

WHO IS MOST ACCOUNTABLE FOR AMERICA'S ABORTION CRISIS?

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**"And God blessed them, and God said to them,
'Be fruitful and increase in number, fill the earth and subdue it.'" —Genesis 1:28**

Does accountability for the horrendous killing of America's preborn children and the resultant cultural decline in our nation rest chiefly with the U.S. Supreme Court's decision to legalize abortion in 1973?

The answer is No. Government's role in abortion's legalization was inexpressibly abhorrent, but it was not most accountable. Government reacted to and callously exploited pivotal *cultural change* that a *more vital institution* condoned or approved years prior to *Roe v. Wade*.

What we term “the abortion holocaust” is a grave by-product of practice and policy seldom voiced in today's church and pro-life circles. We who occupy those circles have adapted to government bearing the focus of blame, and that is what the spiritual powers that crafted America's massive carnage and its accompanying cultural woes desire of us. As long as we focus on government misgivings, however degenerate and onerous they may be, we will evade what has been most detrimental to our preborn citizens and our constitutional republic. We will also fail to humble ourselves and prepare our minds and hearts to confess our "wicked ways," whereby merciful God can apply His promise to "*forgive our sins*" and "*heal our land*."

As to practice and policy most accountable for America's betrayal of its youngest and most dependent citizens, the Supreme Court revealed the answer, if inadvertently, while reckoning with *Planned Parenthood v. Casey* in 1992. With millions of Life defenders hopeful the Court would use that critical case to overturn *Roe v. Wade*, the Court, instead, *reacted* decisively to the progression of *cultural change* it observed in 1992 and upheld the sinister case of 1973. Then, with candor and brevity, the Court stated its clearest reason for retaining *Roe v. Wade*.

And the Court's reason? Its majority opinion read: “...*the abortion decision is of the same character as the decision to use contraception*” and then followed with “[Americans have come to rely on] *the availability of abortion in the event that contraception should fail*.” Words with greater import cannot be found in U.S. Supreme Court rulings. And how did the Protestant church respond to the Court's insight into contraception, insight the Justices did not likely realize affirmed Christian Church doctrine from the Early Church period until the twentieth century? Evasion was the church's primary response. Few in the pulpits and pews had given thought to the intimate (bonded) relationship of abortion and contraception because the latter had become a non-issue in almost all Protestant sanctuaries in America. Thus, the intrinsic empowerment of contraception to obscure (hide) the detriment and loss that *child aversion* inflicts on family, church, and nation.

The seedbed for *Roe v. Wade* was under preparation well before the first seed was officially planted. That historic event occurred in England in 1930 when a majority of the Anglican bishops

attending that year's Lambeth Conference voted to sanction contraception "*when there is a clearly felt moral obligation to limit or avoid parenthood and where there is a morally sound reason for avoiding complete abstinence.*" Could vain presumption be more craftily stated? In America the sanction came in 1931 by way of the Federal Council of Churches of Christ, a confederation of small denominations that based their unity on a social gospel akin to Christian Socialism (which viewed Christ's ministry through socialist politics and economics). Thereafter, pervasive acquiescence led to pervasive approval of contraception within the inclusive Christian church, and by default the church became our nation's surest population controller and the original groundbreaker for the vast population reduction calls from future globalists.

In such manner, satanic powers sought arduously to lure Western Protestantism into approval of pregnancy prevention. Their 19th-century stepping-stones were ideas and trends emanating from industrialization, urbanization, Darwinism (*Origin of Species*, 1859), the expanding influence of science and technology on church orthodoxy—and, more perceptibly, the advent of conspicuous (open) promotion of birth control. In America, Robert Dale Owen, son of utopian socialist Robert Owen and birth control theorist, wrote *Moral Physiology: A brief and plain treatise on the population question* in 1831. In 1832, Charles Knowlton, physician, atheist, and a pioneer birth control advocate, published *The Fruits of Philosophy: The Private Companion of Young Married People*. In 1855, Charles Goodyear's vulcanized rubber condom replaced centuries of would-be equivalents. Lectures where contraceptive devices were often sold invaded urban areas. Birth control interest, advocacy, literature, and product availability spread, but no actual movement emerged.

