

## **Transcript of Video Posted by Fr. Frank Pavone on the weekend prior to the 2016 Presidential Election**

### **Election Novena 7 Video**

Brothers and sisters good morning, Fr. Frank Pavone here, National Director of Priests for Life, coming to you live on this 7th day of our election novena.

Today I am doing something rather extraordinary, because here before me lies a baby, killed by abortion in the second trimester of pregnancy, a baby whose body was entrusted to us for burial. (.30) This baby rests in a nearby memorial chapel. Today we are going to pray with this baby and we are going to let this baby's body bear witness to our nation as we begin the process to elect our next president, our next senate, congress, state legislatures, up and down the various levels of government. People will go the polls on Tuesday, many have been going already. (1.00)

I am here to present to you today the fact that we have a very simple choice: to elect those that are going to affirm the covenant we have with God or those who reject it...those who call the people to obey it, or those who want to rewrite it. The testimony of scripture and the testimony of the life of this child point to the critical importance of this election.

(1.32) God says to his people in the book of Deuteronomy, "I have set before you life and death, blessings and curses. Choose life then, that you and your descendants may live." Brothers and sisters, this exhortation was from the God of the Covenant, in other words, God entered into a special relationship with his people, he revealed himself to them, (2.00) he gave them his word and his law, he sent them his prophets to remind them of that word and that law. This was a covenant of life: the people would share the very life of God and God would share himself with them, and he ratified this in various ways and had them ratify it, as we read in the old testament of the ceremony of the sprinkling of the blood (2.31) of the animals. Blood is a sign of life. God said sprinkle the blood on the people who are gathered to worship. Half of the blood was to go on the people and the other half was to go on the altar, the altar representing God, the people of course, his people and the sharing of the common life represented by the sprinkling of the common blood.

When God said "choose life", he meant: choose the life (3.00) that I am offering to you by entering into this covenant with you, share the life that I want to give you, you can live as my people, I will be your God, I will protect you from your enemies, I will give you and your descendants prosperity and blessings. Notice that God gave them this choice of life or death, but he did not allow them to choose the consequences of the choice.

(3.29) He said I set before you life and death, blessings and curses. So you can choose either one, if you choose life blessings will follow, if you choose death curses will follow. We don't get the opportunity... We don't have the ability to say, "I am going to choose

death but I want blessings to follow." That is what the culture of death mistakenly proposes, that you can choose death and benefit from it. You can't. You choose life and blessings or you choose death and curses, one way or the other, but you don't choose the consequences.

(4.05) Brothers and sisters we are about to elect leaders in our country. I am showing you this baby here today because I want to connect this election with the choice of the covenant of life or death. I want to use some more examples from the Old Testament. You know, when you read through the whole history of the Old Testament, (4.30) we have a parallel history of the northern and southern kingdoms. The northern kingdom of Israel, 10 tribes, the southern kingdom of Judah the other two, the 12 tribes of Israel all together... and we have in that history of the Old Testament, and it can be rather confusing as you read through it, a constant story of fidelity to the covenant or infidelity to it, and when the people looked at the nations around them – (5.00) because when God gave them the land...he gave them their own land- but around them were the lands of the other nations who did not know the god of the covenant who had revealed himself, with Moses and the Commandments and the code of the covenant and the way of life - these other nations did not know the true god, they worshiped false gods. And they also had kings. When God's people settled in their land, they looked around and said "oh wait a minute these other nations have kings, we want a king too." (5.30) We read about this in the first book of Samuel, Chapter 8. They said to Samuel, "tell the Lord to give us a king, we want a king too, like the nations around us." But Samuel said, "The lord is your king." And they said, "Yes, well, we know the Lord, but we want a king who can fight our battles and lead our armies and protect us." So God eventually said to Samuel, "Ok, then, give them a king." But the reminder, the warning, was to remember that you and your king have a king in heaven. Both you the people and your king are responsible to the king of kings, the God of the covenant. (6.08) There were two kings - as the kingdom split there were two kings, one in the north and one in the south, and again you read all of this history in the Old Testament in the history of the different battles and wars. But you see this theme going throughout: that the king over the people either was faithful to the covenant, and in fact urged the people to follow the covenant, or there were the unfaithful kings who violated the covenant and in violating the covenant, they told them to practice - they in fact introduced into the kingdom of Israel and Judah the practices of the nations around them...pagan practices - they were in a culture of death. And some of the kings adopted the practices of the culture of death.

