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**Southeast Region Director**

C. Fletcher Armstrong, Ph.D.

July 21, 2011

Mr. Jerry Falwell, Jr., JD  
President, Liberty University  
1971 University Boulevard  
Lynchburg, VA 24502

*via Federal Express*

**Re: Our plan to display abortion images at Liberty University**

Dear Mr. Falwell,

*Since I became a Christian 12 years ago, I have just said I was pro-life because that is what Christians are supposed to be. But after I saw your presentation today, being pro-life means a lot more to me than ever before. Seeing all those graphic photos and that video brought me to tears and showed me [abortion] is murder; it is wrong. I want to now fight for their lives—not just tell people I'm pro-life, but actually be pro-life in every way. (Brandon Reid Lewis, Chairman, Liberty University SGA Christian Service Committee)*

By way of introduction, my name is Fletcher Armstrong and I am the Southeast Director of the Center for Bio-Ethical Reform (CBR). We are a non-profit, pro-life advocacy and education organization based in Orange County, California. We maintain regional offices around the country and work with affiliated groups worldwide. The CBR Southeast Region Operations is based in Knoxville, Tennessee. You can learn more about us by visiting our website, **www.AbortionNo.org**.

Our operating principle comes from the King family. Dr. Martin Luther King, Jr. said "America will not reject racism until America sees racism." His niece, Dr. Alveda King, now says "America will not reject abortion until America sees abortion." That's why we show it to them.

Our purpose in writing is three-fold:

1. To explain why it is necessary for Christians, including students and other members of the Liberty University community, to see abortion.
2. To describe our plan to show abortion to Christians at Liberty University. Please understand that neither the execution of our plan, nor our determination to carry it out, depends on your approval or cooperation. However, we are open to alternative plans, hence our third objective ...
3. To offer a meeting to discuss alternatives that you might wish to consider.

## **It Is Necessary for Christians to See Abortion**

***History teaches us that in the struggle to end any social injustice, horrifying pictures of that injustice are not optional.*** Reformers must show pictures to illustrate the humanity of the victims and the inhumanity of the crime. There are many examples of this:

1. In the 1700s, reformers used images to stop the slave trade in England. They struck a medallion that featured an image of a slave and the words, “Am I not a man and a brother?” They distributed a now-famous diagram of the slave ship *Brookes* that illustrated how slaves were packed into the cargo hold like sardines. Reformer Thomas Clarkson stated that this diagram “seemed to make an instantaneous impression of horror upon all who saw it.”
2. Abolitionists in America published images of slaves being branded and beaten.
3. Lewis Hine published and displayed photos of children working in coal mines and textile mills to end abusive child labor. He said, “If I could tell the story [of child labor] in words, I wouldn’t need to lug around this camera.”
4. Dr. Martin Luther King, Jr. organized peaceful marches, knowing that (a) the marchers would be attacked, (b) the media would photograph and film those attacks, and (c) the publication and broadcast of those images, pictures of Black men and women being beaten and attacked with dogs and water cannons, would make Americans realize that racism was much worse than they thought.

People needed to see pictures of injustice, because without those pictures, most people could not understand how bad the injustices really were. But when confronted with images, they could no longer pretend that the victims were subhuman, that the injustice was a nominal or even a necessary evil, or that it was simply somebody else’s problem.

The same is just as true for abortion today. Many people have abortions because they are convinced that the preborn child is not a baby, or that abortion is a nominal evil, or even a necessary evil. Others are complacent because they are able to ignore or trivialize abortion. They don’t believe it’s as bad as it really is. They convince themselves that abortion is somebody else’s problem. Pictures pierce through the denial.

Both complicity and complacency are also prevalent in the “pro-life” church. Christian couples have abortions because they don’t understand how evil it really is. Others are complacent, doing little or nothing to alleviate the suffering. They believe it’s somebody else’s problem. Christians can ignore or trivialize abortion because most of them have never actually seen abortion.

