



EndtheKilling: Make Abortion History

Introduction

More and more, governments are introducing legislation to remind drivers to stay focused on driving. This “distracted driving” legislation makes it illegal to use cell phones or even perform personal grooming—anything that takes drivers’ eyes off the road. Road safety activists observe that drivers often forget the main purpose of driving is to get somewhere. As a result, road accident deaths means 2,800 Canadians every year never get to their destination.¹

The pro-life movement in Canada can learn from that legislation. For too long, it seems we’ve been distracted from the main purpose of our movement: actually ending abortion. We must ask ourselves honestly: Do we really have a plan to accomplish this and are we evaluating our activities to test whether they help us get to this goal, or distract us from it? Remember, it’s not our lives at risk when pro-lifers are distracted—it’s the lives of pre-born children.

At CCBR, we are committed to ensuring that we don’t forget *our main goal as a movement—to end the killing*. That’s why on our 10th anniversary, in 2011, we are committing our time and resources to ensuring that the pro-life movement and all Canadians will have a clear vision of who the pre-born are and what abortion does to them by 2030. This vision is the *foundation* for any societal, legal and political change that will stop abortion. And at the heart of this campaign will be this theme: ***EndtheKilling: Make Abortion History***.

The Vision

Ten years ago, in May 2001, CCBR’s co-founders Stephanie Gray and Jojo Ruba were trained by international pro-life speaker Scott Klusendorf about doing full-time pro-life work. In that training, Scott spoke about vision. He quoted author Warren Bennis and said *vision is a compelling sense of what might be—a target that beckons one towards action*.

So the vision we want pro-lifers is to grasp is this: the vision of an abortion-free Canada.

Imagine the killing centres across the country closing down.

Imagine the pre-born having the same right to life as the born—in theory and in practice.

The vision of EndtheKilling is to ensure the pro-life movement and all Canadians have 20/20 vision regarding who the pre-born are and what abortion does to them. Abortion, particularly in the first-trimester, is perceived as “choice.” Until pro-lifers shift peoples’ understanding from “choice” in the abstract sense to *what is being chosen*, in the sense of what abortion actually is, things will never change.

It is important to point out that CCBR is an educational organization and, as such, cannot fulfill the entire vision on our own. That is why our goals are specific to CCBR’s educational approach. Other groups are essential in achieving the vision of an abortion-free Canada; in particular, political groups and post-abortion ministries. Our hope is that these groups will join us in making abortion unthinkable in a coordinated and intentional fashion with specific time frames. Everyone has their place in the movement and together we can EndtheKilling.

The Goals

By 2020, CCBR aims for the following:

1. *That all people in the City of Calgary will see abortion images at least weekly.*
2. *That all people in the City of Toronto will have seen the abortion images.*
3. *That many people in the rest of Canada will see the abortion images.*

By 2030, CCBR aims for the following:

1. *That all people in the City of Calgary will see abortion images at least weekly.*
2. *That all people in the City of Toronto will see abortion images at least weekly.*
3. *That many people in the rest of Canada will see the abortion images.*
4. *That all people in the City of Calgary will be spoken to about abortion.*
5. *That all people in the City of Toronto will be spoken to about abortion.*
6. *That many people in the rest of Canada will be spoken to about abortion.*

There will be *no more cover-up*.

Central to EndtheKilling is calling abortion what it is and showing abortion for what it does. If it's in darkness, EndtheKilling will bring it into light so that by 2030, the killing is history. We must expose the injustice and we must confront the culture. That is the only way we will be able to communicate to the people what abortion really is.

Achieving our Goals

Because public policy is not likely to change unless public opinion does, CCBR's primary emphasis over the next two decades is an educational one. The EndtheKilling plan is split into two ten-year phases where we use two forms of messaging, through images and conversations, to communicate the following: the humanity and personhood of the pre-born and the inhumanity of abortion.

The Messaging

This educational approach must revolve around a clear, to-the-point, message. The messaging for EndtheKilling is two-pronged:

- a. The humanity and personhood of the pre-born and the inhumanity of abortion exposed through images.
- b. The humanity and personhood of the pre-born and the inhumanity of abortion exposed and proven through conversation.

a) The humanity and personhood of the pre-born and the inhumanity of abortion exposed through images:

This *must and will* be the *primary* message for EndtheKilling. If abortion didn't kill human persons, we wouldn't exist to end it. Why the personhood of the pre-born must be our central messaging is articulated here: <http://www.uffl.org/vol10/beckwith10.pdf> in the essay *Taking Abortion Seriously: A Philosophical Critique of the New Pro-life Rhetorical Shift*, by Francis J. Beckwith.

As pro-lifers establish the personhood of the pre-born we must correspondingly horrify the culture about how abortion kills these individuals. Historical injustices were ended because a victim's plight was known, and our experience shows the same is true of abortion.

In August 2010, Time Magazine published a graphic cover photo of Aisha, an Afghan woman whose nose and ears had been cut off by the Taliban. What was their defense of showing this disturbing image? That it conveyed an even more disturbing reality. Managing Editor Richard Stengel wrote,

...bad things do happen to people, and it is part of our job to confront and explain them. In the end, I felt that the image is a window into the reality of what is happening—and what can happen—in a war that affects and involves all of us. I would rather confront readers with the Taliban's treatment of women than ignore it. I would rather people know that reality as they make up their minds about what the U.S. and its allies should do in Afghanistan.ⁱⁱ

And what was this 18-year-old's "crime"? She ran away from her husband's house because her in-laws beat her and treated her like a slave. She feared she would be killed if she did not flee. Tragically, she was found, and while her brother-in-law held her down, her husband mutilated her face.ⁱⁱⁱ

As pro-life leader Gregg Cunningham has noted, "Some acts are so horrific that words fail us when we try to convey their horror." That applies to the brutal mistreatment of people like Aisha, and it also applies to the horrific slaughter of pre-born children.

Since pictures are worth a thousand words, images of aborted children will help wake up society to the killing just as images of Aisha help the West understand what happens in "honour" attacks.

b) The humanity and personhood of the pre-born and the inhumanity of abortion exposed and proven through conversation:

Because so many in the culture are wounded by direct complicity with abortion, and are interconnected to individuals who have experienced the same, that poses a great challenge in convincing people of the immorality of abortion. Humans are complicated beings and can go to great lengths to maintain denial. Direct human interaction with the people whose minds we wish to convert, is therefore an essential part of EndtheKilling.

This will be the secondary goal of EndtheKilling. The pictures show people they are tolerating abortion and the complementary conversations will allow for the making of the scientific and philosophical case for the humanity and personhood of the pre-born. Both will also expose the inhumanity of abortion. This will also allow for the rhetorical face of "choice" to be exposed.

We know this 2-pronged messaging to be essential because of its effectiveness, evidenced later in this document.

Bypassing the Gatekeepers

The projects of EndtheKilling involve mass education that bypasses gatekeepers. Too often, media, teachers, principals, clergy, and parents censor the injustice of abortion.

Because others persist in facilitating the cover up, the projects for EndtheKilling will deliver uncensored messages online and on community streets. For example, we will develop commercials that would never be aired on TV due to graphic content, but will be widely viewed on the internet (and be free) via social

media. We will engage passersby on public sidewalks where we don't need the permission of institutions to get the pro-life message to them. Of course, complementing that, we will continue to give presentations in institutions where such are welcomed.

And indeed it needs to be said that over the years CCBR has been privileged to work with many who have welcomed an uncensored pro-life message. In fact, a review of the curriculum vitae of CCBR's co-founders Stephanie Gray and Jojo Ruba (http://www.unmaskingchoice.ca/pdf/Gray_Curriculum_Vitae.pdf and http://www.unmaskingchoice.ca/pdf/Ruba_Curriculum_Vitae.pdf respectively) will reveal many institutions we have been privileged to work with.

Focusing on Where We Have Support—Not Where We Don't

Of course the media aren't the only gatekeepers. It's no secret that some well-respected pro-life individuals are not fans of CCBR's controversial approach. On the other hand, other well-respected pro-life individuals *are* fans of CCBR's approach (a growing list of endorsements reveals this: http://www.unmaskingchoice.ca/endorsements_ccbr.html).

