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Foreign.

To the Pro Life Team podcast. I'm Jacob Barr and I'm here with Father Frank Pavone and Pastor John Ensor. And today we're going to be talking about the bridge between evangelicals and Catholics. Father Frank would go ahead and introduce yourself a bit and we'll hand it over to John to do an intro. Well, thank you, Jacob, for having having us on. It's great to be back on the Pro Life Team podcast. So I head up a multifaceted ministry, Priests for Life, which started back in the early 90s as an effort to help the clergy be more vocal about abortion and fighting abortion. So many pro life groups and individuals want to see that happen. They want to see the churches step up to the plate. And so that's what our ministry was based around. And we've grown into a multifaceted work that includes healing after abortion. Many know about Rachel's Vineyard Ministries that works under our umbrella and Silent no More sharing the stories of those that have had abortions and have found healing in Jesus Christ. So we do that work. We have a team who travel and speak and preach and we broadcast and we publish. We do political and legislative outreach as well, youth outreach, minority outreach. Dr. Alvita King has been a full time member of our team for many, many years, as most of our listeners know her. So it's a joy. I never get tired of doing it, never get tired of the fact that this work brings me into contact with people like the two of you. And so it's good to be with you today.

Yeah, yeah, it's good to see you again, Father Frank. Just so everybody knows, we've known each other now for probably 30 years now. My guest, I start out as a humble little Baptist minister in the inner city urban neighborhood of Dorky in the city of Boston, and was content to do that work there. But the issue of abortion as a crisis really came up in our church and we soon were involved in starting the first pregnancy help counseling office that later on became a medical clinic for the city of Boston and that expanded out into six ultrasound equipped pregnancy help medical clinics. And of course to do that, we needed to pair up with all of the evangelical churches in the city and as many Catholics that could stomach a good old Baptist minister and work together with us. And we were very, very successful working together. And then I started to serve on the board of Heartbeat International and look at more strategic questions about where our movement needed to go and decided that we needed to have an urban effort and we ended up going to Miami and Working primarily again with inner city black and Hispanic churches to start minority led pregnancy help clinics. And they've done very, very well down there. And then in more recent years, I've been working overseas in China. We started out in China and Cuba and Vietnam and Uganda and Zambia and other places, trying to go to the neediest and the hardest places to see this pregnancy help movement that we've been fostering and developing over the years really become a global missions movement. And that's kind of the work that I'm doing today.

Yes. Awesome, awesome. So two of the key themes then that you bring to this work are the urban focus and also the international focus. So I want to talk about both of those and then we'll talk about the bridge interdenominationally in this work. As far as the urban focus, you know, a lot of our listeners, of course, are familiar with and they'll often make the point that the abortion industry, Planned Parenthood and the rest of them target minority communities. And you know, you look at America and most counties don't have an abortion clinic. I mean, the vast majority, that's true. It's really is focused in the cities. And like you mentioned when you went down to Miami, you know, with the black and Hispanic communities you're ministering to, give us some, some, some ammunition, if you will. How can a pro life person bolster that assertion? Back it up. That yeah, they do target the minority communities.

Yeah, I think there are several key pieces of evidence that support that claim. Number one, it's historic. There's historical evidence that Planned Parent in all of its originating documents and writings really targeted minorities for what they called at that time birth control, which was sort of what was referring to abortion at that time and really wanting to bring in abortion into the inner cities to control the growth of those populations. So that's a matter of historical record. And even Planned Parenthood has sort of finally come out and acknowledge their racist past, even as they try to distance them from it in the current times. Second piece of evidence is that a number of studies have been done to show that abortion businesses are located primarily in minority communities. So that's alarming. And when we went to Miami, we saw this. I, I literally mapped out every abortion clinic in the city of Miami. In Miami Dade county, there were about 32 or 34 abortion businesses. We had six in Boston. That's why we started Target Miami as a place of greatest need. We mapped all 32 or 34 of them out on a map and I began to take it to various Clergy, Christian leaders in the Miami area saying, we cannot let this stand. We need to rise up as a Christian community and begin to faithfully carry out that command to rescue the innocent. Start pregnancy centers in Miami. And it needs to be minority led. And so we put all of our efforts into trying to establish that down there in Miami.

