

# Pro-Life Action Guide

## Upholding Truth, Protecting Life

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Abortion has had a powerful influence on culture and worldview—both on the national and global levels. Today’s generation has lived in a society mired in the self-consumed abortion mentality, and that leaves forboding expectations for the future. Despite all the changes that have emerged in technology, public policy and education as a result of the pro-abortion movement, the truth remains constant: Human life, created by God, is sacred from conception to natural death. We must remain firm in that truth and uphold it in the current debate. To help you and others of goodwill do just that, CWA has produced this Pro-Life Action Guide.

### Take Action:

- ♦ Write your state and federal legislators as important legislation arises—contact CWA for the latest information.
- ♦ Write letters to the editor about articles addressing pro-life and pro-abortion issues.
- ♦ Volunteer at or contribute financially to pro-life ministries in your church and community.

*To request policy papers including more information on the topics in this booklet, call 202-488-7000.*

## A Look at Abortion’s History

The 1973 *Roe v. Wade* decision imposed abortion-on-demand throughout the United States. But that decision did not mark the beginning of abortion in mainstream society.

### From Ancient Times

Abortion was present even in ancient times. Under Roman rule “[n]ot only [was] ... abortion permitted; [but also] infanticide. The shriveled remains of exposed babies could be found in every countryside of the [Roman] Empire. ...”<sup>1</sup>

Overall, in America’s early years abortion was recognized as negative and an attack on human life. Early American colonies adopted laws drawn from English common law, which declared abortion prior to quickening (feeling life) a misdemeanor, and after quickening a felony. In 1869, the British Parliament passed the “Offenses Against the Persons Act.” It pushed the felony punishment back to fertilization—the point at which scientific evidence proved life begins. During the same time period, every existing state passed its own law against abortion.<sup>2</sup>

### Foundations For the 20th Century

As the legal system increasingly recognized the sanctity of life in the 19th century, philosopher Thomas Malthus developed his theories on population growth and economic stability. He took a very different perspective. In *An Essay on the Principle of Population*, Malthus wrote: “All children born, beyond what would be required to keep up the population to a desired level, must necessarily perish. ... We should facilitate ... the operations of nature in producing this mortality.”<sup>3</sup>

Margaret Sanger was an avid follower of Malthus. She embraced his view that the weak should be purged from society to maintain order. Sanger also endorsed the euthanasia, sterilization, abortion and infanticide programs of Hitler’s Third Reich.<sup>4</sup>

In 1916, Sanger founded the Planned Parenthood Federation of America, which called for legalized abortion. Her anti-family, pro-promiscuity, pro-contraceptive and pro-abortion views slowly grew in popularity and acceptance throughout the first half of the century.

In 1939, Sanger outlined her plan to eliminate the Black community. She argued that:

*The most successful, educational appeal to the Negro is through a religious appeal. We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their rebellious members.*<sup>5</sup>

### Kinsey’s Contributions

Throughout the 20th century, Planned Parenthood gained ground, and Alfred Kinsey’s fraudulent theories on human sexuality afforded legitimacy to Planned Parenthood and its allies. Kinsey’s studies, *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female*, were published in 1948 and 1953 respectively.

Kinsey argued that children are sexual from birth, and he “proved” his theory through data gathered during the sys-

tematic sexual abuse of children. With the “fraudulent data of his ‘studies,’ [he promoted] the abandonment of absolutes in the social or juridical reasoning of America’s Judeo-Christian moral system.”<sup>6</sup>

Together, the agendas of Malthus, Sanger, Kinsey—and other militant pro-abortion groups such as the National Association for Repeal of Abortion Laws (NARAL)<sup>7</sup> and the Population Council—slowly permeated American culture.

### The Decision That Changed a Nation

Although abortion spans history, the 20th century response is unique. Now, not only does the government allow abortion, it has placed its stamp of approval on the practice of killing the unborn. It has allowed a largely unregulated industry to be built upon the premise that life in the womb has no value.

In 1955, Planned Parenthood held a secret abortion conference,<sup>8</sup> which declared war against the “epidemic” of “back-alley” abortions. It claimed that thousands of women were dying from botched abortions occurring on the black market, and the only way to save women’s lives was to decriminalize abortion.<sup>9</sup>

Dr. Melvin Schwartz, an early abortion-rights proponent, strove to further the cause by advocating the removal of moral considerations from the medical field. In an editorial urging Missouri to decriminalize abortion, he wrote:

*The decision should be a medical one. In Missouri we live under many antiquated laws written by non-medical zealots who have confused medical necessity with their own interpretation of the moral values of the day. The result of the decision can have a tremendous effect on the physical and psychological well-being of the pregnant woman involved. The decision is ... not theological—not political.*<sup>10</sup>

Lobbying efforts by pro-abortion groups began to gain ground in the late 1960s and early 1970s. By April 1970, one-fifth of the states had approved measures allowing abortion—in extreme conditions only. However, New York, California, Hawaii and Alaska had more liberal laws. In fact, California’s loose interpretation of “mental health” essentially allowed abortion-on-demand.<sup>11</sup>

In 1973, the U.S. Supreme Court handed down its *Roe v. Wade* decision. The woman at the center of the lawsuit, Norma McCorvey (“Jane Roe”), had challenged Texas’ abortion law in 1969. At the time, she was pregnant and wanted an abortion—which was illegal. According to McCorvey, political opportunists grabbed hold of her case in an effort to further their pro-abortion agenda.<sup>12</sup>

The court’s decision in *Roe*’s favor rested on two premises: a woman’s “right to privacy” and the belief that the beginning of life cannot be pinpointed. Supreme Court Justice Harry Blackmun wrote the majority decision in *Roe v. Wade*, stating, “When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man’s knowledge, is not in a position to speculate as to the answer.”<sup>13</sup>