Over the past decade, the opposition we have faced “from within” has given us important opportunities for introspection. We have gone through the healthy process of questioning our approach, making sure we have good reasons and pure motives for it. Through the opposition and our subsequent reflection, we have firmed our resolve that our work is right and effective. Furthermore, we have formed a more compelling rationale for our approach, which we have expounded upon in-depth on our website, making it a teaching tool for others.

These defenses can be read online:

Pro-Life Strategy: <http://www.unmaskingchoice.ca/challenges.html>

Publications: <http://www.unmaskingchoice.ca/publications.html>

Youtube Channel: <http://www.youtube.com/CanadianCBR>

In terms of our opposition, our response is this: You shall know it by its fruits. Because of the good fruits of our approach, we are entering this next decade with great confidence that we will achieve EndtheKilling.

Much must be accomplished in the next 20 years; therefore, we will focus on building up the incredible support base we *do* have—the well-respected pro-life individuals and organizations who *are* fans of CCBR's approach—and not expend energy trying to get the support of those who oppose us. If CCBR and other pro-life groups spend valuable time attempting to convince every detractor that opposes our EndtheKilling plan, we distract ourselves from ending the killing.

Having said that, if our detractors ever change their minds, our door is always open. We believe we will be more effective working together. Since we have a proven track record, we are compelled to move forward and invite others on board with this strategy.

Where do existing pro-life organizations fit in?

Our plan for CCBR's growth is not a growth in our name because, from our perspective, *it's not about us. It's about effectiveness.* That's because when every pro-life group is effective, lives will be saved. What we hope to see is *a growth in the ideology we run by*—ideology that we have seen work.

CCBR has said all along that it did not come into existence to replace the pro-life movement, but instead to *aid* the pro-life movement. And so, CCBR's vision to EndtheKilling involves partnering with pro-life groups across the country.

We have had the privilege of speaking with many community pro-life groups over the past decade. In fact, CCBR has been invited to speak by these pro-life organizations:

Abbotsford Pro-Life	Lethbridge Pro-Life
Airdrie & District Pro-Life	London & Area Right to Life
Alberta Pro-Life	Macklin-Denzel Pro-Life
The Back Porch	March for Life BC
BC Pro-Life	March for Life Ottawa
Campaign Life Coalition	Medicine Hat Right to Life
Campaign Life Coalition, BC	National Campus Life Network and many of its member groups
Campagne Quebec-Vie, Quebec	New Brunswick Right to Life
Campaign Life Coalition, Nova Scotia	Pembina Pro-Life
Camrose & Area Pro-Life Society	Port Alberni Right to Life
Canadian Physicians for Life	Regina Pro-Life
Catholic Doctors Guild, Regina	Richmond Right to Life
Chilliwack Pro-Life	Saskatchewan Pro-Life Association
Citizens Helping in Life Defense	Surrey-Delta Right to Life
Comox Pro-Life	Taber Pro-Life
Dunneville Right to Life	Thunder Bay Right to Life
Hamilton Pro-Life	Vernon Pro-Life
High River Pro-Life	Williams Lake Pro-Life
Kamloops Pro-Life	Winnipeg League for Life
Kelowna Right to Life	
Langley Pro-Life	

At CCBR, we offer our insight and experience in the form of being facilitators and trainers for community pro-life groups. We have no plans for community groups to affiliate with us and somehow be controlled by us. We aim to *propose* effective activism, *not impose* it. Canada has been privileged to be home to many pro-life groups and people passionate to save the pre-born. Titles and organizational credit are absolutely and unequivocally meaningless in regards to accomplishing our goals: ending the killing in our lifetime. As a famous Congressman once said, it's amazing how much you can accomplish if you don't care who gets the credit.

In fact, this is not "our" ideology or strategy.

The approach we take is modeled on the insights and experience of pro-lifers who have gone before us, people like Gregg Cunningham and Scott Klusendorf, as well as on the experience of historical social reformers like Dr. King of the Civil Rights Movement and Thomas Clarkson of the Abolitionist Movement. So we invite other pro-life organizations to join us in what we have seen bear great fruit.

And we will facilitate that process by making our resources as accessible as possible. Our website includes an on-line classroom, which has teaching videos and written content that pro-life organizations can use to be trained in pro-life apologetics and strategy: <http://www.unmaskingchoice.ca/strategy.html> We will also make our print resources available for the use of other pro-life organizations.

And groups that wish to work with us will still run independently; they would simply run in collaboration with us by sharing ideas and projects to the extent they wish. For it is at the community level, amongst

individuals *within* their neighborhoods and circles of influence, that we will see a groundswell of pro-life thinking that will spread across the country.

By the end of 2011, CCBR will have experienced pivotal growth in permanent staff to be able to work more closely with community pro-life groups and guide them in regular, bold, activism in their neighborhoods. And so, we look forward to working with the existing groups and helping them engage their communities in ways we have found to be tried, tested, and true; in other words, life-saving.

Manpower

Gregg Cunningham once said, ***“There are more people working full-time to kill babies than there are working full-time to save them.”*** When CCBR was created, we bore that in mind and built an organizational structure to have a large team of full-time pro-life staffers. In 2002, we had one full-time staff member. Now, entering the fall of 2011, we have grown to eleven. We will continue to expand our base of full-time staffers so we can achieve the goals of EndtheKilling.

Having said that, EndtheKilling involves everyone who claims the name pro-life to do something—even if they are unable to work full-time. Everyone can make a positive difference: people can give financially, they can give an hour a week for “Choice” Chain; they can participate in literature drops. This EndtheKilling plan will be comprehensive and diverse enough that no pro-lifer with an active conscience will be able to exempt themselves from what we hope will become a movement in and of itself.

CCBR’s Credibility and Fruitfulness

CCBR is launching the EndtheKilling campaign because of our daily experiences dealing with abortion education. ***Over the past 10 years, CCBR has given over 675 presentations to more than 55,000 people in Canada, the United States, and Europe.*** We have done at least ***30 formal debates***, engaging prominent abortion advocates including representatives from the National Coalition of Abortion Providers, Canadians for Choice, Planned Parenthood, the National Abortion Rights Action League, university professors, and abortionists themselves.

Our presentations have not just been to the converted. We have routinely engaged the secular, pro-abortion culture and faced hostile audiences which required our police protection and police intervention.

Through our ***Genocide Awareness Project and “Choice” Chain***, we have had countless one-on-one conversations with people who don’t agree with us. ***We have participated in more than 275 of these events over the past decade (and as a result of our ever-increasing manpower, 157 of those are from 2010 to the summer of 2011 alone!)***.

We aren’t engaging the culture once a year, but rather throughout the year. And this activism is spreading to other groups and has been done beyond Calgary, such as in Vancouver, Burnaby, Chilliwack, Courtenay/Comox, Kelowna, Lethbridge, Regina, Toronto, Hamilton, and Ottawa. Finally, through our ***Reproductive “Choice” Campaign—which we have run in more than 8 communities over 335 times in 4 years***—we are forcing media to cover the abortion debate and getting Canadians to think about the issue in ways that are unprecedented. Because we are forcing the culture to face this issue in a very real way, the resulting media coverage expands our audience to hundreds of thousands of Canadians.

Over a 10-year period, our work and projects have received over 250 separate pieces of media coverage, which includes television, radio, and print (100 of these are from 2010 to the summer of 2011 alone!). There have also been countless letters to the editor and blogs where people have individually written

about our work. Through all of this, CCBR uses the media as a force multiplier to catapult the abortion debate into national consciousness.

We have not remained in offices, removed from the culture. We have engaged society head-on, and “in the trenches.” This has provided us with unique insights for where the culture is at and what argumentation and philosophies resonate with the public in conversation. These insights form the basis of the campaign.

Our insights are not merely based on the theory that our approach should be effective. They are based on the evidence that indeed that is the case:

We have boxes of surveys from high school students, and others, who heard our presentations; these include countless testimonies of students who became pro-life, or shifted towards the pro-life view, as a result.

