

Does it Diminish the Holocaust to Compare It With Abortion? By Stephanie Gray

The Canadian Centre for Bio-Ethical Reform has an important concession to make: It is insensitive and problematic to compare abortion and the Holocaust and we will stop doing so—if. If what? If the pre-born are not human.

But if they *are* human, then comparing the slaughter of innocent human beings from one atrocity to the next is reasonable.

After all, it's what the US Holocaust Memorial Museum does. Amidst remembering the Jewish Holocaust, they have an exhibit that shows images of recent atrocities including pictures from Rwanda's 1994 genocide. A quote in that section by Holocaust-survivor Elie Wiesel says the following: ***"A memorial unresponsive to the future would violate the memory of the past."***

If it is legitimate to compare what happened during World War II to what happened in Rwanda, why not also to what happens in Canada? Are Rwandans humans like Jews? Then the comparison is legitimate. Are the pre-born human like the born? Then the comparison is legitimate.

When I attended UBC, the Jewish club, Hillel, compared the Rwandan genocide to the Holocaust and hosted a speaker who said, ***"'Never again' doesn't just mean 'never my people.' It means never again for all people, for all of humanity."***

That sentiment fits with a George Santayana quote I saw at Auschwitz: ***"The one who does not remember history is bound to live through it again."***

So what about groups like People for the Ethical Treatment of Animals (PETA) that compare killing animals for food with the Holocaust? Isn't that wrong? Well it comes down to this: are humans equal to animals? If they are, then PETA's comparison is legitimate. If they are not, then PETA's comparison is insensitive.

One final note. A couple years ago, a former UBC student sought me out and e-mailed me this message:

During my tenure at UBC and on [boards of campus groups], I lobbied against Lifeline UBC's invitation of GAP [Genocide Awareness Project] because I felt, as a 1st generation Canadian, and child of a [Holocaust] survivor, that the concentration camp imagery juxtaposed with abortion imagery was insulting to the memory of my family members who both survived and perished during the genocide. I agreed with the idea behind it [GAP], as I have always been pro-life, save specific circumstances, but felt that the method was wrong.

Since leaving UBC, getting married and having my own child, I have come to realize the error of my rationale; in fact, I now view my acts to prevent GAP... to be one of my big regrets from my time at UBC. I wish to apologize.

After expressing how deeply touched I was by his humility and after accepting his apology, he wrote this:

As a final thought, The Torah teaches that in the time between Rosh Hashanah and Yom Kippur, one should ask their fellow person for forgiveness. Though this is early as Rosh Hashanah isn't until the 12th of September and Yom Kippur the Friday night of the following week, I thank you for your forgiveness that I may go to the Day of Atonement with a lighter conscience.

Written by Stephanie Gray, October 6, 2009. Stephanie is co-founder and executive director of the Canadian Centre for Bio-Ethical Reform: <http://www.unmaskingchoice.ca>