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Gregg L. Cunningham, Executive Director

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Dear Pro-Life Supporter,

This letter contains the third and final installment of CBR's open letter to Biola University. This open letter is part of an initiative intended to open Christian colleges to the display of the same CBR Genocide Awareness Project abortion photo signs which CBR has exhibited on hundreds of public college campuses for more than fifteen years. Nearly every one of those secular schools resisted our presence, often necessitating threats of litigation, and sometimes – none of which we have ever lost. Public universities comprise 90% of American higher education and only a fraction of the 10% of private schools are Christian. Secular schools recruit, train, mentor and place pro-abortion students in careers as hard-core activists for the abortion industry. But a handful of Christian schools produce the vast majority of the country's church leaders and those leaders are weak in defense of life -- because their educations were weak on abortion.

Most graduates of Christian schools see professional opposition to abortion as someone else's responsibility because that is what they are taught. Even the few who recognize the churches' Biblical mandate to intervene on behalf of the defenseless are ill-prepared to lead their fellowships against the Culture of Death. That leadership vacuum will not be filled until Christian higher education undergoes curricular reform. That reform will never occur as long as abortion remains an invisible abstraction on Christian college campuses. Students who have never seen the horror of abortion will not pressure their administrations for anti-abortion ministry majors. Nor will they be inspired to enroll in those majors even if they are offered. Sadly, no other pro-life organization is thinking strategically on this vital issue. Displaying abortion photos outside churches pastored by clergy who are helping Planned Parenthood conceal the shocking evil of abortion is necessary, but not sufficient. We need to encourage Christian colleges and seminaries to send us pastors outside of whose churches there is no necessity to stand.

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

Open Letter to Biola, Part 3: Dr. Corey next invokes the need to make certain that our photos are "displayed thoughtfully, ethically and effectively." For fifteen years, we have exhibited these pictures on the campuses of hundreds of huge public universities, often in co-sponsorship with campus ministry groups, and have always done so "ethically." We announce the dates and locations of our scheduled displays. We locate the displays in the most heavily trafficked areas of every campus -- that is non-negotiable -- but we post warning signs around our exhibit so parents of young children or sensitive viewers can choose a different route or simply avert their gaze as they pass. Imposing an obligation to look away is hardly an unreasonable burden to ask of passersby who wish to avoid photos which save lives every minute they are displayed on campus. We also coordinate with local crisis pregnancy centers to ensure the presence, or at least the nearby availability, of crisis pregnancy and post-abortion counselors. The "ethical" use of these photos may be new to Biola; it is standard operating procedure with us.

In that same vein, he asks essentially whether it is respectful to display photos of aborted babies "who have a soul and dignity and are made in the image of God." These photos save babies' lives, Dr. Corey! Does Biola's president really believe God cares more about a dead child's "dignity" than He cares about a living

child's life? Would he have the temerity to criticize Jews for decades of images depicting the naked, tortured bodies of Holocaust victims? Does he doubt that Jews also have souls and dignity and are made in the image of God?

Dr. Corey questions the wisdom of publicly displaying abortion photos because they might disturb post-abortive women. He speculates that such women "will most likely be driven deeper into their shame, into their depression and quite possibly away from their Savior." When we sin, God protects us from any repetition of that transgression by arousing appropriate feelings of guilt. Guilt is especially important for post-abortive women (and men) because the Centers for Disease Control (CDC) report that nearly half of all abortions are performed on women who have already had one or more previous abortions. That means that post-abortive women are the women who are most at risk of aborting -- and therefore the very women who most need to see the truth which will stimulate the guilt required to prevent a repetition of this sin. Many will otherwise continue to defend a decision whose consequences they must see to understand how indefensible it is. A high percentage of post-abortive women kill again precisely because they aren't sufficiently disturbed by abortion. They still don't think abortion is as terrible as it actually is. When Biola helps conceal the evidence that abortion is unimaginably evil, ignorant students trivialize abortion as a nominal evil and savable babies perish. "My people are destroyed for lack of knowledge" (Hosea 4:6).