(7.03) Brothers and sisters this is why the prophets had to come along and challenge those kings. Be faithful to the covenant yourself, choose life, choose God, realize that you do not have ultimate authority - only god does - be faithful to the covenant yourself, and lead your people in the ways of that covenant. This is why the prophets had to come along. And of course one of the more colorful of the prophets - they were all colorful (7.36) - was the prophet Elijah. I want to refer for a moment to him. We read in the first book of Kings about him, in chapter 17, 18, 19. We see him go to king Ahab and he had a challenge to make to Ahab, because he was leading his people astray, his wife was Jezebel, and they were following false gods, the Baals - pagan gods. Listen to what Elijah said, and when he

went to Ahab, Ahab said to him, “Is it you, you disturber of Israel...” you see how the good guys are called the troublemakers, even way back then. “You disturber of Israel.” Elijah said, “it is not I who disturb Israel, it is you...and your family.” Why? How does King Ahab and his family disturb Israel? Elijah goes on, “by forsaking the commandments of the Lord (8.30) and following the baals - the false gods, the pagan gods, the gods of the nations around them - not the God of the covenant who wants to give them life, but the gods of these other nations. And Elijah goes on, “now summon all Israel to me on Mt. Carmel, as well as the 450 prophets of baal and the 400 prophets of ashara who eat at Jezebel’s table. So Ahab sent to the Israelites and had them assemble, and Elijah said to the people when they had all assembled. (9.00) Now listen to this, in reference to this election, he said to the people, “How long will you sit on the fence. If the Lord is God, follow him. If baal is god, then follow him. The people did not answer. And then Elijah put the prophets to the test. You may remember the story where he asked them each to call upon their respective god to send down fire, and of course the prophets of baal couldn't do anything, (9.35) nothing happened, because these gods were false, and when he called on the Lord, the true god of the covenant, true fire came down, and the people embraced the lord, and he slew the prophets of baal.

Brothers and sisters, one of the practices of those who worshiped baal was to sacrifice their children. and again, for those of you who are just joining us, I have in front of me a child (10.00) who was killed by abortion in the second trimester. You see the bruises on this child’s body, this was a prostaglandin abortion - this baby was killed by violent contractions induced by drugs. This is what the people of old did under baal. Let me read to you from a historical account: On a moonlit night the body was placed on the arms of an effigy of baal made of brass. The priests (10.30) lit fires that heated the effigies from its lower parts. The victims were placed on the burning hot outstretched hands...as they were burned alive they vehemently cried out. The priests beat a drum, sounded flutes, liras and tambourines. This drowned out the cries of the anguished parents. The father could not hear also the voice of his son, that his heart might not be moved to protect him. (11.05)

We are the people of the God of the covenant. I am telling you brothers and sisters that in this election this the number one - in fact it is the only - priority, to ask: are we going to vote as the people of the covenant (11.30) and are we going to affirm the God of the covenant. You know, I have heard and read all kinds of articles online and maybe you have too, of people trying to nuance and fine tune and rationalize, and intellectualize about how Catholics have all kinds of freedom in this election - oh you know we can vote for whoever we want to. Well, legally speaking of course (12.00) we can vote for whoever we want to. When it comes to the catechism, you don't see a particular candidate’s name or party in the catechism.

But this misses the point. Are we the people of the covenant or not? We are going to elect a candidate, we are going to put into power a party, that either affirms the covenant or doesn't. Some people will say, “oh its not the simple...”. Oh no? Lets go back to the Old

Testament for a moment.

(12.29) Why did the Assyrians come in the year 722 BC and take the very people of God, the kingdom of Israel, into exile? Why did they come and conquer the land and take the people away. Then it happened again in 587 BC to the southern kingdom of Judah, where the Babylonians came in and destroyed the city of Jerusalem, burned the temple, took the people into exile again.

(13.03) Why did the Assyrians take the northern kingdom into exile? Why did the Babylonians take the southern kingdom into exile? Why did God allow his enemies to punish his people?

