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Dear Pastor Warren,

“If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point.” Martin Luther (1483-1546).

My name is Gregg Cunningham and I direct The Center for Bio-Ethical Reform (CBR), a pro-life organization comprised of Christians who are greatly impressed with the scope and vision of your Global P.E.A.C.E. Plan. It is in that connection that we are writing this open letter to request a meeting with you. Our purpose is to discuss ways of involving the church in the fight against abortion at a level comparable to the level at which you are attempting to involve the church in the struggle against AIDS. Perhaps providentially, our offices are located less than a mile from Saddleback Church. In 2005, you told David Kuo of Beliefnet.com that God had directed you to use your growing influence to “speak for those who have no influence.” You added that this revelation forced you to repent of thinking too little of widows and orphans. No children, of course, are more thoroughly orphaned than those whose parents abandon them to abortionists.

We are grateful for what we understand you to be doing in defense of preborn life. It is necessary. But I respectfully submit that it may not be sufficient. By what authority do we question the sufficiency of your response to abortion genocide? By the same authority on which you might rely to question Barack Obama’s response to abortion, or the response of the Body of Christ to the global AIDS crisis. Hebrews 10:24-25 directs that we “... stir up one another to love and good works.” And of course, when you seek to influence others (as we are thankful you do) you are tacitly inviting others, including CBR, to attempt to influence you. We are surprised, however, that so many of the people who want to tell you what you should do differently seem so mean-spirited. I assure you, we are not among them. We think we can help your ministry to become more effective on the sin of abortion but we are not angry at you. In fact, we respect and admire you, even though we sometimes disagree with your abortion-related decisions.

Your publicly stated goal of “involving every Christian and every church in every nation in the task of serving people in the areas of greatest global need” seems to us an excellent expression of God’s second purpose for the Body of Christ (loving our neighbor, with the first being love for God). Besides your important evangelical emphasis, your focus on HIV/AIDS ministry has been particularly inspiring. Those who suffer from this dread disease have obviously been anathematized the world over, often, sadly, by those who claim the name of Christ. Your fellowship has helped break this cycle of ignorance and indifference. We are thankful that you have also used your enormous influence to raise large sums of money and mobilize a great deal of manpower to resolve problems related to poverty, literacy and reconciliation where there is schism. As we have given thanks for all God has done through your ministry, it has occurred to us that perhaps you could also be persuaded to make a place in your Global P.E.A.C.E. Plan for another marginalized group: preborn children.

In addition to praying that you will grant abortion the same funding and staffing priority you afford to AIDS, we pray that you will, by example, encourage other churches to concentrate on the three goals of our pro-life Matthew 28:20 Project (the Great Commission duty to “teach them to obey all that I have commanded”). Those objectives include the duty to convince, not merely teach, believers to refrain from shedding innocent blood (Mark 10:17-22), to persuade them to repent of abortion-related sin (Revelation 3:19) and to motivate them to intervene on behalf of those whose innocent blood is being shed (Luke 10:30-37). Specific projects which churches can undertake in defense of life are listed at our website, [www.abortionNO.org](http://www.abortionNO.org), under the “Church Outreach” menu item.

We appreciate the fact that you have expressed the opinion that abortion violates scripture and have done so in both sectarian and secular forums. We understand that your church is involved in supporting crisis pregnancy ministry. We are aware of your outreach to those who have been wounded by abortion. But stating conclusions about abortion is very different from proving the facts which compel the conclusions to which we want people to reason. What we are calling into question is not only a matter of approach, but an issue of proportionality. You haven’t said that you merely aspire to involve Christians in areas of global need; you say your targets are the “areas of *greatest* global need.” We urge you to do more in your own church but to also make abortion part of the agenda you promote to other churches.

In the January 2008 issue of *Church Executive* magazine, your wife Kay wrote an article titled “Why your church should join the battle against AIDS.” I make reference to her because she plays a prominent and official role in ministry as Executive Director of the HIV/AIDS Initiative at Saddleback Church. She quotes a pastor who says of the AIDS pandemic, “If it is indeed the greatest catastrophe of human history, then it follows too that it is the greatest opportunity of human history.” But by any reasonable standard, AIDS is not the “greatest catastrophe of human history.” The 25 million to 40 million people killed by AIDS in all the years since the pandemic began are an unspeakable tragedy but only a fraction of the number of abortion deaths which occur globally every year! U.S. abortion totals alone have reached 40 million babies killed since 1973 and the Guttmacher Institute estimates that 42 million preborn children are killed by abortion, worldwide, *every twelve months*. The World Health Organization estimated that there were 50 million abortions, globally, in 2001 alone.

The point here is that abortion deaths are astronomically more numerous than deaths caused by AIDS. Your response to the AIDS crisis is commendably proportional to the magnitude of this pandemic. Can the same be fairly said of your response to abortion genocide? HIV/AIDS is a disease. Abortion is mass murder but it is more. It is child sacrifice.

