

The “Prayer Warrior” Myth

Introduction: Many prayers were raised by friends and strangers when my wife had cancer. Thank you for them. I thank God for hearing them. Most who prayed did nothing but pray, because little could humanly be done, although many helped be a sounding board for my Bible study on what God wants us to expect when we pray, and that was very important help.

But there are times when much can humanly be done, when I am promised prayer as a substitute for action, in a tone of voice that says “go away”.

I ran for state senate against Iowa’s out-of-the-closet sodomite senator. Again many friends and strangers prayed, which I appreciate. But much could have been done, which wasn’t. I understand that many who prayed didn’t know what more they could do. I also understand that many weren’t moved to do more than pray. But I sense that many who cared never asked, because they thought prayer does so much by itself that it renders action unnecessary. For these friends, I offer this Bible study.

Is the concept of a “Prayer Warrior”, who does not *do* anything about what he prays for, when he could, Biblical? Did anyone in the Bible do that?

In one column, write down the Bible’s examples of what God’s people *prayed*. In the second column, write down the Bible’s examples of what God’s people *did*.

The concept is ridiculed in James 2:

KJV: 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone.

NirV: 16 Suppose one of you says to them, “Go. **I hope everything turns out fine for you. Keep warm. Eat well.**” And you do nothing about what they really need. Then what good have you done? 17 It is the same with faith. **If it doesn’t cause us to do something, it’s dead.**

Message: 16 and say, “**Good morning, friend! Be clothed in Christ!** Be filled with the Holy Spirit!” and walk off without providing so much as a coat or a cup of soup—where does that get you? 17 Isn’t it obvious that **God-talk without God-acts** is outrageous nonsense?

ISV: 16 and one of you tells them, “**Blessings on you! Stay warm and eat heartily.**” If you do not provide for their bodily needs, what good does it do?

NCV: 16 If you say to that person, “**God be with you! I hope you stay warm and get plenty to eat,**” but you do not give what that person needs, your words are worth nothing. 17 In the same way, **faith by itself—that does nothing—is dead.**

TNIV: 16 If one of you says to them, “Go in peace; keep warm and well fed,” but does nothing about their physical needs, what good is it? 17 In the same way, **faith by itself,**

if it is not accompanied by action, is dead.

NLT: 16 and you say, “Good-bye and have a good day; stay warm and eat well”—but then you don’t give that person any food or clothing. What good does that do? 17 So you see, faith by itself isn’t enough. Unless it produces good deeds, it is dead and useless.

The greatest “prayer warrior” in the Bible was Jesus. He prayed for very long periods, but always just before doing spectacular deeds. He prayed all night, at least once, before choosing and commissioning His Twelve Apostles. He prayed well into the night, before walking on the stormy sea. He prayed for about three hours, apparently, before He gave His life for us.

He prayed all night before selecting His 12 Apostles.

Luke 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

He prayed before walking on the stormy sea to His disciples.

Mat 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. Also Mark 6:46-49.

He prayed for 3 hours, apparently, before His crucifixion. Matthew 26:36-44. Mark 14:32-41. Luke 22:40-46.

No one in the Bible offered more spectacular promises in answer to prayer.

Mark 11:22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Jesus took Peter and John into a mountain to pray, during which He was “transfigured” and spoke with Moses and Elijah. Luke 9:28-36.

Jesus taught us to “pray always”, ruling out the possibility of defining “prayer” as private words to God without action, since no Bible character was a hermit in constant private closeted “prayer”, and since our days on Earth must include actions. Therefore, Jesus must define “prayer” as including actions.

Luke 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Another time Jesus told us to “pray always”, Jesus added a parable to encourage us that it will never be in vain.

Luke 18:1 And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

I don’t read into this a guarantee that God will still “speedily” answer our “prayers” if we artificially separate “prayer” from action, and then only “pray”.

Paul tells us “Pray without ceasing” in 1 Thessalonians 5:17. See also Acts 12:5, Romans 1:9, 1

Thessalonians 2:13. Paul was not a man of inaction!

“But what about paraplegics who can’t ‘do’ anything?” you ask.

Paul was in prison when he wrote several of his letters which wound up in the Bible. All he could “do” was communicate.

Just as we ought not redefine “prayer” to exclude “doing” or “action”, we ought not redefine “doing” or “action” to exclude communication. Communication is in fact the most powerful weapon in the Christian arsenal. Our “sword” is the Word of God. Ephesians 6:17. Words are what gets prophets killed. Our self censorship of God’s words are how God discerns whether we are ashamed of Jesus. Mark 8:38.

Well, it is simplistic, I suppose, to call communication “the most powerful weapon in the Christian arsenal.” While that is generally true, the most powerful weapon is the one needed to counter wherever Satan is attacking at the moment.

Communication is the principal “activity” required to combat Satan’s most deadly attacks on America, which are not on the debates which color to have the church carpets, or what words to say during a baptism, or how often to have communion, or transubstantiation v. consubstantiation (though that was a central battle of the past). Today’s spiritual battle fronts are whether it is OK to participate in murdering our own babies, sodomy, adultery (called “living with”; formerly called “living in sin”), gambling, drunkenness, pornography, and similarly accepted sins. It is hard to find a “church” which makes you uncomfortable if you do these things. And you cannot find a *church* which sees anything wrong with *voting* for government to protect and institutionalize these abominations, and which does not censor church members trying to organize to vote against them.

Paraplegics can be a great help in this great battle. Especially because so few, who are physically fit, are helping.

My experience with prayer is that it is motivated by something I deeply want.

(Seldom is it for myself. I have taken God’s provision of my personal needs for granted for so many years that the kind of turbulence that would drive most people to conclude God is telling them to stop trying to help everybody else and look to my own life which is falling apart before my eyes, I only notice for a moment, shudder a moment, pray a moment, and then get back to work. I live among the crashing thunder and the crushing waves, but so far I haven’t started sinking. I experience Psalm 37:24. Sometimes it is just for fellowship with God, but I find the greatest sense of fellowship in marching alongside Him toward victory over evil.)