In recent years, we re-designed our surveys in order to measure for a quantitative change in audience opinion on abortion. Attendees are asked to rate their opinion on abortion before and after the presentation on a scale from 0 to 10, where 0 means support all abortion and 10 means against all abortion.

From these surveys we see that over half the students that we speak to in high schools are not pro-life. Even more critical, 39% of students are in the “mushy middle.” ***This means that in high schools we have a tremendous opportunity to reach the people whose minds must be changed***—and which are more easily changed (compared to staunch abortion advocates).

Of those who had a staunch pro-abortion stance (0 to 3), an astonishing 42% shifted their view towards the pro-life position. The average magnitude of the shift put them at least in the “mushy middle” crowd (4 to 7). Even more amazing is that of the respondents who were in the key “mushy middle” crowd, 77% of them shifted their views more towards the pro-life views. The average shift put them almost in the pro-life orientation (8-10)!

Many of the students we spoke to already were pro-life. Even so, 53% of these respondents said that they became even more strongly pro-life and of the remaining 47%, 78% of respondents were already fully pro-life.

Through presentations and our other projects we are able to neutralize abortion supporters, convert neutrals, activate the converted, and train the active to work more effectively.

Beyond this recent survey analysis, ***for 10 years*** we have produced 9-12 newsletters annually where ***each and every time*** we report about ***specific minds changed*** as a result of encountering our message. Our newsletter archive can be reviewed online here: http://www.unmaskingchoice.ca/newsletter_ccbr.html

These newsletters don’t even encompass all of the positive fruits of our work as we limit our reports to 2 pages. But the kinds of testimonies we report are specific and profound. Consider these examples:

- Baby Adrian saved from abortion because his mom saw our team holding graphic signs in the rain in Calgary.
- A 15-month-old baby girl alive because her mom saw our truck with graphic images when the mom was 12 weeks pregnant.

- A baby born after her mom changed her mind about abortion at one of our debates.
- Before the presentation: “Don’t really agree with it, but don’t know much” (given along with a score of 5 where 0 means “support all abortion” and 10 means “against all abortion”). After the presentation: “Learned a lot. I support pro-life” (given along with a score of 8). –13-year-old female at Calgary Christian School (Calgary, AB)
- Before the presentation: “I didn’t know it was that bad; I thought it was a reasonable way of helping a mistake or problem” (given along with a score of 4). After the presentation: “Now I’ve learned about the life and how precious every child is. The pictures were a graphic wake-up call” (given along with a score of 10). –15-year-old female at Trinity Christian School (Calgary, AB)
- “I never knew how brutal abortion was and find it difficult to understand how the government can make it legal” (shifted from 3 to 10). –15-year-old female at St. Marguerite d’Youville Secondary School (Brampton, ON)
- A 14-year-old female at Sacred Heart High School (Walkerton, ON) shifted from a 6 where she wrote, “I thought that if the mother was raped or was unsuitable to be a mother, then the child shouldn’t have to suffer,” to becoming a 10. As for what she remembers most, she wrote, “The video, because they [aborted babies] were like miniature human beings and it was really sad.”
- “I just had a visit from a girl who found out yesterday that she is 7 weeks pregnant. She said she is keeping the baby - no questions. I congratulated her on her pro-life feelings and I asked her how she had come to feel as she did. She spoke about your [CCBR] presentation as having a real impact on her and her sense of what an unborn child truly is. You have planted seeds that are growing firm roots in the hearts of our students. [Follow-up e-mail to the previous statement]: What I forgot to tell you is that this is the second girl in the last 6 weeks who has come for help saying she is pregnant with a total desire to keep the pregnancy. Both mentioned your talk as being a main reason for not seeing abortion as an option.” –Stephen Hughes, Curriculum Chair, Archbishop Denis O’Connor High School (Ajax, ON)

The effectiveness of our approach goes beyond our Canadian office. Our US office has a list of “mind changed” testimonies here (from 2003 to the present-day):

<http://www.abortionno.org/index.php/site/feedback/C5/>

It includes testimonies like these:

- “It made me change my mind on getting an abortion.” –18-year-old female, June 2009
- “I have always been pro-choice but these pictures and graphic descriptions of abortions have made me want to fight for the rights of these unborn babies who are being brutally and legally murdered.” –17-year-old female, April 2011

That list is *only a selection* of testimonies. Furthermore, CBR has a 70-page document of testimonies from 1992 to 2002 of the positive impact of CBR’s approach. Here are just two encouraging examples:

- “Hello... I just wanted to um um thank you guys because um whenever I was 8 weeks pregnant I sent you an email and you ended up using it in your um your brochures that you send out, but um I wanted to let you know that um my baby is 2 months old today and if it wouldn’t of been for you guys I wouldn’t of ever have had a child, and I love him very much, and um I just want to

thank you from the bottom of my heart. And I know you probably don't hear these phone calls too often but um thank you very much..." –Voicemail to CBR, August 2002

- "I already have two children. I think i am pregnant again, their father thinks abortion is the best way out. He says that the fetus is just a blob... I was trying to find information and prove him wrong. I will not have an abortion thanks to this site. If anything, i will give my baby to a family who will love and care for it." –Email to CBR, April 2002

CBR also recently reported this saved life as a result of a woman seeing abortion images on her way to her abortion appointment:

Got a voice mail today from Suzanne (not her real name), a grateful mother who saw one of CBR's hand-held "Choice" signs. She was on her way into an abortion clinic when she saw the two signs that CBR supervolunteer Gary Johnson displays at one of the clinics every Friday morning.

Gary has seen many moms turn around and leave the clinic after seeing abortion photos. But this time, Suzanne walked over and thanked him for showing her the truth. Gary gave her my number, so she called and left this message:

"Fletcher, my name is Suzanne. I was going to get an abortion today. But I saw your pictures and I changed my mind. So, I guess you helped save my baby's life. And you saved mine, too. But I just want to say thank you for those pictures. That was just horrible. I couldn't do it. Thank you."

The effectiveness of this approach has caused it to spread across the world. CBR's associates like those in England and South Africa have evidence of changed minds and saved babies:

- "A few weeks ago, a friend of mine phoned me in a panic because her 17-year-old friend had just found out she was pregnant and was considering abortion. She asked me for advice on how to counsel this girl and I gave her some. I also referred her to our Abort97 website for more information. I suggested that she show this girl abortion images from the website, as well as pre-natal ones. She did all that, but still this girl seemed to be leaning toward abortion. Things got worse when this girl told her mom and her mom said to her, 'Well, you know what you need to do,' and promptly phoned a clinic and scheduled an abortion for her daughter. The mom cut off all contact between her daughter and my friend because she knew my friend was pro-life. Well, on Thursday afternoon, the mom phoned my friend, very angry, asking her where her daughter was because she never showed up for her abortion. My friend also had no idea where she was. But on Thursday night, the story came out: ***This girl had spent Thursday in a private place, turned her phone off, and just thought about all of this. She decided to phone a family member who offered to give this girl a place to stay during her pregnancy. She's moving there like next week! She told my friend that she chose life specifically because of the images!***" –Allison van der Walt, South Africa (abort97)
- A pro-lifer in England showed a teenage couple a card with a graphic abortion image on it, as the young people approached an abortion clinic. They changed their minds and months later a baby girl was born.

CCBR has already found graphic imagery to be key in changing peoples' attitudes about killing the pre-born. We simply need to expand, to ramp up, our already effective efforts.

