

The Most Common Reasons Pastors Give For Not Preaching About Abortion

A. Personality or perception of the pastor

"I do not want to be associated with the negative stereotypes of a 'typical' pro-lifer."

There are "eccentrics" in every movement. The pro-life movement, being the largest grassroots movement in the history of the United States, is no different. The pro-life movement, however, more fully reflects the rich diversity of American society than the pro-abortion movement does.

A key role of the pastor is to foster the gifts of the believers, encouraging them to use those gifts to transform society. Furthermore, it is very much in your power to strengthen the pro-life movement by bringing into it as many people as possible, including professionals of every field. This involves identifying those in our congregations who have the kind of leadership skills that can be effectively applied to the pro-life movement. If we call forth such individuals to take their part in local leadership, they will likewise attract others who can bring experience and professionalism to the movement. If, however, there is a vacuum of leadership, it will quickly be filled by "eccentrics." In the case of many of neighborhood churches, they should be partnering with other church ministries, to be the pro-life movement of the neighborhood! It is up to us to make that happen! Nobody is exempt from the call to be a "pro-lifer". What, after all, is the alternative?

"I do not want to be seen as confrontational."

Being confrontational is not the same as being unloving or uncharitable. Our Lord, who ate with sinners, also confronted them. Love demands confrontation, because it cannot rest if the beloved is entangled in evil. Love seeks the good of the beloved, and this means it has to get tough at times to extricate the beloved from evil. Many think of the price of confrontation, but forget that there is also a price to be paid for not confronting. That price is that evil continues to flourish, relationships become shallow and superficial, and true leadership vanishes because the leader is no longer able to point out the right path, and will eventually lose the respect of those who look to him for guidance.

Successful social reform movements, moreover, always confronted an unwilling culture by exposing the injustices they were fighting. A careful study of the Civil Rights Movement provides just one example."

"I do not want to let, or appear as though I am letting, my personal agenda interfere with the Word of God or the liturgy."

If defending innocent children from death and reaching out in practical charity to help pregnant women in need is simply a "personal agenda", then what is the church's agenda? Can it possibly not include this? Scripture makes it clear that liturgy which ignores the demands of justice is not true worship.

Isaiah 1 tells us of a people who lived in Judah and Jerusalem but who were in trouble as they faced destruction by the Babylonians. Isaiah deals with the nature of the problem, he shows the cause of the troubles, the false ways in which people were trying to deal with them and get out of them, and then announces the true and only way of deliverance...His message to the sinful Israelites at this particular juncture in history is the message of God to the whole of the human race in its own trouble and distress. The problem for them, as well as for us, is the same: it is sin.

James 1:27 tells us the 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.

All laws have a moral basis. What law or regulation is not based on some person's or group of person's conception of right and wrong? Since all law is legislated morality, why should abortion be an exception? Are you prepared to say that Wilberforce, Lincoln, Frederick Douglas and the abolitionists had no right to force their opinions about slavery on our republic? Are you prepared to say that Susan B. Anthony and those who fought for women's suffrage were wrong? Then you should not say fighting for the right for every baby to live and be free of the threat of having his or her life extinguished is wrong. This is a greater fight because the unborn child cannot speak for himself or herself! And since this is a democratic republic, there is no reason for you to keep your opinion on this matter to yourself.

If you are a Christian, you live for God's approval, not the approval of humans. Proverbs says "rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay each person according to what he has done?" (Proverbs 24.11-12). We have a Christian obligation to defend the rights of the unborn whether or not anyone approves of it. We have a judge to face when we don't. He will definitely know we did not defend those rights.

"As pastor, I cannot afford for people to not like me or be uncomfortable around me."

Sometimes our fear about addressing abortion, or other controversial issues, is as simple as that -- and as profound. A strong relationship with Christ, who is the source of all love, and a conviction that fidelity to Him is the foundation for love between human beings, is a key remedy for this fear. Moreover, fidelity to our mission of proclaiming the Gospel -- especially when that means taking on hard issues -- is what will earn us the love and respect of those we serve. To the extent that we are disliked for what we say about abortion, we might ask whether efforts to save the life of a child are worth that sacrifice. The answer is self-evident.

“I do not want to be, or appear to be, a ‘single issue’ pastor.”