One observer wrote, “The Court’s majority dismissed the living individual within the womb as ‘potential’ life, worthy of the ‘interest’ of the state but meriting no protection from it. In other words, under *Roe* a developing child may be killed at any point in the pregnancy, since the child is not recognized as a ‘person’ by the Supreme Court.”<sup>14</sup>

### The Legacy of *Roe v. Wade*

The phrase “rare abortion” has become a mockery. More than 35 million abortions have been recorded.<sup>15</sup> Original restrictions—such as limiting abortions in the second and third trimesters—have disappeared altogether. Further, one out of every three children conceived in America since 1972 has died a brutal death through abortion.<sup>16</sup>

In addition, 47 percent of abortions in the U.S. were repeats.<sup>17</sup> Even the pro-abortion Alan Guttmacher Institute (AGI) admits that the “reasons women give for having abortions include that they have had all the children they want, they want to delay the next birth, ... they are estranged from or on uneasy terms with their sexual partner, and they do not want a child while they are in school or working.”<sup>18</sup> Essentially, these elective abortions demonstrate that they use abortion as birth control.

Today, a misguided mentality pervades America. Women demand their “right to choose.” Americans recoil at even perceived restrictions on their freedom, so abortion advocates’ rallying cry of “rights” resonates throughout the country. Shirley Spitz, a supporter of abortion-on-demand, states, “Without freedom, women will always be shackled; we will always be second-class citizens.”<sup>19</sup>

By calling themselves “pro-choice,” feminists avoid the label “pro-abortion” and manage to dodge the real issue. In his book, *When Choice Becomes God*, F. LaGard Smith asks, “Could it be that, deep down, feminists know they would lose the battle if it were fought on the turf of basic morality, and that the childlike response ‘But I want to do it!’ is all they can legitimately cling to?”<sup>20</sup>

The law of nature and of nature’s God supersedes even the Supreme Court. This law attests to the value and sanctity of life. Can one person’s right to do anything take precedence over another’s most basic right to live?

In the cacophony of voices arguing over “rights,” the quiet consciences of those who stand for the sanctity of all life understand this is an assault on the most vulnerable—those who are too weak to defend their rights—as well as an exploitation of women. ■

# Types of Abortions

Since *Roe v. Wade* opened the floodgates to abortion in America, the abortion industry has developed a number of chemical and surgical methods to destroy a developing child.

## First-Trimester

*Suction-aspiration* is the most common surgical method used in first-trimester abortions.<sup>1</sup> In a suction-aspiration abortion, the abortionist numbs the cervix and stretches it open. He then inserts a hollow plastic tube with a knife-like edge into the uterus and suctions the baby's body into a bottle. The baby's body is torn apart. Since the suction is much more powerful than a home vacuum cleaner, the placenta—well-connected to the uterus's lining—is also torn away.

The *D&C* method is similar. The abortionist inserts a loop-shaped steel knife into the uterus and scrapes the wall, concentrating where he encounters resistance. He cuts the placenta and the baby into pieces and either scrapes or suctions them out into a basin. This method generally produces considerable bleeding. *D&C* abortions also usually require anesthesia.<sup>2</sup>

The latest trend in early abortions is the chemical abortion. After implantation, and still very early in the pregnancy, abortions can be induced by abortifacient drugs such as *RU-486* (also known as mifepristone) and *methotrexate*, both of which are typically used with a prostaglandin (labor-inducing drug).

In September 2000, President Clinton received another abortion trophy: The Food and Drug Administration approved *RU-486* (mifepristone), the "abortion pill," for the United States.<sup>3</sup> The FDA requires it to be taken by the seventh week of pregnancy and combined with Cytotec, a drug that induces contractions to expel the dead baby. (Cytotec's manufacturer rejects the drug's use for this purpose and sent a letter to all U.S. physicians saying so.) *RU-486* has

been marketed as quick and easy, but it requires follow-up trips to the clinic. Its side effects can include severe bleeding, nausea, vomiting and pain. In some cases it has caused death.

*Methotrexate* is currently used as a prescription drug to treat cancer and auto-immune diseases such as rheumatoid arthritis. The fact that the drug acts as an abortifacient was considered an undesirable side effect. Now, abortion advocates are ready to use it as a chemical abortion method. However, it comes with a strong warning that patients using the drug should be under a doctor's care and be informed of all risks, since it can have serious side effects due to its high toxicity. Side effects include nausea, diarrhea, liver damage and lung disease.<sup>4</sup>

## Second-Trimester

To accommodate the increased size of the baby and uterus during the second trimester, different abortion techniques are used. The most common technique is *dilation & evacuation* (*D&E*).<sup>5</sup>

The *D&E* is similar to the *D&C* abortion. But during a *D&E*, the woman's cervix "must be dilated more widely because surgical instruments are used to remove larger pieces" of the unborn child.<sup>6</sup> After dilating the cervix, the doctor inserts narrow forceps. He then methodically cuts the baby into pieces. In this procedure, the woman may receive intravenous fluid and an analgesic or sedative. If the baby is beyond 14 weeks, oxytocin can be administered to get the uterus to contract and shrink.<sup>7</sup>

## Late Second- and Third-Trimester

In late second-term and third-term abortions, *instillation techniques* are often used. These methods require abortionists to inject lethal chemicals. These techniques may result in the birth of a severely injured, but living, baby—described by abortionists as "the dreaded complication."<sup>8</sup>

One instillation technique, used after the 16th week, is *saline amniocentesis*, or a "salt-poisoning" abortion. "A large needle is inserted through the abdominal wall of the mother and into the baby's amniotic sac. A concentrated salt solution is injected into the baby's amniotic fluid. As the baby breathes and swallows the poison, it struggles and sometimes convulses."<sup>9</sup> The solution causes the child's tissues and organs to hemorrhage, and large bruises appear over the baby's body as arteries and veins rupture. The solution chemically burns away most of the baby's outer skin. The baby suffers for over an hour, and the mother delivers a dead baby about one day later. Nazi Germany originally developed this procedure in the concentration camps.<sup>10</sup>

An alternative to saline is the *urea abortion*, which works in a similar way. Urea is a nitrogen-based solution which is injected into the amniotic sac, killing the unborn child. It can be used with prostaglandins, which induce labor and cause the mother to deliver the dead baby.<sup>11</sup>

Another method, *intracardiac injections*, involves injecting a poison—such as digoxin—into the unborn baby's heart.<sup>12</sup> Abortionist George Tiller notoriously uses this method which ensures the baby is stillborn. The mother's cervix is opened over a one- to four-day period (Tiller uses laminaria). Once the cervix opens, labor is induced, and the mother delivers a dead baby. Lastly, a *D&C* is performed.

