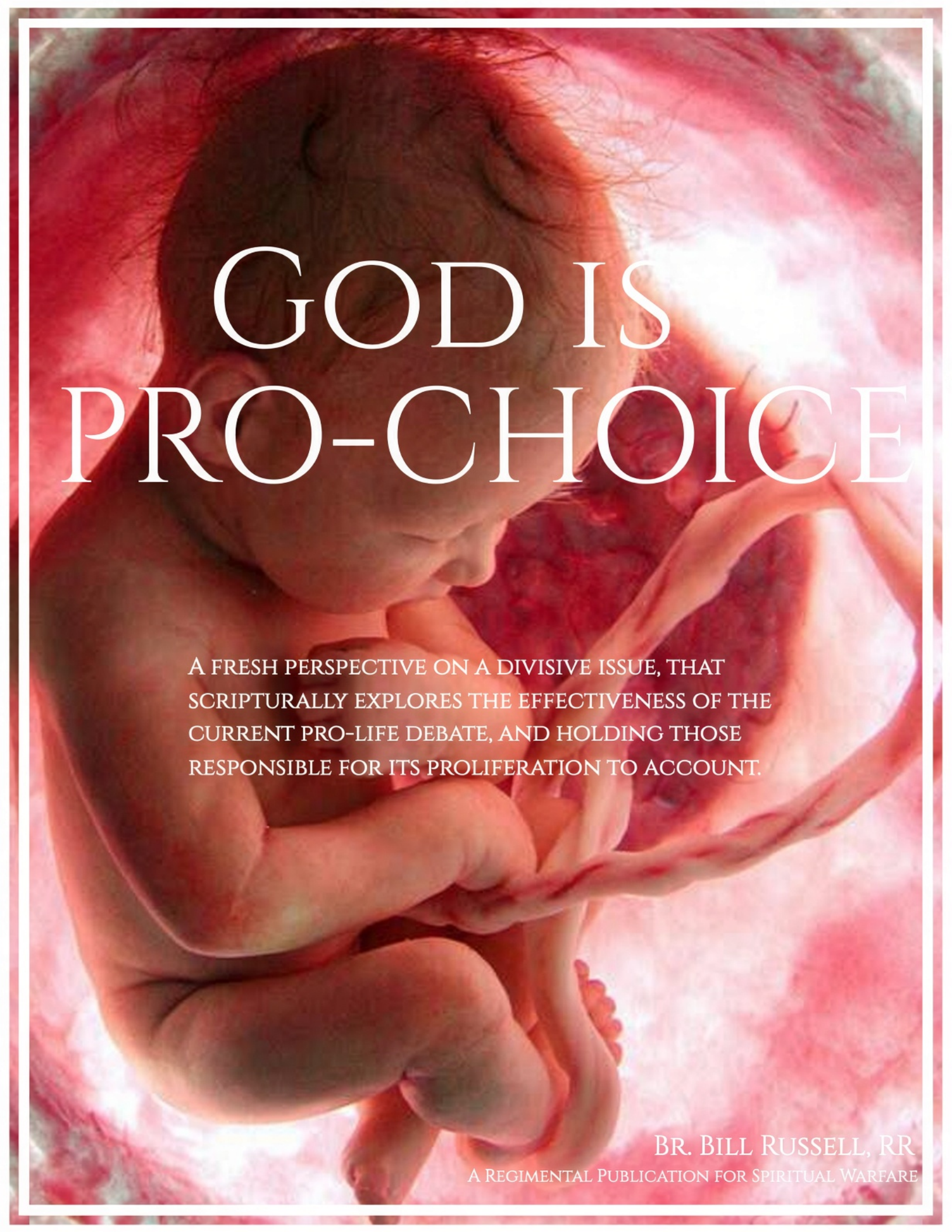


God is Pro-Choice

A fresh perspective on a divisive issue, that scripturally explores the effectiveness of the current pro-life debate, and holding those responsible for its proliferation to account.