***Pictures win hearts, change minds, and save lives.*** We know that pictures are effective. Our 20+ years of experience with abortion photos and videos have demonstrated this beyond any doubt. When we show pictures of abortion on campus, we encounter a steady stream of students who tell us, in effect, “I didn’t know how bad this really was; your pictures have changed my mind.” (Many of these are students come from “pro-life” churches who never showed them what abortion really looks like.) At the University of

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Tennessee, we know of nine babies who were saved the first time we displayed our Genocide Awareness Project (GAP).

In one 24-hour period not long ago, we received seven e-mail messages from people who were shocked by photos and video of abortion on our website ([www.AbortionNo.org](http://www.AbortionNo.org)): The first said, "I had no idea ...". The next said the video "... changed my mind completely ...". Another exclaimed, "Oh my God!" A woman who admitted to two abortions wrote, "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, "I always thought abortion was okay until I saw videos and photos." We get these kinds of messages all the time.

Some two minutes of our abortion video were recently broadcast on British Channel 4. The story dominated the news in the UK for days. A major English newspaper, The Independent, reported that a large London abortion clinic had pregnant women calling and cancelling their abortion appointments after seeing our video on television!

Pictures alone have the power to communicate inexpressible, unimaginable horror. Pictures save lives. We know that many parents considering abortion will not be dissuaded unless they see pictures of abortion for themselves. The same is true of Christian parents.

***People in the Church are almost as ignorant as everyone else, and that is why so many Christians are aborting their children.*** Through our work with both Christian and secular audiences, it has become painfully obvious that most Christians are just as ignorant about abortion as the general culture. As a result of this ignorance, Christians are aborting their children at staggering rates. In fact, one of every five women who has an abortion identifies herself as a "born-again" or "evangelical" Christian. (We may assume that one in five aborted children is fathered by a man who is a "born again" or "evangelical" Christian.) In 2008, America elected the most pro-abortion President and Senate ever, largely because "pro-life" Christians voted for them in droves. I am convinced that in the typical evangelical, pro-life church, at least 10-20% of the children are being killed before they are born. It is self-evident that almost all the members of such churches are doing little or nothing to stop the killing.

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 does, many respond as our Lord would have us react. The problem is that some Christians object to seeing these truths, so most pastors cover it up.

***The pictures work just as well for ignorant Christians as well as they work for others.*** Christian leaders want to believe that Christians already know about abortion. But they don't. Christians need to see the images as much as everyone else, perhaps moreso. Many of the students who express shock at our pictures and declare that the pictures have changed their minds are actually members of "pro-life" churches who have never seen pictures of abortion. In fact, I recently had occasion to show an abortion video to an audience that included about 5 Liberty University students. Two of them approached me afterward. These were not just any students; they were leaders in the Student Government Association (SGA). They had recently attended a pro-life convocation at Liberty in which abortion was talked about, but not shown,

leaving these students as oblivious as they had always been. But after they saw abortion video, they wrote this:

*Since I became a Christian 12 years ago, I have just said I was pro-life because that is what Christians are supposed to be. But after I saw your presentation today, being pro-life means a lot more to me than ever before. Seeing all those graphic photos and that video brought me to tears and showed me [abortion] is murder; it is wrong. I want to now fight for their lives—not just tell people I’m pro-life, but actually be pro-life in every way. (Brandon Reid Lewis, Chairman, SGA Christian Service Committee)*

*I witnessed my first abortion through the images and clips by the Center for Bio-Ethical Reform. That has changed my view on abortion. I had always been pro-life because it was the Christian thing to do. Now, after actually seeing [abortion], I am pro-life because abortion is bluntly murder and should be outlawed!! I believe these pictures should be shown to change the minds of people on abortion. (Thomas Ted Turner, Chairman, SGA Spiritual Life Committee)*

These were Liberty University student leaders who had just witnessed a 4-minute video of abortion, a video the likes of which they had never seen before, despite being upperclassmen and student leaders at Liberty.

