$24.95 US / $32.95 CAN

less children, some of whom are babes in arms. It is a most monumental failure of Christian imagination not to realize that their Lord and Savior could never countenance such atrocities. Any Christian leaders who do not actively oppose this onslaught on humanity as a grievous sin against the demands of their faith commit an outrage of unfathomable proportions against the Gospel of Jesus Christ and every canon of decency that we know.

CHAPTER 6

YOU SHALL NOT ADD TO THE WORD WHICH I COMMAND YOU

Right-Wing Evangelicals, Abortion, and the Meaning of "Pro-Life"

FROM THE OUTSET, I want to be clear that the purpose of this chapter is not to pass moral judgment on the painfully divisive issue of abortion. Both pro-choice and antiabortion advocates offer arguments that deserve much greater consideration than I can offer here. Nor is my purpose to question or challenge the sincerity of the everyday people who hold dear those positions. Rather, this chapter seeks to examine the accuracy and veracity of right-wing evangelical leaders' claims that the Bible prohibits abortion—claims with which they continually evoke roiling outrage among their followers—and the ways those claims are crafted to serve their political agenda.

Since the 1990s, right-wing evangelicals have treated the issue of abortion as more important than any issue in American public life—with the exception, perhaps, of homosexuality and gay marriage. Neither America's highly questionable recent wars and horrendous loss of life in the Middle East nor the governmental missteps and knowing misinformation that have caused

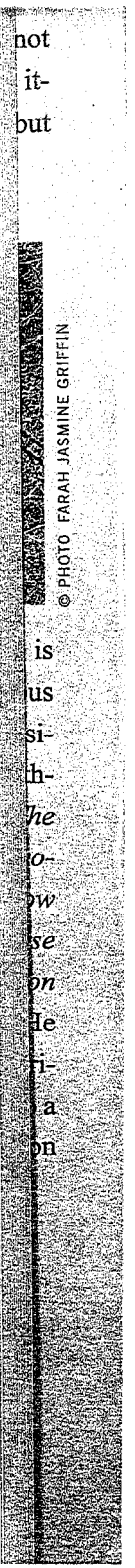
the needless deaths of countless Americans from COVID-19 have raised the ire of right-wing evangelicals as much as abortion. In a real sense, right-wing evangelicals are treating the interests of the unborn as more consequential than the welfare of those already birthed and grappling with the struggles of life. To a great degree this explains their overwhelming support for the presidency of Donald Trump despite his often shockingly un-Christian behavior: it is because during his campaign he belatedly claimed to be an opponent of abortion and vowed to overturn *Roe v. Wade.*

The opponents of the US Supreme Court's 1973 *Roe v. Wade* ruling have characterized it as a capitulation to libertinism or a gross governmental devaluation of human life, if not government-sanctioned murder. The National Association of Evangelicals railed hard against the ruling, asserting it made it legal "to terminate a pregnancy for no better reason than personal convenience or sociological considerations."[1] But in reality, rather than personal convenience, what is most at stake for most women are real-life consequences. Abortion was first made illegal in the United States with the passing of the Comstock Act in 1873. But rather than ending the practice, the Comstock Act simply drove it underground, forcing women to resort to abortifacients and crude devices. The sad consequence was septic abortions, hemorrhaging, and obstetrical infections that frequently resulted in death. Despite the danger, a number of factors continued to drive women to seek abortions. A particular factor was economic anxiety. The desperation of the Great Depression, for example, led to nearly one million abortions in the early 1930s.[2] As doctors eventually began to understand the relationship between clandestine abortions and maternal mortality, they began to push for legalizing abortions in cases in which the mother's health was threatened. In 1961 the American Law Institute suggested that abortion should be legalized when a pregnancy is the result of rape or incest, endangers a woman's physical or mental health, or when a serious fetal deformity is suspected.[3] That same year, the National Council of Churches passed a resolution advocating much the same. The birth defects caused

by a 1964 rubella epidemic and the anti-nausea drug thalidomide added to the debate consideration of quality of life after birth.[4] In a 1965 CBS television program, Walter Cronkite reported that there was an "abortion epidemic" in America of some one million abortions per year.[5] These on-the-ground realities—combined with the lobbying efforts of medical practitioners, women's rights groups, and choice advocates—eventually led to the nationwide legalization of abortion on demand by the US Supreme Court in *Roe v. Wade.*

