics were involved in prayer, worship, and sometimes even preaching. Following the rallies, the Catholics, including at times priests, joined their Protestant friends in blockading targeted abortion clinics. The rescue events themselves likewise featured ecumenical prayer and worship. This, in turn, was often followed by the rescuers spending some time in jail together, once again praying and worshipping.

Priests were warmly welcomed to participate in MTP rescues and did so. For instance, Priest Norman Weslin brought his Lambs of Christ outfit to Milwaukee a number of times to join with MTP in rescuing babies. Roman Catholic bishop Austin Vaughan was a featured speaker at a rally during MTP's 1992 Short-Term Mission. Numerous Roman Catholics took part in the huge, Christian-pastor-led Solemn Assembly staged by MTP on Friday, August 7, 1992. The event based on Joel 2:15-17 drew ten thousand Christians and Catholics together as so-called brothers and sisters in the Milwaukee MECCA center.²⁹ In Joel 2:15-17, God commands His people:

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts:

let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The MTP Solemn Assembly in 1992 was presented as an opportunity for Christians and their leaders to repent for apathetically coexisting with the evil of child killing—a worthy goal indeed. How ironic and how indicative this is of a spiritual blindness which permeated and continues to permeate the pro-life movement—that God’s people would be led by pastors to join together in unity with false brethren—open idolaters and blasphemers—in such an assembly!

The Milwaukee Solemn Assembly featured preaching, corporate worship, and a Roman Catholic priest leading one portion of a “Corporate Concert of Prayer.” A Protestant pastor led the assembly, Protestant and Catholic, in a “Corporate Confession” during which the confessors as God’s “church in this city” repented for not doing enough to save unborn babies. They also prayed for revival and, amazingly, confessed, “We have acted very wickedly towards you. We have not obeyed the clear teachings of scripture.”³⁰ No one should doubt the sincerity in the hearts of those thousands of Christians and Catholics who repeated that corporate confession; but how amazing it is to think of that high-profile event in which Christians united with Roman Catholics to pray for revival and confess that they had not obeyed scriptural teachings concerning abortion! It is amazing because, at the same time, those repenting Christians, led by conservative pastors, ignored far clearer scriptural commands against their uniting together and even covenanting together in the name of Christ with false brethren! By the way, that Solemn Assembly was heavily promoted and covered by the Christian network VCY America on both their radio network and television station.

This is not the stuff of revival! Quite the contrary—it is a sign of spiritual blindness, declension, and encroaching apostasy. Again, such has been the benefit of abortion to the Vatican’s ecumenical game plan. Yes, as stated by the Roman Catholic Synod of Bishops in their 1997 document *Encounter with the Living Jesus Christ: The Way to Conver-*

sion, Communion, and Solidarity in America, even Christian fundamentalists are vulnerable to Romish intrigue through the pro-life movement! One must add with compassion and understanding that Christians are especially vulnerable to ecumenical madness such as MTP's Solemn Assembly when they are led like lambs to the slaughter by pastors who should know better who, in turn, are cheered on by Christian radio personalities.

To add to the surreal nature of the Missionaries to the Preborn Milwaukee Solemn Assembly, Catholics and Christians alike were invited to sign a "Covenant to Stand for Righteousness." Because this document captures so comprehensively not only the ecumenism of the pro-life movement but also a deep spiritual blindness which has inflicted many Christians involved in that movement, I have chosen to include the full text of it here. As you read this document, consider the biblical precepts stated. Then apply them not to abortion but to Christians yoking together with false brethren, Roman Catholics, to sign such a covenant. Do that; and once again, you will realize how the Vatican—and the devil—has been able to harness Christian compassion and Christian carelessness to help drive Rome's engine of heresy and idolatry deep into the heart of the Protestant world. Keep in mind that this covenant was written by conservative Christian pastors, and the Solemn Assembly was planned by the same.

KNOWING that "the earth is the Lord's and the fulness thereof", we solemnly covenant before Thee, O Lord God of heaven, the great and terrible God, that we will keep this covenant to faithfully stand in this evil day . . . and . . .

Psalms 24:1, Neh. 1:5, II Cor. 5:11, Eph. 6:13-14

KNOWING that we battle not against flesh and blood, but against principalities and powers both in their heavenly and earthly manifestations:

Eph. 6:10-18, II Cor. 10:3-5

BELIEVING that Thou, Lord, art a jealous God visiting the iniquity upon those that hate Thee and showing mercy unto thousand's [sic] of them who love Thee and keep Thy commandments . . . and . . .

Exodus 20:1-5

BELIEVING that we have dealt very corruptly against

Thee by our laxity toward Thy Holy Law and, in failing to teach and maintain that Law, we have made idols out of the things Thou hast blessed us with, we have permitted our cities to become open sores, and the blood of the slaughtered infants cries out against us . . . and Thou hast heard their cries . . . and . . .

Neh. 1:7, Jer. 14:7

BELIEVING that repentance must precede any zeal in our spirits, we humbly ask Thee to forgive our transgressions, our laxity of spirit, and our preference for ease, our compromise of Thy command to be Holy as Thou art Holy, that beyond any detail of our failure, we confess that above all we have sinned in not loving Thee with all our heart, soul, mind and strength and for this we see Thy judgements against us in our families, churches, city . . . and nation . . .

II Chr. 7:14, II Cor. 7:11, Matt. 3:7-8, I Peter 1:14-18, Mark 12:29-31

ACCEPTING the admonition of our King, Thy Son Jesus Christ, to love the Lord with all of our hearts and our neighbors, including the preborn, as ourselves, we earnestly beg Thee to bless our resolve as an holy priesthood to covenant in prayer, testimony, and interposition *according to Thy Holy Word*.

Matthew 22:37, I Peter 2:9, I Tim. 2:1-2

WE COVENANT BEFORE THY THRONE to seek after the holiness and purity of Thy kingdom in our personal lives; to humble ourselves, to seek Thy face, and to love and walk humbly with Thee in our families, in our churches and in this city . . . and . . .

Matt. 6:33, Micah 6:8

WE COVENANT BEFORE THY THRONE to address society's sin in all its forms as we have permitted it to exist not only in society, but as these are manifested in our churches—racism, immorality, divisiveness and materialism . . . and . . .

Psalm 94:20, Prov. 29:2, Matt. 20:25-28

WE COVENANT BEFORE THY THRONE to pray without ceasing for the protection of the 'fruit of the womb', the heritage of the Lord, and for the true repentance or swift judgement, *according to Thy word*, of those who slaughter the preborn . . . and . . .

Psalm 127:3

WE COVENANT BEFORE THY THRONE to testify of the heinous sin of child killing committed against Thy Majesty and in violation of the image . . . and . . .

James 3:9, Psalm 139:13-17, James 3:9, [sic] John 7:7

WE COVENANT BEFORE THY THRONE to stand in this evil day to the very limit of our individual convictions so that the Church of Christ will surely “deliver all those who are being taken away to death”.

I Chr. 12:32, Prov. 24:11

Our Lord and our God remember Thy mercy and draw near to Thy people, having humbled us by Thy strong Hand, having opened once blinded eyes and having softened once hardened hearts, we cry to Thee—the Author of this Work upon our hearts—to honor this COVENANT, uphold our endeavors, and finish the Work committed to our trust.

Hebrews 12:2

Solemnly in the Name of our Lord

(to be signed and retained by you)³¹

Surely the pro-life movement has been a history of certain of God’s shepherds leading His sheep into an ecumenical slaughterhouse built by Rome! In 1993 on the anniversary of *Roe v. Wade*, Missionaries to the Preborn held a second Solemn Assembly. This assembly once again took place in the Milwaukee MECCA center and was once again heavily promoted by VCY America. This time, the ecumenical congregation numbered nine thousand.³² Perhaps another solemn assembly should be called to give Christian, pro-life activists an opportunity to openly repent of joining with Roman Catholics and their priests in prayer, worship, and ministry under the banner of the Lord Jesus Christ. I did not attend MTP’s solemn assemblies in 1992 and 1993, but I would be happy to be a part of a solemn assembly which I just described.

Let us move on to a sampling of more evidence which accurately represents the rank ecumenism that has flourished in the petri dish of pro-life activism. The Reverend Ed Martin, a man whose pro-life philosophy was also shaped by the rescue movement, is one of the most hard-

core, open ecumenists one can find in the Protestant, pro-life ranks today. Reverend Martin's pro-life ministry is based in Ocala, Florida; but he has influence well beyond that geographic area. For instance, Reverend Ed addressed the huge 2004 March for Life in Washington, D.C.³³ which, by the way, was a virtual sea of Catholic influence, priests, statues, crucifixes, and images.

Ed Martin has continued to this day faithfully and sacrificially contending for the lives of unborn babies in front of abortion mills by picketing, praying, and counseling abortion-bound parents. Martin has also continued to indulge in and openly promote unbiblical relationships with Roman Catholics. I have interacted in the past with Ed Martin and found him to be a sincere, lovable man, like many of the individuals mentioned in this book. Unfortunately, those very qualities, when mixed with grievous error, often increase the damage which individuals like Reverend Martin do to the cause of Christ.

Consider just a few representative samples from his newsletter, the *American Rescuer*. The first quote from Reverend Martin is from his January, 2003 edition.

Today, mainline pro-lifers are thought of as political activists and the Church will tell you they are not there to be involved in politics only to preach the Gospel. However, saving babies from death is a critical part of the Gospel. . . .

Our goal must be to again activate the Protestant Church back into this move of God while further strengthening the role of the Catholic Church. People on either side of denomination lines believe that their church can defeat this evil, but I am telling you that we need both strains of Christianity to be victorious.³⁴

Here we see that Reverend Martin has swallowed the Roman-Catholic-spread deception that "saving babies from death is a critical part of the Gospel." A great many other Christians are victims of the same delusion. I will deal with that issue in the chapter "Deadly Leaven Made in Rome." We also see that Reverend Martin puts in writing what many pro-life Christians either believe and say or perhaps say they do not believe but testify to the world by their actions that they do believe.

Reverend Martin presents the Roman Catholic Church as a denomination or, in his words, a strain of Christianity. Lastly, Ed Martin speaks of “strengthening the role of the Catholic Church.” While we shudder at his goal, we may at least applaud Reverend Martin for being up-front regarding the effect of Christians working with Roman Catholics in the pro-life movement on the false basis of Christian brotherhood.

The reason I am naming Reverend Martin’s name is that he has been continually, consistently, publicly, and extremely pro-Roman-Catholic in his actions and words. For instance, in 2002, Martin traveled together with Pro-Life Action League’s Joe Scheidler to Northern Ireland in order to preach with him to the locals.³⁵ Ed Martin has even promoted in his newsletter and attended Roman Catholic “pro-life masses.”³⁶ In one of Reverend Martin’s newsletters, he publicized a December 28, 2001 “Memorial to the Feast of the Holy Innocents—Father Patrick J. O’Doherty and Rev. Ed Martin presiding.”³⁷ In another newsletter, Martin pushed a January 2, 2003 “Prolife Mass” featuring a message by—who else?—“Father Frank Pavone of Priests for Life.”³⁸ I remember being at a meeting for pro-life leaders in the mid-‘90s (I cannot remember the year) when Ed Martin asked a Roman Catholic priest to pray after first mentioning the Protestant Reformation and stating that he was no longer protesting Roman Catholicism. I walked out before the priest prayed; but of all the Christians present, including several pastors, I was the only one to walk out.

Rev. Ed Martin has a long history of worshipping, preaching, and praying with Roman Catholics, including priests—a tradition he has carried on to this day. In the June, 2003 issue of the *American Rescuer*, he refers to Catholic priests Paul Marx and Frank Pavone as “great warriors of God.”³⁹ In the same newsletter under the title “Two Great Pro-Life Leaders Go to Be with the Lord,” he names the late Roman Catholic bishop George Lynch.⁴⁰

Elsewhere in the June, 2003 edition of the *American Rescuer*, Ed Martin writes of a recent pro-life event of which he was a part: “The next day was Pentecost Sunday and Father Frank Pavone gave a great homily on the true meaning of the infilling of the Holy Spirit and how it relates to each of us.”⁴¹

The following quote is from the August, 2003 edition of Rev. Ed Martin’s *American Rescuer* newsletter and is excerpted from a report on a pro-life event organized by Rev. Flip Benham’s Operation

Rescue/Operation Save America. That event, which we spoke of in chapter five, took place in Charlotte, North Carolina from July 12-20, 2003. It consisted of daily pro-life activism on the streets of Charlotte and nightly rallies. As has always been the case with Flip Benham's OR/OSA, the entire series of events was grossly ecumenical with "preachers and prophets" bringing forth "God's messages in truth and power."

The evenings were filled with praise and worship. . . . Some of America's best but little known preachers and prophets brought forth God's messages in truth and power. Rusty Thomas, Flip Benham, Fr. Frank Pavone, Keith Tucci and Pastor Daniel Thom[p]son from Wichita were a few of the speakers.⁴²

Tucci, Benham, Thomas, and Thompson are ordained Christian ministers. Keith Tucci was an early leader of Operation Rescue along with Randall Terry. What a tragedy it is that so many graduates of America's Protestant seminaries seem to be blind to the reality that the Roman Catholic Church is a fraudulent church, promoting a false Christ and an accursed gospel which cannot save anyone! No doubt, that is an indictment of those seminaries and Bible colleges. What a shame it is that so many good-hearted Christians have had their concern for the unborn exploited and then have been led into advancing the cause of the "Holy See" by men bearing the title of pastor or reverend!

Let us round out this chapter by presenting some relatively recently published editorials from Christians who are actively engaged in pro-life ministry. These editorials are not the exception but are the rule reflecting the ecumenical philosophy many Christians have adopted as a result of laboring with Roman Catholics in pro-life ministry work. The first several quotes come from an individual who is the Protestant director of Missionaries to the Unborn, not to be confused with Missionaries to the Preborn. He is a man who spends much time contending for the lives of unborn children. I do not intend to share his name as he appears to be a sincere man who may someday soon change his sincerely wrong understanding of the Roman Catholic Church. His comments reflect the danger of putting anyone, including the unborn, ahead of Christ and any cause ahead of His gospel.

The Catholics have sure held up their end in the battle to save unborn babies . . . THEY are the ones living out the gospel!

. . . A recent pro-life meeting had three speakers. The [sic] two of the speakers joyfully exclaimed that they “used to be” Protestant, but are now Roman Catholic. Why? . . .

Could it be true that Catholics realize that self-sacrifice/cross-bearing is the only way we can truly please God, while we Prots are too busy making up theological excuses to bear our own?⁴³

The above quote mentions two former Protestants who converted to Roman Catholicism, apparently through the pro-life movement. That has been one of the destructive by-products of Christians embracing pro-life ecumenism. Also mentioned in the article is another toxic waste product of the pro-life movement—the concept that saving unborn babies is part of the gospel of Jesus Christ. It is easy to sense the pathos, the heart-wrenching concern which the above pro-lifer has for the unborn. It is unfortunate that this good thing has apparently contributed to a self-inflicted blindness when it comes to the evil of the Roman church.

The same pro-life, Protestant activist posted a notice containing these comments on his web site:

Saints, we are all in this struggle for Life together. . . .

What [a]ffects the Roman Catholic Church [a]ffects non-Catholic churches as well—and the opposite is true. When you see the Catholic church attacked by Hollywood, the entire Christian faith is attacked.

Do we have differing points of view concerning the faith, salvation, and eschatology? Yes—but that being said, when the Christian Faith is attacked, we are ALL being attacked.

Let us attack where we should—hell’s gates.⁴⁴

The Roman Catholic “differing points of view” on faith and salvation happen to be heretical and no true Christian can—or will—hold such views. To avoid the charge of being redundant, I will only remind

the reader that the Church of Pro-Life indeed has its own neo-orthodoxy, the essentials of which I have listed several times.

When I checked Missionaries to the Unborn's web site in January of 2004, I found that they had posted a very positive article dealing with the appearance of "Our Lady" on the glass front of a building near an abortion clinic in Clearwater, Florida on the corner of US 19 and Drew Street. The article is titled "Our Lady of Drew Invites You to Meet Her Son Jesus" and ends with a prayer for salvation which the sinner is encouraged to say. Those seeking more information on "Our Lady of Drew" are given an e-mail address.⁴⁵ That a Protestant-led ministry would post such an item shows just how far ecumenism in the cause of life has gone and how dangerous it is to ignore the biblical commands regarding separation from false brethren.

In another editorial from his ministry web site, the Protestant director of Missionaries to the Unborn quoted above asked a very revealing question. The question was in response to another Protestant pro-lifer expressing a willingness to join with Muslims to defend babies based on his stated belief that Muslims and Christians both serve the "God of Abraham." The concept that God accepts Muslims because they are "children of Abraham" is a lie which has been vigorously promoted by Pope John Paul II,⁴⁶ the Roman pontiff who has for more than two decades presided over the practical application of the Vatican II, separated-brethren, ecumenical scheme. The question below is insightful because it comes from the same man who has so vigorously defended Roman Catholic pro-lifers and their church as being Christian:

Question: Are we Christian first and prolife second—or prolife first and Christian second?

If we are Christian first, then we are bound by God's Word to do what it says, and not exceed what is written.

If we are prolife first and Christian second, then our first allegiance is to our cause rather than our Creator. All manner of lawlessness is permissible because our first love is *the cause*.⁴⁷

One can only say, "Amen," to the above quote and hope that one day soon the writer will apply the expressed principle to his ecumenical relationship with Roman Catholics. Again, this points out the error which

is so central in the pro-life movement. Blind, pro-life, Christian leaders have led followers blinded by compassion for the unborn; and they have all fallen heavily into a deep ecumenical ditch dug by Rome.

As more painful proof of that reality, I present these excerpts from an astounding editorial which appeared on—where else?—the web site of Priests for Life. The editorial, written by a Reverend Ed Kelly, Jr., is titled “How I See the Pope: A Protestant Perspective on Life Issues.” Reverend Kelly begins by explaining that he used to hold that the pope is the antichrist. He goes on to explain that he now holds that the pope is the “Teacher and Shepherd feeding and strengthening the Body of Christ.” He urges “the people of God in America” to “listen and obey their Prophet-Pope.” How did Kelly go from viewing the pope as the antichrist to reverently fawning at his feet and urging the rest of us to do likewise? Let us allow Rev. Ed Kelly to answer that question himself:

. . . when I read *Evangelium Vitae* (The Gospel of Life), I came to the realization that this pope was more than just a moral leader. He was and is a Prophet in the Old Testament sense—“one who speaks in behalf of God,” “inspired of God,” and a “bearer of the Word of God,” in his declaration of an encroaching “culture of death” warning us of the sins of abortion . . .

In his article, Reverend Kelly confers upon the pope numerous honors, including referring to him as “the rock upon which the Church is built.”⁴⁸ From where does this assessment of the impostor in Rome, that usurper of the Holy Spirit’s office, arise? From the pro-life writings of the pope himself, that is where. The Protestant reverend who once thought of the pope as the antichrist now shouts, “Amen!” to the pope’s *Gospel of Life* and bows down to kiss his ring. Well at least, like Judas, what Reverend Kelly did, he did quickly. But again, we are talking about a pro-life movement whose Protestant members have been seduced to love the unborn more than Christ; so we should not be surprised to see the predictable results.

One need not express such extreme ecumenical views to aid in promoting the antichrist’s agenda through the pro-life movement; but pro-life, Protestant hearts the world over are fluttering with puppy love for Pope John Paul II. Consider this editorial which appeared in the September, 2002 edition of the Canadian, pro-life newspaper the

Interim. The writer is identified as one Rory Leishman, author of a weekly national affairs column for the *London Free Press* and Sun Media Newspapers in London, Ontario.⁴⁹ Leishman begins by explaining that he and his wife, both Calvinists, were as “enthused” as any Catholic by “the witness to hope” which Pope John Paul II brought to Toronto during World Youth Days in July, 2002. Mr. Leishman then goes on to explain why he and his wife so appreciate the pope:

Today, the Christian church is divided less between Catholics and Protestants than between theological liberals and conservatives. . . .

As a logical man, Calvin understood that since the unborn have the right to life, the deliberate killing of a baby in the womb can never be justified. He would have agreed completely with the declaration of Pope John Paul II in *Evangelium Vitae* (The Gospel of Life) . . .

While theologically orthodox Christians still disagree on some important points of doctrine, the great majority recognize in John Paul the pre-eminent witness to Christian truth in our time.⁵⁰

Here again, we see a Protestant represent the Roman Catholic Church as a Christian Church and the pope as a great Christian witness for truth, thanks to his *Gospel of Life*. From whence cometh such deception? It comes from the fervent desire of Christians to end abortion at all costs and the perception that the massive Roman church, with a little help from her Protestant friends, has the power to do just that. It is a simple formula made in the devil’s lab, a recipe cooked up in the Vatican’s kitchen. It is a Protestant, pro-life pipe dream which will never come true. It is a cruel hoax which has exponentially advanced the corrupt cause of the Roman Catholic Church.

I want to include in this chapter a truly sad, revealing example of how deeply the ecumenical movement has become rooted in American soil. Many Christians are familiar with Keith Green, a musician and founder of Last Days Ministries. I know little of Mr. Green. I was saved in 1983, one year after he was killed along with two of his children in a plane crash. I do not believe that I have ever listened to one of his

recordings, and I know that I have never taken the time to find out his doctrine. I do know that he wrote and published a number of tracts titled the *Catholic Chronicles* exposing some of the heresies of the Roman Catholic Church.

After Keith Green died, his widow Melody took over the helm of Last Days Ministries. In 1985, three years after Keith's death, Melody founded Americans Against Abortion and took a place in the front ranks of the pro-life movement. She became a very active pro-lifer fighting unborn child killing, including through the publication and distribution of millions of pieces of pro-life literature and the production of a pro-life music video, *Fight the Fight*.⁵¹ Melody has spoken at and taken part in many pro-life events. In 1986, she was invited to the White House, along with other pro-life leaders, to meet President Ronald Reagan.⁵²

I said that my last example of how deeply the vein of ecumenism runs through American Christianity is truly a sad one, and it is. Recently, a long-time, Catholic, pro-life activist, in an effort to convince me to stop "dividing" the pro-life movement by preaching against his church, told me that Last Days Ministries had a number of years ago discontinued offering Keith Green's *Catholic Chronicles* due to the fact that the tracts offended pro-life Catholics. Out of curiosity, my daughter e-mailed Last Days Ministries to ask if the *Catholic Chronicles* are available. She received a message from Last Days which began with this blunt statement:

Greetings in Jesus! We have not distributed the Catholic Chronicles for many years now. We feel we would not have discontinued them unless we felt this was the Lord's direction for us. In keeping with the spirit of the decision to stop distributing the Catholic Chronicles, we are not giving permission for anyone else to reprint or translate them nor are they available from any other source.

The message went on to inform us:

If you are looking for reliable scripture-based information about the Catholic Church, we would suggest that you obtain pamphlets explaining the scriptural interpretation of those var-

ious doctrines with which most non-Catholic groups differ. These pamphlets can be obtained from a Catholic publishing company, TAN BOOKS AND PUBLISHERS, INC. . . .⁵³

The Last Days representative also gave the address of the publishing company just named. After receiving the above recommendation from Last Days Ministries, my daughter took the precaution of contacting that ministry to confirm their recommendation of Tan as the place to go for information on Roman Catholicism. Last Days provided the verification. So the ministry which was founded by Keith Green and which once produced and distributed his *Catholic Chronicles* is now directing those with questions about Roman Catholicism to a Catholic publishing company for “reliable scripture-based information about the Catholic Church”!

Due to my research on the Roman Catholic Church, I happen to have a number of booklets from Tan Books and Publishers, which specializes in Catholic apologetics. One is titled *Scripture Alone? 21 Reasons to Reject Sola Scriptura*. The author of that booklet spends sixty-four pages putting forth evidence to “prove” that the Bible and the tradition of the Catholic church are equally authoritative—which in reality means that when the two clash, the Vatican always claims to be right. Misusing Scripture and history, the author strives mightily to convince the reader that the Bible cannot be trusted and that the doctrine of *sola scriptura* “is simply wrong, is unscriptural, is man-made . . . sprang from Luther’s own emotional problems.”⁵⁴ The Tan booklet ends with this statement:

The fullness of religious truth, unmixed with error, is found only in the Catholic Church, the very Church which Jesus Christ Himself established. According to the teaching of this Church, founded by Christ, *Sola Scriptura* is a distorted, truncated view of Christian authority.⁵⁵

The Tan booklet *Scripture Alone? 21 Reasons to Reject Sola Scriptura* is nothing less than an ungodly, vile attack upon the Word of God. Its back cover contains the boast, “Totally devastates one of the two pillars of Protestantism.”