Pastor Joe Wright, of Wichita, Kansas, pastored one of the largest churches in the Midwest and was one of America’s most effective pastors regarding abortion. He had preached about it often, but had never showed abortion video during any of the worship services. He didn’t think it necessary until our Executive Director, Gregg Cunningham, finally convinced him to show one of our abortion videos in every service. Pastor Wright later told us 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, saying they were pregnant and would have killed their babies had he not shown that video.

Shortly thereafter, a pastor in Knoxville, Tennessee, tearfully apologized to his congregation for refusing to show them an 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 found the courage to show the film. For many people, merely hearing that abortion is sin is of little value without more evidence to prove it.

A few years ago, Gregg showed one of our abortion videos in the main worship service of a large Montana church whose pastor, like Pastor Wright, had often preached against abortion but had never shown pictures of it. At the end of the service, a young married couple came up to Gregg and tearfully admitted that the wife was pregnant and that they had scheduled an abortion for that coming week. Had they not seen the abortion video, they would have killed their baby.

We’ve seen it over and over again. The pictures work.

***Christian leaders have an obligation to teach Christians the truth about abortion.*** The duty to teach Christians the truth about abortion is especially critical at places like Liberty University, because you are not just training Christians, you are training Christian leaders. They must understand not only their duty to

avoid killing their own children, but also their duty to teach *other* Christians not to kill *their* children. This is what Jesus was talking about when he issued the Great Commission.

We all know about Great Commission Part 1: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28: 19). But Jesus didn’t stop there. He followed that up with Part 2, “Teaching them to observe all things whatsoever I have commanded you.” Whatever Jesus commanded them, they were supposed to teach others to observe. This would certainly include the commandment not to murder, because when Jesus listed his commandments for the rich young ruler, “do not murder” was one of the first on His list (Mark 10:19).

Can there be any doubt about the connection between (1) the failure of leaders to teach Christians the truth about abortion and (2) the shocking rate of abortion among Christians?

James tells us that “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (James 1:27). As Christians, we are often told that personal purity is a critical part of the Christian life, but notice that James places equal importance on caring for orphans and widows. Who is more of an orphan than a baby being delivered up by her own parents to be killed? And who is more of a widow than a woman being threatened with abandonment if she will not agree to kill her own child? I would submit for your consideration this fact: By failing to fully teach the truth about abortion to our own young people, we are abandoning widows and orphans within our own churches. And we are modeling for future Christian leaders the deadly arts of avoidance and denial.

***The consequences of silence are disastrous.*** 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 reported 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.” (*Out of the Wilderness*, Nov. 24, 2008)

Pollster George Barna reported that 38% of self-identified evangelicals voted for the most pro-abortion presidential candidate ever nominated by a major party. He also reported 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, and 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.

Pro-life losses are not limited to the evangelical church. Los Angeles Times columnist Tim Rutten reported that just before the 2008 election, Senator Obama had “a commanding 59% to 31% lead over McCain among Catholics nationwide” (*The end of the Catholic vote, Obama lead among Catholic voters may signal a profound shift*, latimes.com, Oct 20, 2008). The LA Times later reported that exit polling

suggested that Sen. Obama actually carried the Catholic vote by a smaller, but still enormous, 54% to 45% (*Obama drew in religious voters*, Nov 9, 2008). Rutten noted 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 have recently 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.” They publish articles and give interviews, but they don’t mandate the showing of pictures that will undoubtedly change behaviors.

***The historic Church response to injustice has been half-hearted and ineffective.*** Many, if not most, Christian leaders assert that abortion is the systematic killing of more than a million children every year in America, a modern-day “holocaust” of epic proportions. But can we claim that the response is anything more than ineffective half-measures, at best? Is that a surprise? Not if we look at the way the Body of Christ responded to genocide against Jewish people and countless other crimes against humanity. To our eternal shame, the church has often been more concerned with saving face than saving lives. We can hear the 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 ...*

\* \* \*

*... 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. The Anthropocentric Predisposition of Revivalism, 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. Letter from a Birmingham Jail, Martin Luther King, Jr., April 16, 1963:

*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.*

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 (1) God doesn't care enough about this slaughter to call His church to make it a high ministry priority or (2) He does care 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?"