But I don’t know how to get it. Or, I know hundreds of things I might try, but I don’t have any conviction which of them might be effective. So I pray. I pray that God will take care of this for me, because obviously there is nothing I can do about it. It is as far beyond me as pushing a mountain into a sea.

After praying a while, ideas come to me of things to try. At first I just keep praying, because it still seems like such a long shot. But after more prayer a restless wells up within me to stop “praying” and start trying. Eventually I give in to that restlessness, and continue my Prayer through Action.

Sometimes I feel determined to pray until I have a certainty which actions will be effective. But while waiting to be that sure before I try anything else, which requires suppressing my growing restlessness, I think about how the projects before me *might* save lives, but if I don’t even try, then lives will definitely be lost. So I don’t wait for such miraculous certainty to get busy.

I don’t see such miraculous certainty promised in the Bible. The Parable of the Sower, Matthew 13, teaches that we do *not* know *which* of our seeds will grow and bear fruit. We only know that if we keep sowing, *some* of our seed will reward us with far more fruit than we invested.

James 5 says the “effectual fervent prayer of a righteous man availeth much.” The promise is backed up with the history of Elijah, who did not merely “pray” without action. He risked absolutely everything as part of his Prayer. He went right to the king, back in the days when there was no

particular Freedom of Speech to criticize church or state, and told him that because of his wickedness and that of the nation, there would be no more rain until Elijah said so. Then he went into hiding. After a step that bold, it was pretty easy for him to “pray earnestly”!

Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

There is no verse that says God told Elijah to pray for that, or that God gave Elijah any certainty whatever that Elijah could lean back and take for granted that it would not rain!

It is a common teaching, though rarely remembered, that we ought to pray for our political leaders. It is commonly assumed that there is nothing we can do about evil politics, so “prayer” in 1 Timothy 2:1-2 obviously means the inactive “closeted, private” type.

1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for [Gr: on behalf of] all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

This is traditionally interpreted as “let your supplications, prayers, intercessions, and thanksgiving be made TO GOD for kings”.

It doesn't say that, does it? “Prayers” is a word indicating it is to God, but “supplications” [Greek: an urgent request] and “intercessions” [Gr. to speak to someone on behalf of someone else] can be made either to God or to men.

So doesn't Paul intend us to appeal to God, or to men, according to what would most benefit (1) all men, (2) kings, and (3) those in authority? We have already learned from James 2 that many men need other help than our action-denying “prayers”.

So if a man needs us to speak to someone in authority on his behalf (intercessions), isn't that what verse 1 asks us to do? For example, if over a million babies are being slaughtered a year who would be saved if Christians united in speaking to authorities on their behalf, does not this passage require us to do so? If children are ripped from their homes by divorce-promoting government policies, are we not here commanded to “urgently request” reforms for “the best interests of the children”, as American law claims to serve?

How can this mean to pray in our closets, and never approach these oppressive politicians, never confront them, never appeal to them? In the words of James 2:14-26, what good is that?

I have told many people about many urgent needs. I have told of tragic, unnecessary, preventable cruelties which need united Christian involvement.

Many do not care about an issue if it isn't an opponent on a video game. Of those whose hearts crack open, giving me excited anticipation of actual help, many finally respond, “I'll pray for you.” Experience tells me this is the end of the subject. They will not actually help. They will only “pray”.

At least they do not curse.

I realize not everyone is called to do everything. But if someone sees enough urgency in the suffering of others to pray about it, let it be Biblical prayer, which means coupled with action to the extent there is a strategy for action. It means ready for action as soon as a strategy appears, just as if the survival of others actually does depend on you, which it really does.

Let there be no more “prayer” offered in lieu of doing.

Let us have no more “prayer warriors” who are “action cowards”. As James asks, “what good is it?”

It is not an offer of help. It is an excuse for not helping. Help me strip away excuses. The well intentioned soul, deprived of excuses for not helping, may help!

Responses:

“Prayer w/out works is dead.” - Dan Holman, 11/19/2010

“agreed 1000 percent!” - Joe Pavonne, www.calvinistcontender.org 11/19/2010

“I must admit this speaks to me...thanks Dave..normally I would at this point say."I need to pray about it" but well ,... thanks.” - Robert Filos, 11/19/2010

“You are always an interesting guy.” - Don Spitz, www.armyofgod.com, 11/19/2010

“Good lesson here. Life has many frustrations. God, grant me the serenity to accept the things I cannot change; courage to change the things I can; and the wisdom to know the difference.” - Tory West, 11/20/2010

Hi Dave,

My prayer time is not what it should be. I am weak in this area. I normally do not pray for things I want. I have learned to be content with what God has provided for me. If our pray or prayers do not fit into God’s timetable or His plan they may not be answered. I believe too many people give up on specific prayers for these reasons. It is not our plans or ideas which need to be accomplished it is God’s plan.

I don’t believe human beings are able to pray as God had intended for them to. I believe the “fall” of mankind was the beginning of our inability to communicate with God as He intended. In Romans 8:26; “In the same way, the Spirit helps us in our weakness, for we do not know how we should pray, but the Spirit Himself intercedes for us with inexpressible groanings.” We need a helper to fill in the blanks as our prayers are raised to God. Even the disciples were unable to stay awake during the time of prayer in the Garden of Gethsemane. The human mind seems to become like a wandering sheep to the point where we fall asleep. So what causes us to become drowsy during our prayer time? Could it be an attempt by Satan and his demons to prevent our prayers from reaching God in the “unseen” spiritual battle being waged all around us. Is it our weakness being in the “flesh”?

One thing I do know is that our nation and the world needs to turn to God and repent from our wickedness. Each day the lawlessness seems to increase.

Thanks for the time for thought Dave.

- Mark Remsburg 11/22/2010 (This came too late to be included in the video)

From David Rydholm, 11/20/10

(David’s response was to an early draft of my Bible study. It was very useful in showing me how I needed to clarify it.)

David,

I think most Christians understand very well that we ourselves must at all times be willing to ourselves be the answers to the intercessory prayers we make to God for others. That is a very basic principle, it is frequently preached, it should not come as a revelation to any mature believer.