Another publication that I have from Tan Books and Publishers is

titled *The Catholic Church Has the Answer*. This booklet is sixty pages of questions and answers about the Roman Catholic Church. The author very smoothly, and far from honestly, answers questions that Protestants ask about things such as faith and works, purgatory, the rosary, the role of Mary, and the pope.⁵⁶

Yet another Tan Books and Publishers booklet which I have in my files is titled *Confession of a Roman Catholic*. This booklet is written by Paul Whitcomb, a former Protestant who recounts how he became a Catholic through “my pursuit of Scriptural truth and my exercise of intellectual freedom.”⁵⁷ The devil and Mr. Whitcomb spend fifty-five pages convincing the reader that the Roman Catholic Church is the only true church. Whitcomb ends by stating:

For now, at last, I know real peace of soul, real oneness with Christ my Saviour.

No, I would not have it any other way, and if you, dear reader, should ever become a Catholic, I am sure that you would not have it any other way either.⁵⁸

I wonder what Keith Green would think of his wife Melody and the ministry which he founded treacherously sending inquirers about Catholicism straight into the arms of some of the most subtle and skilled apologists for the Vatican! I know what our Lord thinks about it by reading His Word! Did Last Days Ministries become this doctrinally and spiritually corrupt due to Melody’s deep, ecumenical involvement in the pro-life movement? Based on the available evidence, it certainly seems legitimate to assume that it at least played a major role.

We sit perched on the brink of a great apostasy. When will Christians wake up and realize the danger of both the Roman Catholic Church and the ecumenical movement instead of recklessly making excuses to justify both in pursuit of “good causes”?

In the next chapter, we will be looking at some Roman Catholic doctrine which, thanks to the pro-life movement, has been assimilated into the theology of many Christians. In the chapter after that, I will document a sad catalog of Protestant conversions to Roman Catholicism as a result of the ecumenism of the pro-life movement. As I close out this chapter, I leave the reader with several quotes. Both of the individuals quoted are Protestants, former friends of mine who were

angered by my decision to no longer join with any pro-life ministry, regardless of the “safeguards” taken, which allows Roman Catholics—false brethren—to be involved with it. The first message was left on my phone answering machine.

The issue is—with the preborn issue about having Catholics come there and hold a sign . . . We’re here to be a voice for the unborn babies, and I don’t know why this schism has arised. I know schisms come from the devil . . . And the main emphasis should be on rescuing the babies and being a voice for them. I know we have to take and preach to people and win them to Christ too, but the first vision or purpose of [group name omitted] is to be a voice for the baby; and then after that, we can preach to people. And I have never heard of any person being become a Catholic because they rescued babies. I’ve never heard of that happening. . . . This whole issue about Catholics is ridiculous. It’s wrong; it’s not right; and I think that the devil is causing this.⁵⁹

The truth is, there have been many conversions to the Roman Catholic Church through the pro-life movement. Of course, even if that were not so, it does not change one jot or tittle of the biblical commands which forbid Christians from yoking with Roman Catholics in the name of Christ, no matter how good the cause at hand.

These next excerpts come from several letters written by a Protestant, former friend who claims Christ but has taken great insult by my supposedly divisive ways, i.e., my refusal to minister with Roman Catholics. This man was grievously failed by his pastor, a pro-life leader who ministers with Roman Catholics in pro-life work and teaches that ecumenism in such ministry is acceptable.

The question is not whether the RCC is the Whore of Babylon so much as is the RCC a Christian Church? I say it is. . . .

The babies I represent don’t care about the religion the man behind the sign speaking for their behalf is professing. I would not refuse help from a Catholic fireman if my house was burn-ing down (Luke 10:30-37). I don’t care if the babies I save are

Protestant, Catholic, Muslim, or Hindu. They are all Christ to me (Matthew 18:5).⁶⁰

I have friends and family, Roman Catholics, whom I consider brothers and sisters in Christ. . . . The only true Church is individuals from various churches who follow Christ whole heartedly and submit to his Lordship.⁶¹

Contained in the above excerpts written by a long-time, full-time pro-life “missionary,” we find the Roman-Catholic-brothers-and-sisters-in-Christ deception so common to many pro-life activists in particular and Christians in general. The man quoted has adopted the orthodox definition of the Church of Pro-Life—so long as an individual is Trinitarian in doctrine, claims Christ, and will “submit to his Lordship” by standing without compromise against abortion, he is a Christian. Once again, we also see the necessity argument used to justify Catholics and Christians standing together in the name of Christ in pro-life ministry work.

The last quote I will include comes from a letter from the same man whom I just previously quoted:

Jesus said “You can tell them by their fruits.” Not “You can tell them by their doctrine, or denomination.” Those who stand with us out of love for the babies have what I recognize as “good fruit.” . . .

I see Christ in [names omitted], and many others. Many are into idolatry and have bad doctrine, but they love Christ. . . .

Ralph refuses to work with Christians who stand with Catholics against baby-murder. Is that not sowing discord among the brethren? Is it wrong for me to hate what God hates?⁶²

I am sure it will not surprise the reader to be told that the writer of this letter—again, a full-time pro-lifer who came out of the rescue movement—has also spoken of those Protestant pro-lifers whom he considers compromisers as “pro-life heretics.” Saving unborn babies and fighting abortion in the name of Jesus is the neo-orthodoxy which

wins the title of Christian for Roman Catholics. In spite of all the scriptural warnings concerning the critical importance of sound doctrine, the writer quoted sets up his own standard of Christian orthodoxy in order to pronounce his pro-life, papist friends saved and on their way to heaven. He boldly misapplies the words of Jesus to transform Roman Catholics into Christians. He judges them saved by some good fruit they have borne in that they are pro-life, but he ignores their evil fruit of idolatry and blasphemy against our Lord. Yet there are even atheists who work against abortion! Christians should realize that any individual who cleaves to Roman Catholic doctrine and the church that has produced it is bearing evil fruit which our Lord said a good tree cannot produce! Many Christians do not grasp that simple truth. This is the sort of hideous deception which has been spawned by the pro-life movement and spread throughout much of evangelical Christianity. It has opened the doors of Christian radio studios to Roman Catholics. It has justified Christians worshipping, praying, and doing ministry with Roman Catholics on the street, at rallies, in Protestant churches, in Catholic churches, in crisis pregnancy centers, and at pro-life banquets.

Many Christians are rightly yearning to end the slaughter of the innocent. The Roman church has the money, the manpower, and a worldwide platform from which to speak. The devil and the Vatican know a golden opportunity when they see one and have seized the moment. We Christians must come to grips with what has happened and vow never to be deceived in such a fashion again. The cause of Christ in America—and yes, even the cause of the unborn—has suffered grievous damage by the ecumenism of the pro-life movement.

CHAPTER SEVEN

DEADLY LEAVEN MADE IN ROME

“A little leaven leaveneth the whole lump.”

—*Galatians 5:9*

As I documented early on in this book, less than a decade before *Roe v. Wade*, the leadership of the Roman church adopted a plan to systematically draw Protestant “separated brethren” into worshipping, praying, and doing public ministry with Roman Catholics. Once *Roe* opened the floodgates of innocent bloodshed in America, Catholic strategists were quick to see the pro-life movement as a fertile field from which they could reap a bountiful ecumenical crop. The goal of the ecumenical plan launched by Vatican II is to burnish the Roman Catholic Church’s “Christian” credentials with the world; to desensitize Christians to Roman Catholic heresy; and last, but not least, to lure converts into the Roman church. As the Roman Catholic Synod of Bishops have informed us in their *Encounter with the Living Jesus Christ*, the pro-life movement has proved to be so ecumenically effective that even “contacts with more conservative and fundamentalist non-Catholic Christian communities seem to be more easily made in collaborating in pro-life activities.”¹

In the last chapter, we looked at how extensive and pervasive the reach of Rome has been into the hearts and minds of Protestant proliferators. Obviously, a big cause of that effect was and continues to be the verbal and example teaching of high-profile, ecumenical, Christian leaders and radio personalities. The almost universal silence on Christian radio and from nationally-known Christian leaders and preachers concerning the deadly heresy of Roman Catholicism would be bad enough. However, Rome has also been given a bully pulpit in the evangelical Christian world, in no small part on account of Roman Catholic devotion to fighting abortion.

The Scriptures contain ample warning concerning the conse-

quences of allowing evil to infiltrate the Body of Christ—even a little evil. As Galatians 5:9 states, “A little leaven leaveneth the whole lump.” A deadly leaven made in Rome has spread throughout the evangelical Christian Church. Through what Chuck Colson likes to call “the ecumenism of the trenches,” Roman Catholics have even learned how to talk like Christians. This has further convinced many Christians that Catholics are their brothers and sisters in Christ, thus providing additional fuel to the ecumenical flames and bringing more confusion into the minds of many Christians.

I remember having an intense discussion with the director of a Christian radio network regarding the Catholic head of a pro-life group which masquerades as a Christian ministry. I was told the woman in question is indeed born again. When I asked why he believed such a thing, his answer was short but not sweet: “Because she told me she is.” I pointed out that no true follower of Christ, indwelt by the Holy Spirit, could bear to take part in the idolatry and blasphemy of the mass and other Roman Catholic sacraments, let alone believe that participation in such pagan rituals is necessary for salvation. My argument fell on deaf ears. The Roman Catholic, pro-life leader had spent enough time with Christians to learn to talk their talk, even if she did not walk their walk doctrinally. That was good enough for a Christian radio manager, perhaps covetous of Roman Catholic dollars, who was looking for an excuse to give air time to an influential, pro-life ambassador of Rome. In actuality, many pro-life Christians have not only accepted Roman Catholics as followers of Christ but, in many cases, have also unknowingly adopted Roman Catholic doctrine.

We have already dealt with the fact that many Christians now embrace the Vatican II definition of a Christian as a person who is Trinitarian in doctrine, claims Christ as Savior, and is baptized in some form. In reality, the pope and his underlings see all “non-Catholic Christians” as “separated brethren” who must be brought back into the Roman fold to actually gain heaven in the end. A large and growing percentage of Protestant pro-lifers, in the name of the unborn, have, for all intents and purposes, enthusiastically adopted and vigorously promulgated Vatican II’s definition of *Christian*, adding only that the person must also be pro-life without exception. Two other Roman Catholic doctrines or teachings which have been widely adopted by pro-life Christians and which we will briefly discuss in this chapter are:

1. Abortion is a gospel issue. Pro-life work is gospel work. Standing against abortion and for the unborn is a part of the gospel.
2. All human life is sacred.

Both of the above claims come straight from Rome. The first doctrine is obviously by far the most destructive one. In previous pages, the reader has been exposed to a number of quotes containing references to Pope John Paul II's encyclical letter *Evangelium Vitae* or *Gospel of Life*.² That document is constantly quoted and referenced by Roman Catholic pro-lifers. It is, as we have seen, also reverently invoked by admiring, Protestant pro-lifers. The term *gospel of life* and the concept that pro-life work is gospel work is a constant refrain sung by Roman Catholic Church officials, pro-life leaders, and their followers. The term *gospel of life* can be found over and over on the web sites, in the speeches, and in the material of Catholic groups such as Priests for Life and American Life League. That phrase and the corrupt theology it represents is a thick thread of Catholic origin which had its genesis well before *Evangelium Vitae* and runs through the conversations, writings, and preaching of most Christian, pro-life leaders. Take, for instance, this statement by former rescue leader Rev. Joseph Foreman in his book *Shattering the Darkness*:

How can the 4,500 unreached people who are scheduled for murder today be reached by the Gospel? In the same way the Church reaches all unreached people—by sending missionaries into the harvest. The unique call of the Church is to minister the Gospel to everyone for whom Christ died, regardless of the cost, or where they live—Borneo, France, inner-city, or womb.³

Here we see the preposterous claim that unborn babies in the womb about to be murdered by abortion can be “reached by the Gospel.” This is a wild flight of fantasy at best! At worst, it is the promotion, probably unknowingly, of an accursed gospel. Certainly, the gospel can and should be shared with abortion-bound mothers and the men who often accompany them. Should the preaching of the gospel to such born persons save an unborn baby's life, the child has certainly experienced a

benefit from the gospel being preached; but he has not been “reached by the Gospel” anymore than the unborn child who is murdered in spite of the gospel being preached to his mother. Unborn human beings cannot be “reached by the Gospel”; but to this day, many Protestant pro-lifers persist in making such a claim and insist that abortion is “a gospel issue.” It is one thing to say that pro-life work is a great opportunity to share the gospel. It is quite another to say that abortion is “a gospel issue.” The gospel is too important, to say the least, to water it down and distort it in such a fashion.

To understand the pro-life-gospel concept, one must understand that the majority of Christians in the pro-life movement have subconsciously bought into the Roman Catholic version of the gospel, at least when it comes to the unborn. Rome’s broad gospel includes sacraments performed by priests and works performed by the one desiring to escape hell. Of course, that sweeping gospel leads through the wide gate and down the broad way of destruction! Nevertheless, in these ecumenical times, many Christians unwittingly help the Roman church market her accursed gospel by spreading the concept that works of mercy, especially pro-life works, are part of the gospel.

The abortion-is-a-gospel-issue error runs rampant among Protestant pro-lifers. For instance, as of April, 2004, Life Coalition International’s web site still contained this explanation regarding the objectives of its “Pro-Life Missionaries”: “To see the Church of our Lord Jesus Christ recognize child killing and the population control agenda as a Gospel issue and to understand these truths as integral to the spiritual integrity of the Church.”⁴ Operation Save America holds that standing against abortion is a “gospel issue” and more than that: “It is at the center of the gospel.”⁵

The Milwaukee-based Missionaries to the Preborn has promoted that deception since its inception in 1990. A check of their web site as I was writing this chapter confirmed that they still do so. MTP claims that there is a “crucial” need to “effectively evangelize” the unborn. We also find this under the title “How Do You Bring the Gospel to Preborn Babies?”:

How did the Good Samaritan bring the gospel in his cross-cultural ministry to the guy left for dead in the ditch? He ministered to his most immediate need. The preborn are in need.⁶

The parable of the “good” Samaritan contains not even a hint that the man showing mercy was doing anything but that—showing mercy. The parable has nothing to do with the gospel and everything to do with helping a neighbor in need. The error being promulgated by MTP is that works of mercy and charity by Christians are somehow part of the gospel. The wrong presupposition being advocated by MTP and many other Christian, pro-life ministries is that showing love to unborn babies in trying to rescue them from death is somehow bringing the gospel to them! Of course, that premise is wrong. Abortion is not a gospel issue, even though many Christian, pro-life leaders have preached to the contrary for so many years.

Abortion is not a gospel issue. It never has been and never will be a gospel issue! The deception that abortion is a gospel issue and that pro-life ministry is part of the gospel fits very nicely with Roman Catholic theology. It also works for the devil who certainly wants to confuse and dilute the gospel message coming from evangelical Christianity, thus preparing the way for Rome’s false gospel. Those Christians teaching that pro-life work is part of the gospel are doing a much appreciated favor for the Vatican’s recruiters who like to advertise their religion as having all the “fullness of the Gospel” as opposed to what they frame as a shallow, selfish “Protestant gospel.”

The biblical truth of the matter is that the gospel is the “good news” that “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). The gospel is God’s offer that repentant sinners can receive salvation by grace alone, through faith alone, in Christ alone. Once the sinner has been born again into God’s kingdom, he is then to live for and follow his Lord by engaging in “good works, which God hath before ordained that we should walk in them” (Ephesians 2:10). The Bible has plenty of clear commandments concerning works of mercy, including commandments which should cause every Christian to understand that unborn babies must be shown love while those who advocate and perform abortions must be reprovved and resisted by the Church of Jesus Christ. We need not claim that abortion is a gospel issue in order to stress the need for God’s people to respond to that evil and help those threatened by it. Jesus ministered to the sick, the deaf, and the blind; He even raised the dead; yet those works of mercy are never identified by God’s Word as the gospel or any part of it. The Bible

tells us many times that Jesus did acts of mercy *and* preached the gospel. There is enough confusion in evangelical churches today about the gospel without having Christian, pro-life leaders regurgitating Roman Catholic works theology.

It is understandable why Christians have become acclimated to using the phrase *abortion is a gospel issue* when one considers how closely they have worked with Roman Catholics in the pro-life cause. Truly Christian, pro-life ministry must certainly include preaching the gospel, but pro-life work in itself is not the gospel. This is a very important distinction! The gospel is “the power of God unto salvation to every one that believeth” (Romans 1:16). The gospel is about the salvation of souls, not the saving of physical life. Again, the Roman Catholic Church has always spread a false gospel which insists that one must work his way to heaven with the required help of priests, sacraments, departed saints, and a goddess named “Our Lady.” It is a sad reality that the pro-life movement, out of desperation to get Christians to take action against abortion, has increasingly adopted the pro-life-gospel lie. In further documenting this, we will first take a look at Catholic use of this concept and then move on to add several more examples to those we have already cited from the Protestant world.

Pope John Paul II’s March, 1995 encyclical *Evangelium Vitae* systematically defined from the “chair of Peter” a doctrine and phrase that had already long been used by Roman Catholic pro-lifers and their leaders. Let us look at some excerpts from this letter to his church leadership:

The Gospel of life is at the heart of Jesus’ message. Lovingly received day after day by the Church, it is to be preached with dauntless fidelity as “good news” to the people of every age and culture.

At the dawn of salvation, it is the Birth of a Child which is proclaimed as joyful news: “I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord” (Lk 2:10-11). The source of this “great joy” is the Birth of the Saviour; but Christmas also reveals the full meaning of every human birth, and the joy which accompanies the Birth of the

Messiah is thus seen to be the foundation and fulfilment of joy at every child born into the world (cf. Jn 16:21). . . .

The incomparable worth of the human person

Man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God. The loftiness of this supernatural vocation reveals the greatness and the inestimable value of human life even in its temporal phase. Life in time, in fact, is the fundamental condition, the initial stage and an integral part of the entire unified process of human existence. It is a process which, unexpectedly and undeservedly, is enlightened by the promise and renewed by the gift of divine life, which will reach its full realization in eternity (cf. 1 Jn 3:1-2). At the same time, it is precisely this supernatural calling which highlights the relative character of each individual's earthly life. After all, life on earth is not an "ultimate" but a "penultimate" reality; even so, it remains a sacred reality entrusted to us, to be preserved with a sense of responsibility and brought to perfection in love and in the gift of ourselves to God and to our brothers and sisters. . . .

In a special way, believers in Christ must defend and promote this right, aware as they are of the wonderful truth recalled by the Second Vatican Council: "By his incarnation the Son of God has united himself in some fashion with every human being". This saving event reveals to humanity not only the boundless love of God who "so loved the world that he gave his only Son" (Jn 3:16), but also the incomparable value of every human person.

The Church, faithfully contemplating the mystery of the Redemption, acknowledges this value with ever new wonder. She feels called to proclaim to the people of all times this "Gospel", the source of invincible hope and true joy for every period of history. The Gospel of God's love for man, the Gospel of the dignity of the person and the Gospel of life are a single and indivisible Gospel.⁸

A Christian who knows his Bible could point out any number of doctrinal errors and outright heresy in the above statement by Pope

John Paul II. That is to be expected with virtually any statement, dogma, or declaration issued by the Roman Catholic Church. However, for the purpose of this book, I would simply like the reader to take the time to note the methodology used in confusing the true gospel with an accursed “Gospel of Life.” The birth of Jesus Christ is blended together with the birth of every baby and rolled into the “dignity of the person,” popped into the ecumenical oven, and comes out a half-baked, false gospel called “the Gospel of Life.” Of course, it should come as no surprise that Pope John Paul II ends his *Evangelium Vitae* with a blast of blasphemy. The man who has perhaps surpassed all other popes in his devotion to “Our Lady” certainly pleased Roman Catholic, pro-life activists who are looking to that Roman goddess to end abortion when he wrote:

And as we, then the pilgrim people, the people of life and for life, make our way in confidence towards “a new heaven and a new earth” (Rev. 21:1), we look to her who is for us “a sign of sure hope and solace”.

O Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life. Look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy. Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life.⁹

The preceding words alone should be enough for any true Bible-believer to understand that Pope John Paul II is not headed for heaven any more than the Roman Catholic Church is a Christian church or than Elvis Presley is still alive and well.

Let us move on. The false “Gospel of Life” is a very useful ecu-

menical tool for the Roman church. I can testify from my almost three decades in the pro-life movement that Catholic, pro-life activists, organizers, and leaders—including and especially priests—make abundant use of the phrase. Priests for Life Frank Pavone’s pro-life theology is anchored in the “Gospel of Life.” It is his constant refrain to all who will listen. Surely many Christians have listened to Pavone and have been affected by his subtle teaching of Catholic doctrine. To Priest Pavone, in agreement with the pope, “‘The Gospel of Life’ is simply the Gospel.”¹⁰

Catholic bishops certainly preach the “Gospel of Life,” as proven by this one of many examples which could be provided. The following excerpt is taken from “Reflections on the Gospel” from *Preaching for Life*, October 1, 2000, which was issued by the United States Conference of Catholic Bishops—Secretariat for Pro-Life Activities:

What Jesus is saying is that we must preach the authentic Gospel, never leading people astray.

Most of our preaching is done by the way we live our lives. Do we lead people astray? Do we who preach a Gospel of Life with our lips, live a Gospel of Life as well? When people watch the way we have treated our elderly parents, do they learn about the Gospel of Life? . . .

Do we preach against abortion by helping the mother who has decided, sometimes against great odds, to “keep” her child? . . .

And what of the man who sits, solitary and with little hope, on death row? Will we defend his right to life when our friends want him killed? Do we work for judicial reforms and legislative efforts with the same fervor we show for all life issues? . . .

A consistent preaching of the Gospel of Life is only achieved through the consistent living out of the Gospel, in season and out, when people are looking and when they are not.

Today’s Gospel reminds us that our salvation is at stake. . . .

How often are we like the seventy elders who complained that others who are not like us have no right to preach the Gospel of Life?

Each person, young or old, Protestant or Catholic, believer

or atheist, bright or slow, rich or poor, conservative or liberal—each person is called upon to defend life with whatever resources he or she might have at his disposal. None should be excluded, for each voice is needed in the defense of life.

Who are we that we should criticize the work of another? Rather, our hearts should daily be filled with gratitude for the gift of such a chorus of voices working in our country to reverse the culture of death. As Moses said to the seventy grumbling elders, “Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!”¹¹

The Roman Catholic “authentic Gospel” is a “seamless garment.” It is the “Gospel of Life” which includes “all life issues” and which requires individuals to work towards a salvation that they can never be sure of obtaining. A slimmed-down “Gospel of Life” permeates Christian, pro-life ranks. Any Christian who preaches that abortion is a gospel issue is subtly, although often unknowingly, perpetuating a false gospel learned from interaction with Roman Catholics in the ecumenical trenches of the pro-life movement or through ecumenical, pro-life gatherings such as the October, 1998 conference Building a Ministry for Life, which took place in Fairfax, Virginia. A short report on that pro-life meeting sponsored by the National Pro-Life Religious Council was published by the National Right to Life Committee. The NRLC report spoke of the important theological insights which were shared by the speakers at the conference that took place in an Episcopal church:

“*Evangelium Vitae* . . . this is the gospel. Life is God’s creation,” Fr. Neuhaus said. . . .

Dr. Richard Land, president/CEO of the Southern Baptist Convention’s Ethics and Religious Liberty Commission, offered practical advice on how to effectively preach the gospel of life. . . .

The cosmic aspects of the spiritual struggle between the culture of life and the culture of death was the subject of the concluding reflections presented by Dr. Carl Braaten, executive director of the Center for Catholic and Evangelical Theology and co-editor of the journal *ProEcclesia*.