After your eyes were opened to the human suffering caused by HIV/AIDS, SaddlebackFamily.com quotes you as expressing concern over the possibility that you might be oblivious to major crises: “That night I sat under the African sky and thought, ‘How did I miss the AIDS crisis?’ Then I asked God: ‘What else have I been missing? What are the problems so big that no one else has been able to solve them?’”

You may have answered your own question in your August 2008 Beliefnet.com interview when you defined abortion as a “Holocaust.” But is the church responding to this Holocaust any more adequately than the Body of Christ responded to genocide against Jewish people, or countless other crimes against humanity? To our eternal shame, there is nothing new about churches reacting to injustice with ineffectual half-measures. When the church is more concerned with saving face than saving lives, we can hear heartbreak in the writings of reformers:

1. “What to the Slave is the Fourth of July?” Frederick Douglass, 1852, (TeachingAmericanHistory.org):

The American church is guilty, when viewed in connection with what it is doing to uphold slavery; but it is superlatively guilty when viewed in connection with its ability to abolish slavery. The sin of which it is guilty is one of omission as well of commission.

2. *Abolitionism and American Religion*, McKivigan (Taylor and Francis, 1999):

... [E]xamination ... [of evangelist Charles Grandison Finney’s] ... theology and his antislavery activities reveals not only a firm commitment to abolitionism, but also a conviction that Christian indifference to slavery impeded the great work of spreading the gospel.

3. *Indifference of the Church to Child Labor Reform*, Rev. John Haynes Holmes, 1910 (Sage Publications/American Academy of Political and Social Science):

... [I]t is a matter of no little surprise ... to find the Church named among the forces described as antagonistic to child labor reform ... [despite] what such a rich and powerful institution as the Church might do in the education and inspiration and direction of public opinion ....

4. *International Handbook of Violence Research*, Heitmeyer and Hagan (Springer, 2003) V. Coexisting with Violence: The Bystanders, pp. 157–158:

Only a small minority of [German] Protestant Christians openly rejected the persecution of the Jews. The weak resistance to the National Socialist persecution

of the Jews was particularly apparent in the relative failure to assist Christians of Jewish descent, who, irrespective of their religious beliefs, were fully subjected to the persecutions ....

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... Germany's Catholic bishops were unable to find the resolution to protest publicly against the persecution and murder of the Jews.

5. *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*, Jim Waller (Oxford University Press, 2002) author interview, *Whitworth Today*, Whitworth.edu, "Failing to Meet Christ's Highest Ideals?", Spring 2007, speaking of the response of religious institutions to the Holocaust, Rwandan genocide and ethnic cleansing in Bosnia-Herzegovina:

... [G]enocidal responses include sins of omission (silence and denial) and sins of commission (accommodation and active participation in killings). In the Holocaust, church hierarchies followed their own narrowly defined best interests .... Such interests were best advanced by silence and denial, rather than by protest or heroism.

6. In Light of Truth, "The Anthropocentric Predisposition of Revivalism," [inlightoftruth.com](http://inlightoftruth.com), J. Seth Wallace, 2004:

Even recently, years after the Emancipation Proclamation, Reinhold Niebuhr urged Billy Graham to preach more about racism in a country where revivalism prospered in the midst of this great sin that was as prevalent among the 'born again' as those who were not.

7. April 16, 1963, Martin Luther King, "Letter from a Birmingham Jail":

My Dear Fellow Clergymen:

... I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious education buildings. Over and over I have found myself asking: 'What kind of people worship here? Who is their God? Where were their voices ... when bruised and weary Negro men and women decided to rise from the dark dungeons ...?'

8. "Message of the Month," R.C. Sproul, Ligonier Ministries, April 2007:

Of the books that I've written, over fifty, the one that went out of print the fastest was the book I wrote [titled] *The Case Against Abortion*. ... [Y]ou couldn't give it away. And we would ask pastors, why won't you use this series? And we heard the same answer again and again .... 'We can't do that. It will divide our church.' Because our churches are as divided on this question as the nation is.

Our Christian witness is badly damaged when we pursue unity at the expense of justice. Missionary aviator Steve Saint is the son of the late Nate Saint, one of the five missionaries who in 1956 were martyred in Ecuador's Amazon jungle. Steve has been a great help to our aviation

ministry and he recently told me of a talk he gave at a missionary conference in Guatemala. He said that at the conclusion of his remarks he was approached by a group of Indian women who wanted to know if it was true that abortion is legal in America. Fluent in Spanish, he conceded that it is. With a keen eye for hypocrisy, one of his inquisitors asked, in essence, by what moral authority do Americans then take the Gospel to the world?

Francis Schaeffer once warned that if people who claimed the Name of Christ were unwilling to offer serious resistance to something as evil as killing a baby, the world has the right to ask whether Christ is real. His son, Frankie, has abandoned his opposition to abortion, declared that it should remain legal and announced his support for Mr. Obama's candidacy for the presidency. This sort of treachery has become something of a trend of late. Christopher Buckley, son of the late pro-life publisher William F. Buckley, also announced his support for Mr. Obama. Law professor Douglas Kmiec, former pro-life attorney in the Reagan White House, supported Mr. Obama and condemns efforts to outlaw abortion. Prominent professing Christians are inviting devastating skepticism regarding the truth claims of our Savior.