Yeah, yeah. That gave rise to heartbeat of Miami. I'm just a few hours north of them here in Titusville, Florida. But they are a great group. I know they just recently opened another one of their pregnancy centers. They got five or six of them going now. And what a beautiful group of people. And they, and they, they, they look to you as a, as a founder, really.

Well, it was a beautiful experience where God really stirred among some key leaders. And the church started out working together as Catholics and evangelicals, which is again, our larger topic today. And of course, I needed that in Boston to be successful.

Yeah.

But, yeah, it's, it's one of the greatest things I've ever been a part of is just to see the minority churches take the lead in our movement and begin to multiply across the city and now more and more across the country now.

So you're working largely in the, in the international arena.

Yeah.

You know, last few times we've been together, you said, oh, I just got back from this, this country and that country. I'm getting ready to go to this other place. And you've been traveling the globe. I don't want to probe into that a little bit because you're doing that for very specific reasons. Tell us just numerically. I mean, we're, we're. You know, I myself, I'm focused mostly on the United States and, and we have so many pro life groups here in the, in America. But give us a sense of the proportion of the number of abortions taking place in America versus the whole world.

Yeah, yeah. This statistic is one of the key things that kind of changed my focus around 2010 from the States to the world. I had spent 15 years concentrating on building pregnancy centers, training up churches to support them, writing books with Focus on the Family, promoting a biblical view on the sanctity of human life, and so on and so forth. But I stumble onto this statistic that really changed everything. About 3% at most, and probably around 2% in reality of all abortion in the world on an annual basis takes place in the United States. That means that 97 to 98% of the moral crisis of abortion is a world missions challenge.

Yes.

And since I had spent time trying to find the Neediest places where I lived in the inner city of Boston to address it. And then I tried to find the neediest places in the United States to address this crisis. I just felt like my next step was to see where are the neediest places in the entire world where abortion, infanticide and gendercide. That's the targeting of baby girls. Baby girls primarily, yes. Is most concentrated. And then just to start attacking those places and seeing if God's people in those countries would respond the way we have responded here in the US and that's what I've been trying to do with passion life since 2010.

So passion life is more recently established. Is that right in the line of your work around when you started this international focus? Tell us about a little bit more about Passion Life and its. Its origins.

Yeah, at the time I was working with Peggy Hartshorn that you. We know very well. I was her vice president along with Jerrell at that time, Jerrell Godsey. And we had an international. There is an international component to Heartbeat International.

Right.

But they're really at the level of starting the pregnancy centers.

Right.

But if you go to a place like China, you can't start there. You have to start upstream with the church and her leaders and answer fundamental biblical questions that give rise to, hey, what are we going to do about this? Maybe we should start an outreach. So the outreach part couldn't start in many parts of the world until the church and the leaders of the church upstream had a chance to think through what we called four critical questions. And so we started to do that. We organized Passion Life as a ministry that would go in and primarily teach biblical theological ethics around the sanctity of human life in a super simplified way so that you could hear it, obey it, and reteach it in one, in one sitting. In other words, the problem was too great for us to try to become specialists or to create specialists or to write 200 page books and then see them get translated. No, we wanted to simplify everything down to these four basic questions. Get the pastors to start teaching their fellow pastors within whatever network in their city or in their denominational structures. And then at the end of that, the application point would be that people would treasure human life. They would reject abortion as the shedding of innocent blood. They would renew or commit themselves to experiencing God's forgiveness through faith in Jesus Christ and be set free and ready to serve. And then, number four, that they would begin to rescue the innocent, starting in their neighborhood as neighbors. Helping neighbors, you know.

Yeah, go ahead.

Well, it's just good. That's just been the thing that we've been doing now. We have a whole team in Cuba this week doing that very thing across the whole island. So it's very exciting.