On his Web site, Tiller claims the procedure assures the baby "will not experience any discomfort." However, that

assumes the abortionist accurately locates the baby's heart. In at least one known case, Tiller missed and injected the poison into the baby's brain.<sup>13</sup> She survived with severe brain damage and died when she was five.

It is not unusual for later-term chemical abortions to include use of *prostaglandins* to induce contractions. These drugs often produce side effects, including diarrhea, vomiting and pain. Occasionally, the fetus will "explode through the uterine wall."<sup>14</sup>

Surgical abortion techniques used late in the second term and in the third term include hysterotomy, partial-birth abortion and "therapeutic abortion."

*Hysterotomies* are identical to a cesarean section—but the intent is to destroy the child. The umbilical cord may be clamped, which suffocates the baby. This procedure nearly always results in a live birth. "'As the infant is lifted from the womb,' said one obstetrician, 'He is only sleeping, like his mother. She is under anesthesia, and so is he.' You want to know how they kill him? They put a towel over his face so he can't breathe. And by the time they get him to the lab, he is dead."<sup>15</sup>

Another late-term abortion technique that has garnered considerable attention in recent years is the *partial-birth abortion*. Technically called *intact dilation and extraction* or D&X, the partial-birth abortion is performed on babies from the fifth month of development until birth. This procedure, which takes three days to complete, has prompted controversy because of its particularly brutal nature.

The abortionist begins by dilating the woman's cervix for two days. On the third day, the abortionist pulls the baby through the birth canal feet first, leaving only the head inside. The abortionist then punctures the base of the skull with surgical scissors, inserts a tube and vacuums out the brain tissue, causing the skull to collapse. Women having partial-birth abortions are "within inches of having a live baby born, and [abortionists] kill it within minutes."<sup>16</sup>

As Sen. Don Nickles (R-Oklahoma) correctly observed, "[I]f there is a couple inches' movement [sic]—then the abortionist would be liable for murder."<sup>17</sup>

Karen Hayes, CWA state director of Illinois, publicized an alarming practice at Christ Hospital of Oak Lawn, a Chicago suburb, and many other places. The hospital performs "*live-birth abortions*," which it calls "therapeutic." One nurse, Jill Stanek, bravely uncovered the disturbing procedure and revealed it to the public.<sup>18</sup>

The process involves three basic steps. First, the cervix—the opening at the bottom of the uterus which usually remains tightly closed until the time of delivery—is opened.

Second, after the cervix opens, the small baby—usually in its second trimester, according to Jill—literally drops out of his home in the womb. Sometimes, the baby dies in the process. However, many are born alive—thus the name, "live-birth" abortion. In this case, the third step is letting the baby die. The baby may be held by a nurse ("comfort care") or left to die alone—at Christ Hospital, usually in a utility closet.

## Conclusion

While society may want to legitimize abortion through sanitized medical jargon and "new and improved" techniques, the fact remains that abortion—whether performed by "morning-after pills" or through the gruesome partial-birth abortion procedure—takes the life of an innocent child. ■

## Abortion's Physical and Emotional Risks

Abortion advocates argued that if abortion were decriminalized, then the procedure would become safe, and many women's lives would be saved. However, it continues to pose countless physical and emotional risks to American women—sometimes even costing their lives.

### An Unregulated Industry

Because abortion is volatile politically, legislators have been wary of regulating clinics. As a result, practices that would never be tolerated in any other health care environment are “business as usual” in abortion clinics.<sup>1</sup>

Abortion clinics have been known to operate with no one on staff who has current CPR training, no one qualified to administer anesthesia, and no functioning emergency equipment. Some clinics even store emergency medications past expiration dates and leave sterile surgical supply items in a dirty washroom.<sup>2</sup> Such conditions would be a breeding ground for medical malpractice suits in any other kind of medical clinic.

Some facilities even employ doctors who have lost certification to practice in more regulated fields. Many have become bitter because of the stigma abortionists bear, and few show compassion for their frightened patients. One woman said that when she cried during her abortion, her doctor growled, “Shut up; you're going to scare the girls out in the hall.”<sup>3</sup>

Clinics that cater to the poor are particularly prone to bad conditions, because the poor and minorities are least likely to report problems, admits Dr. Albert Brown, an abortion doctor who was once reprimanded for an incomplete abortion. “[Latino women] are some of the best patients,” he told the *Los Angeles Times*. “They come in and they don't complain. Sometimes they are given abortions when they are not even pregnant. ... It's an unregulated industry.”<sup>4</sup>

Most states have some regulations on the books, but they often are not effectively enforced. Seven states do not even specifically require a licensed physician to perform the abortion: Alaska, Arizona, Kansas, New Hampshire, Oregon, Vermont and West Virginia. And in the 44 other states that do, the regulations' intent can be circumvented.<sup>5</sup>

In some states, the abortionist is the only staff member required to have medical training. “The rest are just [people] off the street who happen to be avowed pro-choicers,” said Joan Appleton, a former abortion clinic nurse.<sup>6</sup> When she applied for a job at a Planned Parenthood clinic in Minnesota, she was offered a job outside the clinic. “As a registered nurse, I was over-qualified to work in the abortion aspect of the business,” she said.<sup>7</sup>

The political climate protects clinics from bad publicity and state inspections. *The Houston Chronicle* reported in 1997 that a “veil of secrecy written into the state law covering abortion clinics” keeps the public from knowing if a clinic is under investigation. Becky Beechinor, who oversees abortion-clinic licensing for the state, told the *Chronicle* that she could not even confirm whether a particular clinic is licensed.