There are, nevertheless, many needs for which the Christian can not do more than to pray. The needs one is aware of in the world, and the needs for which one can intercede, vastly outweigh the small quantity needs to which one is capable of actually ministering physically. It is no strange thing that in a normal Christian life it may frequently happen that a need present itself for which one can pray, but simply lacks the resources in time, energy, talent, or money, to do more than pray. As for whether a particular Christian is in every instance doing all that he or she can, with the most diligence

and the most wisdom, with what God has given him or her, each Christian must answer to God for his or her own stewardship.

When you do something that

(1) I believe to be worthy, and

(2) I believe that I can help you and that helping you would be the best use of my extremely limited resources, and

(3) I believe that I can be more effective working with you than I could be working alone, then I would certainly help you.

People may not help you for various reasons; the fact that they do not help you does not necessarily mean that they "do not care," or that they are "action cowards." They simply may not believe that what you are trying to do is the best use of their time and energy, and you need to consider that they may be right about that. Are you capable of opening your heart enough to consider the possibility that that might be true? Are you?

Consider what this means:

John 21: 21 Peter seeing him [that is, John] saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Why don't you try doing things that require only one person (that is, you yourself) to be successful? Or, perhaps rather, things that you can do alone, and which, while offering opportunities for others to partner with you, do not require the help of others to be successful?

If you feel that Christians working together is a necessary ingredient for success in some endeavor, and yet no one is rallying to your trumpet (no pun intended), then get out there and offer yourself to rally to someone else's trumpet. There are perhaps hundreds of thousands of Christians in America; do you believe that you alone possess the strategies and vision that would best result in success in dealing with the problems that the church of Jesus Christ faces in America today? Or do you want Christians to work together, only so long as you work on your strategies and your visions? If you want others to rally behind your initiatives, then you do the same. Rally behind someone else's initiative. Enroll as a buck private in a worthy project whose vision came from someone else and not from you. Does God have nothing worthy going on, other than strategies and vision that he has given you?

I read a story once, I don't know if it is true or not, but it is worth considering nevertheless. According to the story, at some point at the very beginning of the French revolution, a mob gathered outside the Bastille; however, at the critical moment, it seemed as though the multitude could not muster the courage to attack. A teenage girl, enraged at the cowardice of the men, supposedly charged forward alone and was quickly killed by the garrison defenders. This had the effect of so shaming the men that they charged forward as one, and the battle was won, and the Bastille fell.

It may or may not be apocryphal, but the principle stands nevertheless. That girl didn't bother worrying about what others would do, she did what she saw needed to be done.

John Brown's raid on Harper's Ferry was quixotic, to say the least. But the miracle of the War Between the North and the South was that in the midst horrific carnage such as has been rarely exceeded in the history of the planet, the people of the Northern states somehow never lost the will to fight. They knew that the election of Lincoln would provoke secession. A close study of the debates during that election of 1860 will show that it came as no surprise to anyone that the election of Lincoln would spell the dissolution of the Union. And yet they voted for Lincoln anyway, and prosecuted to its conclusion the long, horrific, bloody war that followed. All this despite the fact that, as late as 1858 or 1859, only a tiny percentage of the people in the North were actually abolitionists. Who knows how much the quixotic actions of John Brown served to inspire this amazing perseverance in the people of the north? God alone knows.

You say, "I have told many people about urgent needs." Well, try looking at it this way: Paul Hill told you about the urgent need for men and women to step forward and defend the preborn by

killing abortionists. You agreed with his program, you supported his program with words, and with your time, and with your gifts and ministry to Paul and the other prisoners. But you did not become involved in his program to the extent of actually attempting to kill an abortionist yourself. Did Paul Hill conclude from that that you did not shoot an abortionist because, in your words below, "you do not care [enough]"? or that you are, again in your words, an "action coward"? There is no indication that Paul Hill came to any such conclusion, even though he perhaps may have had the right to. Rather, Paul Hill, if I knew him at all, looked at the thing thus: he had done what God told him to do. Certainly Paul Hill exhorted that others follow his example, and devoutly hoped and prayed that they would. But if they did not, Paul Hill did not concern himself to judge whether they did so out of, in your words, "not car(ing) enough" or being "action coward[s]." Paul Hill instead wisely committed such judgments to God.

You would do well to learn from how Paul Hill handled the matter. That's just my opinion, you may choose to consider it or to ignore it.

Sincerely, David Rydholm

Response of Dave Leach to David Rydholm, 11/20/10

I can always count on you for a long, drawn out, caustic response that sharpens my mind in directions I never thought would occur to anybody. (Dorothy says that is a great description of how my writing must strike many of my readers.)

You assume "most Christians understand very well that we ourselves must at all times be willing to ourselves be the answers to the intercessory prayers we make to God for others." If that were my experience, I would never have written, because it is precisely the lack of that understanding that I address. I am glad you have met anyone with the kind of theology I address. I have been involved in many different kinds of churches, and have found that thinking strong in only a few. That, and in a few radio preachers, and Christian fiction such as the Frank Peretti series where legions of angels descend to do battle at the call of a maiden's prayer, leaving mere human action rather insignificant.

You ask "Are you capable of opening your heart enough to consider the possibility that that might be true?" I acknowledge this possibility towards the end where I say "I realize not everyone is called to do everything. But if someone sees enough urgency in the suffering of others to pray about it, let it be Biblical prayer, which means coupled with action to the extent there is a strategy for action." Notice how this sentence acknowledges not only that not everyone sees the urgency of the problem, but that even those who share my perception of the problem may not see a strategy for their own participation in the solution. Notice also my own testimony of the process I go through before I take action myself. The prayer, the glimpses of possible actions, the restlessness to act, the sense of responsibility if I do nothing. You should take from this that I am sympathetic with others who take the same time consuming process.

I wonder if you noticed that my article was not about any particular thing for which I have asked help? I wonder if you noticed my article made no case for the rightness of my cause – my cause not being identified? In the absence of identification of any cause, your appeal to me to open my heart to how wrong I might be is an appeal to consider that I might be wrong about absolutely everything I have ever asked anybody to care about. Well, yes, actually my heart has been open to this for quite a few decades, which is why I have taken years to muster the courage to attack the system of American theology as broadside as I have. Do you suppose this is a virtue, that I have hesitated so long? Would you have me hesitate longer?