And the prophets like Jeremiah said, “don’t fight against the Babylonians, they are actually the instrument of god bringing punishment. Why did this happen? Well scripture tells us why it happened. Lets start with the Assyrians.

(13.30) 2nd book of Kings Chapter 17, “and they (the people) forsook all the commandments of the lord their god and made for themselves molten images of two calves and they made an ashara and worshiped all the hosts of heaven and served baal. And they burned their sons and their daughters as offerings...and used divination and sorcery and sold themselves to evil in the sight of the lord, provoking him to anger. (14.00) Therefore the Lord was very angry with Israel and removed them out of his sight.” That is why there was the exile. God couldn’t stand the site of this, this right here - the sacrifice of children, the killing of children, the shedding of innocent blood, by his own people and their kings.

Their kings said, “Oh lets do it, this is good.” (14.30) And then - this was chapter 17 I read from for you - then in chapter 24 we read about why the Babylonians came and took the southern kingdom into exile. Nebacanezzer, the king of Babylon, came up. he turned and rebelled. And the lord sent against him bands of the Chaldeans and bands of the Syrians, Moabites and Eminites, and sent them against Judah to destroy it according to the word of the lord which he spoke (15.00) through his servants the prophets. Remember again, I told you - the prophets would challenge the kings - “obey the covenant!” “Don’t lead your people in disobedience of the covenant...Are we the people of the covenant or not.” He goes on: “Surely, this came upon Judah at the command of the lord...to remove them out of his sight, for the sins of Manasseh and all he had done, and also for the innocent blood he had shed, for he filled Jerusalem with innocent blood, and the lord would not pardon.”

(15.38) How far we have come from remembering the basic choice we have. Choose life, God says - he means obey the covenant -and blessings will follow for you and for your nation, for your land, for your children, for your descendants. Choose death, disobey the covenant, neglect it, (16.00) try to rewrite it, fashion it according to your own image and likeness - choose death and curses will follow for you, for your land, for your nation, for your future descendants...and that is the moment we are at right now. Elijah called those

people together and he said to them, “how long are you going to straddle the fence. How long are you going to wobble along with two opinions, how long are you going to say, I can’t decide? And here we have it once again in this election. So many people say, “oh I can’t decide.” – (16.30) Yes you can decide and you must decide today. Stop straddling the fence - we have a clear choice in front of us. One party that disregards and rejects and tries to rewrite the covenant of God, and the other one that affirms it. Yes, all imperfectly, because no political party is the Church. But the church has a very clear stand, brothers and sisters on very clear issues, and there is a very clear and very wide disparity and contradiction between the parties. Now I am not saying that a candidate is going to come along and say, (17.05) “go worship at the temple of an idol” or that they are going to say in explicit language, “reject God...”, but here is what I am saying: When it candidate, when a party, comes along and says its ok to do this, what you see right in front of me - kill a baby by abortion - they are rejecting the covenant of God. They are rejecting the very covenant that defines who you are as a believer, that defines who I am (17.30) as a believer. Reject the covenant of God: “I am going to tell you its ok to kill this baby...” That is what the Democratic Party is saying - oh we take a strong pro-choice position and we are against any kind of restrictions on a woman’s right to choose.” You elect candidates like that you might as well go and worship at an altar of baal - go to a pagan temple...reject the faith, repudiate it all together - that is what you might as well do. (18.00) The prophets of old challenged their rulers...we (now) get to choose them. They challenged their rulers when they violated their covenant and if we choose rulers who violate the covenant, then we violate the covenant.

And you know, its time to stop this nonsense that we can appear to be neutral. You have a very clear stance here. The prophet Elijah said to the people, “stop straddling the fence...stop trying to appear to be neutral...(18.30) stop trying to make believe it doesn't matter...stop trying to say there are no real differences here, we are legally free to vote for whoever we want....Well of course you are. You are legally free to violate the covenant too. You are legally free to abandon the faith. Does that mean that that is what you want to do?

