



THE UNBORN SPEAK

What would the unborn have to say if they could speak in their own defense? Pro-life authors have written many moving songs and poems in which the preborn child assumes the first person and argues forcefully with mother, abortionist and/or society for her right to life. I do not think, however, that these tell the whole story. Indeed, were the preborn able to speak, I doubt that it is society, or her attacker, or even her parents who would have the most to fear. Rather, I think it is those of us who profess to be pro-life—to be Christians—who would most likely be the target of their fury. Consider the following.

Assume the role of a preborn child scheduled to be aborted. The decision's been made. The die is cast. Your execution is at hand. The office has that distinctive antiseptic smell—and yet something is terribly wrong. Another smell prevails: **the smell of death**. You can almost hear the ominous whirr of the death machine as its operator claims another victim. Imagine the anxiety you would feel! Totally defenseless! Alone! Unable to flee! What kind of thoughts would you have?

"We Are Winning"

Would you be comforted to know that just last month, the "biggest and best" pro-life convention ever, was held in our nation's capital? That over 2,000 pro-lifers attended in support of your "cause"? Would your fear be eased if I told you that a prolife congressman told those in attendance that, "We are winning!"? That a U.S. Senator received an ovation from conventioners when he proclaimed, "Time is on our side!"? That you are to be killed in a state that has a strong prolife lobby? That the justice department has petitioned the Supreme Court to reverse its deadly Roe vs Wade decision—never mind that the case won't even be heard until three months after you're dead? That the Bishops, or Elders, or Synod, etc. have again proclaimed abortion to be "a grave moral evil": of course they have again neglected to tell their people what they should DO about it? That come October ministers all over the city will dust-off their annual "respect life" sermons? While perhaps you wouldn't begrudge these pro-life activities, would you really think them adequate? **Really???**

WE MUST OBEY THE LAW

And what of "illegal" activities engaged in by Christians who seek to rescue "Christ in His distressing disguise"? After all, Romans 13 proscribes such behavior. Or does it? How do we rectify Romans 13 with Acts 4? Certainly Peter and John were able to. Perhaps it's the part where Romans 13 refers to authority as emanating **FROM GOD**. And if Christians must ALWAYS be obedient to authority then how do we explain Paul's frequent imprisonment? He wasn't put there for being a law-abiding citizen! How is it that we idolize Corrie Ten Boom of "The Hiding Place" fame, when she so readily **broke the law to save Jews**? Was Jesus wrong when He "trespassed" (in the eyes of men) and destroyed property in response to the defilement of His Father's house? Indeed, if we truly believe that unborn children are made in the image and likeness of God, is abortion any less a defilement of His Father's "house"? In Mother Theresa's biography we read of an incident in India when she trespassed at an abortion mill and saved the life of a preborn child. How would Jesus respond to your impending murder?

OUR RESPONSIBILITY?

How many conventions-attended; or books-written; or picket-miles walked; or debates engaged-in; or speeches-given; or hours-in-jail; or awards-received; or showing of "The Silent Scream"; or even prayers-prayed, absolve us of our God-given responsibility to ACT as our "brothers' keeper"? We've all seen the gruesome photographs of victims of the Nazi holocaust—emaciated, near death, staring at us thru those photos with hollow but penetrating eyes. You can almost hear them saying, "Where were you when they took me from my home; when they brought me thru the gates of this death camp; when they killed my loving family? At work? At play? At church, perhaps? Lobbying? Educating? Could we look the innocent victims of today's holocaust in the eye and justify our response to their plight? What would we tell them—"Life goes on. I have myself and my family to think about. I can't afford to lose my job or spend time in jail."? These are all valid reasons for not jeopardizing our freedom, and yet how would even these stack up, if we had to argue them face to face with the victim? Putting yourself back into the role of preborn child threatened by an abortionist; would these "valid reasons" satisfy you? Or would you find yourself pleading with me to save you? To risk my freedom for your life? Can you imagine the deafening chorus

of agonized screams that would be unleashed if the 4,500 daily victims of abortionists could speak out in their own defense? And when they ask us, the "good Christian men and women" of America where we were the day they were brought to be killed—for surely, WE knew that their murder was wrong; when they ask us what we DID in behalf of the victims of their holocaust, how will we answer them? Isn't it time that we answer their "Silent Scream(s)" with an action-filled response—one intended to save the lives of these children of God? An action-response which reflects the Hope of Christ; the spirit of the "Good Samaritan"; the example of Corrie Ten Boom? Time is NOT on the side of the children scheduled to die this day. Nor is it on our side; for every day that passes our country slips ever more deeply into the death ethic and ever further away from God. But what can we do?

THE ONLY REACTION: DIRECT ACTION

Direct action is the completed vision of the pro-life movement: we rescue children threatened by abortionists today and, in the process, we 'rescue the future' by creating the tension necessary to force the needed political solution. Franky Schaeffer, noted evangelical author, endorses direct action, noting that we will not be heard by our politicians until they begin to view us as a force to be reckoned with, and besides, he argues, we cannot afford to wait for a future solution because **REAL LIVE BABIES ARE BEING KILLED OUT THERE**, even as you read this brochure! And if we're not willing to turn our gaze and energies to the holocaust in our midst—to make the necessary sacrifices to stop the killing? We've had 12 murderous years of experience and a "body count" of over 18 million as the tragic answer to that query. **THE CHOICE IS OURS.**

DIRECT ACTION WORKS!

Direct interventions ("sit-ins") result from the realization among Christians that their responsibility for the "least of my brethren" extends to children of God yet in the womb; that indeed, "faith without actions is dead" (James 2:20). An intervention is not an exercise in futility. Neither is it a simple "protest", nor an attempt by proliferers to appease their consciences or to make women feel bad. Rather an intervention represents a reasoned, faith-filled response to the reality of the abortion holocaust and the need to spare innocent children and their