In short, there is no doubt about the power of the approach. Furthermore, ***does any other approach exist that comes even close to the mountain of proof this approach has?***

Methods of Activism

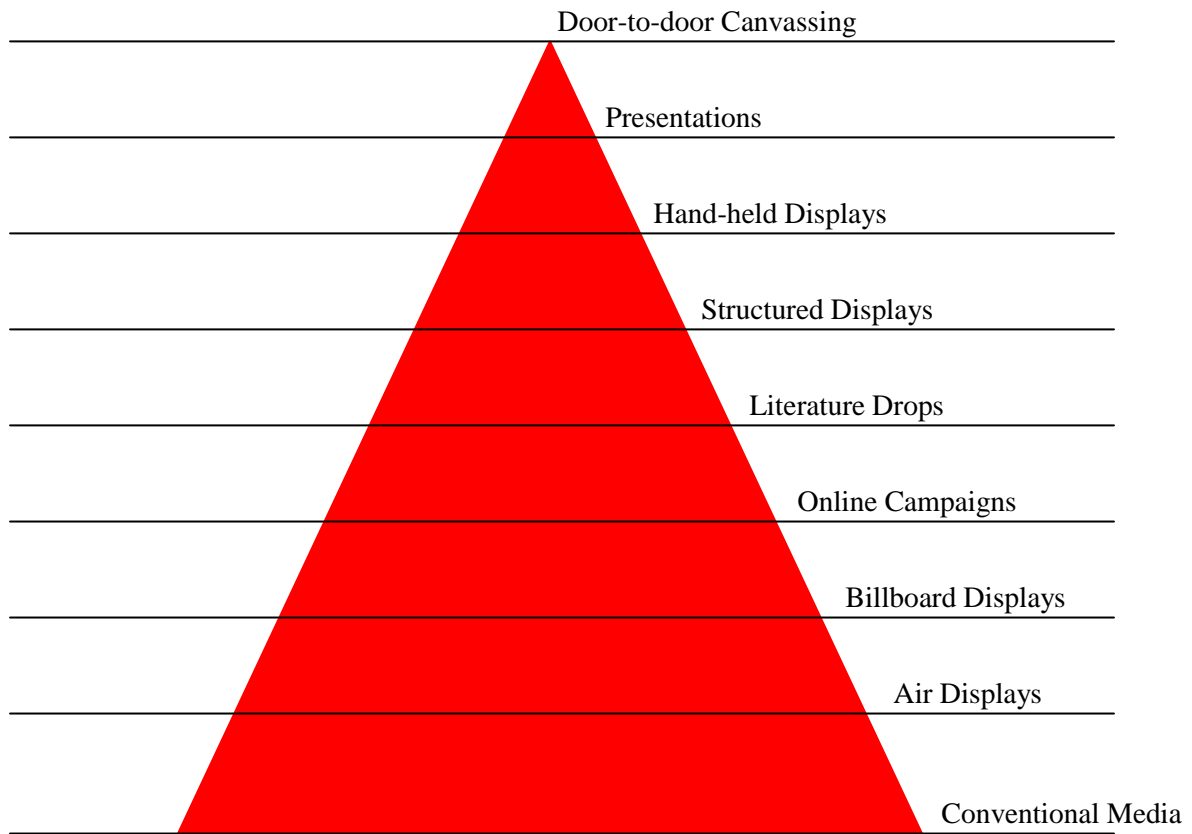
At the heart of the EndtheKilling campaign are two fundamental truths that will form the foundation for all our activities:

1. ***The vast majority of Canadians don't know what abortion truly is about—and they don't care to know.*** In order for them to shift their views to the pro-life position, they need to understand the humanity of the pre-born and the inhumanity of abortion.
2. ***Canadians will not understand abortion until pro-lifers understand that the frontlines of the abortion debate are in their communities, neighbourhoods and even homes.*** They can't expect the culture to come to them for education—because they won't. Pro-lifers must learn to take individual responsibility to educate the public even if it requires personal sacrifice. We cannot expect society to protect the pre-born if we don't take personal responsibility to sacrifice for them as well.

The EndtheKilling campaign will saturate public discussion with the pro-life message, specifically confronting Canadians with the reality of what is happening to the pre-born. The goal of the campaign is to ensure that the pro-life message will be shared in each major community in Canada in all ten provinces and in the territories.

At the heart of the campaign will be Canadians working across pro-life organizations, to take individual responsibility to share the pro-life message. The campaign will equip activists to become effective pro-life ambassadors, pro-actively taking our message to the very people who need to change their minds on abortion. This means they will share the pro-life message on Canadian streets, through multi-media campaigns, and even in ordinary conversations.

GOAL: To Converse with All People



GOAL: Frequently Expose Images to All People

Each Method adapts to target AUDIENCE

Activities

Hand-Held Displays

CCBR has set the standard for pro-life outreach on Canadian streets. National and local media have covered our projects, re-igniting interest in the abortion debate. The EndtheKilling campaign will build on this success by expanding our current life-saving projects to every part of the country. Moreover, we will focus our educational campaigns on equipping pro-lifers to take advantage of this exposure and winsomely challenge their friends and family to consider the pro-life position. The street-level activism will be accompanied by materials referencing our website and the EndtheKilling Campaign. In addition, we will create relationships with groups like post-abortion ministries to help us create a holistic presence on the ground.

Urban “Choice” Chain

Urban “Choice” Chain is a public protest on busy public sidewalks (which includes inside Canadian airports). Trained apologists stand with 3x4-foot signs which show the humanity of the pre-born child and the inhumanity of abortion. They hand out literature and engage people about their position on abortion.

This project targets everyday people who are going to work, travelling, or walking their dog. It is important that everyone is exposed to the message and Urban “Choice” Chain is very successful at going to the people with the message.

High School “Choice” Chain

High School “Choice” Chain is a public protest on public sidewalks outside of high schools. Trained, young apologists stand with 3x4-foot signs which show the humanity of the pre-born child and the inhumanity of abortion. They hand out literature and engage the students about their position on abortion.

High school students are the main target of this protest. While it would be ideal that we would be inside schools talking to the students about abortion, that typically is not an option thanks to gate-keepers. Therefore, we have to engage them in the ways that we are allowed.

Abortion advocates from the Calgary Sexual Health Centre told us that they go into all the schools. If they are *in* the schools then it is even more imperative that we are *outside* of them. Case in point, one girl who saw our images outside of her school was angry by our presence. She told her friends what our team was doing was wrong. But after a few minutes she approached our team to dialogue. After conversing with a “Choice” Chain representative, she said she changed her mind on a lot of the issues and said she has to think more about it, and shook our volunteer’s hand.

Finally, we have met students who are scheduled for abortions and those who have already had them. The time is now to reach these students. After all, if they are old enough to have abortions, they are old enough to see abortion.

Clinic “Choice” Chain

Clinic “Choice” Chain is a public protest on public sidewalks outside of abortion clinics. Volunteers stand with 3x4-foot signs which show the humanity of the pre-born child and the inhumanity of abortion. They hand out literature and engage women, when possible, who are going into the abortion clinic.

Women who are on their way to kill their children are the main audience for this project. We show the women going to the clinic that abortion kills their children and that there is help for them in their circumstances.

Community “Choice” Chain

Community “Choice” Chain is a public protest on public sidewalks in various communities around the country. Other pro-life organizations recruit and train volunteers that stand with 3x4-foot signs which show the humanity of the pre-born child and the inhumanity of abortion. Volunteers hand out literature and engage the members in their community about their position on abortion.

The Community “Choice” Chain project builds off of CCBR’s success with the project to spread it to other communities. This means where Urban “Choice” Chain is CCBR-run and directed, Community “Choice” Chain is operated by local groups (e.g., in Vancouver, Winnipeg, and Ottawa). Abortion is happening everywhere and although it is of primary importance that we concentrate our forces on key strategic areas, we realistically need this activism happening everywhere around the country.

Campus “Choice” Chain

Campus “Choice” Chain is a public protest on university and college campuses across the country. Trained students and members of campus pro-life groups stand with 3x4-foot signs which show the humanity of the pre-born child and the inhumanity of abortion. They hand out literature and engage their fellow students about their position on abortion.

The project builds off of the success of the Genocide Awareness Project (GAP) on campuses. The strengths of the project is that it is a simple, non-expensive activity which is not labour-intensive and should require no permission from university authorities. In the crowded spaces of campus it allows students to be more mobile and flexible so that they can engage where their peers are situated. The relative ease of the project means that it makes feasible a regular protest on campuses.

Structured Displays

Lawn Sign Project

The Lawn Sign Project is a low-cost way to make the pro-life message visible throughout a community, and involve individuals at a grass-roots level (no pun intended). This involves pro-life individuals placing a sign on their lawn, similar in design to signs used during election campaigns. The sign shows a pre-natal picture of a first-trimester pre-born child along with our website unmaskingchoice.ca. Churches in particular would be asked to take this project on in their faith communities, encouraging every attendee to take a sign and place it on their lawn.