### Surgical Risks

Discerning the risks of abortion has become tricky in the age of poor reporting and cover-ups. Today, 45 states have some sort of mandatory abortion-reporting requirement.<sup>8</sup> But the negligent abortionist has little incentive to keep up with paperwork.

In the 1997 publication “Abortion Surveillance—United States, 1993-1994,” the U.S. Centers for Disease Control (CDC) reported that in 1991, 13 women died as the result of abortion. But in that same paper, CDC admits that, due to underreporting, its calculations are likely low.<sup>9</sup>

Other facts bear this out. Between the years 1981 and 1984, CDC reports 42 women died from abortion. However, former Commissioner of Health for New York City, Dr. Stephen Joseph, stated in a 1987 memo to doctors that during that same period 176 women died as the result of abortion in the United States, *30 in New York alone*.<sup>10</sup>

Risks of health complications can be quite high, according to Dr. Slava V. Gaufberg, research director at Harvard University Medical School. He noted in the online medical textbook *Emergency Medicine* that the rate of complications in second-trimester abortions is “up to 50 percent and higher.”<sup>11</sup>

In an effort to gather accurate statistics on abortion complications in Virginia, state Delegate Robert Marshall (R-Manassas) surveyed 1,087 obstetricians and emergency room physicians in 1990. Only 75 responded. But even this low response rate documented 230 abortion complications during 1989.<sup>12</sup>

Another common complication results when the aborted baby's remains, such as a limb or part of the skull, is left in the uterus. If this occurs, or if some of the placenta is left, infection may result. Considering immediate and long-term complications, a major German study found that the total rate of infections following vacuum- aspiration abortions exceeded 31 percent.<sup>13</sup>

Other complications range from injuries to the intestines and the urinary tract, problems with anesthesia, ectopic pregnancy, heart failure and embolism. Sterility is another risk women face if they undergo abortions. Studies have found that 3 to 5 percent of all women who have had abortions are left sterile.<sup>14</sup> Often, women must undergo hysterectomies because of damage to the reproductive organs.

## The “ABC” Link

Many studies scientifically demonstrate the link between abortion and breast cancer (ABC link). Still, abortion advocates attempt to explain away the evidence. However, breast cancer is potentially deadly, and we simply cannot ignore the added risk abortion poses.

According to Dr. Joel Brind, the leading expert on the ABC link, 13 of 14<sup>15</sup> American studies to date—eight of which are statistically significant—show that women who have an abortion increase their risk for breast cancer. Worldwide, 27 of 33 studies demonstrate the link, 17 of which are statistically significant.

Dr. Brind is a professor of biology and endocrinology at Baruch College of the City University of New York. He is also the president of the Breast Cancer Prevention Institute in Poughkeepsie, New York. His noteworthy article, “Induced Abortion as an Independent Risk Factor for Breast Cancer: A Comprehensive Review and Meta-Analysis,” written in collaboration with colleagues at the Penn State College of Medicine, appeared in the October 1996 issue of the *Journal of Epidemiology and Community Health* by the British Medical Association.<sup>16</sup> In this study, he found a significant 30 percent increased risk for breast cancer for women who had one or more induced abortions.<sup>17</sup>

“There is a clear relationship documented in medical journals showing that women who abort their first pregnancy are at a much higher risk of developing breast cancer than women who carry their pregnancy to term,” stated Dr. Brind.<sup>18</sup> In fact, the two latest American studies illustrate this, thus exhibiting consistency with past studies’ findings. From Dr. Pamela Marcus’ study, Dr. Brind calculated an approximate 20 percent increased risk for breast cancer.<sup>19</sup> Dr. DeAnn Lazovich’s study demonstrated a nonsignificant increased risk of 10 percent. The authors state that “the low prevalence of induced abortion argues for a cautious interpretation”<sup>20</sup> of the results. But Dr. Brind notes that, in light of the study’s consistency with past findings, such “caution” is not warranted.

Even an expert hired by pro-abortion Planned Parenthood admitted the ABC link in court testimony. When asked whether a 15-year-old is more likely to contract breast cancer if she has an abortion than if she gives birth, Lynn Rosenberg, Sc.D., replied, “Probably, yes.”<sup>21</sup>

## The Emotional Fallout

Although the physical risks of abortion are daunting, the emotional effects are every bit as painful and enduring. Discovering post-abortion syndrome (PAS) has changed the thinking of many abortion advocates.

The *American Journal of Psychiatry* reported that of 500 post-abortive women studied, 43 percent showed immediate negative responses. That number grew to 50 percent in a later review. Additionally, up to 10 percent of the women surveyed were classified as having developed “serious psychiatric complications.”<sup>22</sup>

Nancyjo Mann, founder of Women Exploited by Abortion (WEBA), described her saline abortion as emotionally destructive. Seven months later, at the age of 22, Nancyjo had a total hysterectomy due to abortion complications.<sup>23</sup> Her life plummeted into drugs, depression, promiscuity and prostitution. Shortly after her transformation in 1981, she founded WEBA.

Many more women suffer in silence, afraid to tell anyone about their pain because of abortion’s social stigma. And women are not the only ones who suffer.