Brothers and sisters, someone comes along and says, “I am going to redefine marriage, I think its ok for a man to marry a man, and our party (19.00) firmly and strongly and proudly stands by the right of men to marry men and women to marry women...” You are violating the covenant. If you elect those people, you are electing people who violate the covenant. You might as well go worship at a pagan temple. Go right ahead. Don’t even go to church this morning, worship at a pagan temple because you are putting into power those who think that they can take the covenant of God (19.30) and rip it up, just rip it up and burn it in the fire, and have no regard for what God himself wrote in stone, what God himself has defined and decreed. What are we doing here brothers and sisters? Why do so many people still say to me that they do not know who they are going to vote for? Why? Why this confusion? Why this hesitancy? (20.00) Even among the clergy...

Now I am going to address, very directly, some of the things I have been hearing lately, and some of the things, some of the blogs, and some of the articles, and some of the things that have been written, trying to invoke even Pope Francis... “oh look, he said ‘we cant have a politics of fear, we have to be careful about building walls.’” Let me tell you about building walls. There is one gigantic wall that has been built (pointing down toward dead child) against these children. It has been build by the candidates, (18.31) and party, that says that they don't have a right to protection before they are born. They are trying to cross the border of the womb. And there is a mega wall there, that says, “oh no if the mother says she wants an abortion, no we have to protect that quote unquote right. They can't get across the border of the womb. You want to talk about walls of division between people? Call them non-persons, dare to insult them (pointing down at child). Give false witness against God by saying that they are not human, that we don't have a responsibility to protect them. Try that for a wall. (21.06)

Brothers and sisters this is no joke. We are at a point here of choosing either to affirm the God of the covenant, to be a people of the covenant, to choose life...or to affirm those who are going to rewrite it, tear it apart, ignore it.

And of course we in the church we try to appear neutral: “oh now, we are a 501c3 and these various lawyers advising the bishops and advising pastors... ‘oh now be careful, because if you say something that is critical of one party...you have to equally criticize the other party.’” I actually even had a bishop write to me and say that the comparison piece that we put out wasn't sufficiently critical of the republicans. It highlighted too many of the differences between the democrats and the church. (22.00) Hey listen, that is the democrats' problem, its not mine. We were just quoting from the party platforms, and showing how they stand on matters like the protection of children just like this, and on the meaning of marriage and family...and how about religious liberty? If you want to talk about the God of the covenant? I am in the Supreme Court right now. Priests for life and I are still battling this case that was heard by the supreme court recently against the HHS mandate of the Obama administration, and under the democrats this would continue, where we are being told we cant practice our faith. This is the same problem that the Little Sisters of the Poor had, no doubt you have heard about them. But they are not the only ones fighting this mandate, theirs is not the only case. There are dozens of cases. EWTN has one of these cases, so do we at Priests for Life, and dozens and dozens of others...some dioceses do. I want you to understand something today, as you prepare to cast your vote. We are being told we cannot practice our faith, in the United States of America. (23.06) We are being told we have to choose being following our faith and following the law, one or the other, and if you follow your faith, and therefore break the law, you are going to get all kinds of fines and penalties...that would empty out all the money that people send us in order to do our work to save children just like this. (23.30) How are we being told to violate our faith? We are making it clear to the government, we are making it clear to the supreme court of the United States of America, that we are being asked to do when we provide health insurance to our employees, we are telling them it violates our faith, because there

is a provision in there whereby we have to authorize the expansion of abortion in our health insurance plans, and we are not going to do that. There is no way we are going to do that. (24.00) The bottom line is that we are the ones who judge whether what we are being asked to do by the government does or does not violate our faith. Its not up to them to judge that. We are the believers, the religious exercise is defined by the believer, to say “look, this is my faith, this is what the church teaches, this is what violates my faith.” The government instead is trying to tell us, “oh don't worry about that.” You don't tell us not to worry about that. You don't define what our faith requires. (24.30)

The point I am making is very simply this. This is a big distinction in this election...between those who are ready to respect the freedom of the Church to be the Church, to live as the Church, to flourish as the church, to work as the Church in America, without restrictions, without being suffocated by these government mandates and regulations...versus those who do in fact not even try to understand what our faith is.

(25.00) The God of the Covenant. We are the people of the covenant.