As you were explaining that, it reminded me back early February, you were here at our Priest for life headquarters and we had like 60 or 70 national leaders here gathered together for three whole days. So we invited you to make a presentation and you made that point. In fact, thinking about that meeting, really one of the most important points that was made, and I think it was very, very. It was received with a very strong consensus among the leaders. Was your point that, you know, guys, we have to be careful not to over complicate the pro life mission, right? Didn't you say that we gotta simplify this. It's a. There's always a danger in life, in life in general, of overthinking things, and that gets in the way of progress, that gets in the way of, of success. We overthink, we make it more complicated than it is now. We also have to be careful that, you know, sometimes in life we oversimplify too. But. But overcomplicating seems to be the bigger problem, and you just reduced it. Again, give us again those four main points because then we want to explore the role of the church in all of this.

We want to have scholars and we want to have academics and we want to have highly trained specialists in ethics or in. In medicine or brain surgery, whatever. But if you're in a war and there's casualties all over the place, you're going to need everybody who's untrained even to be able to find a way to help how I frame it. So I think that there are really only. There are really only four questions the average everyday people need to answer to know how to respond well to the moral crisis of abortion. Now you can learn more, but these four get you 95% of the way, okay? And so I say to pastors who got a lot on their plate, you know, priests are busy, pastors are busy. I see. If you teach your people these four questions, you've done pretty much all that God calls you to do as a leader of the church. And here's the four questions. Number one, what does the Bible say about human life, including life in the womb, that allows you to explore being made in the image of God and the sanctity of human life and the fact that from God's point of view as well as science, that we're human beings at conception. Number two, what does God say about the shedding of innocent blood, including abortion? That's kind of the biblical language in the evangelical, where we always start with, you know, what does the Bible say? Okay, so that allows you to explore. Yes, among all the gods created life is his most treasured possession, human life. And he protects it by his moral law, and he forbids the shedding of innocent blood. So we are able to look at that. Number three, how do we experience God's forgiveness and freedom from the shedding of innocent blood? So we're set free to serve him going forward. Because again, you can't go to a place like China where probably 50 to 60% of the women that you're talking to and the men that are there have a firsthand account of abortion, including in the church, and not lead with the freedom and the forgiveness of the gospel. That allows us to, you know, go forward in life. And number four, what has God called us to do to stop the shedding of innocent blood? And how have other people done it in previous generations and today? That allows us to look at the call to rescue the innocent. It allows us to look at examples going all the way back to the midwives in Egypt and how they suffered all kinds of injustices. But when it came to killing their babies, that was the hill on which they were willing to die, and they were not going to allow that. And they rescued their baby boys. And it allows you to look at historical examples and allows you to look at examples in the United States and in Canada and other parts of the world so that people there can learn how to rescue in their own context and culture. Those are the four questions that we teach.

And it sets it up beautifully for what we're discussing, because as you're talking, I see several dynamics merging, several thoughts coming together. One is, you know, this bridge between Catholics and evangelicals seems to me the simplest and most profound answer to that question is, it's Jesus Christ. Jesus is the bridge. Jesus is the foundation. He's the head of the church. He's the head of the church, and he calls us all to be members of his body. Living branches on the one vine, living stones in the one temple of God, you know, all these biblical images. It is Christ who is. He's the bridge because he's the whole reality of what it is to be a Christian, a believer, one who is receiving the gift of salvation. And then in that. In that acceptance of Christ, we have the missionary call. You can't be a believer in the gospel without being called to proclaim It. Right. And then if I'm understanding you and you're. And you and I are talking the same language, you know, every day in the course of our work, we're saying that the mission of proclaiming Christ is integral to the mission of defending life. It's not like one is over here and one is over there. Defending life, affirming life is at the heart of the gospel and of the missionary work. Why? Simply because Jesus Christ is life. Expand on those thoughts, if you would.

I would say that that is probably the greatest surprise that I have discovered, delightful surprise I've discovered in the pro life work that we do is that we're not just setting aside the work of the gospel to do this work.

Right.

Okay. That. That abortion itself, by definition, is a crisis of faith.

Yes.

It really is a crisis of faith.

Yes.

So people would say to me things like, well, I can't afford another child. That's a faith statement.