*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).*

**God takes injustice very seriously.** Although killing children by abortion is not specifically referenced in the Bible—the technology for it did not exist—God had much to say about another form of child-killing. In Jeremiah 32:35-36, God called child-killing an abomination and declared that because of it, Israel would lose its national liberty. In Jeremiah 19:4-9, God says, "I will make them fall by the sword before their enemies ... and I will give their carcasses as food to the birds of the air and the beasts of the earth ... I will make them eat the flesh of their sons and daughters [in the siege]."

Shedding the innocent blood of children prompted 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 our 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 ...'"

Even the pagans know that abortion is child sacrifice. New Age pagan author Brenda Peterson declared 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 from 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 Christian leaders will not start an awakening as to the depth of this evil, to whom should we turn?



***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 five missionaries who were martyred in Ecuador's Amazon jungle in 1956. Steve has been a great help to our aviation ministry and he recently told us of a talk he had given at a missionary conference in Guatemala. 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 claim the Name of Christ are unwilling to offer serious resistance to something as evil as killing a baby, the world has the right to ask whether Christ is real.

### **Our Plan to Show Abortion to Christians at Liberty University**

We don't know what you are already doing on behalf of unborn children at Liberty University. We can't know all that you are doing. But when we consider what the Church is doing as a whole in this country, it all adds up to almost nothing. The lone exception is the network of pregnancy support centers that are run by Christians. They do heroic work. They are woefully underfunded, understaffed, and undervisited by Christian couples who, in large numbers, patronize abortion clinics instead.

Christians are aborting their babies in staggering numbers and the Church is not doing much at all to stop the killing, neither within the walls of the church nor in the culture at large. Yet every pro-life Christian leader with whom we converse believes that he, his ministry, and his church are doing everything they should be doing. They are doing everything that God is calling them to do. Yet they are not even warning their own young people of the horrifying truth of abortion, nor are they doing very much at all (if anything) to stop the killing outside the church. This compels us to one inescapable conclusion: Either (1) God doesn't care about abortion and truly is not calling His church to respond, or (2) God is calling His people to be a witness against evil, and His people are simply not answering His call. We believe the latter to be the case.

We believe God's people to be more ignorant than evil. We have to believe that if they know the truth and they are called to action by their leaders, many will respond. But they must be taught the truth, and the only effective way to make them learn the horror of abortion is to simply show it to them. When Christians see the horrifying reality of abortion, the overwhelming majority will realize that it is much worse than they imagined. More of them will refrain from killing their own children. More of them will answer God's call to help stop the killing. More of them will be willing to put the Great Commission, Part 2 into effect and teach other Christians to obey God's commands, both "do not murder" and "rescue those being led away to death."

We routinely take the truth of abortion to secular colleges and universities. It is even more important that the students at Christian colleges and universities know the truth. For that reason, we plan to bring abortion pictures to Liberty University. Lord willing, unless the effectiveness of our presence can be rendered moot by some other method of presentation (a discussion about which we are eager to have with you), we will display abortion photos in ways that will make abortion unavoidable to Liberty students, faculty, and staff—as unavoidable as we can legally make it.

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This will be accomplished in three ways. First, we will drive on the streets of Lynchburg with a fleet of box trucks bearing billboard size photos of abortion on their sides and back. Our driving will be focused on, but not be limited to, the streets near Liberty University. Second, our staff and volunteers will stand on the sidewalks and public spaces near Liberty University holding large signs bearing abortion photos. Targeted intersections for the hand-held signs include (a) University Blvd at Liberty University Drive, (b) University Blvd at Evans Blvd, and (c) University Blvd at Candler's Mountain Road. Please see attachments for aerial photos of these intersections, along with property boundaries that define what is public property and what is private. Third, we will fly abortion photos over the campus.

The first appearance of the signs and trucks is currently planned for the week of August 29. We will also look for other opportunities to return to Lynchburg and repeat these activities as often as we can. We will recruit local activists to assist. The airplane tow banner has actually been displayed over Liberty University and Lynchburg in the past and will be again, Lord willing. The exact schedule for all of this is subject to change.