We are contending not just against flesh and blood but against the spirit of darkness, he told his audience. Spiritual discernment is needed.¹²

Yes, indeed, spiritual discernment is needed! Here we not only see the Roman Catholic Church disciplining Protestants in the “Gospel of Life,” but we also see the spiritual blindness which is so prevalent in Christian, pro-life ranks. The president of the Southern Baptist Convention’s Ethics and Religious Liberty Commission stands shoulder-to-shoulder with the devil’s theologians from Rome as he preaches their gospel! Something is dreadfully wrong when supposedly conservative, evangelical Christian and Roman Catholic leaders are getting together to strategize how to engage in effective ministry work. When the ministry purpose is pro-life work, one sees strange bedfellows who would normally never consider bunking together.

Before we delve any further into the abortion-is-a-gospel-issue ruse which is being so profitably peddled by the Roman Catholic Church, I want to comment briefly on another false doctrine which has origins in Rome. Earlier, I mentioned the Catholic seamless-garment teaching which bundles together all “life issues” under the heading of the gospel. The heart of that teaching is that all human life is sacred. This is an error. It is a slogan coined by Catholic theologians which is repeated over and over by Christian, pro-life leaders, pastors, and activists.

For instance, the January, 2004 newsletter of the local crisis pregnancy center in my town contained an article titled “Sanctity of Human Life.” The article was a call for pro-lifers to stand against abortion based on the claim that “no one has the right to terminate life for another human being.” Although the center’s board boasts three Protestant pastors, the article went on to make the Catholic claim that even an abortionist’s life is “sacred.”¹³ It is a claim which that particular center repeatedly makes.

The truth is that abortionists are doctors who willingly and knowingly murder innocent human beings for profit. They burn, poison, and kill with the knife that which they know are little human beings. They know because they have viewed their victims on sonograph and re-assembled their parts after the crimes have been committed. Abortionists have no excuse for their premeditated, bloody crimes and thus should be tried and executed by the state as murderers per Genesis

9:6. To say that an abortionist's life is sacred is nonsensical and unbiblical, but it is also Catholic.

The reality is that all human life is not sacred, or put another way, holy and inviolable. Here we could argue over the exact application of the word *sacred*, I suppose; but suffice it to say, God has commanded that some human beings be executed by the civil government for certain crimes. He has also made allowance for nations and individuals to use lethal force when absolutely necessary to defend life and liberty. He commanded Israel to annihilate certain societies. When Christians in the pro-life movement repeat with solemnity and authority the all-human-life-is-sacred error which they have learned from their Roman Catholic comrades, they make the Word of God seem to contradict itself in the mind of the unbeliever as well as in the mind of the immature Christian. Is that not just what the devil and the Vatican desire? Trust in the infallibility and complete authority of God's Word must be torn down and replaced with a reliance on "tradition of men" (Colossians 2:8) if the Roman church is ever to achieve her goal of being *the* church worldwide.

In the all-human-life-is-sacred doctrine and the false "Gospel of Life," we see that the "prince of this world," working in tandem with his antichrist church headquartered in Rome, has used the pro-life movement in both subtle and obvious ways. The extremely influential Dr. James Dobson and his Focus on the Family ministry have bought heavily into the gospel-of-life and all-life-is-sacred teachings of the Roman Catholic Church. Dr. Dobson has been admirably outspoken in defense of the unborn. It is unfortunate that he has also been severely compromised by his ecumenical, pro-life relationships and interactions with Roman Catholics, including Priest Frank Pavone. There are certainly other aspects of Dobson's theology and ministry which are less than biblical, but that is outside the scope of this book.

In the next several pages, I provide just two examples of the influence which Catholic thought and philosophy has had on Dobson and his ministry. The first excerpts are from an article titled "Crisis Pregnancy: A Word to the Pastor" which was posted on Focus on the Family's web site. The article was used by FOF with permission from Lifewatch and the Taskforce of United Methodists on Abortion and Sexuality. Notice such Romish-sounding rhetoric as the "fullness" of the gospel and the explicit, repeated references to the pope's accursed "Gospel of Life."

. . . truthful teaching and preaching on this matter are mandated by the Gospel itself. The Gospel is the Gospel of Life, and the Gospel of Life is for the lives of “the least of these” (Matthew 25), including the unborn child and mother. From the beginnings of primitive Christianity to the present, post-modern days of Christianity, the Church has consistently taught and preached the Gospel of Life . . .

To serve the Gospel is to offer the Gospel of Life. Likewise, to refuse to offer the Gospel of Life is to refuse to serve the Gospel in its fullness. Faithfulness to the Gospel is the first and most important reason for the pastor teaching and preaching on life and abortion. . . .

For these reasons—the Gospel of Christ is the Gospel of Life . . .¹⁴

If the above excerpts had not been identified as originating from a conservative Methodist organization and posted on the web site of the most influential evangelical Christian ministry in America, one could easily have assumed that they originated straight from the Vatican. In reality, the philosophy and the rhetoric, including the gospel-of-life mantra and the references to the fullness of the gospel, did originate from the Vatican.

The misrepresentation or perversion of the gospel in any way, shape, or form is a deadly serious matter. Certainly that is clear from Galatians 1:8-9. The distortion of the gospel, even for a good cause, leads to ever more serious perversions of the gospel. The Roman Catholic Church has a vested interest in a gospel that includes works of mercy and “social causes” of all kinds. Rome’s perverted works gospel has led to priests preaching liberation theology based on “the Gospel imperative to do justice, accompany the poor, and liberate all who suffer under oppression,”¹⁵ which in turn has led to a gospel featuring “Christ’s” followers with machine guns liberating the oppressed of the world. The minute it is allowed that the gospel is something other than the “power of God unto salvation” (Romans 1:16), the doorway is opened to all sorts of perversion and ecumenical associations.

In the Protestant, pro-life world, the willingness to expand the gospel to include saving babies has for many blurred the lines between biblical Christianity and pagan Roman Catholicism. What has also de-

veloped is a Protestant form of liberation theology which, like its Catholic cousin, has spawned further perversions of the gospel. An especially malignant form of that theology holds the shooting of abortionists to be an application of the gospel!

The *Life Advocate* magazine, October, 1995, contained an article written by Rev. Paul Hill, a Presbyterian minister and the condemned shotgun killer of abortionist John Britton and his bodyguard James Barrett. The article was titled “Bringing the Gospel to the Unborn.” Hill’s article is an apologetic on behalf of using force, including lethal force, against abortionists. Here are several excerpts from Reverend Hill’s article, which was written from death row:

The effectiveness of thus applying the Gospel to the unborn consist[s] not only in saving particular lives [but also in] striking fear in the hearts of their killers. . . .

But surely we don’t believe legal abortion will end without great cost (and resulting reward) to the Church. The uncompromising proclamation of the Gospel in the midst of the world has always been costly. . . . Both the cost and the effectiveness of defending born and unborn children equally (with force, if necessary) is high. Yet, this truth is so essential to the preservation of innocent human life that to refuse to vigorously advocate it is to refuse to effectively apply the Gospel of Jesus Christ to those in need.¹⁶

Dr. Dobson and many Christian, pro-life leaders see the defense of the unborn as being part of the gospel. Paul Hill and his supporters see the shooting of an abortionist and his bodyguard as “applying the Gospel.” The broad gospel stream from Rome flows into a Protestant, pro-life branch. The Protestant “Gospel of Life” paradigm includes a Protestant form of liberation theology complete with a violent offshoot. The American, evangelical Christian mind has been disastrously and effectively invaded by Roman Catholic doctrine, thanks in large part to the ecumenism of the pro-life movement. The comments below also come from Focus on the Family, specifically from a Focus web publication titled “The Sanctity of Human Life”:

The sacredness of life is extremely difficult to grasp without God in the equation.

. . . author and theologian Nigel Cameron, Ph.D. recently wrote, “The old ethical tradition of the sanctity of life and the dignity of the individual is opened to fundamental revision. Are there human beings whose lives lie outside the pale of sacredness?” Our collective answer must be “*no*.” All human beings lives are sacred and worthy of protection.

. . . we should examine our own hearts for attitudes toward our fellowman that sow seeds of contention against the Sanctity of Human Life ethic. . . .

The heart sins of superiority, contempt and slander are more frequently committed by Christians than the crimes of assault, rape and murder. Granted, the physically violent and illegal acts of murder, etc., are more commonly associated with a violation of the Sanctity of Life ethic.¹⁷

The seamless-garment-type statements above, such as the “all human beings lives are sacred” comment, bear the fingerprints of Rome, if not her actual imprimatur. This same rhetoric and philosophy resounds throughout the ranks, rallies, messages, and newsletters of Christian, pro-life ministries. This is understandable, given the entangling alliance which exists between Roman Catholics and Christians in the pro-life movement. There is generally no evil motive on the part of Christians who repeat such Catholic mantras—quite the opposite. However, that does not diminish the reality that Roman Catholic thinking and doctrine are increasingly becoming evangelical Christian thinking and doctrine, thanks to the ecumenism in the pro-life movement. Catholic philosophy masquerading as theology has trickled down from the Vatican through Protestant, pro-life leaders to permeate the minds of pro-life Christians in the pew, thus subtly turning them away from the Bible, catholicizing their thinking, and fostering in them a feeling of solidarity with and kinship for the people from whence the philosophy originated. A commonality of language, a synthesizing of thought, a blending of religious experiences combined with a mutual purpose, folded into a shared experience, and garnished with a strong sense of

camaraderie under hostile fire has produced an ecumenical creation which fits the taste of the pope to a tee but which is a dangerous dish for the Christian who partakes of it.

In the interest of time and space, allow me to leap from the relative subtleties of language back to another extreme example of how Roman Catholic, pro-life yeast has done its job. Catholics believe that the most effective tool they can utilize to save babies and end abortion is the rosary. Catholic, pro-life sidewalk counselors not only pray the rosary in front of abortion mills but also give the rosary to abortion-bound parents at every opportunity in hope of seeing babies spared from death by abortion and seeing the parents brought into “Papa’s” flock, the Roman Catholic Church. Here from one of Joe Scheidler’s Pro-Life Action League letters is just one account of thousands of similar incidents which have taken place at abortion mills over the years, often times as pro-life Christians have stood in silence, thereby signaling approval of the Roman Catholic religion and rituals:

Jessica begged the nurse to let her boyfriend come in to comfort her. He came in, hugged her, and handed her a yellow rosary. He had gotten this blessed rosary from a Pro-Life Action League sidewalk counselor. The boyfriend had gone outside to pray with the League’s prayer warriors and sidewalk counselors because he felt guilty about Jessica aborting their child. This young father knew abortion was wrong, but he lacked the courage to try to stop it. All he thought he could do was pray. And now he passed on the yellow rosary he had been given.¹⁸

For all intents and purposes, the rosary is a prayer to “Mary,” who in turn, Catholics believe, is the one who will end abortion. That is exactly what the demonic and increasing apparitions of “Our Lady” have insisted. Catholic, pro-life newsletters, literature, and speeches abound with stories of abortion-bound women who were already in the abortuaries of their choice leaving and sparing their children’s lives due to Catholics praying the rosary outside. Quite frankly, I will not dispute all of those stories. Is it beyond the pale that an unsaved woman could be utilized by the devil to justify a pagan ritual which he loves? The Scriptures tell us that those who are “children of disobedience” walk

“according to the prince of the power of the air” (Ephesians 2:2). I have witnessed pregnant women whom one could easily assume to be demon-possessed going into abortion mills to kill their babies. Is it so far-fetched that women subject to Satan’s influence, or perhaps even possessed by him, could be led to spare their babies in the interest of advancing that old dragon’s agenda in another, even more effective way? Certainly, it is in the devil’s interest to deepen and broaden the commitment which Roman Catholics have to “Mary” and her powers. At the same time, there are impressionable Protestants, desperate to save babies, who have been lured into considering that the rosary may have had an effect in preventing abortions. Worse, there have been pro-life Protestants who have even been seduced into taking part in the rosary in that very hope!

The following excerpts are taken from the web site of a Roman Catholic, pro-life mission named Children of the Rosary:

Our Mission:

Who We Are!

Children of the Rosary has its headquarters in Glendale, Arizona with chapters in other cities and states.

Our Dual Purpose:

First: prayer at the abortion mills, legally, peacefully and prayerfully. . . .

What We Believe:

We follow the teaching of the Roman Catholic Church. We welcome all people to join us in peaceful prayer to end the horror of abortion. People of all faiths join together under the banner of Children of the Rosary to peacefully try to change the hearts of people in the churches, neighborhoods, cities and states.¹⁹

The rosary, a meditation on the life of Our Lord and His Blessed Mother, has been a powerful instrument of prayer through the centuries. . . .

Countless testimonies have been recorded of babies saved

at abortion mills due to the presence of people reciting the rosary at the location.²⁰

Here we see the ecumenical outreach of a Roman Catholic, pro-life group which, as is usual in such cases, retains total allegiance to the pope and the Roman church. Again, we see the claim that praying the rosary will save babies. Did you notice in that excerpt the statement, “People of all faiths join together under the banner of Children of the Rosary”? There is no reason to believe that statement to be an exaggeration. For my part, I have seen pro-life Protestants pray the rosary with Catholics! In saying this, I am talking about Protestants who profess to be born-again followers of Jesus Christ and who insist that they believe salvation to be only by God’s grace alone, through faith alone, in Jesus Christ alone. However, in their desire to save unborn human beings, these same persons—thanks to the deep, constant, corrosive ecumenism of the pro-life movement—pay respect to and even join in a pagan prayer which God hates!

Consider this next report and ask yourself, If not for the training and example this person had received by ecumenical, Christian, pro-life leaders; if not for a constant exposure to and fellowship with Roman Catholic, pro-life “brothers and sisters in Christ”; if not for Christian leaders loving the unborn more than Christ and His gospel, would this kind, Protestant lady be giving out rosaries to pregnant women in the desperate dream—one might say literally a “Hail Mary” attempt—to save unborn babies from death? The excerpt you are about to read is taken from the July/August, 1997 *News from the Los Angeles Lay Catholic Mission*. In the hope that repentance has since taken place and the sidewalk counselor spoken of has changed her ways, I have decided to omit all of the name but the lady’s initials. The reader may be assured that the story is tragically real.

Although she’s a Protestant, sidewalk counselor C____ W____ has begun making and giving out rosaries to women going to Allred’s Inglewood Family Planning Associates office. . . . She notes that she gives out about 20 rosaries each day, and that most of the women are happy to receive them. She includes a copy of a “Holy Wounds Chaplet” for the women to use with the rosaries, as well as a Gospel tract.

In the May issue of her newsletter, Inglewood Women's Outreach, W_____ notes, "I can't even begin to recount all the stories of what a difference this has made in my sidewalk counseling! Having a small, pretty—yet unmistakably religious—gift for women is actually a tool for touching women's hearts." Many women have turned away from the clinic after receiving a rosary from C_____.²¹

We can only hope that this misled sidewalk counselor has since come to her spiritual senses and been convicted that giving the "religious" gift of a rosary to pregnant women is a sin first against God and then against the women.

Some readers might write off the above account as a strawman that I have set up to exaggerate the depth of influence which the Roman Catholic Church has had on Christians through the ecumenical, pro-life movement. Though I am speaking here of an extreme situation, what of the multitude of supposedly lesser ways in which so many Christians (and masses of non-believers) have been corrupted by the daily intertwining of Catholics and Christians in pro-life ministry, worship, prayer, rallies, protests, sidewalk counseling, pro-life training and strategy sessions? What of the converts, the souls who have been won by the Roman church to share in her damnable doctrines and eternal hell? At what point are Christians held responsible for causing others to stumble and for justifying the wicked, which is an abomination in God's sight (Proverbs 17:15)?

The strategists of the Roman Catholic Church see it as a victory when Catholics have rosary beads simply visible—even more so if in the hands of chanting Catholics at public, ecumenical, pro-life events being conducted as Christian ministry. Certainly, every Protestant seduced to give out rosaries, say the rosary, or even stand with Catholics praying the rosary is an enormous victory for the Roman Catholic cause. It is a victory which has happened—and not just once or twice. Consider this report from David Cloud of the Fundamental Baptist Information Service:

For example, at the large ecumenical conference in Indianapolis in August 1990, which I attended with press credentials, Catholic priest Michael Scanlan told of his experi-

ences in ecumenical anti-abortion demonstrations. He described how he and a group of other Catholic and Protestant demonstrators were arrested and jailed for several days. They were incarcerated together in a barracks of some sort, and during this time the priest conducted Mass each day and led the group in praying the Rosary, which largely is a prayer to Mary. The priest testified excitedly that some of the Protestants adopted the Rosary permanently into their own private devotions!²²

Lest you think that Brother Cloud—a man who, I know, would rather die than lie about such a matter or any matter—is not being truthful in the above account, I will add my own testimony to his. During the rescue movement days, I was jailed numerous times in various places for interposing between unborn babies and their would-be murderers. I have literally seen exactly what David Cloud relates. For instance, in January of 1989, I spent several days in the New York City jail system with hundreds of other pro-lifers, Protestant and Catholic, who were under the leadership of Randall Terry. We were arrested for blocking the doors of Planned Parenthood’s abortion mill, the Margaret Sanger Center, in downtown Manhattan. In jail, we were kept in large group cells. My cell mates included members of the Roman Catholic group Lambs of Christ and their dynamic leader Priest Norman Weslin.

In retrospect, I cannot stress how dangerous it is to be involved in ministry with Roman Catholics. Such unbiblical relationships become even more dangerous in pressure-packed, us-against-them situations. Yet another hazardous aspect is introduced when individuals together suffer discomfort and voluntary separation from family for a shared cause. In such a situation, fellow soldiers feel their hearts knit together, and it is human nature to subconsciously set aside nagging feelings of impropriety in order to throw brotherly arms around each other. When one is risking liberty (and in some cases, limb) for a fundamentally righteous crusade, it is natural to experience great affection for his fellow soldiers. It is likewise natural to overlook what one can rationalize away as simple misunderstanding or perhaps “denominational distinctions” on the part of his tried-and-true comrades. When things go a step further, and a Christian is incarcerated, forcibly separated from family and church, those with whom he is incarcerated become a comforting

substitute for missing loved ones. There is a real danger posed—which is at the same time a handy device for the devil and the Vatican—when a Christian’s trench mates, not to mention cell mates, are Roman Catholic.

When I was in jail in New York City, Norman Weslin held prayer services in which the prisoners stood in a circle and prayed the rosary for long periods of time. I remember Weslin, the old ex-paratrooper-turned-priest, in his engaging way, coaxing the Protestants in the cell to join with their Roman Catholic “brethren” in the rosary prayer. After all, as Weslin stated, “Come on, fellas; we serve the same God.” To my shock, even back then, all but me and one other Christian stepped into Weslin’s prayer circle! Though it may have seemed like one small step for each of those individuals, it was one giant step for Rome. I will never forget lying on a cement bench along the wall with my hands over my ears to shut out the repetitious chants of Weslin and his ecumenical congregation.

Many Christian, pro-life activists have labored under the delusion that their Roman Catholic comrades are willing to set aside at least most of their “doctrinal distinctives” in order to join with Christians to defend the unborn. Even if that were so, such ungodly alliances are not legitimate when they are religious in nature and in function. The truth is, the powers and principalities of the Roman church see the pro-life movement as a fertile field for sowing Catholic error and reaping Catholic converts. One might say that those converts come in two flavors—those who actually join the Roman church and those who do not go all the way with the harlot but do accept her as a Christian.

Let me give another example of Roman Catholic infiltration into Protestant hearts and minds through the ecumenical, pro-life movement. In 1999, the Pro-Life Action League held a Bringing America Back to Life conference in Chicago. Attending the conference were a number of well-known, pro-life activist leaders, both Catholic and Christian, including both priests and pastors. Ministries represented included Rescue America; Operation Rescue/Operation Save America; Helpers of God’s Precious Infants; Human Life International; Missionaries to the Preborn; and Crossroads, a division of ALL. A Saturday morning mass was held as was an ecumenical service led by a Protestant pastor. One of the presenters at the conference was the well-known, Roman Catholic activist and author John Cavanaugh O’Keefe,

who highlighted a way for Catholics and hesitant Protestants to participate together in the rosary. Read this excerpt from a Pro-Life Action League report on the meeting, and marvel at the patient strategy which the devil uses and the many nuances which he will employ to seduce Christians into the Roman Catholic Church's deadly sphere of influence:

Another activist from the early days of the pro-life movement is John Cavanaugh O'Keefe. O'Keefe also began his pro-life career in St. Louis, being arrested several times in sit-ins. . . .

John ended his talk with an invitation for Catholics and Protestants to pray together at the abortion clinics. He introduced a way of praying the rosary simultaneously with a group singing a repeating hymn. It was a beautiful and effective recitation of the traditional Catholic prayer with the complementary singing of non-Catholic Christians.²³

Under the O'Keefe plan, those pro-life Protestants not yet ready to actually say the rosary are afforded an opportunity to play the part of useful Protestant dummies singing backup at a rosary concert. Of course, I am sure the Protestants are encouraged to sing their favorite hymns. And hey, it's all for the cause of the unborn. We need to stick together for their sake.

The incidents and examples I have just presented in which the rosary was involved are all more powerful reasons why Christians should obey God's Word and reprove the unfruitful works of the Roman Catholic Church rather than join in "good" causes with Catholics under the banner of Jesus Christ.

Let us go on to the painful task of examining more bad fruit which has ripened on the ecumenical, pro-life tree. In the next chapter, we will examine a few of many actual conversions of Protestants—persons professing to be born-again believers—to the Roman Catholic Church. Of course, what can one expect, given the exposure which so many Protestants have had to Rome's "Gospel of Life" and its preachers through the "ecumenism of the trenches" in the pro-life movement? We leave this chapter with the seductive words of one of Frank Pavone's

Priests for Life preachers who, by the way, happens to be a Charismatic Episcopalian:

“The world has for all intents and purposes taken away the humanity of unborn children,” said Fr. Terry Gensemer, Director of CEC Priests for Life. “Only God is able to truly affirm their humanity as His image-bearers. But, the Church is obligated to proclaim the truth of the gospel which includes the protection of the unborn and sounding an alarm for a nation that is in peril of losing its soul.”²⁴

CHAPTER EIGHT

HOME TO ROME VIA THE PRO-LIFE MOVEMENT

*“Enter ye in at the strait gate: for wide is the gate,
and broad is the way, that leadeth to destruction,
and many there be which go in thereat.”*

—Matthew 7:13

Throughout this book, we have discussed the many reasons that the Roman Catholic Church has for encouraging Catholics to join hands with Protestants in pro-life ministry work. Obviously, the ultimate goal is to woo “separated brethren” into the Roman fold. Over the decades since *Roe v. Wade*, that goal has been accomplished more times than ecumenical, pro-life Christians care to admit. It is not without cause that the Scriptures warn, “Be not deceived: evil communications corrupt good manners” (1 Corinthians 15:33). In other words, using a common saying, bad company corrupts good character. Using another saying rooted in Scripture, if you play with fire, you’re going to get burned (Proverbs 6:27-28).

Some pro-life, Christian leaders counter that Roman Catholics have been saved and left their church due to spending so much time with born-again believers in the pro-life movement. This is true, but that does not warrant violating the clear commandments of Scripture with regard to separation from false brethren. That does not excuse justifying the Roman church and its false gospel as Christian. Certainly, a Christian man could use a similar argument to rationalize spending every Friday night in a strip club. If enough Christian men did so, leaving salvation tracts on their tables at the end of the evening or perhaps even striking up conversations with other patrons or the dancers and sharing the gospel with them, sooner or later, some sinners might be saved. But that would not justify Christian men frequenting strip clubs. I know a man who came to Christ after being shaken to his soul by a drug overdose. Nevertheless, we cannot recommend drug use to unsaved young people in hopes that some might get saved!