There you go.

Okay. Look at the Bible says, right? I used to say to women and couples that would come into our pregnancy center, well, you want to know how I feed my children? And they would say, how? I said like this, father, give me today my daily bread. In other words, I just try to help them recognize that they weren't really struggling with could they afford it. They were struggling with whether God would provide what they couldn't see today. But normally we see it. We just believe that it's going to happen. Another crisis that I often saw is that again with men and women who have abortion in their own personal background. In my church, we found out about 30% of the people in my church had a firsthand, painful, lamentable, regretful experience with abortion. And it was paralyzing their Christian walk, their Christian faith. Okay, so it wasn't just about calling them to rescue the innocent. Let's get involved with the pro life movement. It's about their own walk, their own maturing, their own conquering. And so I said to my people, there is no forgiveness for the shedding of innocent blood except by the shedding of innocent blood, which is the cross.

Yes.

And this blood covers over and cleanses and washes away and liberates so that your secret becomes a testimony. And all of a sudden the gospel begins to spread. And before we knew it, we began to realize that if you're into evangelism and bringing the gospel to people, the pro life movement is where you want to be. And if you are outraged by the moral crisis of abortion, then the pro life movement is where you need to Be. And so seeing those two come together, that the gospel of Christ goes out as a gospel of life, is a beautiful marriage, and I've just come to love it.

Well, you know, and this, well, you've just explained there. You know, again, we are talking the same language. And this shows in practice as well as in theory how Catholics and evangelicals come together. Pope John Paul II, as you well know, in 1995, we just had the 30th anniversary of this document, wrote a document called the Gospel of Life. And the point you just made is exactly the point he makes in that document. It's a very biblically based document. I know that it has been well received by the entire Christian world because he roots it in the Scriptures and he said, look, Jesus is life. He came to rescue us. We therefore are called to rescue one another. It's all part of the same dynamic. He told us to love one another as he has loved us. And as Scripture says that he. He laid down his life for us. We see in the first letter of John, John says, well, therefore we're called to lay down our lives for the brothers and sisters. It's like, it's this beautiful dynamic of self giving love which leads to life. And you, you know, you're, you're, you're, you're teaching on the blood, too. It made me think of, you know, Genesis with the, the killing of, of Abel. His blood cried out from the ground to God.

Yeah.

And then we go to the letter to the Hebrews and we read, there's a blood that speaks even more eloquently than that of Abel. Exactly what you said. The blood covers the blood. And we. There's another powerful biblical teaching too. And, and let's talk a little about this too, that when innocent blood is shed on the land, the people have to answer for it. I think of Deuteronomy, right? When they, the instruction was given. You know, you find somebody slain, they had to do a ceremony. And I always point out that God wanted them to ask forgiveness for a sin they didn't even commit. They said, oh, our hands did not see this deed. Our eyes did not. Our hands did not shed this blood. We didn't see it. But Lord, forgive, because the guilt descended on the whole land. Now, what you said about the numbers of abortions worldwide, I mean, we have a world soaked in innocent blood. What do we do? We have to lead people to the blood of Christ. And so mission and mercy and saving life just end up going. So it's even more than hand in hand. They're integrally dimensions of one another.

Yeah, I agree completely. And I remember in the late 90s reading the gospel of Life by John Paul II and being an evangelical, you know, there were a number of references there that were a little bit foreign to me and the language a little different, you know, but he, like you said, he grounded a lot of his arguments in Scripture which brought me back to the Bible. Now I understand the Bible, okay? So I went back to the Bible and it just, I just started to put these four questions together and just say, well, let's start with the Bible, okay. Because where I work in the world, that's the starting point for most of the Christian leaders. And it's the common ground between Catholics and evangelicals. While we have doctrinal differences and they're substantive, I'm not going to minimize them, okay. That is the common ground that allows us here and in many other parts of the world to find the necessary energy and willpower and, and people resources to start to get to the end product of rescuing the innocent. So yeah, these are the foundation for our modern movement. It really is the, the gospel of life. And my, I was just stunned to read once in, I think it's in Second Corinthians how it says there, Paul says that the, the fragrance of Christ goes out into the world as the aroma of life.