How about yourself? Are you "capable of opening your heart enough to consider the possibility that" a man might be right in calling for a direction which so much of the whole world appears to reject? Are you brave enough to examine the merits of the man's theology, letting Scripture alone referee whether the man, or the world, is right, without calling upon the man to renounce his vision because too few others see it, before you have even found out what subject the man has in mind, or

what Scriptures he cites in support?

Whether “God [has anything] worthy going on, other than strategies and vision that he has given” me, is something I will leave for each soul to settle between himself and God, as Romans 14 advises. God holds me responsible for sounding the warning, Ezekiel 3:18-20. But from the fact that Jesus and many other Biblical heroes are “examples” to us, and from the fact that the most righteous king in David’s line, Josiah, died because he did not believe the Word of God from the most unlikely source in the planet for wisdom from God, 2 Chronicles 35:22, I believe each of us is given a mission and a message to others, which if we will heed each other, and if all of us will purify ourselves of sin so that we may understand our mission clearly, will bring human interaction to the greatness God wills. That seems to me consistent with God’s rules for fellowship, which are designed to enable that functioning of the body as one described in 1 Corinthians 12. Which is why my vision of fellowship, laid out at www.Saltshaker.US, attempts to recreate God’s blueprints for a Multitude of Counsellors. Proverbs 11:14.

Your vision seems to be of an eye which commands the feet, without any need to listen to the feet if they stumble against something. You want me to just trudge on and shut up and not bother the eye with any information about what is going on down here in the mud where I live.

You recommend I abandon all the needs I see almost alone, and lose myself in helping *others* accomplish the goals God has shown *them*. I have a perspective of that which I wonder if you would consider legitimate.

I am certainly surrounded by causes I believe in. When I first began publishing the Prayer & Action News 21 years ago, I sought to chronicle, and help, them all. But over the years I became frustrated because although several people wrote that they “read every word” of my issues, I got virtually no feedback indicating anyone was using the information to help the causes I chronicled. It appeared rather that my information was used only as entertainment, to allow Christians to shake their heads at all the evil *outside* them.

I noticed another problem with that service model. I noticed that activist organizations took on 1-5 issues per year, while Satan was attacking on a dozen vicious, deadly fronts in the Iowa Legislature every year. So an organization takes on maybe one issue, works hard on it, wins a partial victory, for which grateful donors reward them, while the other 11 issues sail through without opposition.

I have asked leaders of such organizations about this. They think they don’t have the resources to focus on more. They don’t think their donors have attention spans long enough for more. But their faithlessness is self fulfilling; they would have more resources, if they allowed a process for supporters to submit additional issues, and to sign up to volunteer on submitted issues. But they have no procedure for hearing from anyone what issues people care about. None of them do, that I have found.

So when I see people get excited about some abuse – for example now it’s the pornographic body scans at airports and the Senate bill that would regulate America’s gardeners – rather than climb on board and help them as you recommend, I smile with gratitude that those issues seem to be taken care of fairly well, freeing me to take a stand on fronts where Satan marches unopposed.

But I am even more selective than that. I look for the rudder that guides the rudder. I read Buckminster Fuller’s (inventor of the geodesic dome) explanation of a ship’s rudder. It is not controlled by the ship’s captain, but hinges freely. But there is a small rudder on the end of the big rudder, which the captain controls, which governs which way the big rudder will move.

There are ideas like that, which govern other ideas. I look for them. When I see such ideas which are fed by darkness, upon which no one is shining light, I shine my little light.

For example, no one else is pointing out that Laci’s Law meets the conditions of Roe’s “collapse” clause. I point it out, and I could write a book on the stone wall I encounter among proliferators! It would chronicle all the responses I have received, to prove that no one has identified flaws in my legal arguments, though many have ignored them or distorted them.

The nation is divided over immigration, but Bible believers offer sparse Bible studies on God’s

immigration vision. The lengthiest I've seen, on either side, cites maybe half a dozen verses. So I have done a study which incorporates almost 200 immigration verses, compared them with current immigration law, and proposed a win-win solution. But who wants a win-win solution? Bible believing conservatives want "illegals" to lose big time, even if that requires America to lose big time!

Many Christian activists share my frustration with the self-censorship of Christian activism on church premises, so that if I want to inform fellow church members what they can do about abortion that our pastor just preached about, I am reprimanded because *doing* something about sin is "politics". But no one that I have found is making the case that activism is not merely some new fad which churches ought to tolerate, but is so central to the mission of Church, as ordained by God, that its censorship not only hides light under bushels but leaves Christians personally vulnerable – uninformed – unprepared – against Satan's deadly attacks on our culture. So I shine my little light, with my articles at www.Saltshaker.US, including for example my study of our Examples of Faith in Hebrews 11 to show that every single one of them was either a political figure, or who influenced political figures. I have talked with hundreds of pastors at length about it, giving them every opportunity to show me my errors if they can. It is their feedback which has made my writings about the subject so lengthy: I have been introduced to just about every conceivable "noninvolvement theology".

As elected Elder of the Iowa Society of Mayflower Descendants, I went as a delegate to the General Society of Mayflower Descendants Triennial Convention in 2008 and filmed the world's experts on the Pilgrims ("Separatists"), documenting that the origins of freedom for all, to speak and vote, were created by them in a world which burned people at the stake for speech and allowed fewer than 5% to vote, from Bible study, particularly focusing on 1 Corinthians 14. And that the theology which gave birth to freedom dissipated within a 100 years, but that freedom spread from Pilgrim government across America, and later across the world! Just as Daniel's little stone, cut out of a mountain not with hands, rolled down and brought the world's history of political tyranny to a crashing end! And today the kind of vigorous verbal interaction which 1 Corinthians 14 calls for in church, is found in no church (where anyone can introduce a new topic, (v. 30), where anyone can respectfully criticize anybody else, (v. 32), and where all are allowed to speak, (v. 31), but it is found in legislatures!