The church's failure to adequately address the abortion crisis is also the primary reason that by 1998, public support for first-trimester abortion (the period during which 90% of abortions are performed) had risen from 50% to 61% since 1980 (Wirthlin). By 2003 it had reached 66% (Gallup).

The church says it is against abortion and then behaves as though it's no big deal. These kinds of mixed messages have disastrous consequences. Newsweek.com, November 24, 2008, "Out of the Wilderness," reports that "More than 4 million Americans who go to church more than once a week and voted in 2004, stayed home in 2008. They represented half the margin between Obama and McCain."

Pollster George Barna reports that self-identified evangelicals represent 41% of the adult population and that 38% voted for the most pro-abortion presidential candidate ever nominated by a major party. He also reports that born-again Christians, who constitute about 43% of the adult population, are as likely to register as Democrats as Republicans, despite the fact that the Democrat Party aggressively defends the right to abort any baby, at any stage of pregnancy, for any reason.

Relative to the success of pro-abortion candidates in previous presidential elections, Beliefnet.com reports that Mr. Obama drew increased support from white evangelicals in key swing states such as Ohio (up 4%), North Carolina (up 8%), Indiana (up 8%), and Colorado (up 14%). Beliefnet.com also reported that evangelicals whose pastors preach against abortion were measurably more likely to vote pro-life than evangelicals whose pastors didn't.

*Time* magazine, November 24, 2008, "The New Liberal Order," reports that in 2004, 22% of voters told exit pollsters that "'moral values' were their top priority .... This year ... no social issues even made the list."

You yourself, Pastor Warren, publicly endorsed CA Prop. 8, to defend traditional marriage but you declined to endorse CA Prop. 4, to provide parental involvement in abortions otherwise performed on minor children behind their parents' backs, and it lost. Lisa Miller, writing on November 3 for Newsweek.com ("The Silence Issue") remarks that:

[T]he silence of Saddleback Church pastor Rick Warren on the subject of abortion in this election has been notable. In 2004, Warren sent an e-mail around listing the five 'non-negotiables' for any evangelical voter, and abortion was of course high on that list. This year, he has made no such pronouncement.

This relative silence on the part of religious conservatives, along with the well-documented broadening of the evangelical agenda to include issues like poverty and the environment, has led some to speculate that conservative Christians don't care about abortion the way they used to.

Nor are our pro-life losses limited to the evangelical church. Tim Rutten, *Los Angeles Times* columnist (latimes.com, October 20, 2008, "The end of the Catholic vote, Obama lead among Catholic voters may signal a profound shift") reported that just prior to election day, Senator Obama had "a commanding 59% to 31% lead over McCain among Catholics nationwide." (Exit polling suggests that Sen. Obama actually carried the Catholic vote by a still enormous 54% to 45%, according to the *LA Times*, November 9, "Obama drew in religious voters.") Rutten adds that "national polls have reported for some time that ... [Catholics] believe that ... [abortion] ought to be legal in nearly identical percentages to the rest of America." This, despite the fact that "at least 50 of the country's 197 Catholic bishops recently have published articles or given interviews in which they argued that abortion, more than any other issue, ought to determine how members of their flock cast their votes."

The church often seems preoccupied with other matters during times of great injustice. Like the priest and Levite in Christ's parable of The Good Samaritan, our inclination is to focus on our own agendas. Of course, Christians say God has called them to these priorities. But that assumption means one of two things concerning abortion: Either God doesn't care enough about this slaughter to call His church to make it a high ministry priority or He does but His church is ignoring His call. The priest and Levite might well have *felt pity* for the beating victim but the Good Samaritan *took pity* on the beating victim. James 2:16 says, "If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" You are correct to take that scripture seriously as regards AIDS. Do you live it as faithfully as regards abortion? Deeds matter.

Saddleback is doing marvelous work in a myriad of ways but in Revelation 3:1-2 we read the words of Christ criticizing the ministry of a church which was also doing a lot of good works, but Jesus said their agenda still 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 again says, "I know your deeds .... So because you are lukewarm and neither hot nor cold, I will spit you out of my mouth." These were not churches which were doing nothing. They were churches which weren't doing enough and/or enough of the right things. Lukewarm almost perfectly describes the opposition most churches mount against abortion. In Matthew 24:12, Jesus told us that we could expect the End Times when "the love of most grows cold." The church's love for the unborn may not have grown "cold" but it has certainly cooled to a temperature which offers only cold comfort to the preborn. That could all change if you could find it in your heart to make room for abortion in the Global P.E.A.C.E. Plan whose scope you are already expanding.

We are grateful that you, for instance, have managed to find the resources required to add a “reconciliation” component to the P.E.A.C.E. Plan. *Christianity Today*, July 2008, reports that “During the past four years, [Pastor] Warren’s Saddleback Church ... has sent 7,766 church members on 1,002 short-term mission trips to ‘beta-test’ new methods for church-based outreach in 68 nations.” What is new about the version of the plan you call “P.E.A.C.E. 2.0”?

