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February 14, 2002

Dear Life Chain Coordinator:

As we settle into this new year, we reflect on our pro-life calling and on the privilege God has given us to serve another year. Satan, meanwhile, is committed to turning us aside from God's plan for our life. Being the arch deceiver and "thought caster," he searches for softness in our spiritual armor and pro-life commitment, and he feeds us reasons for pulling back. "You've done your share," he tells us. "Take a break." "You're not appreciated anyway." "The pastors won't support you." "You don't have the time." "Consider the risk of being sued." "Remember how hard it was last year?" "The media will ignore you." And he may use other reasons: a new job, a new house with its demands, a wedding to plan, a growing family, financial pressure, travel interests, guests to accommodate, and simple weariness. When Satan comes knocking, I remind myself that "Life on earth is short and eternity is long." I pray, "Lord, please don't let me waste my one lifetime. Save me from Satan's snares and help me live out the destiny you desire for me. Help me not to seek personal comfort, but to trust your inspired Word and willingly endure hardship for your sake. Thank you for calling me to prolife."

In faith we press on, unable to measure the good work God has begun in us for His own purpose and glory. His plan differs to our plan, and accepting His plan may lead us through bruising disappointment and ridicule or worse. Wrote Nazi execution victim Dietrich Bonhoeffer, "When God calls a man, He bids him come and die." Along the way, God assigns us work that often runs counter to popular thought, even within Christendom, as I've learned in my effort to expose abortifacient birth controls and the contracepting mentality binding the Church today. Even so, encouragement comes, perhaps strangely—as through the weeping prophet Jeremiah. Forbade to marry and have children, Jeremiah wedded himself to God's calling and after enduring enough abuse and ostracism to defeat many lesser prophets, death by stoning awaited Jeremiah in Egypt, according to Jewish tradition. Still, his honor held. The truth and worth of his prophecy, waged through boundless rejection, is eternal. I read the book of Jeremiah and am greatly encouraged—by how convictingly easy I have it in pro-life leadership today.

The battle to expose abortifacient contraceptives and the mentality protecting them is where God has brought me in prolife. The task is many times tougher than any other I've experienced. Not only do most pro-life churches refuse the message I share; many pro-life leaders refuse it, also. In my community, I began exposing abortifacient birth controls to local pastors in 1997, and I want to share (with minor editing) an extended portion of the letter I mailed to the pastors concerning Sanctity of Human Life Sunday in January. Many of these pastors helped found the Life Chain ministry in 1987. My recent letter to them included the following:

"As you prepare your [Sanctity of Human Life Sunday] message, I hope you will include chemical abortions, which rely on abortifacient contraceptives. I have written to you about these devious killers on multiple occasions, and I've provided you with significant data on their composition and purpose.

"Not until the Church breaks its silence on pregnancy control and especially on the contraceptives that kill preborn children can we seriously hope for an end to legalized abortion in America. We fault government and the abortion industry for not duly responding to 27 studies linking breast cancer to abortion, and many of us commend the legal action currently taken against Planned Parenthood for not disclosing to their clients the breast cancer-abortion link. Are not churches even more duty bound, if for moral reasons only, to expose to their parish-ioners the ominous link between their use of abortifacient birth controls and the preborn sons and daughters they may put at grave risk?

"Surely the Church's refusal to address abortifacient contraceptives raises the notable issue of integrity. The Church's silence toward these instruments of death is a tragic replay of its reticence toward slavery in years past. Must the leadership on this matter continue to rest with the laity? My experience has been that parishioners

are willing to discuss contraceptives freely and to acknowledge their relevance to family—and they frequently relate them to personal regret. A lady in Sacramento spoke for many Christians 40 years of age and over when she remarked to me last year (regarding her own child-bearing years), “The Church betrayed me.”