So, shall I bury all the information I have discovered, because it is so poorly received by the people who need to support it before it can do much good, and go join a lawsuit against airport scanners?

Is that a bad approach, to stand where others do not even acknowledge Satan's troops pouring across the lines? Do you think it is arrogant? I guess it explains why I stand alone, though it doesn't explain why I have stood this alone this long; which makes it easy for news reporters to call me "fanatic" without insulting very many others.

When Jesus was 12, he tested his wits against the brightest minds on the planet, in His area of concern. Even after that, he waited another 18 years, thinking about their responses, before He publicly rebuked them. Jesus is called our Example in 1 Peter 2:21. I have followed that example by seeking out the brightest minds who will talk to me, about issues I care about, and giving them every opportunity to show me my errors. After years of doing that and finding no objections I can't address, my self confidence grows that the understanding I have really is accurate.

And yet to this day, I am concerned about the danger you mention, that I might after all be absolutely wrong about everything I believe. I am painfully aware that the fact people don't refute my positions doesn't mean they can't. Maybe they just think I am too stupid for them to waste their time straightening me out. So to be on the safe side I should just drop my convictions in the trash and go jump on someone else's bandwagon. That would certainly be a blessing for my reputation. People would stop calling me "fanatic".

But what if I'm right? What if the needs I see are real, and will save all the lives it appears to me they will save, and I do nothing because I am afraid of being proved wrong? And what if I die and stand before Jesus and He shows me the blood shed of people I would have saved had I acted on the

insights He gave me? What will I say when He asks, "You asked for wisdom to help these people, and I gave it. I gave you your own personal mission, which I have given to no one else. Just as I have blessed all my children. You read my promise that I would give you wisdom in James 1:5. Why did you doubt, when I gave it to you? Why did you bury your talent? You read in Matthew 25 what happens to people who bury their talents!"

So I must act on what I know imperfectly. If I act on convictions that are wrong, I will waste my time and my reputation. But if I don't act on convictions that are right, souls will die that I could have saved.

Yet your story of the girl at the Bastille, and of John Brown, seems to be a morsel of hope you throw out, that I should keep on leading where none will follow, because eventually, perhaps, many will.

I appreciated Paul Hill's distinction, made crystal clear in several pages of his published Bible study regarding the action he took, between what he was called to do and what we are called to do. Yet his call to others was not to do zero. He called all Christians to at least correctly discern the Scriptures concerning whether actions like his are Biblically justified. I challenge all others to no more than that. Of those who see that a cause is Biblically justified, and who express concern for the cause, and who understand a reasonably promising strategy for their involvement, I challenge others merely to obey the Scriptures and principles which they profess to obey.

The following exchanges came after I finished the video; since the video filled up an hour and my show is an hour, there was no room for it anyway:

From: David Rydholm
Sent: Monday, November 22, 2010 5:03 PM
To: music@iowatelecom.net
Subject: RE: Please check out this Bible study, and tell me if you agree.

Hello, David,

I don't have a lot of time to spend on this, but if you will forgive some first-glance responses, here they are.

Your words in blue.

Sincerely, David

I can always count on you for a long, drawn out, caustic response that sharpens my mind in directions I never thought would occur to anybody.

I have a terrible time being concise. I need to work on that.

I don't know about "caustic" -- I probably could word my ideas in a way that would be more palatable to you. I'm fairly certain I could use improvement on that. I'm always concerned that if I don't word things strongly enough, that what I write will be completely ignored. It's a dilemma.

You assume "most Christians understand very well that we ourselves must at all times be willing to ourselves be the answers to the intercessory prayers we make to God for others." If that were my experience, I would never have written, because it is precisely the lack of that understanding that I address. I am glad you have met anyone with the kind of theology I address. I have been involved in many different kinds of churches, and have found that thinking strong in only a few. That, and in a few radio preachers, and Christian fiction such as the Frank Peretti

series where legions of angels descend to do battle at the call of a maiden's prayer, leaving mere human action rather insignificant.

You sent it to your mailing list, or at least, some of your mailing list. Did you have certain people in mind on your mailing list who you suspect may be using prayer to excuse themselves from action? I'm not asking you to tell me any names, of course -- but in your own mind, which ones do you suspect, and why?

You ask "Are you capable of opening your heart enough to consider the possibility that that might be true [that someone may see a need, but not believe that helping with Leach's strategy or plan would be the wisest use of his or her resources]?" I acknowledge this possibility towards the end where I say "I realize not everyone is called to do everything. But if someone sees enough urgency in the suffering of others to pray about it, let it be Biblical prayer, which means coupled with action to the extent there is a strategy for action."

That does not acknowledge it. I'm sorry, it just doesn't. You might have said, "I realize that not everyone may believe that helping with carrying out my ideas or strategies would be the wisest use of his or her time, energy, talents, or money." Your quote above simply does not say that.

Notice how this sentence acknowledges not only that not everyone sees the urgency of the problem, but that even those who share my perception of the problem may not see a strategy for their own participation in the solution. Notice also my own testimony of the process I go through before I take action myself. The prayer, the glimpses of possible actions, the restlessness to act, the sense of responsibility if I do nothing. You should take from this that I allow others the same time consuming process.

By "allow" do you mean that you assume others are praying for strategies as you say that you do? I can find no indication either from what you wrote.

I wonder if you noticed that my article was not about any particular thing for which I have asked help?

OK, then what prompted you to write it?

I wonder if you noticed my article made no case for the rightness of my cause – my cause not being identified?

You did not identify any specific case, but you did inject yourself into the matter when you wrote,

I have told many people about many urgent needs. I have told of tragic, unnecessary, preventable cruelties which need united Christian involvement.

Many do not care about an issue if it isn't an opponent on a video game. Of those whose hearts crack open, giving me excited anticipation of actual help, many finally respond, "I'll pray for you." Experience tells me this is the end of the subject. They will not actually help. They will only "pray".

At least they do not curse.

In the absence of identification of any cause, your appeal to me to open my heart to how wrong I might be is an appeal to consider that I might be wrong about absolutely everything I have ever asked anybody to care about.