The movement erupted early in the 20th century, led by combat-ready feminists and most notably by socialist Emma Goldman, Jessie Ashley, Mary Dennett, and the woefully driven "Radiant Rebel" Margaret Sanger. Goldman, a political anarchist, rebel writer, fiery lecturer, and "free lover," was arrested multiple times, imprisoned, and at one point deported to Russia. Ashley, attorney for women's issues, writer, and dissident, was arrested for birth control patronage and jailed for refusing to honor the National Anthem. Dennett and others (including Ashley) founded the National Birth Control League in 1915. In the prior year (1914), Sanger fled to Europe to avoid arrest for her newspaper *The Woman Rebel's* violation of postal obscenity laws. In 1916, she opened (illegally) America's first birth control clinic, and 30 days in jail did not lull her fervor. In 1917, she launched her influential *Birth Control Review* magazine and in 1921 founded the American Birth Control League. In 1942, she replaced the League with Planned Parenthood Federation of America and its culture-revamping call for a deep-rooting "*new morality.*" The rapidly expanding birth control movement was enhanced by WWI allurements (including the war's prominent use of condoms), by the social leniencies of the Roaring Twenties, and later by the "liberating" spirit of WWII.

Did opposition within the Protestant church fight back against the ruinous birth control gains in the 19th century? In America, fervent opposition endeavored to do so, as with Charles Knowlton's arrest, trial, and conviction for his disruptive publication named above. Opposition more widespread and substantive culminated in 1873 when devout Christian crusader Anthony Comstock, a Protestant reformer, achieved federal passage of the Comstock Act, which defined contraceptives as "obscene and illicit" and made their distribution through the mail or across state lines a federal crime. For many years denominational leaders had opposed birth controls much like

the Early Church fathers and writers (Justin Martyr, Irenaeus, Clement of Alexandria, author of the *Didache*, Cyprian, Hippolytus, Lactantius, Epiphanius, Chrysostom, Jerome, among others) had done and centuries later like Protestant reformers, preachers, and authors (Martin Luther, John Calvin, Martin Bucer, William Bradford, John Knox, William Tyndale, Matthew Henry, Cotton Mather, John Wesley, (and later) Charles Spurgeon, C.S. Lewis, Arthur Pink, and John R. Rice) did, to name several among the many.

But with long revered church barriers steadily eroding, the 20th century would begin and progress with Protestants numbing to contraception opponents, such as renowned Baptist evangelist Billy Sunday. Soon the dark powers would see windfall gain with the initial church sanction of birth control—a permeative step that would sever 1900 years of Christian Church unity against child aversion and anchor into church history an epochal turning point in Western values. The result would be uncharted cultural transformation with far-reaching desolation. Today, with the transformation and desolation screaming at us, the church in America condemns the population reduction schemes of vain theorists (as alluded to at bottom of page 1) yet appears to remain oblivious to the population control disaster it initiated a century ago and continues to sustain with silence and passivity.

Encased increasingly in church secrecy, contraception was of minimal concern to America's Protestants by mid-20th century. Had an impassioned army of pastors and laity led with prayer and resolve to purge the church of child aversion's inherent perils, God would surely have forgiven the initial sanction and spared the church and America untold tragedy. But with Protestants partaking ever more freely of Planned Parenthood founder Margaret Sanger's religion, "Birth Control," they did not perceive the ominous cultural upheaval underway. Nor did they have heart to battle the aggressive and cunning leadership that Sanger and her associates thrust against America's traditional moral values and the Christian Church. Sanger reviled "Christianity" as "parasitic" and "infamous." She reviled marriage as "a degenerating influence" and "a decadent institution." Desiring a "race of human thoroughbreds," she reviled the poor and uneducated as "human weeds."