Br. Bill Russell, RR

A Regimental Publication for Spiritual Warfare

A ROSARY REGIMENT ESSAY FOR SUBSTACK

GOD IS PRO-CHOICE

A fresh perspective on a divisive issue that scripturally tests the effectiveness of the current pro-life debate—and holds those responsible for its proliferation to account.

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The title will make some of you flinch. Good. Stay in the room. This is not a surrender to the abortion industry, and it is not a clever rebrand of death as liberty. It is a confession. God is pro-choice in the only sense Scripture ever uses the word: He set life and death before us and refused to turn us into machines. He pleaded, Choose life. He did not seize the fruit from Eve's hand. He did not chain the rich young ruler to the road. He wept over Jerusalem and still let Jerusalem walk away.

The brutal fact of the last sixty years is that Christians made our choices long before any woman ever sat in a clinic waiting room. We chose silence when the sexual revolution decoupled sex from sacrament. We chose convenience when chemical contraception taught a generation that new life was a malfunction. We chose comfort when fatherhood became optional and motherhood became a lifestyle brand. Then we walked onto sidewalks with signs and acted as if the blood started at the clinic door.

It did not. We handed them the knife.

I. The Sidewalk in Portland

The thesis of this essay did not come to me in a study. It came while I was praying the Rosary outside Planned Parenthood in Portland, Maine. I was there as a Christian, as a man who believes every child in the womb is a neighbor, and as a street preacher who has watched the culture of death operate in a New England city that congratulates itself for compassion.

What I overheard from some of my fellow protesters was not compassion. It was contempt—derogatory words hurled at women walking in and at the escorts walking with them. The women already looked like they were drowning. The Church met them with a stone.

In that moment the Holy Spirit did not give me a talking point. He gave me grief. Those women were not the origin of the crisis. They were standing in a ruin we helped build. For fifty years we failed to teach our sons that a woman is not an object for gratification but a bearer of life, created in the image of God, worth more than rubies. We failed to teach our daughters that their bodies are temples, not commodities, and that the capacity to give life is not a defect to be managed. Then we called the wreckage "their choice" and washed our hands.

"A wife of noble character who can find? She is worth far more than rubies."

PROVERBS 31:10

II. The Layman Who Has No Right to Be Quiet

A word about the man on this page, because the title will be used to invent one. I am not a clergyman. I do not speak from a pulpit the Church assigned me. I am Br. Bill Russell of the Rosary Regiment: author, polemicist, speaker, street preacher. I belong to the laity. I belong to the Church Militant — the Church still in the fight, not the Church already at rest. That is not a demotion. It is a jurisdiction.

I love the one true Church founded by Jesus Christ on the apostles, with Peter named in the rock and the keys (Matthew 16:18–19). I will not pretend she is a denomination among denominations. I love my Protestant brothers and sisters as baptized kin in the same Lord. I will not pretend that love requires me to swallow a lie — theirs, Rome's when Rome's sons speak sloppily, or mine. I am an adopted son of the one true God (Romans 8:15; Galatians 4:4–7). My citizenship is in heaven (Philippians 3:20). I will not passively accept untruth from a government, a movement, a pastor, or a regiment that bears the name of Mary. Jude did not say "be nice about the faith once delivered." He said contend for it (Jude 3).

Vatican II did not invent that duty. It named it. The Decree on the Apostolate of the Laity, Apostolicam Actuositatem, says the Christian vocation "is, of its nature, a vocation to the apostolate," and that the laity receive both the right and the duty of that apostolate from Baptism and Confirmation — "assigned to the apostolate by the Lord Himself" (AA 2–3). When "most serious errors" arise that undermine religion and the moral order, the Council "earnestly exhorts the laity," according to their gifts and in the mind of the Church, to take a more active part in explaining, defending, and applying Christian principles (AA 6). Lumen Gentium 31 calls the laity to sanctify the world from within as leaven. Lumen Gentium 37 goes further: by reason of knowledge or competence, the laity are "permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church" — in truth, courage, prudence, reverence, and charity toward those who represent Christ.