I don't know what you mean here. I did not object to your exhorting people to care. I objected to your assuming that they do not, to your assuming that they are "action coward[s]", to your assuming that they are using prayer as an excuse to avoid action. And this is to your mailing list. Again, I have to wonder, are there specific ones on your mailing list that you suspect of these things?

Imagine some sin, say of sexual perversion. Now, imagine that I wrote you a long e-mail exhorting you not to engage in that particular sin. How would you react to that? Wouldn't you wonder what had prompted me to exhort you about that? It is an analogous situation here. You have written to your list about a particular sin -- isn't it natural for me to wonder what prompted you to do that?

So, what did prompt you?

I don't know, there was a time when the shoe was on the other foot. I once wrote an exhortation in a Christian discussion group urging older people to be careful not to be dismissive of the views of younger posters simply because of their youth. It provoked a firestorm of anger, people asking me who I was accusing of doing that. I tried to say that I didn't have any examples of anyone doing it, but merely had a feeling that it would be a good exhortation. I have never been the object of so much anger in my life.

At this point, I guess I can somewhat see their point: unless in some specific instance someone had been guilty of displaying a dismissive attitude toward the posts of the younger members, who was I to think them capable of doing that? Again, if I had exhorted them to avoid some particular horrible sexually perverse behavior, it seems to me now that they would have every right to feel that I was implying that some specific person must be guilty of that.

[I highlighted that part because it gets to the heart of what I'm trying to say.]

Well, yes, actually my heart has been open to this for quite a few decades, which is why I have taken years to muster the courage to attack the system of American theology as broadside as I have. Do you suppose this is a virtue, that I have hesitated so long? Would you have me hesitate longer?

How about yourself? Are you “capable of opening your heart enough to consider the possibility that” a man might be right in calling for a direction which so much of the whole world appears to reject?

You wrote it to your list. You say "the whole world appears to reject ... ," but I would be astounded if even one person on your list believes that praying is an excuse for not acting. No one you wrote to disagrees -- so again that brings us back to, what prompted you to write it?

Are you brave enough to examine the merits of the man's theology, letting Scripture alone referee whether the man, or the world, is right,

This has nothing to do with what I wrote. No one has disputed that prayer can never be a substitute for action. No one. You need to keep your mind on what is being discussed and not change the subject.

without calling upon the man to renounce his vision because too few others see it,

Where did I do that? I didn't. If you say that I did, cite the quote. I wrote, "They simply may not believe that what you are trying to do is the best use of their time and energy, and you need to consider that they may be right about that." That is not the same as "calling upon a man to renounce his vision because too few others see it." Read what I wrote, not what you think I wrote.

before you have even found out what subject the man has in mind, or what Scriptures he cites in support?

You lost me there, I have no idea what you're referring to now.

Whether “God [has anything] worthy going on, other than strategies and vision that he has given” me, is something I will leave for each soul to settle between himself and God, as Romans 14 advises. God holds me responsible for sounding the warning, Ezekiel 3:18-20. But from the fact that Jesus and many other Biblical heroes are “examples” to us, and from the fact that the most righteous king in David's line, Josiah, died because he did not believe the Word of God from the most unlikely source in the planet for wisdom from God, 2 Chronicles 35:22, I believe each of us has given a mission and a message to others, which if we will heed each other, and if all of us will purify ourselves of sin so that we may understand our mission clearly, will bring human interaction to the greatness God wills. That seems to me consistent with God's rules for fellowship, which are designed to enable that functioning of the body as one described in 1 Corinthians 12.

OK, let me see if I have this fairly correct. God has revealed to you that one or more persons on your mailing list are either using prayer as an excuse to avoid action, or are at least in danger of being tempted to do that. You may not know which exact one or ones need to hear this exhortation, but the

Spirit testifies that at least one or more of them need it. It is unclear whether anything that any specific person may have done or failed to do has also been a factor in prompting this exhortation.

Your vision seems to be of an eye which commands the feet, without any need to listen to the feet if they stumble against something. You want me to just trudge on and shut up and not bother the eye with any information about what is going on down here in the mud.

You completely lost me there. In this metaphor, you are "the feet," I have no clue who "the eye" is supposed to be.

What is going on in the mud? You don't say. Is someone down there in the mud using prayer as an excuse to avoid action? If there is, why, exactly, do you want to inform "the eye" of it? And who is "the eye"? And where did I say that "the eye" (whoever that is) need not listen to "the feet"?

Yup, you really lost me on that one! :)

Yet your story of the girl at the Bastille, and of John Brown, seems to be a morsel of hope you throw out, that I should keep on leading where none will follow, because eventually, perhaps, many will.

I appreciated Paul Hill's distinction, made crystal clear in several pages of his published Bible study regarding the action he took, between what he was called to do and what we are called to do. Yet his call to others was not to do zero. He called all Christians to at least correctly discern the Scriptures concerning whether actions like his are Biblically justified. I challenge all others to no more than that.

I don't see what this has to do you sending an e-mail to your list exhorting them to not use praying as an excuse to avoid doing.

Of those who see that a cause is Biblically justified, and who express concern for the cause, and who understand a reasonably promising strategy for their involvement,

One reason why a Christian might not participate in a particular effort is that that Christian judges the strategy to not be anywhere near "reasonably promising".

I challenge others merely to obey the Scriptures and principles which they profess to obey.

Or to continue obeying them. You didn't really specify as to whether or not you believe the people on your list are currently failing to obey what they profess to obey.

Sincerely, David

From: AcknowledgeHimN2010@Saltshaker.US

To: ciego51@hotmail.com

Subject: Re: Please check out this Bible study, and tell me if you agree.

Date: Mon, 22 Nov 2010 19:52:22 -0600

I wrote to friends, not to rebuke them, but to equip them. I assumed they have run across the problem I address, too.

Dave

From: David Rydholm

Sent: Friday, November 26, 2010 4:06 PM

To: David Leach

Subject: RE: Please check out this Bible study, and tell me if you agree.

Hello, David,

Thank you for your response, and I apologize for my delay in replying. I haven't had time to be on a computer for about three or four days.

