

Gregg L. Cunningham, Executive Director

May 2013

Dear Pro-Life Supporter,

We recently received a wonderful phone call from Steve Holck, CBR's regional director in Hawaii. By God's grace, he had just been told that at least one baby has already been saved as a consequence of my November abortion video presentation during all three Sunday services at Calvary Chapel, Pearl Harbor, a large church in the Honolulu area. Steve reported that the mother knew herself to be pregnant that Sunday and had scheduled an abortion for the following day. I had debated senior Pastor Derald Skinner and his wife Sue (who directs the church's pregnancy resource center) at some length to persuade them to allow me to show their congregation abortion video. They are wonderful Christian leaders and to their great credit, they finally withdrew their initial opposition. This mother cancelled her abortion appointment after seeing CBR's abortion imagery during my message. Had Pastor Skinner rejected my pleas to show abortion video, this baby girl, now just born, would have become another bloody statistic. Unlike this courageous pastor, however, many Christian leaders help Planned Parenthood hide the horror of abortion. One such unwitting abortion industry helper is Senior Pastor Ted Kitchens of Christ Chapel Bible Church in Ft. Worth, TX.

View CBR's presentation of abortion video in a large church service (www.youtube.com/watch?v=wxt5sX-tKvs). Send the link to your pastor and urge him to watch and invite Gregg Cunningham to speak.

Pastor Kitchens considers himself to be a pro-life pastor and Christ Chapel a pro-life church – but their opposition to abortion is largely rhetorical. Under considerable pressure from another pro-lifer, Pastor Kitchens watched a video of me delivering a church presentation in which I had been denied permission to include abortion video, and on that basis he invited me to speak during his main Sunday services. In an effort to persuade him to allow me to show abortion video, I engaged him in lengthy phone conversations, exchanged pages of email messages, and had a marathon, face-to-face meeting with the entire leadership of his church. Abortion pictures were the sticking point in all our discussions, but what really irritated him -- and his leadership team -- was CBR's plan to display abortion photos on the public sidewalks surrounding churches whose pastors hide the horror. By the end of the meeting, one elder would barely shake my hand.

Following that contentious encounter, Pastor Kitchens sent me a harshly-worded email message withdrawing his speaking invitation. The issue which most agitated him and his colleagues was his belief that our pictures on the sidewalk had the power to force a church to alter its priorities. He repeated his outrage over the disruptive potential of our photo signs: "... [Y]our organization by design has chosen to change the agenda of a church's ministry every time you stand on the corner and emotionally and psychologically accost the congregation." Not exactly. The *Merriam-Webster Dictionary* defines "accost" as "to approach and speak to, often in a challenging or aggressive way." Our abortion photos do "challenge" believers to defend life, but our manner is never "aggressive." An "aggressive" manner might involve trespassing, blocking pedestrian or vehicular thoroughfares, using amplified sound to drown-out sermons, or treating passersby disrespectfully. We have never done such unlawful things and we never would. But we make no apology for hoping to change the church's agenda. Our purpose is to bring it more nearly into conformity with God's agenda. God's agenda is that we stop torturing children to death.

Until churches mobilize against abortion, the projects required to outlaw abortion can never be adequately funded or staffed. For forty years we have begged pastors to mobilize their churches. They refused. We then begged pastors to allow us to mobilize their churches. Again they refused. Now, standing prayerfully on public property outside the church, we will lawfully, biblically circumvent pastoral obstruction and appeal directly to individual members of congregations as they arrive and depart. We will explain that abortion is happening with the permission of the church; that the church is permitting the commission of atrocities which God has given His people the capacity to stop. When pastors trivialize abortion by keeping it out of sight, it accordingly remains out of mind -- and heart.

We aren't challenging a pastor's authority. Pastors have no authority on public property. We are challenging his church's values. We are urging his congregation to take child sacrifice as seriously as God takes it. Will Pastor Kitchens' congregation be better equipped to recognize that abortion is child sacrifice if he hides abortion's horror, or if we expose abortion's horror? Of course pastors will resent this challenge, but the baby saved in Pastor Skinner's church would have been killed in Pastor Kitchen's church. Pastor Kitchens alleges that "... your work is divisive and militant in its spirit toward brothers who share your faith values." I am not certain that we share as many faith values as he may imagine. His abortion ministry is largely pastoral. Ours is both pastoral and prophetic. His accusatory email says Proverbs 6:16-19, teaches us "there are six things the Lord hates ... (and one is) a man who stirs up dissension among brothers." Proverbs 6:19 does, indeed, refer to "... someone sowing quarrels between brothers." That is an extreme misapplication of this passage. *Merriam-Webster* lists the word "squabble" as a synonym for "quarrel," and characterizes these words as involving a "childish and unseemly dispute over petty matters." I engaged this church in a respectful manner which wasn't remotely "unseemly" or "childish." Nor is there anything "petty" about the horrific sin of child sacrifice. Pastor Kitchens ignored verse 17, the third thing God hates; "...the hands that shed innocent blood."