Yes.

And that became my, my theme song, so to speak, even though I don't sing. Okay. That the fragrance of Christ goes out as a, in the, as the power, as a life giving power. And if it's not, then there's something wrong with the gospel that I'm preaching.

That's right. That's right.

And if my life saving work is not pointing back to the life that's available and eternally satisfying in Christ, then I'm trying to fly on half the wing rather than both wings at the same time.

Right.

So it's a way for me to keep the temporal and the eternal values joined together the way I see them in, in, in Christianity at its best.

Yes. And you, as you said, you know, abortion itself is a crisis of faith. And I think of it too this way that you know, we are announcing to the world in the in when we preach the gospel, we are saying, here's what God thinks about human life. He became one of us. He didn't just look at us from afar, he didn't even just embrace us. He became one of us. And then he took our life up to the throne. You know, one of my favorite verses in scripture is Revelation 3:21, to the victor, I will give the right to sit with me on my throne. It's not just that we're going to be gathered around the throne. We're going to be on the throne. And Paul says it too, right? He says, we will reign with him. Not just be saved by him, we will reign with him. So I think I ask the question this way, Pastor John. I say to people, how can the church credibly proclaim that the destiny of the human person is to sit with Christ on his throne and then at the same time turn our backs when that same human life is being thrown in the garbage? It makes the gospel impossible to believe because people are going to look at us and say, you don't believe any of this the way you're doing. You're ignoring abortion.

Exactly. Exactly. That's. That's why, again, biblical moral ethics can be summarized as love your neighbor as yourself. You know, it starts in your neighborhood. It starts where you are. You can't look past the immediate to some academically theoretical thing around the world. You got to start with the real situation in your neighborhood.

Exactly.

And the more. The more critical the crisis, the more urgent the calling. So if I see somebody in a car accident and I say, well, I can't bother that because I got to go lead a Bible study that night, you know, the people at the Bible study, I just lost all credibility. Lost credibility.

Right, right.

Okay. That's the point that you're making, is that there's. There are preeminent moral crises that if. If we ignore them, we lose all credibility on every other subject.

Right?

Here's my. Here's my favorite proof that that is true. Do you know Corrie Ten Boom. You remember her?

Yes.

Okay. So she's in Belgium, I believe, and she's rescuing the Jews.

Yeah.

And she, her sister and her father die in the concentration camps, and she survives, and she spends the rest of her life traveling with Billy Graham as an evangelist. Okay, Right. So she. People wanted to come and hear what she wanted to say about the eternal beauty of the gospel because she committed herself to the sanctity of the. Of human life and the protection of those who are being targeted for death. So the one gave her the foundation for the other. In her book, she talks about the pastor coming to see her one day, and he asked the pastor, he would take a mother and a baby and get them out in the country and keep them safe. And he said no. Okay. And from that point on, you know that neither she nor the father or the sister. And no one in history cares what that pastor has to say on any subject, Right? Because he missed the preeminent moral crisis and the hour in which he was living and tried to say. And try to minimize it so that he could protect himself for something else. And I said no. Today, abortion is the same way. If you cannot protect the most innocent, the world is not going to care what else you have to say.

Yeah, exactly.

And if you do protect the innocent at personal cost, direct cost, direct sacrifice, direct involvement, like the Good Samaritan, you will gain moral authority to tell them about their great eternal needs of wanting to know Jesus Christ and his salvation.