Today, right-wing evangelicals' near obsession with abortion has caused them to overlook most other crucial issues of social concern. However, this is an anomaly in the history of American evangelicals. As we saw in chapter 2, evangelicalism has not always been the one- or two-issue faith that it is today. This is powerfully illustrated in the concerns of the Sixth General Conference of the Evangelical Alliance in 1873. John Fea points out that it included sponsored sessions devoted to "the labor problem, the importance of upholding the separation of church and state, religious liberty, temperance, Sabbath reform, the family, Christian unity, world religions, the dangers of wealth and materialism, the role of education in society, the care of the sick, the industrial revolution, and crime, . . . even a session on cruelty to animals."[6] He further notes that "not only did the speakers at the conference address the social problems of the day from a biblical perspective, but they also discussed the social and economic structures that lead to these ills."[7]

As the evangelical scholar Randall Balmer observes, "Both before and for several years after *Roe,* evangelicals were overwhelmingly indifferent to the subject."[8] A 1970 poll of clergy in the Southern Baptist denomination, the nation's largest evangelical denomination, found that 70 percent of their members "supported abortion to protect the mental or physical health of the mother, 64 percent supported abortion in cases of fetal deformity and 71 percent supported abortion in cases of rape."[9] In 1971 the Southern Baptist Convention passed a resolution calling for legislation "that will allow the possibility of abortion under such



conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother."[10] In fact, for years after the 1973 legalization of abortion by *Roe v. Wade,* the vast majority of evangelical Christian leaders offered neither complaint nor opposition to the ruling. For its part, the Southern Baptist Convention reaffirmed its 1971 resolution in 1974 and again in 1976. W. A. Criswell—the influential right-wing segregationist, former president of the Southern Baptist Convention, and pastor of the denomination's largest church—commented at the time of the *Roe* ruling, "I have always felt that it was only after a child was born and had life separate from its mother . . . that it became an individual person. It has always, therefore, seemed to me that what is best for the mother and for the future should be allowed."[11] A full two years after the ruling, Pat Robertson, now an unyielding denier of women's sovereignty over their own bodies, was still relegating abortion to "a strictly theological matter," meaning it warranted neither public discussion nor policy consideration.

In fact, abortion did not become an issue of significant discussion for right-wing evangelicals until the late 1980s. In his book *Thy Kingdom Come,* Randall Balmer relates that it was in the 1980s that leaders like Paul Weyrich, cofounder of the right-wing think tank the Heritage Foundation and coiner of the term *moral majority,* then decided to elevate abortion into a mobilizing issue. This antiabortion stance would well serve right-wing evangelicals' political goal of dominating the American body politic, as discussed in chapter 2. Abortion was elevated to its present level of concern in 1990, when a gathering of leading right-wing Christians met in private to chart a master strategy to dominate America's social and political terrain. According to Balmer, among the heavyweight attendees were Weyrich; Ralph Reed, then executive director of the Christian Coalition; and Richard Land, then president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention. After much discussion, the group

concluded that the next step in their strategy would be to build upon evangelicals' still-simmering anger at the government's Bob Jones University antisegregation ruling by focusing what they termed the US Supreme Court's "liberal" *Roe v. Wade* decision. In this way an issue that for years had raised little alarm among evangelicals was transformed into a full-blown issue of vociferous religious contestation.

Since then, right-wing evangelicals have employed highly inflammatory rhetoric to press their point, calling abortion "murder," demonizing both women seeking abortions and medical personnel who perform them as "murderers" and "baby killers"—rhetoric that has resulted in arson, assault, and the actual murders of doctors and nurses. Some right-wing evangelicals have gone so far as to use the term *holocaust* to describe abortion and the laws that protect the right to have one. Even President Trump falsely—and ghoulishly—weighed in by equating abortion with infanticide. "The baby is born, the mother meets with the doctor, they take care of the baby, they wrap the baby beautifully," he said. "Then the doctor and mother determine whether or not they will execute the baby."[12] So strident and angry are the anti-abortion sentiments of right-wing evangelicals that when Al Mohler, president of the Southern Baptist Theological Seminary, honored Representative John Lewis, the late civil rights icon, in a tweet, he was criticized by his peers because Lewis had steadfastly defended a woman's right to choose. A Texas pastor tweeted, "To bestow honor upon one whose political positions funded and endorsed the killing of millions of innocent babies is shameful leadership." An Indiana pastor issued a tweet excoriating Mohler because, he said, Lewis had "a 100% baby-slaughter record" and consistently voted "to advance the slaughter of the pre-born."[13]