[Pastor] Warren has inserted ‘Promote reconciliation’ in place of ‘Plant churches.’ This is a welcome change for Bryan Crute, senior pastor of Destiny Metro Worship Church, a black megachurch in Atlanta.

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[Pastor] Crute said church leaders should view racism as just one aspect of reconciliation. He said reconciliation is about bridging the gap between God and man, resolving economic injustice and poverty and healing broken homes.

But what home could be more “broken” than a home in which parents kill their children? What about “reconciling” black parents with the unborn children they would otherwise kill? The Centers for Disease Control report that approximately 36% of all U.S. abortions are performed on black women. The Guttmacher Institute says African Americans have abortions “at five times the rate of white women” (*Los Angeles Times*, “...report cites racial disparity,” September 23, 2008). Day Gardner, founder and president of the National Black Pro-Life Union, said, “This is a silent killer among us.” Of the 40 million American abortions since 1973, 14.4 million would, therefore, have killed black babies. The church’s responsibility to help save African babies from AIDS is undeniable but no less compelling than its duty to save the even greater numbers of African American babies being killed by abortion.

Like racial reconciliation, encouraging Christian concern for the environment is also laudable. If we accept as valid the most contentious assumptions made by those who warn of “climate change,” there are 150,000 more deaths each year which could be attributed to “global warming.” These same scientists estimate that that death rate could double in twenty-five years, to 300,000. But as lamentable as those numbers may be and as arguably urgent as the need for action might be, there are 300,000 preborn babies being killed every ninety days in America and 300,000 aborted globally roughly every 2.5 days. And unlike “climate change,” there is no disputing the assumptions relied upon to derive abortion statistics.

In 2006, Mrs. Warren told *Newsweek* (“Christians and AIDS,” [newsweek.com](http://newsweek.com)) “I’ve had breast cancer and people ask why I don’t advocate for breast cancer and I say because there’s no stigma.” In this same regard, [SaddlebackFamily.com](http://SaddlebackFamily.com), under the section titled “HIV/AIDS Initiative,” quotes Mrs. Warren saying, “No one ever gets banished from her village because she’s infected with tuberculosis. No one loses his job simply because of malaria. Husbands don’t beat or divorce their wives for developing the flu, diabetes, or cancer. No relatives refuse to care for children whose parents were killed in an accident.” She adds, “Not only does HIV carry stigma and shame, but it is preventable.”

She is right, of course, about the stigma associated with AIDS but countless women have also been oppressed by the stigma of unplanned pregnancy. Fear of having to leave their

communities and places of work and schools are common justifications for abortion. And all too many married women have been beaten and even killed because they refused to abort a pregnancy which threatened their husbands' lifestyles. Who even knows how many men have threatened their teenage daughters with eviction unless they terminate a pregnancy which would embarrass the family? Who can calculate the number of mothers who have told their pregnant teenage daughter, "You have this child and you will take care of it yourself"? And it is not uncommon for men to threaten to abandon the girlfriends they don't want to marry if these girls refuse to kill a baby for whom the boyfriend does not want to pay child support. Of course, after the abortion, these men almost always abandon the mothers of their now-dead children, anyway.

Abortion nearly always involves stigma and coercion and persecution. The February 17, 2009 issue of the *Orange County Register* featured a front-page story ("Her Living Breathing Secret") describing a teenager who was threatened by her boyfriend when he discovered her pregnancy. She hid from him for months after conceiving because he had warned her that if she ever became pregnant, "Something would have to be done." The article added that "He told me if I kept it, he'd never marry me." The teenager placed her baby for adoption and forty-nine years later, when mother and daughter were finally reunited, the daughter told her mother thank you for giving me "the gift of life." All of this is at least as preventable as the suffering associated with AIDS.

You have publicly admitted that there was a time in your ministry when HIV/AIDS was a nearly total abstraction, both to you and your church. You have credited your wife Kay with helping make this crisis real to you. ABCnews.go.com, Dec. 10, 2007, carried a feature titled "Kay Warren Finds Her 'Purpose Driven Life'":

'I picked up a news magazine on my dining room table,' Kay said on 'Good Morning America' today. 'It had an article on AIDS in Africa, and I didn't care. I thought it was a gay man's disease; therefore, I didn't have to care. I was ignorant and hardhearted.'

But Warren said the sight of helpless children captured in the magazine's heart-wrenching pictures left her in tears and ignited a passion in her that made her want to help.

'The pictures were so horrible. I tried to reduce the horror by looking in the smallest way, but I couldn't escape it,' Kay said. 'Once I couldn't escape it, I was toast.'

Horrible pictures were at the heart of her epiphany. When a disaster is simply too large to be fully grasped, it can often only be made comprehensible with visual imagery. That principle may be what motivated your decision to invite HIV-infected visitors onto the stage at Saddleback. You put a human face on the epidemic. You made the suffering real and modeled genuine compassion for the afflicted. People don't respond sacrificially to a crisis which has not broken their hearts. This axiom is equally applicable to abortion. The most effective way to create an appropriate sense of outrage is to show the congregation both the majesty of prenatal

development and the horror of abortion. We can't bring aborted babies onto the stage but we can use newly available videos which make abortion impossible to ignore or trivialize.