You know, John, this is so great. I mean, we are just, just the fact that the way, you know, your work and my work intersect, we found ourselves to be of kindred spirits, you know, all these years, decades that we've known each other. I think this is a perfect crystallization of the topic here, that, that, you know, there's. It's more than a bridge between Catholics and evangelicals. More than a bridge, because we're standing on the same ground. We're sitting on the same foundation. We don't even need a bridge, if you will. You know, again, like you said, we don't minimize differences. We, we accent the, the common, the things that we proclaim together that Jesus is Lord, that he died for us, he rose again, he's coming back. You know, he calls us to, to change the world. These are all things that there's not one little sliver of difference or disagreement. And it's fabulous to be able then to address, you know, a common enemy, so to speak, to address a common crisis, the shedding of innocent blood and to say, you know what, we're going to go into this mess and we're going to bear witness together to the reality of the saving power of Christ. I want to talk a little bit about some of the resources that both. That you, you offer passion life offers. But before we get to that, just the other dimension of this we're talking about just now, the, you know, the need to rescue life. We rescue life in the name of Christ. He rescued us. And then there's that mercy. You know, we have this, this movement around the world of Silent no more.

Yeah.

And I want to present to you something I often say and then have you comment on it and, and talk about how your work intersects with this. Those that have had abortions and they, they, they. So many of them have not turned to God. So many of them have been living in despair. They don't know that hope and healing are available. But for those who have had the good fortune of responding to God's grace of repentance and then washing themselves in the blood of Christ and finding that new life, there's a further step that so many of them take. Like we see often in the Gospels, when someone is healed by Jesus, they go around proclaiming it. Even sometimes when he tells them not to, they go tell it anyway, right? Because they're so excited and they want, they love Jesus so much that they want other people to love him too. And so they say they have to listen to what Jesus did for me. And so these men and women are going around saying, hey, I had my child killed. And some of the multiple, multiple abortions. I even ministered one time to somebody who had, had 26 abortions. And you know, I said to her, you know, even you, even you are called to be holy and to become a new person in Christ. So they accept this forgiveness and then they want to tell the world. And it seems to me that that sharing of these testimonies is, I mean, Jesus is the testimony of the Father and Paul is a testimony when, you know, Christ converted him and, and you see testimony all over the place. Testimony is how the gospel spreads. And it seems to me that this is a, it's a proclaiming of the gospel even beyond the abortion issue. Because if someone can stand up there and say, I had my children killed, but Jesus forgave me when I repented, and now I live as his son, his daughter, my goodness, somebody listening to that who even maybe had nothing to do with abortion, they know their own sins and they can say, wow, that means there's a Savior for me too. There's hope for me too. I can be saved from my sins. Tell us about that whole healing dimension of the gospel of life.

Well, I am eyewitness that what you're saying is true. And around the world, I have seen people drop to their knees. When we get to question three or we show them what abortion is, they've dropped to their knees, they'll begin to weep, they'll begin to wail. We've seen men and women pastors and leaders of pastors weeping and wailing. And in our own ministry and passion life, we are just strong believers that the most effective pro life advocates are people who have come to say, I regret my abortion. You know, those are the powerful words, I regret my abortion. The, you know, the Silent no More movement and the Janet Maranas of this world. In my world, it's Jeannie Pernia, who ran an abortion clinic in Miami. And then our first pregnancy center in Miami was her old abortion clinic.

Wow.

And she became the director of that old abortion clinic. So her building was converted as a metaphor for her own transformation.

Isn't that powerful?

When she travels with me now around the world, she said to me, what do you want me to do? I said, I just want you to give your testimony. Because when people hear your story, everybody's gonna say, if God can forgive even her, well, then there's hope for me. Because it's a, an extreme story. Right?

It is.

And, and, and so then it awakens people. And I would also say the other thing is that people that are kind of hard hearted and they say, well, I'm a good person or I'm no worse than so and so. And so when they see abortion.

Yeah.

It strikes the conscience in ways that other things tend not to strike the conscience. And it opens them up to wanting to know, oftentimes for the first time, can God ever forgive me? And of course, if God can forgive them for their abortion, what they're really believing is that God can forgive them for all their sins, wash them clean, and make him his servant. So that's the power of the pro life movement again in my world, the evangelical world that we're constantly proclaiming that we want to be about evangelism. Okay. And my argument to them is the most evangelistic movement in the world today is the pro life movement.

Is.

It is. End of sentence.