A major part of right-wing evangelicals' "pro-life" strategy has been to claim as an unquestioned biblical truth that fetuses—actually one-cell zygotes—are persons who are imbued with souls at the moment of conception. The significance of this is that, if true, it would make the act of aborting a fetus at any point in

its development the equivalent of killing a stranger walking the street. They support this claim by citing select scriptural passages that they allege make their case. Some of the most often employed include, "For it was you who formed my inward parts; you knit me together in my mother's womb" (Psalm 139:13); "Indeed, I was born guilty, a sinner when my mother conceived me" (Psalm 51:5); "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, before you were born I set you apart'" (Jeremiah 1:5, NIV); "When he who had set me apart before I was born . . ." (Galatians 1:15, RSV); and "When Elizabeth heard Mary's greeting, the baby leaped in her womb. . . . 'As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy'" (Luke 1:41, 44, NIV).

To be sure, these passages are expressive and poetic, but they do not make the point that antiabortion advocates claim they do. The verses from the Psalms (139:13 and 51:5) and Paul (Galatians 1:15) are their writers' spiritual musings about their own births, not statements about biological origins or the point at which a fetus becomes a person with a soul. As Episcopal priest Kira Schlesinger observes, "It is highly unlikely that the author of Psalm 139 wrote . . . to address when life begins or the moral status of a fertilized egg, zygote, or fetus."[14] The Jeremiah passage, so compelling and beautiful, is simply God's declaration of the divine hand in Jeremiah's prophethood. Like the passages from the Psalms, it says nothing about biology or soul endowment. And the Lukan passage narrates a special miracle, not a normal occasion of birth. Neither does it say anything about personhood. Biblical scholar Richard B. Hays, though no pro-choice advocate, says of this Lukan passage, "To extrapolate from this text . . . a general doctrine of the full personhood of the unborn is ridiculous and tendentious. . . . [It] cannot be used to prove any particular claim about prenatal personhood, nor does it have the issue of abortion in any way in view."[15] In fact, not one of these passages says anything about when a fetus is considered to be a person; even their claims about being known before birth only point to divine foreknowledge of

the circumstances of their births and what they would become in life, which is simply testament to God's omniscience. In the final analysis, these passages speak only to the biological reality of a developing fetus prior to birth.

Yet by strategically interpreting the Bible to define fetuses as actual children, evangelical leaders have managed to recast legalized abortion from a theological issue mainly of significance to those who share their beliefs into a looming political issue they characterize as the government-sanctioned murder of children. Evangelical scholar R. C. Sproul declared, "The *Roe v. Wade* decision . . . is the nadir of American jurisprudence, the moment of the state's greatest failure to be a state."[16] The sincerity of their personal beliefs notwithstanding, right-wing evangelical leaders have purposely raised these points with the expectation of increasing rank and file right-wing ire at "liberal" elected officials—that is, any elected officials that do not accept their agenda—as a way of increasing their own political influence. So far, their calculation has proved to be correct. For several decades evangelical elites have quite successfully misled multitudes of the faithful to believe that abortion is the most pressing Christian issue in the public square—more important than addressing childhood poverty, gun violence, widespread hunger and homelessness, the trafficking and abuse of children, and the millions upon millions of Americans without healthcare. They have used the issue to discredit their political opponents as immoral advocates of child murder and have successfully made opposition to abortion a virtual litmus test of Christian political bona fides. But their sycophantic support of a sitting president who ordered children to be caged without the least glimmer of remorse reveals that their moral outrage begins and ends with their own group interests.

In reality, the Bible never once directly mentions voluntary abortion. What it does say clearly suggests that the death of a fetus is not equivalent to the death of a living, breathing human being and thus must not be treated that way. The one biblical passage that comes closest to addressing the issue is Exodus 21:22–23, which

© PHOTO: TARAH JASMINE GRIFFIN

is part of a section of laws dealing with recompense for damage caused by violence:

> When people who are fighting injure a pregnant woman so that there is a miscarriage, and yet no further harm follows, the one responsible shall be fined what the woman's husband demands, paying as much as the judges determine. If any harm follows, then you shall give life for life.