You have our assurance that our presence will be unfailingly patient, kind, and gentle. 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 killed them. 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 worshipers 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 Liberty University property, nor impede pedestrian or vehicular traffic, nor disrupt operations, nor 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 University or its leadership.

If our presence with aborted baby photos 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. 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 three 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. The Guttmacher Institute reports that at least one in every three American women will reportedly have an elective abortion by age forty-five. 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). 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. Many thousands of Liberty University students and alumni are pro-life but are doing little or nothing to stop the killing. There is a high potential for significant percentages to become active and save many, many 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].*

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. Bringing abortion pictures to churches and Christian schools may be our last hope of marshaling the resources that are necessary to entertain any 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 Christian leaders 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 programs.

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 pastors are simply unwilling to pay the price of lost harmony, lost unity, lost favor, etc. But when Jesus was forced to choose between the preservation of a relationship and the proclamation of a truth, He invariably proclaimed the divisive truth.

### **Offer to Meet with You to Discuss Alternatives**

If you believe that there are better ways to educate Liberty University students about abortion, let me assure you that we agree, but those methods involve on-campus activities that are not possible without your cooperation. To effectively educate and motivate the Body of Christ, your on-campus programming must include opportunities for all students to see abortion in all its horror. Please bear in mind that each new freshman class will be just as oblivious as the previous ones have been, so regularity will be just as important for pro-life education as it is for freshman composition, mathematics, orientation, etc.

We don't know all you are doing, but here is what we know, or at least believe, to be true:

1. Nearly two years ago, some of your students requested permission to bring our Genocide Awareness Project (GAP) to campus, and their request was denied (after first being approved). Later, another group of pro-life students considered repeating that request, but were discouraged from doing so.
2. After speaking at the November 11, 2009, convocation, Dr. Mat Staver reported to a mutual friend that he had shown pictures of abortion to the audience. Yet I was personally in attendance that day, and I saw no such images on the overhead screens. However, during the brief time that he talked about the abortion procedure itself, two of the overhead screens went completely blank. Perhaps Dr. Staver was unaware that these pictures had not been shown. Even if abortion images had been shown instead of a blank screen, the brevity of the photos (only a few seconds) would easily have been missed by most in attendance.
3. We are not aware of any formal education programs in your curriculum that prepare students for careers in pro-life ministry. We are not aware of any pastoral training programs which train future Christian leaders to protect preborn children, both in their churches and in their communities. We are not aware of any missions programs in which students are encouraged to seek out and participate in pro-life missions. We are not aware of programs that routinely show (with pictures) all Liberty students the horror of abortion so that they will understand their need to avoid the sin themselves and their responsibility as leaders to train others to obey God's commands (a) not to kill and (b) to protect and defend the defenseless. If such programs

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exist, students are avoiding them in droves, and these programs are as invisible to the students as abortion pictures have been.

4. We are aware that the Liberty Godparent Home that provides assistance and residential housing to young women in crisis. We are uncertain whether this facility is open to resident Liberty students who become pregnant. We understand that the Godparent Home recently hosted their annual Walk for Life, and only six Liberty students participated.

Again, we would be the first to admit that we don't know everything you are doing already. We are grateful for whatever you are doing, and we would like to know more. Would you meet with us? My mobile phone number is 865-776-1312; my e-mail is [fletcher@CBRinfo.org](mailto:fletcher@CBRinfo.org).