Yeah, absolutely agree. Let's talk about some of the tools now. You were again, you were with us at the leadership meeting. One of the most striking things of the whole three days together was when you showed us the ultrasound machine. You know, most of, I think most of our listeners think of an ultrasound machine. You're thinking of this big machine that you're rolling in on a, on a. Yeah, but show us, John.

Yeah, see if I have it with me here. Hang on.

This was truly amazing. And the leaders were standing there in amazement when he showed us this ultrasound machine. Yeah.

I don't know what I do with mine right now, but it's about the size of an iPhone. Okay.

Yeah.

And it connects to an iPhone or an iPad. And we just sent three of these to Cuba this week to hand out to doctors. But it's a beautiful thing because it uses an iPad and it's, it's about the size of your iPhone. So you're doing the scan and you're looking at it on your iPad.

Amazing.

And it's saving lives. And the old ultrasound machines, or I should say that the larger ones you find in hospitals.

Right.

You know, they can cost 45 to $75,000.

Yeah.

But you can get these handheld ones for about $5,000 now. Wow. And we're handing out dozens of them all over the world now.

Yeah.

And my prediction is that even here in the States, your typical ob GYN doctor will within the next two years have a stethoscope around her neck and a handheld ultrasound in her pocket.

In her pocket.

It just becomes standard equipment.

Right? It fits in the pocket. Yeah. Yeah. No, I was amazed. You let us hold it and look at it and it's like, wow, this is the future. And I imagine that, you know, with all your international travel, you must be very frequently in circumstances where the bigger ones, it's just not practical. Not practical.

Well, that's true.

Or to. Or to transport them. Right. I mean, I imagine sometimes you're in some very out of the way places.

Well, we go to some places where they've been tried. We had more of a laptop model. Okay. We were in Ethiopia last year and we had three laptops and three of these handheld ones. And they tried to steal the laptop ones from us.

He tried to steal it.

And so that was confirmation. And they didn't even know what the handheld ones were. Okay. And then when we took them into Ethiopia, we had to show the doctors there that smaller doesn't mean less. Less quality.

Right, right.

Because we tend to think if it's bigger, it must be better. So they all wanted the big one.

Right.

So we had a demonstration. We used the laptop and the handheld and we brought in six or seven mothers and let the doctors experience experiment with them. And they all wanted the handheld ultrasound at the end of the day because they could see that the quality was just as good. Sort of like computers, you know, you show me a great big computer.

Right.

Or a small one. I'm going to take the small one.

Well. Well, it's amazing to think we have more computing power on our iPhones than they used when they, when they went to the moon in the late 60s. No. This is wonderful. John, talk to us about other resources, too. I mean, you've done a lot of writing, as have I. You've got online website resources. Connect our listeners with some of these resources that Passion Life offers.

Well, besides the handheld ultrasound, which is the high tech piece that I think is the next big advancement in the pro life movement is going to be the handheld ultrasound, I really believe that there's also a low tech. Okay, I'm just going to show you my little tiny fetal model. Okay. Now fetal models have been around for a long time, but they tend to be injection molded. They're not very scientifically accurate. And as the world has gotten more sophisticated, we wanted to make sure that we were providing a low tech but medically accurate way for people who are not trained to be able to counsel other women. So we developed what we call the Passion Life tiny baby, which you can find on our website. This is a nine week old, completely 100% accurate fetal model. And we hand these out by the hundreds of thousands. Okay. Because what it does, like this week in Cuba, I think we're sending something like 15,000 of these to Cuba this year. What it allows is that everyday mom and dads get one of these. A pastor gets a box of them that he gives out to everybody in his church. And immediately when they meet somebody and they're afraid, they don't know what to say, they just take this model out of their pocket and they say, this is what your baby looks like at nine weeks. Let's talk about it. So it empowers everyday people who don't have time to read my books or your books or become specialists or get trained for weeks and weeks at a pregnancy center. We want them just to have enough. No is to say, this is what your baby looks like. Let me help you. That's our pro life training right there. Let me help you. Okay, so that's a little resource. And if people go to our website, passionlife.org you can get one of these for yourself or you can make a donation and you can send a box of 50 to a place like Cuba or Ethiopia or wherever and get some of these in return to share. But that's our kind of a high tech and low tech approach to things. And then there are other resources that we've got downloaded just like you have on your website that just help everyday people know what the Bible says, know what history shows us, know what the statistics are and know where your entry point might be to join the cause of life.