Brothers and sisters, there are those who are trying to say, well yes this dead baby, this is bad news, we shouldn't allow this, this is wrong. But at the same time we have to look at other issues. There are even some trying to say, they start invoking documents of the Church. This I do not understand. They try to get these documents of the Church, and they try to get statements of bishops, or letters, or blogs (25.31) that bishops might have written, saying, “ah don't worry, this one is bad, this candidate is bad, but the other one is bad too, there are many different issues that we have to consider.” Let me say it again - there is no comparison, look at this child. Now listen to these statistics.”

I was told for example in our voter comparison piece, “well why is there no mention there of the death penalty?” You want to know why? (26.00) You know how many people have been executed by the death penalty since 1976? in the United States of America? Here we are now 40 years later, it's 2016. In these last 40 years how many deaths do you think there have been of executions through the death penalty... - I am not saying I support the death penalty, I don't. But the fact of the matter is, here is the number: 1439. (26.30) We kill three times as many babies in America in one day... in one day! this is 40 years. 1439 executions... one day - we kill over 3000 babies by abortion.

In fact in those 43 years since Roe versus Wade over 59 million children, just like this one right here, have been killed by abortion. Do you know what that is? (27.00) If you want to start talking about – “oh well there are other issues that are important” - nonsense. Here is how many people we are talking about. The number of children like this who have been killed by abortion since in unelected Supreme Court made it OK to do under the law in 1973 are equivalent to the population of Washington DC, Louisiana, Oregon, Connecticut, (27.30) Iowa, West Virginia, New Hampshire, Maine, Rhode Island, Vermont, Wyoming, Kentucky, Oklahoma, Utah, Mississippi, Arkansas, Nevada, Kansas, New Mexico,

Nebraska, Idaho, Hawaii, Montana, Delaware South Dakota, North Dakota, Alaska all put together. Wipe out the population of those states... That's how many human lives have been (28.00) legally wiped out, killed, dismembered, destroyed by abortion in the United States since 1973. "Oh but we have to consider many other issues..." What is wrong with us? What is wrong with us? We actually have candidates saying that this is OK.... That they want more abortion... And they want groups like Priest for Life to help them expand abortion. And that is not enough for us to stop and say, "oh that's enough to disqualify the candidate?" (28.30) We have to keep finding ways in order to appear to be neutral? Did Elijah appear to be neutral? Did Jeremiah appear to be neutral? I get ordained to be a priest and then I am asked to appear neutral? Are you kidding me?

Let me show you something. This is why I am not giving you this in the context of a mass... I am wearing my ordinary clothing here. I wanted to do this differently this morning, I wanted to use some props. (29.00) This here is what candidates are talking about. They don't want to describe it, they say, "I am in favor of a woman's right to choose..." But choose what? This is an abortion procedure of the most common form in the second trimester of pregnancy. The Dismemberment of the child, you see forceps going in here grabbing the legs of the child and then pulling them off, pulling off the legs of the child. You look here, you see after the child's legs are pulled off, the torso, (29.30) the abdomen...this is actually happening. The arms are torn off, this is happening legally in the United States of America, thousands and thousands of times a day. Then we have here, in the end, the last thing remaining is the head, and the head is brought out in fragments rather than as a unified piece.

The northern kingdom of Israel and the southern kingdom of Judah in the old testament underwent (30.00) exile because they were killing children like this, real children just like this in front of me now.

Its different brothers and sisters, its not only that life is taken - we know that life is taken by many things - life is taken for example by gun violence. Here I have another statistic. You know how many babies are aborted in the United States every year? It's over a million. (30.30) Murders by guns: 559, 332... Not in a year but since 1973. I am not minimizing a single one of them. I am trying to wake up the people who are pretending that, "oh well we have to consider all of these issues together." Nonsense. We are living in the middle of a holocaust here. Murders by guns since 1973 until 2016: 559,332. (31.00) We kill twice as many babies and one single year by abortion. And this doesn't deserve our priority attention? Supporting this holocaust doesn't disqualify a candidate or party from your support? and you don't think it doesn't bode well for the nation moving forward that god is going to bless us and our posterity if we continue to allow the slaughter?