The biblical penalty for causing a pregnant woman to abort a fetus, albeit involuntarily, is a monetary fine, as long as she is otherwise unharmed. But if the woman is seriously injured, the punishment is *lex talionis,* "eye for eye, tooth for tooth" (Exodus 21:24). No matter the claims to the contrary by "pro-life" evangelicals, the difference is indisputable: the lone biblical passage that addresses aborting a fetus states that unborn fetuses and living human beings are to be valued differently. In other words, it says that the life of a pregnant woman is more valuable than what is in her womb. Those who argue against abortion even when a woman's health is at stake seem to overlook this. Thus, rather than supporting the claim that abortion is a heinous biblical sin, this passage actually does the opposite: it demonstrates that those who call abortion murder and revile providers of abortion as murderers are lacking biblical sanction for their inflammatory charges. In essence *they are attributing claims to the Bible that the Bible itself does not make.*[17]

There is one other passage in the Bible that touches on abortion, if in a different way. Of the 613 laws in the Old Testament, it is the only one that needs God's intervention to be fulfilled.

It is seldom cited, presumably because of its controversial nature, but the book of Numbers (5:11–31) specifies that if a husband suspects that his pregnant wife has been unfaithful, "the man shall bring his wife to the priest" (5:15) to discern whether that has occurred. The priest is to give the accused woman some "bitter water" to drink, then "the priest shall make her take an oath" (5:19) and perform an unspecified "curse" over her. Then "he shall make

the woman drink the water of bitterness that brings the curse" (5:24). The text provides that "if she has defiled herself and has been unfaithful to her husband, the water that brings the curse shall enter into her and cause bitter pain . . ." (5:27). If her pregnancy is the result of adultery, the passage goes on to promise that God will punish her infidelity *by aborting the fetus in her womb:* "and her womb shall discharge" (5:27).

This passage methodically codifies actions husbands are to initiate that could result in the abortion of their wives' pregnancies. Although God performs the act, the husband initiates the process and is a willing participant, yet he receives no cautionary moral advice and certainly no condemnation for his role. Because here God uses abortion as the means of exposing the wife's unfaithfulness, the unborn is reduced to an instrument of evidence, if not retribution. Thus, similar to the judgment in Exodus, this biblical passage places a lesser value on the fetus than on its mother.

Moving to the period of the early church, as we know from the letters of the apostle Paul (ca. 5–64 or 67 CE), his missionary journeys took him to some of the seediest and most notorious towns and ports in the Mediterranean basin. The Greek city of Corinth, the site of at least two of Paul's missions, was a major seaport that was widely known to be a nest of vice and prostitution. In these settings the abortion rate for unwanted pregnancies would have been significant. Chroniclers such as Dionysius of Halicarnassus (60–7 BCE) indicated that abortion was so widespread in Rome—another of Paul's destinations—that the authorities had to take stern measures to keep it from significantly reducing Rome's population.[18] In his letters, Paul addresses numerous actions and attitudes that he considered to be morally sinful or worse, but there is no mention of abortion. Neither is it mentioned in the gospels or anywhere in the New Testament, although it is condemned in the *Didache* (also known as The Lord's Teaching Through the Twelve Apostles to the Nations) and in the Epistle of Barnabas, both late first- or early second-century extrabiblical writings little known or consulted in the long history of the church. There are numerous other extant

© PHOTO FARAH JASMINE GRIFFIN

writings and proclamations, dating from the early church into the beginnings of modernity and beyond that take varying positions on when abortions are considered permissible and the punishments and condemnations that should be administered when they are not. But there is relatively little mention of abortion as a major topic of social or religious significance, and certainly nothing like a consensus on the moment a zygote or fetus gains a soul. Some through the centuries have considered *ensoulment*—the development of a soul and personhood—not to occur until the moment of birth. In her personal diary, the former first lady Barbara Bush described what she understood as an experience of ensoulment at the birth of her daughter, Robin, who tragically died in childhood,

> Judging from both the birth and death of Robin Bush, I have decided that that almost religious experience, that thin line between birth, the first breath that she took, was when the soul, the spirit, that special thing that separates man or woman from animals + plants entered her little body. I was conscious at her birth and I was with her at her death.[19]

Others have considered ensoulment to happen at the quickening (when the mother first feels movement in her womb), and still others, like many of today's evangelicals, hold that ensoulment occurs in the zygote at the moment of conception. Adding to the lack of unanimity is that some of the most prominent authorities on Christian doctrine and teachings in the history of Christendom are essentially silent on abortion or do not take unequivocal stands on it.