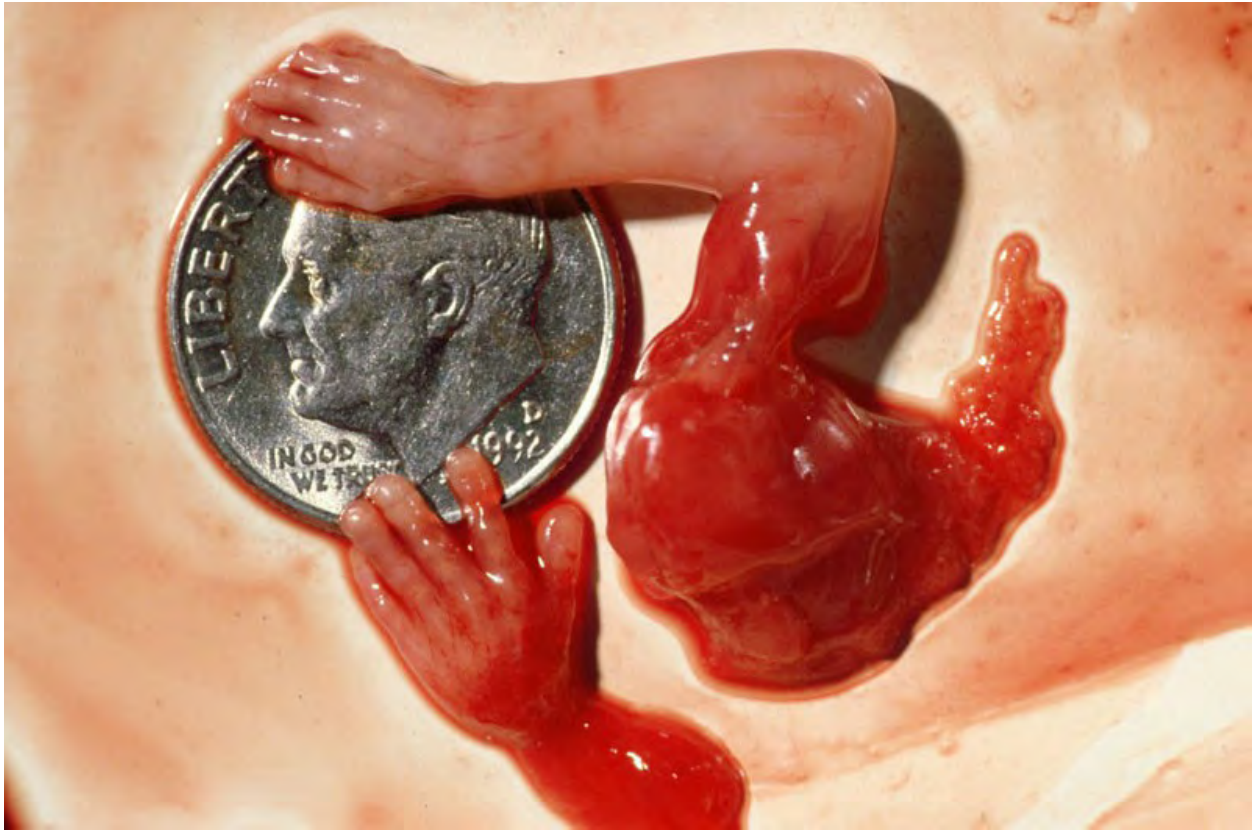
Sincerely,

C. Fletcher Armstrong, PhD  
Southeast Director  
Center for Bio-Ethical Reform

Enclosures

cc: Mr. Mat Staver, JD, Dean, Liberty University School of Law

**Enclosure 1. Abortion at 10 weeks (first trimester).**





Enclosure 2. Examples of Genocide Awareness Project signs.