Viewing pictures of babies being constructed and deconstructed will reduce the odds that members of the congregation will abort their pregnancies. These pictures increase the odds that those who are guilty of complicity in the deaths of babies will finally take full responsibility for their actions and thoroughly repent so they can be totally healed. These pictures also increase the likelihood that the complacent will repent of their indifference and begin to participate in serious opposition to abortion.

Showing the congregation what abortion really looks like will be disturbing, but as Mrs. Warren wrote on Oct. 20, 2006 in an article for CNN titled "Christians must do more to combat AIDS": "Christians are just as guilty as non-Christians of wanting to look the other way when it comes to the problems confronting our world, the topics that make us uncomfortable. But we need to be seriously disturbed about homelessness, child prostitution, rape, poverty, injustice, and HIV/AIDS." Might the same also be said of abortion?

Many churches are doing something to combat abortion but obviously not enough to outlaw even one abortion in a single state. Doing enough begins by presenting believers with visual evidence that an unborn child, at any stage of pregnancy, qualifies as our "neighbor" in the sense that Christ used that term in His Parable of The Good Samaritan (Luke 10:5-37). Doing enough also involves presenting believers with visual evidence that abortion is an evil of sufficient enormity to justify criminalizing the act; and sufficient enormity to be comparable to the child sacrifice condemned in Jeremiah 7:24-26, 30-31, where God says, "... and they burn to death their little sons and daughters as sacrifices to their gods -- a deed so horrible I've never even thought of it ...."

Abortion pictures communicate important information at which words alone can only hint. They help us understand the relevance of abortion to Jeremiah 19:3-5, 7-9, 11, where God says, among other things, that because of child sacrifice, "... will I break this people and this city, as one breaks a potter's vessel, so that it can never be mended."

Shedding the innocent blood of children prompts God to declare in Jeremiah 7:16, "As for you, do not pray for this people, or lift up a cry or prayer for them, and do not intercede with me, for I will not hear you." Might that passage also apply to tolerating the shedding of the innocent blood of unborn children?

If so, we need to consider Jeremiah 11:14, where God says, "Therefore do not pray for this people, or lift up a cry or prayer on their behalf, for I will not listen when they call me in the time of their trouble." And Jeremiah 14:11-12, in which He says, "... 'Do not pray for the welfare of this people. Though they fast, I will not hear their cry ....'" And Jeremiah 15:1, in which the prophet says, "Then the Lord said to me, 'Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight ....'"

After seeing the facts with our own eyes, we can more authoritatively determine whether we are taking this latter-day child sacrifice as seriously as God took child sacrifice in the past. For New

Age pagan author Brenda Peterson, the connection between abortion and child sacrifice is indisputable. She was declaring abortion to be the sacrifice of a living human baby to a pagan deity as early as 1993, in a cover story in the September/October issue of *New Age Journal*. Referring to “pagan, Earth-centered goddess religions ...” she describes a “matriarchal time” during which “... the power to give and deny birth belonged to the goddess and to women.” She goes on to quote pagan author Ginette Paris in her book *Pagan Meditations*. Peterson says Paris “... describes abortion as an essentially religious act, a sacred sacrifice to Artemis.” “One aborts an impossible love,” she writes, “not a hatred.” The article says that in a later book, *The Sacrament of Abortion*, “Paris explains further that if we saw abortion as a sacred ritual, it would restore to the act a sense of the sanctity of life... For those sisters who have chosen the ‘sacrament’ of abortion, we will make sacred the sacrifice.” She means “sacred” in a satanic sense but because most Christians have never seen the full horror of abortion, they don’t respond to it as either genocide or child sacrifice. If our clergy are not going to start an awakening as to the depth of this evil, to whom should we turn?

In remarks appearing in the Nov. 2, 2007 issue of *Christianity Today*, in an article titled “Q&A: Kay Warren, ‘Learning to live in three worlds,’” Mrs. Warren was asked, “What are we doing wrong [in trying to stop the AIDS pandemic]?” She replied, “We’re not including the church. We won’t ever be able to stop AIDS without the involvement of local churches.” Truer words were never spoken and the same is equally true of the futility of trying to stop abortion without the church. Experience has taught us that, concerning abortion, Christians are generally not hard-hearted. They are simply oblivious. When we show them who this baby is and what abortion is, many respond as our Lord would have us react. The problem is that most Christians don’t want to see these truths, so most pastors cover it up.

Not long ago, we received an e-mail message from a twenty-one-year-old woman who lives in Jacksonville, NC. She had just seen our aborted baby photos and wrote to tell us that:

I was a woman who supported abortion, I am ten weeks pregnant. In the beginning I thought about getting an abortion but after seeing this [CBR abortion photos] I have changed my mind and I am now very much against abortion. To think that I was about to end a life that is so precious to me is so selfish and unforgiving.