As pastors, you necessarily address a multitude of issues, and must be committed to a consistent ethic of life. Numerically, abortion is one issue; but it is one issue like the foundation of a house is one part of the house. There is a hierarchy of moral values and the dignity of life is the fundamental one. The reason why every other issue is an issue to begin with is that human beings have a right to life. We do not, therefore, address abortion because we are unconcerned about other issues, but precisely because we are concerned about them, and realize that we cannot make progress on them unless the foundation itself is secure.

“I do not want to be perceived as being ‘right wing’, ‘fanatical’, ‘controversial’, or out of step with my flock.”

Unfortunately, some do use these labels to describe the pro-life movement. Priests were not ordained and pastors were not called to preach in order to belong to any one "faction", but rather to faithfully articulate the Bible's teachings, among the most fundamental of which is the right to life. " If you have been called to shepherd God's people and to lead them, then you are called to help them see and practice the truth. If in doing this your church becomes labeled, so what? If people can influence us by labels, isn't that a weakness on our part? .Furthermore, no person or group within the Christian faith is exempt from the privileged duty to defend life, nor does any group have a monopoly on the defense of life.

An important aspect of pastoral leadership, in other words, is to re-frame the issue. There should not be a gap between 'social justice' concerns and 'right to life' concerns. The starting point and heart of 'social justice' is the dignity of the human person. Surveys, moreover, show that the people to whom you minister are much more in step with the position of the Christ on life issues than with the positions of pro-abortion groups."

“As a man, I do not feel I have the right to address this issue.”

The taking of a human life is a human issue, and addressing its injustice requires no qualifications other than being a decent human being. The "abortion-rights" community never complains when men, married or single, speak out in favor of abortion; nor should the pro-life community have any fear about men speaking out against it.

“I do not think I am equipped to address the topic of abortion.”

Our confidence will increase as we become more informed about the issue, speak with other pastors who are active in the movement, pray, and practice. There is sometimes a fear that we will give the issue the wrong emphasis -- "coming down too hard," "fostering guilt," "sounding uncaring". We can counteract this by always mentioning the help available to women in need, and the peace and forgiveness available to us in Christ and that Christ offers in the Gospel.

“I honestly do not know why I shy away from the topic of abortion.”

If we can admit to ourselves that we don't know why we are not doing something we should be doing, then a privileged moment of growth has arrived. Let us respond in two ways. First, let us become more familiar with the issue itself and its connections with pastoral ministry and with the lives of our people. Second, let us bring the matter before the Lord in prayer, asking Him to break through the barriers, to renew our calling as shepherds of God's flock, and through us to renew the face of the earth.

B. Concern for those individuals who have been touched by abortion or who have strong feels on the topic

“I do not want to drive away anyone who has had an abortion or who has been directly touched by abortion.”

We preach on abortion to save such women, and to protect other women from making the same mistake. Within our own Project Rachel post-abortive healing ministry it is not uncommon to hear women say, "I can't help but think that if I heard in church that abortion was wrong...I might have chosen to keep my baby instead of killing my baby." As we condemn abortion, we also proclaim forgiveness and healing.

Experts in post-abortion healing tell us that it is absolutely essential that the woman "stop using the mechanisms of defense, such as denial, self-repression, and rationalization of abortion." (Dr. Philip Mango, "The Consequences of Abortion and Their Treatment," August 1990) Men and women both must face the fact that a baby was killed. We can help them enter the path of healing by proclaiming the truth about abortion and the reality of forgiveness.

When we address abortion, it tells her, "We care." Our silence, on the other hand, does not interpret itself. The fact that nothing is said about abortion may lead such a man or woman to conclude one of three things:

- My pastor doesn't know about the pain associated with my abortion
- My pastor knows my pain, but doesn't care;
- My pastor knows and cares about my pain, but there's no hope. Nothing can be done to heal it.

“Women and men who have been touched by abortion feel bad enough. I do not want to make them feel worse.”

See response above. An understanding of the dynamics of post-abortion women and men is extremely helpful in dealing with this fear. Many pastors are silent out of the best of good intentions towards such people in their congregation. Silence, however, does not interpret itself. It is not silence that helps one break out of denial, but rather an honest and compassionate word about the reality of what they have done. We preach on abortion to save post-abortive people, and to protect others from making the same mistake. Actually, it is not uncommon to hear a post-abortive woman say after a sermon on the topic, "It often hurts when I hear about abortion, but please keep preaching about it, because it is so consoling to know that by your words, someone else might be spared all the pain I have gone through."