For those feeling ill-equipped to talk to their neighbors about abortion when inquiries are made about the sign, that’s where the website is central. Neighbors can go to the website together, clicking onto CCBR’s classroom and reviewing the teaching videos and content, followed by a discussion.

Genocide Awareness Project (GAP)

The Genocide Awareness Project (GAP) is a visual display composed of 4x8-foot (or 6x13-foot billboards which graphically compare the victims of abortion to victims of other atrocities, such as Jews in the Holocaust or African-Americans during the Civil Rights struggle in the US. It is typically exhibited at universities or colleges by campus pro-life clubs. Participants engage passersby in discussion about abortion, as well as hand out pro-life literature.

As post-secondary institutions are “the marketplace of ideas,” GAP is a powerful way to compel thought and debate on this controversial topic. The display stimulates dialogue among students and others who ordinarily ignore the abortion debate. The display also ensures that the discussions occur in light of the reality of abortion.

By showing what abortion does, GAP pictures humanize the pre-born and dehumanize abortion. Moreover, by comparing the procedure of abortion to other forms of genocide, passersby are challenged to view abortion as a human rights violation and they are reminded of the existence of objective truth.

Billboard Displays

Outdoor advertising companies realize the power of billboards. CCBR recognizes this as well, but also acknowledges that many companies which own such billboards would not wish to rent space to our graphic message. However, that may not always be the case. Where companies would rent to us, we would consider the cost-benefit of such a strategy. Furthermore, it is possible some pro-life individuals who own acres of land along freeways, would be interested in giving us space on their land for a billboard.

Reproductive “Choice” Campaign

The Reproductive "Choice" Campaign consists of large-bodied box trucks with images of aborted children on the sides and rear panels. They are driven at peak traffic times to maximize the number of people exposed to the images.

Since traditional media (e.g., television networks, newspapers, billboard advertisers) will generally not show the reality of abortion or allow for graphic pro-life advertising, the pro-life movement must create its own mass media projects to convince the public of what abortion is.

Having said that, the RCC is so controversial it will attract the attention of the media, compelling them to cover the event. Thus, the RCC will also garner free publicity for the pro-life view, in a manner the movement couldn't even buy time for.

Presentations

As mentioned previously, CCBR has a very successful track record of audience members changing their minds due to CCBR presentations. Trained speakers give presentations covering these themes:

- Pro-life apologetics (how to defend the pro-life view)
- Pro-life strategy
- Inspirational/motivational
- Religious-based pro-life talks
- Pro-life activism

We speak at the following institutions:

- Churches
- Seminaries/Bible Colleges
- Schools (grades 7 to 12)
- Universities/Colleges
- Community Groups

Door-to-door

Community “Choice” Project

The Community “Choice” Project is a door-to-door educational campaign throughout our targeted cities. Trained staff and apologists conduct a poll; they call all the residents, before activities, to gain knowledge as to their position about abortion. After the polling process, literature pieces are then distributed throughout the community. Then the apologists go door-to-door throughout the community engaging the residents, challenging their position. Afterwards, the pro-life residents are organized and trained to continue the activism. The Lawn Sign Project is promoted heavily here.

We have to meet people where they are at and the Community “Choice” Project engages them on a deliberate and systematic level. To start a movement we also have to start organizing and empowering grassroots people to continue the activism in their local neighbourhoods. The information from the project can be passed along to other pro-life groups to aid in their activities and organization as well.

Literature Circulation

Face the “Choice” Project

The Face the “Choice” project is a direct campaign where we show people the inhumanity of abortion by putting postcard-sized literature pieces in their mailbox. This project will be done throughout our targeted cities. Trained staff will be available to engage the public in discussion of abortion by phone.

People have to see what they are tolerating within their society. The Face the “Choice” project brings all people face-to-face with what “choice” really means; it throws off the mask that has been hiding the reality of abortion from society. Peoples’ homes are an ideal way to reach them because they will eventually be there, and it ensures that we can comprehensively show the graphics to the whole population.

Moms with a Mission

The Moms with a Mission program is an empowerment tool for stay-at-home moms to train themselves and their children and do pro-life activism both saving children and teaching their children to be defenders of the pre-born. Mission packages that will be distributed will include a Pro-Life 101 training book, bumper stickers, pamphlets, “Choice” cards, post-abortion help cards, postcards and other pro-life materials along with instructions on how to carry out the projects.

We have to empower people to fight how they are able. Many people want to help but feel constrained from doing front line pro-life activism because of family obligations. This project is meant to make it easy for families to make a positive difference.

Online Campaigns

Website

CCBR has made its website the premier source for pro-life apologetics explained in an easy-to-understand fashion. Its scientific and philosophical defenses are designed to be comprehensive to a broad audience, appealing to both those who learn visually (training videos) and by reading (extensive written documents). The material covers a basic defense of the pro-life view as well as equips viewers on the responses to more complicated arguments from abortion advocates, like that proposed by Judith Jarvis Thompson. Central to the website, of course, is graphic imagery so that those going to it are confronted with the injustice happening across the country.

Videos

CCBR has and will continue to produce short videos that communicate the pro-life message, explain our strategy and projects, and share the fruits of our work. We also produce thought-provoking commercials that would never make it into traditional media due to the graphic content, but that will be circulated via social media.

Blog/Vlogs/Podcasts

Our blog and video log is a way for us to further communicate our insights to the public. Our speakers will write and speak about the latest news and how it relates to abortion, or comment on insights we've gleaned from our front-line activism, etc. We will also place our presentations on Podcasts so our material is available to everyone, at the tip of their fingers.

Youtube/Facebook/Twitter

With the prevalence of social media like Youtube, Facebook and Twitter, CCBR has ensured it has active accounts in all of these. We routinely post messages and circulate our videos to maximize exposure of the pro-life message.

Air Displays

Our parent affiliate in the US, CBR, has pioneered large-scale use of graphic images, including pro-life tow-banners behind planes. This has proven to be a powerful way to reach many people at once with the images, stir a debate, and elicit media coverage. When people in a community see the pro-life message everywhere, from mailboxes to lawns to street protests to billboards to moving trucks to airplanes, it will be impossible for them to ignore the plight of the pre-born.

Conventional Advertising

The broad secular media for the most part has censored the reality of abortion. Further, companies like Advertising Standards Canada have also attempted to censor the reality of abortion. Given this and the strong likelihood of stationary graphic campaigns being vandalized (and an already expensive endeavor becoming more expensive), CCBR will use conventional advertising to draw people to the graphic images via our website unmaskingchoice.ca. We will develop ads that primarily emphasize the website and make use of vague messaging that intrigues the listener/viewer to check the site out.

EndtheKilling Geographical Targets

CCBR is a national organization and abortion is a national problem. We correspondingly work across the country. Having said that, we have to be very deliberate about where it is most effective to work in terms of concentrating our efforts. When Henry Morgentaler fought to make abortion legal he knew he did not need the entire country to effectively create change. He only needed the centres of power. Being such a sparsely populated country, it would be folly to try to have centralized projects and expansions through all parts of the country. This is why CCBR is going to take the approach that if we change certain centres of power, then the rest of the country will follow. This does not mean that we do nothing in the rest of the country, but we will try to empower local pro-life groups to adopt the EndtheKilling strategy that we have formulated, leaving them to adapt it to their individual communities.

And so, CCBR will set up two offices in the two main English-speaking centres from which we will work out of: Calgary, AB, and Toronto, ON.

Calgary

Calgary's city motto is "heart of the new west." It is hard to argue with that moniker as it is recognized as the economic and political hub for Western Canada. Its rise in influence can be seen with the election of the Prime Minister, multiple members of cabinet and many members of the government along with the resource and banking centres for Western Canada. Calgary is the leader of the west and therefore when we are able to turn the city of Calgary, then the Province of Alberta will follow; correspondingly, the rest of the Prairie provinces will follow that.

As we already have our head office in Calgary, it will continue to serve as our headquarters for activism, development, training, and administration.