“The issue of pregnancy control and abortifacient usage will eventually dominate prolife, due in part to a diminishing Christian world. For a brief look at this development, consider the following, if the Lord tarries and current birthrates prevail (as noted in *The Death of the West* and other sources):

—Western Civilization (Europe, America, Canada, and Australia, most notably), the traditional seat of Christendom, will in this century shrink to 1/20th of the world’s population. In 1960, “The West’s” population was 25% of the earth’s people; today it is 20%, and at century’s end will be 5%. Meanwhile, the “non-Christian” world will gain 3 billion people in Asia, Africa, and Latin America. Might these people be won to Christ? Hopefully yes, but thus far Islam and other religions are gaining rapidly.

—Of the 47 nations in Europe today, 46 (all but Muslim Albania) are below replacement level in their birthrate, with a current average of 1.4 children per female. In year 2000, Europe’s combined population (including Russia) was 728 million but at this century’s ends will be 207 million (over 70% decline). Today Spain has the lowest birthrate in Europe, at 1.07 per female. Italy’s is 1.2. America’s birthrate has moved up to about 2.1, due mainly to 10 million illegal immigrants. Replacement level for a nation requires a 2.1 birthrate for every female, whether married or unmarried.

—In 1995 Europe’s and Africa’s populations were about equal. Fifty years from now, Africans will triple Europeans. Colonization, as known historically, may and likely will reverse itself in some parts of the world. This century, Europe will need to import 1.2 billion employees, and at what cultural risk?

—By 2050, of the 12 largest nations, only America offers hope of being predominately Christian, and that is liberal hope. Some observers already term America post-Christian.

—Today’s Muslim birthrate is over twice that of Christians, and Muslims are committed to out-populating Christ’s followers. During this century, Islam’s current one billion population will double; and even today, 1500 mosques operate in Germany, the fatherland of Protestantism.

“The need for wise pastoral guidance on pregnancy control presents itself in other ways. I talked recently with a local “pro-life” Christian OB/GYN who adheres to the modern notion within his profession that a child is not a child until after his or her implantation in the uterus (several days after fertilization)—and this Christian physician insists that medical prescriptions (contraceptives that kill) to prevent implantation are in order because no child exists before implantation. If the grievous act of preventing implantation were not enough, the physician’s efforts to defend his premise proved even more vacuous. For years I’ve longed for the pastor of this generous and gifted man to confer with him and help him understand relevant Scripture and why prolife desperately needs his influence and leadership in our local medical community. Such guidance might also save him from future litigation, brought by patients who sue for lack of disclosure. I warned him of that possibility.

“Accordingly, I respectfully urge you and the clergy of our area, for sake of the Church’s moral integrity, not to let the Church fall victim to nondisclosure charges, also.”

The foremost need in prolife today is for pro-life leaders and pastors to acknowledge and proclaim the relationship that contraception shares with abortion. Within the “pro-life Church,” a new abortion ethic has emerged in our generation. The ethic renders surgical abortion a curse on America, while birth control abortions earn a reprieve—to protect our silence about contraception. Prolifers fault government for not passing laws that afford preborn children the same compassion shown cats, dogs, and slaughter animals, relative to the pain and methods of death they incur. For government to include preborn children, lawmakers would have to face the children’s early humanity, and that would threaten *Roe v. Wade*. Similarly, for the pro-life Church to confront the birth controls that kill, we must risk troubling questions about the morality of contraception on demand. Better to let our youngest parishioners die, we seem to say, than lose our protective silence. In the spirit of George Orwell, all preborn children are equal, but some have become more equal than others. We are boldly prolife toward surgical killings but assume liberty of choice toward abortifacient deaths. And what about skeptical prolifers who say, “We need more research to confirm that abortifacients actually kill”? For a certainty abortifacient contraceptives kill, but let that incontrovertible fact rest for the moment. When proabortionists argue that preborns are not yet children, we reply that if any possible doubt exists, one should err on the side of caution and not risk killing human beings. Does not

the same reasoning, at minimum, apply to use of abortifacient contraceptives?