It's so awesome. We are so much on the same page. And thank you for everything that you're doing. We certainly link to passionlife.org and, and again we want to emphasize that website for everybody. Passionlife.org We've got a website called Prolife Church and that's something again, it intersects a lot with what, with what you're doing, whether it's prayer resources, preaching resources, but then Like I said, the simple things. We got to be careful not to over complicate the battle that we are in, nor to underestimate how, how. How deeply integral it is with Christian faith and with biblical, biblical worldview and with mission, passion, life. We've got to have the passion that's inspired by Christ himself, who is working and living in us and through us and saving people. John, could you seems appropriate at this point after everything we've said. Could you lead us in prayer?

I will be glad to. But first I just want to thank you, Father Frank, for your years of service and this amazing global ministry that you started. And you are as passionate today as you were 25, 30 years ago. And what we lack in smarts, passion can make up for a lot of that. Right? There you go. Am I right about that?

Absolutely.

I'm relying on that. Okay. But I just really want to thank you for the leadership you provide in the US and around the world for the cause of life. And I'm just going to pray that we both live long and prosper in the work that God's called us to do. We've lost a number of good leaders over the years and it's important for us to be to press on as long as we can. So evangelicals and Catholics working together, I always say to people, acknowledge the differences, be honest about that, but recognize the incredible common ground that we have together, that we all believe in the word of God and we all believe that it's morally wrong to intentionally kill an innocent child. And that is enough of a foundation for us to get to the call of rescuing together. I've loved seeing it in all over the world. I've loved to be a witness to how God has brought people together who disagree on some things and but agree on this one thing, to work together for the saving of many. So in the name of the Father and Son and the Holy Spirit, Lord, we just want to lift up our hands to you. We want to give you thanks and praise that you are a great and awesome God, that you have given us life and our life will return to you. And that through our faith in Jesus Christ, that we will not only stand before you, you, but we will sit in front of you and with you on the throne, as Father Frank has mentioned. And we want to make the most of our time while we're here. Lord, our time here is so short and brief. But help us, Lord, to make the most of our time and to give ourselves to the neediest people in the hardest places and make the greatest sacrifices that we can be the most satisfied, happy people on earth and thereby be a witness to your goodness and grace, kindness and mercy and how you can take sinners. Wash us clean, set us free to go out and serve you and to experience life saving and life changing power on our time. Right now, all over the world, we just pray that your, your church would grow and expand and that more testimonies like we've mentioned today would come forth about your life changing power. And we do pray for the complete and utter collapse of abortion. Lord, we pray that as you have brought down systemic terrible evils that lasted for generations like slavery, you will still yet declare a day of conquering power over this sin of abortion. To the praise and glory of your name we pray. Amen.

Amen. And Amen.

Amen.

Amen. Jacob, thanks for the opportunity for us to have this. This very, very fruitful conversation. Oh, my pleasure. Thank you both for being here.

Sam My shepherd, I shall not be, in want I shall not be. He makes me lie down in green. He leads me by quiet blue. Yes, I walk through darkest balance. You are me. I need your protection and guidance. Accompany me everywhere that I, I go. Spread a feast before me in the presence of my enemies. In front of my enjoying me. You and all my head with all the. My cup is overflowing. Mercy, beauty and your love is chasing after me. Everywhere that I go, every day of my life. Everywhere I go, every day of my life. You refresh and restore my soul. You lead me in righteous pathways for your name's sake alone. You've invited me to make your house my home. I hope you know people for you are with me everywhere I go. Oh, oh. Spread a feast before me in the presence of my enemies. In front of my accusers. You're enjoying me. You ignore my magic love. My cup is overflowing. Mercy, beauty and you love it. Chasing after me Everywhere that I go, every day of my life. Everywhere, everywhere I go, every day of my life. Everywhere we go every day.

Of our mind.

Sam.