The bitter fruit from the Protestant church's alliance with contraception is now on display in America, with broad public approval or easy toleration of legal abortion. The political turbulence generated makes passage of a crucial Life Amendment (to end forthrightly all child killing) painfully difficult. With the innocent blood crying out and no Life Amendment, the crisis rests with our pastors, prophets, evangelists, denominational heads, seminary leaders and theologians; with the elected officials and other office holders we respect; and with the authors, publishers, scientists, movie directors, TV news, radio talk hosts, and other influential voices we commend to a meaningful degree. Of those people, most are admirable and many are God fearing; yet with rare exception they appear unaware that contraception is the enemy's cleverest and sharpest weapon for upholding child aversion and, thereby, for enfeebling our culture and robbing the church of discernment, growth, and influence.

Disregard for church history thus abounds. Few Protestant clergy will so much as utter publicly the word *contraception*. Equally few will inform their people that traditional birth control pills contain an abortifacient chemical that inhibits a newly conceived child's implantation in the uterus. The pills' hidden death toll may rival the toll of surgical abortions, and the toll likely includes

many deaths in the congregations and homes of silent clergy. I discuss these matters more fully in *To End the American Holocaust: The Leadership Only Pastors Can Provide*; in *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence*; and in *What the Facts Reveal about Planned Parenthood*. Each is posted at www.PleaseLetMeLive.org, the archive home of Life Chain's original website, and a library is to be added, Lord willing, for the study of contraception.

Virtually gone from the Western pulpits is the vital sermon *Why God Instituted Marriage*. That strategic message (already in marked decline over a century ago) denounced birth control and required of new spouses a readiness for family life and sufficient spiritual maturity to discern their children's incalculable worth to the Christian home and God's Kingdom. Today, rare is the Protestant, young or elderly, who has ever heard the word *contraception* spoken in a church service, and their deprival both underscores Western Protestantism's perilous devaluation of *marriage* and *covenant offspring* and leads observers to ask if traditional *Christian marriage* can retain its essential role in Western culture.

Those concerns accentuate the calamity of our leaving contraception to the relentless and seductive promotion of Planned Parenthood and their treacherous allies. The Early Church writers and Protestant Reformation leaders viewed the use of birth control as *sexual perversion*, as did liberal neurologist-psychologist Sigmund Freud and (by consensus) the other psychoanalysts of his era. *Will we ever realize that the spirit of child aversion (with its reliance on contraception) is, intrinsically, the lead recruiter for illicit sex, abortion, illegitimacy (now 46% of U.S. births), pornography (with its three million U.S. websites), cohabitation (includes almost 60% of U.S. adults age 18 to 44), divorce (up from 4% to 40% since 1950), severe sexual addiction, sexual diseases (that oppress 1 in 4 Americans), appalling gender confusion, and the genital mutilation (horrid yet pitiable) now afflicting American adults, youth, and even small children in alarming and rising numbers? (The best one-word definition of the "Sexual Revolution" is contraception.)*

It is therefore essential for Protestants to view contraception as far more than a "private" or "Catholic" issue. It is a fundamental Scriptural issue with early relevance in the Book of Genesis (Chapter 1, verse 28), and Western Protestantism protected that core truth until 1930 (in England). Prior to church sanction of contraception in America (1931), the staunch activism against that shrewd and powerful enemy was Protestant led. Catholic author John F. Kippley described America's Catholics of that time as a "small and quiet minority," and he added: ***"There is no doubt about it: the anti-contraception laws of the later 19th century were passed by Protestants for a largely Protestant America."*** About thirty states had laws that forbade the sale, transport, and advertisement of contraceptives.

But the unrelenting birth control crusade led by Margaret Sanger and her cadre easily outmaneuvered the uninformed and compliant church in America. Aided by FDA approval of oral contraceptives (the "pill") in 1960 and by support from other high government offices and prominent liberal clergy (and their wives), Sanger alertly turned to a U.S. Supreme Court mindful of the church's leniency. The Court issued a series of verdicts, beginning with *Griswold v. Connecticut* in 1965, that (taken together) legalized contraceptives for all women, men, and youth. That step was highly noteworthy because broad public acceptance of birth controls is necessary before a country will accept legal abortion.

