

Are the Unborn our Neighbors?

By Jonathon Van Maren

As Christians, one of the most prominent responsibilities we have been given is to engage in charity. Charity, which is generally defined as “the practice of benevolent giving or caring”, is specifically mandated in the Bible on numerous occasions, as well as playing a central role in nearly every major religion. Jesus noted that the widow’s mite was more valuable than the generous donations of the rich, because she had given until it hurt—she had given all she had. Christians have a responsibility, then, to care for the poor and most vulnerable in society.

In North America today, unborn children are without doubt the most vulnerable members of our society. In Canada, they can be brutally destroyed within the womb throughout all nine months of pregnancy without restriction. In the United States, the 1973 Supreme Court Case Roe v. Wade banned making abortion illegal in the first two trimesters.

The responsibility of faith communities to stand up for the unborn is one that is imminently necessary, but tragically lacking. American pro-life leader Gregg Cunningham has noted that Christians as a whole have the resources and ability to end abortion, but are kept complacent by apathy. In other words, if North American faith communities decided to collectively end abortion, abortion would end.

While many Christians also believe that abortion is a “political” question that should not take a central role in Christian discussions, the shocking facts—reported by the pro-abortion Guttmacher Institute—is that 37% of women having abortions in the US identify themselves as Protestant, and 28% identify themselves as Catholic. This is clearly a problem that has intimately affected the faith community at large.

One “obstacle” that the Canadian Centre for Bio-Ethical Reform (CCBR) often encounters when trying to raise support from church communities is that CCBR is not a registered charity. The Canadian government denies charitable status to a large number of groups that they find too controversial, such as Human Life International Canada, The Challenge Team (a chastity group), and Lutherans for Life Canada. Obviously the government is uncomfortable with groups who challenge the status quo in Canada, and the status quo we’re currently challenging is the destruction of over 100,000 unborn children every year.

The fact that CCBR does not have charitable status, and therefore cannot issue tax receipts, can prevent people from supporting the work of engaging the culture on abortion that CCBR engages in. While well over a million unborn children are decapitated, dismembered, and disembowelled in North America every year, many Christians who are supposed to protect the vulnerable, sacrifice for those in need, and accept persecution decline to support many pro-life groups because they can’t get tax breaks.

In order for the culture to be confronted and the slaughter of these children to end, Christians must be willing to sacrifice. We must examine the situation and ask ourselves if we are treating the unborn as our neighbours. We must ask ourselves if are going to let obstacles such as tax write-offs prevent us

from supporting effective action on behalf of the unborn. We must ask ourselves an essential question:
are the unborn worth it?