Toronto

Toronto is the most populous city in the country. It is Canada's centre of all financial, political and media power. The city has historically been the key for any kind of social change. In fact, the history of the abortion battle shows us that Henry Morgentaler, who managed to change public opinion in just over a decade, recognized that if Toronto was "pro-choice," the politicians would listen and the country would follow. Toronto has been extremely significant in shifting societal views on the pre-born. This was where we lost. This is where we have to win. You cannot change the country with *only* Toronto, but you also can not change the country without it. Therefore, effecting social change with regards to abortion can only be done if Toronto changes. If the City of Toronto takes a lead in rejecting abortion, then the rest of the country will follow.

A secondary CCBR office that will facilitate the activities for the Eastern part of the country will be established in the Greater Toronto Area.

Measuring Success

In terms of measuring success, ideally, we would monitor abortion statistics, looking for annual decreases. This is difficult to do in Canada because the federal government doesn't require that accurate statistics to be collected and publicized by Statistics Canada.

The main tool for measurement will be a poll asking people in the specified regions if they have seen the abortion images and how often they see them. It will also ask if anyone has come and spoken to them and their opinion of abortion as a result of these interactions.

Also, a database will be used to record all door-to-door conversations and phone calls to keep an accurate record about who was spoken to and what their position on abortion is.

Finally, we will keep a record of how many lawn signs we distribute and keep a record of who posts them on their lawn.

But this whole campaign and the specific projects rely so heavily on graphic images—I'm hesitant about that.

The following paper by CBR Founder and Director Gregg Cunningham, should remove any doubt about the effectiveness of graphics:

The Center For Bio-Ethical Reform has developed a practical strategy to outlaw abortion and it is based on principles derived from our analysis of successful strategies for social reform throughout history.

A common theme which unifies those strategies is the use of visual imagery to establish the humanity of targeted victims, and the inhumanity of the injustices by which they have been victimized. Reformers must prove the humanity of the oppressed because many victims are popularly perceived to be subhuman. Proving their humanity is necessary, but it is seldom sufficient. It is also important to expose the inhumanity of the relevant injustices, because the magnitude of their evil is often inexpressible and, therefore, underestimated.

The law cannot be changed until hearts and minds are changed. Words alone can't change hearts and minds when the injustices sought to be described are indescribable. Words only serve to trivialize evils of that magnitude—particularly when listeners have a bias which predisposes them to reject terrible truth.

We have discovered that there is little value in merely stating conclusions about abortion. It is far more effective to prove the facts which compel the conclusions to which we want people to reason. We can't meaningfully debate the implications of facts which are still in dispute. We must settle those facts before moving on to the corresponding arguments. Are the first-trimester embryo and early fetus (the phase of pregnancy when most abortions occur) developmentally entitled to rights of personhood? Is abortion an evil of sufficient enormity to justify criminalizing the act?

Yet many pro-life activists merely assume the truth of the propositions which they have the burden to prove. This is why the public believes the first-trimester baby is a blob of tissue and abortion the lesser of two evils—if any evil at all. Words, by themselves, tend to hide that portion of the truth for which words fail us—for which no words could ever be adequate. The most important abortion truth involves the unimaginable majesty of prenatal development and the inconceivable horror of abortion -- realities which must be seen to be believed. Visual evidence that abortion is an act of violence which kills a real baby can persuade many pregnant women to accept an unwanted pregnancy. It also is the horror which can motivate many voters to criminalize the performance of abortions.

No one says, "I never supported abortion—until I *saw* it." But many say, "I *always* supported abortion—until I saw it." This is why abortion rights activists want to keep abortion vague. And they are not alone in this preference. The public prefers to avoid the issue as well, because people generally attempt to avoid evidence of personal and collective responsibility for crimes against humanity. This is why ambiguity is our adversary's most effective tactic. We must counter it with clarity. That means clarifying precisely who this baby is and exactly what abortion does to him/her.

The public will tolerate government intrusion to stop egregious evils but believes nominal evils are private matters, best left to individual choice. When the baby and his/her fate remain an abstraction in the public mind, people are easy prey for the claim that abortion is a morally inconsequential act. Pro-abortion and anti-abortion activists have formed an unholy alliance to hide the truth—the pro-aborts because abortion photos mean they lose, and pro-lifers because abortion photos mean they get persecuted.

For these reasons, CBR has invested enormous amounts of time and money in acquiring what are arguably the world's largest archives of prenatal development and abortion video (all broadcast quality) and still photos (all commercial-grade photography). We are eager to share this imagery—as well as our ideas for its effective use—with activists the world over.

We use this imagery because even our opponents admit that it works.

In 2007, an award-winning British production company, named Quicksilver Media, contacted us with a request to use our abortion film in a one-hour program they were producing for the U.K. Dispatches documentary series. The program, titled “Abortion: What We Need to Know,” more than lived up to its name. It aired on the 17th of October and the fall-out was immediate. The British press and pro-aborts flew into a rage. Our pictures were changing many minds, and many influential Brits were very angry about that fact.

A newspaper called *The Independent*, October 21, 2007, published a story that captured the panic which quickly spread among defenders of abortion rights. Its sub-headline read “The days of brutal back-street terminations are long gone, but debate still rages over the legal time limit”:

Last Wednesday a Dispatches programme on Channel 4 showed shocking images of the remains of fetuses pulled or sucked from the womb in bits: Long, slick trails of blood and jelly-like tissue containing a tiny foot here, or a hand with five translucent fingers there. ‘We are quieter than usual today,’ says the clinic manager, who says women have cancelled after seeing the film. ‘They will probably ring us again, though, in a couple of days’ [she said, trying to put on a brave face despite disaster].

The images were given to Channel 4 by the anti-abortion (or pro-life) movement [meaning our Center For Bio-Ethical Reform] which is using the anniversary to campaign for a reduction in the legal time limit.

* * *

Liz Davies, head of Marie Stopes [the British version of Planned Parenthood] in the U.K. says ..., ‘The needs of the woman are paramount. Not the needs of the foetus.’

* * *

Meanwhile, the cross-party group of MPs [Members of Parliament] on the Commons [House of Commons] science and technology committee has been hearing from both sides. Their inquiry was partly provoked by the astonishingly detailed ‘4D’ scan pictures of young fetuses made by Professor Stuart Campbell, who says they appear to suck their thumbs and make faces in reaction to movement.

On the 27th of October, 2007, *Daily Mail* columnist Peter Hitchens wrote:

Abortion is the only event that modern liberals think too violent and obscene to portray on TV. This is not because they are squeamish or prudish. It is because if people knew what abortion really looked like, it would destroy their pretense that it is a civilized answer to the problem of what to do about unwanted babies.

Mr. Hitchens nails it. Ignorance is the enemy’s greatest ally. It invites comforting illusions which we must shatter if we are to have any hope of convincing the public that first-trimester abortion is too evil to leave to personal choice.

Deborah Davies, the reporter who did the interviews for the Dispatches program, wrote in the October 18, 2007 edition of the *Daily Mail* that as pregnancy progresses, abortion becomes more controversial, even among British abortionists:

They've [the abortionists] been having this debate [about lowering the age limit for later-term abortions] privately for a long time but they don't talk about it in public – and one of the reasons is the very nature of the abortion procedure, especially in the later stages.

“The very nature of the procedure” is far more shocking than almost anyone realizes, and the abortionists want to keep the public in the dark. That is why we work so hard to drag it out into the open. Ms. Davies' column illustrates the reluctance of abortionists to allow anyone to see who these babies really are and what abortion really does to them. She notes the clinic's refusal to allow any filming of aborted fetal remains: “The bowl with what they call ‘the products of conception’ is quickly wheeled out of the [surgical] theater, covered in yellow plastic.”

At http://abortionno.org/index.php/blog/secret_abortion_practices_in_spain/, viewers can see an undercover video shot by a doctor who secretly filmed several late-term saline abortions in Madrid, performed on babies at 20-plus weeks. As the babies are about to emerge from their mothers' birth canals, an abortionist is hovering over the mothers' pelvic areas with a disposable towel she uses to immediately cover the babies from view and whisk them away. The undercover doctor observes that, “As soon as the baby is born, the doctor covers it. No one looks at it. No one examines it.” The abortionist admits, “I really never look at them.” The undercover doctor asks, “Why?” The abortionist answers, “I don't like it.”