**WOULD JESUS USE BLOODY  
PICTURES TO MAKE HIS POINT?**



**FIRST TRIMESTER (10 WEEK) ABORTED FETUS**



**HE ALREADY DID.**

**LUKE 23:26-33**

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**10-WEEK ABORTION**

**“EXPOSE THE  
DEEDS OF  
DARKNESS.”**

**Ephesians 5:11**

**AbortionNO.org  
(888) 234-9292**



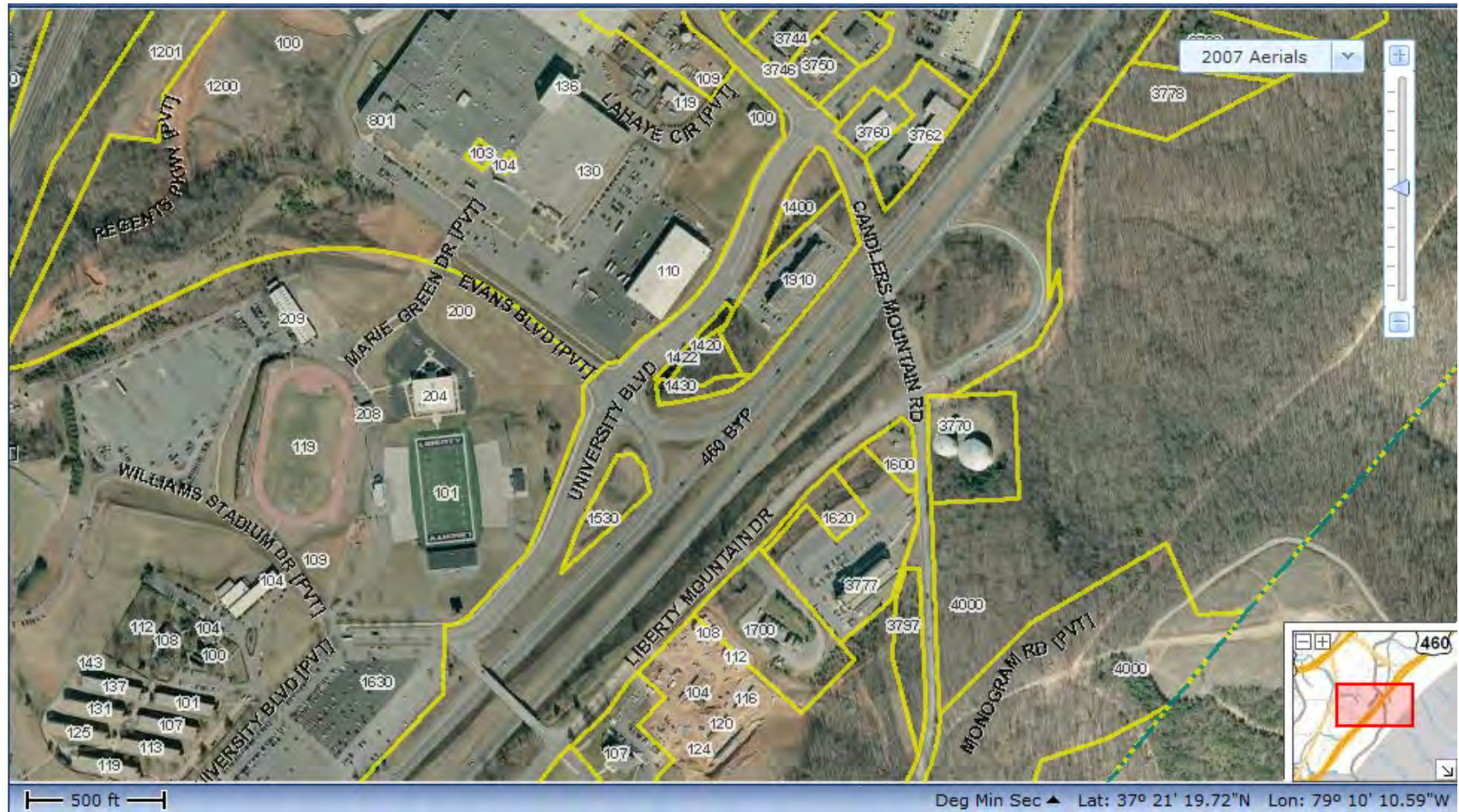
**9-WEEK ABORTION**

**“THE LORD ...  
WAS APPALLED  
THAT THERE  
WAS NO  
ONE TO  
INTERVENE!”**

**Isaiah 59:15-16**



Enclosure 3. Liberty University entrance points along University Blvd.





Enclosure 4. Entrance to Liberty University at Liberty University Drive and University Blvd.