That is the true part of what I am saying. Here is the limit, because No Bullshit Christianity does not get to inflate a council text. The same paragraph of Lumen Gentium 37 binds the laity to "promptly accept in Christian obedience" what pastors decide as teachers and rulers. The layman may fight heresy. He may police sloppy catechesis in the only way a layman can: by knowing the faith, naming the error, refusing to live it, teaching against it, and demanding better formation. He does not depose a bishop. He does not found a second Magisterium in his Substack. Submission to Rome and combat against error are not opposites. They are the same son doing two jobs: kneeling, and refusing to call darkness light.

Jesus put the order of operations in two sentences the Rosary Regiment will either obey or become another loud faction.

"You hypocrite, first take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

MATTHEW 7:5

"Let any one of you who is without sin be the first to throw a stone at her."

JOHN 8:7

If the Rosary Regiment is to be founded on No Bullshit Christianity, it must first and foremost acknowledge its own contributions of bullshit — the antecedents that made the clinic possible. Our silence in the sexual revolution. Our half-converted men. Our daughters formed by the algorithm instead of the Church. Our spare rooms. Our slogans. Our willingness to shame a woman on a sidewalk while we had not yet confessed the plank. A regiment that skips that acknowledgment is not militant. It is cosplay.

That is why this essay exists. Not because I am holier than the movement. Because I am in it, and the movement's first weapon has to be repentance or the rest is noise.

III. God Gave Us Choice Before the Clinic Existed

From the first pages of Scripture, God is the Lord of a people who must choose. He could have made worship automatic. He did not. Love that cannot refuse is not love.

"And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'"

GENESIS 2:16–17

He set the command in front of them. He did not padlock the tree. The Fall is not the story of a God who failed to control His creation. It is the story of a God who honored the terrible dignity of a free creature—and then came looking for the creature in the cool of the day.

"This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live."

DEUTERONOMY 30:19

That is the whole argument of the title. God is pro-choice because He is pro-person. He will not conscript the will. He will plead. He will warn. He will send prophets, and finally He will send His Son. He will not turn the human heart into a circuit. And when we choose death, He still stands in the road with mercy—see the father of the prodigal, running while the boy is still a long way off (Luke 15:20).

Christ does the same. He tells the rich young ruler the truth and lets him walk away sorrowful (Matthew 19:21–22). He laments, "How often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing" (Matthew 23:37). Unwilling. That is the tragedy of a free people. That is also the dignity of a free people.

So when I say God is pro-choice, I am not baptizing abortion. I am saying the opposite: the God who commands "You shall not murder" still lets nations disobey Him, and then He holds the nation to account. The question is not whether choice exists. The question is what we have done with it.

IV. The Choices We Already Made

Abortion did not fall out of the sky in 1973. The industry that harvests children is the fruit of earlier, quieter yeses.

Contraception as a creed. When the first oral contraceptive was approved in 1960, a civilization made a theological decision while pretending it was only a medical one. Sex could be separated from fruitfulness by design. Pleasure could be kept. Life could be declined. That is a choice against the grain of the created body. Humanae Vitae said so in 1968 and was mocked for it. The mockery was itself a choice.

The sexual revolution as liturgy. From the mid-sixties forward, the West catechized its children in a new gospel: the body is a toy, consent is the only sacrament, and consequences are someone else's problem. Christian men—myself in the dock with them—often resisted the revolution with their mouths and cooperated with it with their eyes. The revolution did not storm the Church. It was let in the side door while we argued about the color of the carpet.