The list of examples to debunk the Catholics-get-saved-ministering-

with-Christians excuse is endless and, quite frankly, should not be needed. As I pointed out in chapter two, the Scriptures clearly prohibit Christians from doing ministry work with false brethren such as Roman Catholics. Beyond that, based on my almost thirty years in the pro-life movement, I would contend that there certainly have been far more Protestants brought to Rome through that movement than there have been Roman Catholics brought to Christ. The simple fact is, Roman Catholics are a hard group to reach with the gospel. The Roman Catholics in the pro-life movement are, for the most part, the most orthodox, committed, deceived Catholics on the face of the earth. At the same time, based again on my observations, the majority of Protestants in the pro-life movement are anything but mature, well-grounded in biblical doctrine, and fiercely committed to “the faith which was once delivered unto the saints” (Jude 3). Little wonder so few Catholics have ever been saved through the ecumenical, pro-life movement compared to the many Protestants who have been converted to Roman Catholicism! Does any sane, discerning Christian believe that the Vatican would so heartily endorse pro-life ecumenism if this were not the case?

It is appropriate that we give a few specific examples of many which could be given of Protestants who have been secured for the Roman Catholic Church because, at least in part, pro-life, Christian pastors, leaders, and talk show hosts have not only refused to reprove the unfruitful works of the Roman Catholic Church but have also facilitated her ecumenical goals. Before we look at those examples, we should consider one of the effective baits which Rome has repeatedly used to bag her quarry—perhaps bait and switch is more like it. Those who champion evangelicals and Catholics together like to use a shallow but very effective, personalized, emotional appeal to common decency and compassion in order to achieve their corrupt objective. As an example of that technique, let us go back to a statement from Priests for Life:

We therefore eagerly work together with everyone interested in ending abortion. . . .

Think of this: If your child needed emergency medical treatment, would you cooperate with the medical personnel to save your child, despite the religious affiliation of those per-

sonnel? If you would cooperate with someone of a different religion to save the life of your child, why should you not do so to save the life of someone else's child, in danger from abortion?¹

Yes, Frank Pavone's Priests for Life do eagerly work with anyone who will work with them, just as their master in Rome has instructed. What you have just read is standard fare; it is the constant drumbeat sounded from both Protestant and Catholic, pro-life leaders. This mantra has been a very effective recruiting tool for the pro-life ecumenists. As I well know, it has also been employed as a club against those who speak out against Catholics and Christians yoking together under the banner of Christianity.

There are many variations to the question posed by Priests for Life. Sometimes it is a child in a burning building. Other times, the child is drowning. Of course, the answer must be yes when the question is, "If it were necessary, would you help someone from a different religion save a drowning, dying, burning, (you fill in the blank) child?" The problem is, that question is irrelevant to the inevitable follow-up question, "Then why would you not join with Roman Catholics to save unborn babies?" For the sake of brevity, I will simply list some of the reasons why the two questions are of the apples-and-oranges variety.

1. A Christian, happening upon a drowning child or a child trapped in a burning building, who joins with a Catholic to save the child does not spend time in prayer and worship with his co-rescuer before, during, and after the rescue.
2. The emergency rescue of a child from a burning building or from drowning is not presented to the world as a Christian ministry endeavor.
3. Abortion is an act and, at the same time, an ongoing issue. Christians can stand against abortion and save unborn babies without yoking with Roman Catholics to do so.
4. If it is permissible for Christians to work in pro-life ministry with Catholics under the drowning-child paradigm, then why would it not be acceptable for Christians to yoke together in such ministry with

sodomites calling themselves “gay Christians”? After all, if a “gay” fireman needed your help to save a child in a burning building, would you not give that help?

5. Unborn babies die by abortion all day long, every day, all over our nation. Ecumenical pro-lifers often times knowingly drive right by abortion mills as the unborn are being killed in those buildings. Now, turning the burning-building, drowning-child justification for ecumenical, pro-life ministry back on its originators, would it ever be moral to walk by a child in a burning building or a child drowning and make absolutely no effort to rescue him?

The reality is, there is no excuse for Christians to join with Catholics in pro-life ministry work or in any kind of pro-life work which includes corporate prayer and worship or which presupposes that Catholics are Christian. The sort of excuses articulated by Priests for Life and other ecumenists could be used—and are used—to justify yoking with Roman Catholics in the name of Christ in ministries which feed the hungry, clothe the naked, care for the sick, and even distribute Bibles. Christians who work with Catholics in pro-life ministry disobey clear commands of Scripture. They justify the Roman Catholic Church as Christian, thus desensitizing immature Bible-believers and lost sinners to the heresy of Rome. The Christian ecumenists aid in the building of a one-world, apostate church and assist the Roman Catholic Church in securing Protestant converts.

Yet even after being confronted with this truth, many Christian, pro-life leaders will make flimsy excuses to rationalize incorporating Catholics into their ministry efforts. When my daughter explained to one Christian pastor why she would not take part in his ecumenical, pro-life ministry, he wrote her an angry letter justifying his stance. Among other excuses for continuing to yoke with Catholics on pro-life ministry trips, he stated, “We don’t join up with them—they join us!”² This is a bit like the boy who insisted he was only holding the cat’s tail—it was the cat who was doing the pulling. Such are the justifications one hears from Christians trained by several decades of pro-life ecumenism.

Let us go on to some tragic examples of Protestants who have converted to Roman Catholicism through the pro-life movement. Before I

get to specific individuals, including one very famous case, perhaps a few general testimonies from high-profile, Catholic, pro-life leaders would be appropriate, starting with Joseph Scheidler of the Pro-Life Action League:

There is a new ecumenism that's being brought about by this [pro-life] movement. . . . It's brought a lot of converts to the Catholic church too. A great number of pro-lifers have started out with, ah, with—in another faith have come over to the church and brought a lot of people into the churches.³

The reader who is not familiar with the pro-life movement must understand that when Mr. Scheidler and other Catholics speak of conversions or “converts” won from “another faith” through the pro-life movement, they are talking about persons converted from Protestantism. Note Scheidler's reference to the “new ecumenism which is being brought about by” the pro-life movement. As we saw earlier, this effective-for-Rome “new ecumenism” was conceived of Vatican Council II and born of *Roe v. Wade*.

Just how fruitful the ecumenical, pro-life movement has been for the Roman Catholic Church was highlighted in *Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity in America*. This 1997 document, quoted from in earlier chapters, was written by the Synod of Bishops—Special Assembly for America. At this juncture, it would be worthwhile to again include the Roman Catholic bishops' opinion of pro-life ecumenism:

Generally speaking, many successes can be seen in the area of ecumenism . . .

Contacts with more conservative and fundamentalist non-Catholic Christian communities seem to be more easily made in collaborating in pro-life activities and similar areas than in engaging in theological dialogue.⁴

The bishops are only reporting what their forces on the ground are relaying back to them. The pro-life movement is *the* place to compro-

mise fundamentalist and conservative Christians, therefore rendering them useful tools in the hand of the pope. The pro-life movement is a bonanza for Roman Catholic recruiters.

Rachel's Vineyard has also proven to be a good vehicle to bring converts into the Roman Catholic Church. The reader will remember that we earlier looked at Rachel's Vineyard which offers weekend healing retreats for aborted women. The organization masquerades as a Christian ministry, as evidenced by this comment from their promotional material:

Rachel's Vineyard is a program that fosters the healing of persons through Christian community. Groups of wounded, post-abortive women are sensitively led to our Divine Physician for healing of psychological trauma. The darkness of their minds is dispelled by truth-bearing group facilitators who harness the eternal light of God's Word. Chilled hearts are warmed by merciful group leaders who transmit the living flame of God's love.

—Denise Mari, Ph.D., PFC Hope Family Resources⁵

Rachel's Vineyard invites persons of all religions to take part in their "Christian" program which has been promoted on Christian radio. According to the *Judie Brown Report*, Rachel's Vineyard has had good success in bringing converts to Rome:

The division's efforts also earned the respect of Father Leonard Volenski, a clinical psychologist who has observed these retreats.

Father Volenski told the *National Catholic Register* that Rachel's Vineyard offers the best healing program for a woman who has suffered through an abortion. "It's scripturally based," he said. "It's put in the context of the risen Christ. It's highly conducive to a conversion experience."⁶

As a group, women who are grieving past abortions certainly provide a fertile mission field for Roman Catholic evangelists. It is not surprising that Catholics take advantage of that situation. Christians should

certainly do so on behalf of the true gospel. The important thing to note is that many Christian pro-lifers do not see the eternal danger posed by Catholic, pro-life ministries such as Rachel's Vineyard.

Let us move on to actual conversions of Protestants to Roman Catholicism due to the ecumenism of the pro-life movement. I personally know a number of such individuals who have passed over the Rubicon, so to speak, including a young man who was one of the original members of Missionaries to the Preborn. That young man's conversion was definitely due to the constant influence which Roman Catholic pro-lifers had upon him, their constant proselytizing of him, and the fact that he had been led to believe that Roman Catholics are Christians.

As another conversion example, consider this testimony which appeared in the *Illinois Leader*. The writer is responding to an article on contraception written by a nurse:

Her insights into contraception match exactly the thought process my husband and I underwent in 1991-92 as we converted from the Presbyterian church to Catholic. We became intrigued with the Catholic Church because of our involvement with the pro-life movement . . .⁷

Next, I present an excerpt from an "Interview with a Catholic Apologist" by Peter Vere, JCL (Canonist). The interview appeared in *Traditional Catholic Reflections*. Dave Armstrong, a Protestant-to-Catholic convert, is the apologist interviewed.

Pete: Who were the most influential instruments of your conversion?

Dave: My friend John McAlpine, a fellow pro-life activist, who patiently offered replies to my endless and vigorous questions . . .⁸

Bringing together Roman Catholics and Christians to spend hours of fellowship together, at times in pressure-packed situations, fighting a life-and-death battle against a vicious, cruel, and tyrannical foe is an

especially desirable situation for the Vatican strategists. It is also a recipe for Protestant theological and spiritual compromise up to and including conversion to the Roman Catholic faith. I can testify that Protestant pastors have been on the forefront of the pro-life, ecumenical movement; and not surprisingly, Protestant pastors are among the trophies which hang on the Vatican's wall.

Let us look at one such pastor, Steve Wood. Mr. Wood is a former Presbyterian minister, now a Catholic apologist who went "home to Rome" via the pro-life movement. On their web site, the Roman Catholic Eternal Word Television Network writes this about Steve Wood:

Wood gave up almost everything to join the Catholic Church—his career as a Protestant minister, and even his house.

Through his involvement with Operation Rescue and the pro-life movement, he had become convinced that the Catholic Church had it right . . .

After being received into the Catholic Church, Wood attended an international pro-life meeting in Rome.⁹

St. Joseph Communications is a Catholic organization which produces and distributes audio messages by former Protestants, including Steve Wood, who have converted to Roman Catholicism. In his testimony, Wood tells how his involvement with Randall Terry and Operation Rescue was the avenue—one might well say the broad way—which led him to convert to Roman Catholicism. In the following excerpt from that message, Wood further confirms what should have been apparent to the reader in chapter five—Operation Rescue founder Randall Terry has served as a frontman for the Vatican in seducing Christians to unite with Roman Catholics under the banner of Christ on behalf of unborn children threatened by abortion:

I had become involved at this time intensely in the pro-life fight in Florida. Much to my surprise, about a little over two years ago, I went to Atlanta to observe Operation Rescue; and they made me the state leader of the thing. . . .

Operation Rescue taught me something too. Randy Terry told us in leadership, you know, “How do you get Fundamentalists and Catholics together?” . . . Somebody said, “You send them to jail with each other.” He goes, “Riiiiight!”¹⁰

Randy Terry, the Roman Catholic bishops quoted several pages earlier, the Vatican, and history agree: the pro-life movement is *the* way to get even Christian fundamentalists together with Roman Catholics in ministry.

In his “Conversion Testimony” message, Steve Wood documents his history as a pro-life activist with Operation Rescue. He explains that at first he was nervous with the blatant ecumenism of Operation Rescue: “In Atlanta, they held the rally—and this was just a little over two years ago—in a Catholic church. I confess, I was a little uncomfortable.” I know the feeling which Mr. Wood had. As a relatively new Christian, I felt the same way more than once. It’s called the Holy Spirit convicting the conscience. It is unfortunate that Steve Wood was able to overcome that conviction, no doubt out of a feeling of necessity to combine with Catholics to rescue the unborn.

In a classic example once again proving the danger of unbiblical ecumenism, Wood soon lost that uncomfortable feeling, embraced his fellow Roman Catholic pro-lifers as Christians, and eventually converted to their false religion. Apparently, a huge step toward that final outcome took place in an Atlanta jail in a classic Operation Rescue scenario which I also experienced many times. In 1988, Steve Wood took part in rescues in Atlanta and subsequently spent time in jail with his newfound, Roman Catholic, pro-life friends. It was there, in an us-against-the-world setting, that the devil was able to finalize the fatal deception in Steve Wood’s mind and heart.

We were in a holding cell, Protestants and Catholics together. . . . Catholics are supposed to be goats—I mean, they just didn’t know salvation in Jesus Christ—but these goats were acting an awful lot and sounding an awful lot like sheep.¹¹

What Steve Wood means by that statement is that his Roman Catholic, pro-life cell mates were using all of the evangelical terms they had

learned from their Christian co-laborers. Ecumenism is nothing less than assured mutual destruction! They were singing the same songs and talking about carrying the cross of Christ and bearing His reproach in a wicked generation. Then there was the spectacle of Christian pastors and Catholic priests urging their combined, jailed flock to stand firm in the name of the Lord against the injustice and tyranny of state-protected child killing. The devil's ecumenical cause never had it so good!

In his book *Operation Rescue*, Randall Terry writes of that ecumenical Church of Pro-Life which held services in the jails of Atlanta:

Among those imprisoned for participating in rescues in Atlanta were nearly eighty pastors and clergymen. During their internment, prayer meetings and Bible studies were held daily, and the preaching was powerful!¹²

Note that Terry speaks of the “eighty pastors and clergymen” which preached to and led the Church of Pro-Life in the jails of Atlanta. The reader may rest assured that the clergymen in Atlanta included Roman Catholics, just as the congregation included Catholics. No doubt, the preaching by the Protestant pastors was powerful. In such a case in which Christians are joining with false brethren, such preaching only deepens the deception that a move of God is at hand when it is nothing after all but a masterful, stage-managed counterfeit put on by the devil. That is why it is so important for Christians to live by “every word that proceedeth out of the mouth of God” (Matthew 4:4). That is why it is crucial for Christians to search the Scriptures to see if actions being taken and things being preached in God's name are so (Acts 17:11). Lastly, that is why it is so critical to guard against emotion, experience, and causes taking precedence over the commands of God, the gospel of our Savior, and the duty of Christians to separate from false churches and false gospels. Steve Wood failed in all of the above and became an easy prey for Rome's recruiters working through the pro-life movement.

Following an arrest for rescuing unborn babies in Sarasota, Florida, Wood was sentenced to jail time. During that period, as a consequence of his close interaction and camaraderie with Roman Catholics in the rescue movement, Wood struggled with what he called “the church question.” He had fully accepted the Roman Catholic Church as a Christian church. He was soon to accept it as *the* Christian church.

And I asked God—and while I was in jail, I just was really wrestling with the church question—“Give me the answer.” . . .

Rather than sending me an idea, He sent me a person. The bishop of the Diocese of Venice came to see us while we were in jail. And he said that, “When you get out, I would like the three of you to be my special guests at a Respect Life Mass,” which he did extend to us when we got out, which we did attend, sitting in a front row of the cathedral in Venice, Florida—Presbyterian minister, former anti-Catholic, Jesus freak, you-know-what, and loving every minute of it. It was all there.¹³

The constant ecumenism of the pro-life movement claimed Steve Wood for Rome, just as it has claimed many others. Yoking together with Roman Catholic pro-lifers in the intense campaign against unborn child murder convinced him that Catholics are Christians and that the Roman Catholic Church is the true church. Compassionate, personable, sacrificial, Catholic, pro-life companions were his escorts on every step of his journey to Rome. In the end, when Wood did not know how to actually join the Catholic church, a pro-life, Catholic priest was near at hand to consummate the final act of the tragic drama: “It was through the life and witness of a priest in Venice Diocese through Operation Rescue I knew; and I met with him and just said, ‘I’m interested in coming in.’” On July 1, 1990, Steve Wood, with his “rescue prison buddies” in attendance at the service, was received into the Roman Catholic Church.¹⁴

In the book *Surprised by Truth*, Steve Wood, former Protestant pastor, succinctly sums up how he was snared for the Roman Catholic Church:

In the midst of this period of searching for the true Church I was intensely involved in the pro-life movement. Anyone immersed in the pro-life movement will find Catholics everywhere! Through my involvement with Operation Rescue I saw exceptional Christian piety in the lives of the Catholics I met and worked with. This impressed me as no doctrinal arguments ever could have. Sharing a prison cell with Catholics helped me to recognize them as my spiritual friends. I knew that we are living through the greatest holocaust of innocent human lives,

the bloodiest assault upon the kingdom of God in human history, and Catholics were standing shoulder-to-shoulder with me and other Evangelicals fighting this horror. Catholics, I began to see, were certainly not God's enemies.¹⁵

If a word to the wise is sufficient, then the account just read coupled with the many explanations, exhortations, and warnings already sounded in these pages should allow us to move on without further comment on the account. Surely the reader can now connect the ecumenical dots related in it.

The story of Steve Wood—the anti-Roman-Catholic, Protestant pastor who converted to Roman Catholicism through the pro-life movement—is not a one-of-a-kind aberration. For instance, in chapter six, we noted the recent conversion of Protestant Rev. Paul Schenck who went “home to Rome” after years of working hand-in-hand in the name of Christ fighting abortion with Catholics such as Priest Frank Pavone. I do not know where Schenck made his debut in pro-life ministry, but I do know from personal experience that he was involved in Operation Rescue at a fairly early stage. The same Priests for Life March/April 2004 newsletter which trumpeted the news that Reverend Schenck had arrived at the Vatican's door also spoke of another Protestant trophy bagged by Rome. Both “extraordinary pro-life leaders,” as PFL calls them, have joined the staff of Priests for Life. The Rev. James Pinto, Jr., like Paul Schenck, is a long-time, pro-life activist. The PFL newsletter summarized the men's backgrounds this way:

First and most importantly, both individuals are great leaders in their own right. They have each founded and led successful pro-life organizations. They have each devoted decades of their life to saving the lives of the pre-born. Their commitment to the pro-life struggle goes far beyond the average person.¹⁶

Certainly, Pinto and Schenck have impressive pro-life portfolios. At the same time, their commitment to rescuing the unborn and ending abortion apparently blinded them to the dangers of ecumenical ministry with Roman Catholics.

Early on in this book, we spent much time reviewing Roman Catholic documents, including from Vatican II, which laid out the

Roman church's plan to soften up Protestants and desensitize them to Roman Catholic heresy. In summary, that plan included Catholics praying with, worshipping with, and doing ministry with Protestants. The reader will remember that the Catholic strategists rejoiced that even "conservative" and "fundamentalist" Christians are vulnerable to Catholic strategy when the vehicle is pro-life ministry.¹⁷ Surely the proof is in the pudding, and an ultimate success of the Vatican's ecumenical design is the conversion of Protestants to the Roman Catholic Church.

In the *Priests for Life* newsletter, Paul Schenck explains why he became a Catholic:

For me . . . becoming a Catholic is the fulfillment of my yearning for a truly comprehensive and consistent Christianity . . . The Catholic Church provides a coherent foundation for an unyielding commitment to the sanctity of every human life, of marriage and of the family, and of all the seasons of life.¹⁸

Reverend Schenck is now "hard at work developing Gospel of Life Ministries, a subsidiary of *Priests for Life* that will focus on working closely with clergy of all faith traditions."¹⁹ Meanwhile, Rev. Jim Pinto is "busy with ecumenical networking and coalition building."²⁰ Indeed, who better is there to lure more pro-life Protestants to Rome than well-respected ex-Protestants who are veteran pro-lifers?

We will leave this sad scene of spiritual carnage with one last quote from that March/April, 2004 *Priests for Life* newsletter. It is a testimony which speaks for itself; or at least, it does for those with ears to hear:

The fact that two pro-life leaders of such high caliber have converted to Catholicism demonstrates once again that God can bring about unity and harmony even in the midst of great discord. Indeed, in the thirty years since *Roe vs. Wade* legalized abortion, we have seen a noticeable lessening of frictions between the various denominations of Christianity. Working together with our brothers and sisters from other faith traditions for the shared purpose of ending the slaughter of innocent children has resulted in a greater spirit of cooperation and collaboration.²¹

That statement is such an encapsulation of what this book is warning about that, at this point, there should be no need to expound on it. Keep in mind that those comments were made with the souls of Schenck and Pinto affixed to the trophy wall in Priest Frank Pavone's den. Still there are many Christians who insist that there is no danger in—let alone a biblical prohibition of—their yoking with Catholics to do pro-life ministry. Those Christians need to spend some time considering not only the commands of God but also their own responsibility toward the souls of those with whom they minister. The same holds true for Christians doing any sort of ministry work with Roman Catholics or willingly advancing the cause of the Catholic religion in any way.

As stated earlier, this author personally knows a number of Protestants who were recruited into the Roman church through the pro-life movement. When Catholic leaders, like Joe Scheidler, sing the worth of that movement in gaining converts for their church, they are telling the truth based on actual experience and observation. The managing editor of the Catholic publication the *Newsletter of Discernment* was not engaging in wishful thinking when he stated this about the pro-life movement:

The movement as a whole attracts good people from almost every denomination, and this has given us Catholics some common ground in which to work with our separated brethren, resulting (I might add) in quite a few conversions.²²

While we are dealing with Protestants being converted to Rome through pro-life ecumenism, it is important to remember that Christians who insist on doing pro-life ministry work with Roman Catholics also convince many non-believers that the Roman church is a Christian church. Thus they play a role in leading searching individuals into the arms of Rome and the trap of the devil.

The story of Norma McCorvey encompasses, in a way, both sorts of conversions. McCorvey is the “Roe” of the infamous U.S. Supreme Court ruling which “legalized” abortion in America. It was her court battle against a Texas law banning abortion which resulted in the *Roe v. Wade* decision. In 1995, Norma McCorvey professed faith in Jesus Christ and was baptized by the Reverend Flip Benham, the national director of Operation Rescue/Operation Save America. Benham and his

people had been witnessing to Norma, a lesbian, and sharing the gospel with her on a regular basis after OR/OSA moved into an office next door to the abortion clinic where she worked. Christians across the nation and around the world were thrilled by the report that McCorvey had repented of her sins and put her faith in Christ for salvation. Subsequent to her profession of faith and her baptism, Norma McCorvey went to work for Benham's ministry. But in 1998, she announced the desire to enter the Roman Catholic Church; and in August of that year, she did just that, as the Catholic News Service reported:

Norma McCorvey received the sacraments of holy Communion and confirmation and was fully accepted into the Catholic Church during a private Mass Aug. 17 at St. Thomas Aquinas Church in Dallas. Ms. McCorvey . . . was joined by approximately 60 of her family members and close friends from her prolife involvement. . . .

Ms. McCorvey's entrance into the church concludes a three-year journey that began with her baptism on Aug. 8, 1995, by Rev. Flip Benham, director of Operation Rescue National.

From there, increased contact with Catholic prolife leaders both inside and outside the Dallas diocese led her to announce June 15 that she had decided to become a Catholic. . . .

During the Mass Father Pavone confirmed her. Lynn Mills, a prolifer from Detroit who first met Ms. McCorvey six months ago, was her sponsor.²³

Note the key words in the account above. After supposedly being led to Christ by Christian, pro-life activists and going to work with Operation Rescue, Norma McCorvey was subjected to "increased contact with Catholic prolife leaders," which in turn led her to "become a Catholic." That same article from Catholic News Service contains some interesting insight into the theology of a priest whom so many pro-life Protestants accept as a Christian brother:

In a special closing address to the congregation, Father Pavone said that, by her receiving the body and blood of Christ, Ms. McCorvey reconciled with the babies who were aborted

during the time she worked in the movement to keep abortion legal.