During that time I have been thinking about this a bit, and I realized that what I really don't understand is what you mean when you say that you have "run across this problem". How does one "run across" this problem?

Let me use myself for an example, and perhaps it can illustrate what I mean. In the past I have donated money (more than \$200) to your ministry, and I also donated money to one of your election campaigns. These donations were so long ago that I mention them because there is a considerable chance that you don't recall them. I have also, according as you requested readers to do, participated in discussions in the *Prayer and Action News*, although that was also quite a long time ago. There are quite a few other examples, also: although I don't remember them specifically, I do remember once sending you a list of about ten things that I had taken action on after reading about them in the *P&A.*, in response to a complaint you had made that you didn't think enough people were taking action. I sent you that list perhaps fifteen or more years ago.

Anyway, in recent years I have received several messages from you, either as part of list e-mails, or to your readers of the hard copy of the *Prayer and Action News*, requesting readers' participation in various efforts, for example, writing letters to judges or helping with your campaigns for elective office. I take very seriously any such request for my help from any Christian, no matter who is the Christian making the request. But I have found that with most of the requests you have made in the past few years, it has seemed to me wisest not to get involved. I am in extremely poor health and have very limited resources, and I have to be selective as to how I use my time, money, energy, and whatever talents I may have. In such cases* as a matter of policy *I pray*, albeit usually not for more than a minute or so, that God will help the person making the effort, to the extent that the person's effort may be in accord with the will and ways of God. In these cases, I do nothing more than pray; nevertheless it would not be correct for anyone to conclude that I am "offer[ing] prayer in lieu of doing," or that I am necessarily an "action coward," or that I "do not care."

And, although I pray for the person, I usually don't tell the person, "I'm praying for you," unless I really feel that it is needed to encourage the person, and that informing the person that I am praying for him or her will in fact have the effect of encouraging him or her.

I'm not writing this to explain myself to you. I'm merely using myself as an example for the question that concerns me here: when you see a Christian not taking action, how do you conclusively determine that the reason that that Christian is not taking action is because he or she, in your words, "doesn't care," or is, in your words, an "action coward," or that he or she is, in your words, "offering prayer in lieu of doing," etc.? That's what I don't understand -- how can you possibly know that a person's choice not to act in a particular instance is made from some particular motive, and not made from some other particular motive? How do you, in your words, "run across [this] problem?" How can you ever be sure that when you see a Christian not take action in some way, that that Christian does not have a perfectly legitimate reason for not taking action? How can you ever be certain that you have in fact, in your words, "run across [this] problem?"

Sincerely, David

*Just to be clear, I should add that in such cases, I never trouble myself to guess whether, or to what extent, what the person is doing is in God's plan. I really don't think God usually confides in me any particulars concerning commands or direction that he might have issued to another person as to what that person ought to do, or what strategies that person ought to employ.

11/26/2010, from Dave Leach to David Rydholm:

That is a very clear statement of an important question. As a result of your earlier input I have added this introduction - see if this answers you. I will add here that I can never know for sure what is on anyone's heart, and 1 Cor 4:5 would condemn me if I thought I could. So I have to be content to address a specific theology, without knowing precisely who holds it or to what degree. In some churches the concept of a "prayer warrior" who does nothing but pray is strong. So here is the introduction I added:

Introduction: Many prayers were raised by friends and strangers when my wife had cancer. Thank you for them. I thank God for hearing them. Most who prayed did nothing but pray, because

little could humanly be done, although many helped be a sounding board for my Bible study on what God wants us to expect when we pray, and that was very important help.

But there are times when much can humanly be done, when I am promised prayer as a substitute for action, in a tone of voice that says “go away”.

I ran for state senate against Iowa’s out-of-the-closet sodomite senator. Again many friends and strangers prayed, which I appreciate. But much could have been done, which wasn’t. I understand that many who prayed didn’t know what more they could do. I also understand that many weren’t moved to do more than pray. But I sense that many who cared never asked, because they thought prayer does so much by itself that it renders action unnecessary. For these friends, I offer this Bible study.

I had not remembered your earlier contributions until you just now reminded me. Thank you for them.

The need for feedback then and now is for specific, timely feedback, not only reporting that a communication was sent, but what the response was. Without that, it's like a general ordering troops into battle without radios to find out what happens to them after they leave. How do you fight a war, like that? And yet I don't see that the mainstream activist orgs even attempt that kind of interaction with their supporters. They have no vision of volunteer coordinated lobbyists, but only of sending out sparsely detailed reports that solicit money to hire a professional lobbyist to make the contacts. An alternative to that is what I attempted, and at which so far I have failed.

But aside from the specific and timely need, it was from precious few, if any besides you, that I ever received feedback that ten communications were made.

And it's not as if I was asking people to carry *my* issue. *My* issue in those early years was divorce reform, about which I wrote relatively seldom. Most of the time I was reporting other people's issues, and trying to enable people to help each other.

Dave

From: [David Rydholm](#)

Sent: Monday, November 29, 2010 4:50 PM

To: [David Leach](#)

Subject: RE: Please check out this Bible study, and tell me if you agree.

Hello, David,

Thank you for your reply, and for making effort to consider what I wrote. You wrote:

I can never know for sure what is on anyone's heart, and 1 Cor 4:5 would condemn me if I thought I could. So I have to be content to address a specific theology, without knowing precisely who holds it or to what degree.

It seems to me that I need to be satisfied with this, and take your statement here at face value. All I have meant to ask all along in this exchange of e-mails is one basic thing: when you acknowledge that you don't know who holds a specific theology, or who operates from a specific motive, **that you be cognizant that it is possible that very few, and perhaps even none, of your readers hold that theology, or operate from that motive.** [Main point highlighted in yellow.] You should check your thinking to see if you are making any assumption at all as to what might be the least percentage of your readers that believe a certain thing, or operate from a particular motive, and if you find that you are making any such assumption, ask yourself on exactly what evidence such assumption be justified. I did not help with your effort to be elected to the Iowa legislature because I did not believe that you had any chance of winning, and given that I (like every human) do not have unlimited stores of time, energy, and money, etc., I need to be wise as a steward of the time, energy, money, and other resources with which God has entrusted me. It is very possible (although I have no way of knowing) that many of those who chose not to do more than pray for your campaign made their choices for similar legitimate reasons. It

is possible, and I just caution you not to assume that that was not what happened, not without strong evidentiary justification for such an assumption. I believe that any person who is truly serious about being an honest thinker will find that he or she needs to check regularly and often what assumptions he or she makes, and ruthlessly question whether there is in fact evidentiary justification for each assumption. I say "ruthlessly" because, as **Jeremiah 17:9** says, the human heart is deceitful above all things, and unless a man deal with it ruthlessly, he will never achieve true honesty in his inner thought.