Pastors want to believe that people already know about abortion. But they don’t. Even many pastors don’t. In one recent twenty-four-hour period, we received seven e-mail messages from people who were shocked by what they saw on our website regarding abortion: The first said “I had no idea...” The next said “...changed my mind completely...” Another exclaimed “Oh my God!” Then from a woman who admitted to two abortions, we read “More information should be made available (like this site). I am convinced it would have changed my mind.” The next said “I was amazed .... This is so horrific....” Another said “I never knew ....” The last explained that “I always thought abortion was okay until I saw videos and photos.” We get these kinds of messages all the time. Merely preaching against abortion isn’t enough.

Pastor Joe Wright, of Wichita, KS, has pastored one of the largest churches in the Midwest and is one of America’s most effective pastors regarding abortion. He preaches against it frequently

but had never showed abortion video to the congregation during any of the worship services. He didn't think it necessary until I finally convinced him to show one of our abortion DVDs in every service. He later told me that in the weeks following those services, fifteen families left the church. But he also said that three women wrote him letters, two signed and one anonymous, and all three said they were pregnant and would have killed their babies had he not shown that video.

Shortly thereafter, a pastor in Knoxville, TN, tearfully apologized to his congregation for refusing to show them our abortion video. He admitted that he had simply been afraid of the controversy he knew the video would engender. He said that he was now counseling a post-abortive girl who almost certainly would not have killed her baby had he had the courage to show the film. For many people, merely saying that abortion is sin is of little value without more.

In a large Montana church I showed one of our abortion videos in the main worship service to a congregation whose pastor, like you, Pastor Warren, had preached against abortion repeatedly. At the end of the service a young married couple came up to me and tearfully admitted that the wife was pregnant and that they had scheduled an abortion for that coming week and had they not seen that video, they would have killed their baby. We have had these painful experiences over and over again.

These videos work. Some two minutes of our abortion video was recently broadcast on British Channel 4. The story dominated the news in the U.K. for days. A major English newspaper, called *The Independent*, reported that a large London abortion clinic had pregnant women calling and cancelling their abortion appointments after seeing our video on television! These kinds of experiences are some of the reasons we would like to discuss with you a more effective inclusion of the church in the abortion battle. We understand that you can't meet with everyone who would like to collaborate in ministry with Saddleback but we hope that the importance of this tragedy will convince you to meet with us. If you are disinclined to meet with us, we will, of course, respect that decision but we pray that you will also respect our conviction that we cannot, in good conscience, abandon what we believe to be our obligation to engage the Saddleback congregation from outside the church if we are not permitted to meet with you inside the church.

During your August 2008 interview with Beliefnet.com, you discussed how you intend to handle your differences with Barack Obama regarding abortion. You said you will "talk privately" with the president because you "don't protest out on the street." You added that you prefer "to work one-on-one as rational people" and that "we have this discussion with civility," and that "we don't demonize someone you disagree with even on a life and death issue." But you obviously don't have to protest in front of the White House to get Mr. Obama's attention. You can merely pick up the phone and the president will take your call. If it turns out that we do not enjoy that level of access or influence with you, we may be forced to choose between trying to communicate with Saddleback from the streets or abandon all hope of mobilizing the church against abortion the way you are working to mobilize it against AIDS.

Not only does your disapproval of "protesting out on the streets" suggest a tacit judgment that pro-life demonstrations would be "irrational" and "uncivil" but you also seem to be expressing

disapproval of exactly the same activity which was the foundation of Martin Luther King's fight for racial equality. The May 2006 issue of *Smithsonian* magazine ("Fearing the Worst") reports that the protests which landed Dr. King in the Birmingham Jail involved, "... demonstrators [who] faced down fire hoses and police dogs and inspired President Kennedy to introduce federal legislation outlawing segregation." Demonstrations should never be the alternative of first resort but when all else fails, they can sometimes change the world.

The church has long misunderstood the significance of demonstrations as they relate to pro-life activism. In *Time* magazine's "The TIME 100" article, June 14, 1999, Pastor Billy Graham, with whom you are often compared, also seemed confused about the virtue of pro-life protests. "... [H]e denounced the violence of the antiabortion group Operation Rescue. 'The tactics,' Graham declared, 'ought to be prayer and discussion.'" There are several problems with this statement, not the least of which is that he got his facts terribly wrong: Operation Rescue has consistently condemned violence as a matter of policy and their activists have virtually always been peaceful in practice. They did engage in acts of civil disobedience but so did Martin Luther King. Dr. King rebutted clerical condemnations of his civil disobedience in his historic "Letter from the Birmingham Jail." Dr. King's critics used arguments similar to those Pastor Graham leveled at Operation Rescue. Dr. King was also falsely accused of responsibility for the violence perpetrated by rioters who burned the cities in which he marched. Nor should we overlook the fact that people are as reluctant to discuss abortion today as they were to discuss racism in 1963. Dr. King had to force the issue and so might we.

On Sunday, March 8, 2009, we will begin to display large, hand-held photo murals, depicting aborted embryos, fetuses and other victims of genocide and continuing every Sunday thereafter until you and we have met and developed a workable agreement for involving the entire Body of Christ in the fight to end abortion. The development of a detailed plan would follow. The conclusion of such an agreement at any time during the next two weeks would obviate the necessity for our sidewalk display. The conclusion of such an agreement at any time after the 8<sup>th</sup> of March would obviate the necessity for any continuation of the display.