The priest told her that every time she receives Communion, Christ is “giving back to you all the babies that were lost through what you did. They are united with his flesh . . . He has restored the friendship between you and the babies who didn’t have a chance to play on the playgrounds.”²⁴

Roman Catholics are taught that to escape eternal damnation, they must regularly receive the “real” body and blood of Christ administered by a Catholic priest. The eucharist must be administered by a priest because, per Catholic law, only a priest has the supposed power to call Christ down from heaven to “immolate” as a “helpless victim” on the Roman Catholic altar and turn into a wafer for the consumption of the faithful. This satanic fable, this perversion of the Lord’s Table, is just one of many ways in which the Roman church keeps hundreds of millions in bondage to Romanism. Of course, Frank Pavone, who literally lives at the Vatican,²⁵ defends, teaches, and performs the eucharist. We also see from his remarks to McCorvey concerning aborted unborn babies that Pavone is a spiritual mystic, just as are all Roman Catholic priests and, to one extent or another, all truly Roman Catholic people.

In the conversion saga of Norma McCorvey, we also see Frank Pavone of Priests for Life playing a key role. As has been documented already, Pavone has worked intimately and extensively with Christian, pro-life leaders, including Rev. Flip Benham. McCorvey came to know Pavone through his working relationship with Benham. Because Benham and Co. had refused to separate from that false brother and had rather ministered with him and assisted in his masquerade as a Christian, McCorvey was disciplined to accept Catholics as Christians and their church as a Christian church, albeit a different denomination. Pavone took it from there, becoming Norma’s “dear friend” and subtle teacher, just as he has been to so many other Protestant pro-lifers. In a June 15, 1998 press release announcing her decision to convert to Roman Catholicism, McCorvey made it clear that Pavone was there for her when the devil needed him to be:

I consulted my dear friend, Fr. Frank Pavone, head of Priests for Life, who has been the catalyst to bring me into the Catholic

Church. . . . I listened to him and came to realize that what God was actually saying to me was to “come ALL the way home to Him” in His Church—the Church Jesus Christ Himself founded, the Mother church.²⁶

I stated that Rev. Flip Benham’s friend Priest Frank Pavone became Norma McCorvey’s subtle teacher after Benham baptized her. Perhaps one specific example should be given to back up that statement and to further emphasize the inherent danger of Christians yoking with Catholics in ministry work or any endeavor which presents the Catholic as a Christian. In 1997, Frank Pavone conducted an interview with Norma McCorvey, who, at the time, was a computer operator for Benham’s Operation Rescue. She had supposedly been born again and had been baptized by Benham in 1995. It was in 1998 that McCorvey became a Catholic. The excerpt you are about to read took place at the end of the 1997 interview which was made available by Priests for Life on cassette tape:

Father Pavone: Now, could we say a prayer together.

Norma: Yes, Father.

Father Pavone: Why don’t you say some words to the Lord and then I’ll conclude also.

Norma: Father God, we just ask You to open Your wide, wide arms and look down upon us Lord and lead us, and let us know what we should do to stop this, this terrible, terrible holocaust.

Father Pavone: And Lord God, we thank You for the grace You pour out on all people and at this moment we thank You in a special way for what You have done for Norma: rescuing her from all sorts of deception, and from the manipulation of others, and rescuing her from error and falsehood, rescuing her from the lie of abortion and bringing her to You, Oh Lord, into Faith, into Baptism, and into the pro-life movement. And on behalf of each and every person in that movement, on behalf of everyone who hears these words, I now bestow upon you,

Norma, the blessing of the Lord Jesus and the prayers and good wishes of all the people who hear you and who know about you. May that blessing come upon you in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Norma: Amen.²⁷

How tragic that Norma McCorvey's boss at Operation Rescue, along with many other Protestant pro-lifers, had led her to believe that Frank Pavone is a Christian brother! Norma, a professing born-again believer, prayed with a Roman Catholic priest for the same reason that thousands of other Protestants have prayed and do pray with Catholics: they are taught to do so by Christian leaders and pastors in the pro-life movement. The catalyst for Pavone's ecumenical coup and the reason for the interview in the first place was the issue of abortion. When the kind, charismatic, pro-life priest led the Protestant "Roe" in prayer, he accomplished many of Rome's ecumenical goals, perhaps exceeding the wildest dreams of Vatican II; and he nudged Norma McCorvey that much closer to the Vatican's trophy room.

As noted, Frank Pavone's interview with Norma took place in 1997. In 1998, Pavone would write revealing words about his blossoming friendship with Norma McCorvey. In the priest's comments below, it is easy to see that deadly flower was nourished by the rich, ecumenical soil of the pro-life movement. The one constant regarding Pavone's influence on the confused McCorvey is that all of his "contacts" with her were within the orbit of the pro-life universe.

The truth has continued to draw Norma further. In my contacts with her over recent years, I noticed her interest in Catholicism. . . . She attended with interest a Mass I celebrated in Dallas, and the following summer came with me to EWTN to tape a television interview. In the course of that interview, she asked me to bless the cross she wears . . .

Some months ago, Norma asked me to teach her to say the Rosary. As we continued to talk about her faith, I realized she felt very strongly the call to fully embrace Catholicism. . . .

I look forward to welcoming Norma here to Rome to complete her initiation. The warm embrace which the Church ex-

tends to her is a sign of hope to everyone . . . The door of the Church is open. Truth continues to lead her children forward.²⁸

Once Norma McCorvey had been won for Rome, Catholics everywhere celebrated the victory. The Catholic News Service carried this account:

McCorvey said she would be instructed by Dominican Father Edward Robinson, pro-life coordinator for the Dallas Diocese, where she now lives.

She also gave credit for her conversion to “my dear friend” Father Frank Pavone, international director of Priests for Life, and said he would arrange for her to be confirmed in Rome after her classes are completed.

In a telephone interview from Rome, Father Pavone told Catholic News Service that he had been “privileged to follow Norma’s journey of faith from the beginning.” . . .

“It’s a sign of great life in the whole pro-life cause,” he said of McCorvey’s decision. . . .

McCorvey first announced her decision to become a Catholic while attending an ecumenical service at Trinity Church in Waco, Texas. The Rev. Daniel Vinzant, pastor of Trinity, an evangelical Protestant church, said he supported McCorvey in “her decision to complete the journey of her faith.”

Redemptorist Father Richard Welch, president of Human Life International, expressed delight at the news that McCorvey was becoming a Catholic.

A press release from Human Life International quoted McCorvey as saying her experiences as a speaker at the organization’s world convention in Houston in April “was one of the factors helping my decision to go into the church. I saw such unity of purpose and love there.”²⁹

Isn’t that nice? A Protestant pastor supported Norma McCorvey as she slipped through the wide gate and onto the broad way of destruction. Protestant pro-lifers set up McCorvey for the Vatican’s recruiters, and the reader has no doubt noticed the Roman Catholic, *pro-life* players in-

volved in her conquest. The erstwhile Protestant gives credit to Priest Frank Pavone for her conversion; and apparently, speaking at a Human Life International convention (see chapter four) gave her a good shove toward Rome as well.

Once Norma took the plunge, a priest who happened to be a parish pro-life coordinator was assigned to instruct her. I suppose that comes under the heading “Stick with what works!” That priest who schooled Norma McCorvey in the Catholic catechism, Ed Robinson, gives us further insight into her conversion. In an article by McCorvey titled “My Journey into the Catholic Church,” she includes this revealing testimony from Priest Robinson:

“It was because of her association with Operation Rescue that I first had occasion to speak with Miss Norma. The group had been meeting at the Priory, weekly, ever since their beginning in the Dallas area. Now, three or four years later, Miss Norma was meeting with them. Since prayer and Bible reading, conducted by ‘Flip,’ was a feature of those meetings, my presence as a priest was always warmly welcomed.”³⁰

As Priest Ed Robinson notes, for a number of years, Operation Rescue, under Rev. Flip Benham, literally met in a Roman Catholic monastery! Robinson happily points out that he as a priest was warmly welcomed at those meetings! Is it any wonder that Norma McCorvey’s soul ended up in the iron grip of the Vatican? Remember, this bit of information comes from an article in which McCorvey details how she converted to the Roman Catholic religion after professing Christ as Savior and being baptized as a Protestant.

Frank Pavone, the priest who is so welcomed in so many pro-life endeavors by Christians, sees Norma McCorvey’s conversion from evangelical Christianity to Roman Catholicism as a sign of the vitality of the “whole pro-life cause.” The truth be told, it is a movement which has been extremely profitable to the cause of the Roman Catholic Church, and the cooperation of pro-life Christians in that cause has also been greatly appreciated by that church’s hierarchy. When Pavone referred to the “whole pro-life cause,” he was giving away the game plan of the Vatican’s strategists. In short, that plan is for Christians to be se-

duced into yoking with Roman Catholics, giving the latter the aura of Christianity and access to a pool of vulnerable recruits for the church of Rome.

The conversion of Norma McCorvey to Roman Catholicism is a case study in the danger and destruction which has been wrought by the willingness of Christians to work with Catholics in pro-life ministry. I obviously do not believe that Norma McCorvey was ever born again. I believe she remains lost. However, that is not the point. The point is that Norma McCorvey was seeking a right standing with God; and because an ecumenical, Christian, pro-life leader convinced her by his actions, words, and associations that Roman Catholics are Christians, Norma McCorvey is today a spiritual slave of the Vatican when she might have been a follower of the Lord Jesus Christ. Norma, like other pro-life converts to Rome, stands condemned before God when she might have stood justified before Him. To think that the very woman who was judicially used to open the floodgates of innocent bloodshed in America has been so visibly won to Roman Catholicism through pro-life ecumenism should shock more than a few Christians to their senses and cause them to repudiate their ecumenism for life. Apparently, thus far, it has had that effect on very few.

Of course, someone is going to again say, "But Catholics have come to Christ through ecumenical, pro-life work." That is so; but I will repeat again that my experience, my observation, and my research all prove that very few Catholics have come to Christ by that route compared to the number of Protestants who have gone over to Rome. But all other things considered, can we justify ignoring biblical commands concerning biblical purity in ministry and separation from heresy because someone may get saved by our merciful God in spite of our disobedience? Obviously, such a justification is the siren song of an enemy not made of flesh and blood.

Norma McCorvey has stated, "My conversion is one for the ages."³¹ McCorvey may be overestimating the significance of her conversion in the grand sweep of history; but on the other hand, what does it take to wake up those Christian pro-lifers who insist on partnering with Roman Catholics in ministry work? Norma McCorvey, the "Roe" of *Roe v. Wade*, was preached out of the ranks of her death-loving, "pro-choice" friends by a Christian reverend. Then that same man's compromise of the gospel and the name of the Lord led her right into the arms of the

Roman Catholic Church. If ever there were a glaring example of the danger and damage of pro-life ecumenism; if ever there were a sterling illustration of the success of Rome's ecumenical strategy to use "social" issues, especially abortion, to exponentially further her cause, the tragic story of Norma McCorvey is it.

In the article "My Journey into the Catholic Church," "Miss Norma" added her voice to a rising chorus testifying that the pro-life movement has been the most effective vehicle for bringing "evangelicals and Catholics together" when she stated, "The pro-life movement is perhaps the clearest and strongest arena for practical ecumenism in our day. . . . It's a joy for me to meet, communicate and work with Christians from so many denominations . . ." ³²

May the Holy Spirit bring Norma McCorvey to true repentance and true belief in the Lord Jesus Christ. May the Lord use her example to shock Christian pro-lifers, and their leaders, into seeing the sin of yoking in any way with Roman Catholics in pro-life ministry work.

Here I want to add a relevant postscript to the Norma McCorvey tragedy, a postscript which will also serve as an introduction to another conversion account. The Reverend Flip Benham apparently feels no remorse or concern regarding Norma's adoption of Roman Catholicism. In a 2001 article which he wrote for publication and which still appears on his Operation Save America website, Benham states that Norma McCorvey and Bernard Nathanson are "today, confessing, professing Christians. They met Jesus and their whole worldview changed. What caused them to give their hearts to Christ? Simple Christians living out their faith at the very gates of hell. The battle is being won!" ³³ Actually, the battle for the souls of McCorvey and Dr. Bernard Nathanson appears at this point to have been lost, thanks to Christians in the pro-life movement who compromised their faith. We have looked at the McCorvey story; we are about to tell of Bernard Nathanson's pilgrimage from being an atheistic Jew to becoming a Roman Catholic. Since Catholics McCorvey and Nathanson both now claim Christ, are Trinitarian in doctrine, and are pro-life, they are touted as Christians by Rev. Flip Benham and his fellow members of the Church of Pro-Life. Such are the results of loving unborn babies more than Christ.

As just mentioned, Norma McCorvey is not the only high-profile convert snagged for the Vatican through the ecumenism of the pro-life movement. Several times in this book, I have written that Protestant,

pro-life ecumenism is dangerous to unbelievers because, through such compromise, they are led to see the Catholic church as Christian. That was certainly the case with the man once known in the medical profession as “the Abortion King.”³⁴ Bernard N. Nathanson, cofounder of the National Association for Repeal of Abortion Laws, was a key figure in the drive to “legalize” unborn child killing. The organization which Nathanson founded is now the National Abortion Rights Action League. Though it has a different name, the group has the same initials and is still committed to a murderous agenda.

In his book *The Hand of God*, Dr. Nathanson recounts that one of his co-laborers in that bloody campaign to legalize abortion was Howard Moody, at that time pastor of Judson Memorial Church in Manhattan’s Greenwich Village.³⁵ Surely wherever the devil has a cause, he always has his clergymen. Poor Adoniram Judson! I can only imagine what he would have to say about the use of his name on such a church! No doubt, Dwight L. Moody would sympathize with Judson, given Howard’s last name!

In the mid-1960s, well before *Roe v. Wade*, Dr. Nathanson even aborted his own child.³⁶ In 1970, the State of New York repealed a statute prohibiting abortion.³⁷ Bernard Nathanson soon became the director of the Western world’s largest abortion clinic³⁸ and presided over the killing of sixty thousand unborn human beings. By the mid-1970s, he was deeply troubled by abortion on-demand and had cut back to only performing abortions which he convinced himself were necessary for “medically justified reasons.”³⁹ Dr. Nathanson continued to do such abortions through the late-‘70s and then vowed to only abort babies for women with a “compelling need” to kill their children. Finally, he decided that all abortions are wrong. In 1979, he committed his last abortion.⁴⁰ It must be understood that Dr. Bernard Nathanson was an atheistic Jew who turned against abortion based on the medical and scientific reality that abortion kills a human being.

In 1981, Dr. Nathanson had his first contact with the pro-life movement through a conversation with the president of the National Right to Life Committee.⁴¹ Before long, Nathanson, the one-time champion of the pro-death crowd, was speaking to pro-life gatherings around the nation; but he was still an atheist and still opposed to abortion on humanitarian grounds only, as he explains in *The Hand of God*:

I was moving deeper into the pro-life movement with my lectures, films, books, and political activities. . . . But my pro-life views were scientifically based, and I made this clear to all audiences . . .⁴²

In his book, Dr. Nathanson writes that he remained cold to the influence and claims of Christianity until one frigid day in January, 1989—a day I also remember well because I was involved in the event of which Nathanson writes:

Then I attended an action by Operation Rescue against Planned Parenthood in New York City in 1989. I was planning an article to be published in an ethics journal on the moral and ethical aspects of such demonstrations . . .⁴³

Dr. Nathanson was deeply touched by the twelve hundred singing, praying rescuers who were arrested blocking the doors of the Margaret Sanger Center on that bitterly cold day in January, 1989. He writes, “It was, I suppose, the sheer intensity of the love and prayer that astonished me.”⁴⁴

Bernard Nathanson’s wife became involved with Operation Rescue; and Nathanson, the atheistic Jew, was drawn to attend more rescues:

I observed a subsequent demonstration in New Orleans and another in a small town south of Los Angeles. I was shaken by the intensity of the spirituality at these demonstrations. The demonstrations were ecumenical, with as many Catholics as Protestants . . .

Now I had not been immune to the religious fervor of the pro-life movement. . . . But it was not until I saw the spirit put to the test on those bitterly cold demonstration mornings, with pro-choicers hurling the most fulsome epithets at them, the police surrounding them, the media openly unsympathetic to their cause, the federal judiciary fining and jailing them, and municipal officials threatening them—all through it they sat smiling, quietly praying, singing, confident and righteous of their cause and ineradicably persuaded of their ultimate triumph—that I

began seriously to question what indescribable Force generated them to this activity. . . .

And for the first time in my entire adult life, I began to entertain seriously the notion of God . . .⁴⁵

As a result of his experiences with Operation Rescue and his observation of the rescuers, Dr. Bernard Nathanson not only entertained belief in “the notion of God” but also soon confessed a belief in God:

The usual and customary progression is: Belief in God and His splendid gift of life leads the believer to defend it—and to become pro-life. With me, it was just the opposite: Perversely, I journeyed from being pro-life to belief in God.⁴⁶

Dr. Bernard Nathanson went on to join the Roman Catholic Church. On December 9, 1996, he was baptized and confirmed by the late Cardinal John O’Connor.⁴⁷

Certainly, here some Protestant readers will say, “Even if he became a Catholic, isn’t it good that Dr. Bernard Nathanson sought after God as a result of his interaction with Operation Rescue? Isn’t he better-off now and closer to God than when he was an atheist?” The cold, hard truth is that Bernard Nathanson is just as lost and under the same sentence of condemnation today as he was in his days as an atheistic Jew. No man striving to be justified by faith *and* works has been justified, saved, and born again. Dr. Nathanson is deceived and would be better off to not be under the heart-hardening delusion that he is a child of God as the Roman Catholic Church assures him.

Speaking to a Stafford, Virginia audience of three hundred in the late summer of 2000, Bernard Nathanson stated about his conversion:

I was affected by the spirit of those participating in Operation Rescue demonstrations. In spite of the epithets, arrests and abuse those people suffered, they had constant peace and love for the unborn they wanted to protect. I wanted that peace and love that they had.⁴⁸

Are there not some legitimate questions the true believer must raise when considering the story of Dr. Bernard Nathanson? What if Operation Rescue had truly been a Christian ministry in fact as well as in claim? What if OR's leaders had all been born-again believers and had not permitted Roman Catholics, including priests, to minister with them under the banner of Jesus Christ? What if those same OR leaders had made it clear that they did not accept Roman Catholics as Christians? Is it not possible that the atheistic, despairing Jew with the blood of tens of thousands of innocents on his hands would have been spared from the delusion that the Roman Catholic religion is Christian? Is it not more than possible that, had those rescuers whom Bernard Nathanson observed with the love and peace that he wanted all been Christian, he might have come to understand the true way of salvation rather than be discipled in a lie? The time has long since passed for all true Christians in the pro-life movement to repent, separate from Roman Catholics, and put *all* their trust in the Lord to bless their pro-life efforts, just as they have put all their trust in Him for salvation. How much more damage must be done, how many more souls must be lost to Rome, how many more unborn babies must be sacrificed on the ecumenical altar before this great wrong engineered by the devil and the Vatican is made right?

CHAPTER NINE

MANY REASONS, NO EXCUSES

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

—*Galatians 5:1*

At the beginning of this book, I shared an overview of my pro-life experiences. In the chapters preceding this one, I have also woven in bits and pieces of those experiences. Now I want to share more on that same subject. Having been involved in the abortion struggle for almost three decades, I am not going to bore the reader with an in-depth biographical account of those years. Rather, I want to relate some additional things which will be of benefit to the cause of Christ and which are relevant to the overall purpose of this book. That purpose, which should be clear by now, is to warn and exhort Christians to turn away from the ecumenism of the pro-life movement—or of any other movement, for that matter—and back to Christ! I do not believe that there has been any movement or issue which has drawn Christians into Rome’s ecumenical embrace nearly as much as the battle over abortion. It is clear that whatever issue holds second place as ecumenical bait is a distant second at best.

I do want to go on here to talk some about my journey into and my escape out of pro-life ecumenism. I was raised on several different farms in Wisconsin. Until I turned eighteen years of age in 1969, I attended the local Lutheran church with my family. For most of that time, our pastor was an old-time, conservative Lutheran. It was in that church that I learned about the law of God and learned to respect and fear Him, if not to love and obey Him. I did not get saved in that church for the simple reason that the gospel was not preached there. I was not saved until 1983 when I heard the gospel expounded in an evangelical Christian church. Between 1969 and 1983, I did not attend any church, except for occasional forays into Lutheran churches.

Growing up among old-time, orthodox Lutherans in the ‘50s and

'60s, I did acquire a healthy distrust of the Roman Catholic Church. It seemed to me to be a weird, foreign religion best avoided. The first time that I set foot in a Catholic church was for a wedding in 1975. Witnessing in person the priest-craft as well as the faithful genuflecting and crossing themselves, the holy water bowls, and the other pagan accouterments of Romanism only deepened my deep distrust and strong dislike of that religion. In short, there was nothing which could have induced me to have anything to do with Roman Catholicism—almost nothing.

The next time that I remember being in a Roman Catholic church was around 1980 when I attended a Wisconsin Right to Life rally and subsequent picket in Madison, Wisconsin. The old feeling of strong distaste for Catholic rituals and trappings was still there, but my desire to do my part to stop the murder of innocent unborn babies caused me to bury those feelings or, rather, pangs of conscience. For a number of years, I continued to attend those annual WRL rallies in that Catholic church even as I also found other ways to defend the unborn, including the ways I sketched out in the first chapter of this book.

In the '70s and early '80s, it was the Roman Catholics who formed the heart and backbone of the pro-life movement. In fact, most evangelical Christians wanted nothing to do with talking about abortion, much less doing something about it. In 1983, the Lord saved me; and I began to attend an evangelical Christian church. My wife and I, along with another couple, worked to get the Christians in that church to understand that the wholesale shedding of innocent blood—otherwise known as abortion—is an issue about which Christ's Church needs to be concerned. We had a burning desire to love our unborn neighbors as ourselves and to defend God's prohibition on the taking of innocent human life. That was a good thing to do. I only wish that someone in the church had been engaged in public evangelism and gospel preaching. If there had been someone doing so, perhaps I would have been a little more balanced in my service for Christ in those early years.

Eventually, our pro-life efforts provoked a bit of a civil war within the church. That same church is now whole-heartedly pro-life. The Christian church as a whole has come a long way concerning abortion. Quite frankly, in many cases, it has come too far! But the point is, early on after *Roe v. Wade*, it was primarily the Roman Catholics who were willing to take a stand against the murder of innocent unborn babies.

Naturally, this led to many individual Christians linking with Catholic pro-lifers who are, invariably, the most loyal of the pope's followers. The specter of babies being torn limb from limb coupled with the apathy and coldness of Protestant churches toward that murder did much to raise respect for the Catholic church among Christians concerned about abortion.

In the spring of 1988, one of my fellow board members from the local crisis pregnancy center told me about Randall Terry and Operation Rescue. After hearing what OR was doing and why they were doing it, I commented, "That's the right thing to do. If that ever happens here in Wisconsin, I am going to be a part of it." As a man, the thought of taking direct, physical action on the part of the unborn held a great appeal for me. I then went home and further studied what the Scriptures instruct regarding when to disobey the civil government. Certainly, we must obey God, not man, when it comes to attempts by civil government to control or silence Christ's Church and the preaching of the gospel. The Scriptures also provide examples of God's people disobeying the civil authorities to save human life. The examples of Moses' parents, the Hebrew midwives, and others who obeyed God, not man, to save innocent human life cemented my resolve to get involved in the rescue movement.

The first rescue in Wisconsin took place on November 12, 1988 and was led by a courageous, young, Christian pastor. The target was an abortion mill which was housed on the eighth floor of a bank building. That day, I was arrested the first of approximately 130 times for rescuing unborn babies. My next rescue arrest was on January 14, 1989 in New York City. From November of 1988 through April of 1992, I attended rescue rallies and rescued repeatedly in several Wisconsin cities. I also rescued in Illinois, Michigan, Kentucky, Kansas, Missouri, New York, Maryland, and Washington, D.C. I often served in a street-level leadership capacity during the actual rescues.

Many, perhaps a majority, of the pre-rescue rallies I attended were in Roman Catholic churches. I rescued with Roman Catholics more often than not, which meant that I also prayed and worshipped with Roman Catholics. When I first became involved in rescue, the ecumenism did not bother me much. The events were intense; the movement was exploding; the risks were real; and the camaraderie was like something I had never experienced. In such a crucible, one quickly

adopts the-enemy-of-my-enemy-is-my-friend mentality. My mind was on the murder, and my heart was with the helpless unborn babies being butchered.