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As for abortion photos driving women away from Christ, in Mark 10:17-30 Jesus intentionally drove a rich young ruler away from the Kingdom by confronting him with the one sin He *knew* would keep him from salvation. No one at Biola is smarter than Jesus. It is a form of fraud to deceive unbelievers by hiding from them anything we believe would push them away from our Savior -- particularly when that concealment dramatically increases the risk that a baby will be tortured to death.

Then Dr. Corey says, "I hope and pray that reasoned minds will prevail through our conversations and the result will be a framework to allow students to speak their convictions and do so in a way that will not result in more situations like this student faced in May." But the fact is that Dr. Corey refuses to have any conversation with us whatsoever. That may be why a potentially resolvable dispute continues to escalate. It is why have been pressing Biola to expand its expressive rights policies for more than a decade.

The best evidence that Dr. Corey still doesn't understand this controversy is his in-your-face remark that "As it relates to random or unapproved graphic images on campus, we will continue our practice of having the place and content approved by Student Development." And CBR will continue its practice of recruiting students who are willing to face academic and criminal sanctions if necessary to challenge any unreasonable refusal to approve abortion photo displays. How many more public relations disasters is Biola willing to suffer? We know all the tricks. We still recall the games played ten years ago when then Biola president Clyde Cook allowed students to bring CBR's abortion photo display --and then required that the signs be placed near the exterior wall of a building, facing in. That amounted to a ban on the signs and were Dr. Corey to play those kinds of charades, our student co-sponsors will again defy the ban, as Christ defied the Pharisees' ban on Sabbath healing. We have seen this sort of gamesmanship over and over again at secular schools. We also know how to deal with it. Biola's expressive rights policies are going to change and change meaningfully, or we are going to continue relentlessly challenging them, in court and out.

In Luke 16:20-21 the friends of Lazarus carry this poor, sick, disabled vagrant to the gates of a rich man. They took him there in the hope that the rich man would take pity on their pathetic friend. The rich man had attempted to create a "safe" place, behind gates, on private property, in which he and his family would not be troubled by disturbing sights such as hungry beggars dying with open wounds. Depositing Lazarus at the rich man's gate made his plight impossible to trivialize or ignore. This confrontational gesture was an

annoying, disruptive, cry for help. The rich man would have banned it had he been able. But Jesus seems to have approved. It was in that spirit that Diana Jimenez carried pictures of aborted babies to the center of her Christian college campus.

By God's grace, on *public* university campuses, our Center For Bio-Ethical Reform (CBR) has saved countless babies (view the testimonies at [AbortionNO.org](http://AbortionNO.org)) of students who told us that nothing less shocking than our abortion photos would have sufficed to dissuade them from aborting. Few, if any, would have come to see our photos had they been displayed at an even slightly less conspicuous location. Many of these pregnant students claimed the Name of Christ but mistakenly underestimated abortion's evil.

Finally, Dr. Corey says, "We have begun to consider additional ways to emphasize the tragedy and trauma of abortion so that our students not only embrace the convictions like this student championed but also understand there's help for them in times when they need it." That is a sadly small ball agenda.

Our campaign to expand expressive rights on Christian college campuses is critically important because the pro-life movement cannot outlaw abortion without mobilizing the church. The church cannot be mobilized if pastors refuse to provide serious leadership in defense of life. We aren't going to get that sort of leadership as long as Christian Bible colleges and seminaries deemphasize abortion training and teach pastors that the best approach to abortion is to cover it up. We need these schools to embrace curricular reform characterized by the offering of entire majors dedicated to inspiring and equipping the right kinds of students for careers in professional pro-life ministry. Secular schools have women's studies departments which crank out abortion industry activists by the thousands. Winning the right to display abortion photos on Christian college campuses is the first step in creating the sense of urgency required to implement curricular reforms and motivate students to enroll in anti-abortion majors.

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 very little help from estate planning.

In Revelation 3:1-2 Christ criticizes the ministry of a church whose agenda wasn't broad enough: "I know your deeds; you have a reputation of being alive, but ... I have not found your deeds complete in the sight of God." In Revelation 3:13-22 Jesus says, "I know your deeds .... So because you are lukewarm and neither hot nor cold, I will spit you out of my mouth." Opposing abortion only with inoffensive tactics creates the impression that abortion is an inoffensive act.