A truncated feminism. The first cry for the legal and economic dignity of women was not the enemy of the Gospel. What followed often was: the recasting of motherhood as a trap, the treatment of fertility as a disease, the demand that a woman become a more efficient economic unit by suppressing the very gift that images the life of God. We did not answer that lie with a better honor of women. We answered it with silence, or with lectures no teenage girl could hear over the roar of the culture.

Those were free-will decisions by baptized people. God did not make us take them. We took them. Abortion is downstream of that baptismal amnesia.

V. We Failed Our Sons and Our Daughters First

Who failed them first? That is the question the sidewalk never asks.

Who failed to tell little girls they were chosen to be life-givers, that their bodies were temples (1 Corinthians 6:19–20), that they should honor and protect the gift? Who failed to tell little boys that communion with a woman is not a right they extract but a privilege they have not yet earned—that fatherhood is a divine calling, not a hobby they can decline after Saturday night?

We should have taught our boys to pray for their future wives and our girls to pray for their future husbands before they ever learned the vocabulary of lust. We should have spoken about the difference between male and female as soon as a child can reason—not to inflame appetite, not to confuse, but to plant reverence. We did not. We outsourced formation to public school, to pornography, to the algorithm, and then we acted shocked when the children arrived at adulthood unable to see a baby as

anything but a threat to a plan.

> *"Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies."*
>
> 1 CORINTHIANS 6:19–20

God says we were created male and female, both reflecting His image (Genesis 1:27). We allowed a culture to convince women that their divine capacity to give life is a burden to be rid of. We let this happen. That is not "the Left." That is the Church asleep at her post.

VI. The Hypocrisy of a Movement That Judges the Symptom

Here is the wound I will not dress with flattery. Much of the public pro-life movement has spent decades pointing at women and calling them murderers while neglecting the men who used them, the churches that never formed them, and the households that never opened a spare room. Clinics are a symptom. The disease is our silence and our inaction.

Christ's word to the men with rocks in their hands was not complicated. He did not call her sin a sacrament. He told her to leave it. But He would not let the righteous use her as a prop. That is the difference between a prophet and a partisan. We have been partisans. We have offered condemnation without solutions, anger without compassion, judgment without mercy. We limited our protests to our own pews and denominations, congratulated ourselves for correct doctrine, and then wondered why the street did not convert.

If we, as Christians, do our actual job—form men who will not abandon, form women who know their worth, build homes that will take a child, put money and rooms and hours behind the word "life"—abortion clinics close because no one needs them. Laws matter. They are not a substitute for a people.

VII. What Abby Johnson Saw from the Other Side of the Fence

If you want a witness that the sidewalk can either harden a soul or help save one, read Abby Johnson's Unplanned. She did not start as a cartoon villain. She started as a college volunteer who believed Planned Parenthood's public gospel: that the organization existed primarily to prevent unwanted pregnancy and therefore to reduce abortion. She worked eight years in the Bryan, Texas clinic, rose to director, and was named employee of the year. She has written that she herself had two abortions while using contraception—the very method the industry promised would make abortion rare.

Two facts from that book should haunt every Christian who thinks a sign is sufficient.

First: the business model. Johnson recounts regional pressure to increase abortion numbers because abortion was the revenue engine. The official mission said "prevention." The ledger said otherwise. A movement that only screams "murderer" at the door and never tells the truth about the machine leaves

the lie uncontested where it is most lucrative.

Second: the conversion. In September 2009 she was asked to assist an ultrasound-guided abortion at thirteen weeks. She has testified that she watched a child struggle against the instruments—the same kind of image she knew from her own daughter. She did not become "pro-life" in a single cinematic second. She has been honest that she hated the pro-life movement, had been taught to hate it, and spent days trying to justify what she had seen. What met her on the other side of the fence was not only argument. It was a Coalition for Life that had prayed for her by name for years. Love had been standing there longer than her crisis.