Causes of death in the United States of America: official statistics from (31.30) a couple years ago... cardiovascular diseases: 796,494. That doesn't meet up to the number of babies killed by abortion. Cancer 584,881... Half a million in one year. Half a million.

Babies more than 1 million killed by abortion. I can go on and on and on. Let me just tell you about a phone call that I had before coming here with you on Facebook live.

(32.01) It was from a woman in Ohio who right now as I am speaking to you is going around the community handing out flyers informing voters of where the candidates in the parties stand on abortion, and one other issues too...and urging people to vote pro life. And she got me on the phone, a couple of times this morning, because she was being yelled at - in fact she felt fearful - because someone was going like this yelling at her, intimidating her, because they didn't want her handing out these flyers in the church parking lot. You know who it was who was doing the yelling and the intimidating? The local priest, the pastor.

(33.00) Brothers and sisters, I have to apologize in the name of those who dress like this (pointing to his clerics) for that kind of behavior. We should not be yelling at you for trying to inform your fellow citizens where the candidates in the parties stand on the issues. We should be taking some of those flyers and helping you hand them out. We should be handing them out in the church. We should be proclaiming this from the pulpit. I am sorry but I side with Elijah. When are we going to get off the fence? He said to the people you can't (33.30) pretend to be neutral. You know the Church, understand what I'm saying-I wrote a whole book about this, abolishing abortion is the name of the book published by Thomas Nelson over a year ago in preparation for this election – and I make it very clear: I am not advocating that the church endorse candidates or that the church be a political party. We through our organization learn and strive to abide by all the proper rules and laws and we know them inside out.

(34.00) My brothers and sisters, I have to tell you: when people start bending over backwards to try to appear as if it's the same for the Church to support a Republican or Democratic policy - “ah, we are neutral, we are above all that...” No we are not above all that. We are advocates for morality, for the word of God, for the covenant of life that we have with God who alone assigns value to human life, who alone defines the meaning of marriage, the God who (34.30) alone sets the course for us as far as how we are to treat one another. With Elijah we have to say, "how long are you going to straddle the fence?"

This applies particularly- and let me say a word here... to those who have decided they're not going to vote for anybody to be president. Now hopefully if they stick with that decision hopefully at least they are going to vote for the people running in the united states senate, congress, and state legislatures, governors and everyone else that might be on the ballot where they live. (35.04) But I am not going to let it rest there. You need to vote for one of the two people who are running for president of the United States. Because to abstain yourself from that process makes it harder for the better person to win, whoever you think the better person is. Obviously if you don't vote for the person who is the better choice it's harder for them to overcome the numerical advantage they need to win. (35.30)

You know, brothers and sisters, it's the same problem if you put in the name of a 3rd party candidate, or you write in a name yourself. I invoke today the words of Elijah: "how long will you straddle the fence?" Don't pretend that one isn't better than the other. You have an opportunity here to make a real difference for children just like this who are going to continue to be slaughtered by the tens of millions (36.02) if people get into power in the U.S. Senate and in the White House who are going to shift the direction of the Supreme Court and continue to allow this child killing. The Supreme Court made a recent ruling on abortion, on laws in Texas that we're trying to regulate the abortion facilities so that these unscrupulous places don't hurt more women in addition to killing children just like this. (36.30) But the Supreme Court struck that law down. The Supreme Court, as you know, ruled in favor of gay marriage, the Supreme Court ruled actually, fortunately, in favor of religious liberty for businesses, the Priests for Life case is still yet to be settled. And then you have decisions on Obamacare and many other decisions...I mention these four and there were many others like them where the margin of the decision was a 5 - 4 decision. Of course (37.00) Justice Scalia would have ruled the right way in the Texas case that I just referred to.

These decisions of matters of major importance by the Supreme Court have been split right down the middle. The Supreme Court is evenly divided on so many of these critical decisions, which means, that the kinds of justices appointed by the next president and confirmed by the senate will either (37.30) shift the court dramatically in one or the another direction. Justice Ginsburg on the court is 83 years old, Justice Kennedy is 80 years old, Justice Breyer is 78 years old. There are going to be replacements as these justices retire eventually. The next president and the next senate are going to be able to shift the court, either in the direction of the god of the covenant and the covenant of life or in the direction of the covenant with death. (38.00) And it's not just the Supreme Court, understand, hundreds of at the federal level and all these appellate courts are also chosen by the president and confirmed by the senate...hundreds of them. President Obama and his administration have shifted the balance, completely shifted the balance, so that so many of these courts are Democrat controlled, which means when you look at the party platform they are at odds with the God of the Covenant, life, family, marriage and many other issues of concern. (38.34) And if you can't get it right on life, how are you going to get it right on the economy, how are you going to get it right on immigration, if you can't protect people's lives, how can you protect their money, their children, their families.