Biola asks how we can question its pro-life position. Beginning in Matthew 25:31, Jesus does not say He will number us among His sheep if we are "pro-nutrition." He says He will ask if we fed the hungry. It won't be enough to say, "I'm pro-hydration." He will ask if we gave drink to the thirsty. It won't suffice for us to say, "I'm pro-life." Jesus will want to know what we did for women who will embrace abortion if we don't expose its evil. And for those women, Biola is doing nothing that matters -- and more darkly, persecuting students who are willing to do what matters.

Christian schools don't belong exclusively to their own student bodies, alumni, faculties and staffs. These colleges, universities and seminaries are the moral and spiritual property of Christ-followers everywhere. We have every right, and indeed a long-neglected responsibility, to urge that our schools produce better leadership than the church has been receiving for decades. It is long past time for serious accountability in Christian higher education because Christian higher education has failed the church. The Body of Christ is in desperate need of leadership, and schools such as Biola are not doing enough to produce church leaders who are actually equipped to lead.

The Barna Research Group, Ltd. reported that in one of the largest studies of pastors ever conducted in America, and arguably the most extensive independent survey of Protestant senior pastors on record, *only*

6% of the 1,033 clergy sampled believed that they had the gift of leadership. Leaders can be made. They are not merely born.

*Christianity Today*, August, 2002, published a remarkable analysis of the quality of leadership in the evangelical church headlined “The Third Coming Of George Barna.” It described Mr. Barna as the “evangelicals’ most quoted statistician,” and a pollster who “is to evangelicals what George Gallup is to the larger culture.” The article reports that Mr. Barna has spent years trying to persuade Christian leaders to “revitalize” the church. His goal is for the church “to begin to affect the culture instead of being affected by it.” He thought he would see real change in ten years. He now thinks it could take as long as thirty.

His pointed criticisms of church leadership have placed him at swords’ points with many pastors. Why? “Because it gets interpreted through the lens of ‘I’m a failure.’” That’s not what I’m saying. A lot of pastors don’t want to have anything to do with me, because they think I’m against them. I’m not against them. I’m not saying they shouldn’t be in the ministry.” What is Mr. Barna saying to would make clergy defensive? “The assumption was that the people in [church] leadership are actually leaders. [I thought] all I need to do is give them the right information and they can draw the right conclusions .... Most people who are in positions of leadership in local churches aren’t leaders. They’re great people, but they’re not really leaders.” He says “... when we needed great leadership, we didn’t have any guts.” Our pastors are failing the church because Christian higher education is failing our pastors.

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.

Let’s have a real dialogue about these issues and let it begin with a university-wide debate with Dr. Corey and me exchanging countervailing perspectives in a well-attended, open forum. Let’s be willing to subject our views to public examination in a give-and-take context which invites faculty, staff and students to ask questions and make comments. Then give CBR a voice in the planning discussions you have proposed. It’s the Christian thing to do -- and not surprisingly, it’s also sound management.

Dr. Corey shouldn’t fall into the trap described in 1 Kings 22 where Ahab, the King of Israel, was reluctant to seek the counsel of the prophet Micaiah because Micaiah wouldn’t flatter the king by offering the false claim that his flawed strategy was going to succeed -- when it was certain to fail. Am I comparing Dr. Corey’s heart with that of the evil Ahab? Of course not. But they do share an aversion to disfavored counsel. Dr. Corey needs at least one person at the table who is willing to tell him things he doesn’t want to hear. I am not a “yes man.” Pastors have anathematized and marginalized George Barna because he is not a yes man. Please don’t repeat that mistake with me. Bring me to the table Dr. Corey, and let’s transform an adversarial relationship into a collaborative partnership.

That is the end of the open letter but only the beginning of this project. We can’t win without the church. Please help us transform it so our Lord finds it more nearly “without spot or blemish.” Ephesians 5:26-27.

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