“I do not want to alienate anyone.”

We do not want to unnecessarily offend or alienate anyone from the church. We are reconcilers. At the same time, the One to whom we reconcile the people is God. To have the people coming to the church is one aspect of our mission; another aspect is to make sure that when they come they hear the full message of the Gospel. This is not a favor to them; they have a right, in strict justice, to hear the full truth of Gospel teaching.

You know better than anyone, people appreciate hearing clear teaching from the pulpit about tough issues. Yet to believe we can do this faithfully and at the same time never alienate anyone is to ignore the fact that even Christ Himself alienated some people (see John 6). Can we do better than Christ did? Such alienation is not intentional on our part, but is, in some cases, inevitable.

Some people have alienated themselves from the truth about abortion. If, then, we faithfully expose that truth, they may choose to alienate themselves from us, too. This is not the same as "driving them away," which is a situation in which we provide the cause of alienation by our carelessness or unkindness."

“Abortion is too sensitive of an issue to discuss in church.”

Many aspects of abortion are very sensitive. That means they have to be dealt with in a sensitive way; it does not mean they should be ignored. The impact of abortion on the lives of our people -- physically, spiritually, and emotionally -- is all the more reason for a shepherd to pay attention to these wounds, and to help people avoid them in the first place. Ministry necessarily involves confronting problems that provoke emotions within us and among our people. In this case, ministry regarding abortion involves nothing less than life and death.

C. Business concern for my church

“I do not want to mix politics and religion“

Is the killing of children merely a political issue? In the moral and spiritual realm, how is abortion different from the killing of 2-year-olds? Do we have any less of an obligation to speak up for our brothers and sisters before they are born than after they are born? Does the fact that politicians talk about abortion require us to be silent? It is amazing how Christians receives such praise for speaking up for peace or for economic justice, which are also "political issues," but is subject to different rules when it comes to abortion. Some pastors or clergy will be silent, saying it is a "political issue." Then, some politicians will be silent, saying it is a "religious issue." If abortion is immoral, where do we go to say so?

Actually, abortion is many things. It is an issue of public policy, which we have every right to shape. It is a spiritual issue, confronting us with the challenge as to whether we will peacefully co-exist with child-killing in our midst, or rather acknowledge God as the Lord of Life and worship Him by defending life. It is critical to point out, especially at election time, that no matter what position any particular party or candidate takes in any race, the Christian's message about abortion is always the same. Speaking for life can just as well, in effect, help a pro-life Democrat and hurt a pro-abortion Republican as it can help a pro-life Republican and hurt a pro-abortion Democrat. Our motive is none of the above, but simply the defense of life.

If being afraid of political issues is the problem, how much more should we fear spiritual ones, in which the powers at war are much more awesome and the stakes much higher! But as pastors, you do not undertake the task on human strength, but in the power and authority of Christ. Hence, we do not let fear deter us. Just because a government may be ordained by God, doesn't mean that everything it does is willed by God or approved of by God. It's hard to believe that God would ordain things he clearly says are wrong and contrary to his prescription.

Second, if we take the position that all government decrees are God's will, then we have a problem. The Supreme Court made abortion a choice and stripped the unborn child of his or her rights. It is the same Court that denied Dred Scott his humanity and said that he was another's personal property. It refused him the right to self-determination. The court also gave us the separate but equal doctrine and the Korematsu decision which interned American Japanese. We should instead say that only good laws and good governments are ordained by God and bear his stamp of approval. It is no sin to petition a government about heinous, unjust laws. Even if we were to say that evil governments were ordained by God, it is no sin to petition a government about heinous, unjust laws.

Third, governments and laws are always changing. Don't discount the truth that God uses Christians to advocate justice to change governments and their laws and policies. The slave trade in the British Empire was not ended by evangelism and the changing of hearts to Christ and the church. It wasn't as if, one day after successful evangelism, that there was no more need for

the slave trade. It came to an end because of persistent advocacy by Christians like Wilberforce at the behest of the great evangelist John Wesley.

Finally, it is self evident that our society is in a great need of the insights of biblical teaching. The responsibility to make political choices rests with each person and his or her properly formed conscience.