Should the display become necessary, the purpose of our signs will be to transform a crisis which is receiving inadequate attention into the kind of crisis on which the church may be more likely to focus. The signs can be viewed at our website, [www.abortionNO.org](http://www.abortionNO.org), in the Church Outreach section, the Genocide Awareness Project (GAP) section and other areas of the site related to "signs." There you can also view our fleet of large trucks on whose sides and backs we display billboards depicting aborted babies. These vehicles are supplemented by aircraft which we use to tow aerial billboards, 50 feet tall by 100 feet long, which also bear the images of aborted babies. Our truck and aircraft projects can also be viewed on our website.

We will also display large parental warning signs along all streets leading to the church but far enough away to give sensitive viewers and parents of young children adequate warning that abortion photos are being displayed in front of the church. In this way, worshippers will be given an opportunity to worship elsewhere and passersby a chance to choose different routes to their respective destinations.

You have my assurance that our presence will be unfailingly patient, kind and gentle.

If we must display aborted baby photos at the door of the church, we will follow the Biblical example of the friends of Lazarus the beggar. We love Saddleback and this will not be a protest. It will be a “cry for help.” Lazarus’ friends brought him to the gate of the rich man’s home where his disturbing cry for help could not go unnoticed (Luke 16:19:21). The household of the rich man would almost certainly have resented this pauper’s awkward, unpleasant presence. We pray that we do not encounter similar resentment from passersby who might be angrier at us for showing these babies than they are at the butchers who are killing these babies. When believers stand before the Judgment Seat of Christ (2 Corinthians 5:10) to give an account of their response to abortion, the bloodiest mass murder in all of human history, we want to ensure that none will be able to fairly claim ignorance (Proverbs 24:12).

Despite the Biblical admonition to “expose the deeds of darkness,” (Ephesians 5:11) we fully expect to be vilified by those who will try to change the subject with *ad hominem* “counter attacks.” We pray for the grace to not respond in kind.

In Jeremiah 7:1-7, God commanded his prophet to “Stand in the gate of the Lord’s house...” (verse 2) for the purpose of confronting worshippers over the sin of “oppressing the fatherless” and “shedding innocent blood” (verse 6). No child is more “fatherless” than most aborted babies. Their blood is innocent and it is being shed in every church. We need not parse distinctions among the levels of evil involved in killing babies, allowing them to be killed and doing too little to save them. God called Jeremiah to warn believers about innocent bloodshed and we believe He is also calling us to warn believers about doing less than might reasonably be expected to stop the shedding of baby blood.

Our staff and volunteers will, of course, not trespass on church property, impede pedestrian or vehicular traffic, disrupt the service or commit any other unlawful act. It goes without saying that we will not violate any principle of scripture, including any expression of disrespect for the church or its leadership.

Like you, we much prefer “a discussion with civility” in your office instead of “a demonstration with civility” on your sidewalk. But if our presence with aborted baby photos outside your church convinces even one pregnant woman not to kill her child, the project will be a success and worth any persecution or division which might result. With more than 20,000 people attending services at Saddleback every week, and given the fact that many of them are uncommitted seekers, nominal believers and casual attendees, there could easily be multiple abortions occurring in the congregation every week. People who haven’t seen abortion are more apt to mistakenly believe that it is evil but perhaps the “lesser of two evils” – precisely because they don’t realize how evil it actually is. The pictures often convict mothers to choose life. A twenty-three-year-old woman recently wrote us to say:

I had an abortion about 3 years ago. I was raised in a Christian family. I considered myself a Christian. I got pregnant and I had a choice to make. I was scared and I didn't know what to do. I was not in a relationship and I knew it would kill my parents if they knew. So, I decided to ignore my Christian upbringing and go through with it. I figured once it was over everything would be

back to normal. I couldn't have been more wrong. I wish I knew then what I know now. The pictures, the images, the pain.

If our presence on your sidewalk with an aborted baby photo convinces one post-abortive woman (or one man who forced his wife, girlfriend or daughter to abort) to stop rationalizing this sin and confess and repent so they can be forgiven and healed, the project will be a success and worth any persecution or division which might result. At least one in every three American women will reportedly have an elective abortion by age forty-five (Guttmacher). Given the heterogeneous nature of the Saddleback congregation, there could be several thousand women and men there who are oppressed by unresolved abortion guilt. Abortion is a secret sin. Many people “choose” abortion to cover up sexual sin, as David shed innocent blood to cover up sexual sin with Bathsheba (II Samuel 11:1-15). Concealment can impede recovery and widespread, unresolved guilt can cripple a church’s potential for defending life. The pictures often convict viewers of this failure to repent. The Centers for Disease Control report that some 45% of abortions are performed on women who have already had a previous abortion. It may be post-abortive women who are at greatest risk of aborting and it could be they who are, therefore, in greatest need of education regarding abortion. A twenty-two-year-old woman recently wrote us to say:

I was never informed [about] the cruelty involved in the abortion procedures. The images that I have just seen broke my heart, and made me beg the Lord for forgiveness for my ignorance in having one done when I was 18. I wish that information was available when I needed advice on this matter.