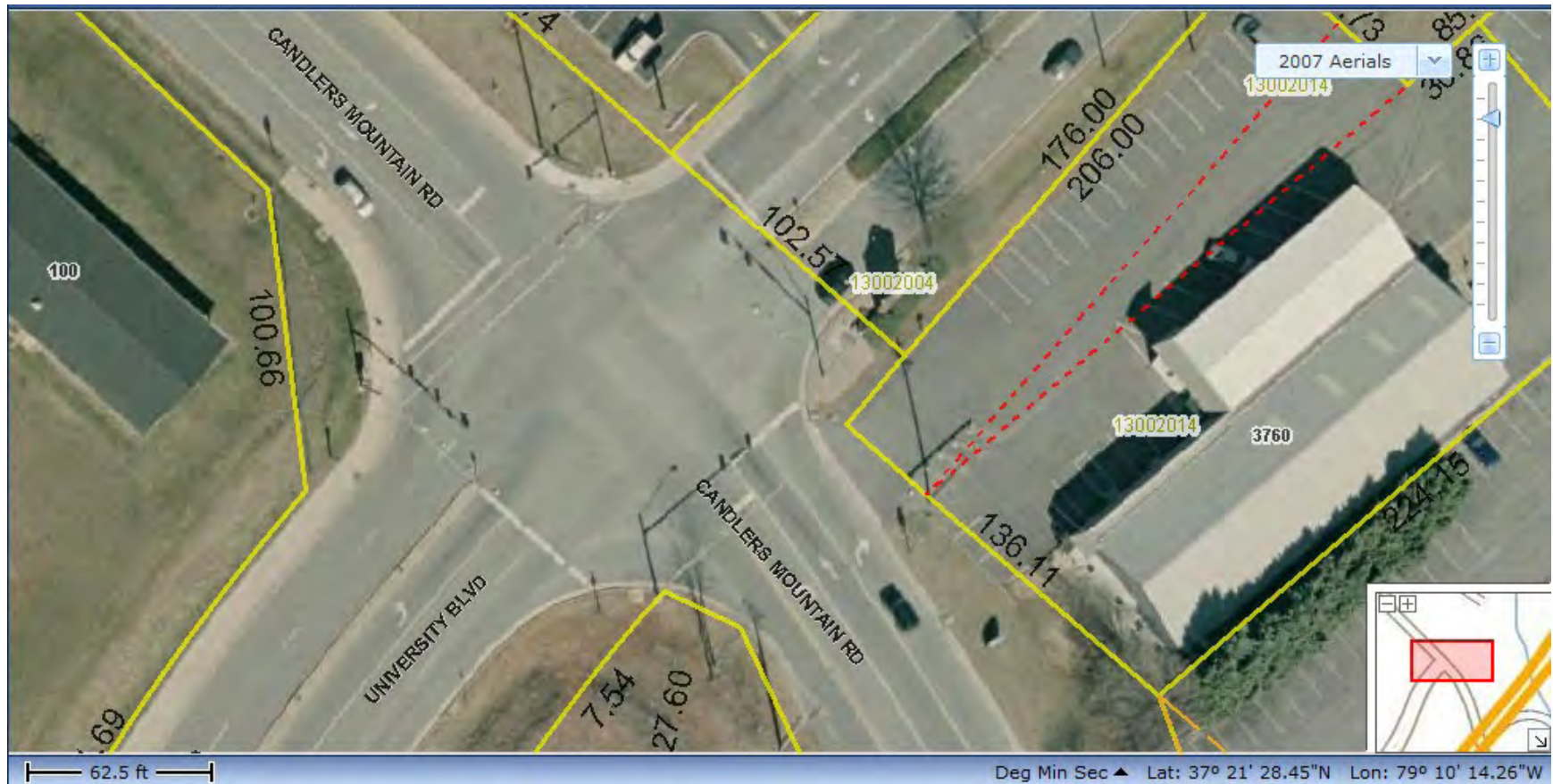


Enclosure 5. Entrance to Liberty University at Evans Blvd and University Blvd.





Enclosure 6. Entrance to Liberty University at Candler's Mountain Road and University Blvd.





Enclosure 7. Reproductive “Choice” Campaign (RCC) truck.





Enclosure 8. Truck driving past entrance of Notre Dame University.



Enclosure 9. Airplane tow banner.