“I do not want to jeopardize our tax-exempt status”

The law does not forbid us to speak on public policy issues. The classic legal distinction is between issue advocacy, which is permitted, and candidate advocacy, which is not. Though non-profit designated churches are required to refrain from partisan electoral politics, issue-oriented speech is protected by the First Amendment, even within the section 501(c)(3) regulatory framework. A church may not endorse a candidate, but it can freely take a stand on important public issues. Both the United States Conference of Catholic Bishops and the National Association of Evangelicals have put together brochures and other materials specifically detailing what a church may or may not do under the non-profit tax status. In addition to speaking out against abortion, you may be surprised to know it is also permissible to conduct voter registration in your church. Again, just so long as you don't promote a specific candidate or for instance, offer free rides only to people who want to register as either a Democrat or a Republican.

“I have a good congregation. I do not want to cause any unnecessary divisions.”

Every church is already "divided," with people on different sides of the abortion issue. If we never speak of the issue, we may cover over the division for a while, but that is not the same thing as unity. Unity is founded on truth, and is fostered by a clear exposition of truth. "When I am lifted up from the earth, I will draw all people to Myself" (Jn.12:32). We do not build unity by our own human plans, efforts, and programs. We build it by lifting up Christ for all to see and hear. We build it by proclaiming His Word, without ambiguity or apology. Sure, there will be some division for the same reason that there will be some alienation. But the Word itself causes that. "I have come for division" (Luke 12:51). It is the division between truth and error, grace and sin, life and death. This division must come before unity is possible; otherwise the unity will be superficial and illusory.

D. Lack of appropriate resources or information on abortion

“There are simply too many other issues to address to focus on abortion.”

The fact that we have to address innumerable problems puts us in the same position in regard to all of them. We judge which ones to devote more time to depending on their urgency. Which do the most harm to humanity, the crown of God's creation? Which provide the greatest threat to the spiritual well-being of our people? How does a Christian commitment to the poor and weak inform each specific issue? Abortion, which claims more victims than any other act of violence, and whose victims are the weakest and most defenseless, ranks quite high in the answers to these and similar questions.

“I am too busy right now to start talking about a topic like abortion.”

Much of what we are called to do for pro-life does not take more time. Rather, it takes more spirit. It doesn't take any extra time to preach on abortion than to preach on any other topic. It doesn't take any more time to put a pro-life announcement in the bulletin than it does to put in any other kind of announcement. It doesn't take any more time to let a pro-life group know they have your encouragement. Beyond this, we can reflect that innocent life is at stake. If we would take time to try to save a child who was struck by a car on the road near our church, can we not also take time to do something about 4000 children being deliberately killed every day in the womb? All our time is God's anyway. Let's use more of it to save His children!

“I do not have the appropriate resources to tackle the topic of abortion.”

The Respect Life Office has many materials we can provide to you; if we do not have the appropriate information for a given situation we can refer you to the appropriate alternative resource that does.

“My fellow pastors are not talking about this topic either.”

We may not be feeling the encouragement we need from our fellow pastors or members of our parish or denominational leaders. It always helps when pastors come together to pray and share ideas and support one another. Contact with other priests or pastors who have taken a stand on behalf of life can be very helpful. In most congregations, encouragement to speak out is certainly there. Take a strong stand on life and that encouragement will grow. Complaints will also come, but it is not the complainers who have to answer to God for what is preached or not preached in the pulpit! In regard to our pastoral leaders, we need to heed Scripture's advice to pray for them, and if some are not encouraging us regarding the life issues, we should kindly but firmly request that they do.

“We have been wrestling with abortion for 40 years. Why risk causing a problem within my church now when there is nothing meaningful that will come of it?”

Every day brings us a new opportunity to play our part with God in the unfolding of His plan. Every day brings a new opportunity to convert a heart that has not yet heard the truth, or to save a life that has not been destroyed before -- and to that life, it means everything. Every day brings a new opportunity to speak up for the defenseless, knowing that justice is on their side and that no lie can live forever. Does a government that abandons its responsibility to defenseless children have the last and definitive word?

We have no reason and no right to declare this cause lost. It is not a question of pro-life winning or pro-choice winning. The fact is that if pro-life doesn't win, nobody wins! We must not lose our historical perspective. Evils such as slavery and segregation took a long time to overcome. Progress is in fact being made in the pro-life cause, and our goal of victory needs to be fresh before our eyes. Yet the One who calls us already holds the victory of life.