Amid the church's silence and inaction, the Supreme Court rulings were determinative. In 1967, Colorado and California legalized abortion. New York followed in 1970, and three years later *Roe v. Wade* and *Doe v. Bolton* assumed their ghastly duties on the same day, January 22, 1973. With the addition of *Doe v. Bolton*, abortion became legal throughout nine months of pregnancy or "up to birth." (Since then, no state lacking protection for survivors of botched abortions has incurred a penalty.)

The year 1973 was 110 years after President Lincoln's *Emancipation Proclamation*, his executive order in 1863 to end in the U.S. the institutionalized iniquity of slavery. The premier cost of that wretched evil was a catastrophic civil war, but *Roe* and *Doe* institutionalized a graver evil in our homeland. Its cost in human lives and cultural devastation is truly incalculable, and what will be the eventual cost if God imposes proportional retribution for its depth and scope? Grievous evils that are institutionalized by mankind draw God's strongest abhorrence, as witnessed by biblical Israel and Judah.

So how destructive was Western Protestantism's decision to sanction and abide contraception? It led the Western nations to woeful disregard for the value of human life and to the deadliest period in world history. In America alone, it led to far more abortion deaths (surgical and chemical) than the 60 to 70 million commonly reported in our day. Inescapably, the decision led to the defamation of *biblical marriage* (*Obergefell v. Hodges* in 2015), to gender chaos, and to a sorrowful remake of our political and legislative standards. The church's condonement and silent approval of contraception led our nation into social turmoil—and back into the throes of paganism and hedonism from which the Early Church had substantially lifted Western culture. And today, in 2022? The church's allegiance to God Jehovah, its cultural leverage, its patronage and membership have plummeted and most drastically in Europe, the fatherland of Protestantism. In Germany, Luther's homeland, Protestant church attendance has fallen below 10%, with 33% of Germans claiming no religion and 15% declaring themselves atheists.

A similar pattern is underway in the "*Land of the Free and Home of the Brave*," where God removed His protective shield as our culture degraded to a tipping point (again reminiscent of biblical Israel's and Judah's fatal defiance). Pagan norms now thrive in America, and only one example need be given. Consider how our law enforcement agencies, despite their oath to protect all lawful persons, uphold abortionists' egregious "right" to kill the most innocent and most dependent citizens among us while arresting fellow citizens who nobly and peacefully interfere with the killing. How can such brazen injustice prevail in the U.S.? Did not the absence of church *salt and light* impose that dilemma on law enforcement? And does that merciless "new normal" anguish us? Or do most of us simply complain a bit (or a lot) and regard the barbarism as the "way it is" today? In such manner, truth and justice endure ceaseless dishonor. The nuclear family battles vicious predators. And much can be learned from the high percentage of youth who leave the church when they reach adulthood and depart home.

Another ill noted earlier in this document will not forever lie dormant among Western culture's challenges. It reflects child aversion's reliance on feminism, materialism, leisurism, and weak fatherly leadership, and news headlines we often ignore identify it. Consider the headline: "Women Now Outnumber Men on U.S. Payrolls." Or: "Study: 'Jaw-Dropping' Decline in Births to Have Disastrous Global Impact." Another headline titled "'Remarkable' decline in fertility rates"

precedes a stern warning that "...there would be profound consequences for countries with 'more grandparents than grandchildren.'" Two weeks before the 2020 election, a timely headline: "Are there enough Christians to save America?" In late 2021: "Poll: More American Adults [44%] Say They Don't Expect to Have a Child." In 2022: "Elon Musk Reiterates Warning About 'Population Collapse: There Aren't Enough People [7.9 billion] For Earth, Let Alone Mars."

Sadly, the low birth trend is not new. A 1982 book title asked: *Where Have All the Mothers Gone?* With birthrates declining globally, about 100 countries are now below the birthrate required for nations to maintain their populations: the rate of 2.1 children per female (whether wed or unwed). Italy, Spain, and Japan have birthrates hardly above 1. The U.S. birthrate of 1.70 is aided by immigrants who birth more children than do native Americans. How huge is *child aversion*? Mathematically, the current world birthrate is leading humanity toward extinction. (The world's 7.9 billion residents could stand inside Jacksonville, FL's huge city limits, the largest "city limits" in America. As for world hunger, adequate food abounds, but sin prevents its rightful distribution.)