It is true that I had very uneasy feelings about being in Catholic churches, and I did not like the religious beliefs of my Catholic, rescue comrades. At the same time, I convinced myself that there was nothing wrong with joining with Catholics to save unborn human beings from being murdered. After all, if a child were drowning—well, you know the line. As long as the worship and prayer were neutral, so to speak, I felt that I could live with it in order that babies could simply live. In my mind, I saw the partnering with Roman Catholics as a necessary evil. When Roman Catholics tried to push their “distinctives,” I then either argued with them in defense of the Bible, or I would separate myself from them. The incident which I described in chapter seven concerning “Father” Norman Weslin and his Lambs of Christ in the New York City jail system is an example of the latter situation. So at that time, I had put the rescue of babies ahead of the defense of my faith and my Lord. If the devil shoved idolatry and blasphemy into my face, I would react. Anything less than that I would ignore.

When I began rescuing in 1988, I had been a Christian for just five years. The hard-preaching, courageous, Christian pastors I met in the rescue movement did much to convince me that the stance I had taken *vis-à-vis* doing ministry with Roman Catholics was acceptable. In fact, even my own pastor, a very fine man, rescued with me a number of times. With those sort of pastors setting that sort of example at such a critical hour, who was I to do anything but follow? Of course, that again is a reason for my actions, not an excuse.

Until the time that I left full-time service with Missionaries to the Preborn in April of 1992, my *M.O.* regarding ministry with Roman Catholics was to go along to get along for a greater good. Those fierce 3-1/2 years in the rescue movement were an intense time of sacrifice, camaraderie, and even danger. That experience, coupled with a deep desire to stop the murder of the unborn, had created ecumenical habits in my life which were to prove difficult to cleanly break. It did not make it any easier to shake those habits when the entire pro-life movement at every level was so shot through and through with an ecumenism which, in turn, flooded over into Christian radio as more Christians were waking up to the horror of unborn child killing.

Once I left full-time service with MTP, my discomfort over ministering with Roman Catholics began to grow apace; but I was still a long way from holding a consistently biblical position in that regard. Yes, I was solid as a rock on abortion. I was a battle-trying pro-life activist and a tested pro-life street leader. I was rapidly branching out into other public ministry work as well. I was also teaching adult Sunday school in my church; and in 1993, I founded a statewide ministry named Wisconsin Christians United. I still had not come to the realization that it is unbiblical and sinful to work with Roman Catholics in pro-life ministry.

In 1992, I was asked to help form a new, pro-life, political advocacy organization named Pro-Life Wisconsin and serve on its board. By then, I was convicted that I should take more care to avoid advancing the cause of the Roman Catholic Church; but I still did not see it as a sin to join together in ministry with Romanists under certain conditions so long as it was pro-life ministry. I had arbitrarily adjudged that if I was not under Catholic leadership and Roman Catholicism was not being openly pushed and the issue was pro-life, I could minister with Catholics when need be. I decided that there would be no problem serving on PLW's Protestant/Catholic board because it was founded as a political advocacy group, not a ministry. To insure that it stayed that way, I wrote PLW's purpose statement which reads as follows:

Pro-Life Wisconsin exists for a singular purpose: to restore and protect the inalienable right to life for all citizens of our state, whether born or preborn, young, old, disabled or terminally ill. We affirm that the right to life exists at the moment of conception and extends until natural death; this truth being handed down by God and articulated in the Declaration of Independence.

PLW retains that purpose statement to this day, except they have substituted the word *fertilization* for *conception*.¹ My hope was that PLW could remain a political advocacy group which opposes abortion on the basis of the very laws upon which our nation was founded and by which all men are governed. I am speaking of God's dictated, or natural, law and His revealed law as found only in the Holy Scriptures. While it is

obvious that we Christians should pray for and greatly prefer Christians in our civil government, one need not be born-again *to uphold and defend God's law as it applies to the jurisdiction of civil government*. For instance, within the political arena, the application of the law "thou shalt not kill" is self-evident. A Catholic politician who respects that law can certainly apply it within what is supposed to be his severely limited jurisdiction.

So I decided to serve with both Protestants and Catholics on Pro-Life Wisconsin's board, having persuaded myself that the organization could be kept from becoming a ministry in spite of the fact that it was founded by zealous Catholics and equally zealous Protestants. Of course, prayer was a problem. It seemed wrong to pray with the Romanists, but it seemed wrong not to commit our board meetings and plans to prayer. Such are the conundrums created by not strictly adhering to the written Word of God. In the end, I decided that it was all right to hold my nose and pray with my Catholic, fellow board members so long as they were content to keep PLW a political organization, not a ministry. Of course, I was wrong in the first case and naive in the second case. As soon as Christians pray with Catholics, they are uniting together in an unholy union forbidden by God. I was also wrong to believe that committed Roman Catholics would be willing to avoid advancing the cause of their church.

In 1994, several Roman Catholic members of Pro-Life Wisconsin's board pressed to affiliate PLW with the very Catholic American Life League. I was against the move and fought it, but I was the only Christian on the board who did so. I then made it clear that, should the merger take place, I would resign. The partnership with ALL was approved, and I made good my threat to leave PLW. No other Protestant joined me in the walkout. I was truly grieved to have to withdraw from what I saw as an important, pro-life, political work; but the Lord was doing an important work in my heart, and He would have it no other way.

In April, 1995, I began to host a daily program on the nationwide, Christian network VCY America. I covered a wide range of issues on the program which I called "The Heart of the Matter." In 1996, I was asked to do a weekly television program on the same network; and in the spring of 1998, I added a one-half hour, weekend news program.

These programs brought new challenges regarding what to do with

Roman Catholic leaders of pro-life and social action ministries. The news program was not so much the problem. That was not a talk program and consisted of a number of short news reports. Roman Catholics make news, and to avoid stories in which they are involved would not exactly be balanced reporting. In that case, it all comes down to reporting in a way that does not leave listeners thinking that Catholics are Christians. Even so, a check of my records shows that very few Catholics were interviewed on my "Family News Digest." That check also shows a number of news features I did which exposed Roman Catholic error. However, the television program and the daily radio program, both of which featured in-depth interviews with guests, were quite a different matter than my news report and did present me with a challenge with regard to when, if ever, to interview a Roman Catholic. From 1995 through 1998, I interviewed a few Roman Catholics, mostly on my daily radio program. Looking over my past program schedules, it is worth noting that the vast majority of the times I knowingly allowed Roman Catholics on my program, the focus was pro-life, political issues. I found that it was relatively easy to avoid interviewing Catholics on other issues; but the pro-life issues were my ecumenical Achilles' heel, although I tried my best to avoid leading the listeners to believe such guests were Christians.

In late 1998, I made the conscious decision to cease having any Roman Catholic guests at all on my "Heart of the Matter" radio program or my "In Focus" television program. I did make an exception in several cases with regard to HOM, such as to interview lawyers who were fighting constitutional cases; but I took pains to make sure that the programs did not promote Roman Catholicism in any way. My new policy soon created a bit of an awkward situation since it was contrary to the policy of VCY America; and to add to the tension, the Roman Catholic leadership of Pro-Life Wisconsin was very close to the leadership of VCY.

During 1999, the tension between VCY and me over Roman Catholicism heated up considerably. There especially was pressure on me to continue to interview the leaders of Pro-Life Wisconsin, that Catholic ALL affiliate which was now boldly proclaiming itself to be a "Christian" organization. Quite frankly, with the fine, pro-life, political work they were doing, I felt bad that I could not promote PLW due to their being a Roman Catholic ministry. It did not help any that a huge

majority of Christian, pro-life activists in my circles, at that time, seemed to see no problem with PLW. Thinking that I was caught between a rock and a hard place, I launched a doomed-to-failure effort to provoke a reformation of Pro-Life Wisconsin. In reality, I was caught between the Rock of Ages and growing, hard-line ecumenism in American Christianity. Seeking a solution to my dilemma, I wrote up a declaration which began by stating:

Out of fidelity to our Lord and with a burning desire to put an end to the slaughter of pre-born babies, we the undersigned request the following of the leadership of Pro-Life Wisconsin . . .

I then listed four minimum actions to de-Catholicize PLW, so to speak. Following those requests, I ended the statement with this declaration:

We suggest that the leadership of Pro-life Wisconsin, a political advocacy organization, determine if the group is going to be Roman Catholic or a group which represents both Christians and Roman Catholics on behalf of the preborn in the political arena. While we could obviously support a political advocacy group which also preached a *sola scriptura* gospel, we cannot support the promulgation of Roman Catholic dogma which violates our most deeply held faith and allegiance to our Lord. If it is your intent to be an organization which brings together both Catholics and Christians to effect change in the political arena on behalf of the preborn, then we suggest you do so based on God's law and the command "Thou shalt not kill."

If PLW leadership will agree to the suggested policy and remain uncompromised on the issue of abortion, we the undersigned will gladly support the organization and encourage others to do the same. If not, we must regretfully withhold our support.²

In May of 1999, I sent a letter to a number of pro-life pastors, asking them to sign the declaration I had written. This is what my letter stated:

We here in Wisconsin greatly need a no-compromise group to fight abortion in the political arena. In 1992, I helped start Pro-Life Wisconsin for just that purpose. In 1994, I resigned from PLW's board of directors due to a distinctly Catholic drift the group was taking. I resigned in hope of impressing upon the other board members the ultimate destination of PLW unless corrections were made. To make a long story short, the corrections were not made. PLW has developed a very Catholic flavor to the point of recognizing donations given "for the repose of the soul" of a dead abortionist; giving a yearly award in honor of a woman who believed in universal salvation; having speakers who extol the value of praying the rosary; and at one point, even having a large statue of "Mary" in their office waiting room. That statue was taken down after I expressed my concerns about it. . . .

The initial flashpoint over which I resigned was PLW's affiliation with American Life League. ALL is admirably pro-life without compromise, but they are also a very Catholic group which has pushed the rosary as a means to end abortion and which boasts Rachel's Vineyard as an affiliate organization. Rachel's Vineyard sponsors retreats for post-aborted women at which Catholic rituals are mingled with psychology and pagan rites involving dolls—all for the "healing" of the women involved.

As I stated earlier, Wisconsin needs a no-compromise group fighting for life in the political arena. At the same time, the greatest commandment is to love the Lord our God with all our heart, mind, soul, and strength. We must not betray our Lord, even for the cause of life. If enough of you will stand with me as I present our concerns to PLW leadership, we can honor God and help the helpless at the same time.

The accompanying statement is self-explanatory. It has been sent to the following people . . .

I have a meeting with the Pro-Life Wisconsin leadership on May 25, at which time I will present the statement with signatures, including yours if you agree with what is written. I hope you will support me with your signature and your prayers.³

A total of nine pastors joined me in signing the declaration I had written. I delivered it to Pro-Life Wisconsin; and quite some time later, we received a letter back. PLW agreed to several of the requests but would not uncouple from American Life League. Predictably, the letter from PLW's president included all the main notes from the siren song which has seduced so many Christians to put pro-life work ahead of fidelity to Christ and His gospel.

We have prayerfully considered your letter addressed to Pro-Life Wisconsin . . .

No pro-life organization is perfect; nor can one be precisely molded to fit each of our individual sets of religious beliefs. This is certainly true of Pro-Life Wisconsin just as it is true of American Life League. . . . we would appreciate your prayers so that this affiliation will bring about even greater success in the years to come as we, with God's help, proceed toward the goal, which unites us all. . . . Christians need to unite in a practical, moral alliance to oppose our common enemy—secular worldly values and goals. . . .

We should always be sensitive to and mindful of each other's deeply held beliefs. We must not permit the evil one to divide and frustrate our life-saving work. We can assure you that henceforth any Pro-Life Wisconsin public message will seek to maintain and strengthen our solidarity as a united force of diverse people all striving to defend God's greatest gift. . . .

We thank God for your commitment to protecting life, and we know that we can accomplish more that is pleasing to the Lord with you and your congregations at our side. The numbers of babies murdered daily can be reduced by our collaborative efforts. Together, we can be effective voices for all of God's people from fertilization to natural death. Now and in the future, let us do what we can together, for every person is created by our common Lord and Master, Jesus Christ, the Author of Life.

Respectfully in Christ,

Peggy Hamill, President⁴

One cannot help but note Mrs. Hamill's inference that Christians who will not yoke with Catholics in the name of "our common Lord and Master, Jesus Christ" to fight abortion are causing babies to be murdered. Certainly those Vatican II participants who are still living must be pleased to see how finely tuned the Catholic, pro-life, ecumenical propaganda machine has become. Ignatius Loyola would be proud. It is noteworthy to mention that Mrs. Hamill signed her letter to me with virtually the same "Author of Life" benediction which she has given for the last several years at the end of her weekly "Homefront" program on the Christian radio network VCY America.

After receiving PLW's answer, I sent news of their decision to my cosigners. In that November 29, 1999 letter, I included this statement:

I would hold that PLW's response also had a disrespectful undertone to it and was laden with unspoken implications that if we do not support PLW, babies will die. I would answer that if we do not stand for the righteousness of Christ against idolatry and blasphemy, preborn babies will continue to die along with eventually many more innocent people and our very nation itself!⁵

In retrospect, I realize that my strong declaration to PLW actually fell short in some ways. Compromise breeds compromise, and I did not yet understand that the unreformable is just that. Nevertheless, my stand created great controversy among many; it solidified my reputation as a "Catholic basher"; and it was, I believe, the beginning of the end of my time at VCY America.

During my drive to "reform" PLW, I also called for a meeting of three PLW board members, the general manager of VCY America, and myself. At that meeting in the spring of 1999, I confronted the heresy of the Roman church and PLW's promotion of that heresy. In addition, I explained why I felt that I could not have PLW representatives on my talk programs. I did unsuccessfully offer to have them on again if they agreed to my introducing them as members of a "Roman Catholic, pro-life group" and if they had a sea change with regard to their promotion of Roman Catholicism. While it was less than a 100% uncompromised stand, that was a radical position to take in the context of my relationship to VCY.

But a sea change was coming all right. In less than a year and a half, I would be gone from VCY America. The October 24, 2000, overnight fax informing me of the simultaneous cancellation of all three of my programs came as no surprise. During that year, the management of VCY and I had several very tense meetings over the programs on Roman Catholicism which I began to produce in 1999 and continued to do in 2000. Once I had decided to avoid having any guest on my program who would in any way—openly or subtly—promote the cause of Rome, the Holy Spirit convicted me that I had to do more—much more. I was deeply convicted that I must begin doing entire programs dedicated to educating the Body of Christ on the heresy and danger of Roman Catholicism while also encouraging Christians to reach out with the gospel to Roman Catholics. I came to the realization that I was doing programs on a very wide range of issues, but I was not dealing forthrightly enough with Roman Catholicism. In short, I was not promoting Roman Catholicism; but neither was I systematically reproofing that evil as I was other evils. Certainly, I had long been making short comments on the radio against Roman Catholic error; and if a caller to my live, television program would speak truth about the pope or his church, I would agree; but I was not vigorously confronting the unfruitful works of the Roman church and defending the Word of God against that church's lies. In short, I was not on the *offensive* for the cause of Christ against the Roman antichrist.

Here I want to pause for a moment to give an insider's assessment of what has long been going on within the Christian radio industry. About the time that discerning listeners begin to wonder why a Christian talk show host does not deal with the heresy of Rome even though he is willing to attack Islam, Mormonism, and other false religions, the listeners may hear him toss off a mild comment against some particular Roman Catholic error. This will often pacify listener concerns. It is easy, safe, and beneficial for a conservative, Christian talk show host to occasionally murmur a few remarks critical of some particular aspect of the Roman Catholic Church. Many will do so just to cover themselves, but even Roman Catholics sometimes speak critically of certain policies or actions of their church. Invariably, the same talk show host and his network will have Roman Catholics masquerading as Christians on other programs from time to time, and they will laud the work of certain Roman Catholic ministries. This keeps Catholic listen-

ers and their Protestant, ecumenical allies pacified. Remember, Christian radio is an extremely competitive field. To further tempt ecumenical compromise, the majority of Christian radio networks are also financially underwritten by listeners. A few generous, Catholic or Catholic-friendly donors can sometimes buy a lot of silence. On the other hand, Christian listeners do not pull their support from a radio program or network because of what is not being said on one issue. To be fair, there is also the widespread conclusion among many Christian radio network officials and hosts that Catholics and Christians must, at all costs, stick together in the “culture wars.”

Another trick of Catholic-friendly, Christian talk show hosts (or for that matter, Christian, pro-life ministry leaders) is to talk much about being born again and even occasionally mention the importance of understanding that salvation is by God’s grace alone, through faith alone, in Christ alone. This keeps Protestant listeners and followers happy. At the same time, such talk—as crucial to saving souls as it is—will not put the speaker or his network on the hot seat with Catholic listeners and will usually not have much affect on Catholics in any way. Except in the rare case in which a Catholic is convicted and saved by such passing comments, Roman Catholics either hear them through their own doctrinal presuppositions or shrug them off as doctrinal “distinctives” of Protestantism. With regard to the former reaction, I am simply saying that Catholics are being trained themselves to use phrases such as *born again* but in a different context than what the Bible teaches. As far as being saved through faith alone, Catholics will often grin and bear such comments, writing them off as Protestant ignorance.

So long as the radio network or the program host is taking a stand against such evils as abortion, grace-without-law gospel preaching which never specifically reproves the heretical sins of Romanism does not pose much of a danger to Roman Catholic support of the network or host. It does not pose much danger to the Roman Catholic Church either. Most Catholics are deeply deceived by their church’s false teachings and are in bondage to their own Catholic heritage. They believe that they are Christians. They believe that there is no salvation *outside* their church. They must be shown the truth that there is no salvation *inside* their church! This can only be done by systematically confronting the satanic lies of Romanism with the immutable, inerrant truth of God’s Word. When Satan quoted Scripture out of context to Christ, our

Lord answered Satan with Scripture rightly applied. Surely the sophistry and lies of Rome must be reproved and answered specifically with Scripture rightly applied. Any Christian radio network or host which will air exposés on other false religions and cults but, when it comes to Romanism, will not do right by the gospel and the masses of perishing Roman Catholics is hypocritically holding “the truth in unrighteousness” (Romans 1:18) and holding to “a form of godliness, but denying the power thereof” (2 Timothy 3:5). A two-pronged “contending for the faith” litmus test which can be applied to Christian radio personalities or any Christian leader is to ask him if he believes that it is possible for Roman Catholics to also be Christian and if he believes that the Roman Catholic Church is a false church. If his answer is anything but no to the first question and yes to the second, he has serious theological problems, no matter how much sophistry he uses in order to appear as a defender of the faith.

In my own case, once I began to systematically defend the Word of God against the Roman Catholic Church, I did so out of conviction, not pragmatism. That is why my commitment to reprove Rome and preach the gospel to Catholics grew exponentially in a short time. I wish that I could state that my conviction came from other Christians used of the Holy Ghost, but it did not. It came directly from the Holy Ghost wielding the sword of God’s Word. At that time, there was precious little sign that anyone cared whether or not I stood up for the gospel against the Roman church so long as I was sharing the gospel in general as well as hammering on abortion, homosexuality, and a wide range of other issues.

In 1999, I began to take the Catholic church head-on with the help of guests such as former Catholic priest Bart Brewer of Mission to Catholics International (www.mtc.org). The programs yielded great fruit. I was blessed to hear of Catholics brought to Christ through my programs, such as a man who wrote to me:

January 22, 2000

Dear Pastor Ovadal,

What can I say? I’m in complete awe over the amount of conviction you have for the truth that is God. Oh, that I might

have even a portion of your courage. I know that as a man of God you will give all glory to God for all that you accomplish but I would like to thank you personally for opening my eyes.

It is in no small way that your appearances on WVCY's In Focus program have brought me to Christ. . . . I am now in a Bible-believing church and am quickly learning the word of God due in part to your teaching. Again, Thank You!⁶

It was encouragement like that just shared that made me constantly rejoice to confront the lies of the Vatican with the truth of God's Word through my radio and television programs on VCY America.

While I continued to keep the scope of my VCY programs broad, I followed the Spirit's leading and did regular programs very plainly addressing the errors and heresy of the Roman Catholic Church while sharing the way of salvation with Catholic listeners. I did this through commentaries and with guests. On December 9, 1999, former Catholic Mike Gendron of the ministry Proclaiming the Gospel (www.pro-gospel.org) wrote me the following note after appearing on my program "The Heart of the Matter." Mike Gendron's ministry exposes the lies of Romanism and reaches out with the gospel to Roman Catholics.

We have received about a dozen letters from Catholics, who heard the broadcast and ordered our tract. We have been doing follow up discipleship with them and are seeing some encouraging results.⁷

Brother Gendron and others who direct ministries to Catholics have told me that the doors to most Christian radio studios are locked when it comes to them and their ministries.

Catholics had always been stirred up whenever I made brief but pointed remarks on the air against their church; but once I began to systematically expose the heresy of Roman Catholicism, Catholic listeners began to confront me and to put heat on the management of VCY America. Predictably, Catholic, pro-life activists who supported VCY for that network's extremely strong stand against abortion were by far the most numerous and shrill in their denunciations of my defense of God's Word against their pope. This at least gave me many opportuni-

ties to share truth with more Catholics one-on-one. For instance, in January of 1999, I received an excoriating letter from a long-time, Catholic pro-lifer who was working with Pro-Life Wisconsin on some special projects. In my lengthy answer, I compared Roman Catholic doctrine to biblical doctrine and also included these statements:

In your letter, you twice allude to my “pride.” The first time you insist that I must swallow my pride and admit that the Catholic Church has been the bulwark of Truth for 1,967 years. Sir, in honor of John Huss, William Tyndale, Ridley and Latimer, the Huguenots, the Vaudois, the Anabaptists, the Scottish Covenanters, and so many others of my Christian ancestors, I will do no such thing. Thousands upon tens of thousands of Protestants have defended the Truth against the Roman Catholic Church and sealed their fidelity to Christ with their own blood. The Holy Spirit certainly was not speaking “every step of the way,” as you say in your letter, when the hierarchy of the Roman Catholic Church murdered some of the most righteous followers of Jesus Christ who ever walked this earth.

. . . you have every right to be a Roman Catholic. You have every right to defend you[r] beliefs. If fact, I would defend you against persecution for those beliefs and I would never accuse you of holding them out of simple pride. My own theological positions are based on my faith in Jesus Christ, the conviction of the Holy Spirit, and the immutable, revealed Word of God. . . .⁸

Going into 2000, I continued to maintain a wide spectrum of topics on my programs, but I also picked up the pace with regard to telling the truth about Roman Catholicism. By the end of 1999 and until the event which my family tongue-in-cheek refers to as the October massacre, I held nothing back when it came to the Roman church’s war on the Word of God. During that period, I was told by VCY management, “When you go on the air and say the Roman Catholic Church has sent more people to hell than any other institution, you’re going over the line.” It was clear that the same person was quite unhappy with my referring to the Catholic Virgin Mary as Rome’s goddess and to the pope as antichrist. I was finally told by VCY management that I was not to even

utter the words *Roman Catholic*. I responded that I could not comply with that request and then waited for the obvious to happen. In what I think was an attempt to winnow down the huge audience of my “Heart of the Matter” radio program in order to facilitate its eventual demise, in September, 2000, VCY moved it from a prime-time 8:00 AM to 6:45 AM.

When the ax finally fell on October 24, 2000, my family counted it all joy to be considered worthy to bear reproach for the cause of Christ. Thanks to a campaign of disinformation to confuse and pacify the very large, disappointed audience of my program, there was indeed reproach to bear. Although the management of VCY publicly denied that Roman Catholicism had anything to do with my departure from the network, a number of people know otherwise. In fact, an honest, Catholic Pro-Life Wisconsin board member shared with me that, one week prior to taking my programs off of VCY, a network official had told him, “Don’t worry, I am taking Ralph off the air.”