Brothers and sisters, I want to remind you of a couple of other things. First of all, elections are not contests simply between candidates. They are contexts between teams. (39.03) And the person who wins on Tuesday night is not necessarily the person that most people agree with, certainly not necessarily the person who has the right positions, not necessarily the person who has the most money. On election night it is not the dollars or the opinions or the polls that are counted. It's the votes, and only the votes. Those therefore who win are those who have the better teams. (39.30) Mobilizing people - doing things like I just said, I spoke to that woman this morning from Ohio who is doing...handing out of flyers, people

all over the country are handing out flyers, I asked other priests, “leave them alone, let them do what they are doing, let them inform their fellow citizens.” As you should be doing as well, as I should be doing, as I am doing. Its teams, and so lets get behind the teams that we support, and do it with more than our vote, more than our vote...get other people to vote. (40.01) As I said yesterday, between now and Tuesday night, in as much as your commitments allow, put everything else aside and focus on getting more and more votes out there.

I want to ask you to join me in prayer right now, the election prayer for life, the novena that we are in, and its found at [electionprayer.com](http://electionprayer.com), lets pray together:

(40.28) O God, we acknowledge you today as Lord,  
Not only of individuals, but of nations and governments.  
We thank you for the privilege  
Of being able to organize ourselves politically  
And of knowing that political loyalty  
Does not have to mean disloyalty to you.  
We thank you for your law,  
Which our Founding Fathers acknowledged  
And recognized as higher than any human law.  
We thank you for the opportunity that this election  
year puts before us,  
To exercise our solemn duty not only to vote,  
But to influence countless others to vote,  
And to vote correctly.  
Lord, we pray that your people may be awakened.  
Let them realize that while politics is not their salvation,  
Their response to you requires that they be politically active.  
Awaken your people to know that they are  
not called to be a sect fleeing the world  
But rather a community of faith renewing the world.  
Awaken them that the same hands lifted up to you in prayer  
Are the hands that pull the lever in the voting booth;  
That the same eyes that read your Word  
Are the eyes that read the names on the ballot,  
And that they do not cease to be Christians  
When they enter the voting booth.  
Awaken your people to a commitment to justice  
To the sanctity of marriage and the family,  
To the dignity of each individual human life,  
And to the truth that human rights begin when human lives begin,  
And not one moment later.  
Lord, we rejoice today

That we are citizens of your kingdom.  
May that make us all the more committed  
To being faithful citizens on earth.  
We ask this through Jesus Christ our Lord. Amen.

(42.10) Lord give rest to this child, whom we commend into your hands together with the tens of millions of other children killed by regime of abortion, killed because of an alliance our government leaders have made with the covenant of death. But you oh god are the God of life, we are the people of life-we are the people of the covenant. Lord we do not want to worship at false altars, Lord we do not want to worship idols and demons, by sacrificing and allowing the sacrifice of children like this to death. We want to elect leaders lord who are going to acknowledge your covenant, that life must be protected, that marriage oh Lord is what you say it is not what we say it is, and that freedom is built into our human nature, we must be free to worship you according to our faith and still be good citizens. Bless our nation Lord in this time of choosing. May we choose as the people of the covenant, may we choose you the God of the covenant. "I have set before you life and death, blessings and curses, choose life then that you and your descendants may live." We hear these words again from you today Lord, and we say yes we will choose life. Amen

(43.35) God bless you friends. I will speak to you tomorrow; I will be delivering a Facebook live homily at 9.15 am tomorrow, the last full day before election. 9.15 am eastern time tomorrow, please join me and get as many others to do so as you can. God bless you, thanks for all you do, go out there and get more votes. God bless.