## The Other Victims

Rarely addressed segments of post-abortive sufferers are men and children. Until recently, the large number of men suffering from abortion has been dismissed. “Men everywhere report that abortion is a horrendous and heartbreaking experience, whether they oppose or support the decision to abort,” said Wayne Brauning, the founder of MARC (Men’s Abortion ReCOVERY) Ministries. “They are angry ... feel guilty and powerless ... They have problems relating to women and children. One man had been an alcoholic and committed various crimes for which he served time, but he said the worst thing he had ever done was to encourage his girlfriend to have an abortion.”<sup>24</sup>

The children of women who have had abortions also suffer. Instead of ridding the nation of child abuse by eliminating “unwanted” children, reports of child abuse have skyrocketed since the courts began to permit abortion in America. This pattern of increased abuse has also appeared in Canada, Britain and Japan.<sup>25</sup> Former Surgeon General C. Everett Koop writes, “In 1972, there were 60,000 [reported] child-abuse incidents. ... Just four years later, the number ... passed the half-million mark. Child abuse is the fifth most frequent cause of death among children.”<sup>26</sup> According to the U.S. Department of Health and Human Services, just under 1 million children were victims of substantiated or indicated child abuse and neglect in 1997.<sup>27</sup>

Dr. Philip Ney, a professor of psychiatry, has concluded that abortion is linked to child abuse.<sup>28</sup> He found that “maternal bonding instincts are weakened by the deliberate denial of maternal attraction which must take place in an abortion.”<sup>29</sup> After all, if it is all right to abuse one’s offspring before birth, why not after birth as well?

The psychological impact of abortion on siblings is also significant. Dr. Edward Sheridan has provided therapy for abortion-traumatized siblings for over 30 years. “If no explanation is given [for the abortion], this confusion may lead the child to somehow feel personally responsible for the loss,” he says. “On the other hand, if the child becomes aware that the mother actively chose to ‘get rid’ of the sibling, he often begins to fear her.”<sup>30</sup>

## Permanent Scar

While the physical and emotional risks of abortion are concerns, the most critical risk is spiritual destruction. Both men and women experience soul-deep scars.

“When I went [to my pastor] afterwards and asked why I felt so dirty, he said, ‘God forgives.’ I asked God to forgive me, and my pastor said He did,” writes Judith Evans, who now works in a post-abortion healing program. “But I didn’t feel forgiven. I still felt unclean and undeserving.

“I participated in a ten-week post-abortion healing program. At the end, we held a memorial service. We named our babies and entrusted them to God. By formally recognizing their humanity, we were able to complete our grieving process. ... My children are alive in heaven with Christ. It was a sign, too, of my forgiveness and my hope.”<sup>31</sup>

Abortion is not, has never been, and never will be safe. It violates the natural order and goes against God’s will. It comes with a very high price tag: a woman’s physical and emotional well-being and the psychological health of her entire family. Abortion hurts the lives of everyone it touches. ■

# Countering Pro-Abortion Arguments

## Defining Life

For years the crux of the abortion debate centered on the question of the beginning of life. In the early years of the *Roe* era, abortion advocates had an easier time portraying the unborn child as nothing more than a glob of tissue. But advances in ultrasound technology opened a window to the womb, shattering this myth as mothers viewed their developing baby at early stages in pregnancy. In fact, ultrasound technology persuaded former abortionist Dr. Bernard Nathanson, founder of NARAL, to become pro-life.

Still, abortion advocates insisted that a fetus was only a part of the mother's body. And a woman has the right to do what she wishes with her own body. But even if we accept this misguided line of reasoning, modern technology forces us to acknowledge truth.

Justice Sandra Day O'Connor, referring to *Roe v. Wade*, remarked that the Supreme Court's decision on abortion put it "on a collision course with itself."<sup>1</sup> She realized that high-tech medicine "continues to improve the chance for immature fetuses to survive outside the womb. That strengthens the appeal of arguments that ... abortions are the taking of viable life."<sup>2</sup>

Moreover, viability is not an intellectually honest test for life. Biology considers the fertilized egg of any animal as a living organism apart from its mother. The embryo is an entirely separate life with its own heartbeat and DNA, not merely a part of a woman's body. Additionally, arguing that if the fetus cannot survive on his own, then he is not human, is faulty. Applying that same argument to a person dependent on any outside source for survival—for example, kidney dialysis—is absurd.

Clearly, there is no scientific basis for abortion advocates' claim that life begins only when it can survive outside the womb. In fact, entire fields of science and research—such as genetics and reproductive technology—thrive precisely because life begins at conception. Therefore, an unborn child should be legally protected from the point of conception.



Medical science clearly shows that life begins at conception. Consider the following:<sup>3</sup>

- ◆ At 18 days of gestation, the baby's heart begins occasional pulsation.
- ◆ At 20 days, the foundation for the entire nervous system exists.
- ◆ At 21 days, the heart begins to beat regularly.
- ◆ At 30 days, the eyes, ears, mouth, kidneys and liver exist.
- ◆ At 42 days, brain waves are reliably present and reflexes exist.
- ◆ At 45 days, teeth buds are present; skeleton is complete; movement begins.
- ◆ At 56 days, all body systems are present; he reacts to pain.
- ◆ At 9-10 weeks, he squints, retracts his tongue, and will bend his fingers around an object.
- ◆ At 11-12 weeks, all body systems work; his arms and legs move; he swallows, sucks thumb, inhales and exhales amniotic fluid, and has fingernails.
- ◆ At 14 weeks, the auditory sense is present.
- ◆ At 16 weeks, eyelashes are present; he can grasp, swim, kick and turn.
- ◆ At 18 weeks, his vocal cords work; he can cry.
- ◆ At 20 weeks, hair appears; he weighs about one pound and is about 12 inches long.

## A History of Lies

Norma McCorvey was "Jane Roe"—the plaintiff who, under the direction of the abortion lobby, claimed that she had been a victim of gang rape. She has since admitted that this was an outright lie. "I was the most willing dupe [of abortion advocates]," she says.<sup>4</sup> Nevertheless, the ruling in *Roe v. Wade* stands.

The U.S. Supreme Court issued another ruling which further defined the terms of abortion in America: *Doe v. Bolton*. Sandra Cano was the plaintiff "Doe" in this case.