For instance, Augustine of Hippo (354–430) is widely considered the greatest of all Christian thinkers. His classic *City of God* remains a staple in theological studies. His writings are voluminous, yet his treatment of abortion is almost terse: "The law does not provide that the act [abortion] pertains to homicide, for there cannot yet be said to be a live soul in a body that lacks sensation." The implication is clear: a fertilized egg does not have a soul and

(CONTINUED FROM FRONT FLAP)

is not yet a person. If one follows Augustine, however, at a later, unspecified stage of fetal development when it can evince a response to sensual sensations, perhaps in the third trimester, the fetus might then be considered a live soul.

Thomas Aquinas (1225–1274), a Dominican monk, is also considered one of Christendom's greatest theologians and philosophers. Pope Benedict XV (1854–1922) held Aquinas's teachings in such high regard that he declared, "This [Dominican] Order . . . acquired new luster when the Church declared the teaching of Thomas to be her own." In his *Summa Theologica,* Aquinas wrote, "The intellective soul [true person] is created by God at the completions of man's coming into being."[20] Thus, like Augustine, Thomas Aquinas did not seem to consider abortion to be murder until perhaps the third trimester, when a fetus typically becomes viable. It is at this point that both thinkers apparently believed fetuses were imbued with souls.

In the final analysis, what does this all mean? That nothing in the Bible or in the history of Christendom justifies right-wing evangelicals' divisive obsession with abortion—except, perhaps, their obsession with subjecting American society to their own willful vision of themselves as judges astride every aspect of American society.

We have taken the time to examine right-wing evangelicals' claims about the Bible and abortion because the politicization of their contentions has extremely serious implications for America's body politic. With their incendiary rhetoric they have divided American society, with no room for real dialogue or mutual understanding. Tragically, the antiabortion obsession of right-wing evangelical leaders has distracted believers from engaging in what the Gospel identifies as their paramount responsibilities: extending love, care, assistance, and support to the poor and the needy, the elders and the infirm, the vulnerable and the suffering; to the marginalized, the alone and forgotten; to the immigrant strangers in our midst.

© PHOTO FARAH JASMINE GRIFFIN

Their obsession with abortion has even induced them to claim as their champion a president whose words and deeds have made a mockery of the very faith they claim to hold dear.

According to a 2019 Pew Research Center poll, 61 percent of Americans say *Roe v. Wade* should remain the law of the land in all or most cases; only 38 percent believe it should not be lawful. But it is also the case that not everyone who supports *Roe* is actually comfortable with abortion. Some outright do not believe in abortion, but neither do they believe they have the right to control the body of another. Right-wing evangelicals do not have the right to impose their belief on the entire American populace, which is replete with diverse questions, concerns, and considerations that are every bit as sincere as their own. If they could successfully influence America's jurists to repeal *Roe v. Wade,* that would result in the recriminalization of almost all pregnancy-ending procedures in many states, exposing women who undergo abortions and the doctors and midwives who provide them to serious legal penalties. Moreover, because the most extreme antiabortion foes lobby for its recriminalization with no exceptions, repeal of *Roe v. Wade* could result in the deaths of untold numbers of women whose health and very survival are threatened by a full-term pregnancy. The historian Leslie J. Reagan puts it plainly: "Making abortion hard to obtain . . . will return us to the time of crowded septic abortion wards, avoidable deaths, and the routinization of punitive treatment of women by state authorities and their surrogates."[21]

For all the seeming righteousness of its claims, right-wing evangelicals' "pro-life" stance does not hold all human life in equal measure, for their concern for life essentially wanes at birth. They raise no hue and cry for policies to assist new mothers and their babies—great numbers of whom are in dire need of support of all kinds—with anything near the energy and dedication they expend for the rights of the unborn, and they show little interest in the civil rights and screaming needs of those already struggling in the world. The bottom line is that right-wing evangelicals really

are not at all "pro-life" in any large sense. They simply are abortion obsessed.