Back to October 18, 2007, TV critic Thomas Sutcliffe, writing in *The Independent* newspaper, convincingly explained the power of high-tech ultrasound and our aborted- baby video clips. Referring first to the ultrasound scans, he said:

They're fiercely eloquent advocates, brilliantly exploiting our hardwired susceptibility to tiny hands and perfectly formed little limbs. And when these limbs emerge piecemeal in the course of an abortion, as they did in the most distressing sequence of Deborah Davies' report, the advocacy shrieks almost incontestably. That's why the opponents of abortion employ such images so frequently and why its proponents would prefer we don't see them.

* * *

The senior consultant [what British abortionists prefer to call themselves] who'd allowed Davies to bring a camera to a late-term abortion sensibly understood that his chances of making a case for the rights of his adult patient would hugely diminish if the camera strayed to what was emerging from her. That was off limits, and the images you saw later had been supplied by campaigners against abortion [meaning CBR].

* * *

But it was what abortion *looks like* that dominated both film and argument.

* * *

...[I]f ‘Abortion: What We Need to Know’ proved anything, it was that the evidence of our eyes carries an emotional weight against which more abstract reasoning will struggle in the coming debate. There is no visual shorthand for the human cost of an unwanted pregnancy that will easily match the sight of a [severed] foetal hand

The focus of this TV critic's commentary is cameras and film and what abortion “looks like.” He, more than most, recognizes that we live in a post-literate culture. People are reading fewer books, magazines and newspapers than at any time in modern history. Attitudes and behaviors are now picture-driven. YouTube is the new *New York Times*.

But the critique of our video which was most gratifying was the one which was the most bitter. This shrewish little screed was penned by Polly Toynbee for the *Guardian* newspaper on October 26, 2007. It

was titled “A woman’s supreme right over her own body and destiny is in jeopardy.” As is true with virtually all of the most ardent pro-aborts, it was our pictures which really set her off. She begins by railing against “DVD’s of abortions” and “posting lurid [abortion] films on the Internet.”

Then she gets to our Dispatches abortion video, condemning it as evidence of the despicable tactics which pro-lifers will use to sway Parliament on the issue of abortion restrictions: “Images will mirror Channel 4’s disgraceful Dispatches programme, which used [CBR’s] anti-abortion footage” Ms. Toynbee then misstates almost every material fact associated with the program. Once CBR’s pictures had been shown, she knew she had lost the argument over the real facts so she made up new ones in the hope of regaining some tactical advantage.

On October 23, 2007, Dominic Lawson wrote a column about CBR’s video for *The Independent* and titled it “So you’d rather not think about late abortions?” It was remarkably evenhanded:

Last week a Dispatches documentary, *Abortion: What We Need to Know*, showed [CBR] footage of the human detritus left behind after such abortions. I have very mixed feelings about the broadcasting of these images. If we regard such tiny but fully-formed humans as worthy of some respect—as I do—is it right for them to become posthumous performers in a snuff movie? *The Guardian’s* television critic argued that even to show such images was inappropriate in a programme which purported to be ‘fair and accurate reporting.’

I am not so sure about that. If you were making a documentary about lynching in the Deep South, would you refuse high-mindedly to reproduce the disgusting visible evidence of what actually happened? If you were making a film about the Nazis’ concentration camps, would you refrain from showing those horrible images of mounds of emaciated corpses? I am not saying that doctors who perform late-term abortions are like the Ku Klux Klan or the Gestapo—but we cannot dismiss from discussion the images from the Dispatches documentary, however much we might want to. Perhaps we should describe them as inconvenient truth.

Inconvenient indeed. The *Los Angeles Times*, January 22, 2008, published a related statement by Kate Michelman, former president of NARAL Pro-Choice America, and Frances Kissling, former president of Catholics for a Free Choice, acknowledging that the pro-aborts are in deep trouble because of abortion imagery:

In the 1970s ... the fetus ... stayed largely invisible. The pro-choice movement stayed on the message offensive, tactically shifting in 1989 from women’s bodies to the ‘who decides’ question posed by NARAL Pro-Choice America. But this was rapidly parried by the anti-choice demand that we look at *what* was being decided, not just who was deciding.

CBR has long believed that we could win this battle if we could shift the debate beyond “choice” and force consideration of “what’s being chosen.” Our organization practically trademarked that slogan, and now it is showing up in abortion industry policy statements. The authors add:

* * *

These trends gave anti-abortionists an advantage and they made the best of it. ...[T]hey present a sophisticated philosophical and political challenge

* * *

In recent years, the anti-abortion movement successfully put the nitty-gritty details of abortion procedures on public display, increasing the belief that abortion is serious

business and that some societal involvement is appropriate. Those who are pro-choice have not convinced America that we support a public discussion of the moral dimensions of abortion.

Our pictures prove that opposition to abortion is responsible and humane -- and that support for abortion is radical and extreme.

One of our most effective visualization tactics has been our Genocide Awareness Project (GAP). It involves the outdoor display of large photo panels which compare pictures of aborted babies with pictures of victims of more widely recognized forms of genocide.

Five years after CBR's 1998 launch of GAP, the world's first large-scale abortion photo outreach to students, the *New York Times*, in their March 30, 2003 issue, reported an amazingly pro-life opinion shift among U.S. college students. The article was headlined "Surprise Mom: I'm Anti-Abortion," and it described "... a trend noted in polls: [T]hat teenagers and college-age Americans are more conservative about abortion rights than their counterparts were a generation ago." The numbers were striking and the article said the "... most commonly cited reason for the increasingly conservative views of young people is their receptiveness to the way anti-abortion campaigners have reframed the national debate on the contentious topic, shifting the emphasis from a woman's rights to the rights of the fetus." It was CBR's horrifying photos which "shifted the emphasis."

Cybercast News Service also reported this shift in an article entitled "Youth Attitudes on Abortion Encourage Pro-Life Groups" (www.CNSNews.com, April 4, 2003). The article quotes the Religious Coalition for Reproductive Choice, whose spokesman says: "... the pro-life movement has been effective in a propaganda campaign targeted at youngsters." The "propaganda campaign" is our abortion photos and the "youngsters" are the students (middle and high school students too) to whom we show them.

***Briarpatch Magazine*, September/October 2010, published a related article which discussed the CBR abortion photos used by the Canadian CBR. The article was headlined "Freedom of (hate) speech: Confronting the rise of anti-choice activities on Canadian campuses." The story reveals total panic among pro-aborts everywhere we display our abortion photo signs. The quotes are long but excerpts are remarkably revealing:**

... [O]n-campus battles are the new front line of pro-choice activism in Canada. But with anti-choicers setting the terms of debate, how can pro-choice activists respond in a way that best advances women's struggles for reproductive autonomy?

We are forcing an abortion debate which would otherwise be suppressed and we are ensuring that that debate focuses on the real issues.

At the forefront of this controversy is the Canadian Centre for Bio-Ethical Reform, an anti-choice advocacy organization 'whose mission is to make abortion unthinkable.' The CCBR's presentations take place in a variety of settings, but they have concentrated their efforts on university campuses, working closely with anti-choice campus clubs. They are most famous for their Genocide Awareness Project of billboard-sized public displays and the complementary Echoes of the Holocaust presentation, both of which use graphic imagery [pro-aborts can't bring themselves to say the words "abortion photos"] to compare abortion to such atrocities as the Holocaust and the lynchings of African Americans in the American South.

Our best hope for making Canada's liberal abortion laws more restrictive is to first liberalize Canada's restrictive speech laws. We have relentlessly pressured the government to permit the public display of ever-more-disturbing imagery, and it is working. The *Briarpatch* article confirms our progress on speech rights:

... [S]cenes like the ... [Canadian Centre For Bio-Ethical Reform (CCBR) Genocide Awareness Project (GAP) display] are becoming increasingly common on university campuses across the country. A new generation of anti-choice groups is establishing a reputation for itself on Canadian campuses, with increasingly visible tactics [code for our abortion photos] that many pro-choice activists call discriminatory, harassing and hateful.