"I was poor, pregnant, uneducated, seeking assistance and getting a divorce from a man who was a convicted child molester. My only source of help was Atlanta Legal Aid. Instead of the help I sought, a feminist attorney turned my circumstances into a tool to achieve her agenda—legalizing abortion," Cano said, speaking at a pro-life march. "For over 20 years now, my name has been synonymous with abortion. I was against abortion then. I am against abortion now. I never sought an abortion. I have never had an abortion. Abortion is murder."<sup>5</sup>

Not only were the foundational court cases a fraud, the abortion lobby's fundamental arguments for abortion rights were a farce from the beginning. Abortion advocates argued that countless women were dying at the hands of "back-alley butchers" and they found that exaggerating the statistics would further their cause.

In *Aborting America*, Dr. Bernard Nathanson admits:

*In NARAL, we generally emphasized the drama of the individual case, not the mass statistics, but when we spoke of the latter, it was always “5,000 to 10,000 deaths a year.” I confess that I knew the figures were totally false, and I suppose that the others did too if they stopped to think of it. But in the “morality” of our revolution, it was a useful figure, widely accepted, so why go out of our way to correct it with honest statistics?<sup>6</sup>*

The U.S. Centers for Disease Control (CDC) reports only 39 deaths as a result of abortion in 1972.<sup>7</sup> Nathanson believes that the actual total, allowing for under-reporting, was no more than 500. While any death is a tragedy, the estimated 500 is a far cry from the so-called “epidemic” of deaths from back-alley abortions that fueled America’s acceptance of the procedure.

Abortion advocates have tried to mainstream *Roe* by twisting the facts and suppressing reality. For example, the National Abortion Federation (NAF) has manipulated women by portraying their abortion experiences as positive. “Women who’ve had an abortion endure all kinds of name calling,” its ad stated, “much of which is unprintable here. But the belief that there’s a certain ‘type’ of woman who chooses abortion is as outdated as it is ignorant.”<sup>8</sup> The fact is, pro-life individuals do not condemn women in crisis pregnancies or those who have endured abortion. Sympathizing with their difficult situation, pro-lifers support medical innovation and ministries that aid women in crisis pregnancies. And they show compassion toward post-abortive women. For example, Sydna Massé, founder of the post-abortion ministry Ramah International, uses her own abortion experience to reach out to women in need.

Abortion advocates manipulate opinion polls to feign majority support for abortion-on-demand. “If a question about abortion contains the phrase ‘terminate pregnancy’ or ‘women’s right to ...’ or the words ‘doctor, choice, the embryo, the fetus,’ the answer of the majority will be pro-abortion. If the question uses the words ‘abortion for social or economic reasons’ or ‘the unborn or pre-born baby,’ ‘his or her’ (rather than ‘its’), ‘abortionist,’ ... the answer of the majority will be pro-life.”<sup>9</sup>

Moreover, NAF insists that by age 45 nearly half (43 percent) of American women will have had an abortion,<sup>10</sup> attempting to portray the procedure as a normal occurrence. But abortion has been declining significantly in the 1990s. Former Education Secretary William Bennett, co-director of Empower America, stated in his latest edition of the *Index of Leading Cultural Indicators* that “there were at least 208,000 fewer abortions per year toward the end of the decade than at the beginning.”<sup>11</sup>

Abortion advocates, however, continue to spin fiction. For example, advocates have claimed that partial-birth abortions are performed only when the baby’s or the mother’s life is at risk. Actually 80 percent of these babies are normal; most are viable;<sup>12</sup> and “only 9.4 percent of late-term abortions are to protect the woman’s life or because of fetal defects.”<sup>13</sup> In fact, Ron Fitzsimmons, executive director of the National Coalition of Abortion Providers, admitted that he “lied through his teeth” when he falsely claimed the procedure was uncommon and used only in the most extreme situations. He admitted that partial-birth abortion is almost always performed on healthy mothers with healthy babies.<sup>14</sup>

But perhaps the most tragic lie is that a woman facing an unplanned pregnancy has no alternative to abortion. Abortion proponents are not eager to mention that life can indeed be a beautiful choice. Children bless their parents’ lives, and adoption gives children to the childless and a loving home to a very wanted child.

### Constitutionally Illegitimate

Feminists often tout rhetoric about a woman’s “constitutional right” to abortion. But constitutional scholars have a hard time taking *Roe v. Wade* seriously. Abortion supporter John Hart Ely, former dean of Stanford Law School, admits that the *Roe* decision “is not constitutional law.”<sup>15</sup>

The Court reasoned: A “right to privacy” exists in the Constitution, therefore, this right is broad enough to “encompass a woman’s decision whether or not to terminate her pregnancy.” But nowhere does the Constitution mention a “right to privacy.”

“With Americans believing so dearly in a right to be left alone, it may surprise many people that the Constitution does not include the word ‘privacy’ and offers no explicit mention of it,” wrote Joan Biskupic, a columnist who covers the U.S. Supreme Court for *The Washington Post*. “When Justice Harry A. Blackmun, the author of *Roe*, invoked such a right to strike down laws banning abortion, he was relying on no specific wording in the Bill of Rights or in any previous court decision.”<sup>16</sup>

In addition, abortion affects the baby—an unwilling third party—which brings us back to the Court’s inability to tackle the controversial issue of defining the beginning of life.

Michael McConnell, a professor of constitutional law at the University of Utah, writes:

*The court can deny such protection to fetuses only if it presupposes they are not persons. ... One can make a pretty convincing argument, however, that fetuses are persons. They are alive; their species is *Homo sapiens*. They are not simply an appendage of the mother; they have a separate and unique chromosomal structure. Surely, before beings with all the biological characteristics of humans are stripped of their rights as “persons” under the law, we are entitled to an explanation of why they fall short. For the court to say it cannot “resolve the difficult question of when life begins” is not an explanation.<sup>17</sup>*

## The Hard Cases

Abortion advocates point to the tragedy of rape or incest and ask, “Why should these women be forced to suffer through a nine-month pregnancy?” But rape and incest are not typical of women seeking abortion. Pregnancies resulting from rape are extremely rare: only .06 of 1 percent of all pregnancies. To justify more than 1.2 million abortions a year on the basis of the relatively few pregnancies resulting from rape would be ludicrous.<sup>18</sup>

Still, for those women who do find themselves in this tragic situation, abortion is not a compassionate alternative. The child of rape is no less a human being than the child of a loving marriage. And it is certainly unjust to put a child to death for the sins of the father.