[Visit the sidebar on the homepage at \[abortionNO.org\]\(http://abortionNO.org\) and click on "Archives" to forward a digital copy of this letter to friends and family. We hope to double donations through a major donor's matching pledge!](#)

Over the last several years, at least five children (of whom we are aware) are alive because I was able to persuade four pastors in four churches (one Catholic and three evangelical) to allow me to show their congregations abortion imagery from the pulpit (I have lost count of the number who have rejected my picture plea). All four pastors had preached against abortion for years, and in that sense all four churches could be considered "pro-life." But none had used graphic imagery, despite the fact that we have become a visual culture in which reading skills and powers of concentration and analysis and have diminished nearly to their vanishing points. All five of the mothers in those churches who changed their minds about killing their babies had heard their pastors say abortion was evil. No words, however, are adequate to prove how evil. None of the words they heard were adequate to convince them that abortion was so evil that none of the burdens of crisis pregnancy, no matter how extreme, could justify it. It was pictures, not words, which forced them to accept this great burden. How many babies died needlessly before I showed pictures?

If those pastors had said "no" to my video proposal and I had simply walked away without showing from the sidewalk the pictures they had banned from their pulpits, those babies too would have been killed. When pastors ban abortion imagery, what do they fear whose avoidance is more important than the life of a baby? Controversy? Is the avoidance of controversy worth a baby's life? By what biblical authority do they attempt to ban -- even from public sidewalks -- the life-saving pictures they won't allow to be seen from the pews? Where is our scriptural duty to obey an edict which will facilitate baby-killing?

The 7th chapter of Jeremiah describes God's command that His prophet stand in the gates of the Temple and warn God's people concerning the commission and tolerance of child sacrifice. Does God care less about child sacrifice today? We respect and defer to a pastor's scriptural authority inside his church, but we have First Amendment authority and a biblical duty (Ephesians 5:11) to expose the terrible truth outside his

church. The dark ministry secret which few pastors are willing to acknowledge is the fear that revealing the full truth about abortion will be bad for business. It will disrupt their marketing model and drive away the people they regard to be, in some measure, customers. But if their abortion cover-up attracts pro-life picketers displaying abortion photos on the sidewalks -- and not just occasionally, but regularly -- might the mere presence of those pickets drive away more worshippers than would leave if the pastor showed the truth and led the church into meaningful pro-life ministry? For many pastors, avoidance of serious opposition to abortion is a business decision. Our Church Project may prove it to be a very poor business decision.

For merely proposing the display of abortion photos near -- but completely outside -- church property, Pastor Kitchens alleges that we are guilty of criminality: "It is in every real way extortion and harassment." These are crimes! But how is it "extortion" for us to promise that if he won't educate this congregation, we will? How is it "harassment" to respectfully hold an abortion photo which can be easily avoided by merely looking away? But on he went: "It [an abortion photo on the sidewalk] has the effect of negating the prayer and planning of fellowship." How does an abortion photo "negate prayer" if this church has been praying that babies will be saved, abortion's wounded will be healed, and that the disengaged will be inspired, equipped and mobilized to defend life? Experience teaches that all these blessings are more likely to happen where abortion photos are displayed and we have hundreds of email messages which prove it.

Please designate CBR as a beneficiary of your will or trust. The abortion industry receives hundreds of millions of dollars from the estates of their supporters, but we receive virtually no help from estate planning.

One woman told us: "I was considering abortion Now I look at it and ... I'm keeping my baby, thank you." Another said: "... I was thinking about doing this but after seeing ... [abortion imagery] I could never do it." A third said: "I have had an abortion and was considering another one but I don't think so now [that I have seen the pictures]. Now I feel terrible."

When we commit terrible sin, God blesses us with terrible feelings of guilt, so we will confess and repent, which are the prerequisites to forgiveness and healing. One post-abortive woman told us: "... looking at the ... [abortion pictures] has really made me realize what I did" Another said: "Looking at ... [these abortion pictures] has in some way helped me to grieve my loss." A third disclosed that: "When I saw ... [abortion pictures] I wept bitterly. I think I needed the images to truly feel."