Is the Western church alarmed about the birth dearth's impact on Christianity? The alarm cries are few. Most readers of this document will not likely recall a single cry. Have denominational leaders upgraded their premarital counseling guidelines regarding pregnancy and urged more family time for in-home fellowship, training, and worship? Are they encouraging families to adjust to less income so that employed mothers can stay home and joyfully strengthen Christ's Bride with more covenant offspring (and their progeny)? Are pastors adjusting their church budgets to assist that goal? And instead of further beautifying their own campuses, are the prosperous churches applying the larger portion of their building funds to functional church facilities in Third World nations so that families in those stressed countries can more readily grow their congregations with additional births?

Meanwhile, with good intent but disheartened, we of the church invoke the weary "*if only*" mindset. *If only more Christian candidates were elected and more pro-life justices were appointed.* Yet after waiting a half-century for favorable elections and court rulings, public opposition to *Roe v. Wade*'s total overturn rose to new highs in 2021 and 2022. And if *Roe* is overturned? It will be momentous and may reduce abortions by 15% or more, but the heavy curse of abortion will remain *if no church-led solution emerges*. *Roe*'s overturn will require no state to end their killing, and abortions will likely increase in states that permit them. Will states with "trigger laws" enforce them? How long will the state battles last? What about offshore and international abortion networks, the countless deaths from birth control pills *now in common use*, the "mail-order" chemicals, and the flood of funding promised for free abortions? What about political schemes and future state legislation and U.S. Supreme Court rulings, *unless the church intervenes profoundly? If only all citizens could see what an actual abortion entails.* A noble goal indeed, yet when the church (much less the public) saw glaring fetal tissue consume our TV screens in 2015 (a marvel only God could achieve against big media's impenetrable bias), we of the church expressed little remorse for what had occurred on our watch, and we hastily blamed abortion providers and government for the cruelty and defilement we said we abhorred. *If only the media and our elections were honest. If only the church and pro-life were better funded. If only*

Such *if onlies* are desirable, but they will not disarm abortion's guileful enablers and restore Western Protestantism. Nor will more customary prayer campaigns in Washington, D.C. likely do

so. The "if only" most urgent is waiting for the church to overcome (to conquer) our sexual lust, our materialistic priorities, our prideful and selfish interests, and then (with reformed minds and hearts) to entrust our uniquely-graced fertility to God's divine purpose and guidance. That will require genuine church renewal, and is not God eager to help us, provided His permissible timeline remains open to us?

If the renewal occurs, darkness will lift from the Western church. We will have overcome the lethal spirit of child aversion and its alluring baits for pregnancy prevention. We will realize why birth controls breed lust for *carnal pleasure* and rob home, church, and nation of *Godly treasure*. Having subdued the enemy's strongest appeals (lustful sex, selfish will, and prideful concerns), we will regard each child God creates for our home as *precious beyond measure* (and then rejoice if cynics ask, "Are all those children yours?"). As those realities bond in our lives, our expanding families will serve to discipline and humble us to be "*the peculiar people*" and "*the peculiar treasure*" God asks of His true **sons** and **daughters**. As such, we will delight in how *holy matrimony* affirms Genesis 1:28 and in why God's primary purpose for marriage was to gain properly nourished (taught and fed) offspring to "*fill*" and "*subdue*" planet Earth with His eternal love and flawless values.

Regarding God's "true **sons** and **daughters**": When providing the generational lineage of Jesus, Luke identifies Adam as the first (created) "*son of God.*" From Adam and Eve (the first daughter of God) to Noah, Abraham, Isaac, Jacob, and Moses onward, God's Word aligns procreation with blessing and obedience. Prominent among the many confirmations of that principle was the foremost reward God assured Israel for her fidelity in Canaan: He promised her "*abundant prosperity in the fruit of your womb.*" Among God's other promises to Israel was His assurance that "*all enemies who rise up against you will be defeated before you.*" Less than two centuries later, God mercifully and miraculously rescued His Chosen People (then deeply backslidden, underpopulated, and ill-equipped militarily) with reluctant Gideon and a God-chosen (and pride-taming) 300 warriors. But about 150 years thereafter, to expand David's noble kingship and to empower Israel to serve God as a model nation, God promised "*to make Israel as numerous as the stars in the sky.*" Solomon's sins ended that promise, and God stripped Judah from Israel's boundary. Thereafter, only ungodly kings ruled Israel and led her ever deeper into idolatry, warfare and depravity, and eventually into Assyrian captivity.