Following my departure from VCY, I took “The Heart of the Matter” program to the Internet (www.theheartofthematteronline.com) and, for awhile, to shortwave radio. The first six months was not an easy time due to a concerted effort to discredit me. There were rumors started which called into question my honesty and integrity. There were e-mails smearing me that were sent out under fictitious names and addresses. There was a slanderous attempt to have my program thrown off of the shortwave network on which it aired. The same network even received a false “Heart of the Matter” program schedule by fax, which caused much confusion for several days. Nationwide ministries were told to avoid me because I was a Catholic basher. I have a number of mementos to document that interesting period, including several e-mails written by one of the leaders of a very large, national, pro-family organization. The author of the e-mails had received a call from a well-known, Christian seminar speaker warning him to stay away from me due to my being “anti-Catholic.” I do not see how it is advantageous to name names in this case, even though I do have the evidence to do so. Suffice it to say, it was an incredible experience; but I must admit that I was never in danger of being burned like so many of our predecessors who stood against the Roman Catholic Church.

Since being bounced off of VCY, many Christians have asked me why I did not simply comply with the requests of network officials to

go silent on Roman Catholicism. I shudder to even consider where such compromise and betrayal of the gospel would have led me. Quite frankly, I am happy as a lark to be just where I am, for I trust that where I am is in God's will. I should have been kicked off of VCY much sooner as I should have been more faithful to the Lord and His gospel much sooner by confronting Romanism with no punches pulled; but the "ecumenism of the trenches" was a bondage from which I was delivered in increments, due to the deep impression made by those years of ecumenical fellowship in conflict.

That brings me back to the streets again. My experience there is a history of good intentions and bad associations. It is an object lesson in the absolute necessity for Christians to "prove all things" (1 Thessalonians 5:21) by the Scriptures and then to separate from obvious error, even if old friendships forged in adversity must be given up.

As previously shared, even in my earliest years of pro-life activism as a young Christian, I was uneasy being around Roman Catholic idolatry and error. But at first, out of a concern for the unborn, I generally took a stand on those issues only when Catholic heresy was shoved into my face. For instance, from time to time, I would debate with Catholics over doctrine; or I would separate from an especially egregious situation. Sometimes things got a little more dramatic, such as in 1990 during a large, pro-life rally in a Roman Catholic church in a town near my home. I was asked to speak at that event. My turn came right after the parish priest. His message was so filled with heresy that I felt constrained to begin my message by pointing at him and stating, "That man did not tell you the truth!" I then shared the true gospel. Of course, it is commendable that I stood up for Christ at that point, but what was I doing in the pulpit of a Roman Catholic church in the first place? Such are the ironies faced by those who desire to be true to God's Word but who deny it at one critical point out of a perceived necessity.

As time went on, I was convicted to be more pro-active in defense of the gospel during pro-life ministry. This increasingly produced many more surreal, not to mention tense, situations. For instance, there were several such incidents during a joint Canadian/American, pro-life tour of Ontario, Canada in 1998. The tour had been set up by another American leader; but due to his incapacitation, I provided leadership for the Americans. I offended our Canadian hosts, mostly Roman Catholics, a number of times on that tour. Among those incidents was

when a Roman Catholic priest materialized at the end of a pro-life picket and was asked by the Canadians to pray. As soon as the priest said, "Let us pray," I announced in a loud voice, "Protestants, step back!" The American Protestants quickly separated from the group, but I do not think that we made a favorable impression on our Canadian friends.

I could relate many more similar incidents, such as what took place in New Mexico in February, 1998 when I was in that state for a pro-life speaking tour. I was asked to speak at a press conference for pro-life leaders which was held in front of the capitol building in Santa Fe. Much to my horror, when I arrived at the site of the conference, I saw that a large image of "Our Lady of Guadalupe" had been set up as a backdrop behind the microphones. I sought out the person in charge of the conference and told him, "Either she goes, or I go." As a compromise solution, "Our Lady" was moved to a place at the back of the crowd, where, incidentally, she was blown onto her face several times by sudden gusts of wind!

During the waning years of the Twentieth Century and the dawning of the Twenty-First Century, I was not asked to speak at many pro-life events. Perhaps that was because of a predictable pattern connected to my appearance at such events. My message always included not just the gospel but also an appeal to the Roman Catholics present to abandon the idolatrous practices of their church and turn to Christ. That is hardly the way to become a sought-after speaker in the pro-life world!

In this chapter and elsewhere in this book, I have given a summary of my experiences in pro-life street ministry up to and through 1992 when I left Missionaries to the Preborn. After I left MTP, I continued to regularly work with the group, attending some pickets and going along with my family on the several pro-life ministry tours the group did around our state and nation each year. Those tours actually did not begin until 1996. Between then and through the summer of 2002, I helped provide leadership as we went from city to city, setting up long street-side displays featuring huge photos of aborted unborn babies, preaching the Word of God, and distributing pro-life literature. During that period in time, MTP was the only pro-life organization with which I worked, although I and my church did regular, pro-life ministry outside the local Planned Parenthood, just as we still do.

Although the two-week tours were touted as short-term, Christian

ministry trips to not only do pro-life pickets but to also “declare God’s Holy Law, call this nation to repentance, and preach the Gospel,”¹⁰ Roman Catholics were included in them. Catholics traveled along with the ministry group, and other Catholics joined with us in the various cities where MTP stopped. I knew that this was wrong but, for several years, did nothing about it other than to wage a running battle against rosaries, crucifixes, and statues. It seemed at times that I and other members of my family were constantly telling Catholics to put away those idolatrous items. We also wandered away from the group during the early years of the tours when priests would sometimes show up and pray; but I must admit, when one of the lay Catholics who was traveling with us prayed during group prayer, we simply shuddered and stayed put. That is what happens when one yokes with Romanists, even if only for pro-life ministry and with the best of intentions.

During the years from 1999 to 2002, I struggled with how to deal with a compromise in my life. By 1999, I had taken a consistent, open stand against Roman Catholicism, vowing to no longer be used in any way, shape, or form to advance Romanism, even in pro-life work; but I made an exception when it came to my relationship and work with Missionaries to the Preborn. I was continuing to minister with Roman Catholics through my work with MTP. Here again, there is a lesson to be learned. During the rescue years, I had gone through many intense experiences with a number of the Missionaries to the Preborn, especially with the pastor who founded the group and leads it to this day. I allowed my loyalty to and love for those individuals to outstrip my loyalty to Christ. I opted to rationalize working with MTP based on my hope that eventually the group would get things right if I kept the pressure on. Each incremental improvement in the group’s policy gave me an excuse to continue my own compromise, rationalizing that a bright new dawn was at hand. Such is the danger of ecumenical ministry, especially ministry that entails shared sacrifice, close fellowship, and intense experiences.

Certainly, I tried to balance the matter out and soothe my conscience by witnessing to Catholics and policing their idolatry, but that was not an acceptable substitute for obeying the scriptural commands regarding separation from false doctrine and those who preach it. I was like the Christian in a church which he knows is doctrinally compromised but which he thinks he can reform. I kept striving toward the day

when MTP's policy would disallow Catholics from ministry work. Every step in that direction encouraged me to stay a little longer. As is sometimes the case with compromised churches or ministries under pressure to reform, the situation improved over the years; but the elusive goal of total reformation remained out of reach.

God, in His mercy, did not allow me to go on hesitating between two opinions. By the summer of 2001, I and my family, who ministered with me, had become exceptionally aggressive in confronting and evangelizing the Catholics on MTP trips. At the same time, I was under great conviction that none of us should be ministering with Catholics at all, even if it meant breaking our relationship with Missionaries to the Preborn and all the friends who traveled together on the MTP tours.

Rather than give up long and deep friendships birthed in adversity and trial, I decided to simply redouble my efforts to preach the Catholics out of MTP. Every chance I had during MTP mission trips, whether from a pulpit on the Lord's Day or during an exhortation after a street ministry activity, I made it a point to preach Christ directly to the Catholics and, in the process, always take Romanist heresy to task. I also redoubled my efforts to vocally confront, in front of the rest of the group when necessary, Catholics who attempted to preach their accursed doctrine. Such scenes at times turned ugly, such as when a woman at a MTP ministry event in Omaha, Nebraska burst into tears in front of everyone after I stopped her cold when she launched into a message on the pro-life miracles of "Our Lady." At a picket in Necedah, Wisconsin, the only way that I could get a Catholic woman to take her statue of "Our Lady" and leave was to threaten to smash the statue. Something is wrong when one must go to such extremes to deal with individuals who have been allowed to participate in a Christian ministry!

This strategy of mine seemed to work to some extent as the number of Catholics on the trips did exponentially drop, but there were still those die-hards who would not leave. By the summer of 2002, relations had gotten very tense between me and the leader of MTP as well as a few other individuals. My entire family had by now decided that we should separate from MTP, but going on the MTP tours and fellowshiping with others who did so had become a way of life which we did not want to give up. On the other hand, we were by now greatly vexed in our spirits over the fact that MTP continued to include Roman Catholics in their ministry activities.

The second-to-last trip which my family took with MTP was a tour of the northeastern part of our nation in June of 2002. We had been asking for a list of tour participants, hoping that no Catholics would be included. Finally, the night prior to the trip, we received the list and saw that several Catholics were on board for the tour. We spent a restless night and decided not to go with the group when they left the next day. After all those years of ministering with MTP through thick and thin, it seemed horrible to not be with them. It seemed as if someone dear to us had died. So I then hit upon a compromise—we decided to not only aggressively hand out gospel tracts, preach, and do one-on-one witness, as we had been doing, to the Catholics on the trip and those who would join along the way at local stops but to also put a big sign in our van window reading, “The pope is wrong. Mary can’t save. Only Jesus saves.” My thought was that the sign would make it clear to anyone who joined the tour along the way that we were ministering with Catholics under protest, so to speak, and did not approve of the arrangement.

So we headed out to catch up with MTP for their New England Tour. It turned out to be a miserable experience. Every time I turned around, it seemed that I was either arguing with Catholics or with a Protestant with the group who was angry at me for confronting the Catholics. At several stops, I was successful in getting Catholics to take their rosaries and go. After I confronted one Catholic woman who was praying the rosary, she stormed by my wife, stopping to revealingly blurt out, “What the he-- is going on here? They think I’m not Christian, but this [pro-life ministry] is what the Catholic church is all about!” Most times, I was not so successful. In Providence, Rhode Island, I preached the gospel over a “truth horn” to the occupants of cars at a busy intercession even as an angry, Catholic pro-lifer kept trying to get in front of me to display his large crucifix.

Always on the previous MTP trips, the leader of MTP and I took turns preaching on the Lord’s Day; one of us would preach at the morning service, and the other would preach at the evening service. We also each did a number of exhortations to MTP participants between our average of three ministry events each day. On the New England Tour, I was asked to do just one ten-minute exhortation during which I preached on the importance of understanding that salvation is by God’s grace alone, through faith alone, in Christ alone. During that message, I also reminded all present that man cannot contribute one thing toward

his salvation and that the Lord hates the Catholic sacraments. This did not endear me to the Catholics present or to a few Protestants, although a number of the latter also thanked me, one with tears in her eyes. One elderly, Catholic man was heard to mutter with contempt, "That little pastor from Wisconsin thinks he is going to take down the whole Roman Catholic Church."

Later that same summer, during a MTP ministry tour around Wisconsin, the leader of MTP and I had a meeting concerning ministering with Catholics. Although MTP had come a very long way from its early days, the leader was not willing to take the final step and prohibit Roman Catholics completely from MTP ministry, including "just" holding signs. Then, before MTP's next trip, a tour to the southern states in February of 2003, we had several more conversations. In spite of the fact that much ground had been gained regarding the ecumenism of MTP, the sticking point was still their leader's refusal to outright ban Roman Catholics from traveling and ministering with MTP.

Finally, MTP and I parted company. It was a glorious deliverance out of bondage for my family and me. We had finally surrendered that corner of our hearts where, due to warm relationships and past experiences, we had been holding out against biblical commands to "come out from among them, and be ye separate" (2 Corinthians 6:17). We had finally put Christ ahead of friendship and fellowship, not to mention ahead of the unborn. Over the years, God had been so long-suffering and patient with me as I took step after step away from those wrong relationships and habits formed and forged during the intensity of my rescue days and early walk with Christ. I wish that I could say the parting between MTP and me was amicable, but it has not been so. Such is life. "To obey is better than sacrifice" (1 Samuel 15:22). Though we must sometimes lose friends to remain faithful to the Word of God, there is a friend that sticketh closer than a brother.

The amazing thing to me has been to listen to my ecumenical, pro-life, Protestant critics resort to all of the very sorts of tactics and rhetoric which they themselves so criticize when aimed at them by neo-evangelical do-nothings. Those Protestant pro-lifers who, with one breath, rightfully spare no effective pejorative in decrying abortion express their contempt of my strong preaching against the Roman Catholic Church. Some of those same Protestants who rightfully make generous use of words such as *murder*, *brutal*, and *baby killers* when

speaking of abortion and abortionists have soundly rebuked me for telling their Roman Catholic, pro-life comrades that the pope is antichrist and that the Catholic church teaches heresy. Many of those Protestants who raise their voices on the public square to denounce abortion with the plainest and most graphic of terms have turned around and rebuked me for being too harsh toward the Roman church which holds multitudes in darkness and spiritual bondage. It seems obvious from their words that those pro-life Protestants are simply unwilling to come to grips with their own ecumenical compromise and instead ridicule those of us who have committed to consistently defend the faith “once delivered unto the saints” (Jude 3). Such individuals seem determined to pressure other Protestants to not only engage in ecumenical, pro-life ministry but to also do it without alienating Roman Catholics. For instance, after the MTP New England Tour of which I spoke earlier, a pastor who was on the tour wrote me the following in an e-mail letter:

The truth is Ralph some of us feel quite secure in our fealty to Christ and to pure doctrine and do not feel we are compromisers because we don't ride around with a sign in our van about Catholicism and let a stream of pejoratives rip loose every time we talk about Catholicism.¹¹

I have found that many Protestant, pro-life activists view as an enemy a Christian who publicly opposes both abortion and the Roman Catholic Church. Some such individuals have called me a traitor and a divisive man. It has been astounding to see Protestant, pro-life activists rightly accept no compromise on abortion but then turn around and treat as anathema Christian brethren who will accept no compromise on either abortion or the gospel. The amazing thing is that such Protestants will preach salvation by grace alone, through faith alone, in Christ alone; and some will even strongly repudiate Roman Catholicism in the four walls of their churches or within Protestant circles. But when the setting is pro-life ministry, Rome suddenly gets a free pass. Something has gone very, very wrong in the spiritual lives of many well-meaning, pro-life Protestants. They have been blinded by the blood of the unborn and, in turn, have trampled on the blood of Christ. They have become

convinced that the end justifies the means when it comes to resisting abortion. They have put their fidelity to a cause above their fidelity to the Word of God. The very fact that they are able to peacefully and happily work together with Catholics in pro-life ministry proves that they have abandoned their first love. When a Christian makes a decision to stand up against the Roman Catholic Church based on God's Word and to follow biblical doctrine concerning separation from error, those warm, Catholic friends of his will either repent and turn to Christ or cease to be his friends.

Allow me to provide a few examples of what I am talking about. Every week, my church pickets a local Planned Parenthood, passes out salvation tracts, and witnesses to young people being perverted by PP at taxpayer expense. Sometimes as we are doing ministry there, we are approached by self-identified Roman Catholics passing by who are generous in expressing their gratitude to us for standing against that abominable organization which murders unborn children and perverts post-born children. Whenever I speak with such individuals, as a prelude to a discussion on Romanism, I make it a point to ask them if they have been born again. Obviously, I know that they have not been born again if they are Roman Catholic. Once I begin to gently explain the chasm which exists between their beliefs and the Bible, the warm glow between us is rapidly dissipated by a blast of frigid cold; and the only warmth remaining is the fire in the eyes of my short-term acquaintances.

Those pro-life Christians who can, day after day, month after month, and year after year, maintain a working ministry relationship with Roman Catholics are not taking a stand for the gospel—quite the contrary. The Roman Catholic who will lovingly embrace pro-life “separated brethren” will push those same Christians away with disgust in a heartbeat once he realizes that he has showered his affection on rare, pro-life Christians who put defense of the gospel ahead of defense of the unborn. For instance, consider these comments written to me by a lady who was upset because she had gotten a salvation tract which I wrote for Roman Catholics:

I used to admire you for your fortitude in fighting against homosexuality and abortion. I still agree with you on these issues.

However, reading your breathtakingly arrogant and sanctimonious anti-Catholic pamphlet made me realize that you have crossed the line.

. . . you are a proud and hardened heretic. You wouldn't even try to see the truth because you have appointed yourself the final authority in Biblical matters—but that is typical Protestantism. . . .

One thing that I cannot let pass though is your insults to Our Lord's mother. Even hard core criminals will defend their mother. Our Lord does not take this lightly—but this really proves that you actually hate Our Lord and you will be chastised for these remarks. . . .

May God have mercy on your soul.¹²

God has had mercy on my soul. I am saved from hell and truly separated unto the gospel, all by the grace of God. That condition has naturally led to my being marked as an enemy and blacklisted by Roman Catholics.

One of my ministries maintains a large, e-mail network over which we send out ministry reports from time to time. Often, our reports will be forwarded to others. In this way, occasionally a Roman Catholic will receive several of those reports. When the ministry being reported on is a pro-life event, we will sometimes get nice, encouraging notes from individuals whom we have never met from other states. We do not allow Roman Catholics to take part in any of our ministry events, whether the outreach is dealing with abortion or homosexuality or is a gospel street preaching and tract distribution event. I regularly make our policy known; and occasionally, we send out a report about our ministering to Catholics. As can be expected, the unsuspecting Catholic who has been reading our e-mail reports soon discovers that we are not the usual pro-life, ecumenical Christians to which he has grown accustomed. This generally results in our finding out that the pleasant person who wrote the encouraging note about a pro-life ministry event that we staged is actually a Roman Catholic.

There was, for instance, the director of a pro-life organization in another state who sent us a very complimentary note sharing his high esteem for our ministry. At that point, I did not know if he was Catholic

or not. Several weeks later, the man read another report of one of our ministry events at which we preached the gospel to a group of Catholics. Suddenly, our erstwhile admirer decided that we were, as he wrote in an e-mail, “vicious, bigoted, mean spirited.” Where he previously could not say enough good about how effective and valuable our ministry is, now he had suddenly decided, “Your little group of bigots amount to about as much in the big scheme of things as a snail in the Pacific ocean.” In his epiphany, this son of Rome had come to understand that I was not the nice, ecumenical, pro-life pastor he had assumed me to be. In that moment of truth, I had gone from being a hero of our time to being a snail on the bottom of the ocean! It had suddenly dawned on that pro-life, Catholic leader that, far from being the champion for truth, righteousness, and life for which he had mistaken me, my real consuming and often satisfied desire was to “unleash the venom of [my] hate and ignorance.” As a parting shot, he reproached me with a P.S.:

Our group of multi-denominational Christians is out four or five times (sometimes more) per week in the cold and wet—it was minus 4 last night—and we don’t feel the need to insult each other, or others.¹³

And so it goes for the Christian who puts the gospel first. Such is the happy plight of those who are not only pro-life without exception but also pro-gospel without exception.

In 2003, I held in Milwaukee, Wisconsin an International Conference on Homo-Fascism. The issue, which was addressed by speakers from three nations, was a new form of fascism being directed against Bible-believers by the heirs of Sodom and their friends. The director of a local chapter of Eagle Forum in California read one of our brochures and wrote to us about how excited she was to see Christians stand up for Christian liberty as well as against evils such as abortion and homosexuality. She was very complimentary to me, again apparently assuming me to be the well-trained, ecumenical, Protestant pastor. When I found out that the lady was a Roman Catholic, I wrote a letter to her in which I explained my position on her church and shared the gospel with her. The Eagle Forum director also read one of my letters

announcing a public ministry event. She sent me a short note, with this excerpt from my letter circled:

In closing, I do want to remind all of you that WCU [Wisconsin Christians United] is a Christian ministry; so please do not invite non-Christians, including Roman Catholics, to attend our public ministry events. If we are going out under the banner of our Lord Jesus Christ to defend and preach the Word of God, it is crucial, and biblical, that we especially avoid yoking with false brethren.¹⁴

Below the excerpt from my letter which had so ruffled her feathers, the Eagle Forum director signed off her short, terse note to me with this information: “Eagle Forum has taken your name and your information off of our mailing list throughout the country.”¹⁵ It is not surprising that Eagle Forum would take such action. Although many Christians do not realize it, the organization’s founder and president, Phyllis Schlafly, is a Roman Catholic.¹⁶ Mrs. Schlafly’s weekday radio commentaries appear on 460 radio stations nationwide,¹⁷ and she is regularly presented on Christian talk shows as a Christian. Clearly, my biblical stand on Roman Catholics and ministry did not fly with Eagle Forum any more than it has been cheered by Roman Catholics in general or, quite frankly, by ecumenical, Protestant organizations.

Suffice it to say, as my stand on Roman Catholicism has become better known around the nation over the years, I have had fewer interviews with various Christian radio networks and programs. It has never been my goal in life to be a celebrity anyway; and here I am reminded of Psalm 84:10: “For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

Rank-and-file Roman Catholics do not care that my ministry and my church engage in street preaching and salvation tract distribution to the general public. Likewise, Catholics are fine with gospel preaching during pro-life events. Roman Catholics do not care if Christians preach the gospel as long as they do not preach the gospel directly to Roman Catholics and take the position that Catholics are not Christians. The Christian who stands against abortion (and in some cases, homosexuality) without taking a stand against Roman Catholicism is lauded as a

hero by Catholics. Let that same man take a stand against the heresy of Romanism, and he quickly becomes a zero with both Roman Catholics and those Christians who highly esteem what the Roman church has to offer their particular cause or goal. The Christian talk show host, the well-known preacher, the pro-life leader who are held in high esteem by Roman Catholics are not defending and preaching the whole counsel of God's Word. Of that, you can be absolutely sure. Our Lord warned, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). Any of the above named individuals who truly takes an open stand for the gospel against the Vatican's lies will be held as a spiritual and theological adversary by Roman Catholics and will not be well-spoken of by them.

It is interesting to me that many Christian, pro-life leaders, in an effort to get Christians involved in pro-life work, have quoted the words of Martin Luther:

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ.

Where the battle rages, there the loyalty of the soldier is proved and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that one point.¹⁸

It is evident that those same ecumenical, Christian, pro-life leaders, including many pastors and radio personalities, who use Luther's quote with regard to abortion and Christian duty have more than just flinched on the battlefield when it comes to defending the gospel and the true Church of Jesus Christ. They have provided valuable aid and comfort to the enemy of that gospel and that church. The Protestant, pro-life movement, just as much of the Church of Jesus Christ itself, desperately needs a new reformation.

CHAPTER TEN

NO MORE EITHER OR

*“Hear the word of the LORD, ye that tremble at his word;
Your brethren that hated you, that cast you out for my name’s sake,
said, Let the LORD be glorified: but he shall appear to your joy,
and they shall be ashamed.”*

—Isaiah 66:5

On February 25, 2004, *The Passion of the Christ* movie was finally released in theaters across America. I say finally released because high-profile, Christian leaders including pastors, talk show hosts, and radio preachers who had seen advance showings of the Mel Gibson movie had been already enthusiastically drumming up support for it. Prior to the movie’s public release, I preached a sermon against it and documented that it is an unbiblical, idolatrous movie which will be used greatly to advance the cause of the Roman Catholic Church. I received much angry criticism from both Catholics and Protestants for that sermon which was also posted on SermonAudio.com.¹

Of course, the blind enthusiasm shown by Christians for *The Passion* was simply a manifestation of decades of ecumenical partnering between Christians and Catholics in the name of “good causes,” especially the pro-life cause. I was not surprised when some of the most vitriolic, Protestant rebukes I received for my witness against Gibson’s movie came from individuals concerned about what effects my sermon might have on the pro-life movement! I was likewise not surprised to read gushing words of praise for Mel Gibson (who, by the way, is pro-life) on the web site of the pro-life activist ministry Operation Save America. The reader will remember that group from chapter five. Here are just a few excerpts from that OSA article written by Flip Benham titled “The Brave Heart of Mel Gibson”:

Mel Gibson has done more in making “The Passion” than [sic] 95% of the pastors in America today. . . .

