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ALLIES OF THE UNBORN?
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Leaders of the establishment right-to-life movement are effectively undermining the legitimacy of the claim that the unborn are entitled to life. They are subtly conveying the message that unborn children, created by God in His image, are less human than those of us who have progressed beyond the womb.

The Executive Director of one prominent Pro-Life organization has written:

Sorrow, frustration, and anger are common emotions among those determined to end abortion....It is not surprising, therefore, that many who oppose abortion are tempted to take the law into their own hands. But a great difference exists between the arsonists and others who feel just as strongly and impatiently about ending abortion. The difference is integrity.

It is a serious step to charge a person with a lack of integrity. The matter is made more serious when the charge is leveled by one Christian against another, and it is deadly serious when such a charge might have the effect of discouraging the rescue of individuals whose lives are about to be extinguished. Yet discouraging the rescue of unborn children is precisely the effect of the words and actions of the institutional pro-life leadership.

The same person who spoke the previously quoted words distributes a promotional brochure which features a photograph and quotes of Dietrich Bonhoeffer and declares, "Even those who disagree with Bonhoeffer's theology applaud his courageous example." Dietrich Bonhoeffer had conspired to kill Hitler July 20, 1944, in an effort to halt the murder of millions of Jews. Here in America people have destroyed abortion clinics in attempts to halt the murder of millions of unborn children. According to the Pro-Life leadership we should applaud the former and condemn the latter. Aside from the fact that Bonhoeffer's act was more extreme, and that abortionists are killing more people than Hitler ever did, what is the difference between the two examples? The difference is that Hitler's

victim's were already born and the abortionists' victims are not.

To my knowledge no Pro-Life leader has condemned our war against Hitler. Yet, with very few exceptions, these same leaders condemn the destruction of the Dachaus and Auschwitzes of today. The only conclusion possible is that they view the unborn as less worthy of our concern than the people murdered by Hitler.

The analogy between Hitler's death camps and modern abortuaries is common and appropriate. It is employed by Pro-Lifers because they recognize that the slaughter will not stop until America realizes that it is every bit as horrible and threatening as the murder of the Jews. But rhetoric is a blunderbuss that backfires when not spoken with conviction. Would-be allies of the unborn stand revealed as hypocrites when they equate abortion with the Nazi Holocaust but recoil at the use of the same measures that put an end to Hitler's rampage.

An article which appeared in the New Republic last year declared bluntly:

If the United State's government, by allowing legal abortions, is now condoning 4,000 murders a day, civil disobedience, if not armed rebellion, would certainly be called for....

Indeed in such a horrific society, non-violent resistance would constitute - like pacifism in the face of Nazi genocide - a profound moral failing. The most admirable response would be to organize a clandestine violent opposition to hinder if not end the mass murder. Anyone who firebombed Belsen would have been, in our judgement today, a hero, not an "extremist." Thus the people who firebomb abortion clinics are...the only ones who, in the midst of what some anti-abortion groups call the "American Holocaust," are not acting like good Germans.

By disowning the bombers, the anti-abortion movement reveals that it does not take its own rhetoric as seriously as it wants the public to.

An October, 1984, Ms. magazine article asked:

If [Pro-Lifers] really believe that stopping abortion is the same as stopping child murders, the question arises, why aren't they more violent?

Clearly the leaders of the Pro-Life movement are providing ammunition to our enemies - ammunition that will be fired at the children who need us if they are to live.

I do not question the good intentions of the institutional Pro-Life leaders. I do not believe that they purposely abet the abortionists' cause. How, then, do they justify their posture?

Pro-Life leaders generally contend that the destruction of child-slaughter houses is ineffectual. If this premise is accepted then the objections of the institutional pro-lifers might have merit. However, the sad fact is that the destruction of abortion mills has done more to arrest child-slaughter than anything in the past 13 years. While it is

arguably not the preferred method of ending the holocaust, it is in fact effective. In Everett, Washington, and Pensacola, Florida, abortuaries were either burned or bombed and remain closed to this day. The largest abortion mill in Virginia Beach, Virginia, was in the process of preparing to open another mill when it was bombed. In the two years since the explosion the owner has been unable to find a landlord willing to rent to him.

The fact is that destroying abortuaries is effective. Not only does it save the lives of those who were scheduled to die, providing at least another day for the mother to consider the nature of her planned crime, but it slows the spread of future "clinics" and impedes the operation of those remaining in existence through higher costs and loss of leases. Surely such life-saving action should not be so cavalierly dismissed by those who make a living proclaiming that abortion is murder.

The Pro-Life "movement" has become institutionalized (as Franky Schaeffer warned) and populated with people for whom the "movement" is a comfortable living. Sadly, this institutionalization has bleached out courage and truth.

Perhaps the problem with the institutional Pro-Lifers is that they make their living, albeit indirectly, from abortion. The killing of children in America has been federally sanctioned for thirteen years, nearly one-third of an average working lifetime. During that time many pro-life bureaucrats have written books, delivered speeches, and raised literally millions of dollars for their organizations. They have been the focus of media attention; dined with senators and congressmen; and ~~occasionally~~ are permitted to meet with the President of the United States. For many institutional pro-lifers the defense of the unborn has been rewarding to the ego and the bottom line.

This stands in marked contrast to the lives of pro-life activists. For them, the 13 bloody years since Roe v. Wade have brought emotional pain, financial loss, and family upheaval. "Harry's abortion" has meant putting aside personal desires in order to pursue justice. Abortion, for them, is not an issue; it is a urgent matter of life or death.

People who are truly interested in stopping abortion do not profit from it either as an abortionist or a lobbyist. Instead they are threatened by abortion. The daily extermination of the unborn forces true activists to give of their time to picket and counsel. It causes them to sacrifice their financial well-being when they are hauled into court on unjust charges of trespassing, assault, burglary and terrorism. Abortion disrupts the life of the pro-life activist because when a woman has been turned away from the abortuary, often, the only place for her to go is into the home of the activist. Finally, abortion shatters the lives of those activists who have the courage to do what is morally right and render the killing centers inoperative.

Although history does provide us with the hope of overcoming evil, it also reveals the weaknesses of even the righteous who know what is right and fail to muster the necessary courage to stand fast in the truth. In this regard it is sad to see history repeat itself. Not only is it regrettable to see another holocaust, but it is sad to see the pusilanimous

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compromises expressed in the words and deeds of the acknowledged leaders of the opposition to abortion. Their words betray an inconsistency in their own professed belief, sending mixed signals to the world which is listening.

How does the world receive these mixed (up) messages? Can it take them seriously when they speak out of both sides of their mouths? Which is it? Are there innocent, defenseless children being slaughtered or not? If they are being murdered regularly, methodically, and institutionally as these leaders contend, why do they remain shackled by the rules of the political process? Must righteousness and justice be lost in an effort to comply with the rules prescribed by an apostate state? The answer should be no. But as long as Pro-Lifers continue to speak and act as if the unborn are not as deserving of life as you and I, righteousness and justice will be lost, and so will the lives of millions of innocent children who will be murdered in their mothers' womb.

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