E. Misinformed about general congregation or need to discuss the topic

"I do not doubt the national 'averages' but I do not necessarily think these statistics apply to my particular congregation."

Most counties in America do not have an abortion provider, and the numbers of abortions are certainly higher in the big cities than anywhere else. But as Dr. Martin Luther King stressed during the Civil Rights Movement, injustice anywhere is a threat to justice everywhere. We do not fail to preach about famines, wars or oppression that happens in far-off places. Love does not know geographical boundaries. Preaching on abortion in our community is part of teaching our people how to love one another, wherever the other may be, and whether the "other" means multitudes or just one.

"There are too many issues and my congregation is too diverse to appropriately address an issue like abortion."

Any good public speaker knows that a primary rule is "Know your audience." A Sunday congregation is a varied audience, in terms of age, education and spiritual maturity. The problem of addressing such a group is not limited to abortion. For any subject, we must exercise sensitivity and prudence. Outside of the Sunday worship service, our members are constantly hearing messages that contradict historic Christian teaching on faith and morals. Our challenge is to provide them with truth that will counteract the confusing messages they hear elsewhere. If our criterion in preaching is that every person will immediately understand everything we say, we are using an unrealistic and unnecessary criterion.

People will so differ, furthermore, in their estimation about what is "appropriate," that there will always be some criticism. We must live with that. We should make it clear that we are always open to speak with people privately if questions or misunderstandings arise due to our preaching. Using prudence, we must at the same time ask, "If they don't hear the truth from us, exactly where and when will they hear it?" Do we allow a society which is saturated with pro-abortion rhetoric and so often intent on covering up the truth about abortion to have the first, last, and only word with people whom we are responsible to shepherd? "

"My sermons should apply to everyone. Abortion is too specific, too complex, or too grown up to fit into one of my sermons."

Abortion is psychologically complex, but morally it is quite straightforward: abortion is a direct killing of an innocent person, and is therefore always wrong. Nothing can justify it. It is not "too complex" to denounce killing in a sermon, to point out injustice toward the most defenseless members of society, to proclaim that there is help available for pregnant women, and that there are better choices than abortion. How is this any more complex than addressing racism, poverty, warfare, or drug abuse?

"My congregation is older so they are not overly concerned with abortion."

While many are too old to have a child, none are ever too old to love one, never too old to save one. They are therefore never too old to be concerned about abortion. By our active concern, any one of us can save the life of a baby scheduled to die. To try to save our youngest brothers and sisters is an expression of the love we are bound to for all our lives.

Parents and grandparents, furthermore, have a crucial, sometimes decisive role in the attitudes of their children and grandchildren toward abortion. Do they pass on a concern for life? Do they convey compassion, so that if their daughter or granddaughter were to become pregnant, she would know she could turn to them for understanding, rather than turn to the abortionist?

Despite age, people can also continue to make their voices heard in arenas of public opinion and the political process. Let nobody say they are too old to be concerned about abortion. As long as we possess life, we have the duty to defend life.

"I know my congregation fairly well and they are just not concerned about abortion."

How much people care about an issue depends in part on how clearly they see its connection with the things they do care about. Our teaching can help them make those connections regarding abortion. Why, for example, do we see children killing children in our society? Might it have a connection with the fact that the law allows parents to kill children by abortion, thereby teaching children that their lives are disposable? Significant studies likewise show links between abortion and child abuse, poverty, substance abuse, suicide, breast cancer, and numerous other problems. All these life issues are interrelated; therefore, abortion cannot be ignored.

"My congregation is fairly well-educated or already active in social issues so they do not need to hear about abortion during church."

It is not enough to "hear and know" about abortion, any more than it is enough to "hear and know" about poverty and crime. The point is that something must be done about these problems, and we are called to help our people get involved. A person may be opposed to poverty attitudinally, but what do they do to help the poor? How do they express their opposition behaviorally? Certainly, most of our congregation would lament abortion. But the challenge remains to bring to their attention continually both the obligations and the opportunities to actually prevent abortion in their community.