Moreover, research indicates that such abortions increase the physical and emotional turmoil of the woman rather than relieve it.<sup>19</sup> In fact, the only major study of pregnant rape victims, conducted by Dr. Sandra Mahkorn, revealed that 75 to 85 percent chose against abortion.<sup>20</sup> Women in these situations need the compassionate support of churches, friends and family to help them begin to heal.

If we believe that life is indeed sacred, it is inconsistent that the “quick fix” of abortion could ever be acceptable. Concessions for rape and incest suggest that no good can possibly come from bearing this child. But the circumstances of a child’s conception do not have to dictate the remainder of his life. Julie Makimaa was conceived by an act of violent rape. She is both sympathetic toward her mother’s suffering and proud of her courage and generosity. Julie founded Fortress International (P.O. Box 2876, Holland, MI 49422), an organization that defends rape and incest victims who have become pregnant, and the children conceived by those acts. “It doesn’t matter how I began,” says Julie. “What matters is who I will become.”<sup>21</sup>

## Fact: All Life is Sacred

The facts speak for themselves. The unborn child is a precious human being who deserves legal protection. Women facing unplanned pregnancies must be embraced with compassion. Clearly, abortion is not compassion. ■

# Abortion's Impact on Society

After nearly 30 years, abortion has had a phenomenal impact on society. In fact, unrestricted abortion has cheapened human life, thus influencing all aspects of American culture.

## Impact on Women

*[Abortion] has corrupted romance and sexuality. In the ancient times before Roe, the price of an unwanted pregnancy could be terrifyingly high. That gave unmarried women a powerful incentive to be careful—to reserve themselves for men whom they knew to be worthy. Sometimes worthiness could be proven only by walking down a church aisle; if not that, it often required at least courtship, love and commitment.*

*But after Roe, an unwanted pregnancy became little more than a nuisance. To undo it, you had only to see an abortionist. So why be careful? Why hold back? There was no longer a need to wait for that aisle walk—or even for commitment. ... For men who wanted sex without strings, without having to make promises, without having to go through the rituals of romance, Roe was a godsend. And if she has a baby? Hey, that's her problem. She could have gotten an abortion.<sup>1</sup>*

In the past, fear and respect have motivated people to make responsible sexual choices. But since *Roe* divided sex from reproduction, people stopped being responsible for the consequences of their actions. Exercising so-called “equality,” women began engaging in sex with little discretion. When the inevitable unwanted pregnancies resulted, abortionists were waiting.

## Impact on Men

Just as abortion demands that women violate their natural inclination to nurture, it forces men to reject their role as provider and protector.<sup>2</sup> The new life should motivate the man to embrace new levels of responsibility. Instead, he acts against his instincts, destroying what he should most vehemently defend—his own child.

If a man would ask his girlfriend to commit this act of violence against a child, what would keep him from inflicting violence on her? A glaring example is a recent case in which a Washington, D.C., man was charged with assaulting his girlfriend. The man admitted that he beat her outside the abortion clinic when she changed her mind about going through with the procedure.<sup>3</sup>

The ever-increasing rates of domestic violence and abuse since *Roe* further illustrate this point.

- ◆ Approximately 1.9 million women are physically assaulted annually in the United States, a conservative estimate based on reporting.<sup>4</sup> Experts estimate the actual incidence of partner violence is closer to 4 million annually.<sup>5</sup>
- ◆ Women annually reported about 500,000 rapes or sexual assaults. Friends or acquaintances of the victims committed more than half of these crimes.<sup>6</sup>
- ◆ In 1972, there were 60,000 [reported] child-abuse incidents. Four years later, the number passed the half million mark.<sup>7</sup> According to the U.S. Department of Health and Human Services, just under 1 million children were victims of substantiated or indicated child abuse and neglect in 1997.<sup>8</sup>

## Abortion and Crime

Today, 52 percent of U.S. women obtaining abortions are younger than 25. Although two-thirds are unmarried, more than half are already mothers. Moreover, 47 percent have already had at least one abortion.<sup>9</sup> These women soon learn that abortion hurts, rather than helps, them.

Sydna Massé, who founded Ramah International, a post-abortion ministry, also works with Prison Fellowship. The connection between these ministries makes sense. The emotional impact of abortion often drives women to destructive, sometimes criminal, behavior. For example, in one Michigan ministry, 77 of the 100 women were post-abortive.

Moreover, Colorado (the first state to legalize abortion) is pressed for room for its growing female prison population. Since 1989, the number of women entering the state prison has risen 200 percent—from 392 to 1,186 today—according to the Colorado Department of Corrections. Furthermore, the women's national prison population has nearly doubled since 1990—from 39,054 to 75,241—according to 1998 statistics from the U.S. Department of Justice.<sup>10</sup> Among minors, the female juvenile crime arrest rate increased nearly 42 percent between 1990 and 1997.<sup>11</sup>

According to Federal Bureau of Investigation (FBI) statistics, the murder rate among 14- to 17-year-olds in 1993 was 3.6 times that of children born between 1966 and 1970. Also, girl gangs have grown significantly in recent years.<sup>12</sup> According to a Chicago Crime Commission report, between 16,000 and 20,000 female gang members and associates reside in the Chicago area alone.<sup>13</sup> Seeing the value of life disrespected in their generation skews the outlook of youth.