And consider for a moment how current contracepting mentality has affected Catholicism in America? In a compelling 2001 article "The Catholic Hiroshima," Dr. Dermott Mullan, professor of astrophysics and father of 10 children, observed that in 1968 the Catholic church in America had over 40,000 seminarians, 170,000 nuns, and 75% lay attendance, whereas today the church has 4,500 seminarians (over 88% decline), 81,000 nuns, and 25-30% lay attendance, among other statistics. To what issue could such alarming declines be traced? Dr. Mullan points to July 28, 1968, when Fr. Charles Curran of the Catholic University of America Theology Department and 87 fellow theologians (later that number climbed to more than half of all professors at Catholic universities) held a press conference in Chicago to assure American Catholics that they need not abide by *Humanae Vitae*, issued by Pope Paul VI, which asserted that "God's plan for marriage is the same today as it has been since the Garden of Eden: 'Increase and multiply.'" Only artificial contraception could prompt a rebellion of such magnitude.

Nor has Protestantism suffered less from the spirit of contraception. As my fellow Coordinators know, I'm a Protestant reared in a Baptist home and a latecomer to the view I hold today about pregnancy control. While I agree with *Humanae Vitae*, my change of view came about primarily through years of study into the impact contraception has had on nations across the world—and on its inevitable alliance with abortion. Indeed the alliance is real, as confirmed in the U.S. Supreme Court's *Planned Parenthood v. Casey* ruling (1992), which noted that "the abortion decision is of the same character as the decision to use contraception [and that] for two decades ...people have organized intimate relationships [and relied] on the availability of abortion in the event that contraception should fail." Wrote Margaret Sanger: "Birth control appeals to the advanced radical because it is calculated to undermine the authority of the Christian churches. I look forward to seeing humanity free some day of the tyranny of Christianity no less than Capitalism." Out of my research experience, I wrote *Sex Education and Your School Board, What the Facts Reveal about Planned Parenthood*, and *Contraception: The Tragic Deception*. Today I urge pro-life church leaders to exercise courage and end their silence on contraception. Thereafter, they must work toward a consensus view that is pleasing to God and serves the urgent need of lay members.

The Church's failure to confront abortifacient contraceptives shares ill harmony with its failure to confront surgical abortion with resolve. The spirit of contraception has stolen from us a defining measure of love for children, however unaware we may be of our loss. And oh how our rhetoric deceives us. We eagerly declare a child to be worth, say \$10,000,000 or more, yet many of us remove from our investment strategy children whom God deeply desires in our home. God says children are precious gifts, but we beg to differ with God; and we do not comprehend our loss—our incalculable opportunity to produce eternal souls to glorify God, eternally.

God called cruel Nebuchadnezzar, king of Babylon, "my servant," and He used Nebuchadnezzar to subdue Judah with unspeakable horrors. Dare we ask today if God would raise up another power from the ancient world to subdue America, due in significant part to our disregard for God's heritage: children?

Thank you for bearing with me on the vital subject discussed herein, and thank you again for the privilege of writing you. I trust you will return your enclosed postcard and notify your local pastors that **National Life Chain Sunday 2002** will be held on **October 6**, Lord willing. If I can be of help to you at any time, please contact me by phone, email, or letter. Meanwhile, may God abundantly reward your every effort on behalf of His Little Ones.

Most gratefully,

Royce Dunn
President of Please Let Me Live
National Director of Life Chain

Enclosure: "15 Steps To Building
A Strong Life Chain"

Please Let Me Live's 5,000-word pamphlets are still saving lives (*America Must Decide, What the Facts Reveal About Planned Parenthood, and Contraception: The Tragic Deception*). Only \$60 per thousand, including shipping (a lower price for orders of 5,000 or more copies. Thank you for your previous orders.

PLML can also assist you in organizing a distribution campaign in your area.