Most Christians involved full-time in pro-life ministry mark their first look at abortion photos as the catalyst God used to call them. A young woman emailed: "I cried all weekend, several weeks ago, after I saw the ... [abortion pictures]" She added: "I will now use my ... talents to help save lives" A second said: "Seeing ... [abortion pictures] changed my mind about abortion. Now I want to speak out for little human beings without a voice." Still another revealed that: "I have always been pro-choice but these pictures and graphic descriptions of abortions have made me want to fight for the rights of these unborn babies who are being brutally and legally murdered."

Babies can be saved, sinners forgiven and believers energized in greater numbers if we carry abortion photos to the churches' gates in the same spirit in which the friends of Lazarus carried the poor man to the rich man's gates. They prayed that the disturbing sight of sick and starving Lazarus might touch the rich man's heart and negate those of his plans which largely ignored the needs of the poor. (Luke 16:19-31).

Pastor Kitchens complains that our church picketing plans suggest that we "... know better than the God-given leaders inside that work. It says to God, 'We know what the highest priorities inside that ministry should be.'" But what ministry priority could be nearer to the heart of God than preserving a baby's life? It requires little spiritual discernment to recognize that most churches are doing next to nothing in defense of life and what little they are doing is creating next to no progress. He then says that: "Even when the church agrees with your message you take a militant position of disregarding the choices God has told them to

pursue.” That is a red herring argument. Nothing else that God has told the leadership of this church to pursue would have to be abandoned or even compromised in order to undertake serious, pro-active, anti-abortion initiatives. Then he ends with this warning: “I would tell you that not only do you not have that right, but you also (in my humble opinion) are on dangerous spiritual ice. I personally would not want to be in your shoes.” I am thankful for Pastor Kitchen’s abortion sermons. Pro-life sermons save the lives of babies whose mothers can be reached when they hear the right facts and arguments. But those mothers are relatively easy. Converting them requires little risk and less sacrifice. Not all mothers, however, can be reached by words alone. Shouldn’t we also care about the babies whose mothers tell us they had to see abortion to reject abortion – the babies whose rescue actually costs us something? Lost attendance and revenue and unity and harmony?

Please let us know if you will host a coffee and dessert for friends and family members who might be interested in supporting CBR. Gregg Cunningham is available to make a presentation at your home.

Where pastors refuse to preach against abortion, savable babies die. Where pastors declare abortion to be evil but refuse to offer incontrovertible visual evidence that it is not merely the lesser-of-two evils, savable babies also die. Pastor Kitchens impliedly lauds the many alternative pro-life tactics which don’t involve abortion photos, but those tactics are meaningless to mothers who say that only abortion photos could have converted them. Many women have told us that they had to see this evil with their own eyes to understand how evil it actually is. Offering a pregnant woman everything but the one thing which will save her baby may make us feel good about ourselves, but it guarantees the death of her child. I listened to Pastor Kitchen’s most recent abortion sermon and in it he refused to show the congregation even the prenatal development video we gave him. At what point does timidity become cowardice?

For fifteen years, CBR has saved countless babies by showing secular students the terrible truth their public university professors are concealing from them. We were forced to use tough tactics (gently) and many pro-lifers cheered us. We have recently begun saving more babies by showing Christian students the terrible truth their private university professors are concealing from them. Our tactics are similarly tough (used with even greater gentleness) but now more in the pro-life community are criticizing us. A double standard is emerging. Some think it virtuous for us to fight pagan attempts to hide the truth but vile to fight Christian attempts to hide that same truth. We will soon begin to save babies by showing Christian churchgoers the terrible truth most Evangelical and Catholic pastors are concealing from them. Our necessarily tough tactics will again be gently employed, but will pro-life Christians turn against us in even greater numbers for working as hard to save the babies of believers as we work to save the babies of unbelievers? Guttmacher Institute states that 1 out of every 5 abortions is performed on born-again or Evangelical Christians. Professing Catholics are 29% more likely to abort than Protestants. CBR’s projects are chosen for their power to stop the killing. We may, therefore, soon need your support more than ever, and believe me, we need it now. We can’t win without more help from the church and we can’t win more help from the church without more help from our supporters. Please support CBR monthly if you aren’t already doing so.

Lord bless,

A handwritten signature in black ink, appearing to read 'Gregg Cunningham', with a long horizontal line extending to the right.

Gregg Cunningham
Executive Director