If our presence on your sidewalk with an aborted baby photo convinces one apathetic, pro-life Christian to become seriously involved in the defense of life, the project will be a success and worth any persecution or division which might result. Week after week, many thousands of the pro-life Christians who attend Saddleback are doing little or nothing to stop the killing. There is a high potential for significant percentages to become active and save large numbers of lives. The pictures convict viewers of their apathy. An eighteen-year-old recently wrote us to say:

Before I saw this website, I was pro-life. However, I was only moderately involved. After having seen your display ... and then coming to this website, I will work harder than ever before. It sickens me, and the genocide references give me a new argument. Also, I showed this website to a friend who was convinced she was going to abort her unborn child. She has now decided ... [against abortion].

We do not see this as an adversarial project, even if you won’t meet with us. We believe that your staff and lay leadership groups are so large that some of your senior people will see our signs and may conclude that perhaps the church does need to rethink its response to the abortion crisis. These converts could become advocates for a more serious discussion of the adequacy of the church’s pro-life ministry. There will also be thousands of other pastors watching our interaction with Saddleback from around the world and there is a substantial probability that God will move in some of their hearts as well.

Saddleback is only the first church with which we will be working on this project. Even in the highly unlikely event that no one's heart is moved among the hundreds of thousands of people who will see the horror of abortion on our photo signs, we will at least have provided a prophetic witness against the church's relative inaction. None of these believers will ever be able to say, "I didn't know."

The obvious reason we have chosen to launch our Matthew 28:20 pro-life project at Saddleback is that you have reportedly trained 400,000 pastors worldwide and Christian leaders in 162 countries apparently use your ministry resources. Approximately 189,000 church leaders are said to subscribe to your Ministry Toolbox. You have sold twenty-five million books and The Barna Group has determined that the two books most often listed as the most influential volumes pastors have read during the last three years were your *Purpose Driven Life* and *Purpose Driven Church*. On September 25, 2001, The Barna Group reported survey results which revealed that only 12% of Protestant senior pastors list "leadership" as a skill with which they perceive themselves to be gifted. These men need leadership and many of them look to you to provide it. If you decided to develop and promote a comprehensive, pro-life ministry plan which is as ambitious as your HIV/AIDS ministry plan, the world could quickly become a very different place.

Abortion cannot be outlawed in America without the massive involvement of Christians, both individually and corporately. Christians, however, are massively *uninvolved* in this struggle. After decades of futile attempts to mobilize the church, we see tokenism at best and indifference at worst. This project may be our last hope of marshaling the resources without which we have no hope of funding and staffing the projects required to change public opinion at the levels necessary to change public policy. We and many of our pro-life colleagues have tried in vain to establish a dialogue with countless pastors who have ignored or rejected our requests for meetings. The relative few with whom we have managed to meet have often temporized interminably or explicitly refused to adopt effective pro-life projects.

None of this is going to change until the church becomes disturbed about the consequences of abortion. Large numbers of pastors have consciously and unconsciously shielded their congregations from this disturbance because they underestimate the importance of abortion pictures or because their primary focus is on the feelings of the people they can see instead of the lives of the babies who are unseen. Some seem more concerned about protecting relationships than conducting healing, life-saving abortion ministry. Many of these pastors are simply unwilling to pay the price of lost harmony, unity, favor, etc. But when Christ was forced to choose between the preservation of a relationship and the proclamation of a truth, He invariably proclaimed the divisive truth.

At RickWarren.com, you call the church "the greatest force on earth." You say that "about 100 million people in the United States went to church this past weekend." You say that worldwide, "2 billion people claim to be followers of Jesus Christ." You say that "every day 60,000 new people come to believe..." You add "That's why I believe tackling the world's biggest problems ... can only be done through the church." You have put your money where your mouth is regarding AIDS by hiring "a pastor focused full-time on HIV/AIDS outreach" (ChristianityToday.com, December 2005). If, as you have said, abortion is a "Holocaust," how

can it not be one “of the world’s biggest problems”? And if it is, why don’t you have a pastor focused full-time on abortion? If you won’t, who will?

Ironically, “Time 100” says Pastor Graham’s “... one regret is that he didn’t join the battle for civil rights more forcefully.” He said “... I think I made a mistake when I didn’t go to Selma’ with many clergy who joined the Alabama civil rights march led by Dr. Martin Luther King, Jr. ‘I would like to have done more.’” It is important to note that Pastor Graham had not done nothing to promote racial justice; he simply hadn’t done enough. Many pastors are also likely to look back on the pro-life movement and regret “not having done more” for the unborn. We pray that you, who are so often compared with Rev. Graham, won’t be among them. Please meet with us.

Respectfully,

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

Gregg Cunningham  
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1John3:8 "The reason the Son of God appeared was to destroy the work of the devil."  
Torturing babies to death is incontestably “the work of the devil.” But by the power of our Lord,  
CBR is destroying that work, day after day, around the clock and around the world.