On a separate topic, you wrote:

The need for feedback then and now is for specific, timely feedback, not only reporting that a communication was sent, but what the response was. Without that, it's like a general ordering troops into battle without radios to find out what happens to them after they leave. How do you fight a war, like that? And yet I don't see that the mainstream activist orgs even attempt that kind of interaction with their supporters. They have no vision of volunteer coordinated lobbyists, but only of sending out sparsely detailed reports that solicit money to hire a professional lobbyist to make the contacts. An alternative to that is what I attempted, and at which so far I have failed.

All I can do here is to give you my perspective, "caustic" though it may be, and you can do with it what you will. Over the years, as I read the issues of the *Prayer and Action News* that came to me by mail, not infrequently I would read an article in it, in which you would quote someone's words, followed by your response, and I would think, "Mr. Leach does not seem to be addressing what the person actually wrote. I wish he had taken more care to read the other person's remarks more carefully, to be sure he understood them right."

And, as you may recall, in your exchanges with me I have in the past frequently complained that your responses either misunderstood what I actually wrote, or didn't address what I actually wrote at all.

The effect of this on me in the past has tended to be to discourage me from giving you any more feedback, and indeed there have been quite a number of times when I determined that I would no longer attempt to discuss anything with you, and for long periods I did in fact refuse to consider attempting any further discussion with you about anything.

I know this is hard to read, and I deeply wish it weren't. But what I'm trying to say here is that anyone who wishes to get feedback should work on becoming a good listener. I don't believe that any human being is naturally a good listener. Which of us finds it easy to examine his or her long-held and deeply-held beliefs and honestly consider the possibility that the other person may be right and that we ourselves have been wrong all these years? I know I'm absolutely terrible at it -- I cringe with shame when I think of how many times I have speed-read through someone's words and replied to them without very much thought. I cringe with shame when I think of how many times I never stopped to seriously consider, "What if he/she is actually right?"

While there is no guarantee that listening carefully will get everyone at all times to begin to come closer to being one in Christ, as Christ is one with his Father, I find it encouraging to consider that most humans are looking desperately for someone who will listen to what they are saying and understand. Looking for someone who doesn't believe that he or she has all the answers, but instead that others are likely to have insights that he himself never thought of. (Again, I want to stress, I still consider myself a terrible listener, although I hope I'm not as bad as I once was.)

That sort of person, a truly good listener, is more rare than rubies in this world, and it seems to me that a truly good listener will have people beating a path to his or her door, and never be lacking in feedback.

Well, thanks for the conversation. We may be getting better at it, I don't know.

Sincerely, David

From: music
Sent: Monday, November 29, 2010 5:36 PM
To: David Rydholm
Subject: Re: Please check out this Bible study, and tell me if you agree.

You are very interested in angles to this subject that were far from the direction I intended when I began this article. You talk as if anytime someone writes an article about something, or a Bible study about a particular theology, he must first document a list of people who misunderstand it, before he can justify writing or preaching it. I have never heard of such a standard, and in fact most people who write articles about general principles are careful to AVOID naming names. That's why I did not, in my original article specify any particular causes for which I have asked help and been denied because of this theology. I am glad you have not been troubled by any encounter with this theology. I shouldn't have to assemble a list of proofs that I have, to justify annoying you with the subject. If you doubt the need for the Bible study, then the solution for you is simple, a solution pursued by millions of men better than you and I: don't read it.

Being human, I am not shocked or humiliated that someone thinks I could have done a better job of responding to someone. Even when I am doing my very best, which I am highly motivated to do when I publish my responses with my name on it and address so people can criticize me, even then I am not perfect. One thing that separates me from most others is that I send my responses back to the person to whom I am responding, or whom I am scrutinizing, and invite them to respond further, offering to publish their responses.

And then I send all that out to others, like you, at the risk of further scrutiny from everyone else. And indeed I get some. Like from you, when you talked me into apologizing to a liberal news reporter for overreacting to his story. Hardest thing I've ever done.

Almost nobody responds to my offer to publish my responses. You, and a very few others. As stressful as you and I have found this, I prefer it to the alternative: giving up on mutual understanding, and on working together on something.

One kind of help I had really hoped for from prolife friends was helping me contact personhood and other prolife leaders and get them to acknowledge the legal green light to criminalize abortion created by the 2000 and 2004 laws. This issue is described at www.Saltshaker.US/SLIC. You don't have to have faith in my campaign to believe in that project. With the present understanding, prolife activists are tabling any serious effort to end all abortions until 2013, and even then only if the Republicans can regain the Senate. I need help pressuring leaders to acknowledge, 10 million corpses after the 2nd Legal Green Light was erected in 2004, that we don't have to wait for another 5 million to die before proceeding through the first two legal green lights.

I have long files of correspondence with about a dozen national leaders, where I have contacted them by myself, without help, and come to a dead end where they do not respond further. I really need friends willing to sort through that correspondence and help add to the pressure on them to respond. And this is something that must be coordinated. We must communicate with each other about it what responses they are giving if any. We need to then pray and discuss how to continue.

Had there been such help months ago, and had that been enough to get acknowledgement from prolife leaders, I think there is no doubt that news (that prolife leaders acknowledge such a green light) would have been spectacular enough to make my campaign viable, and I believe that in combination with Scott's case - had we found proliferers willing to submit amicus briefs - could have meant the end of abortion by this Christmas. That help never came, so now I still hope to end it by the following Christmas.

Dave