## Far-Reaching Effects

Initially, abortion-on-demand cheapened the life of the unborn child, but the downslide did not stop there. *Roe v. Wade* placed America on the edge of a slippery slope. And one does not have to be an expert to see how far we've fallen since 1973.

For some, abortion is not merely an emergency measure to be taken in dire situations. Instead, destroying the unborn has become simply a form of birth control. Theresa Flores is not sure how many abortions she has had—she thinks nine. After her first abortion around the age of 15, she continued to have unprotected sex with her boyfriend. Over the next few years, the abortions continued. “I basically used abortion as a form of birth control,” she admitted. “I just kept on getting pregnant because I thought I wanted it. But then I decided I would rather get an abortion.”<sup>14</sup>

In 1973, Dr. Francis Schaeffer predicted that abortion would be the first step in a downward spiral:

*Of all the subjects relating to the erosion of the sanctity of human life, abortion is the keystone. It is the first and crucial issue that has been overwhelming in changing attitudes toward the value of life in general. ... Since life is being destroyed before birth, why not tamper with it on the other end? Will a society which has assumed the right to kill infants in the womb ... have difficulty in assuming the right to kill other human beings?*<sup>15</sup>

One only needs to look at recent headlines to see how Schaeffer’s prediction has come true. From advancement of the “Right to Die” movement through “assisted suicide” to Princeton bioethicist Peter Singer, who openly advocates infanticide up to 28 days after birth. “Killing a defective infant is not morally equivalent to killing a person,” Singer argued in his 1979 book *Practical Ethics*. “Sometimes it is not wrong at all.”<sup>16</sup>

Today, if their child is born with a congenital defect, parents in 27 states can sue their doctor for “wrongful birth” if he does not recommend abortion. For example, in New Jersey, Deborah Campano and her now ex-husband Michael Imbergamo won a suit against Dr. James Delahunty, to the tune of \$1.85 million.<sup>17</sup>

“What we’re dealing with here is the promotion of eugenics as a birth policy whereby doctors are sued for not weeding out the ‘unfit,’” said Clark Forsythe, president of Americans United for Life.<sup>18</sup>

Now, the mentality that life does not inherently have value has reached into the lives of other vulnerable members of our society. As health care costs rise, the elderly have become targets. They find themselves pressured to accept euthanasia so they will not be too much of a “burden” on society.<sup>19</sup>

#### Abandoned Generation

“[T]here is another group of children who have been overlooked in the [abortion] debate ... the children now 10 or 15 or even 20 years old who have had it drummed into them by TV, radio and magazines,” writes Peggy Noonan, former speechwriter for President Reagan and author of *What I Saw at the Revolution* and *The Case Against Hillary*. “Is it too much to see a connection between the abortion culture in which these young people came of age and the moral dullness they are accused of displaying?”<sup>20</sup>

This disrespect for life has a profound effect on teens. Melissa Drexler was a teenager who managed to hide her pregnancy to full term. She gave birth in a toilet stall and then allegedly choked or suffocated her 6-lb., 6-oz. son. Minutes later, she returned to the floor of her high school dance in Aberdeen Township, New Jersey, where she ate salad and danced with her boyfriend.<sup>21</sup>

The epidemic of baby abandonment, or “dumping,” is growing. According to the Department of Health and Human Services (HHS), the number of babies found abandoned in public places increased from 65 to 105 between 1991 and 1998. Of those, eight were found dead in 1991, and 33 were found dead in 1998.<sup>22</sup> Many ministries have arisen to combat this phenomenon.

#### The Church’s Response

Undoubtedly, abortion grieves the heart of God.<sup>23</sup> Considering this, one would think the church would be abortion’s most vocal opponent. However, the church has been unable to reach a consensus on this issue.

Even in the years leading up to *Roe*, the church was in conflict. Surprisingly, some clergy even helped lead pro-abortion forces in the 1960s. The Clergy Consultation Service on Abortion in New York helped 100,000 women receive abortions before they were legal.<sup>24</sup>

Theologian and philosopher Dr. Francis Schaeffer writes:

*In general, the denominations which hold to the historical Bible-believing position have taken a public stand against abortion. ... If you are in a denomination which supports abortion, consider what is your responsibility. If you are in a denomination which supports abortion, your name is being used to support a low view of human life.*<sup>25</sup>

However, simply condemning abortion is not enough. The Church has a responsibility to show the love of Christ to these women who are in desperate situations, and therefore it is uniquely positioned to provide a solution to the abortion problem.

Many churches have answered this call by establishing and/or supporting crisis pregnancy centers (CPCs) within their communities. About 3000 operate nationwide.<sup>26</sup> Some provide counseling within the church itself and even help provide every form of assistance and support women need, from the physical and financial to the emotional and spiritual.

Bethany Christian Services has 64 chapters all across the nation and volunteers around the world. With a toll-free hotline (1-800-Bethany), it provides support and services for women in crisis pregnancies. It also provides training for parenting and connects birth mothers with couples seeking adoption. Another group, Care Net, is a Christian, pro-life network of CPCs and churches, with 450 centers nationwide. It helps women locate CPCs in their area. Also, it provides free pregnancy tests, confidential peer support, baby and maternity items, and support groups for parenting, birthing or post-abortion distress. Care Net's hotline is 1-800-395-HELP.

#### Looking Ahead

Our Founding Fathers created a nation based on life, liberty and the pursuit of happiness. “Switch the order of these three fundamental human rights—putting happiness before liberty or liberty before life—and you end up with moral chaos and social anarchy” wrote Steve Forbes, successful businessman and former U.S. presidential candidate.<sup>27</sup>

Americans must ask: Do we wish to leave the abortion mentality to future generations? Is our country better off because of *Roe*? Today America stands at a crossroad. The choice is clear. God extolled the Israelites: “I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live” (Deuteronomy 30:19, NKJV).

The time has come to choose life—for the unborn and also for our entire society. ■

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