As the activities of organizations like the ... CCBR become more common and more publicized, the question of freedom of speech for anti-choice groups on campus will only become a more pressing issue for pro-choice activists.

Despite the controversy surrounding the use of abortion photos as a tool for education, there can be no disputing their power as a weapon with which to create disruption.

Difficult change seldom occurs in the absence of a crisis which compels that change. Abortion photos, displayed strategically, create such a crisis. That crisis can be moral, spiritual, political, or commercial. Abortion photos are disruptive and without disrupting business as usual, abortion will remain forever off the agenda and under the rug.

The resulting conflict will attract news media which would otherwise ignore abortion and/ or treat it as an abstract issue. This media attention gives us a forum in which to educate the public about the humanity of the baby and the inhumanity of abortion. We can't win without politely picking lawful fights. Fights should be used to create disruption in countries with strong speech rights and to create tension in countries with weak speech rights. But either way, fights capture the culture's attention. They give us the opportunity to change public opinion in ways which give us the power to demand change.

Photos allow us to forge a consensus regarding the facts. This consensus allows us to create a common vocabulary. The words "fetus" and "abortion" then trigger universal mental images which all reflect reality. Every pro-life project is then more likely to succeed. People who understand who the baby is and what abortion does to him/her are more likely to choose a crisis pregnancy center than an abortion clinic in a crisis pregnancy. They are more likely to seek spiritual help in resolving the guilt of past abortions. They are more likely to boycott corporations which support the abortion industry. They are more likely to challenge their pastor's weak leadership in defense of life and to vote for pro-life political candidates. Pro-aborts are more likely to be neutralized. Neutrals are more likely to be converted. Converts are more likely to be activated. Activists are more likely to donate time and money in defense of life. Pro-life volunteers are more likely to become pro-life professionals. Until we have as many people working full time to save babies as we have working full time to kill them, we will remain unable to undertake the complex, sophisticated projects which make real change feasible.

But is 20 years realistic? Won't it take longer?

While 20 years may not seem like enough time, one could question the opposite—if it is, in fact, too long. If abortion frequency over the next 20 years were to continue like the last 10, ***by 2030 another 2 million Canadian children will have been slaughtered by abortion.*** We cannot delay our response. And we *should* feel the time pressure of needing to do much in two decades—that will motivate us to not slow down. We are more likely to achieve a goal *with* a deadline than without one.

Without a deadline, the pro-life movement is at risk of getting stuck in a routine without any sense of whether it's getting closer to its goal; we'll get distracted. By having a deadline, each year we will be forced to more seriously evaluate everything we're doing and ensure its effectiveness. The deadline will force us to develop and expand our effective work so as to constantly ensure we're getting closer to achieving our goal as the date nears.

But if you horrify people about abortion, what about the infrastructure needed to then help women through unplanned pregnancies or help those wounded by abortion to seek healing?

One thing the pro-life movement has done very well since its inception is the establishment of pregnancy help centres and post-abortion ministries. Read CCBR's analysis of the pastoral/service arm of the pro-life movement here: <http://www.unmaskingchoice.ca/challenges-servicearm.html>

Consider the wealth of places that offer help:

- The Canadian Association for Pregnancy Support Services (CAPSS) has 71 affiliate centres (and is assisting the development of 9 more) in 10 provinces that offer assistance to women facing unplanned pregnancies.^{iv}
- There are 42 Birthright chapters that also help women facing unplanned pregnancies.^v
- There are pregnancy help centres or programs that aren't affiliated with either CAPSS or Birthright.
- There are post-abortion programs available through national and international programs and groups: CAPSS, Rachel's Vineyard, Project Rachel, and Silent No More Awareness. There are also smaller-run programs available such as Second Chance Ministries and Silver Lion Ministries.
- There are over 23,000 Christian churches.

It is misleading for anyone to claim the help isn't there.

Because legal abortion in Canada has already killed more than 3 million children, that means an even larger number of born people are wounded by this (mothers, fathers, grandparents, etc.). As a result, a vital complement to EndtheKilling's educational efforts is for post-abortion ministries like Rachel's Vineyard to make themselves visible to the culture so the wounded may receive healing.

As for women facing unplanned pregnancies, as sourced above, the infrastructure to help those who need help *already exists*. We need to convince society that they should start using these help centres instead of abortion clinics. Furthermore, given that some people abort for convenience reasons, it's not always the case that women who change their minds from aborting will even go to pregnancy help centres. It's possible they have help and resources in their social network of family and friends and once they are convinced abortion is wrong, will have no further contact with pro-life organizations.

Others may argue that ending the killing requires a corresponding message about saving sex for marriage. They argue that as long as people are sexually promiscuous, abortion will be used—even needed—as a backup. Though such education falls beyond the mandate of CCBR, there is a place for that work.

But there are already campaigns to educate about sexual purity. In 2010, CAPSS gave sexual purity presentations across Canada and reached 40,886 people.^{vi} As mentioned above, there are over 23,000 Christian churches in Canada. They could and should take the lead on teaching sexual purity.

However, as long as people perceive abortion as the lesser of two evils, or a necessary evil, or even a good, a “choice,” or a woman’s right, then abortion will be used in response to unplanned pregnancies. But, if society’s understanding of the gravity of abortion is changed, if people suddenly perceive it as the killing it is, then those with functioning consciences won’t turn to it. Furthermore, the more difficult abortion is to access, the less likely it is to be used. And, of course, if abortion is an unthinkable option, people may change their sexual lifestyles on their own initiative.

Will CCBR No Longer Exist After 2030?

Even in the Philippines where abortion is illegal, there are pro-life organizations working to help women through their pregnancies so that they don’t turn to illegal abortion. An active presence of such organizations also means warding against attempts to change the law and make abortion legal. As a result, it is expected that CCBR would need to exist beyond 2030, but in a different capacity than it will be for the next 20 years.

Concluding Thoughts

When pro-lifers commit to EndtheKilling, they need to get ready for the biggest battle of their lives. If we are truly effective, we will face great resistance. If we are ineffective, we will be ignored. ***So if we are correct about the effectiveness of this approach, expect opposition. Expect angry opposition. Expect extreme opposition.*** Expect all sorts of lies and disappointments and discouragements and detractions. This is a war of ideas, and while we know that we have the truth, anyone entering into this war needs to be prepared to fight, and to fight hard. Things will get worse before they get better.

EndtheKilling is not just a plan for CCBR, but rather for the whole pro-life movement. CCBR will be the foundation but we need other arms of the movement to build on the work we’re doing. Together, we can EndtheKilling in our lifetime.

Anyone who is serious about hopping onto this train to EndtheKilling would do well to follow in CCBR’s footsteps and study the history of social reformers. A list of movies we recommend about this is on-line here: <http://www.unmaskingchoice.ca/active.html#anchor12>

The good news that we can extract from this study of history, and apply to this plan to EndtheKilling, is this: when good strategies are used—and fortitude and courage are employed—truth and justice will ultimately triumph.

ⁱ http://ccmta.ca/remember_souvenez-vous/home.php

ⁱⁱ Richard Stengel, "The Plight of Afghan Women: A Disturbing Picture," Time Magazine, August 9, 2010. Commentary viewed online here: www.time.com/time/world/article/0,8599,2007269,00.html on August 2, 2010.

ⁱⁱⁱ Aryn Baker, "Afghan Women and the Return of the Taliban," Time Magazine, August 9, 2010. Story viewed online here: www.time.com/time/world/article/0,8599,2007238,00.html on August 2, 2010.

^{iv} www.capss.com

^v In August 2008, CCBR executive director Stephanie Gray spoke with a representative of Birthright (416-469-4789 and info@birthright.org) in Toronto, ON, and was informed that they have 43 chapters in Canada. We are aware of the Calgary Birthright closing, so that is why we report 42.

^{vi} Phone conversation between Jonathon Van Maren of CCBR and Lola French, CEO of CAPSS, in early 2011.