That is the pastoral fact buried under our slogans. Many people inside the industry are not demons in scrubs. They are souls who believed a lie, often a lie that sounded like help. Johnson later founded And Then There Were None to help clinic workers leave—because some of them want out and have no money, no plan, and no church waiting with a job and a table. If our "pro-life" ends at the clinic driveway, we are not pro-life. We are anti-a-building.

Unplanned also exposes our formation failure. A woman can sit in church, marry a Christian man, and still be discipled by Planned Parenthood because the parish never taught the body, never taught Humanae Vitae, never taught her that contraception-as-savior is a false gospel. The industry did not have to kick the door in. We left it unlocked.

VIII. The Numbers That Indict the Church

A young Protestant street preacher once did the arithmetic out loud, and the Holy Spirit used it to break something in me. His figures were rough. The corrected figures are worse for us, not better.

There are not ninety million Christians on earth. There are more than 2.6 billion. That is the World Christian Database estimate for mid-2025: roughly one human being in three. UNICEF and companion advocates still speak of on the order of 150 million children worldwide who have lost parental care. In the United States alone, hundreds of thousands of children move through foster care in a given year. Meanwhile Guttmacher—an institute that supports abortion access—counts more than one million clinician-provided abortions a year in the United States in 2023, 2024, and 2025, after Dobbs. The legal "victory" did not empty the waiting rooms. It redistributed them.

Sit with the ratio.

- **More than 2.6 billion Christians.**
- **On the order of 150 million children without parental care.**
- **One million-plus abortions a year in one rich country.**
- **Millions of children under five still dying annually of causes the modern world already knows how to prevent.**

Figures rounded from World Christian Database / Zurlo & Johnson 2025; widely cited orphan-care estimates; Guttmacher Monthly Abortion Provision Study; UN IGME child-mortality reporting.

If James 1:27 is not a decoration, the Church has the bodies, the spare rooms, the income, and the doctrine to make "I had no choice" a rare sentence. We have extra bedrooms and man-caves and sewing rooms. We have the numbers to absorb the children we tell other people to carry. We have not done it at scale. Anyone who offers adoption as a slogan while the waiting lists and the group homes stay full is not offering an alternative. He is offering an alibi.

"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world."

JAMES 1:27

"Do not withhold good from those to whom it is due, when it is in your power to act."

PROVERBS 3:27

IX. Augustine, Last Resort, and the Violence I Had to Bury

I need to say this without theater, because I lived it. In the ignorance of my youth I would have stood with the hardest edge of Operation Rescue. I believed abortion was murder—and I still do. What I also believed, and later had to repent, was that almost any force against the industry could be dressed up as justice. I was a student of Christian theology who could quote just-war language as if it were a permission slip. For most of my adult life I carried that error. There was a season in which the grief was so hot I could imagine ending the building in order to end the killing.

That thought is a temptation, not a calling. I name it because some of you have had it and been too proud to confess it, and because the enemy would love to turn righteous horror into a second crime.

Saint Augustine's just-war tradition, refined through the centuries, is not a hunt for a holy riot. It is a leash on wrath. Among its conditions is the one we keep skipping: last resort. All serious peaceful means must be exhausted before force can even be discussed. Legitimate authority. Just cause. Right intention. Proportionality. Reasonable prospect of success. And last resort.

Apply that honestly to this slaughter and the sidewalk slogan collapses. We have not exhausted peaceful means. We have not built a Christian people that will adopt at the scale of the wound. We have not made motherhood survivable for the terrified twenty-two-year-old. We have not confronted our own sons. We have not funded the exits of clinic workers the way Abby Johnson's ministry tries to. We have not told the truth about sex for two generations. A movement that skips those labors and goes straight to fury has not entered just war. It has entered impatience wearing a Bible cover.

You cannot fight evil with evil. The weapons of this war are not the weapons of the world.

"For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds."

2 CORINTHIANS 10:3–4

X. Dobbs Was a Remand, Not a Revival

The reversal of Roe v. Wade was treated in many pulpits as the harvest of fifty years of marching. Tell the truth: it was a remand to the states, achieved through a court shaped by a coalition of concerns far broader than abortion. It was not the conversion of America. It was not the repentance of the Church.