We are proud of you, Mel. You are a shining example to us

all. . . . May we be willing to take up our cross and follow hard after the One who is King of Kings and Lord of Lords. Thank you Jesus, for giving us an example of what that means through the life of Mel Gibson.²

The Operation Save America tribute to Mel Gibson also contained an admission that the Roman Catholic Gibson may be confused when it comes to who goes to heaven due to the fact he has stated that Muslims and non-Christian Jews are saved. But the writer cheerfully concludes that “God has a way of getting our theology right as we journey along with Him.” That, of course, is a handy excuse for accepting Catholics as Christians for the sake of doing pro-life ministry with them. However, it does require one to turn his back on a multitude of Scripture passages which damn such a mockery of what it means to be born again by the Spirit of God and which call for the Church of Jesus Christ to be a pure, sanctified church. Taking a sideways swipe at those who would hold that Catholics are not Christian, the author of the ode to Mel obliquely speaks of those who find fault from their “own little comfort zones” while sitting out “the battle.”³ Yes, decades of Christian/Catholic, pro-life ecumenism has exacted a fierce toll among evangelical Christians in terms of the loss of wisdom, discernment, and sanctification.

What a dangerous state of affairs when the blood of the unborn can purchase for the Vatican such loyalty from those who say that their pardon from damnation has been purchased by the blood of the Lamb of God! In confronting me for my stand against *The Passion* movie, one Christian pro-lifer from another state warned that I was playing into the devil’s “‘divide and conquer’ strategy.”⁴ What deception! We are commanded to divide from false religions, false doctrine, false brethren, and the unfruitful works of darkness. Those Christians who refuse to divide from the aforesaid are the ones being conquered for the cause of evil and divided from the cause of Christ.

The dangerous thing about deception is that the one being deceived either does not know it or refuses to acknowledge it. That is a simple, self-evident, but true statement. In this day of bold idolatry, out-in-the-open blasphemy, public obscenity, celebrated immorality, and flourishing apostasy, it is all too easy for a Christian to lapse into dangerous, spiritual compromise. Part of the problem is the tendency to judge one’s

words and actions by the spiritual condition and compromises of others rather than by the Bible. The “conservative” Christian looks quite good compared to the growing horde of heretics around him, but it is not wise for a Christian to judge his own actions and doctrine by anyone other than Christ and anything other than the Word of God. The Apostle Paul warned against employing subjective standards of judgment when he wrote to the Corinthians:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

—2 Corinthians 10:12

We must take great pains to base our judgments regarding ministry work, doctrine, and all other issues of life on the revealed Word of God which He has divinely preserved. Further, we must be ever mindful to consider the whole counsel of God’s Word and separate from those who refuse to tremble before that Word. This will often cause others to misunderstand our motives and misrepresent our position. Yes, it may even cause some calling themselves Christians to hate us. So be it. There is no safety in these spiritually dangerous times except in obedience to the Word of the Lord. There has never been safety anywhere else.

We are solemnly warned in 2 Timothy 3:13, “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” In other words, the Holy Ghost, speaking through Paul, cautioned that evil men will become more and more efficient in deceiving the gullible and the libertarian as the years roll by. Ephesians 4:14 instructs Christians “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Surely the devil, on behalf of his Roman Catholic Church, has made crafty use of the *Roe v. Wade* decision. That Catholics could be so accepted as Christians by the “separated brethren” in the pro-life movement is no less than a sleight-of-hand allusion pulled off with the blessing, aid, and encouragement of the Vatican.

Certainly, the level of sophistry employed by Satan today is unprecedented in many ways. Perhaps the most beguiling tactic that old

dragon uses is to mix evil with good. He seduces Christians to accommodate a “little” evil in pursuit of a great good. Throughout this book, I have been talking about Christians embracing an unbiblical relationship with Roman Catholics in a joint effort against the evil of unborn child killing. Even the horror of abortion is dwarfed by the profound evil of Christians yoking with false brethren under the banner of Christ to do ministry work. The first evil kills the body; the second endangers souls and assaults the gospel, the Church, and the person of Jesus Christ.

Ecumenical, pro-life Christians have long preached against the lukewarm, Laodicean church which will not confront the shedding of innocent blood; but, to borrow from a child’s expression, while the Protestant ecumenists point one finger at the object of their preaching, they have three fingers pointing back at themselves. They too are the heirs of the Laodicean mantle. The Laodicean Protestant wing of the Church of Pro-Life does not seem to understand that lukewarm is achieved by mixing hot and cold together. To be red hot for the Word of God regarding abortion but ice cold when it comes to defending the gospel against ecumenism is to be lukewarm and in danger of eventually being spewed out.

To top it all off, our first responsibility outside the church walls is to preach the gospel, to preach “Jesus Christ, and him crucified” (1 Corinthians 2:2). In so doing, it is self-evident that we are to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3) as we go. Those who engage in ecumenical, pro-life ministry are striving against a vicious evil, no doubt; but they are committing a greater evil in the process, and they are contributing to a spreading blindness and ignorance regarding true Christianity. “Thou that makest thy boast of the law, through breaking the law dishonourest thou God?” (Romans 2:23).

Early on in this book, I spoke of the Church of Pro-Life and its orthodox doctrine. As we have seen, ecumenical, pro-life Protestants accept as true believers those who claim Christ, are Trinitarian in doctrine, and are pro-life without exception. That last identifier is the glue which holds the whole corrupt construct together and keeps gullible Christians from confronting the fact that they have accepted as blood-bought followers of Christ individuals who are involved in idolatry, a form of necromancy, goddess worship, works salvation, and blasphemy of the

worst stripe against our Lord Jesus Christ. When it comes to identifying a counterfeit Christian church, the vast majority of Protestants have been trained by a pro-life movement over three decades old to make that judgment based almost exclusively on the church's position on abortion while turning a blind eye to the doctrine it holds on foundational matters such as salvation, justification, the authority of the Scriptures, and proper church government.

Charles Colson of *Evangelicals and Catholics Together* fame often warns against the paganism of America and the paganism of false Christian churches, even as he stands linked arm-in-arm in the name of Jesus with those who practice the pagan religion of Roman Catholicism. With Colson, as with so many Protestants, the one defining feature of paganism is the shedding of innocent blood. Those who do so are pagans; those who resist such murder in the name of Christ are not pagans.

For instance, on his December 8, 2000 "BreakPoint" radio commentary, Chuck Colson literally defined that litmus test. According to Colson, "many modern Christians fall into pagan practices and don't even know it, and some attend churches that actually promote it." Considering Mr. Colson's acceptance of the Roman Catholic Church as a Christian church, this is nothing less than—dare we use the word again?—ironic! But never fear—in his commentary, Colson went on to say that there is a "fool-proof test" which will save Christians from falling in with pagan churches. The test is where the church stands on abortion.⁵

Charles Colson would have us keep the bar very low when it comes to judging whether a church is Christian or pagan. Nay, Colson would have us lay the bar in the dirt. Certainly a church which embraces the shedding of innocent blood is a pagan—not a Christian—church; but a church which embraces an accursed gospel is also a pagan church, regardless of how pro-life it might be! Mr. *Evangelicals-and-Catholics-Together* would have Protestants cleave to the Church of Pro-Life's standard of orthodoxy instead of to that of the Bible because the Roman Catholic Church comes through such a test with flying colors.

Charles Colson is to be commended for wanting to see abortion ended. At the same time, he should be condemned for his promotion of Roman Catholicism in that cause. There is something infinitely more important than ending abortion—that something is the defense of the

gospel and fidelity to the Word of God. Besides, abortion will never end, for a season, unless Christians get their priorities straight in this regard. Yes, I said for a season because if we are able to put a stop to abortion in our time, it will be back. Such is the nature of man; such is the lesson from both Scripture and history; yet we must not quietly coexist with unborn baby killing. Christians have a duty as a people to preach, teach, work, and pray against state-sanctioned murder; but Christians must cease from doing pro-life ministry with Roman Catholics. Yes, that includes even allowing a Roman Catholic to simply hold a sign during a pro-life ministry event. Those middle-of-the-road Christians who preach that it is quite all right for Catholics to take part in Christian, pro-life ministry, so long as they keep their rosaries in their pockets, would do well to learn a lesson from Joshua, chapter seven. Achan also thought that he could bring an accursed thing into the camp, so long as it was kept out of sight. He forgot that “all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13).

It would be better to cease from pro-life ministry altogether than to continue to betray our Lord and provoke His displeasure by justifying a church which is His enemy. Regardless of claims to the contrary from several different camps, Christians do not have to *either* show love for the unborn *or* keep Christ as their first love. They do not have to *either* yoke in unbiblical alliances with Roman Catholics *or* ignore the wholesale shedding of innocent blood in our land. The either-or lie which has been driving Christian, pro-life ecumenism deserves, and must have, a stake struck through its heart. Those Christians who involve themselves in pro-life ministry, or any other ministry, are called to testify with the psalmist: “I am a companion of all them that fear thee, and of them that keep Thy precepts” (Psalm 119:63). Christians must stop allowing that religious whore from Rome to compromise them, no matter how good the cause of a ministry. If it is Christian ministry, then Roman Catholics must have no part in it. We must shun any organization, cause, or event which clearly promotes or furthers Roman Catholicism in any way, shape, or form. Christians must cease from knowingly advancing, by word or deed, the notion that the Roman Catholic Church is a Christian church, just as we must take great pains to avoid assisting any Roman Catholic group in forwarding its name, reputation, and financial health. We cannot end abortion by aiding and abetting idolatry and heresy. We may see some short-term victories, as we have seen; but we will not see

abortion eradicated unless we are willing to faithfully guard, defend, and spread the gospel and the true doctrines of our Lord.

For all practical purposes, America has become a pagan nation. We are desperately in need of a spiritual revival—first in the church and then in the culture. The abolition of abortion will only come about through a reformation of the culture and the civil government. America will never experience a reformation in her culture or civil government unless and until America first experiences a great spiritual revival. Revival is a sovereign work of God. That is why the psalmist writes, “Wilt thou not revive us again: that thy people may rejoice in thee?” (Psalm 85:6). For years, I have stressed the need to pray for an end to abortion. Now I continue to pray for that happy possibility; but I also pray and exhort others to pray for something far more important in every way—a spiritual revival. In this time of wickedness and judgment, we must fervently and constantly pray as the prophet Habakkuk prayed: “O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Habakkuk 3:2). We must also make it a priority to publicly preach and share the gospel even as we seek to be a people whom God would be pleased to use in an outpouring of His Spirit.

There is only one way that abortion will come to an end, for a time, in America. That way is through a spiritual revival. In one sense, those who say that we cannot legislate morality are right. A citizenry which have turned their backs on God will not in turn force the legislation of morality; and if it is somehow legislated, they will ignore those laws until they are taken off the books. Surely we should have learned that lesson by now!

Christians must take a stand against evil; but if that stand is taken at the expense of the gospel of Jesus Christ, the stand itself becomes evil. Our focus must first be to build godly, local churches and to spread the gospel. We must seek to be vessels fit for the Master’s use. We must have a heartfelt desire to see Christ’s Church revived and reformed just as we must ask the Lord to give us a burning desire to see souls snatched from the fires of hell. Our heartfelt cry for revival must be truly that. Those who see revival as simply a way to stop abortion do not have a heart for revival at all and are living with a severe disorder of priorities.

We cannot expect the Lord to bless us with an outpouring of His Spirit if we are locked in an ungodly, symbiotic, ecumenical embrace with His enemies. Like those spoken of in 1 Corinthians 2:10-16, the Protestant, pro-life ecumenists are behaving more like natural men than spiritual men. When the issue is abortion, they seem to resist the teaching of the Holy Ghost through the Word of God. Even when confronted head-on with the sin (and futility) of linking with Roman Catholics in the hope of ending abortion, many still stubbornly justify such relationships based on false assertions that some Roman Catholics are Christian and that the relationships are tactically necessary. Still others go to almost unbelievable lengths to rationalize their unbiblical use of Roman Catholics in pro-life ministry as an outreach to Roman Catholics!

Consider this excerpt from a June, 2003 sermon given in his church by a long-time, Protestant, pro-life leader, during which he first spoke against the errors of the Roman Catholic Church but then defended including Catholics in his pro-life ministry. This pastor had been repeatedly confronted for his compromise. Read the following, and realize to what lengths a man will go when he is determined to justify error rather than simply correct it. Apparently, in an attempt to sound consistent with regard to ministering with Catholics, the pastor tossed off this caveat:

Had one person ask me this—he said, “What would you do, Pastor [name omitted], if a guy came up to you while you’re out on the street and said, ‘The only thing—there’s only one thing I hate more than Christ, and that’s abortion’; and he asked if he could hold a sign with you? What would you do, Pastor ____? Came up to you and said, ‘There’s only one thing I hate more than Christ, and that’s abortion. I wanna help out here.’ What would you say?” And I said, “Well, the first thing we would do is have a conversation about his hating Christ. We would have a conversation about Christ. And then, after doing so, if he didn’t wanna leave at that point, if he still wanted to stick around, and he was willing to keep his mouth shut regarding his hatred for Christ and wouldn’t push his views on anyone else in the group, then I would have no problem with him standing out there holding a sign.” Why? Because I would hope from him being

around us, he would learn not to hate Christ and would come to know and love Christ. That's what I would hope for. I'm not going to tell him to get lost.

This same pastor went on to say that he would not let homosexuals minister with his ministry because they pose "an immediate physical threat to our children." These remarks capture the bankrupt theology and experiential philosophy which rule so many Protestants in the pro-life movement. The pastor is rightly concerned about an immediate, physical threat to children from sodomites and is, of course, correct for many reasons not to include such individuals in ministry; but he seems oblivious to the spiritual threat to children and everyone else posed by Roman Catholics! Something is terribly wrong with this picture! Would this same pastor who says that he would minister side-by-side with a man who hates our Lord do the same with a man who professed to hate the pastor's wife more than anything except abortion? Would Judas have been welcome to minister with this pastor so long as he was pro-life? Do Christians believe that God will truly bless ecumenical, pro-life ministry which utilizes false brethren and Christ-haters? Will abortion be beaten back unless the Lord grants such a victory? Will He grant such a victory to a people who shun His commands regarding ecumenism by yoking together with His spiritual enemies in His name? Will He bless the efforts of those Christians who ally themselves with wickedness out of a perceived need in the advance of a good cause? Such a strategy does not come from the Lord; rather, He warns against that delusion. Consider, for instance, the words from Isaiah:

Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

—Isaiah 30:1-3

Christian pro-lifers who lust after the strength of the Roman church in the fight against abortion are ultimately trusting in a shadow while causing confusion in their own minds, in their churches, and in this country.

Christian pro-lifers who refuse to enter into a compromising situation with Roman Catholics will definitely find themselves doing pro-life ministry with fewer Christian friends. Further, those who teach and preach against the Roman church, systematically exposing her heresy while also evangelizing Roman Catholics, will find themselves with many more enemies. Those Christians will also be acting as friends to God; and they will be living by faith, as the Scriptures tell the just to live. The Bible tells us that, in all things, we are to trust in the Lord, not “in princes, nor in the son of man, in whom there is no help” (Psalm 146:3).

We must not allow ourselves to be deluded into thinking that babies saved here and there; an abortion mill occasionally shut down; or a short-term, pro-life, political victory means that God is truly blessing ecumenical, pro-life ministry. If such gratifying victories in themselves are evidence of God’s blessings, then are unborn babies saved at abortion mills surrounded by Romanists praying the rosary confirmation that the rosary is blessed of God? No, brothers and sisters, we must not be so easily deceived. Those Christians who engage in pro-life ministry must do so the Bible way, not their own way. That is the only way that God will truly bestow lasting blessing on such work. “Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5).

Abortion cannot be ended by Christians making ungodly alliances with Roman Catholics. When the Assyrian army invaded Judah, God warned his people through the prophet Isaiah what would happen if they made an ungodly, pragmatic alliance with Egypt out of fear. The Assyrians were brutal and powerful, yet God warned:

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that

helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

—Isaiah 31:1, 3

Today, Christians speak of the importance of prayer and reliance on God in the battle against abortion. They speak of Satan being the murderer behind abortion, and they speak of the spiritual battle involved. They emphasize the brutal nature of the powerful abortion industry and lobby. But then many of those same Christians either embrace as brothers Roman Catholic pro-lifers; or they remain silent regarding the hellish doctrines of the Roman Catholic Church so as not to offend that powerful, pro-life ally. I would encourage such individuals reading this book to go back to the passage from Isaiah just quoted and make an application to the pro-life cause.

One of the most powerful incentives that has been used to provoke Christians to fight against abortion is the biblical command “Thou shalt love thy neighbour as thyself.” Perhaps it is time to remind Christians of the context of that command. Jesus called it the “second” commandment of the two commandments upon which “hang all the law and the prophets” (Matthew 22:37-40). He said it is “like unto” the first commandment which He called “the first and great commandment.” Of course, that commandment is “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” The order of those two commandments is for a reason, just as it is the first four of the Ten Commandments, and not the last four, which deal with man’s immediate duty to God. The Christian’s first responsibility is to love and honor God above all else and everyone else. We are not to have divided loyalty or love in this matter; but rather, we are to obey with all our hearts, souls, and minds.

The second commandment is like unto the first as it deals with love, but the second commandment is not the first. The object of our love in the second commandment is man; the object of our love in the first commandment is God. The faithful, God-honoring fulfillment of the second commandment with a right heart is impossible if we are not willing to pursue obedience to the first commandment. There are pagans who love their neighbors as themselves. One could present any number of examples to show that even the heathen are sometimes willing to help, to even lay down their lives for their neighbors. How is it

possible that Christians can be obeying God and pleasing Him by breaking “the first and great commandment” in the pursuit of obeying the second? It is not possible, and it is not profitable for either our own spiritual condition or for securing God’s true blessing and powerful assistance.

Earlier in this book, the reader was introduced to Keith A. Fournier, a Roman Catholic apologist for Catholic/Protestant collaboration in pro-life work and other worthy causes. At the close of his book *A House United? Evangelicals and Catholics Together: A Winning Alliance for the 21st Century*, Mr. Fournier exults:

Catholics, Protestants, and Orthodox can come together, must come together, and are coming together. The wall of separation is cracking; portions of the wall are beginning to fall away. Christians are waking up and starting to see one another as allies in a common war effort. They are even beginning to see each other as Family.⁶

Mr. Fournier penned those words in 1994. The ecumenical destruction of biblical walls of separation which he so lauded then is much more extensive now. Nehemiahs are badly needed for a rebuilding effort, but few have stepped forward.

I have chosen in this book to focus on pro-life ecumenism because I believe that it has been the most powerful and effective cause contributing to the widespread destruction of the theological and spiritual walls separating Roman Catholics and Christians. Abortion is a crime so brutal and of such magnitude that it served as the perfect catalyst to ignite a three-decades-plus ecumenical movement which has hemorrhaged into virtually all other causes in America’s “cultural war.” Christians who would have never joined hands with Roman Catholics in ministry work were seduced to do so on behalf of the unborn threatened with a bloody death by abortion. Once forged, that alliance was a springboard for full-scale ecumenism in other cultural battles. Those of us who raise an objection to Christians ministering together with Roman Catholics under the banner of Jesus Christ are often chastised by the likes of Janet Folger, president of Faith2Action, who instructs listeners to her nationally broadcast radio program with such pearls of ec-

umenical wisdom as, “It’s about taking our focus off our uniforms and onto the battle. It’s about combining our strengths and winning.”⁷⁷ It almost goes without saying, but I will mention that Folger got her start in pro-life activism!

Among those Christians who have read this book are, no doubt, individuals who are wondering if everything they have done in the pro-life movement has been in vain. For instance, did those courageous Christians in the rescue movement who hazarded arrest, financial loss, physical harm, and incarceration do it all for naught? Obviously, their sacrifices must be precious to the people living today whose lives were spared because individuals whom they will never know interposed their bodies between them and their would-be medical assassins. Certainly, the rescuing, the picketing, the sidewalk counseling, the political lobbying, the educational efforts, and the counseling in pregnancy centers have all contributed toward saving lives and convincing many Americans that abortion is indeed murder.

The question is not, Has any good come out of ecumenical, pro-life ministry? In the final analysis, the question must be, What is right and what is wrong according to God’s Word? The Lord is “merciful and gracious, longsuffering, and abundant in goodness and truth” (Exodus 34:6). Our great, merciful God is willing to bring good out of bad situations. That does not mean that He will forever bear with the sort of compromise being committed by many Christians in the pro-life movement. He will most certainly do nothing of the sort. And it certainly does not mean that Christians who continue in that compromise once they have been warned of their error are not in any danger of chastisement and spiritual decline, because they most certainly are. Then the next question must be, How long will the Lord graciously withhold from severely chastising those Christians who will not cease to compromise His name, His Word, His Church, and His gospel by their unbiblical, pro-life partnerships?

A final question I would put to each Christian involved in ecumenical compromise for any reason: What do you think will happen to your relationship with the Lord if you do not get right in this? To what other deception will you fall prey, what toll will it take on your level of wisdom and discernment if you do not get right in this? We must not be like the proud Corinthians who, no doubt in the name of patience and love, tolerated fornication. Paul condemned those individuals as being

arrogant, “puffed up” (1 Corinthians 5:2). Of course, the Corinthians’ most dangerous sin is a sin shared by today’s ecumenical Christians, including, and perhaps especially, those in the pro-life movement. That grievous sin is the willingness to accommodate false teachers preaching a false gospel on behalf of the devil.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

—2 Corinthians 11:3-4

In closing, I want to express my admiration and love for those Christian pro-lifers who have sacrificed so much to stand against the shedding of innocent blood, especially those who took part in the rescue movement and still take a public stand for the unborn. On behalf of me, my children and grandchildren, thank you for your selfless love for the weak and innocent. Thank you for investing so much time and treasure and, in some cases, risking reputation, life, and limb to protect little unborn human beings, most of whom will never know your name or what you have done for them. You have written a unique chapter in our nation’s history and have given a wondering world a reason to believe that the America which holds that “all men are created equal; that they are endowed, by their Creator, with certain unalienable rights”⁸ still stands a nation within this nation. Nowhere in the Western world has the resistance to abortion been so vigorous and sustained as in our beloved United States of America.

Now press the battle forward, as the Lord calls; but do it as He wills, not as you will. Continue to love your unborn neighbors, but remember to love Christ “more than these.”

AFTERWORD

As a result of past experiences and with an eye toward future controversy, I have decided to briefly restate in a question-and-answer format several important points enunciated much more in-depth elsewhere in this book.

Q. Is it your position that Christians should have nothing whatsoever to do with Roman Catholics?

A. No, I have never stated that anywhere. I am not promoting a social, political, familial, or economical apartheid against Roman Catholics. It is my position, based on God's Word, that Christians must never engage in ministry work of any sort with Roman Catholics. Further, we must not join with Roman Catholics under the banner of Christianity or Christ for any reason or join together in prayer or worship with them. Lastly, we must strive to avoid any association or situation which clearly advances the Roman Catholic Church, Roman Catholic ministries, or Roman Catholic doctrine. Christians should show true love toward Roman Catholics by sharing the gospel with them, praying for them, and showing them how their church stands opposed to the Word of God.

Q. Is it your position that Christian media must never, under any circumstance, interview or report on Roman Catholics?

A. No, that is not a position I have ever held. The Christian media is multifaceted and widely divergent in its function. For instance, there are Christian news agencies, talk shows, evangelistic presentations, and news programs. Roman Catholics are citizens of our nation and are in-

volved in making news. There are times when Christian media would be remiss in their duties if they ignored events or issues involving Roman Catholics. My position is that Christian media personnel must take pains to avoid presenting Roman Catholic individuals, groups, or the Roman Catholic Church as Christian, either by omission or commission. In addition, Christian media must avoid advancing the cause of or raising support for any Roman Catholic or ecumenical ministry. I also firmly believe that Christian media must regularly and systematically expose the Roman Catholic religion as a counterfeit, antichrist religion.

Q. Could you not have written this book without naming the names of certain Protestant individuals?

A. No, but where it was not necessary for continuity, credibility, and historicity to name names, I refrained from doing so. Further, from my research, it would appear that while the Protestants named would not agree with my conclusions about their ecumenism, neither would they be embarrassed by that ecumenism.

Q. Are you not helping the pro-death cause by writing this book?

A. I wrote this book to strengthen the cause of Christ. In strengthening the cause of Christ, one never helps the cause of the devil.

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