There are approximately three thousand verses in the Bible that are concerned with social justice and the common good, with taking care of the poor and the immigrant, with the indiscriminate extension of kindness and compassion. If evangelicals were really "pro-life" and not just obsessed with the unborn, they would be similarly filled with righteous indignation over the massive social injustices that bedevil our nation and our world. If they were really pro-life, they would be actively anti-war, anti–death penalty, and anti–police terrorism and brutality; they would fight to abolish poverty and misogyny and patriarchy, all of which distort and destroy the quality of human lives and communities. If they were really pro-life, they would have long ago erupted in outrage that almost four years after the 2017 devastation of Hurricane Maria the inhabitants of Puerto Rico still have not received adequate aid to salve their ongoing suffering. If right-wing evangelicals were really pro-life, they would be similarly outraged that six years—six years!—after the water supply in the largely poor and black city of Flint, Michigan, was contaminated by unconscionable official misconduct, many of the city's children are showing resultant signs of ill health and neurological damage, and the city's water is still not safe to drink. If they were truly pro-life, they would be so horrified by the rash of gun violence and school shootings that they would promptly cancel memberships in the gun-crazy National Rifle Association and forcefully insist upon much stronger measures to control gun sales and ownership. And if they really, truly were pro-life, if they truly believed in loving their neighbors, they would eschew their intractable self-righteousness, embrace a spirit of humility, and acknowledge that simply because they believe that something is the only immutable truth does not necessarily make it so, and that the moral conclusions they extrapolate from unrelated biblical texts are not the only way biblical morality can be reasonably and sincerely understood.

© PHOTO FARAH JASMINE GRIFFIN

The hard reality is that if right-wing evangelicals were as concerned for the well-being of women seeking abortions as they are for their unborn fetuses, they would be willing to use some of the considerable energy and the billions of dollars they commit to lobbying activities against abortion and homosexuality to instead support and fund social structures, organizations, and agencies to remove a primary reason women elect to have abortions: the prospect of their being consigned to lives of poverty and unremitting struggle as the result of bearing a child for whom they cannot adequately provide.[22] They could use their considerable clout to support governmental policies that could help mitigate the economic circumstances and lack of infrastructural support that compel so many women to seek abortions. Acknowledging the inevitable economic disparity in the availability of abortions that would be wrought by repealing *Roe v. Wade,* former first lady Barbara Bush asked, "What do I feel about abortion? Having decided that the first breath is when the soul enters the body, I believe in Federally funded abortion. Why should the rich be allowed to afford abortions and the poor not?"[23]

With their name-calling and incendiary rhetoric, right-wing evangelicals have foreclosed any real dialogue with those who seek abortions and those who support a woman's right to choose. Despite the love and care for others that the Gospel commands, the approach of right-wing evangelicals is largely devoid of compassion and empathy. They demonize women who elect to end pregnancies, many of whom have been forced to make the most difficult, heartrending decisions of their lives. Although some women consider abortion a simple procedure with few moral implications,[24] for others it can be a sad and tragic choice. Moreover, there are many reasons women choose to end pregnancies. They include the psycho-emotional inability to cope with the rigors of pregnancy and childbearing, fears for their physical health, the looming trauma of a fetus diagnosed with health conditions that require financial and emotional resources the woman doesn't have,

grinding poverty with no prospect to provide even a healthy child with the essentials of a decent life, abandonment by the man who impregnated her, a pregnancy that is the result of rape or incest, and, very importantly, a lack of family and community support systems. Yet those who make the decision to have or to perform legal abortions, even for the most humane or exigent reasons, are often demonized in the name of God, stalked, viciously attacked, and even murdered in retribution for what their antichoice opponents choose to grossly mischaracterize as the King Herod–like mass murder of innocents.

Rob Schenck is an evangelical minister and former "pro-life" activist who left the antiabortion movement after thirty years to become an advocate for women's sovereignty over their own bodies. In a widely read *New York Times* op-ed, this former insider to the movement challenged the hypocrisy of the term *pro-life:*

> What is "pro-life" about putting a woman in a situation where she must risk pregnancy without proper medical, social and emotional support? What is "pro-life" about forcing the birth of a child, if that child will enter a world of deprivation and insecurity, to say nothing of the fear, anxiety and danger that comes with poverty and a lack of educational and employment opportunities? . . . I can no longer pretend that telling poor, pregnant women they have just one option—give birth and try your luck raising a child, even though the odds are stacked against you—is "pro-life" in any meaningful sense.[25]

Those who take seriously the call of Jesus to love our neighbors must ask the Christians whose unyielding abortion obsession imbues our society with such division and rancor: How can you care so deeply about the unborn, yet show so little compassion and concern for the children of God who are already here?