Since the Roe vs. Wade decision legalized abortion in 1973, legal protection has not been restored to a single unborn child in our land. These abortions still occur at the rate of one every 23 seconds (i.e. 4000 a day, 1.3 million a year), and Christians, statistically, procure abortions as much as anyone else. Seventy-three percent of the women getting an abortion claim some Christian affinity, and one out of every six identifies herself as an evangelical or "born again" Christian.

Knowledge obviously, is still lacking. Most people still do not know, for instance, the extent of abortion, the revolting ways it is performed, or the harmful physical and psychological after-effects of the procedure on the mother. Many know abortion is evil but they do not realize how evil it is. Moreover, knowledge is not virtue. Our task is to rouse people to do something about it. If they already know enough about it, where are our local pro-life groups? Where are our local crisis pregnancy centers and shelters for unwed mothers? Many exist but so many more are needed! People need encouragement from us more than ever as they are bombarded with pro-abortion slogans and lies."

F. Lack of Scriptural knowledge

"I am not sure how I would tie abortion into the Scripture readings."

If Scripture does not teach the immorality of abortion, it does not teach anything at all. A particular word like "abortion" does not have to appear in the text of Scripture in order for Scripture to teach about it. Abortion is the killing of an innocent, human child. The teaching on abortion is contained in the numerous condemnations of the shedding of innocent blood, and the numerous instructions about justice and charity, especially toward the weak, the small, the helpless, and those whom society rejects. Numerous texts exist, but beyond this are the entire themes and directions in which Scripture moves. The people of the old and new covenants are called to be a holy people, a community bound to God and one another in love. This happens because God takes the initiative not only in giving life but also in intervening to save the helpless. Such are central events of both the Old and the New Testaments.

The themes of pro-life are on every page of Scripture. Homilies are not simply Scripture lessons. Rather they apply the great Biblical themes to the day to day challenges that believers face as they live their lives. So, for instance, the Bible is clear that only God has dominion over human life – he made it, he cares for it, he owns it. That is why no human being can own or kill or devalue it.

Abortion belongs to a totally contradictory dynamic of thought and life: It excludes members of the community and destroys rather than defends the helpless. One resource, regardless of denomination, to assist in this area is the Gospel of Life by the late Pope John Paul II. It provides specific materials on relating the abortion issue to Scripture, including sample sermons. Many can be modified or used directly in ecumenical services.

"I am not sure about all the scriptural claims that are being tossed around about abortion."

See response above. All the teachings of the Lord Jesus hold together in an indivisible, living unity. We may not see the full "credibility" of any of the teachings if we isolate them from the whole, or eclipse the others. Is it difficult at times to observe the Bible's clear directives on abortion? Certainly. But there are other difficult obligations, including dying to ourselves, loving our neighbor, forgiving those who have sinned against us, and so on. In this context, the teaching on abortion is in fact very credible, and will be so to our people if we present it as part of a clear, vigorous exposition of the entire Gospel, with no distortions or omissions, and if we place it in the context of a life marked by faith, compassion, and deep holiness.

There is a great spiritual warfare associated with the issue of abortion. Killing children is Satan's way of striking out at the very heart of God. If he cannot kill God, the next best thing is killing those created in God's image. He is killing God in effigy. To combat this evil, we must proclaim the truth to our congregations first, then to our community: No matter what we have done, no sin is beyond the reach of God's grace. God has seen us at our worst and still loves us. He loves us as we are, but he loves us too much to let us stay that way. He is determined to bring us to our knees to confess, repent, and be healed by His unending Mercy.

"Abortion is a personal issue and unless someone has had an abortion, it is not an issue that directly impacts one's salvation."

The First Letter of John asks how the love of God can survive in one who has enough of this world's goods, yet fails to help his brother in need. (See 1Jn. 3:17) The question behind abortion, therefore, is not simply, "Would I do it?" but rather, "What am I doing to stop it?" To possess the greatest of "this world's goods" -- life itself -- and to fail to defend that gift for others, diminishes our own relationship with the Lord and Giver of life.

"I would have to preach non-stop on abortion for it to really have any impact."

The American people are conflicted about abortion, and by no means as entrenched in their positions as we might imagine. Countless people have changed their views thanks to a single sermon. One example is a woman telling her pastor, "I came in here today 100% pro-abortion, and now my views are completely changed." because he used the example that federal law protects sea turtles from destruction, but does not protect unborn babies from abortion. It can be that easy and people sitting in the pews wrestling with the decision to abort can be persuaded to save that life.