Having created earth for mankind's habitation, God foreknew each person who would ever experience life. He foreknew each child who would be denied conception and each pregnancy that carnal hearts would terminate. The Early Church so taught and firmly rejected the birth controls in which the Romans reveled. For 1900 years Christendom dared not revise the Early Church's valuation of pregnancy, but what of the Western church today? Having downgraded the worth of offspring, we are beset by crisis, and until we reject pregnancy controls and assume our duty to obey *Genesis 1:28* and to honor God's preeminent purpose for *sacred marriage*, our weak efforts to defeat the heavily consequential evils devouring our culture and holding us the church and the influence God expects of us hostage will continue to fall tragically short. Let us grasp that compelling reality and humbly seek God's forgiveness and sovereign guidance.

[For readers who desire a serious study of contraception-birth control from a single primary source, I firmly recommend *The Christian Case Against Contraception: Making the Case from*

Historical, Biblical, Systematic, and Practical Theology & Ethics, authored by Protestant scholar and pastor Bryan C. Hodge. While his book is very readable, it is also comprehensive and involves numerous Christian Church leaders and writers who opposed pregnancy intervention and birth control from the Early Church period to the 20th century.

Notes: The Early Church esteemed *celibacy* for both men and women who committed their lives to God's service, as exemplified by Apostle Paul. Similarly, the Early Church understood Genesis 1:28 and esteemed *marriage* for all who chose to serve God through family and the offspring God foreknew for their earthly homes.

Kindly permit me to add a personal confession. Multiple times in my writings I have addressed my "*mountainous regret*" for limiting my family to only two precious children. The loss exceeds measure and prompts me to share frequently an anonymous quote I received from a dear brother in Christ. The quote: "When an honest man learns he is mistaken, he will either cease being mistaken or cease being honest."]

"If my people, who are called by my name, will *humble* themselves and *pray* and *seek* my face and *turn* from their *wicked ways*, then I will hear from heaven, and I will forgive their sin and will heal their land." –2 Chronicles 7:14

The preceding verse (spoken by God to Solomon after the Temple dedication) applies to the crises God foresaw for Israel. For their rescue, He prescribed a four-step solution, and the deliverance plan He prescribed for His Chosen People assuredly fits the perilous circumstance of America today. Having graced the church in our nation with *Roe v. Wade's* overturn (a feat only divine power could achieve), God now waits to see how we His sons and daughters deal with our portion of the abortion crisis. Yes, God is willing to help us more, but His terms are conditional, and thus far we have evaded His terms. Instead of discerning and confessing our "*wicked ways*," we have permitted powerful demonic forces to distract us, to gain our focus, and to lure us into the ancient folly of blaming evil adversaries for our own failings.

Might then we consider what 2 Chronicles 7:14 does not say? It says nothing about vain politicians, corrupt and oppressive laws, global enemies, or devouring spirits but speaks only to (and about) God's sons and daughters who comprise the church in our nation. As such, does our crisis require us to part our own Red Sea? Or should we through humble obedience and faith trust God to vanquish foes too powerful for us to defeat? Accordingly, did not God Himself repeatedly subdue errant Israel (and Judah) with calamities and armies too strong for them? Our adherence to God's four-step solution would curb our distractions, empower our faith to rely on God's sovereignty, and would lead us, Christ's cleansed Bride, to glorious victory for the entire world to behold. And from what "*wicked ways*" should the church "*turn*"? The first vital turn, and I hasten to submit it, is the turn away from child aversion. Let us discern and reject its deft and shrewd cast of destroyers that defy Genesis 1:28.

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