Look at the map after Dobbs. Restrictive states—often smaller, often already culturally conservative—saved some children. Large coastal and metropolitan states wrote abortion deeper into statute and expanded travel, telemedicine, and chemical abortion. Guttmacher's own counts show national clinician-provided abortions remaining above a million a year. The patchwork did not end Moloch. In some corridors it professionalized him.

A legal win without a spiritual awakening is a false victory. "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land" (2 Chronicles 7:14). That verse is not addressed to the Supreme Court. It is addressed to us.

XI. What Choosing Life Actually Requires

Stop asking politicians to do the work of fathers, mothers, pastors, and godparents. The root is not a statute. The root is a people who forgot the divine dignity of man and woman.

1. Teach the body again. Boys honor women as life-bearers, not as content. Girls know their worth is not a male gaze. Sex is a communal sacrament inside covenant, not a thrill with a delete key. Start as soon as a child can tell the difference between a man and a woman, and do it without pornography's vocabulary.

2. Rebuild fatherhood. A great share of abortions begins with a man who already left. "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4). If your men's ministry cannot produce men who stay, your rally is noise.

3. Make the alternative real. Pregnancy care that includes rent, prenatal medicine, childcare, legal help, and a spare room. Adoption and foster care treated as ordinary Christian practice, not a specialty for "those families." Reduce the stigma on birth mothers. Stay after the baby is born. James did not say visit the orphan once a year at the banquet.

4. Change the tone at the fence. Tell the truth about the child. Do not lie about the woman. Apologize where the Church failed her. Offer a way out to the worker inside, the way the Coalition for Life eventually became a door for Abby Johnson. "I have not come to call the righteous, but sinners" (Matthew 9:13).

5. Fight the war that is actually being fought. This is spiritual warfare. Prayer, fasting, the sacraments, the Rosary—not as branding, as weapons. The Rosary Regiment exists because coordinated intercession is how strongholds come down. Rage does not cast out rage. The Blood of Christ does. And the

Regiment's first drill is the plank: we name our own bullshit before we name anyone else's.

"Little children, let us not love in word or talk but in deed and in truth."

1 JOHN 3:18

XII. The Choice in Front of Us

The next time you see a woman walking into an abortion clinic, remember: we failed her first. Our inaction, our silence, our refusal to teach God's truth about the body and the family led her to a door we pretended appeared by magic. We are not without blame. The hypocrisy must stop.

God is pro-choice—but not in the way the industry means. He gives us the choice to stand for life or to stand idly by while life is lost. He gives the Church the choice to remain a voting bloc or to become a people who open the door. He gives you the choice, this morning, to repent of sidewalk righteousness that never reached a spare room.

Even now He offers redemption. The father still runs down the road. The Church can still become what she was told to be. Will we choose life, or will we keep congratulating ourselves for signs while the numbers stay the same?

The choice is ours. God is pro-choice. He pleads with us to choose life.

God have mercy on us all.

AMEN.

Br. Bill Russell, RR, is a Maine author, polemicist, speaker, and street preacher — a layman of the Church Militant, not a clergyman. He writes under the discipline of No Bullshit Christianity and helps found The Rosary Regiment. This essay is adapted from a 2024 manuscript and prepared for Substack.

Sources for figures and council texts: Gina A. Zurlo, Todd M. Johnson & Peter F. Crossing, World Christianity 2025; Guttmacher Institute Monthly Abortion Provision Study (2023–2025); UN IGME / UNICEF child-mortality reporting; widely cited UNICEF-adjacent estimates of children without parental care; Abby Johnson with Cindy Lambert, Unplanned (Tyndale, 2011); Vatican II, Lumen Gentium 31, 37 and Apostolicam Actuositatem 2–3, 6.